

The Right-to-Die in Glendale
More Persecution of Soviet Adventists
Agenda for General Conference

SPECTRUM

Journal of the Association of Adventist Forums

Volume 16, Number 2

PILGRIMAGES

Hitchhiking for Yahweh

A Professor's Journey to the Church

A Reformer's Vision

Preacher-Politician in the Caribbean

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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.

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About This Issue

We call them pilgrims or heroes, or even saints. They are ordinary people whose lives somehow reflect a grace that illumines our existence. Whether hitchhiker, university professor, party politician, or denominational reformer, they call us not to imitation but to our own form of spiritual excellence.

For the first time we have devoted a special section entirely to people, rather than ideas or reports. But as the church seeks renewal of its identity, exemplary lives will

be as important as profound ideas.

Ideas and information are not ignored in this issue. An essay on creationism, reports on the agenda and setting of the General Conference Session, an extended account of the deliberations of the commission on the role of women in the church, and an analysis of an important right-to-die case in the Glendale Adventist Medical Center all examine central issues before the church.

But as the special section of this issue suggests, Adventism does not live by issues alone.

—The Editors

Hitchhiking for Yahweh

by William Least Heat Moon

The thing that finally got my attention was his little aluminum suitcase. Except for the "spiritual material" consisting of typed testimonials in the satchel, everything he owned was in the aluminum case. But I didn't really see it until later.

Early afternoon: overcast, cheerless. A few miles north of Moscow I saw him hitching. The crosswind pulled his gray beard at a right angle to his face so that he looked like Curry's painting of John Brown standing before the Kansas tornado. I stopped, and the small man quickly limped up the road with a hobble that reminded me of Porfirio Sanchez. Pushing the aluminum case ahead, he climbed in, smiling, introducing himself. His name was Arthur O. Bakke. The O stood for Olaf. He spelled the last name, asked mine and how to spell it.

Now the first question from a hitchhiker never varies: "How far ya goin'?" After making certain of spellings, Arthur O. Bakke's first question was, "Do you want a free Bible course?" Oh, god, not this, I thought. "Jesus is coming," he said. Save me, I thought and started working on a rea-

son to turn back and head the other way. There's little you can do to stop a soul claimsman; even aluminum-siding salesmen run out of words before these guys. He was saying something about "God's strategy."

"I've got nothing against God's strategy, but let's not talk about it now."

He looked out the side window. "We're coming into the forest," he said. "You start to miss trees on the Palouse. And rocks—you don't see rocks or fences much there." He looked over the truck. "Do you smoke?" I said I didn't. "I don't like to ride with smokers. The Spirit's moving in you, but never mind that." He pulled out a palm-size notebook made of two pieces of linoleum. "Where did you pick me up?"

"Near Potlatch, Idaho."

He wrote that down, making sure of the spelling, then scribbled my name and the year and manufacturer of the van. When I pulled in for gas, he checked his watch and said aloud as he wrote: "'Fueling stop at Tensed, Idaho. Rain imminent.' Would you spell Tensed?"

I did. "How do you know about the rain?"

"My hip. The affliction's good for that."

"What happened?"

"Car wreck. Rolled off a mountain in a snowstorm. Jesus allowed me to almost get killed to get me into His work."

I wasn't up to asking what work he referred to.

Tensed is on the Coeur d'Alene reservation. As a young Indian scrubbed the windshield, Bakke leaned out the window.

Having lost both his teaching job and his wife, William Least Heat Moon packed his car and crisscrossed America, following the secondary roads or blue lines on his road map. One of the people he liked best on his trip is described in this chapter, taken from *Blue Highways: A Journey Into America*, Copyright © 1982 by William Least Heat Moon. Reprinted by permission of Little, Brown and Company, in association with The Atlantic Monthly Press.

"Would you like a free Bible course?" The boy never stopped wiping, but he looked in at me. I shrugged. "Jesus is coming soon," Bakke chirped.

The Coeur d'Alene said, faltering, "No read white man word."

Bakke thought for a moment. The Indian finished wiping, and I followed him inside to sign the credit slip. Filling out the form in a precise hand, he said, "What's wrong with your buddy?"

"He's okay. Just a friendly fellow."

"That's what they say at the funny farm."

Bakke and I went up the road. He talked happily about the fields, clouds, his travels. He was 58 years old and a Seventh-day Adventist. Some years ago he lost in a divorce most of what he owned and had never bothered to gather more. After recuperating from the car wreck, he went on the road to serve Jesus. Several times he said, always softly, "My! How we need Jesus!" He had a bank account in southern California and one in Virginia; otherwise, all his material goods were at his feet or wrapped around him.

"Where are you going now?" I said.

"To El Salvador."

I thought before I spoke. "Do you understand we're a couple of hundred miles from the Canadian border and heading due north?"

"Most certainly. I'm stopping off along the way."

"You're stopping off in British Columbia on the way to El Salvador?"

"No, no. I'm stopping off in Coeur d'Alene tonight on my way to Missoula, Montana. But I have to go to Virginia before I leave the country."

Bakke knew of an Adventist church in Coeur d'Alene and figured on finding a place for the night there. It began to rain—waving sheets of water the wipers couldn't handle. He took out his notebook to record the weather change and our arrival time. "Is Coeur d'Alene hyphenated?" I stopped at a gas station for directions to the church, and Bakke went into his routine again. "Sal-

vation's just around the corner, brother."

The pumpman lighted a cigarette and looked helplessly at me to see if it was a joke. "I'm already done up with the Presbyterians," he said, retreating, watching us carefully as if Bakke had said, "Is the safe just around the corner?"

I was getting interested in the way people reacted to the offer of a free Bible course. Whatever the response, Bakke's directness unnerved them.

"The Lord will get you off that tobacco."

The man kept stepping backwards, reaching behind to feel where he was going. I thanked him and drove away. "Don't think he's ready yet," I said. "Catch him next time through."

Bakke took out his pad and noted the station. "Good idea." I stopped again at a supermarket to get bread and fruit for the next day. He bought a can of beans and two bananas. As I fumbled my change, Bakke said to the checker, "How's your faith today?"

That same uneasy smile. "Pretty good." Then quietly, "I don't know." She rang up the sale, and I gave no helping shrugs.

"Jesus is coming sooner than you realize."

"Maybe I'd better go home and clean house," she mumbled.

The rain had eased when we got to the church, but it was still a wretched night, and I told him I would wait until he found a place. Bakke was inside some time. When he came out, the rain had stopped.

"I've found a home for the night," he said. "You're included too."

"I'll stay in my rig, but maybe I could wash up there."

"We're supposed to follow a red pickup truck. He'll be out in a while. The service was slowed by an intoxicated man who's seen his error. He's still on his knees crying."

"They're not going to convert a drunk, are they?"

"No, no. This is just his first stop. Let's have something to eat while we wait." He pulled his 12 by 15 inch case onto his lap

and opened it. "I have a cheese sandwich and an apple we can share," he said. "And a corn muffin. Students at Walla Walla College gave me the food."

"I've got something here too."

Bakke said grace over the cheese sandwich, then ate quickly, paying attention to his meal. "Good cheese," he said. "Praise Yahweh." Then he went at the apple, holding it in both hands, turning it, eating from end to end the way people eat corn on the cob. He looked up once and smiled. "This is a sweet apple. I got a lift from a man and he gave it to me. I meet some beautiful people, praise the Lord."

Bakke's host tapped on the window, and we followed him to a house so new there wasn't yet a lawn. His wife had recently died, and I think he was lonely, although he seemed a little uneasy about two wayfarers coming into his living room. It was a small, orderly home without a single book visible except a phone directory, Bible, and one called *Philosophical Thoughts*, which I picked up. A clay bank.

"I just finished a national tour—something like the one you're on," he said "The Master impressed me to undertake the mission while the rate by Greyhound was still 55 dollars cross country, unlimited stops."

The men talked and reached agreement on several points:

(a) Constantine set us all back in A.D. 321 by passing a law forcing people to observe the first day of the week instead of the true Sabbath—the seventh day, Saturday.

(b) Nations are cursed because they won't tithe ten cents on the dollar, but they can't get away with it much longer.

(c) Television is a serpent both men were guilty of peeking at. Movie houses are palaces of make-believe, but they weren't guilty here.

(d) God is a He, not a She (Genesis 1:26,27).

Bakke, at the request of our host, led a kneeling prayer during which I suffered the embarrassment of losing my balance in the deep-pile shag carpet and having to lunge for the coffee table. Bakke asked for strength for us all, and I hoped he wasn't referring to my tumble.

"I sure ate that breakfast," Bakke said. "Praise Yahweh."

In some Christians of strong conviction there is a longing never to be hungry, to have no appetites; but he was one who enjoyed filling the hunger.

The morning sun cast bars of light across the road. Bakke had offered to ride with me into western Montana as he worked his way toward Missoula.

"I just finished a national tour—something like the one you're on," he said. "The Master impressed me to undertake the mission while the rate by Greyhound was still 55 dollars cross country, unlimited stops."

I felt up to it that morning, so I asked about his work.

"Jesus hitchhikes in me. That's the work. Luke 14:23."

"I don't know the Bible by numbers."

From his breast pocket he drew a small limp book marked over in ballpoint: red, green, and blue. Red markings pertained directly to deity, green to man, while the blue tended toward the "Satanic area." Bakke held his Bible softly, as if it were alive, and never did he thrust it threateningly.

He read: "'And the Lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'" Probably ten thousand people have been enrolled by Christ through me in the Voice of Prophecy Bible course."

"Enrolled by Christ? Am I talking with Jesus?"

"You're trying to make me look foolish. That's an easy thing to do. Paul says, 'We are fools for Christ's sake.' My words are my own. I don't credit myself so much. If we only knew the mind of God, oh, my!"

"Tell me how you came to believe. Is it too personal?"

"I was a jack-of-all-trades at Boeing Aircraft in Seattle, Wash. That was before Jesus claimed me, so what happened isn't important now. But my wife left me. I missed her so very much for three years." He seemed to lose himself recollecting. After a few moments he said, "I wonder how I escaped so long. I guess God looked ahead and saw my service, like with Paul."

Bakke opened his briefcase and took out one of his personal testimonies—a legal-size, marginless sheet dense with typed words—titled, "A Fateful Night—December 9th, 1966. True Story by Arthur Olaf Bakke, R.P."

"You could keep this and read it," he said with diffidence. "I'm the first to admit I don't know the mechanics of English. Don't know how to paragraph."

"Why don't you read it aloud as we ride? Start with what R.P. stand for."

"Royal Priest. First Peter 2:9." He wrote the citation on his testimony and turned to the passage and read: "'Ye are a chosen generation, a royal priesthood' and so on 'that should show forth the praises of Him who hath called you out of darkness into his marvelous light.' But I've dropped the R.P. now and just use I.M.V. for International Missionary Volunteer."

Bakke's voice, an unsubstantial contralto, rose as he read his testimony. The nub was this: He had been living alone near Wenatchee, Wash., where he made a little money selling windfall apples. One morning he loaded his Plymouth with so many boxes of windfalls that there was room only for him and a blender he used to make apple and carrot juice. He had become a vegetarian. To make his deliveries he drove west on U.S. 2 toward Everett. It was snowing in the Cascades. On the west slope of Stevens Pass, he overtook a pickup and lost control on the slippery downgrade. Here is his account:

I slid into the snowbank and crashed thru. At that split second, I called upon the name

of the LORD for help, to spare my life so I can do the work I'm doing now: Missionary Work. After rolling over and over down the hillside approximately 200 feet, an old snag about two feet thru stopped the car (I had no seat belt on—maybe if I had had one on, I'd have snapped my neck?) and spun it around right side up on an angle, nose down. I felt my hip give. Then I noticed the windshield was missing (no doubt the juicer went through it). Then I squirmed out of the

"My fiancee lives in El Salvador. I'm going there to get married. Her love freed me from a ten-year obsession with a gospel singer. She's 60 and can't speak English and I don't speak Spanish. . . but maybe we could witness along the Mexican border."

wreckage and crawled onto the hood. I looked up and saw a flashlight up on the road and cried out for help. The man said to hold on an hour or so and he'd get help. I was so happy to be alive. I put my fingers in my mouth to keep them from freezing off. Later they came down the hill with a rope and stretcher and tied me on. They offered me a cigaret, but I told them a Christian doesn't smoke. "An ungodly man diggeth up evil; and in his lips there is a burning fire." Proverbs 16:27.

Bakke began walking again six months later with three steel screws holding his pelvis together.

"I kept my word. I serve the Lord full time. I started witnessing in the hospital. Then in California I witnessed to the hippies at Berkeley."

"How do you support yourself?"

"I get a Social Security disability check every month for two hundred eighteen dollars and seventy cents. And people like you contribute along the way."

"Does the Adventist Church help out?"

"They send the free Bible courses."

"And you keep moving all the time?"

"Sometimes I stop in a place awhile. In Virginia, outside Bowling Green, I built a tree temple on I-95. Stayed there about six months."

"What's a tree temple?"

"Like a tree house in a pine grove. I built it out of scrap lumber to about the size of your van. It was for hitchhikers—to give them shelter and the love of Jesus. This country's tough on hitchhikers, not like Canada. I wanted to open tree temples all over the country, but the Baptists got sore because I was teaching a different doctrine. They said the temple would attract tramps, and they got the state to come out and run me off and tear it down. That's another instance in American history of showing spite for the underdog. But it proves there are a lot of ways to beat the rat race."

"You should write a book about it."

"I'd never write about that. This world isn't worth it. Stories are fine, but salvation is everything. I'll tell you, though, I might write a book about salvation. I'd call it *Hitching for Yahweh*."

Hegel believed that freedom is knowledge of one's necessity, and Arthur O. Bakke, I.M.V., was a free man hindered by only his love and conviction. And that was just as he wanted it.

In a mountain valley full of greenness and blue water, we stopped to stretch. A historical marker explained the geology of the basin.

Bakke said, "That sign has a mistake. It says this valley was formed a million years ago, but the earth is only six thousand years old."

At Bonner's Ferry, where U.S. 2 ran a long, deep break in the Bitterroot Mountains, we turned toward Montana. I asked why he was going to El Salvador.

"My fiancée lives in San Salvador. I'm going there to get married and bring Carmen back if I can raise the money. She's a wonderful woman. Her love freed me from

a ten-year obsession with a gospel singer. She's 60 and can't speak English and I don't speak Spanish so we have to get our letters translated. But I think maybe we could witness along the Mexican border."

He took out an envelope addressed to her. Inside was a letter and a paper placemat with a map of Idaho on it furnished by the state beef association. He marked our route for her and drew heavy X's through the word BEEF and the color pictures of rump roast and prime rib."

"What's going on there?"

"Just reminding Carmen we shouldn't eat things that hurt us: beef, pork, clams, oysters, prawns. Paul says, 'Meat commendeth us not to God.'"

I said, "'Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake.' That's Paul too. Somewhere."

"You know Scripture?"

"Here and there. I know that one from arguing with a friend who became a vegetarian for a time."

"Well, then," Bakke said and buried me in quotation. I had fired my single salvo but hadn't sunk him.

"When the Bible has so many interpretations, how do you know your view is right?"

"I don't interpret. I read the Word as it is and trust the Lord to make me understand. And another thing: understanding depends on how well you know the whole Bible and how the parts fit in."

"You seem to know all the Bible well."

"I know the New Testament better than the Old. I read four Old Testament chapters and four New Testament chapters six days a week, so I get through the whole Bible about twice a year. But the New Testament is less than a third as long so I get through it more often." Bakke turned toward me. "I saw you reading this morning. Was it the Bible?"

"The journals of Lewis and Clark. Lewis was recounting his 31st birthday, which he spent not far from here. He surveyed his life and found he'd done very little with it. He

vowed right then to live for others the way he had been living for himself."

"Some worldly books have the spirit moving in them."

We rode silently for several miles, and Bakke dozed off. A bird swooped the highway and slammed into the hood. The clunk woke him. "What was that?"

"I hit a bird."

"Why are you stopping?"

"Want to see what kind of bird it is. Or was."

He got out too. I picked it up, a warm crumpled fluff limp in my hand, its talons clenched into tiny fists. "A sparrow hawk," I said.

"Throw it away."

"There is no object so soft but what it makes a hub for the wheeled universe.' The poet, Walt Whitman, said that."

Despite doctrinal differences, he reminded me of a Trappist monk or a Hopi shaman. I liked Arthur. I liked him very much.

Bakke smiled. We drove on along the Kootenai River, and he pointed out places that would be certain death if you slid off the pavement.

"I want to ask you something personal," I said. "Everything you own—other than your testimonies and typing paper—is in that aluminum suitcase?" He nodded. "Would you show me what's in there? I'm interested in how you've reduced your goods to that box."

"Never call them 'goods.'" He opened the little case and held up the contents one by one: two shirts, a pair of pants, underwear, toothbrush and paste, bar of soap, flashlight, candle, toilet paper, a corn muffin, and a bag of Jolly Time popcorn. "I try to 'live of the gospel,' as Paul says."

"I envy your simplicity."

"Paul says, 'Set your affection on things above, not on things on the earth.' Colossians 3:2. The idea is to come away from

things, away from ourselves, come away from it all toward God. Buying things is an escape. It's showing what you aren't. It's loving yourself."

I was still looking at the suitcase. "You've got necessities in one box, your work in a briefcase, a creed in your shirt pocket. I admire the compression of it. I wish I could reduce it all to a couple of boxes. I like your self-sufficiency."

"Don't give me so much credit. Paul preached how pride separates us from God." He opened his small Bible and read: "'Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness in their heart.' Ephesians 4:17."

"Maybe so, but for basic necessity, you come close to material self-sufficiency." Bakke sat quietly. "The college students you talk to, they must admire your on-the-road work, your freedom."

"I don't think many would trade places with me. Would you?"

It was a terrible question.

"I don't have your belief or purpose. But I wish I knew what you know."

"'Knowledge puffeth up, but charity edifieth. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.' First Corinthians 8:1 and 2. Knowledge of the Lord is the knowledge worth knowing."

"Walt Whitman says, 'Be not curious about God, for I who am curious about each day am not curious about God.'"

Bakke smiled again. "Now you're going to say mortal life is a troublous shadow, aren't you? 'For what is your life? It is even a vapor, that appeaseth for a little time, and then vanisheth away.' James 4:14."

"I like little appeasing vapors."

"Let no man deceive himself. For the wisdom of this world is foolishness with God.' First Corinthians 3:18, 19."

"Why should I wish to see God better than this day?' Whitman, 'Song of Myself.'"

Here's another one from a Sioux medicine man called Black Elk: 'Whatever you have seen, maybe it is for the good of the people you have seen it.'"

"Errors. To know God, to know the City of God—that's the only true life."

"Maybe this is the City of God."

"How could it be? The City of God has streets paved with transparent gold."

"Sounds pretty worldly. That's the standard account in Revelation, isn't it?"

"Yes. Revelation."

We rode on in silence to Kalispell, and Bakke dozed off again. I looked at him. He seemed one of those men who wander all their lives. In him was something restless and unsatisfied and ancient. He understood that the Bible, in spite of its light, isn't a particularly cheerful book, but rather one with much darkness, and he recognized that is where its power comes from.

Yet the word he carried to me wasn't of the City of God; it was of simplicity, spareness, courage, directness, trust, and "charity" in Paul's sense. He lived clean: mind, body, way of life. Hegel believed that freedom is knowledge of one's necessity, and

Arthur O. Bakke, I.M.V., was a free man hindered only by his love and conviction. And that was just as he wanted it. I don't know whether he had been chosen to beat the highways and hedges, but clearly *he* had chosen to. Despite doctrinal differences, he reminded me of a Trappist monk or a Hopi shaman. I liked Arthur. I liked him very much.

Near Kalispell he woke up. I said, "I'll let you off at the junction of 93 so you can hitch toward Missoula."

"I could ride on with you. I know a friend in North Dakota."

"I've got to go alone, Arthur. For now, I have to go by myself. There'll be times when I'll wish for your company."

He hobbled out and came around to my window as gusts again pulled his beard sharply. We shook hands, and he said, "Carry God's blessing, brother."

"You'll be all right in this wind?"

"For I have learned, in whatever state I am, therewith to be content.' Phillipians 4:11. Hardships are good. They prepare a man."

"I believe you."

Journey to the Church: A Professor's Story

by Reo Christensen

This is the odyssey of one who long maintained an adversarial relationship with the Seventh-day Adventist Church, but who finally made his peace with it. Perhaps the account will help others who are having deep misgivings about the church—perhaps the behavior of its leaders or even some of its doctrines—and are wondering where to go from here.

I was raised in a 7th Day Church of God home in which prayer, Bible reading, and Bible discussion were an important part of our daily lives. It was also a home that was hostile to the Seventh-day Adventist Church, a hostility derived not from resenting the restrictions imposed by the church on its members, but from disagreeing with the practice of treating Ellen G. White's writings as infallible and the church's refusal to countenance any dissent on the issue. This approach to Ellen White had first led my father, then my mother, to leave the church and join the 7th Day Church of God.

At a rather early age, I saw examples of Ellen White's writings compared page by page with writings of historians of her day. The similarity of factual narrative and phraseology were striking and, to me, convincing evidence of plagiarism. My mother and father disagreed about the investigative

judgment, Ellen White's early views on the "Shut Door," and on the falling of the stars and darkening of the sun as prophetic fulfillments. In addition, my parents found no biblical support for vegetarianism. Instead of a new prophet arising in the last days, they cited Hebrews 1:1, 2, "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." They scoffed at the notion that there would be a worldwide Sunday law (China? India?) and that our neighbors would someday massacre us if we continued to respect the Sabbath. Our family also stressed their belief that Christ was crucified on Wednesday and arose before Sunday morning.

In general, Adventists were ridiculed rather than viewed with respect. I recall no effort, when I was growing up, to balance the scales by acknowledging positive aspects of the Seventh-day Adventist Church or any willingness to concede that reasonable people might intelligently differ on various points of scriptural interpretation. Although a Seventh-day Adventist church was only three miles away, and no Church of God services were held within 70 miles or so, we never attended the Adventist church. We had Sabbath services in our own home instead.

In 1940, I left home and went to Los Angeles in search of work. Since an aunt and uncle lived in Glendale, I spent Sabbaths with them and started attending their

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Seventh-day Adventist church, largely because I wanted to meet Sabbath-keeping girls. After I was inducted into the army and assigned to Fort Rosecrans in San Diego, I often visited another aunt and uncle, also Adventists, while on weekend pass. Two of their daughters were taking nurses' training, and through them I met one of their charming classmates, with whom I promptly fell in love.

I had no intention of joining the church, but found church services to be less distasteful than I had expected. My would-be bride, a convert to Seventh-day Adventism, agonized over marrying a non-Adventist but, hopeful that I might come to see things differently, finally agreed to be my wife. Early in our marriage two children were born.

While I was obtaining an undergraduate degree in political science at the University of Redlands, we attended the Loma Linda church. By now I had made a number of Seventh-day Adventist friends who did not correspond to the negative stereotype I had acquired at home. They helped reduce some of the antagonism I initially entertained toward the church.

Later, attendance at other Seventh-day Adventist churches throughout the United States confirmed my favorable impression of Seventh-day Adventists as people—but church attendance was becoming increasingly uncomfortable for me.

I have always had an independent turn of mind, and I think it fair to say, a deep commitment to intellectual integrity. Many aspects of church services disturbed me profoundly, and did so more as time went on. The belief that everything Ellen White had published, over roughly 50 years of prolific work, was divinely inspired struck me as the most extraordinary claim in the history of Christendom. Although neither Ellen White nor the church claimed absolute infallibility, the church's attitude toward her works was tantamount to infallibility because no

statement or position of hers was ever disputed.

For decade after decade of subsequent church attendance, I heard not one critical word expressed about her writings. It was automatically assumed that a quote from her settled any controversy, unless someone cited another quote that put the question in a different perspective.

There was, moreover, a growing tendency to canonize Ellen White's life as well as her teachings. She was always presented as a paragon of virtue and righteousness. Not even Catholics, I often thought, held the pope in as much reverence as Seventh-day Adventists held Ellen White. This exasperated me.

There was also an unspoken but unmistakable understanding that Sabbath school existed for the sole purpose of confirming, but never of re-examining, the correctness of church teachings. To question the factual or scriptural validity of any church doctrine whatever was to exhibit a spirit of contentiousness, of intellectual pride, and of stubbornness in the face of inspired revelation. Such a spirit could only foster doubt, division, and dissension—from which no good could hope to come.

Perhaps it would be more accurate to say that a limited amount of questioning was permissible—but only so long as the church's answers were then accepted. To persist in doubt was to cast a chill over the class, to label oneself as a troublemaker, a heretic, and to feel like a rather unwelcome "outsider." The atmosphere was such that I concealed my doubts lest I embarrass my wife and generate an unpleasant climate. Confronted with endless sermons, Sabbath school lessons, and class discussions that treated Ellen White and her words with unflinching reverence, I held my tongue for more than 20 years, a feat that sometimes strikes me as rather heroic.

After years of attending one church which, for me, offered especially unappealing services, I stopped going to church altogether.

For most of my churchgoing years, services had left me more irritated than spiritually strengthened. I usually felt a sense of vast relief when church was over.

The unedifying results of church attendance were, in part, my own fault. Had I brought a different attitude into the church, I could have found much to learn and much that could have been spiritually nourishing. But I was so obsessed with my doctrinal disagreements that I was unable to receive the spiritual help that I might have.

Meanwhile, I was firmly resolved that my children should not be exposed only to Seventh-day Adventist academies and colleges. I wanted them to see how non-Seventh-day Adventists lived and what professors and students not restricted to a rigid and narrowly conceived version of truth had to say. Given this broader experience, they could make some real choices rather than follow a predetermined groove leading to predetermined ends. Then, I said, if they still chose to be Seventh-day Adventists, I was willing to accept their decisions.

My wife was deeply distressed by all of this and profoundly apprehensive about the outcome. She felt that our 18-year-old daughter was too young to be plunged into a secular college environment and too vulnerable to the ravages of that intellectual and

Shortly thereafter, several developments furthered my metamorphosis. I was introduced to *Spectrum*. The writers for *Spectrum* were obviously loyal to the church, and eager to refresh and strengthen it through open, honest, and searching inquiry rather than trying to erode its foundations.

social milieu. But I could always marshal a formidable array of arguments as to why a different intellectual and social environment was all for the best, and why our children deserved the right to freely choose. My wife was far from persuaded, but finally yielded. Perhaps she should try to be "fair," she

thought, despite what her instincts told her.

Our daughter was most reluctant to attend Earlham, a nearby liberal Quaker school, but to please her father she agreed to try it.

The outcome was not at all what I expected or wanted. Before many months had elapsed, our daughter underwent an almost revolutionary intellectual and theological experience, one that left both my wife and me shaken to our roots. I will not go into detail, but the experience was the most traumatic of our lives. If you treasure both traditional Christian beliefs and the Sabbath as much as both my wife and I did, you will understand the shock of their abandonment by your firstborn.

This shattering experience drastically altered my outlook on many things. I had lost my supreme confidence in the trustworthiness of my intellect, the assurance that if I could win a debate I was therefore right. Overwhelmed with a remorse I never expect to have eradicated in this life (even though I believe God has forgiven me), I now wish with all my heart that I had said to my daughter: "You needn't believe everything the church teaches in order to remain a member and to profit from that membership. Prove all things, hold fast to that which is good, and cooperate with all that is constructive in the church because, whatever its faults, it does hold to the commandments of God and the faith of Jesus."

After facing my own errors in dealing with my daughter, I was able to attend church for the first time in many long years attuned not to its flaws (as I saw them), but receptive to its positive elements. My disagreements with many church doctrines remained, but I saw that those doctrines were a source of inspiration, strength, and consolation to many others. I could concede that confidence in Ellen G. White's works had given unity, direction, and effectiveness to the church and its programs. Always a moral conservative, I found satisfaction in the church's continued stand against the moral

flabbiness that was engulfing the media and infiltrating modern churches. I was pleased that, at a time when many mainline churches were doubting traditional and central Christian doctrines, the Adventist Church was unyielding.

Shortly thereafter, several developments furthered my metamorphosis. I was introduced to *Spectrum*. Before my incredulous eyes, thoughtful, knowledgeable scholars were writing articles that re-examined, with a critical but respectful eye, many church doctrines I had long questioned. Could this really be happening in the inflexible and theologically stagnant church I had always known?

I was particularly impressed by the fact that almost all of the writers for *Spectrum* were obviously loyal to the church and eager to refresh and strengthen it through open, honest and searching inquiry rather than trying to erode its foundations. They were following what Ellen White once counseled: "There is no excuse for anyone in taking the position that . . . all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. No true doctrine will lose anything by close investigation" (*Counsels to Writers and Editors*, p. 35).

From the beginning, the leadership must have been mightily tempted to regard *Spectrum* as a subtly subversive work of the devil, and to formally denounce it as such. But the church leaders, although wary and suspicious, exercised admirable restraint despite the appearance of articles that must have caused them great pain. Only after a recent article compared the leadership selection process to that in communist countries—a dubious provocation that brought an almost inevitable response—did Neal Wilson publicly disassociate himself from *Spectrum*. Even then, he did not make an unqualified condemnation of the journal, conceding the value of many of its articles even as he seriously questioned the direction he saw *Spectrum* taking.

Then, a second phenomenon occurred. Friends from Loma Linda were enthusiastic about the Sabbath school classes of Jack Provonsha. They sent my wife and me tapes of his classes. I found it downright exhilarating to hear so able a thinker and so articulate a speaker expound upon major theological questions, including many not customarily dealt with in the church—and yet remain faithful to the general outlines of church teachings.

None of these developments was conceivable (at least to me) 20 or 30 years ago. They have converted a church with a closed, collective mind into one which in many respects is prepared to engage in a period of theological growth and renewed vitality.

Provonsha was broadening, enriching and modifying, but not repudiating, church doctrines that I had previously heard presented in a rather cliché-ridden, mechanical fashion. People like Provonsha and the writers in *Spectrum* were trying to extend church horizons, offer new perspectives, challenge dubious interpretations—and still they were loyal to the church!

As one who has long believed that every institution needs thoughtful critics who call into question aspects of doctrine or behavior that may not be able to survive close examination, I was both astonished and gratified by what was taking place.

Attendance at the Kettering Seventh-day Adventist Church has also been encouraging. A number of Sabbath school classes proved stimulating and relatively open to fresh ideas and unorthodox interpretations. The presence of an exceptional pastor and assistant pastor, Edward Motschiedler and Peter Bath, whose sermons and general attitudes personify devotion to the church along with an inquiring spirit and a breadth of vision, was also helpful.

Other developments struck me favorably. I was discovering less of an unhealthy

enmity toward Roman Catholics among church members, less stress on a dogmatic interpretation of investigative judgment, less emphasis on the absolute correctness of heretofore unchallenged interpretations of last-day prophetic signs, no mention of "dark counties," a greater willingness to read religious books by non-Seventh-day Adventist authors and to recognize that we can learn from other Christians as well as enlighten them, and less reluctance to join with other Christians in joint community endeavors.

For many, these will be seen as ominous signs; for me, they bespeak a church that is readying itself for larger service than some of its previously constricting characteristics made possible. (I assume that these developments may be hardly visible in many smaller churches and among many older members, but institutional renaissance usually follows this pattern.)

None of these developments was conceivable (at least to me) 20 or 30 years ago. They have converted a church with a closed collective mind into one which, in many respects, is prepared to engage in a period of theological growth and renewed vitality that augurs well for the future.

I am glad to associate with a church that:

- Holds firmly to the Sabbath, since that doctrine is solidly scriptural and has many unique values for modern man;
- Remains faithful to central Christian doctrines of the virgin birth, the divinity of Christ, his literal resurrection and his literal return to Earth again, baptism by immersion, and a day of final judgment;
- Has steadfastly held to conservative moral attitudes about drinking, smoking, marital fidelity, premarital sex, and the use of drugs for hedonistic purposes;

- Has sponsored an active missionary, medical missionary and astonishing educational work around the world;

- Promotes the Adventist Development and Relief Agency to give assistance to needy people around the world. With increasing numbers of Seventh-day Adventists living in relative affluence, the presence of a well-directed organization designed to encourage members to fill their undoubted obligation to the unfortunate around the world is especially heartening;

- Counsels its members not to bear arms (although I believe the church has failed to take anything like full advantage of Jesus' beautiful message that we should love our enemies rather than kill them);

- Is currently striving to allow more freedom for diverse viewpoints while resisting centrifugal tendencies that could have rending consequences.

I should add that the church leadership is faced with the cruelest kind of pressures and the most agonizing kind of decisions in walking a tightrope between repression and theological license. Following a prudent and judicious course when the church is passing through such a perilous transition is surely one of the most difficult assignments that organizational leaders can ever face. They deserve sympathy and understanding from all of us in their efforts to mediate between the totally rigid ultraconservative elements in the church, and those who are also committed to the church but believe that spiritual growth and enlightenment have not and must not come to an end.

The current combination of greater openness to new perspectives along with a firm attachment to central verities is not without grave hazards, but none so great as a church that looks only to the past for insight into its future course.

Preacher-Politician In the Caribbean

by Dion E. Phillips and Glenn O. Phillips

During the early and mid-1960s, a number of British colonies in the Caribbean obtained their political independence. These Caribbean Commonwealth states included Jamaica, Trinidad and Tobago, Barbados, and Guyana. Within a brief period, a small number of practicing Adventists emerged as politicians within most of these Caribbean governments. One such person is Victor Johnson of Barbados.

Victor Johnson is currently minister of transportation and works. He has also served as minister of labor in the ruling government's cabinet and for one two-year term was chairperson of his political party, a position usually held by the country's prime minister. In his career, he has defeated at the polls well-known opponents including Frank Walcott, head of the largest union organization in the country, the Barbados Workers Union; and Wes Hall, a very popular Caribbean sports hero. Concurrent with his profession as a politician, he serves as the first elder of the Gardens Seventh-day Adventist Church, and in November, 1982, Johnson led a six-week evangelistic campaign that resulted in 24 people joining the Seventh-day Adventist

Church. He continues to spearhead other religious activities as his political responsibilities expand.

Phillips: How and when did you become an Adventist?

Johnson: I first came in contact with the church in 1948 when I moved into the home of my aunt in the northern part of Barbados.

Phillips: We know you lived in the United States for a number of years and became very aware of the struggle of minorities and immigrants. As a West Indian, how would you characterize your experience and that of other immigrants?

Johnson: My American sojourn was primarily in the Brooklyn, New York, area. In the institutions of higher learning I attended, I was exposed to a number of radical sociologists who so influenced me that I began to identify with the issues and demands made on American society at that time. Living in the midst of the American black ghetto during the civil-rights period, I identified intensely with the goals and methods of Martin Luther King and the movement.

Since I was a student of sociology, the movement had a greater impact on my life than if I had been studying in some other field. I still believe in the basic rights of all men and in the fundamentals of liberty, but now, having grown more conservative, I use a different approach to produce the same results I sought in those days.

Phillips: What about the relationship between West Indians and black Americans?

Johnson: I kept close to the West Indian

Dion E. Phillips is a sociologist at the College of the Virgin Islands. Glenn O. Phillips is a historian at Morgan State University in Maryland. The brothers graduated from Caribbean Union College and received their doctorates from Howard University. They returned together to Barbados to conduct this interview.

community and had little contact with North Americans except at work. Based on my peripheral contact, I observed that West Indians and Black Americans are suspicious of each other. Here are two ethnic groups who, although both are black, are from different subcultures. North American blacks who were displaced by West Indians were most likely to feel threatened. On the other hand, West Indians coming to the United States suddenly felt the pressure of being black in a white society, an experience which they did not have in the same measure in the West Indies.

Phillips: Do you think the issue of race in our church is dealt with adequately?

Johnson: No, we need to take a more critical look at the role of race in the church. We must integrate our conferences a great deal more than we do now. The church appears to go out of its way to keep black and white Adventists segregated. I don't think that is necessary today.

Phillips: What influenced you to become involved in party politics?

Johnson: As a youngster, I was attracted to political discussions and made it a point of duty to attend political meetings wherever they were. I enjoyed the exchange of ideas. It was an excursion for me.

Phillips: There are two established political parties in Barbados. What prompted you to join the Barbados Labor Party?

Johnson: I joined the Labor Party because of my deep commitment to liberating the black community. I recognized that it was the Barbados Labor Party under Sir Grantley Adams that had made the greatest impact on social change in Barbados. I wanted to be identified with the party that had the greatest commitment to the liberation of the black masses.

Phillips: You have been described as a Bible-reading, Bible-carrying public figure. Is this the type of image that you intentionally carved out for yourself?

Johnson: All my colleagues in government, my constituents and the media across

the country are aware that I am a Seventh-day Adventist.

Phillips: Do you allow Adventist teachings to influence the kind of legislation you support or the way you vote in parliament?

Johnson: I do not base my political considerations purely on my religious beliefs, but my religious commitment greatly influences my perspective on political matters. I was the chairperson of my political party for two years. During those years, I was covered extensively by the mass media, particularly at party conventions. I would always emphasize the need for political leadership to rely on God. This is not a view that is exactly popular within the party because there are those who believe that God has nothing to do with politics.

I joined the Labor Party because of my deep commitment to liberating the black community. I wanted to be identified with the party that had the greatest commitment to the liberation of the black masses.

Phillips: In Adventist circles, there is a dichotomy concerning what ought to be the appropriate level of political participation for the layperson. How do you justify your involvement in politics?

Johnson: I bought the index of Ellen White's writings to make sure that I could read every statement that she had written with respect to politics. Also, I spoke with a number of Seventh-day Adventist Church leaders and authorities to find out what I consider to be the official church position: Seventh-day Adventists can participate in politics according to the church and still hold membership in good and regular standing. I am not saying that every single Adventist should jump into politics. However, I believe that those who rely on God have the resources that allow them to be successful politicians.

Phillips: There are other Adventists in the Caribbean who are active in politics.

Have you ever had any contact with them? Have you had discussions concerning the practice of your faith or things you might share in common?

Johnson: There are other Adventist politicians in the Caribbean, but I encounter them very rarely. I did meet Dr. Philip Carey, an Adventist who is the director of National Insurance in the Bahamas. Of course, technically he is a high-ranking civil servant and not a politician. One Adventist politician who comes to mind is Dr. Gallimore, minister of state in the Jamaican government. Interestingly enough, during my visit to New Zealand in 1979 on government business, I came across a good many Adventist politicians from New Guinea, Samoa, and places like that who were attending the conference.

I share the view that we should not participate in trade unionism. But as the minister responsible for labor I had a duty to ensure that people who elect to be trade unionists got from their membership what the law provides.

Phillips: You have served in the cabinet as minister of various agencies: labor, social security, and sports. Was there any role conflict between your responsibilities and the Adventist position on trade unions?

Johnson: Naturally, since I am a Seventh-day Adventist, I share the view that we are not to and should not participate in trade unionism. But it so happened that I was a public servant, called upon to shoulder a public function as the minister responsible for labor in my country. While it was true that I was not a union member, I had a duty and responsibility, under the laws of Barbados, and by virtue of the confidence that the people reposed in me, to ensure that an environment existed whereby people who elect to be trade unionists, got from their membership what the law provides. But you are correct, there are occasions of conflict. I had conflict with an abortion bill that came

before the House of Assembly. It was not within my portfolio, but as minister of labor and member of the cabinet, I was surrounded by colleagues who were involved, and I indicated to them that I had difficulty with the bill.

Phillips: What do you do when your roles as Adventist and politician conflict, for instance, when your presence is needed in parliament on Friday nights?

Johnson: It is never necessary. My political associates on the cabinet, including the prime minister, are aware of my religious practices regarding the keeping of the Sabbath. When meetings of the parliament on Friday are likely to extend beyond sunset, the day's agenda is often carefully analyzed because my colleagues know that I will be leaving early. If I lose sense of the time on Friday afternoon, members of the House point to the clock or otherwise motion to me, indicating that it is time for me to depart.

With regard to my attendance at political meetings on Friday nights, my party has frequently held them. But, in the six years that I have been involved in political campaigns, I have never spoken on a political platform on a Friday night. Let me give you an example. Traditionally, the minister of labor attends the annual May Day celebrations in Barbados. May Day has, within the time that I have been a minister of labor, fallen on Sabbath. I have always indicated to union officials that as much as I would like to attend the celebrations in my capacity as minister, I am unable to do so because of religious circumstances. In lieu of my physical presence, I have one of the senior-level officials deliver the ministry's message to the workers.

Phillips: We live in a world that is rife with problems. Some argue that many of these problems are, at their roots, structural ones. Against this background, what ought to be the posture of the Adventist Church with respect to social change?

Johnson: I am skeptical of any church that sets out, as its main objective, the desire

to change society. The church has a spiritual role to perform. The gospel itself is a message for social change, but not in the political arena.

Phillips: Do you therefore take a dim view of the liberation theology that is having a field day in Latin America and even trickling into the Caribbean?

Johnson: I am very uncomfortable with liberation theology. This posture is not a function of the church. The function of the church is to preach the gospel, not involve itself in the issues of the day, from national insurance to old-age pension. I really don't want to see the church on the picket line. It is not a safe place for the church.

Phillips: In the aftermath of the socialist revolution in Grenada and the alleged "communist adventurism" of Cuba, the governments of the region have placed priority on national security or military defense. How do you reconcile your position as an Adventist noncombatant with being part of a government that will instruct to kill in the interest of protecting its own sovereignty?

Johnson: You are right; I am a noncombatant. I served in the United States Army for two years in the medical corps. I believe that every country has a public duty and a civic responsibility to provide protection for its citizens. That is unfortunate. In the ideal community, we wouldn't need defense, but we have to have it in the communities in which we do live. I don't see any problem with it. I don't have to fight, but I do have to help provide laws and regulations for the community that will govern that body the way it should be governed within the context of civil law.

Phillips: You shared your views on abor-

tion. What are your views on the status of women, particularly in the church? What is your conception of the role of women at the leadership level?

Johnson: I believe that society's perception of women and their role is changing daily. Barbadian Adventists are no exception. In 1983, the Gardens Seventh-day Adventist Church elected a woman to serve as an elder. The only problem that we face is that the official church in Barbados does not feel that women should be ordained into the "lay ministry." I haven't really made up my own mind about this issue, but I believe that women have a leadership role to perform in the church.

Phillips: The apostle Paul spoke against the ordination of women.

Johnson: Paul's statement was even more far-reaching than that. Paul said that women should keep silent in church. Women are no longer keeping silent in the church so I think that the church, in due course, will have to review its policy position on the status of women.

Phillips: If there was one thing that you would like to see the Adventist Church do to help spread the gospel, what would that be?

Johnson: The Adventist Church maintains a lower profile than it should. It does not allow itself to tell the world what a magnificent view of education it embraces. The preaching ministry is not going to effect all that is necessary to finish the work. The impact of the medical ministry within the Caribbean region and the Inter-American Division is not felt the way it should be. We need to do a better job of mobilizing the resources of the thinking people in the church.

A Reformer's Vision: The Church as a Fellowship of Equals

by Lorna Tobler

Having been brought up an Adventist, I have always taken seriously the doctrine of "the priesthood of all believers" as a statement of an ideal honestly professed, if not perfectly practiced. I learned to respect Bible scholars and the clergy and to seek out their views. But their statements were simply valuable opinions to be seriously considered—certainly not to be treated as the "teaching authority of the church." I learned from the *Mission Quarterly* that authoritarianism in other religions caused the honest in heart to turn to Adventism for "the truth that shall make you free." At junior camp, I learned to be a "Berean," and to search the Scriptures myself rather than too quickly accept the preacher's word.

Since I was not only sincere, but reinforced in all these attitudes by my experience in denominational employment and church activities, I was totally unprepared for the assertion of clerical authority over "lay members" as the defense for discriminating against women. Friends with whom I had worked for many years suddenly assumed an alarmed air of injured pride when

Lorna Tobler carries out research in a law firm in the San Francisco Bay area. She was employed at Pacific Press when it was involved in sex discrimination cases. This essay is adopted from a presentation given to the 1984 National Conference of the Association of Adventist Forums.

Merikay Silver and I seriously proposed that men and women be treated equally on the job.

The Hierarchy Is Not the Church

This revelation of the will to power among so many conference officials was something I had never heard justified in any Sabbath school quarterly, college Bible class or church paper. Now, for the first time in my life, Adventist ministers told me boldly that clerical authority was more important than justice. No one ever attempted to tell me that sex discrimination itself was a good thing. They merely said that it was more important to support the authority of those who practiced sex discrimination than to question its justice.

This argument was presented to the federal court as a defense not only of sex discrimination, but of any practice in which the newly minted hierarchy chose to engage: "The church claims exemption from all civil laws," they argued in the Ninth Circuit Court of Appeals. "The church is free to ignore, even to flout, measures which bind all others" [EEOC vs. PPPA (1982), Brief for Appellants; July 6, 1975, pp. 77, 78].

At the General Conference Session in Vienna in 1975, a General Conference vice president asked me, "How do you feel about the way the church has treated you?" Of

course, he knew that I had been involved in a decade-long litigation with the management and board of directors of Pacific Press over the issue of sex discrimination. The vice president asked his question immediately following a well-organized attempt during the session to push through a new method of mandatory disfellowshipping, where denominationally employed church members could be disfellowshipped upon the request of their employing managers.

That attempt did not succeed, due largely to the skilled and conscientious resistance of some of the delegates who knew that that maneuver was aimed specifically at defeating the rising objections to sex discrimination. I had been warmed and heartened by this unexpected support from church members I had never met. They had nothing to gain from their efforts but the approval of their own hearts. Therefore, I told this General Conference brother that I felt wonderful about the way the church had treated me.

Clearly he did not understand. It then occurred to me that what he meant by "the church" was that very group of individuals who had tried to transfer control of church membership from the congregation to the institutional managers. I asked him who he meant by "the church"—the General Conference Committee? "Oh, no," he replied, "there are only two or three of us who know about this problem." In other words, for him "the church" was comprised of people who wielded, or attempted to wield, power over their fellow members. In short, a hierarchy.

Although I have been an Adventist all my life, I have never had a relationship with a hierarchy. I realize there are differences of opinion as to whether Adventists have a hierarchy. But I venture to say that the term *Adventist hierarchy* never appeared in print before the Pacific Press litigation. The very phrase has a ring of irony. The fact that some people act like hierarchs does not make them hierarchs. That term, whenever Adventists use it, has a pejorative rather

than deferential connotation. This is made clear in the *Adventist Encyclopedia*, the *Church Manual*, the writings of Ellen White, and in every other Seventh-day Adventist reference source available to the scrutiny of church members—who obviously believe that they themselves constitute the church.

Not only did this instant hierarchy claim to have ascendancy over civil magistrates, more to the point, it claimed to have authority over fellow church members—in contradistinction to "the form of church government which recognizes that authority in the church rests in church membership," as is stated in the *Church Manual*.

One General Conference religious liberty department leader told me: "The authority of the church over its members is more important than justice." In a sworn affidavit, a General Conference officer stated:

In order to achieve the purposes and mission of the church and to deal with personnel and all the activities involved, it is absolutely essential for the church to establish its authority in the community of believers. . . the church must determine what is best. . . individual judgment must be surrendered to ecclesiastical leaders (Affidavit of Neal C. Wilson, president of the General Conference, dated Nov. 27, 1974, pp. 6-13, *EEOC vs. PPPA*, supra).

Thus the new "hierarchy" declared itself exempt from civil law and sought to establish its authority in the community of believers. If the court had accepted that assertion of total civil and religious control by an Adventist hierarchy, there is little question but that those who argued for it would have subsequently urged it on church members as "duly constituted absolute authority" from which there could be no appeal.

It is not with this hierarchy, but with the church—Adventist church members individually and collectively—and other Christians as well, that my relationship has been strengthened and enhanced through this

trial of my faith. I have been disappointed in what I consider a terrible failure of witness on the part of men whom the church trusted with leadership. But then, haven't I also frequently been disappointed in my own witness?

The fact that others may need my forgiveness reminds me that I also need theirs, and that we are all daily in need of God's redeeming forgiveness. So the answer to the question of how my struggle with perceived injustice by church members affected my relationship with the church is that my relationship to the church has been strengthened and matured by increased understanding, patience, and commitment. In addition, I returned to my Berean training and "searched the Scriptures daily" for answers to the question of church authority. This is what I found in the gospel:

How Jesus Related to the Powerful and Powerless

When the Pharisees rebuked Jesus for allowing his disciples to gather corn on Sabbath, Jesus was direct: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless" (Matthew 12:7). This retort was no mere sarcastic reflection on the Pharisees' biblical literacy. Jesus here pointed to the clear aim of their pompous assumption of false authority—to condemn the guiltless.

At his trial, Jesus responded to the high priest who interrogated him and "when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?" They were not interested in what Jesus had to say, but in establishing their own authority. To this "Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18:22, 23). Even in the most extreme circumstances, and on pain of direst conse-

quences, Jesus would not assume a false position merely to support a claim of "duly constituted authority." He put honest witness above support of those in authority.

Earlier, Jesus had described in electrifying terms the self-serving nature of this type of authority: "Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretense make long prayer" (Matthew 23:14).

When his disciples, always ambitious themselves for posts of authority, wanted to know who was the greatest, "Jesus called a little child unto him, and set him in the midst of them, and said... Except ye... become as little children, ye shall not enter into the kingdom of heaven... Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matthew 18: et seq.).

Here the disciples had just heard the greatest leadership course ever given. To be great leaders, they must give priority to the powerless. To fail in this is disastrous, since these apparently powerless "little ones" have a personal representative in instant audience with God. Even politicians should be able to understand the dynamics of that.

Jesus was constantly illustrating this lesson. When he and his disciples encountered the Samaritan woman at the well, Jesus not only socialized with her, an outcast, to the scandal of his disciples, but discussed theology with her and revealed to her, before all others, that he was Christ, the promised Saviour.

His acceptance of the Samaritan woman so transformed her that many in that city believed in him because of her testimony. But all this was over the head of the disciples, who were busying themselves with food. (Notice the role reversal—men bustling about with food, while a woman discussed theology with Jesus.) But the lesson was not ultimately lost on the disciples. Almost all of them were also from the uneducated classes, and they too were empowered by

Jesus to turn the world upside down with the force of their testimony.

Jesus' sermon "to the multitude, and to his disciples" recorded in Matthew was a call to eschew the example of the religious leaders in authority, who loved to be addressed with terms of deference. "Do not call anyone master," he said, "and do not call yourselves masters." "The princes of the Gentiles exercise dominion," he had earlier cautioned, "... and they that are great exercise authority upon them. But it shall not be so among you" (Matthew 22:25, 26).

We are to make ourselves useful to others, as he did, who came to serve, not to be served, who took the form of a slave, and gave his life for others. This model of leadership is the antithesis of the traditional male model of leadership based on ascendancy.

But by advancing selfless service as the principle of leadership, Jesus did not imply passivity. To the moneychangers in the temple, who were taking financial advantage of the faithful and intimidating them, Jesus minced no words in telling them what they were doing. He also took action and put a stop to it. He not only told them they were stealing—he also overthrew their tables. The chief priests and elders wanted to know where he got the authority to do that—who had appointed him to look after people who were under their jurisdiction? In his response, Jesus dispensed with all subtlety: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you" (Matthew 21:31). In their relentless quest for authority, the priests and elders were overtaken by their most despised parishioners seeking the kingdom of God.

When children were brought to Jesus, the disciples, after all they had seen and heard, still had everything in reverse; they "rebuked" the powerless. Patiently, Jesus corrected them. Hadn't he told them to beware of offending one of these little ones, because each had a personal envoy before the Almighty? To Christ, these powerless people were the important ones in the kingdom of heaven.

The disciples, not unlike the chief priests and elders, were obsessed with earthly power and authority. Jesus' priorities were just the opposite. In the kingdom of heaven, power and authority, as we know it, have no place. In the parable of the laborers, Jesus showed that he understood that the desire for pre-eminence and seniority is universal. The wail of the workers who had "borne the burden and heat of the day" was, "Thou hast made them equal unto us." Were they grateful for their opportunities, or concerned with the unemployed? "Is thine eye evil, because I am good?" Jesus asked. The answer, sadly, was yes. They resented God's affirmative action for the disenfranchised.

How the Powerful and Powerless Responded to Jesus

The chief priests perceived that he spoke of them, and they sought to lay hands on him, restrain him, entangle him in his talk—kill him. For them, power and authority were more important than justice. They equated their own power and authority with "the nation," or, as we might say, "the church." Better that one die than that the whole nation perish. This man was exposing their dirty linen and so, they reasoned, endangering the whole church. They were not concerned with the moneychangers. They objected to Christ's methods of reform. To them, it was a question of authority.

The common people heard him gladly. Nevertheless, right after Jesus had observed the widow offering her farthing and had declared that she, rather than the head elders who made great ostentatious offerings, had done far more than anyone—right after that the disciples pointed out an impressive church building. Jesus had hardly finished commenting on how this had been built by robbing widows' houses. The common people, too, were often impressed with power and authority and their trappings.

When on the Sabbath Jesus healed the man born blind, and so was criticized for breaking the Sabbath, the Pharisees interrogated the poor man. This man may have been powerless, but he was also fearless. He said unequivocally that Jesus was a prophet. When the blind man's parents evaded answering the Pharisees' questions, because they feared them, and so sent the Pharisees back to their son, he responded again: "One thing I know, that, whereas I was blind, now I see."

The man showed plenty of spirit—too much for the insecure egos of the chief priests—and they cast him out. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, 'Who is he, Lord, that I might believe on him?' And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, *For justice I am come into this world*, that they which see not might see; and that they which see might be made blind.'" (John 9:35-39, emphasis supplied).

The powerless know fear and hopelessness, but Jesus gave them vision and hope. The powerful fear loss of their power, with good reason. Jesus promised them that the first would become last. Consider, however, that the moment they lose power and authority, they become one of the powerless to whom Christ gives hope and sight.

What Response We Can Expect From the Powerful and Powerless

“Ye shall be hated . . . for my name's sake. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?” (Matthew

10:22-25, emphasis supplied). Here Jesus was talking to his disciples in the midst of his own people to whom he had come. The persecution he described was not necessarily to come from gentiles or the government. The persecution that Jesus and his disciples experienced was from their own leaders whose abuse of power he had rebuked.

Again reversing the priorities of power as we know them, Jesus declared, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matthew 10:39, 40). Those who have renounced the will to rule, those to whom Christ has given sight to see their true relationship to the one Master and their true equality to their *Geschwister*, their brothers and sisters, these will respond to his message of release and empowerment today the same as did the man whose sight Jesus restored. They will believe. But they may not be so quick as he to find their courage. There are many Nicodemuses among those who believe.

A Fellowship of Equals

Many people point out the need for authority in the church, as in business and government, for the sake of order. They like to quote Paul about diverse gifts, and they usually rush to the defense of Martha ("What would we do without Marthas?"), without precisely contradicting Jesus' clear statement that it was Mary, rather, who had discovered the true relationship to Christ.

What we must beware of is the leaven of the Pharisees. We must not vest the organization, by which we accomplish tasks, with spiritual authority. It is merely an instrument and does not constitute a relationship. Of all our edifices, not one stone will be left upon another. Not one conference president will be honored as such in the kingdom of

heaven. The first shall be last and the last first.

What, then, is the nature of our relationship to the church? Where is the locus of spiritual authority?

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

"Henceforth *I call you not servants*; for the servant knoweth not what his lord doeth: but *I have called you friends*; for all things that I have heard of my Father I have made known unto you."

It is not with this hierarchy, but with the church—Adventist church members individually and collectively—and other Christians as well—that my relationship has been strengthened and enhanced through this trial of my faith.

"Ye are my friends, if ye do whatsoever I command you. *This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.*"

"These things have I spoken unto you,

that my joy might remain in you, and that your joy might be full" (John 15, emphasis supplied).

Love is the authorizing principle of our relationship to the church, to Christ, and to one another—the love that forgoes power, the will to rule, and the desire for hierarchy.

That kind of spiritual authority comes from "the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, *with him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15, emphasis supplied).

This is why the little ones, the powerless ones, make up the kingdom of God—and why we had better take heed how we treat them, because they have a direct connection with the Almighty. He who inhabits eternity dwells also with them.

If we recognize that spiritual hierarchy is a fiction, that God has made them all "equal unto us," and, having made himself our servant, he now calls us friends—then we will truly have the joy that he desired might remain with us. The Seventh-day Adventist Church that I continue to cherish is just such a fellowship of friends.

Agenda for the General Conference Session

by Ronald Graybill

Even if women's ordination does not spark the "Battle of New Orleans" at the 1985 General Conference Session, the 54th World Congress of the Seventh-day Adventist Church will elect a new group of top leaders and decide many important issues of church order.

New Officers

Although Neal C. Wilson is certain to be re-elected president of the General Conference, there will still be a large number of changes in the top levels of the church's leadership. At least four, and possibly five, of the six vice presidents will retire. The General Conference treasurer, Lance Butler, is also expected to step down.

All these men are officers of the General Conference, and with the demise of the President's Executive Advisory (PREXAD), the officers have become, de facto, the most powerful decision-making group in the General Conference. With so many new faces in the inner circle, the appearance of the group will change. Whether these changes will extend beyond mere appearances is unclear. Given Wilson's long tenure, his phenomenal

grasp of detail in the church's operation, and his tendency to become involved in many of those details, changes at the vice-presidential level are not as important as they would be under a different style of presidency.

However, vice presidents each have assigned areas of responsibility that could be profoundly affected by the selections made. For instance, Loma Linda and Andrews Universities will be getting new board chairmen.

Furthermore, filling these posts in the General Conference will have a ripple effect all through the church. Union and division officers are likely candidates for vice-presidential posts, and their positions will be taken, in turn, by others. Those who fasted and prayed for the General Conference Session will need to keep praying for months to come that God will guide in the selection of wise and compassionate leaders.

Church Structure

In New Orleans, delegates will also codify Adventist Church order in much the same way the 1980 session codified church doctrine into the 27 Fundamental Beliefs. New constitutions for union and local conferences are a case in point. In the past, the church's working policy included "model" constitutions. Now those constitutions have been worked

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over and, if all goes according to plan, will be declared mandatory. This measure is an attempt to curb constitutional innovations that have appeared in such places as the North Pacific Union. Church leaders fear that unless greater uniformity is assured in this area, a dangerous degree of fragmentation will occur.

The hazard of such a move is that if the new constitutions contain some unforeseen weaknesses, every union and local conference will be forced to live within them until the next General Conference session. Conversely, if unforeseen needs arise, no constitutional adaptations will be possible without approval of the world church. Ironically, the concept of mandatory constitutions seems to be at odds with the aim of the statement on the Role and Function of Church Organizations, which the session is also considering. The Role and Function plan espouses a church in which plans originate at the local level and are adopted at higher levels as they prove workable.

The statement on the Role and Function of Church Organizations is, of course, another codification of church organization,

If all goes according to plan, "model" constitutions will be declared mandatory. This measure is an attempt to curb constitutional innovations that have appeared in such places as the North Pacific Union.

albeit a generally innovative one. Its most sweeping innovation is the creation of a Church Ministries Department to replace the Sabbath School, Youth, Personal Ministries, and Stewardship Departments. The action proposed to the session will accomplish this reorganization only at the General Conference/division level. Meanwhile, in union and local conferences across North America, experiments are under way with many different configurations of departments and personnel.

The real significance of actions on role and

function may lie in their codification of some long-unspoken ideals. For instance, the church is said to function on a committee, not a presidential system. This means that the three principal officers of a conference, union, or of the General Conference—president, secretary, and treasurer—each derives his authority directly from the executive committee. Thus the secretary and treasurer are responsible directly to the executive committee, not to the president. The report also makes clear that there are four, not five, levels of organization: local church, local conference, union conference, and General Conference. Divisions are not an additional layer of administration. Rather, they are integral parts of the General Conference in the various geographical areas of the world.

A rationale for the "special relationship" between the North American Division and the General Conference is also spelled out in the Role and Function document. The most compelling reason for the special relationship is the fact that the church members in North America are far more wealthy than those in most other parts of the world. The genius of Adventist organization has always been that more wealthy areas provide the financial resources to advance the work in less-prosperous territories.

Nevertheless, as the General Conference becomes more truly international in its concerns and work, it seems inevitable that the North American Division will become more like the other world divisions in its relationship to the General Conference. Already each General Conference department has named a North American representative who meets periodically in "North American staff" meetings headed by Charles E. Bradford, president of the North American Division. Even Bradford's title bespeaks growing North American independence. His post was formerly known as vice president for North America.

Another innovation in church order will be the proposed establishment of a church-wide computerized personnel information

system. The system will compile employment-related data on all church employees and make this information available to all levels of church organization needing such data.

Role of Women

The fact that the 1985 General Conference session will "take no definitive action at this time" regarding the ordination of women does not mean that this area of church order will be neglected. An "Affirmative Action" plan will be proposed to involve women in all the ministries of the church that do not require ordination. If the General Conference session moves in this direction, it would undermine the opponents of women's ordination, since most of their arguments are directed against women in leadership of any sort, not against ordination per se.

Following this same trend, the ordination service for deaconesses is also likely to be approved. This involves striking a statement from the *Church Manual* which declares that since there is no biblical precedent for ordaining deaconesses, Seventh-day Adventists do not practice it. In place of that statement, an Ellen White comment endorsing the practice will be used.

The recent round of deliberations on women's ordination was originally sparked by the obvious inequity that arose when women pastors with the same training, experience, productivity and sense of calling as men saw their male counterparts empowered by ministerial licenses to baptize those they had won to Christ while the women could not. North America is unique in allowing licensed ministers (who are not yet ordained) to baptize. Consequently, the Spring Meeting has recommended that the General Conference session refer this inequity to the North American Division for resolution.

Another Spring Meeting recommendation

calls for reform in ordination practices for the purpose of limiting ministerial ordination to those who perform "direct pastoral, evangelistic, ecclesiastical, and other clearly ministerial-type duties." Since this might leave out treasurers and other important workers, it is not impossible to imagine that such a reform could eventually sever the link between ordination and a preferential pay scale. Perhaps a nonordained pay scale will need to be worked out that will compensate for the tax advantage enjoyed by clergymen.

Family Life

Not all the General Conference actions will revolve around church order, however. This session will reflect the church's increasing concern for the quality of family life and standards of sexual morality. In one action, the delegates will recognize the General Conference Home and Family Service by including it in the *Church Manual*. In another, the position of local church family life director is proposed.

Following Spring Council the Officers approved a *Church Manual* revision to be submitted to the General Conference Session, which declares homosexuality and lesbianism to be "obvious perversions of God's original plan." The statement also implies that homosexuality is a completely reversible condition. It declares that those who are in Christ "receive full pardon and the right to choose anew the better way, the way to complete renewal." By the power of the Holy Spirit "all that sin has caused may be undone," the statement concludes.

Church Hymnal

The new church hymnal, slated for introduction at the General Conference Session, will provide a new medium for celebration and praise dur-

ing the deliberations. Dozens of Adventist musicians, scholars, composers, performers, pastors and administrators contributed to the new hymnal. Wayne Hooper, principal editor of the book, brought a knowledge of church music to his task which went far beyond the gospel songs he is often associated with because of his former membership in the King's Heralds quartet.

The book will have the effect of broadening the hymnody of the church to include many of the great hymns of other communions. Many original compositions and arrangements by Adventist musicians will also be featured. What will be significantly lacking in the new book will be high quality hymn-poems by Adventist authors. A hymn contest by the committee yielded only one or two usable poems.

Mission

Finally, the General Conference Session will listen to reports on the 1000 Days of Reaping. The program will prove to have been an overall success, but it will leave two areas of growing challenge unmet: the increasingly active millions of the Islamic world will still be largely untouched, while highly educated, technically advanced Western peoples will also show troubling resistance to the church's message. The church still sorely needs educated Adventists who, resisting the temptation to surrender the church to obscurantists, will claim it as their own and continue to present it to the world as a joyous, sensible way of life.

Welcome to Nu Awlins, Dawlin

By Judy Rittenhouse

The General Conference of Seventh-day Adventists has chosen the Louisiana Superdome in New Orleans for its 1985 World Conference. The delegates will visit a city celebrated for its jazz, seafood, naked women and architecture. Tour recommendations for Adventists presumably will be long on architecture.

But New Orleans (it does not rhyme with "new jeans") is distinctive in many ways that tourists may not observe. Here is the part that tourist manuals leave out. Here are sweeping generalities about New Orleans and its ways. Here's what is good and bad in its soul.

Over the centuries the people of New Orleans have worked hard to make a life here. They wring their existence from a swamp that puddles between Lake Pontchartrain and the Mississippi.

The French originally settled it in order to protect La Salle's claim to all lands the river drained. Its purpose was commerce, and all its colonists had to do was stay alive and do business. That proved difficult.

The French and then the Spanish, and the many nationalities that joined them, developed levees, canals and pumps to drain their saucer of a port. (New Orleans has four times as many canals as Venice.) They laid out a small city and saw it flattened by hur-

ricanes, engulfed by floods and razed in fires. They endured yellow fever, cholera and typhus in the unpromising wet.

Although they were soon an amalgam of Europeans and Africans, they spoke French, sent their sons to school in France and called themselves Creoles. In the 19th century, immigrants of every description packed into the few dry habitable spaces. It was a close fit and necessitated civic tolerance. A hybrid way of life developed that is foreign to Northern Louisiana and the rest of the South. In its civic attitudes, religion and famous cuisine, New Orleans to this day is not Southern but Caribbean.

In New Orleans, nature could wipe out your family. Epidemics stole your children. Something you ate in the summer took you in an afternoon. Passion killed your neighbor. Men of honor died in duels. Death was everywhere. The creoles outreached it by relishing life, as survivors sometimes do. A hard life could be eclipsed by moments of intense pleasure.

Religious devotion and a good time: both are suitable responses to life in New Orleans. In 1821, John James Audubon wrote of a Sunday morning with "church bells ringing and billiard balls knocking." A person had to trust in faith or luck. The factors that determined survival—disease, hurricanes and fickle kings—were largely out of control.

When French, Spanish, Italian and Irish Catholics all met here, eventually they composed a lenient church with a wide tolerance of unorthodoxy. Walker Percy observes in

Judy Rittenhouse just came up to Pennsylvania from two years in New Orleans and gets back as often as she can.

Lancelot that it's not the religion "that informs this city, but rather some special local accommodation to it or relaxation from it."

A nun and a well-educated career woman are having lunch. They mention their mutual friend, a middle-aged man who has left his wife and moved in with a woman who is about to have his baby. The women are matter-of-fact. Their friend is much happier now. These women, devout women of correct behavior, are wholly New Orleans: They accept human frailty as they accept the weather.

Fortunately their tolerance extends to fundamentalists. Informed about the Seventh-day Adventist way of life and why Adventists won't partake of all that New Orleans has to offer, a local historian reviewed the precepts several times and said, "I don't question people's beliefs. I just hope that in this case they're wrong." She grew up in New Orleans and is patient with practices that strike her as crazy.

In its civic attitudes, religion and famous cuisine New Orleans to this day is not southern but Caribbean.

When the General Conference delegates parade in the street in their national dress during the first days of their conference, they will be honoring centuries of parade and pageant tradition in their host city. They may be ignored, their orderly procession making much less of a sensation than it did in Dallas. But if the timing is right and their music is good, if they happily include onlookers and don't faint in the heat, then they will have a good time. And that is the criterion for success here. In New Orleans, charm is the entering wedge of the gospel.

It is easy to believe—and it might be true—that most folks have a good time, some of the time, at least. The privileged class has made gaiety its goal—and has achieved it. The unprivileged class leaves the impression that it does when it can.

The different classes define the other aspect of New Orleans, the stark class contrast that is as distinctive to the city as cast iron balconies. In New Orleans, the inflexible aspects of human nature have seized on social strata. Its class structure, based on lineage, is perpetuated through vigilance, exclusion and private education. The different layers are separate from one another; there is little mingling of concern and little sense of general community.

Mardi Gras is the clearest demonstration of the city's social layering. Every strata is represented and ratifies itself. At the top, the oldest, most prestigious krewes (celebrating organizations) ritualize their aristocracy—as they do in private clubs and debutante balls for their children.

Mardi Gras parades go on at least daily for two weeks before Fat Tuesday ushers in the start of Lent. These should be seen, if only for anthropological insight. The parading krewe members ride on floats. The crowds stand down on the ground shouting, "Throw me something, Mister," and try to catch the trinkets and junk that trickles down. Imagine what unsympathetic social analysts do with that!

Although money can't buy its way into the elite, the economic layers in New Orleans bunch up into two major groups—the well-off and the poor. The cleavage between them is enormous.

New Orleans' population is about half black, and almost 40 percent of the city's black families live in poverty, afflicted with poor education and underemployment. Six years ago, a mayor's study found that the 20 percent of the families with the lowest incomes receive four percent of all money earned here. Wealth is probably "more unequal" here than "in any other major city in the U.S.," according to the mayor's report.

In between the big blocks of rich and poor, is a relatively small middle-class of both black and white. Most middle-class people, especially white middle-class, live in the surrounding suburbs, leading an existence that

is as featureless as the city's is distinctive.

A sizable upper class is at the top, composed of the true *ancienne riche* mixed with some new money. New Orleans doesn't have the great fortunes of \$25 million or more. Its affluence is conspicuous, but the magnates earning a million dollars a month are in Dallas and Houston. Capital has not been wildly venturesome and lucky here.

New Orleans is a city of two layers: rich and poor. The local press describes this condition, and special reports detail it for the mayor. But even a tourist can appreciate the economic cleavage.

Some analysts contend that the class system of New Orleans would crumble in a generation if it weren't supported by two distinct school systems—public and private. Eighty-three percent of the black children are in public schools. Almost two-thirds of the white children attend private schools. Having one's child at the right school is a telling detail of social prominence. A doctor, treating the father, asks the child where she goes to school. The family can be designated accordingly. When we first moved to New Orleans, I learned that the uptown preschool to which my daughter had obtained a scholarship enrolled no black children. White parents explained it by saying the tuition alone was prohibitive for most people of color.

Public education here has not served the lower class well. Leave a note in easy English for a delivery person and observe that your request isn't followed because the man can't read it. The condition of mass under-education is one factor in New Orleans' low industrial development. It is commonly believed that more industry will come when it can find educated, literate labor.

However, that's not the entire explanation for the city's low industrial base. In the past two decades New Orleans has lost light industry to the suburbs for several reasons, including white flight that quickened with school integration. In this respect, the city almost strangled on racism.

Twenty percent of local employment is tourist related. Tourist services, however, use unskilled labor seasonally. Almost invariably those receiving the services are white, and the folks cleaning up, cooking, serving, singing and dancing for them are black—and underpaid. The average hotel housekeeper in New Orleans earns \$3.88/hour compared to \$6.15 in Washington, D.C., or \$5.60 in Boston. Living is not a lot cheaper here, but labor is.

In New Orleans we can see what society will be like when no one pays taxes. (State limits on property tax, a legacy of Huey Long's populism, result in 80 percent of property owners in New Orleans paying no

When the General Conference delegates parade in the street in their national dress during the first days of their conference they will be honoring centuries of parade and pageant tradition in their host city. In New Orleans, charm is the entering wedge of the gospel.

property tax at all.) The resultant need is out on the surface.

It is not as easy to see that an unsung community of folk try to respond to the need. The people who survive as progressives vary in their makeup, but share this: they are patient. Many of them are religious.

New Orleans, Louisiana, is often abbreviated NOLA. Nola sounds like a woman with a past, who is worn and lovely and likes a good time. The name suits the city. It is a commercial center, but it doesn't buzz with mercantile hustle bustle. Its animation springs from life for its own sake, with French emphasis on the amenities: good food, good music, good talk and fancy clothes. Life here has a strong, slow pulse that sounds like snoring once the parades are past. It's the land of dreamy dreams, alright.

Semitropical growth is fragrant in March and rank in July. In the summer, moss grows

on the sidewalk and the yards are heavy with rot. But life isn't spent. People persist with lethargic spark. They run through the killing heat to jump on the bus and shuffle to a seat in air-conditioned relief.

There is a certain risk to being out alone in the evening, but I like to take the streetcar down St. Charles at twilight after rush hour. My son rides free. We take our seats in the middle of the car and raise the window. Then he sits up on my lap to feel the breeze.

Three kids are jiving around in front of the K B Drug Store at Broadway, a big silver radio sitting on the sidewalk. Stevie Wonder sings "Superstition" as they dance. One guy puts his head back with his eyes shut and purses his lips.

The sky we see through the oaks is dimming to lavender. Trees loom purple as we rock along. The mansions on the avenue recede, except for light from their chandeliers. Splintered through the beveled glass of big front doors it plays through the facets like bells. The streetcar slows to a stop; an appropriate burning smell of brakes comes up through the floor.

A heavy-set black woman climbs on. The driver nods as though he knows her and she sits by me. She is wearing a white uniform and duty shoes. She speaks to one of the four women on the car who are wearing uniforms, too.

To us she says, "How are you, Baby?" I know she is addressing me, not my son. She calls white women baby because she raised them when they were little. She adds, "I have a little boy just like you." She's not talking about her own family. This woman has actually been in one or two of the mansions we're passing. I don't know if they are more accessible to her than to me.

We get off at St. Andrew together. The light is almost gone. It will be cooler as we walk toward the river. I hope she does not live in the housing project at the end of the street.

Cicadas are singing in the first block. In New Orleans they remind me of the poor people—filling in the background for the lucky ones, making a claim by their presence and enduring song.

Commission Postpones Decision on Ordination of Women

by Debra Gainer Nelson

The Spring Meeting of the General Conference Committee recently recommended that the church take no definitive action regarding the ordination of women to the gospel ministry until 1989. Church leaders recommended on April 4, 1985, that the church maintain its present position on the subject until further studies can be made by Adventist scholars and theologians under the direction of the Biblical Research Institute. Discussion of these studies will be assigned to a committee that will meet in early 1988 and present its findings to the 1988 Spring Meeting. Then, under this plan, the 1989 Annual Council will undertake a complete review of the issue of women's ordination.

In taking this vote, the Spring Meeting was following the recommendations made by the General Conference Commission to Study the Ordination of Women to the Gospel Ministry, which had met in Takoma Park March 26-28, the week preceding the Spring Meeting. During the meetings, the commission's attitude changed from 35 percent in favor of women's ordination to 55 percent in favor, though most commission members believe that the church is not yet ready to take this step.

Debra Gainer Nelson works at a political and economic research firm in Washington, D.C., and is completing her M.A. in public relations at the University of Maryland.

The commission, convened by the 1984 Annual Council, also became a forum for a wider discussion of the role of women within the church. Thus, in addition to recommending further study on the question of women's ordination, the commission also recommended—and the Spring Meeting subsequently accepted—that the church should:

- Institute an "affirmative action" plan to open to women leadership positions that do not require ordination;
- Re-emphasize the importance of the work of Bible instructors;
- Encourage pastors and their wives to work together in "team ministry";
- Recognize the need to educate people about the roles unordained women may have in the church, and formulate specific plans to achieve these educational goals and present them to the 1985 Annual Council.

The commission also recommended—again affirmed by the Spring Meeting—reformation of the church's ordination practices, proposing limitation of ordination to only those who clearly perform ministerial or evangelistic duties.

Finally, on the subject of fully licensed ministers—an issue that was brought to the forefront in North America by the Potomac Conference, which voted to give its three women pastors ministerial licenses and authorized them to conduct baptisms—the commission and the Spring Meeting voted to refer the question back to the North

American Division Committee. The division was asked to "clarify the functions of ministerial workers who hold the ministerial licenses, including how those relate to women who serve as pastors." The North American Division was requested to submit a "complete proposal on procedure" to the 1985 Annual Council for consideration.

The first four items regarding ordination, women's participation in church work, reformation of ordination practices, and education of the church, will be presented as recommendations to the General Conference session in New Orleans this June. The subject of the function of licensed ministers will be presented as a report rather than as a recommendation, since it is currently at issue only in the North American Division.

Most commission members—including Neal Wilson—felt strongly that if women's ordination were presented this year to the General Conference Session for a yes-or-no decision, it would have met with resounding defeat. Most did not want to see a clear rejection which could set the issue back for at least another generation.

Because the recommendations, though apparently not the report, will be submitted for approval at the General Conference session, they are open for debate and could possibly be renounced or changed. "I expect there will be some discussion," said Robert Nixon, communications director of the General Conference, "but the consensus seemed pretty clear at the Spring Meeting that the recommendations were acceptable to the world church." He noted that all division presidents were present at the Spring Meeting, along with other church officers, and that all voted without reservation to affirm the commission's recommendations.

Many commission members seem to be satisfied that the commission made the best recommendations it could have, considering the timing and the circumstances. Some

ordination supporters on the committee are impatient with the delay of the decision until 1989, and many opposed would have preferred a definitive church stand against the issue. However, most commission members—including Neal Wilson—felt strongly that if women's ordination were presented this year to the General Conference session for a yes-or-no decision, it would have met with resounding defeat. Wilson and many members of the commission, though they had reservations about ordaining women now, did not want to see a clear rejection of women's ordination, which could, some said, set the issue back for at least another generation.

The commission was diverse, including leaders and laypeople from North America and around the world. Representatives included presidents of all divisions except Euro-Africa, which was represented by its division secretary. Neal Wilson chaired the commission, and George Reid, director of the Biblical Research Institute, served as secretary. The General Conference was represented by 15 additional members, including two women: Charlotte Conway, business manager of Home Study International, and Betty Holbrook, director of Home and Family Service. The SDA Theological Seminary was represented by Gerhard Hasel, dean, and Raoul Dederen, professor of New Testament, who have both published studies in the past supporting women's ordination. William Johnsson, editor of *Adventist Review*, and Ron Wisbey, president of Potomac Conference, were also members.

The 66-member commission included a total of 15 women. In addition to Conway and Holbrook, other women were: Marsha Frost, pastor of the Fairfax, Virginia, church and one of the women pastors who has performed baptisms; Beatrice Neall, professor of theology at Union College; Shirani de'Alwis, a faculty member at Spicer Memorial College in India; Aulikki Nahkola, Greek professor at Newbold College,

England; Kit Watts, a librarian at Andrews University and one of the original participants in the Camp Mohaven Conference; Delores Maupin, a lay member of the General Conference Committee; Nancy Bassham from the Far Eastern Division headquarters; Joan Baldwin, a nurse in Sydney, Australia; Dorothy Eddlemon, member of the Pacific Union Conference executive committee; Hedwig Jemison, retired from the White Estate at Andrews University; Rosalee Haffner Lee, author and pastor's wife in Big Rapids, Michigan; Torhild Rom, an ordained local church elder in Pearl River, New York; and Delores Slikkers, a layperson from Holland, Michigan, and previously a member of the General Conference Role and Function Committee.

The highly male composition of the commission and the belief that it was "stacked" against ordination produced criticism of the commission before it convened. However, some commission members believed that the group turned out to be well-balanced. "Even if different members had been chosen," said Charlotte Conway, "the same issues would have been raised. I believe we discussed just about every aspect of the issue. It wouldn't have mattered if there were more women." In fact, the women on the commission expressed themselves on both sides of the issue.

North American Division President Charles Bradford, by several accounts, made the most powerful and moving speech in support of full participation of women in the gospel ministry.

Wilson as commission chairman was "frank, democratic, and unbiased," says member Warren Banfield, director of the General Conference Office of Human Relations. The meetings were nevertheless closed to all but committee members and church officers, and the doors were firmly guarded against intruders. Commission members defended this approach, however, on the

basis that drop-in, occasional attendance might produce a distorted view of the proceedings because of the wide range of opinions being expressed. All meetings were faithfully attended by the commission members themselves; indeed, said Wilson, it was the only committee he could remember chairing that had 100 percent attendance for the entirety of every session.

Wilson began the meeting by introducing all members to one another, distributing a questionnaire to help determine initial group opinion, and listing a seven-item agenda—mostly on the theological aspects of the ordination of women. However, it soon became clear that members did not want to discuss the agenda topics systematically. Wilson set aside the agenda in order to listen to speeches from the floor. They took up much of the remainder of the meeting, which lasted until 5:30 p.m. the first day and until 9:45 p.m. on the last night. Some of the topics discussed included the theology of ordination; understanding of a minister's call; equality; unity of the church; and the roles of fathers and mothers in the home.

North American Division President Charles Bradford, by several accounts, made the most powerful and moving speech in support of full participation of women in the gospel ministry. Bradford, who was one of the last speakers of the session, pointed out that the ordination of women elders in North America has not caused division in the church. He said that "this is the age of the Spirit" and that Adventists must rid themselves of a "high church" view of the ministry. "We have a huge residual deposit of the sacerdotal in us," he said. "We need to purge this out of the lump." Saying that God is "an equal-opportunity employer," he contended that the gifts of the Spirit may be given to anyone and should not be wasted. "The Spirit gives out gifts," he said "and we need to recognize them."

While William Johnsson made one of the earliest speeches in favor of women's ordi-

nation, his personal support is not expected to color his coverage of the issue in the *Adventist Review*. Johnsson spoke from a New Testament view, noting that the church does not take literally Paul's instructions forbidding women to speak or teach. He noted that if there is no text to support the ordination of women, there is also no text to support the abolition of slavery, and he said that setting up barriers against any class of people violates the spirit of Paul's writings. Former *Adventist Review* editor Kenneth Wood also made a strong statement of support, noting that self-development is our responsibility to God, and that it is wrong for the church to keep people from reaching their full potential.

Richard Leshner, former director of the Biblical Research Institute and vice president of the General Conference, and current president of Andrews University, spoke forcibly in favor of women's ordination, illustrating with the story of Peter and Cornelius the fact that the church cannot always find a historical precedent for moving forward. Leshner said that some mistakenly have a highly sacramental view of ordination. "Which is greater—to minister or to be ordained? The greater is to minister. To be ordained is simply to be recognized for that ministry," said Leshner. Hasel and Dederen also reiterated their position that the Bible does not preclude women's ordination.

In general, theologians on the commission seemed to be supportive of women's ordination, except for Mario Veloso, a field secretary in the South American Division, assigned to matters having to do with the Spirit of Prophecy. Veloso said that he did not believe there was a strong enough case to support ordaining women—no "thus saith the Lord." He argued that as a Bible-based church, we must be able to find texts to support our position. However, Angel Rodriguez, president of Antillian Adventist College in Puerto Rico and a representative from the Inter-American Division, was a strong supporter.

Fairly outspoken opposition came from

several overseas representatives, particularly Bekele Heye, president of the Eastern Africa Division, who also spoke of the need for more biblical evidence to support ordaining women. Each division leader came prepared with a report of the feelings about ordination in his particular field, assessed by various studies and surveys. The consensus in most areas was that the membership was either actively opposed to ordination or else not yet ready to accept it, though Southern Asia indicated that it would accept whatever decision was made by the world church.

Not all opposition came from the overseas divisions, however. Some General Conference leaders such as Francis Wernick, general vice president, have continued to oppose vigorously the ordination of women.

Over the course of their deliberations commission members changed their attitude. This time, 34 of 60 members (56 percent) said they *did* support the ordination of women, an increase of 20 percent points, and 27 (or 45 percent) said they *did not* support ordination of women.

Wernick said that since we do not currently have the answers we need on the issue, we should not move forward at this time. He also said that perhaps the church had done the wrong thing by giving unordained men licenses to baptize and perform marriages.

The support for ordination of women among the lay members of North America is also far from unanimous. A General Conference survey of 1,048 respondents in North America recently showed that, overall, 57 percent oppose ordination, 33 percent are in favor, and 10 percent are neutral. Nearly half (48 percent) said they opposed the appointment of women to pastoral responsibilities, and 60 percent would oppose having their own church pastored by a woman. Surprisingly, a somewhat larger number of women than men (59 to 52 percent) oppose women's

ordination, and more predictably, older people (over 56) are most likely to oppose ordination (65 percent). No sex or age group had a clear majority in favor of women's ordination, though the 16-25 age group was evenly split with 39 percent on each side and 22 percent neutral.

According to a questionnaire filled out during the commission's first session, commission members at the beginning of their deliberations reflected the attitudes of the survey of North American members. In response to the question, "At the present time are you inclined toward the approval of ordaining women to the gospel ministry?" 35 percent approved and 50 percent disapproved. The results of the questionnaire were not revealed until the last day of the meetings, after which Neal Wilson, for the first time during the discussions, outlined his own thoughts on the issue. He said that ten years ago his position toward ordaining women was more favorable than it is today, as he has become more apprehensive about the divisiveness of such a change. He further said that although he is not basically opposed, he also does not feel that a good enough case has yet been made for the ordination of women.

After Wilson's presentation, another questionnaire was distributed. The results indicate that over the course of their deliberations a significant number of commission members changed their attitude. This time, 34 of 60 voters (56 percent) said they *did* support the ordination of women, an increase of 20 percentage points, and 27 (or 45 percent) said they *did not* support the ordination of women. Of the 34, however, only eight believed the church should approve of ordination now, while 26 thought it would not be wise to press the matter at this time. Nevertheless, commission members interviewed believed that the shift in viewpoint was an important indication of the effects of the process of educating people on the issues involved.

The change in attitude in the commission was the result of three days of discussion and

interaction. One illustration of this follows: A man stood up at the beginning of the meetings to say that he believed in equality. He said that his wife and he had worked as equals side by side for years, he as a minister and she as a Cradle Roll teacher. Later, during a break, a woman asked him how he would feel if his wife were doing the baptizing and he were cutting felts in Cradle Roll. After the meetings were over, he told the woman that he now saw that the church has not been treating women fairly and that they must be given more positions with real authority.

Nevertheless, women—and some men—cringed when some male commission members expressed surprise as the meetings closed at how very well the women had

Authors of papers opposing ordination all warned that if women are ordained the Adventist Church may well next have to deal with demands by homosexuals.

spoken and handled themselves. "I know they were trying to be complimentary," said one woman, "but did they really think we were going to be strident and demanding? I was disappointed that there was still such a patronizing attitude."

Women were also disappointed by the opinion expressed by some commission members that the whole issue was simply an outgrowth of the feminist movement. For example, in his paper reviewing the principal arguments on both sides of the question, which was sent to all commission members, George Reid wrote that "the ordination of women issue arose in the context of counterculture social movements that developed, particularly in the United States and Europe in the 1960s, continuing into the early 70s. . . The feminist demand for sexual equality was translated into a demand for ordination." (In fact, the question of ordaining women ministers was first raised in the Adventist Church before the turn of the century, when a recommendation for women's

ordination was made in 1881, though it apparently was never adopted.) Commission member Marsha Frost, pastor of the Fairfax, Virginia, church in the Potomac Conference, responded that women pastors, who she said are not seeking ordination now, are motivated by their conviction of being called into God's work rather than by their feminism or women's rights.

Robert Coy, a lay member of the Potomac Conference executive committee who was not on the General Conference commission, said, "We don't believe this is a feminist issue, though the question of equality is clearly involved. Our primary reason for supporting an expanded role for women in ministerial work is our firm belief that it will have an overall beneficial impact on the church. We have already seen women who have served with great ability and strength in our conference, and we feel ready to move forward." He also reiterated that Potomac Conference is not asking for ordination of women at this point, but rather for an authorization for women in pastoral roles to perform the same ministerial functions—including baptism—as men in an identical role.

The topic of the functions of licensed ministers apparently caused some confusion in the commission, particularly among overseas representatives. The action to grant ministerial licenses to unordained seminary graduates, allowing them to perform baptism and marriages in the United States, was taken by the General Conference ten years ago in order to allow unordained ministers to claim certain tax deductions. Outside of North America, the policy has not changed; ministers do not perform these duties before ordination. Therefore, baptizing by women is not an issue in divisions outside of North America. It has become an issue in North America because women are allowed to attend the seminary and are given pastoral positions but are restricted from performing baptisms and weddings. The church's posi-

tion, said Neal Wilson during one session, is "untenable. We cannot stay as we are... There must be movement forward... It is immoral how we are currently handling this situation."

While it is often said that the ordination of women is being held back by the world church, those opposed to women's ordination also argue that the church does not have an explicit biblical basis for ordination. The studies that followed the Mohaven Conference in 1973 showed a broad consensus among scholars that the Bible and the writings of Ellen White do not prohibit the ordination of women. In reaction to the Camp Mohaven papers, the Biblical Research Institute requested position papers with "balancing" viewpoints, which have resurrected theological questions. Three papers (by George Reid; Brian Ball, president of Avondale College; and George Stevany, president of the Swiss French Conference) against ordination and two supporting it (by Wilmore Eva, associate director of the ministerial-stewardship department of Potomac Conference; and Louis Venden, pastor of the Loma Linda University Church) were given to the commission prior to the meeting.

George Reid wrote in his paper introducing materials distributed to the commission: "All sides agree there is no direct discussion in the Bible of the ordination of women, for the practice is unknown to scripture. For that reason, those who argue positions do so because of their convictions on the way they understand God acts [and] how we are to interpret biblical passages and themes." Reid characterizes theologians who "undertook the project of reinterpreting the scriptures and theology" in response to the growth of the ordination issue as "revisionist theologians," in contrast to the "traditionalists" who support the historic restriction against women's ordination, as set forth by what he calls the doctrine of divine order, which teaches functional subordination of women. He and the other authors of papers

opposing ordination, all warned that if women are ordained the Adventist Church may well next have to deal with demands for ordination by homosexuals. None of the new study papers are currently available to the Adventist membership (the Mohaven papers are available from the General Conference Biblical Research Institute for \$10.)

Because of these rooted differences of opinion and the lack of a clearly understood scriptural mandate supporting ordination of women, Wilson felt—and the commission as a whole agreed—that the church is not pre-

pared to move forward on the issue at this time. Wilson and other leaders have asked for a convincing theological argument before they take the concept before the world church.

Still, many believe that the church is moving inexorably toward eventual ordination of women. In the short term, Robert Coy believes that with the strong, progressive leadership of Charles Bradford and the support of Neal Wilson, there is a reasonably good chance that North America will in 1985 provide a greater role—though short of ordination—for its women pastors.

FORUM

AAF Newsletter
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Newsletter of the Association of Adventist Forums

June 1985

Advisory Council Chairman, Invites Benefactors, Sponsors

by Robin Vandermolen

With 105 members, the *Spectrum* Advisory Council has reached its largest size yet. The growth has come steadily. However, more members are needed if thousands of potential new readers are to receive materials introducing them to *Spectrum*.

No matter how hefty a ticket price you pay to attend your local symphony orchestra concert, your orchestra probably could not exist without financial subsidy. Likewise for your local art museum. Similarly for public television. The best and most vital aspects of American culture exist because of the generosity of philanthropists.

At one time it was thought that if *Spectrum* could attain an optimal number of subscribers, it could be self-supporting. It is now recognized that *Spectrum*, along with many other small specialty journals, will always need financial backing from loyal supporters.

Spectrum has emerged as a strong component in the nurturing of our Adventist academic, professional and intellectual community. Outside of large Adventist metropolitan and college churches, little is done to keep this group stimulated, informed and involved. *Spectrum* fills a vital role in its outreach to this community.

Every dollar spent in nurturing the professional group within our church is multiplied many times over, because this group, if retained within the church ranks, will give back so much in terms of future leadership and support. We solicit your contributions to *Spectrum*.

At a recent meeting of the Executive Board of the Association of Adventist Forums, three groups of contributors were formalized: *Contributing*

Members are those who donate \$100 per year. They are entitled to one year's free subscription (five issues) of *Spectrum* along with one copy of a book published by the Association of Adventist Forums. However, these individuals are not members of the Advisory Council.

Sponsors are those who pledge \$1,500 over a three-year period, payable either as a lump sum, or in installments. These donors are listed on *Spectrum's* back cover, and will automatically become members of the *Spectrum* Advisory Council, upon receipt of the first \$250 of their pledge. They also receive three years of *Spectrum* mailed by priority mailing immediately after publication. They receive one copy of all books published by the Association of Adventist Forums.

Benefactors are those who pledge \$3,000 over a three-year period, payable either as a lump sum or as installments. They are eligible for all the benefits listed above for donors, but in addition will receive two free registration tickets to any conference sponsored by the Association of Adventist Forums.

The listing of the donors on the back cover of *Spectrum* has become an important symbol. The list of names not only honors the major financial contributors to the journal, but demonstrates the strength of support that *Spectrum* enjoys within the Adventist community.

Please mail your contributions to: Box 5330, Takoma Park, Maryland 20912.

Robin Vandermolen, an anesthesiologist at the Glendale Adventist Hospital, is the chairman of the Spectrum Advisory Council.

From Polls to China Visitors— A Year at the Angwin Chapter

by Alice Holst

During the 1984-1985 school year the AAF chapter at Angwin, California, has had monthly meetings with 100-200 people in attendance. The chapter is under the direction of Richard Hughes, Ph.D., chairperson; Margaret Huse, M.D., associate chairperson; and Alice Holst, Ed.D., secretary-treasurer. Speakers have included visitors to and members of the Pacific Union College faculty.

Truth—No Trivial Pursuit

In May, Ted W. Benedict, Ph.D., professor of communication, San Jose State University, spoke on "Truth—No Trivial Pursuit." During 17 years as a professor at Pacific Union College and 20 years at San Jose State University, Benedict's area of special academic interest and concern has been persuasion. His lecture reviewed the most familiar modes of reasoning, analyzed their weaknesses, and suggested that far more concern should be shown for procedural integrity in the search for truth than is commonly found in the church.

In April, Roy Branson, Ph.D., editor of *Spectrum*, official journal of the Association of Adventist Forums and senior research fellow at the Kennedy Institute of Ethics in Washington, D.C., presented a discussion entitled "Adventist Identity—New Directions." He pointed out that there has been a traditional point of view in interpreting many aspects of biblical teachings from an Adventist perspective that take on legalistic or covenant overtones. He pointed out that the same biblical teachings, (e.g. the Sabbath and sanctuary) could be viewed in other motifs with equal validity and with possibly refreshing new implications. The two motifs suggested were a "holy war" or "conflict" setting and a "glory due to God's presence" setting. A discussion followed the presentation.

An unexpected surprise was the introduction of Pastor Hsu Hua who was the head of the Seventh-day Adventist church in China when Mao Tse Tung installed the People's Republic of China. From that time he spent most of his years until 1979 either in jail or under house arrest. He came to the United States with his wife to visit their relatives. Hsu Hua reported that since 1979 many

Protestants—including Adventists—have begun meeting each week for worship services

Women in Ministry

"Women in the Ministry: Past, Present, and Future" was the topic addressed in February by Becky Lacy, M. Div., associate pastor of the Corona, California, church. Pastor Lacy gave a brief history of the important leadership roles held by women during our church's history. During the 1950s and onward, despite increasing church membership, participation by women in church administration at all levels has decreased significantly and inexplicably. Interest is rising now to change this situation. Several women, who like Pastor Lacy received graduate degrees in theology from Andrews University, currently occupy positions as associate pastors.

She drew attention to the frustration felt by women pastors with training and experience equal to male colleagues at not being able to perform all the duties of pastors because they lack ordination. Although they counsel couples and prepare candidates for baptism, women pastors cannot perform either marriages or baptisms.

Also, their inability to become chaplains, which requires ordination, is a serious limitation to service which, she feels, is greatly needed in military and public hospitals.

At the January meeting, Larry Mitchel, Th.D., associate professor of religion at Pacific Union College, surveyed the past decade of archeological activity in Syria and Palestine. The past ten years have not produced any major revolutions in dating, Mitchel explained, but our understanding of certain transition periods such as Early Bronze IV has certainly improved.

Major new finds include: (1) the large tablet collection from Elba, (2) probably the earliest arched gate in Palestine, and (3) a very large neolithic village on the outskirts of Amman, Jordan.

The Methodist Heritage of Adventism

In December, Greg Schneider, associate professor of behavioral science at Pacific Union College, discussed "The Methodist Heritage of Adventism." He drew on his own

research to suggest forms of religiosity that Adventism has in common with early American Methodism. First, formal organization and a stress on the church as an instrument rather than a system of theological doctrine is shared by the two traditions. Secondly, Schneider suggested that Ellen White's use of the phrase "experimental religion," as well as her concern for perfection derived from her Methodist background.

Thirdly, Methodists, as their name suggests, were methodical. In revival technique, in pastoral care, in teaching members how to tell their personal experiences, the Methodists had clear and demanding guidelines. Adventist revivalism reflects these methods. With the pragmatic concern for method and results, come also a certain anti-intellectualism. Within this philosophy, education is valued for the respectability and usefulness it affords but not for learning's own sake.

Finally, the ways of organizing experience that the two traditions have in common involve a psychological split between the new and the old nature and a social split between church and world. This way of viewing the world is especially reflected in the ideology of the family as a haven in a heartless world.

The Visible and Invisible Church

Jack Provonsha, director of the center for Christian bioethics at Loma Linda University, discussed in November, 1983, the difference between God's visible and invisible church. Although the two overlap, he said, they are not identical. One cannot precisely identify God's invisible church.

Since Baby Fae had died immediately prior to the meeting, Dr. Provonsha also explored the ethical implications of that case. The audience's questions concerning Baby Fae occupied the entire discussion period.

At the October meeting, H. Roger Bothwell, senior pastor of the College church reported the results of a questionnaire given to the approximately 100 students in the "Life and Teachings of Jesus" class at Pacific Union College.

The survey is taken at the beginning of the school year and again at the end to see if students change their minds. One of the results of the survey shows is that a year at Pacific Union College does make a difference in the spiritual attitudes of the students.

Examples of the questions are: (a) Are you a Christian? (b) When would you choose for the Lord to come, and why? (c) Would you be saved if Jesus came today? (d) What would you give in exchange for your soul?

Alice Holst is secretary of the Angwin Chapter.

ON THE ROAD WITH WALTER DOUGLAS

by Claire Hosten

The Director of Chapter Development for the Association of Adventist Forums, Walter Douglas, professor of church history and mission, Andrews University, has been busy encouraging and reviving current chapters, as well as starting new groups.

On the first weekend in June, Douglas visited the Toronto Chapter. The previous month, on May 18, he helped Karl and Ken Walters, a department chairman at the California State College to start the San Luis Obispo, California, chapter. Norman Sassong, a physician at Angwin, California, and regional representative of the central Pacific region, was instrumental in arranging Douglas' visit. The chapter is comprised largely of college and university students.

Douglas indicates that as director of chapter development he has several goals. More university students should be attracted to AAF. He is writing to local chapter presidents in university areas requesting that they send him names of students.

More weekend retreats should be held by chapters to get students more involved in the church and the Association of Adventist Forums. Organization of regional seminars is also needed. A successful seminar held recently at Andrews University is an example.

Chapter officers, regional representatives, or anyone else interested in starting a chapter may contact Walter Douglas, Andrews University, Berrien Springs, Michigan 49103. His home telephone is (616) 471-7107.

Claire Hosten, an attorney, is the executive secretary of the Association of Adventist Forums.

NOTICE FOR AAF NOMINATIONS

Before the annual AAF Board meeting, Labor Day weekend, nominations of representatives on the board for the Central, Central Pacific, Columbia, and Lake regions must be received in the AAF office by August 23.

Nominations must include: a signed statement of the nominee's willingness to serve, ten signatures of support by AAF members living in the region, and a short description of the nominee's qualifications.

Chapter News

by Claire Hosten

In *Denver, Colorado* approximately 75 people met March 23 to organize a local chapter of AAF. The name Denver Area Chapter was chosen in anticipation of participation from Boulder, Colorado Springs, and other neighboring cities.

In addition to choosing a name, a constitution was approved, pending AAF Executive Committee ratification. Officers elected to serve the new chapter include Ed Gallagher, president; Lois Just, vice president; Jane Nielson, secretary treasurer; Diana Bauer, publicity secretary; and three members at large: Keith Kendall, Mary Jane McConaughy, and Richard Yukl.

As a new chapter, a wide range of possibilities for topics exists. Ordination of women, current issues at the seminary, and the Shroud are subjects likely to be addressed by the new chapter in the near future.

The *Greater New York Chapter* in May, heard Ron Lawson, professor of sociology at Queens College and former president of the chapter, review the progress of his research into the sociology of Adventism. He has traveled by car across the United States, conducting scores of interviews with denominational and lay leaders. He will be spending another year traveling in Australia, Asia, Africa and Europe.

In March, the chapter, among other events, held a worship recital by an organ major at the Julliard School of Music, B. Bush, and heard Rev. Richard Dietz, director of interfaith activities for the Fellowship of Reconciliation, discuss "The Christian and Peace."

In February, James Londis, senior pastor of Sligo Seventh-day Adventist church, participated in an all-day meeting of the Greater New York

Adventist Forum chapter. His topic was "Women and the Church." A pot-luck lunch was served between the morning and afternoon sessions.

The *San Joaquin Valley Chapter*, in California, heard Lorna and Gus Tobler May 17 and 18. The Toblers have been actively involved in denominational work for nearly 25 years. He is an Adventist minister who served as editor at several Seventh-day Adventist publishing houses, and she has been employed by various Seventh-day Adventist organizations, most recently the Pacific Press Publishing Association.

The Toblers related their experiences in the Pacific Press case and shared their responses to the personal crises this produced. They suggested possible ways of dealing on a personal level with such conflicts and differences within the church organization. (See Lorna Tobler's article "A Reformer's Vision: The Church As a Fellowship of Equals," in this issue of *Spectrum*, pp. 18-23)

The *San Diego Chapter*, in California, heard Charles Teel, Jr., Ph.D., chairperson of the Department of Religious Ethics at Loma Linda University, speak in May on "Liberation and Evangelism—Logging a Passage Through Central America."

He said the Seventh-day Adventist commitment to take the gospel to every nation, kindred, tongue and people has placed the church in unique and often times bewildering positions. Traditional North American Adventist avoidance of political movements has posed curious problems. Central America, he pointed out, serves as a near-to-home showcase in which the mission of the church has had to meet governments and social structures head-on.

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More Persecution of Soviet Adventists

by Oxana Antic

The campaign in the Soviet press against Reform Adventists—members of the unregistered All-Union Church of True and Free Seventh-day Adventists—which has been going on for some years, appears to be reaching its culmination. *Komsomol'skaya pravda*, one of the newspapers that regularly publishes articles fulminating against the unregistered Adventists, recently published a long two-part article by Boris Chekhonin entitled "Who Do the 'Living Christs' Serve?"¹

In the first part of the article, Chekhonin, who is a political commentator for TASS, describes a visit he made to the home of V. Vasil'chenko, an Adventist who had been arrested, in the company of a senior investigator of the Tashkent Public Prosecutor's Office. The investigator showed the journalist the basement of the house, which contained equipment used by the unregistered Adventists to print their publication, *Vernyi Svifetel' (The True Witness)*.

The second part of the article deals mainly with Vladimir Shelkov, the chairman of the unregistered Adventists who died on January 27, 1980, at the age of 84 in a strict-regime labor camp in Yakutia. Chekhonin speaks of Shelkov as though he were still alive and at liberty today. He writes, for example: "Shelkov, his accomplices the brothers A.I. and M.I. Murkin, and other

leaders of the sect are striving to turn religion into a 'curtain of fire,' an 'instrument of psychological warfare.'" He describes in detail how Shelkov is supposed to have beaten and tortured his grown-up children. He repeats again and again that Shelkov is "a fascist toady," "a Nazi accomplice," "a traitor," and so on. Only in passing does he mention that, after allegedly staging a mock funeral, "the falsifier really does die." One charge that Chekhonin levels against the unregistered Adventists is that they have become "a real Jesuit Mafia" and, as a result, "the needy and those with many children were refused help." He conveniently ignores the fact that Soviet religious legislation categorically forbids religious organizations to engage in any charitable activities.

Adventists of the True Remnant, as adherents of the All-Union Church of True and Free Seventh-day Adventists are sometimes known, are one of the religious groups most persecuted in the Soviet Union. This group broke away from the official Adventist organization in 1924, when the Fifth All-Russian Congress of Seventh-day Adventists addressed a pledge of loyalty to the USSR Central Executive Committee. Prior to that, the Adventists had been opposed to the October Revolution, which they regarded "the banner of the Antichrist." Despite the pledge of loyalty, the officially recognized Adventists, like other churches, suffered terribly under Stalin, subsequently being deprived of their central organization.

Oxana Antic is a European correspondent for Radio Free Europe/Radio Liberty, for whose staff this report was originally prepared.

While the unregistered Adventists are the target of a vicious campaign of denigration in the press, it is worth noting that even the factual information about Adventists in the Soviet Union that was to be found, for example, in the 1964 edition of the *Shorter Scientific Dictionary of Atheism*,² is missing from the 1984 edition of the *Dictionary of Atheism*.³ In fact, the later work contains no separate entry at all on Adventists in the Soviet Union.

There would seem to be no term of abuse that the press has not used to describe the leading members of the All-Union Church of True and Free Seventh-day Adventists. They have been called "swindlers," "obscurantists," "traitors," "rabble," "parasites" and "criminals." *Pravda Vostoka*, for example, published a series of three articles entitled respectively, "The Maestro of the 'True Remnant,'" "The Parasite from the 'True Remnant,'" and "The Swindler Brethren form the 'True Remnant.'"⁴

The first of them, by A. Grigor'ev, deals with Sheldov's son, also named Vladimir. The younger Shelkov went on trial before the Kattakurgan People's Court in Samar-kand Oblast in March or April 1984, and was sentenced to five years in strict-regime camps on a charge of speculating in spare parts for cars and motorcycles. While Grigor'ev describes the defendant as a "grabber" and "speculator," Shelkov himself stated several times during the trial that he was being persecuted for his faith: "I am a believer; that's why I'm being hounded. I'm suffering for my faith. They did the same thing to my father."

The second article described a visit the author made with an investigator to see another Adventist, Ivan Cheremisov, in the prison where he was being held. Cheremisov too said that he was being victimized by the authorities because he was a believer. Cheremisov is accused of violating the Ten Commandments in his way of life and even

Spectrum Readers Respond To Amnesty International

by Charles Teel, Jr.

Many letters of support for Soviet Adventist Arseny Stepanovich Matsyuk were secured from *Spectrum* readers in response to a letter to the editor posted by an Amnesty International Group and published in the Vol. 12, No. 4 issue of *Spectrum*.

Matsyuk was arrested by Soviet authorities July 17, 1980, in the Zhitomir region of the Ukraine, presumably for passing out literature expressing beliefs deemed inappropriate by his government. He is a member of the True and Free Seventh-day Adventists, a nonconforming branch of Russian Adventism.

"I would estimate that between three and four hundred signatures were gathered as a result of an appeal to *Spectrum*," noted Kim McKormie, a member of Amnesty's Adoption Group assigned to register support for Matsyuk. "In addition to our *Spectrum* contributors we collected hundreds of signatures ourselves and also from Amnesty groups across the country."

Independent of any government political faction, economic interest or religious creed, Amnesty International was the recipient of the 1977 Nobel Peace Prize. The organization is comprised of 250,000 volunteers in more than 130 countries whose chief activity is to write letters to government officials on behalf of "prisoners of conscience" whose cases have been researched by Amnesty's secretarial staff. (To qualify as an Amnesty prisoner of conscience it must be documented that an individual has neither employed nor advocated violence and has been imprisoned for expressing his religious or political beliefs.)

Should *Spectrum* readers wish to be alerted to the existence of an Amnesty group near them, they can write: Amnesty International, National Section Office, 304 58th Street, New York, NY 10019.

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in his conversation with the journalist, who presents the conclusion of the visit in particularly colorful terms:

"Just for a second, the mask of good nature left the thin face with its high cheekbones; the eyes flashed, and a spark of raging fury swept towards me from the corner of the cell. I am sure he wanted to violate another commandment—the sixth."

To judge from its tone, the article is directed primarily at religious readers, particularly unregistered Adventists, and aims to discredit Cheremisov in their eyes by revealing his alleged violations of all the Ten Commandments. Cheremisov was also mentioned in an article in *Kosmol'ets Uzbekistana*, which states that, when charged with stealing a car, "he did not even confess his guilt during the trial."⁵

Despite the laconic statement in the *Dictionary of Atheism* that "the total number of followers of Adventism in our country is now relatively small,"⁶ it would appear even from articles in the press that congregations of unregistered Adventists exist in many

parts of the USSR. Not long ago, *Sovetskaya Moldviya* complained about the situation in the village of Gura-Galbenei, where members of the local Adventist congregation "even asked for a special school to be started for the children of believers that would open on Sundays."⁷ (The Adventists observe Saturday as a day of prayer and have frequently applied to the authorities to have their children freed from school on that day.)

There are also congregations of unregistered Adventists in Georgia. Several years ago, *Zarya Vostoka* published an article about a court case involving two women members of an unregistered Adventist group in Tbilisi.⁸ Similar groups are to be found in Chernigov Oblast, on the Don, in Leninograd, and in Vinnitsa Oblast. Everywhere they are persecuted. At the beginning of last year, a petition signed by 378 Adventists accusing the Soviet government of "genocide against believers" was received by the International Society for Human Rights.⁹

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3. *Ateistichesky slovar'*, Moscow, 1984, pp. 9-10.
4. *Pravda Vostoka*, April 17, April 20, and June 15, 1984.

5. *Komsomolets Uzbekistana*, August 1, 1984.
6. *Ateistichesky slovar'*, *op. cit.* p. 10.
7. *Sovetskaya Moldaviya*, July 15, 1984.
8. *Zarya Vostoka*, July 2, 1981.
9. *Ostkirchliche Infomationen*, January 1983, p. 7.

Landmark Right-To-Die Case at the Glendale Adventist Medical Center

by Kent A. Hansen

William Bartling wanted to live. But he did not want to be hooked up to the machine at Glendale (California) Adventist Medical Center that kept him alive by breathing for him. When his doctors at the medical center refused to turn off the machine, Bartling sued, demanding that the court order the machine turned off.

The result of this dispute turned into a major medical-legal controversy over the right of a patient to choose to die, with national media exposure given to the medical center's ethics and medical practices. The final court decision was one of the most significant yet on the right of people to resist heroic medical measures.

Bartling died Nov. 7, 1984, 23 hours before the California Court of Appeals heard his case. The court ruled anyway, in order to provide guidelines for future cases, stating that "[t]he right of a competent adult patient to refuse medical treatment is a constitutional right which must not be abridged."¹ The court held that this patient's right outweighed a "prime concern to Glendale Adventist. . . that it is a Christian, pro-life oriented hospital, the majority of whose doctors would view disconnecting a life support system in a case such as this one as inconsistent with the healing orientation of physicians."²

This ruling climaxed an intense battle over Bartling's right to terminate his artificial life support, which began in April 1984 when Bartling entered the medical center suffering from several ailments. The 70-year-old retired dental supply salesman had a history of depression, alcoholism, emphysema, arteriosclerosis, angina, and an aneurysm in his abdomen. After hospitalization, his physicians noted a possible lesion on his lung and performed a needle biopsy, discovering an inoperable lung cancer. The biopsy caused his lung to collapse, and while attempting to repair it, his physicians placed Bartling on an artificial ventilator to aid his breathing.

Confined to the intensive-care unit, receiving food and water through tubes, and dependent on the ventilator, Bartling was despondent. Several times he tried to pull out the ventilator tubes, and his physicians tied his wrists with "soft restraints."

In mid-May 1984 Bartling indicated his desire to be removed from the ventilator, even though he understood this would probably mean his death. His wife Ruth hired leading patients'-rights attorney Richard Scott to assist in getting the ventilator turned off.

Scott prepared, and Bartling signed with an "X," a document releasing the physicians of the medical center from any civil liability resulting from disconnecting the ventilator and a "living will" explaining

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Bartling's wish not to be kept alive by "medications, artificial means, or heroic measures."

What happened next is in dispute. Scott says that Bartling's physician agreed to turn off the ventilator if GMAC administrators agreed, and that the administrators first agreed but then changed their minds. The Glendale Adventist Medical Center attorney, William Ginsburg, says that the medical center and the physicians have always refused to terminate life support. The spokesman for the medical center, James R. Gallagher, says Bartling's request would have been honored if it had been "consistent, clear, and unambiguous."

When his request was refused, Bartling and his wife sued in Los Angeles County Superior Court, seeking \$15,000 per day in damages for unwanted medical treatment and \$10 million in punitive damages in a companion civil suit, charging civil-rights violations and battery.

The Glendale Adventist Medical Center aggressively defended the suit. In a June 7, 1984, press release on the case, Glendale Adventist Medical Center said, "to honor his [Bartling's] request to turn off life support systems at this time would put the Medical Center in the position of abetting suicide and would be a violation of moral and ethical principles which the hospital and medical staff are dedicated to uphold."

In opposing Bartling's request for an injunction turning off the ventilator, the medical center argued several points:

1. Bartling was ambivalent on the issue, inconsistently expressing a desire to live and a desire to die. The hospital's attorney noted that Bartling liked to eat ice cream, watch football games, and "ogle" nurses. He had mentioned to his nurse that his wife was "crazy" when the nurse described the nature of the suit his wife had brought to end his care. The hospital also presented evidence that Bartling had on several occasions

frantically gestured to nurses to replace the ventilator tube when it had been removed from his throat for cleaning.

2. The interest of the state in preserving life outweighed Bartling's desire to die.

3. The professional, ethical, and moral integrity of the hospital and its physicians would be compromised if they were ordered to facilitate Bartling's death.

4. Even though removing him from the ventilator at that time would kill him, Bartling's physicians believed he could be "weaned" from the ventilator, taught to breathe on his own again, and could have one to three years of normal life remaining.

5. Bartling's mood shifts and depression made "questionable" his ability to make medical decisions regarding his treatment.

Media attention to the case became intense. The 60 Minutes story was nationally broadcast in October. On October 29 the Phil Donahue Show featured the case.

On June 6, 1984, Bartling lost his attempt to get a temporary injunction, and a hearing date of June 22, 1984, was set for a permanent injunction. By this time, reporter Mike Wallace and a film crew for the CBS program "60 Minutes" were on the story. They taped and later televised a deposition taken by attorneys for Bartling and for Glendale Adventist Medical Center in the intensive-care unit, in preparation for the court hearing. Scott intended to use the deposition to show that Bartling was competent and capable of making the decision to turn off the ventilator. The transcript of the deposition is as follows:

Scott: "Mr. Bartling, we are now going to do this deposition which I have explained to you this morning. Do you understand that you have no obligation to tell the truth? Yes? You need to nod your head so this girl over here can see you. Mr. Bartling, do you want to live? (Yes.) Do you want to continue living on that ventilator? (No.) Do you understand that if that ventilator is taken

away that you might die? (Yes.) All right, I have no further questions."

Ginsburg: "Mr. Bartling, are you satisfied with the care that the nurses have been giving you here at Glendale? (Yes.) That's a yes. And have they been nice to you? (Yes.) And you're not in any pain, are you? (No.) And you don't want to die, do you? (No.) You understand that if that ventilator is removed that you might die? (Yes.) I have no further questions." End of tape. End of deposition.

Following the June 22, 1984, Superior Court hearing, and another hearing in July, Judge Lawrence Waddington denied Bartling's request, stating he believed the physicians who said he would live up to three more years if he was gradually weaned from the ventilator. Waddington ruled that California law permitted cutting off life-support systems only for comatose, terminally ill patients whose doctors approve.³

Scott appealed Judge Waddington's decision to the California Court of Appeals. He also tried to arrange a transfer of Bartling to a medical facility that would allow him to disconnect himself from the ventilator. The transfer attempts were unsuccessful, apparently because other hospitals were afraid of being sued and Bartling's Medicare benefits were nearly exhausted.⁴ According to Gallagher, the costs of Bartling's hospital care amounted to \$1,070 per day and eventually totaled \$540,000. However, the medical center was limited by law to collection of less than \$40,000 in Medicare benefits for Bartling.

In July, Bartling's physicians attempted to wean him from the ventilator, taking him off the machine for intermittent periods of up to five hours. The attempts were unsuccessful.

Media attention to the case became intense while the parties waited for the Court of Appeals to hear the case.

The "60 Minutes" story on the case was nationally broadcast in October. On October 29, 1984, the "Phil Donahue Show" featured the case, and Mrs. Bartling and

Attorney Scott appeared on the program. Stung by criticism of its position on the "Donahue" show, the medical center issued a three-page press release in rebuttal. Glendale Adventist Medical Center denied charges by Mrs. Bartling that it kept an armed guard at the door of Bartling's room, continually held Bartling in wrist restraints, had profited financially from Bartling's medical condition, had refused consistent requests by Bartling to turn off the ventilator, and had refused to allow Bartling to be discharged or transferred to another facility.

On November 6, 1984, at 2:40 p.m., the day before the appeals hearing, Bartling died of emphysema. In the press release announcing Bartling's death, medical center vice president Glen Detlor said, "We believe the medical professions should seek to

The Court of Appeal held that the right of a competent adult to refuse medical treatment is constitutionally guaranteed and outweighs the interests of the hospital and doctors in giving treatment.

uphold and strengthen a commitment to life. That is what we tried to do during Mr. Bartling's hospitalization."

The next day, the attorneys argued the case before a three-member panel of the Court of Appeals. Both sides argued that the court should rule even though Bartling was already dead, to "formulate guidelines which might prevent a recurrence of the tragedy that befell Mr. Bartling."

On December 27, 1984, the court announced its ruling, a unanimous opinion, written by Justice James Hastings. The court concluded that:

"Mr. Bartling knew he would die if the ventilator were disconnected but nevertheless preferred death to life sustained by mechanical means. He wanted to live but preferred death to his intolerable life on the ventilator."⁵

In a sweeping statement of law, the court

then held that the right of a competent adult to refuse medical treatment is constitutionally guaranteed and outweighs the interests of the hospital and doctors in giving treatment. The court stated:

"We do not doubt the sincerity of... [Glendale Adventist Medical Center and the physicians'] moral and ethical beliefs, or the sincere belief in the position they have taken in this case. However, if the right of the patient to self-determination as to his own medical treatment is to have any meaning at all, it must be paramount to the interests of the patient's hospital and doctors."⁶

The court also ruled that the Glendale Adventist Medical Center and Bartling's physicians would not have been civilly or criminally liable for carrying out his request

All five of the physicians attending Bartling said that if he had not already died, they would have refused to carry out the court order to terminate the life support, even if it meant they would be punished for contempt of court.

and removing the ventilator. As to the argument by Bartling's physicians that turning off the machine would have been "tantamount to aiding a suicide," the court stated:

"This is not a case... where [the medical center and the physicians] would have brought about Mr. Bartling's death by unnatural means by discontinuing the ventilator. Rather, they would have hastened his inevitable death by natural causes."⁷

The Glendale Adventist Medical Center received criticism for its stance in the case even before the Court of Appeals ruling. George Annas, an attorney and ethicist with the Boston University Schools of Medicine and Public Health, who helped write the brief supporting Bartling's position, was quoted by the *American Medical News* as saying that the medical center had taken an unusual position. He noted that most hospitals side with the patient in life-support termination cases, asking for an order

supporting the patient and relieving the hospital of liability. Why the medical center opposed Bartling's wishes, he said, "is really the \$64,000 question."⁸

In a scathing criticism of the trial court's decision denying Bartling's request, published in *The Hastings Center Report*, Annas wrote:

The case illustrates how fear of liability can cause a hospital to alter its traditional role of offering services to willing patients, into one of forcing treatment on unwilling patients. It also illustrates how physicians, hospital administrators, and even judges can see themselves as responsible for the actions of a competent patient, and how their ambivalence about the patient's decision can cause them to compromise or abdicate their social roles to the patient's profound detriment.⁹

In a graphic rebuttal to Annas' criticism, prepared for *The Hastings Center Report*, William Ginsburg, the attorney for the medical center, said that Annas was advocating euthanasia against a patient's will or in the presence of ambivalence without consideration of the rights of medical personnel "who must participate in the killing process."¹⁰ Ginsburg argued that it would be tragic if the law compelled turning off life support when the patient is still unsure whether he wants it turned off. "[I]t is a tragic thought to imagine a physician disconnecting the ventilator watching Bill Bartling asphyxiate or tumble into shock or heart failure, frantically gesturing for the ventilator to be replaced and the physician saying, 'sorry, Bill, you signed a declaration.'"¹¹

The medical center initially considered appealing the decision to the California Supreme Court. It later reconsidered and asked for a rehearing by the Court of Appeals in the hope of obtaining a ruling that private hospitals could transfer ambivalent terminally ill patients to public institutions if life-support systems were to be cut

off. Gallagher, spokesman for the medical center, said this would place responsibility for carrying out court orders on government-paid personnel. The medical center later dropped the request.

The ability to transfer such a patient was important to the Glendale Adventist Medical Center, according to Gallagher, because all five of the physicians attending Bartling said that if he had not already died, they would have refused to carry out the court order to terminate the life support, even if it meant they would be punished for contempt of court.

When asked if the medical center would have done anything differently in retrospect,

Gallagher said that the convening of a hospital ethics committee to consider the matter might have proved helpful. Such committees involving physicians, ethicists, clergy and attorneys are increasingly recommended by ethicists and some attorneys as a forum for resolving difficult moral questions posed by the use of sophisticated medical technology to artificially support life. The medical center did not explain its reasons for not using such a committee. George Annas maintains that such a committee could have been "helpful and decisive" and might have kept the case out of court.¹²

The Bartling case certainly illustrates the issues such hospital ethics committees will face in the future.

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5. *Bartling v. Superior Court*, 163 Cal.App. 3d 186, 189-190 (1984), citing *Dority v. Superior Court*, 145 Cal.App. 3d 273, 276, 193 Cal.App. 288 (1983).

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9. Annas, "Prisoner in the ICU: The Tragedy of William Bartling," *The Hastings Center Report* (December 1984), pp. 28, 29.

10. Ginsburg, "The Real Tragedy of William F. Bartling: A Lack of Understanding," manuscript for *The Hastings Center Report*, (written January 1985), p. 4.

11. *Ibid.*, p. 5.

12. Annas, "Prisoner in the ICU: The Tragedy of William Bartling," *The Hastings Center Report* (December 1984), p. 29.

Shifts in Adventist Creationism

by W.W. Hughes

No enlightened Adventist ought to have a shadow of doubt that this theory, that the fossils are capable of being arranged off in a definite sequence for the world as a whole, is one of the "theories that are of Satanic origin." . . . Incredible as it may seem, some Adventists are now saying that this definite order of the fossils is a fact after all, and that we will have to face this fact as a scientific reality and must shape our views accordingly.

George McCready Price,
Theories of Satanic Origin, 1950

Little did Price appreciate how true his subtle prediction would turn out to be. Within less than three decades many of the tenets of geological science would receive general acceptance within the Adventist scientific community and appear in the authoritative 1978 *Seventh-day Adventist Bible Commentary*.

In the half century (1900-1950) prior to the founding of the Geoscience Research Institute, Price was the major creationist champion within Adventism. At a time when geologists recognized order in the geologic column, thrust faults, the value of index fossils, and continental glaciation, Price denied their existence, as did Adventists generally.

When did such "theories of Satanic origin" become acceptable to Adventism? While Price's views were considered acceptable to the editors of the 1953 edition of the *SDA Bible Commentary*, other SDA views on geology were also present at the time when

that edition was prepared, notably those of Harold W. Clark. Price's pamphlet, "Theories of Satanic Origin," directed against Clark, his most illustrious student and fellow Adventist professor, was elicited by the favorable response Clark's views were receiving. Clark, still living, is today generally considered a stalwart conservative, a model of orthodoxy, and what Price would consider "revolutionary" and "satanic" ideas form the basis of the most widely used Adventist geological theory today—ecological zonation. That theory, one of several varying substantially from the views of Price, was first published by Clark in *New Diluvialism* in the spring of 1946.¹

Clark's contributions represent the largest single step taken by Adventism in understanding Earth history. For half a century Adventist apologists viewed the presumed order of the fossil-bearing rock strata as imaginary—something invented to bolster the supposed evolutionary procession of life through the ages. Then, within a generation almost all of the data had been used to support the "imaginary order" were now used to support the ecological zonation theory. "Infidel schemes" are no longer considered infidel.

Perhaps the most accurate and impressive documentation of the significant changes in Adventist interpretation may be seen by carefully comparing the introductory chapters on science and religion in the 1953 and 1978 editions of Volume 1 of the *SDA Bible Commentary* referred to above. The synop-

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sis of the two editions (see page 51) illustrates major changes in geological interpretations, most of which are a replacement of Price's views by a development with those proposed by Clark.

Two areas, therefore, that illustrate drastic changes in Adventist thinking are the recognition of order in the geologic column (including the reality of thrust faults and the

value of index or guide fossils) and continental glaciation. The basic interpretations that form the backbone of Price's numerous books (and also his *SDA Bible Commentary* article) are now almost universally rejected by both the Geoscience Research Institute staff at Loma Linda University and other Adventist geologists and biologists. Of Price's interpretations, a short chronology

Life of George McCready Price in Outline

George McCready Price was born in eastern Canada in 1870. When his widowed mother joined the Adventist Church, he too embraced that faith. During the early 1890s, young Price attended Battle Creek College in Michigan for two years and subsequently completed a teacher-training course at the provincial normal school in New Brunswick.

The turn of the century found him serving as principal of a small high school in an isolated part of eastern Canada, where one of his few companions was a local physician. The doctor and the teacher enjoyed discussing scientific matters, and the former almost succeeded in making an evolutionist of his fundamentalist friend. He was saved by prayer—and by reading Mrs. White's book *Patriarchs and Prophets*, which attributed the fossil record to the Noachian Flood. As a result of this experience, he decided on a scientific career championing what he called the "new catastrophism."

By 1906, Price was living in southern California and working as a handyman at the Loma Linda Sanitarium. That year he published a slim volume entitled *Illogical Geology: The Weakest Point in the Evolution Theory*.

During the next 15 years, Price taught in several Adventist schools and authored six more books attacking evolution, particularly its geological foundation. Shortly after the fundamentalist controversy entered its antievolution phase, Price published his *New Geology*, the most systematic and comprehensive of his two dozen or so books.

Despite attacks from the scientific establishment, Price's influence among non-Adventist fundamentalists grew rapidly. By the mid-1920s, the editor of *Science* could accurately describe Price as "the principal scientific authority of the Fundamentalists," and Price's byline was appearing with increasing frequency in a broad spectrum of religious periodicals: *The Sunday School Times* and *Moody Monthly* each published about a dozen of his articles, and such diverse journals as *Bibliotheca Sacra*, *Catholic World*, *Princeton Theological Review* and *The Bible Champion* eagerly

sought his literary services. Through his numerous articles and books, Price significantly altered the course of fundamentalist thought, in the direction of the traditional Adventist interpretation of Genesis.

On the eve of the Scopes trial in July 1925, in which a high school biology teacher in Dayton, Tenn., was found guilty of violating a state law prohibiting the teaching of evolution in public institutions, the high-priest of fundamentalism, William Jennings Bryan, invited Price to assist the prosecution as an expert witness. Price was a logical choice, being both an acquaintance of Bryan's and the best-known scientist in the fundamentalist camp. Unfortunately, Price was teaching at the time in an Adventist college outside London and could not attend the trial. Instead, he wrote Bryan a letter advising him to avoid any scientific arguments and to charge the evolutionists with being un-American for compelling parents to pay taxes to have their child taught something that they considered anti-Christian.

Late in 1928, Price returned to the United States. He came to realize by the late 1930s that he was fighting for a lost cause. Not only was the public losing interest in his crusade, but even his own students were beginning to defect. The most traumatic defection was that of Harold W. Clark, who had studied with Price and then succeeded him as professor of geology at Pacific Union College.

In 1941, Price filed formal heresy charges against Clark with the Pacific Union Conference. A committee of leading Adventists met to investigate Price's charges, but the result proved inconclusive.

However, despite the rise of his students, Harold W. Clark and Frank Lewis Marsh, who themselves disagreed on the limits of speciation and the role of amalgamation, Price continued to influence Adventist science until his death in 1963 at age 93.

This outline is taken from " 'Sciences of Satanic Origin': Adventist Attitudes Toward Evolutionary Biology and Geology," by Ronald L. Numbers, Spectrum, Vol. 9, No. 4 (January 1979), pp. 22-26.

and the view that the Genesis Flood was an event with profound geological results in the crust of the earth are retained. But few of the arguments he used to support these conclusions are now considered valid. Although it is somewhat unsettling to those not in geology to discover how much Adventist views have changed, it is nevertheless a matter of record. Aside from the commentary articles it may be constructive to compare, for example, Price's *New Geology* or *Evolutionary Geology* of 1923 and 1926 with Clark's *New Diluvialism* of 1946 or Harold

G. Coffin's *Creation—Accident or Design* of 1968.

Clark may have recognized some of the philosophical implications of his ecological zonation theory. He was aware that his theory might indeed raise additional questions for Adventist scientists.²

Price believed that "Adventists have been saved from the maze of delusions and inconsistencies"³ resulting from the study of geology. History does not bear this out. Most of the fundamental points introduced by H.W. Clark, which caused G.M. Price

Life of Harold W. Clark in Outline

Harold W. Clark was born November 6, 1891, in a farmhouse near Melbourne, Quebec. When he was six, the family moved to Vermont, and shortly thereafter to South Lancaster, Massachusetts. While attending a public high school, Harold was urged to take the teachers' examination. This he did, and was certified to teach at age 17. Orvil O. Farnsworth hired Harold to teach church school in one room of his home in Jamaica, Vermont. Without formal teacher training, Harold "simply did what I had seen my teachers do in their schools." This was the beginning of a productive academic career lasting until 1956 at Pacific Union College and continuing at present from his home in Calistoga, California.

After eight years of teaching primary and secondary school in the Manitoba-Saskatchewan Conference, Clark was eager to complete a college education, so he moved his family to Angwin, California, where he could teach academy biology while attending college classes at Pacific Union College. It was during his first year that he enrolled in the course that was destined to profoundly influence his future career. The course, geology, was taught by George McCready Price. Clark received a great inspiration for study of the problems of creation vs. evolution,⁴ an inspiration that never faded.

Two years later, after Professor Price left Pacific Union College, Clark began to teach the geology class, a class that he taught for the next 25 years in addition to his regular biology courses.

In 1931 the Pacific Union College Board voted to allow Clark full salary and to pay all fees for graduate study at the University of California. He received his Master of Science in biology during the summer of 1933.

"In 1936 I was teaching the geology class one day and remarked about how the fossils were arbitrarily arranged (this was the common understanding of

SDA teachers at that time). One of my students, Otey Johnson, son of an oil promoter in Oklahoma, raised a question about that view. The fossils do occur in order, he asserted, and said this could be proved by the borings made for oil.

I wish you would come down to my home in Oklahoma and see this for yourself, he said.

I would be happy to do so, I replied, if you will pay travel costs.

Otey wrote to his father, and he sent the money for the railroad fare and paid my salary for a month. Otey and I traveled over 1500 miles in Oklahoma, and in northern Texas, visiting oil wells, interviewing oil geologists in their offices, and studying stratification in general. The result was that I came back with a much better understanding of geology than I had ever had. . . My favorite quotation had been that of Agassiz: Study nature, not books. . .

I immediately began intensive studies on geological literature and reports and continued this line for several years. In the spring of 1945 I gave a talk in the chapel on the geological evidence for the Flood. After it was over a student came to me—he was a mature man engaged in distribution of oil and gas—and said:

Why don't you publish something on that subject?

I would, I replied, if I had time.

How much time do you need?

Well, to do it right, I would need to spend a whole summer studying and writing, I answered.

Go ahead, he told me, and I will pay your salary while you write.

The result of this was that by the spring of 1946 my *New Diluvialism* was published. I distributed it myself, and during the next few years sold about 2000 copies."

This outline draws on the "Autobiography of Harold W. Clark" Heritage Room, James White Library, Andrews University, 13 pages.

such deep concern, are now incorporated into Adventist interpretations of Earth history. Additional questions arising from Clark's ordering theory must now be answered.

As stated by H.W. Clark, the book set out three propositions differing somewhat from Price's interpretation of geology. Price wrote that the fossils represented the remnants of life provinces in the ancient world, but he did not recognize any sequence in the rocks. They were buried haphazardly. However, in Clark's study, he found evidence that the geological column—that is, the order of fossils from bottom up—was valid, and must be accounted for. It was one of two things, either by ages of slow deposition or the burial of the ancient world by rising waters. Since I was an ecologist, I saw that the eco-

logical zones gave an answer to the problem, and called my interpretation the ecological zonation theory.

Price did not recognize the presence of huge ice sheets over the northern part of North America. He attributed most of the so-called glacial phenomena to the Flood waters. However, Clark had been in the Sierras and other mountains, and traced these very phenomena to glaciers themselves.

Price did not admit of great lateral geological movements, known as overthrusts. He taught that the reverse order of the fossils in these rocks was natural, and that they had actually been laid down as we now see them. But Clark found enough evidence on this line to convince that there had been terrific movements of rocks, and he attributed them to the action of the Flood.⁴

NOTES AND REFERENCES

1. Harold W. Clark, *The New Diluvialism* (Angwin, California: Science Publications, 1946), p. 93. "It must not be supposed that the ecological zonation theory affords no questions nor possesses no unsolved problems. For that matter, neither does the popular geological theory. But the test of a theory is to a large extent its ability to explain the facts; in this respect the ecological zonation theory of geological sequence is seriously suggested as an alternative to the commonly accepted theory of long ages of time for the deposition of the fossiliferous rocks."

2. Although Clark's book *Genes and Genesis* (Pacific Press) was chosen by the Seventh-day Adventist Ministerial Association as the ministerial reading course selection for 1941, it was necessary for his *New Diluvialism* five years later to be published privately (Science Publications, Angwin, CA.)

3. *Seventh-day Adventist Bible Commentary*, Volume 1 (Washington, D.C.: Review and Herald Publishing Association, 1953), p. 74

4. For the development of Clark's views, compare his *Signs of the Times* articles of the 1920s and 1960s.

Appendix A

Table: Interpretation of the Geologic Column

	Founders 1820-1850	Price 1900-1950	Clark 1937-
Order of Strata	Yes	No	Yes
Guide Fossils	Yes	No	Yes
Species Change (Evolution)	No	No	Yes (lower table)
Species Change (Successive Creations)	Yes	No	No
Time (Long Ages)	Yes	No	No
Glaciation (Continental)	Yes(1837)	No	Yes (Post Flood)
Pleistocene (Flood Deposit)	Yes	Yes	No (Post Flood)
Biblical Flood	Yes (limited effect, surface deposits)	Yes	Yes (vast effect) (virtually all of the geologic columns)

The Table compares interpretations made by geologists responsible for establishing the geologic column with the subsequent interpretations made by George McCready Price and Harold W. Clark.

*Appendix B***Comparing the 1953 and 1978 Commentaries*****The Writers***

1953. The chapter entitled "Science and a Literal Creation," pp. 46-63, can be attributed to Frank L. Marsh, and the next chapter, "Evidences of a Worldwide Flood," to George McCready Price.

1978. The two chapter titles, "The Creationist Model of Origins" and "Genesis and Geology," can be attributed mainly to several new contributors to the revised edition—namely, Robert H. Brown, Harold W. Clark, Harold G. Coffin, and Ariel A. Roth.

Apologetic Approach

1953. The authors frequently attack the integrity of those with whom they disagree—primarily evolutionists. Statements such as "men were not capable of comprehending" (p. 47), "irreverent scientist merely feeds his ego" (p. 48), "peculiar sort of 'faith'" (p. 60), "twisted and misinterpreted" (p. 65), "fanciful speculations" (p. 66), "little better than fools" (p. 67), "so completely lacking in general education" (p. 70), "did not know enough mineralogy" (p. 70), "crude and unscientific ideas" (p. 74), "never think out what they are doing" (p. 79), "he forgets" (p. 80), "tricky argument" (p. 85), "dogmatic system of thinking" (p. 93), "no one with knowledge. . . will have the audacity" (p. 97), and "subterfuge" (p. 97).

1978. Personal attacks are absent. It is the interpretation of the data, not the men, which is questioned.

Serial Arrangement of Fossils

1953. The order of fossils was rejected: "from the beginning of their work in this field Adventists have refused to accept the serial arrangement of the fossils as true science" (p. 75).

1978. The authors accept the order of fossils: "the degree of uniqueness of fossils at different levels in the geologic column makes the ecological zonation model the best explanation for the fossil sequence in the context of a flood model" (p. 87).

Index Fossils

1953. "But crude, unscientific ideas about the value of index fossils as time markers still prevail in geology, in spite of a multitude of discoveries on all continents and in the deep ocean that plainly contradict them" (p. 74).

1978. "It (ecological zonation) also explains the presence of index fossils" (p. 87).

Stratified Oceanic Deposits

1953. "There are no stratified beds of any kind now forming in the deep waters of the seas and oceans" (p. 91).

Since the deep-sea drilling project (DSDP) began in the 1950s, sedimentary deposits have been found in all ocean basins studied. This knowledge is used in Flood modeling in the 1978 edition.

1978. "... isostatic adjustment would raise the original highlands higher, facilitating further erosion, while thicker sediments accumulated in pre-flood seas" (p. 84).

Plate Tectonics (Continental Drift)

1953. "Hence, even if fossils were forming in the deep ocean, there is no method now operating by which the bottoms of the seas and oceans could be made into dry land on a large scale" (p. 91).

1978. "Tentative suggestions" 1. Subsidence of continents model, 2. Reversal of continents and oceans model (pp. 83-85). (Both models invoke plate tectonics and require the vertical and possible horizontal motion of the continents).

Continental Glaciation

1953. "Agassiz shouted 'Glaciers'; but few scientists then, and none since, have been sufficiently the slaves of a fanatical theory to try to imagine continental glaciers under the broiling tropical sun at or near the sea level" (p. 84).

1978. "Evidence of glaciation is found in a number of places in the geologic record of the past. The most important and least questionable evidence for glaciation is found in the Pleistocene, the Permian-carboniferous and the Precambrian. The Pleistocene, the most important and least questioned of all, is assumed by many creationists to be a post-flood glaciation phenomenon" (p. 93).

Thrust Faults (Out of Order Strata)

1953. "The many notorious cases called 'thrust faults' complete the proof that the fossils were contemporary, not consecutive. They are simply reversed 'deceptive conformities,' and were deposited as we find them. The fantastic fables invoked to account for them are wholly unscientific in spirit and incredible in respect to fact" (p. 97).

1978. "A number of creationists have denied the sequential arrangement of fossils in the geologic column by pointing out that in some places this arrangement does not hold and that so-called older rocks rest on top of younger ones. They argue that since there are exceptions to the general order of fossils in the geologic column, the theory of evolution is invalidated. Unfortunately, the examples usually given are from geologically disturbed areas such as the Rocky Mountains and the Alps. These can be explained by uplift and sliding of the older rocks over the younger, a scenario supported in some cases by convincing field data" (p. 77).

Taken from the Seventh-day Adventist Bible Commentary, Vol. 1, 1953, pp. 64-97; and Vol. 1, 1978, pp. 46-97.

Notes on Books By and About Adventists

Reviewed by Peggy Corbett

Robert H. Pierson. *Here Comes Adventure*. 159 pp. Hagerstown, MD: Review and Herald Publishing Association, 1984. \$5.95 (paper)

“They say the Adventists have a group called the Marathons. They come in and build a church in two or three days!” (p. 47). Thus, the reputation of Maranatha Flights International—a Christian Peace Corps founded by John Freeman—passes on by word of mouth. And though half the book elapses before the reader learns Maranatha’s philosophy—helping self through helping others—the skilled organization and selfless spirit of myriads of workers cram the pages with personalities and experiences not to be forgotten by anyone helped by the organization. Interesting as well is Maranatha’s encouragement of an interdenominational character for each project; whoever can help is welcome. Unfortunately, facts and figures litter the pages and the episodic, choppy text detracts from the “thrilling” miracles that one is led to expect at every turn of an MFI project. Yet that “worksheet” atmosphere and the abrupt ending of the report may aptly serve to give the flavor of an organization that is ever planning and never finished.

Geoffrey E. Garne. *In the Sweet Here and Now*. 110 pp. Mountain View, CA: Pacific Press Publishing Association, 1984. \$5.95 (paper).

I find it amazing indeed that we are once again offered a book touting the joys of legalism. Admittedly a book for “insiders” (p. 57), Garne advances

his “formula for salvation” (p. 20), based on the assumption that being righteous is equivalent to being obedient (p. 16). With only an assumed transition, Garne introduces the Ten Commandments and then busies himself with counting the number of words in each of the Ten and evaluating its juxtaposition to each of the others in order to determine its importance in enabling us to live the good life here on earth—some seem to carry more weight than others (p. 104), some seem to be easier to keep (p. 43). Included as a bonus are dire predictions of what will come of not being obedient. The book jacket claims a “fresh and fascinating” approach to enjoying legalism, yet I’m pressed to see how numbers and scenarios of what will be if I don’t follow the Ten qualify as “sweet.”

Charles E. Bradford. *The God Between*. 90 pp. Hagerstown, MD: Review and Herald Publishing Association, 1984. \$5.95 (paper).

Given the fact that most of us consider important people to be busy people, I suppose a natural curiosity arises when we consider God’s “occupation”—what is God doing? Unfortunately, the title chosen for Bradford’s book on that very topic sets an ominous tone for his material to follow. The immediate question arises: Between what? And the ensuing discussion, written as a companion to the Sabbath school lessons for the first quarter of 1985, seems unable to produce many satisfying answers, what with the reader leaping, in analogy, between spaceship, plane, ship, and back to spaceship.

Bradford, the broadly read president of the North American Division, has included many texts describing Christ’s ministry, but has done little to show how verses presenting opposing ideas could fit as a whole. And one puzzles why one of the clearest statements from Jesus, John 16:26, does not

appear at all. Bradford finishes his text with the assuring proof that Christ is our Guide (Rom. 11:36) as well as our Judge (John 5:22-7). Yet he makes no move to align these verses with Hebrews 9, where Paul speaks of Christ's appearing before God on our behalf. "We must not think of Christ's death as satisfying an angry God. . . It is always God who works in Christ to reconcile the world unto Himself" (pp. 49-50). The reader is left wondering just who this discussion is about. Knowing Bradford to be a powerful and effective speaker, perhaps if one heard the text, it would be convincing.

Mervyn A. Warren. *God Made Known*. 94 pp. Hagerstown, MD: Review and Herald Publishing Association, 1984. \$5.95 (paper).

A fresh breeze blows through the pages of Mervyn Warren's volume, *God Made Known*. Among the plethora of articles and books available on the how-to's of the Christian life, this book begins with the frank assumption that God wants to be known and, therefore, can be known. From that point the author explores some historical approaches to the search for God and conclusions of that search, and then leads the reader through numerous avenues of discovery, ranging from nature and health through the law, family, and Christ.

Another welcome change from the usual is the inclusion of complete bibliographical information for the wide variety of sources cited (from Barth to *Business Week* to E.G. White). Warren combines scholarly information with explanation, making the views presented understandable to the general reader as well as challenging to those reaching for deeper content. The reader will welcome the author's effort to avoid cliché and peripheral issues and remain intent on his subject. Indeed, one may "come boldly" and receive light.

Peggy Corbett, is a homemaker and *Spectrum's* coeditor of book reviews.

Comparing Adventist Schools to the Competition

James C. Carper and Thomas C. Hunt, eds., *Religious Schooling in America*. 257 pp., indexes. Birmingham, AL: Religious Education Press, 1984. \$14.95 (paper).

by Maurice Hodgen

In an effort to remove religious schooling from the periphery of educational discussions, James C. Carper and Thomas C. Hunt have edited a collection of essays on religious schooling in America that seeks to sketch the history of six religious school systems, offers insight into contemporary issues of religious education, and generally stimulates a higher level of debate about American education.

The authors of the historical chapters emphasize those particular aspects of their denominations that they believe make their brands of religious education distinctive. Calvinist schools, for example, seek "distinctives" based in their theology; Catholic schools wrestle with their identity in a church redefined by Vatican II; Christian day schools' great diversity probably finds focus from fighting secular humanism; Jewish day schools are tied to profound ideological questions in their congregations; Lutheran schools are presented as their congregations' ministry of Christian training to Lutheran youth; and Seventh-day Adventist schools develop steadily against a background apparently free of problems.

Within the historical section of the book, the essay on Jewish day schools, by Eduardo Rauch, and the Thomas Hunt and Norlene Kunkel chapter on Catholic schools (by far the longest chapter at 33 pages) are clearly the best written. Moreover, these two chapters convincingly demonstrate the value and importance of understanding denominational preoccupations and historical

developments before discussing educational improvements. A discussion of Mormon patterns of religious schooling and an essay on religious higher education (still a popular alternative for college-aged youth) would have added strength to the book.

A major contribution by the authors of these historical essays, despite the essays' often weak history, is that they never simply talk about religious schooling as "the three R's with religion added," but focus on the denominational values that influence curriculum, administration and patronage. This focus stimulates discussion of the fact that secular and religious schooling propose essentially different philosophical priorities. The differences stem from views of what knowledge is, the nature of persons, and attitudes toward change in society. From these views flow choices about what is taught and how, administrative policies, and a-hundred-and-one other operations involved in schooling. Had all the contributors consistently penetrated to these essential values, the book would be even stronger.

The second part of the book sets religious schooling in the wider context of American public education and politics. In the first of the three essays, Charles Knicker argues that secular—he prefers the label "common"—and religious schools have usually accommodated, even assimilated, each other. But he concludes that although both kinds of schools prepare students for citizenship, teach common values "not substantially different," and prepare students equally well as social reformers, the common school may provide more equality of educational opportunity and can offer more experiences that build social unity from diversity. Furthermore, he says, "all self-contained educational systems," including the religious, forfeit the responsibility to build social unity, the "necessary function of the 'common' school," whatever its success.

The other essays in this part focus on financial aid to patrons of religious schools,

and the limits of state regulations on them. Both topics have current political appeal. Donald Erikson argues that state regulation brings only baleful effects, and James Herndon concludes that only very limited forms of public financial aid are appropriate to religious schools in our society. Both writers provide lively reading. The equally lively issue of creationism versus evolution, surely important to at least the Adventist and Christian day schools discussed earlier in the book, has current political appeal but is not included. These political issues allow few clear and no permanent resolutions, but they do provide much public discussion and test the effectiveness of ideology.

A major contribution by the authors of these historical essays, despite the essays, often weak history, is that they never simply talk about religious schooling as the three R's with religion added, but focus on the denominational values that influence curriculum, administration, and patronage.

On balance, the book achieves several of its goals. It informs the reader about the past of the religious schools discussed, identifies the social and denominational dynamics affecting these schools, and provides insights into some contemporary issues and problems. The editors have indeed enhanced the quality of current debate about American education by stimulating thought about a persistent tension in American society: the practical consequences for education of two kinds of schooling, the religious and the "common," that follow different ideologies.

Maurice Hodgen, a professor of education and dean of the graduate school, Loma Linda University, is author of *Sabbath Bells and Gospel Trumpets*, published by Adventist Heritage in 1978.

Letting the Pioneers Speak?

Paul A. Gordon. *The Sanctuary, 1844, and the Pioneers*. 157 pp. Hagerstown, MD: Review and Herald Publishing Association, 1983. \$9.95 (paper)

Reviewed by Steven G. Daily

The thesis of Paul Gordon's *The Sanctuary, 1844, and the Pioneers* is that Seventh-day Adventists have formulated their doctrine on the sanctuary, not from the writings of Ellen White, but from the careful Bible study of such pioneers as James White, Uriah Smith, and J.N. Andrews. Gordon attempts to demonstrate that Adventism's sanctuary message is indeed a *scriptural* doctrine. But the value of the book lies in providing—albeit somewhat slanted and incomplete—the historical framework within which the Adventist community adopted the sanctuary doctrine. The author relies heavily on the writings of the pioneers themselves, using lengthy quotations to support his argument.

Gordon states that his purpose in the book is “not to refute heretics” who have distorted the sanctuary message. However, his choice of materials implies such an agenda. In this context it seems that some justifiable questions might be raised concerning the adequacy of the book.

Does the book allow the pioneers to speak in such a selective manner that its historical value is overshadowed by its apologetic tone?

Why does the book fail to deal with the “shut-door” question in any detail, particularly when this teaching was so closely related with the sanctuary doctrine, was a source of confusion for the pioneers, and has been the object of so many questions raised by various Adventist scholars in the past and present?¹

Does the book adequately present the role that Ellen White and her visions played in

the development of Adventist doctrine relating to the sanctuary message? Why does the author not address the contention made by the White Estate itself that in some cases Ellen White misunderstood and misinterpreted her own visions in regard to this subject?²

Does the book give the false impression that the pioneers were generally united in their thinking on the meaning of the sanctuary doctrine and the 1844 movement? Does it adequately emphasize the development process that occurred in the formulation of these doctrines? Does it accurately account for the evolution of thought and the pluralism of views that existed even for the pioneers?

Is the book uncritical of the views of the pioneers? Does it leave the reader with the impression that the pioneers satisfactorily solved all the questions and problems relating to the sanctuary and 1844? If so, why do so many questions continue to be raised in this area?

First of all, Gordon maintains that the sanctuary debate in the nineteenth century was not just of central importance to Seventh-day Adventists, but was considered to be relevant by certain Sundaykeeping churches as well (pp.47-49). While it is generally difficult to find a college student who is at all enthusiastic over this question today, such was not the case one hundred years ago.

Secondly, Gordon argues that Ellen White did not wield a determinative force in the establishment of Adventist doctrines. He insists that her visionary experience simply reinforced and confirmed the theological consensus of the pioneers.

Finally, the author argues that the pioneers were generally balanced and practical individuals who were not inclined toward theological extremes. The most influential pioneers in the Advent movement avoided the perfectionistic implications of the investigative judgment, which have been the focal point of so many offshoot movements and dissenters in Adventism. The

pioneers presented the investigative judgment in the context of the Three Angels' Messages. There were pioneers such as W.H. Littlejohn who emphasized notions of "conditional pardon" in relation to the investigative judgment and close of probation, but such views were exceptional.

Although this book certainly leaves some important questions unanswered, Gordon's work is still valuable. Its historical research

further acquaints Adventists with their roots. Surely this is important in an age when so many Adventists are struggling to find a sense of identity, and when so many seem to be uninformed concerning their history as a people.

Steven G. Daily is Campus Chaplain of Loma Linda University.

NOTES

1. Historical Seventh-day Adventist positions on the shut-door question and the original statements of E.G. White on this subject are available in the following sources: Rolf Poehler, "And the Door Was Shut," Andrews University Research Manuscript; Ellen White Research Center, Berrien Springs, Michigan, 1978; Dalton Baldwin, "The Shut Door," con-

tained in *Course Syllabus for E.G. White and the Church* (Loma Linda University), pp. 1-12.

2. See Robert Olson, "One Hundred and One Questions on the Sanctuary and on Ellen White" (White Estate, 1981), pp. 57, 58. He takes the position that Mrs. White misinterpreted her shut-door vision.

New College Presidents

by Deanna Davis

Three new presidents have recently been appointed to Adventist colleges in North America. None has been the president of an Adventist college before. Two of three appointments are unusual in Adventist history since neither had ever previously been employed by the denomination. They come directly from administering public colleges.

Benjamin R. Wygal, president of Union College since February, for the previous 15 years had been president of Florida Junior College in Jacksonville, a four-campus, 74,000-student community college system. Jack Bergman will assume the presidency of Walla Walla College on July 1. He is currently dean of the School of Liberal Arts and Sciences at Western Oregon State College, a 2,600 student liberal-arts college in Monmouth, Oregon. Lawrence T. Geraty, professor of archaeology and history of antiquity at the Seventh-day Adventist Theological Seminary at Andrews University, will assume the presidency of Atlantic Union College on July 1.

Wygal is the 24th president of Union College. He succeeds Dean L. Hubbard, who is currently president of Northwest Missouri State University. Bergman will be the 17th president of Walla Walla College. He succeeds N. Clifford Sorensen, who has accepted the position of executive secretary for the North American Division Board of Higher Education. Geraty succeeds Larry Lewis, who remains in the psychology department of Atlantic Union College.

Wygal, 47, is a graduate of the University of Texas and Texas Tech, from which he received his doctorate in educational administration. He has taught high school speech and English and served on the faculties of the University of Texas and Southwest Texas State. He was academic dean at Dalton Junior College in Dalton, Georgia, for three years. In 1969, Wygal became vice president for planning and development at Florida Junior College and the following year was named president.

After 15 years with the Florida school, Wygal said he was "ready for a career change where he could combine his interest in religion and education." He noted that he had decided long ago that his next career move would be to a "smaller, closer setting." Wygal guided the operation of the four-campus community college from a downtown office in Jacksonville, where "you never really see students" and from which he had to oppose attempts to unionize the faculty. Wygal said he is enjoying the increased interaction with faculty and students that is possible on the Union College campus.

Although Wygal had served for several years on the Board of Trustees of Southern College and on the General Conference Board of Higher Education, adjusting to a new system has been challenging. Wygal said that his administrative experience in budgeting and management has been an advantage in his new position. Since his arrival Wygal has already submitted and the Board of Trustees has approved a long-term financial plan to stabilize and improve the financial future of the college.

Jack Bergman, 59, is an alumnus of Walla Walla College. He received an M.A. in history from the University of Puget Sound and a Ph.D. from Washington State University. Bergman served as instructor in history at both of these universities. He joined the his-

tory department at Western Oregon State College in 1966. From 1969-1974 he served as chairman of the history and, social science department. He has been dean of the School of Liberal Arts and Sciences since 1981.

Bergman's wide network of contacts with higher education in the Northwest and his understanding of the attitudes of the laity are qualities that he believes will be assets in his new position. Before accepting his appointment to Walla Walla College, he recently served as chairman of the special constituency meeting of the North Pacific Union that approved changes in its constitution.

Bergman has taken an active role in Adventist education, serving for the past four years on the Board of Trustees for Walla Walla College, as well as educational committees on both the conference and union levels. Nonetheless, he, like Wygal, admits that he has some catching up to do to become familiar with the policies and regulations of the Adventist school system.

"Becoming a part of a group I belong to 24 hours a day" will also be a big adjustment, Bergman said. At Western Oregon his personal and social relationships with colleagues were minimal. "I am looking forward to a much closer relationship with colleagues."

Lawrence Geraty, 45, grew up as the son of a missionary educator in China and Lebanon, graduated from Pacific Union College where he was editor of the school newspaper, pastored briefly in California and then received his Ph.D. in Old Testament and Biblical Archaeology from Harvard University. His entire career since then has been at the Seventh-day Adventist Theological Seminary, where he first assisted and then succeeded Sigfried Horn as the organizer and leader of several archaeological expeditions in Jordan. He is also the director of the Institute of Archaeology and curator of the Sigfried Horn Archaeological Museum at Andrews University, an officer of the American Schools of Oriental Research, and former president of the Asso-

ciation of Adventist Forums. In his profession Geraty is vice president of the American Center of Oriental Research, Amman, Jordan; secretary of the committee on Archaeological policy (the accrediting body for American archaeological work) in the Middle East; and associate editor of the *Biblical Archaeologist*.

Geraty accepted the presidency after the Board of Trustees agreed to: provide an additional \$1 million over a four-year period for scholarships and plant improvement (all present students will receive a \$500 scholarship if they return next year); appoint as academic dean Sakae Kubo, formerly president of Newbold College and dean of the school of theology at Walla Walla College; and appoint Larry Herr, another Ph.D. in archaeology from Harvard and recently a teacher at the Seventh-day Adventist theological seminary in the Far East, to the theology department. Geraty will also be free to devote alternate summers to leading, in cooperation with Andrews University, further archaeological expeditions in Jordan.

Coping with financial problems and strengthening the awareness of the mission of Adventist education are priorities of all three administrators. They consider the establishment of large endowments necessary to provide relief from financial pressures caused by declining enrollment and tuition-dependent operating budgets. The single major issue facing Adventist education today, according to Wygal, is enrollment. He noted that declining enrollment related to population trends is a problem throughout public as well as private education. Union College's enrollment is down by about 100 students from the previous year, largely because there are fewer graduates from Adventist academies in the region.

Bergman notes that fewer and fewer church members recognize the real reason for Christian education. His biggest challenge, he said, is to reverse that trend and to restore Christian education to the high position that it once had in the denomination.

Geraty thinks that small Adventist colleges, like Atlantic Union College, will have to stress diverse, even unique, educational opportunities. "We will certainly be emphasizing the heritage and ivy league reputation for excellence associated with New England," he says.

Deanna Davis is an instructor in English at Walla Walla College.

National Conference Opens Loma Linda Ethics Center

by Bonnie Dwyer

Leonard Bailey was on the panel and the principal speaker was Arthur Caplan, one of the most vocal critics of the Baby Fae operation. It was therefore not surprising that April 21 some 700 people attended the plenary session of the first conference sponsored by the ethics center at Loma Linda University. After Caplan, associate for the humanities at the Hastings Center, the internationally renowned research institute that co-sponsored the conference, completed his presentation on the "Ethical Challenges of Organ Transplantation," responses were given by eight panel members from Loma Linda and surrounding universities. However, probably the most interesting comments of the evening were made in private by Baby Fae's mother. At the close of the session, she sought out Caplan at the front of the Loma Linda University church, where the meeting had taken place, to explain the thoroughness of her study of the alternatives before consenting to the transplantation of a baboon heart to her infant daughter.

In television coverage of the evening, telecast as far away as San Diego, David Larson, associate director of the Loma Linda University Center for Christian Bioethics, explained that the two-day conference, April 21-22, had drawn 230 registrants from across the country. The topic of organ transplantation had been planned long before the Baby Fae operation, but it was felt it would be healthy to proceed and welcome critics of the surgery to the Loma Linda campus. The four members of the Loma Linda University ethics faculty and three representatives of the Hastings Center, including the director, Daniel Callahan, alternated giving principal presentations and chairing sessions at the conference. Respondents came from the Claremont Colleges, the University of California at Los Angeles, the University of Southern California, and included Roy Branson, a research fellow at the Kennedy Institute of Ethics, Georgetown University, and the editor of *Spectrum*. The majority of those attending the conference came from outside California.

Stimulating conversations on current ethical issues in society is one of the goals of the ethics center, established in 1984. The chairman and director of the center, Jack Provonsha, reports that more than \$200,000 was donated in just the first year to the center. Administratively, the center is located within the division of religion and includes as staff all the members of the ethics department, including, in addition to Provonsha and Larson, Charles Teel, chairman of the department of Christian ethics; and James Walters, chairman of the center's development committee.

Walters points out that with \$200,000 already raised "the center's \$500,000 endowment goal is suddenly feasible."

He further explains that specific activities receive their own funding. For example, the April conference was underwritten by the California Council for the Humanities. Monthly luncheon meetings at the Medical Center, well-attended by a couple of hundred students and staff, are made pos-

sible by a grant from the Wuchenich Foundation. Topics at the luncheon seminars presented by ethicists from not only Southern California but also Washington state and Washington, D.C., have included: "Human Experimentation: Allocation of the Scarce Medical Dollar," "The Elderly Ill: Right-to-Die Legislation," and "The New Medical Economics: Bane or Boon?"

According to Larson, "The work of the center is different from that of a typical university department in that it calls upon specialists in many disciplines to probe current ethical issues." In a recent editorial in *Update*, the newsletter of the ethics center, Larson stresses that an interdisciplinary center is a place where ethics can be a participatory enterprise, rather than a condemnatory one.

Bonnie Dwyer is a communications consultant in Southern California and news editor of *Spectrum*.

Adventist Chaplains On Secular Campuses

by Al Keiser

In Washington, D.C., and Southern California, at the Universities of New Brunswick, Tennessee, and Washington, as well as Arizona State University, Adventists are reaching out to students and faculty through fraternity houses and special classes. With more than 12 million students on approximately 3,200 post-high school campuses in the United States alone, secular college campuses are an important mission field. In 1981, the North American Division of the General Conference voted to establish secular campus ministries in North America. In 1982, the General Conference funded the program, proposed by the North American

Youth Ministries Department, for three years. After this initial three years of funding, the local unions and conferences are having to support the chaplaincy programs themselves.

Approximately 18,000 Seventh-day Adventist college and university students currently attend nondenominational schools—roughly the same number as attend denominational undergraduate and postgraduate schools. Thirty Adventist chaplains minister to students attending non-Adventist schools. Twenty-five of these chaplains volunteer their time; only five are paid by the Seventh-day Adventist Church. Those five are supported 40 percent by their local conference, and 20 percent by their union, and 40 percent from the General Conference. The journal *Crossroads* was created in 1982 for these teachers and pastors working on the secular campuses.

Church sponsorship requires that at least 50 percent of each chaplain's time be spent either on campus or working with students; the rest of his time is used to meet local conference needs. The ultimate goal of the chaplaincy program is to have one church-sponsored chaplain serving in every North American union. So far, the five unions participating in the program are the Canadian Union (Maritime Conference), the Columbia Union (Potomac Conference), the North Pacific Union (Washington Conference), the Pacific Union (Arizona Conference) and the Southern Union (Georgia-Cumberland Conference). Salaries for four more chaplains have been authorized by the General Conference, but they are still waiting for the local conferences to find matching funds.

Historically there have been some efforts by Adventists to witness on a few campuses. Perhaps the most notable is the work in Orange County, California, began by Paul Jensen and Joe Jerus in conjunction with the Garden Grove church. In 1972, sponsored by the Voice of Prophecy, a concerted effort was put forth by these two young men to focus their work on the secular campuses in their vicinity. They both worked full time as

chaplains, and their program was and is supported entirely by independent contributions. (There are now seven full-time workers in their program. Up to 1972, other efforts had been made, but they were invariably only part-time. Some Adventist Forum groups of the 1960s, located on secular campuses, saw their own roles in the broad sense of witness, but, to my knowledge, no group had a full-time worker as campus chaplain.)

Another significant feature in the development of Adventist secular-campus ministry was added by Dick Tkachuk and his wife while he was doing postgraduate work at the University of Iowa in the mid-1970s. With the help of the conference and the local church, the Tkachuks purchased a fraternity house adjacent to the campus and, as often as they could, made it a community center. They offered free vegetarian soup suppers, five-day plans, and other inducements to interest people in their house. This community house added an element of permanence to their campus ministry. Other campus

ministry programs have operated at the University of Washington, the Boston Temple, the University of Florida, and the University of Tennessee.

The Maritime Conference, in developing its secular campus ministry at the University of New Brunswick in Fredericton, not only purchased a fraternity house near the campus, but also a church about one block away. The sense of permanence given to this ministry by the community house, the church, and the full-time witness of Ladd and Ruth Dunfield, created one of the most successful secular campus witnessing programs in the Adventist Church.

The need for secular campus ministries is great and very likely to grow. Laudable responses to the need have already been made, but a more organized, comprehensive response is needed in the future.

Al Keiser is head of the religion department at Takoma Academy.

Responses

Baptismal Vow

To the Editors: I am disturbed by the prospect of the 27 Statements of Belief possibly being incorporated into the baptismal vow, as reported in Vol. 15, No. 4.

When I began my ministry the baptismal vow consisted of about seven articles. During the 45 years since then the numbers on the baptismal vow have almost doubled. I doubt that people baptized under the current 13 declarations have proved to be any better informed or more firmly grounded Seventh-day Adventists than those who preceded them. The attempt now to proliferate vows required for fellowship into a detailed delineation of Bible doctrine seems to me an unmitigated evil. I presume its purpose is to unify the church, but if really taken seriously will have just the opposite effect. Furthermore, just as undue multiplication of rules and regulations in families or schools tends to reduce the effectiveness of any, so also I believe the more detailed and itemized a vow is, the less seriously any one of the details will be taken.

Admission to the church and withdrawal of fellowship are under the control of local church boards. These are not faculties of theology. It is not a *double* standard but an infinity of standards which will result. This is tantamount to no standard, if by standard we mean a measure of unity.

I don't think I am usually regarded as an unreconstructed reactionary, but I still like the succinct vow we used in the 1940s better than anything we have developed since.

F.E.J. Harder
Former Executive Secretary
Board of Higher Education
General Conference

Baby Fae and NIH

To the Editors: Although the National Institute of Health (NIH) report reproduced in Vol. 16, No. 1 was generally positive, as chairman of the Institutional Review Board at Loma Linda University, I wish to respond to its three criticisms of the current consent form used by Loma Linda in the Baby Fae case.

No Compensation Clause. The government regulations require this clause whenever the Institutional Review Board (IRB) rules the research to be greater than minimal risk. Loma Linda University's IRB ruled this protocol to be "minimal additional risk."

This determination was reached after considering the uniform and certain fatality of infants afflicted with hypoplastic left heart and the dismal alternative available to these infants. Therefore, according to government regulations, no compensation clause was technically required. Nonetheless, the informed consent states "this experimental heart surgery should not result in any additional expense to you as family." This sentence was written a full year before Baby Fae was born and before any particulars of the family situation were known. This vague sentence gives the entire family (husband, wife, siblings) legal recourse to compensation for injury, physical or mental, for years to come. The intent of this sentence was to provide legal recourse should this become necessary in order to recover damages from the university should injury occur.

It was not until 1979 that the government regulations included the compensation clause. Since the addition of this clause, the Office for the Protection from Research Risk (OPRR) at NIH has received legal opinions about the appropriateness of this clause. Opinions range from the view that the clause is of no benefit in a court of law and would be discarded as having no legal standing, to the other extreme stating that the clause was unduly binding to the institution and should not be included in the regulations. Throughout the IRB literature there has been significant discussion about the appropriateness of the classic statement of compensation as required by government regulations.

No Search for Human Heart. As of this writing, two infants with hypoplastic left heart syndrome have died at Loma Linda University Medical Center. Given that there are 300+ infants born per year in the United States with this congenital malformation, it stands to reason that in the six months since Baby Fae's death approximately 150 infants have been born and subsequently died with this disorder. There have been no reported human hearts available to this entire group, nor have there been any made available for Loma Linda surgeons to transplant through the Regional Organ Procurement Agency. It is obvious that although human size-matched, immunologically compatible hearts would be preferable, none is available, especially in the numbers needed (300+ per year) to resolve this clinical problem.

Nonetheless, the IRB at Loma Linda University will require the Surgery Department to search for human hearts, futile as it will be. The ethical question that arises is "how long should the search be pressed—how close to death should the subject be allowed to drift before xenotransplant is resorted to?" Should physiological data be the criteria, such as pulmonary artery wedge pressure greater than 20 mmhg or cardiac index less than 1.8 to determine when to cease the search and move to xenotransplant?

The overly optimistic tone of the consent form. The tone will be toned down as per the recommendations of NIH. The wording of the consent form is positive, a reflection of the deeply held belief of the research team that this protocol has potential therapeutic benefit for the subject. They have a right to this belief and indeed an ethical requirement that they believe in what they are doing, or else they should not be engaged in this line of research.

There have been no significant comments on the NIH's criticism of Loma Linda University's IRB minute-keeping. We handle hundreds of protocols each year and have always passed our previous NIH site visits where the minutes and overall IRB procedures were inspected. The minutes regarding xenotransplants were recorded as were all our other minutes. We intend to include more detail hereafter.

We accepted the NIH's consultative visit because it was an impartial organization that did not have any side agendas and which would indicate our deficiencies without editorializing. We continue in our belief that, although not perfect, the IRB did an adequate job with an extremely difficult issue and will continue to safeguard the research subjects, researchers, IRB process and Loma Linda University in the future.

Richard L. Sheldon, M.D.
Chairman, Institutional Review Board
Loma Linda University

More on Creation

To the Editors: As a recent graduate of the Loma Linda University geology department, I feel compelled to address some of the issues raised by the articles in the August 1984, *Spec-trum* (Vol. 15, No. 2).

When I tell Adventists I am studying to be a geologist the common reply is, "Oh, are you going to prove Creation and the Flood?" I am very antagonistic to people who feel this is the only reason for a geology program. If such is the case, why don't physics, biology, and chemistry departments function for the same reason? Granted, geology deals with the problem of ages more than other fields but the public does not force physics majors to explain the problems with the Big Bang theory and inspiration, chemists to spend all their time invalidating geochronometers, and biologists to constantly refute natural selection.

Dr. Hammill mentioned in his article that the Geoscience Research Institute was moved to Loma Linda in 1980 "to give greater breath and depth of faculty" to the fledging geology department. While the idea was executed with good intent, the result has been much less than was hoped for. In the two years I was involved with the geology department,

none in the GRI staff ever taught a class for the department, and they seldom attended the weekly geology seminar that the department conducted, which included both progressive and conservative speakers.

Dr. Lugenbeal summed up the present situation by stating that while the Geoscience Research Institute expressed the predominant Adventist view during the last 25 years, those views are now alienating most Adventist geoscientists, who now outnumber and are much more educated in geology and geophysics than the GRI staff. The Seventh-day Adventist Church cannot continue to support the dogma of those who feel theirs is the only explanation of the age of the earth and related topics, and who insist on forcing their views on the body of Adventist geoscientists who merely seek to reconcile the problems of science and inspiration.

Steven Kuhlman, Graduate Student
University of Oklahoma

To the Editors: Perhaps Peter Hare should consider where his line of reasoning is leading. Isn't there an overwhelming danger in presenting faulty theories that tend to destroy faith in the written Word? Shouldn't we, with God's help, be "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and be "bringing into captivity every thought to the obedience of Christ?" (2 Cor. 10:5).

Evolutionary theories, such as the ones Dr. Hare has been playing with, have been around for decades. If we accept Ellen White as a writer inspired by God, and if we accept the Bible as divinely inspired, then we will avoid the temptation to play with these false theories that tend to cast doubt on the words of inspiration. If inspired writings about things that have already happened cannot be believed, how can we have confidence in inspired writings about the future? Consider the following statements:

"In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be" (8 T 305).

"He who has a knowledge of God and his word through personal experience has a settled faith in the divinity of the Holy Scriptures. . . He does not test the Bible by men's ideas of science; he brings these ideas to the test of the unerring standard" (MH 462).

There was once another Peter who was very confident that his own ideas were correct and that Christ should pay attention to his great wisdom. This got him into a great deal of difficulty. Perhaps Peter Hare should carefully consider the experiences of this other Peter and try to avoid the same pitfalls. Satan seems

to know that some characteristics we normally think of as our strengths are often our weaknesses, and he tries to lead us down the destructive path of self-confidence and self-reliance. Perhaps that is why God gave us the warning recorded in Jeremiah 9, verses 23 and 24 (NASB): "Thus says the Lord, 'Let not a wise man boast of his wisdom, and let not a mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows me, that I am the Lord who exercises lovingkindness, justice, and righteousness on earth; for I delight in these things,' declares the Lord."

I pray that each one of us may understand these wonderful attributes of God's character through personal experience. This will lead, without question, to greater confidence in his Word.

J. Stanley McCluskey
Port-au-Prince
Haiti

Bonnie Dwyer Responds

The Zackrison settlement included more than cash. Southern College offered to buy his \$80,000 home (it was sold independently), paid \$70,000 for his doctoral training, and \$12,000 moving expenses. When those figures are added to the two years salary for Ed Zackrison and one year for his wife, the total settlement offered was more than \$200,000. *Spectrum's* figures were checked with the Zackrisons who were considered a reliable source.

Bonnie Dwyer
News Editor

Southern College Objects

To the Editors: I have been a subscriber to *Spectrum* for eight years. The article "Exodus" (Vol. 15, No. 3) distressed me from the standpoint of getting the facts right before an article is published. The article written by Bonnie Dwyer indicates a settlement of more than \$200,000 to Ed Zackrison. That report is absolutely false. The cash settlement was far less than that amount and the details of the specific amount could have been obtained from the president or academic dean of this college, if the reporter had bothered to try to get her facts straight.

Richard K. Reiner
Past Vice President for Finance
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