

Annual Council: Women Pastors Unequal
The Many Voices of South Africa

SPECTRUM

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THE TOBACCO WARS

Smoking Out Tobacco Companies
Tobacco Ads Kill Articles
Citizens Campaign Against Tobacco

SPECTRUM

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About This Issue

Adventist mission—what is it? Some have said it is perfectly reproducing the character of Christ; others, preaching the gospel. Still others assume that simply growing in size is the mission of the Adventist Church. The articles featured in this issue suggest yet another mission: opposing those who oppress the neighbor and who undermine the health of a nation.

We have not, in a major, concerted way devoted personnel and money to battle those corporations and politicians who profit from manufacturing and protecting what the U.S. surgeon general has called the single most important preventable cause of death in the United States.

And yet we, who make health a moral and religious imperative, who require abstinence from smoking as a prerequisite for membership, and who operate one of the largest health-care systems in the country, can hardly remain on the sidelines in the battle to rid our society from such an obvious threat to health—and life.

We may have many missions, but surely one is to go beyond helping individuals overcome the tobacco habit to join—indeed, to lead—a crusade against those conglomerates profiting from exploitation of the vulnerable, those corporate and political interests who conspire in nothing less than the killing of men, women and children.

—The Editors

Smoking Out the Tobacco Companies

by Sarah Oates

Tolerance of smoking as a messy, yet excusable habit is fading as recent scientific and legal trends have strengthened the distaste of smoking for the two-thirds of the American population who don't smoke.

First, scientific studies now link breathing the smoke from someone else's cigarette—called passive smoking—with an increased risk of lung cancer. Interestingly, some of the key research on passive smoking has used Seventh-day Adventists as a control group. Second, and even more ominous for the tobacco industry, lawyers are coming closer to proving in court that the makers of cigarettes are responsible for damage to smokers' health. If well-publicized trials link the painful, lingering deaths of plaintiffs with smoking, the reputation of smoking will become even more tarnished in the public mind.

Passive Smoking

In recent years, attention-getting reports have linked the smoke from cigarettes to ill effects on non-smokers, prompting frightening headlines like "Smoking by Mother Said to Peril Child" (*Washington Post*, September 22, 1983) or

Sarah Oates is a Washington reporter for the *Los Angeles Times*. A recent editor of the *Yale Daily News*, she has already reported for the *New York Times*, *Wall Street Journal* and *Washington Post*. While at the *Post* she wrote an extended article on tobacco smoking and hiring practices of American corporations.

"Surgeon General Links Smokers to Lung Disease Among Others" (*New York Times*, May 24, 1984). So far, 14 scientific reports have tied passive smoking to serious health problems, such as lung cancer and heart attack risk, according to John F. Banzhaf III, a law professor at George Washington University who heads Action on Smoking and Health, a national non-smokers' rights group.

One of the most compelling reports, from September 1983, said that smoking by mothers was found to cut lung function in their children by an average of 4 to 5 percent. The results were based on a six-year study in which doctors tested the lung capacity of more than 1,100 children in the Boston area, comparing children whose mothers smoked with those whose mothers were non-smokers.

Passive smoking is considered dangerous to everyone, which means that the smoker in a restaurant or plane or the old friend who lights up in your living room could increase your risk of cancer. While Banzhaf is not willing to say that the evidence is conclusive at this point that passive smoking is a dangerous cancer risk, he does say that a non-smoker should feel free to tell the smoker to put it out. "We have to act before we have the evidence," said Banzhaf.

Surgeon General C. Everett Koop mentioned in a report in May of 1984 that there is "very solid" evidence that non-smokers contract lung disease merely from exposure to smoke from the cigarettes of others. In

the same report, Koop estimated that between 80 to 90 percent of the chronic lung disease in the United States is directly caused by cigarette smoking and that smoking causes 50,000 deaths annually from lung disease, 130,000 from cancer and 170,000 from heart disease.

With the increased concern over passive smoking, religious groups who don't smoke, such as Seventh-day Adventists and Mormons, become a possible control group for studies measuring the effect of passive smoking on the general population. James L. Repace, a physicist and policy analyst at the U.S. Environmental Protection Agency (EPA), and Alfred H. Lowrey, a research chemist for the Naval Research Laboratory, included Seventh-day Adventists in their controversial report on the effects of passive smoking. The report, issued in late 1984, indicated that passive smoking causes anywhere from 500 to 5,000 additional deaths from lung cancer each year, the higher number arrived at by comparing the general non-smoking population to Seventh-day Adventists.

Repace and Lowrey postulated that since Seventh-day Adventists not only don't smoke but frequently work with those of the same faith and often have no family members who smoke, they can be used as a control group that neither smokes nor is exposed to passive smoke. By comparing their health records to a comparable group of non-smokers who are not members of the church, Repace and Lowrey extrapolated their estimate of 5,000 additional cancer deaths annually in the general population.

"The results show that the non-Seventh-day Adventist group of non-smokers who had never smoked (but who were more likely to suffer involuntary exposure to tobacco smoke) had an average lung cancer mortality rate of 2.4 times that of the never-smoked Seventh-day Adventists (the group less likely to have suffered such exposure by virtue of their lifestyle)," the report reads. The study involved 50,126 non-smokers in the general population and 25,264 non-

smokers who are Seventh-day Adventists.

But Seventh-day Adventists, in addition to the fact that they don't smoke, tend to lead lives that are healthier than the general population. For example, doctors believe that abstinence from alcohol can improve general health and reduce the risks of certain diseases. Herman J. Gibb, an epidemiologist in the EPA's cancer assessment group, noted in a critique of the Repace and Lowrey report that the higher number, based on the comparison to the Seventh-day Adventist population, is probably invalid. Seventh-day Adventists forgo too many potentially harmful substances to make them a proper control group, he said.

Still, even if the lower estimate in the report is correct, it would make passive smoke the most dangerous airborne carcinogen in the country. A distant second would be coke oven emissions, which are said to cause up to 150 lung cancer deaths annually, according to the *New York Times*.

Even the lowest estimates indicate passive smoke to be the most dangerous airborne carcinogen in the United States. Coke oven emissions are a distant second.

One of the difficulties in determining what, if any, health hazard there is in secondhand tobacco smoke is computing the level of exposure to an individual. While a smoker can always count the number of cigarettes he or she smokes a day, a passive smoker has to gauge distance from cigarette smokers, airflow patterns, as well as the efficacy of ventilation in the area where he or she is exposed to smoke. A lone smoker in a small kitchen with closed windows could create a much more damaging cloud of smoke than several smokers in a large, well-ventilated office. Non-smokers can only

accurately determine their level of exposure by measuring the amount of nicotine in their urine.

There is a vast disparity between health professionals' judgment of the hazards attached to smoking and the view taken by the Tobacco Institute, a national lobbying organization for the tobacco industry, based in Washington, D.C. According to Anne Browder, assistant to the president of the Tobacco Institute, the institute rejects the view that smoking is universally harmful even to smokers themselves.

"We're saying that cigarette smoking may or may not be harmful to an individual," said Browder. She also rejects the statements

by Surgeon General Koop that smoking is the country's largest single avoidable cause of cancer.

Another issue gaining more prominence as public fears about the expense of health care grow is taxpayers' costs caused by cigarettes. According to a study released in September by the U.S. Office of Technology Assessment, disease and lost productivity due to smoking are costing the United States between \$38 billion and \$95 billion a year. The middle estimate of \$65 billion represents more than \$2 for every pack of cigarettes consumed. Meanwhile, tax on cigarettes yields only 16 cents per pack, or \$4.6 billion a year.

R.J. Reynolds Not Liable for Smoker's Death

by Miles Corwin

Santa Barbara (December 24, 1985)—A Superior Court jury here Monday rejected the claims of the family of a man who died after 54 years of smoking, voting 9 to 3 that the R.J. Reynolds Tobacco Co. is not liable for the man's death.

The verdict came on the second day of deliberations in a case that was closely watched by the \$60-billion tobacco industry and by many personal injury lawyers. It was the first of about 45 product liability lawsuits filed against tobacco companies to reach a jury.

The 12-member jury, which included one smoker, deliberated about nine hours before deciding against the family of John Galbraith, a Santa Barbara man who died in 1982 at age 69 of heart disease, lung cancer and other ailments. He had smoked up to three packs a day of Camels, Winstons and other cigarettes produced by Reynolds.

According to jury forewoman Stacie Proft, the jury majority simply was not convinced that Galbraith died of smoking-related causes or that he was addicted to smoking.

However, juror Toni McCarty, who voted in the minority, said she believed that smoking was a "substantial contributing factor" to Galbraith's death.

"The defect in cigarettes, besides causing cancer, is their addictive quality," she said. "I feel that the evidence in the courtroom showed scientifically that cigarettes are highly addictive drugs...and the tobacco companies don't take responsibility or warn you of that."

A Victory of Sorts

The jury verdict left both sides claiming victories of sorts.

John Strauch, an attorney who is coordinating all of Reynolds' product liability cases, said the company "takes a lot of comfort" in the verdict.

"People said we're in a new era, a new ballgame, and somehow, things have changed," Strauch said. "But we said personal responsibility is still the issue."

Paul Monziona, who represented the plaintiffs, along with Melvin Belli, said the split vote—only nine jurors are required to agree on a verdict in a civil case—and the length of the jury's deliberation were "encouraging." They had asked the jury for \$300,000 in damages.

"A lot of people thought this was a ridiculous case," Monziona said. "But the actions of the jury showed this kind of case is not an alien concept any longer."

Monziona said he plans to appeal the case.

The tobacco companies have never lost a product liability case or paid any damages, in or out of court. Earlier this month [December 1985] a federal judge in Knoxville, Tenn., threw out a \$55-million liability suit against Reynolds, because, he said, the plaintiff failed to show the jury that "the defendant's product was defective and unreasonably dangerous."

Still, Reynolds left little to chance, marshaling enormous resources for the Santa Barbara trial. During closing arguments, for example, Reynolds had eight attorneys sitting at the defense table or directly

Along with this general perception of smoking as an expensive and dangerous habit comes less willingness in the professional world to tolerate the smoker. More and more firms, in response to non-smokers who find their smoking co-workers' habit irritating or disgusting, are moving to ban smoking in the workplace. A study commissioned by the Tobacco Institute itself disclosed that a handful of firms are not willing to hire people who smoke, citing complaints from non-smokers about irritating smoke, higher health policy costs for an employee who smokes, the tarnished public image caused by smoking on the job, as well as higher cleaning costs and strain on ventila-

tion systems as reasons to severely limit or prohibit smoking on the job.

Litigation Against Tobacco Companies

Although tobacco manufacturers can't be pleased with the firms or municipalities that ban smoking or the growing public disgust with the habit, the greatest threat to the industry is current litigation against cigarette companies. In a series of cases, lawyers are trying to prove in court that cigarette companies willfully withheld information—such as the

behind it and several public relations representatives in Santa Barbara, along with a troop of paralegal aides, secretaries and office assistants.

Even one successful lawsuit against a tobacco company might have had a far-reaching impact on the tobacco industry, perhaps triggering millions of dollars in claims against it, as well as liability suits against producers of a variety of products that are linked to health problems.

After the jury verdict was announced, a representative from a New York investment firm raced out of the court to telephone the results to brokers concerned about the verdict's effect on tobacco stocks.

As a result of the publicity about the various lawsuits, tobacco stocks had suffered during the past few months, although they have rebounded in recent weeks.

Belli had emphasized in his closing statement that the case was like any product liability suit. The cigarette companies make a dangerous product, he said, and do not adequately warn consumers of the dangers.

Galbraith started smoking, Belli said, before there were any warnings on cigarette packages and by the time he was aware of the health hazards, he was too addicted to quit. To show Galbraith was addicted, Belli's witnesses testified that even after he suffered from severe emphysema and lung cancer, he occasionally removed oxygen tubes from his nose to sneak a smoke.

Belli also attempted to prove that smoking causes lung cancer and that cigarettes are lethal. About 90

percent of all people who have lung cancer, Belli said, are heavy smokers.

Reynolds attorneys offered another statistic, however, to show that there is no definitive link between lung cancer and smoking. About 95 percent of all smokers never contract lung cancer, said Thomas Workman, Reynolds' lead attorney in the case.

Galbraith smoked, Workman said, because he "liked the taste and he loved to smoke." About 35 million Americans have already quit smoking, Workman said, which proves it is not addictive. If it was dangerous for Galbraith to smoke, he should have known, because several doctors suggested that he quit and he was well-educated and well-read, Workman added.

Reynolds attorneys attempted to show that Galbraith had a disastrous health history, was genetically predisposed to heart disease and that his health problems had nothing to do with smoking.

Monziona acknowledged Monday [December 24] in an interview that Galbraith was not the best test case of the pending lawsuits against tobacco companies. However, he said, if the jury deliberated for two days and could not come to a unanimous verdict in a case that "wasn't as strong as some other cases," others who plan to bring suit against tobacco companies should be encouraged.

Miles Corwin is a *Los Angeles Times* staff writer. Excerpts of his recent article are reprinted by permission of the *Los Angeles Times*.

strong addictive power of nicotine—which prevented smokers from knowing how truly dangerous cigarette smoking can be. Thus, the cases charge, the cigarette companies willfully promote a dangerous product without sufficient warning.

Although cigarette manufacturers state in court that cigarette packages have carried warnings since 1965, Richard L. Rabin, a lawyer at Stanford Law School and specialist in liability law, says that plaintiff lawyers will also doubtless point out that heavy advertising by cigarette companies (a record \$2.7 billion in 1983, according to Federal Trade Commission estimates) offsets the warnings and wrongly promotes smoking as a healthful activity.

This type of litigation against cigarette companies has been unsuccessful in the past. So far, no cigarette manufacturer has ever had to pay damages to a cigarette smoker, although litigants have come close to victory. According to Rabin, these cases may be more successful today for two reasons: evidence has piled up linking cigarette smoking to disease, and consumer protection has expanded (spurred by cases brought against manufacturers of the chemical DES and asbestos), making it easier to sue manufacturers of dangerous products.

Several consumer liability cases against

Lawyers are trying to prove that cigarette companies purposefully withheld information about their product, willfully promoting a dangerous product without sufficient warning.

cigarette manufacturers are currently underway. The stories of the plaintiffs are grim, since prosecuting lawyers know that they have the best chance with a plaintiff who has at least one serious illness that can be linked with a long-term cigarette smoking habit.

Rose Cipollone started smoking when she was 16 and died 42 years later of lung cancer. Her estate's case is pending in New Jersey court; meanwhile the lawyer representing her estate won a victory when the presiding judge ruled that the documents presented by the cigarette company defendants be made public. Another case in Santa Barbara, California, involves the death of a 68-year-old man who smoked three packs a day and eventually died from cancer and emphysema. According to the lawyer for his estate, in the final days of his life the man would occasionally remove his oxygen mask to sneak cigarettes.

A Knoxville, Tennessee, man unsuccessfully sued R. J. Reynolds for \$55 million because cardiovascular disease, which he attributes to his 38-year smoking habit, caused him to have one of his legs amputated. His lawyer argued that his client was never warned that a loss of limb could result from smoking.

Rabin cites the willingness of lawyers to take on these cases as evidence that there is a possibility now of successfully suing a cigarette manufacturer for damages. In September, litigation took an even more ominous turn for the tobacco companies. GAF Corp., a former manufacturer of asbestos products and the defendant in thousands of asbestos liability suits, filed cross-complaints against cigarette manufacturers in 170 cases in which the plaintiff also smoked. These cross-complaints are an effort to force the cigarette companies to share in the liability of an asbestos worker and smoker who contracted cancer and then sued the asbestos manufacturer. Studies have shown that smoking intensifies the already high cancer risk of asbestos exposure. If more suits are filed by the beleaguered asbestos manufacturers against cigarette companies, the tobacco industry could find itself facing staggering legal costs.

And there are many more plaintiffs. According to Richard Daynard, who teaches law at Northeastern University in Boston,

240 product liability cases are currently pending against cigarette manufacturers, about 200 of which were filed in early October alone. Daynard is also co-chairman of the Tobacco Products Liability Group, a Boston legal organization that seeks to make the cigarette industry liable for the health costs that smoking adds to the health care system. According to Daynard, that would drive the cost of cigarettes to about \$3 a pack.

"I'd like to keep the cigarette industry from affecting—or infecting—another generation," says Daynard. In addition to Daynard's group, five Texas law firms have formed a cooperative legal venture called Cig-Lit to aid plaintiffs who want to bring suit against the cigarette companies.

The tobacco industry, which, according to the FTC, sold 584 billion cigarettes in 1983, is pursuing a vigorous line of defense. With the ability to pay high fees and a full-time Washington-based lobbying organization, cigarette manufacturers are pouring money into the fight to prove that they do not sell a dangerous product. According to an October 15 *Dallas Times Herald* article, cigarette manufacturers have retained indefinitely the services of John Scanlon, a New York public relations man who is skilled in boosting the public image of companies suffering the painful process of litigation. The article said that experts estimate Scanlon's fees could easily be more than \$100,000 a year, plus expenses. However, tobacco manufacturers consider it money well spent. Should one plaintiff succeed in collecting from a cigarette manufacturer, the powerful tobacco industry could face a huge avalanche of lawsuits.

Millions of Americans smoke and suffer a deep physical and emotional dependency on tobacco products. Still, Americans have cut their cigarette consumption since the days when Lauren Bacall slunk into Humphrey Bogart's hotel room in "To Have and Have Not" and ignited her cigarette with his lighter. Since the U.S. surgeon general's report

in 1964 identified smoking as a health hazard, the percentage of American adults who smoke has declined from about 50 percent down to 30 percent, according to the Federal Trade Commission. The FTC also noted that individual consumption of cigarettes dropped from 4,112 per individual in 1973 to 3,447 in 1983, which is less than half a pack per day.

Should one plaintiff succeed in collecting from a cigarette manufacturer, the powerful tobacco industry could face a huge avalanche of lawsuits.

Today, most people believe that even passive smoke is dangerous, according to a recent Gallup poll conducted for the American Lung Association. The survey found that 84 percent of non-smokers—and 64 percent of smokers—believe that passive smoke is hazardous to the health of the non-smoker. Eighty-two percent of the non-smokers, and even 55 percent of the smokers, believe that smokers should not smoke in the presence of non-smokers.

As more concrete evidence mounts substantiating the ill effects from passive smoking, the limitations on smoking by the non-smoking majority could balloon at a rapid pace, potentially cutting the number of cigarettes consumed as smokers would find fewer and fewer places where they could smoke.

But the real war against cigarette smoking is being waged in the courtroom. If tobacco manufacturers lose the battle in court over product safety, consumption could be cut still further if cigarettes double or even triple in price. While smoking was once an accepted, even chic, ritual, it may eventually become more a relic of the past than a habit of the masses.

Health-Care Dollars Go Up in Smoke

by Danielle Wuchenich

Historically the moral bases of the Adventist health message have been belief in a personal Creator and recognition of the human body as the temple of the Holy Spirit. Little if any discussion focused on the moral issues raised by the economics of disease and injury.

Enormous sums of money—about \$355 billion last year—are being spent on diseases, illnesses and injuries. Consumers want lower costs without sacrificing excellent care. However, reducing overall expenditure intensifies the competition for a portion of the shrinking health-care dollars with treatment, prevention, research, education, technology and administration all vying for funding.

Unfortunately, most of the discussion of late centers on reducing costs. But even if we do limit patient access, cap provider fees, tax employee health benefits, increase insurance deductibles and trim government-sponsored programs, we do not necessarily reduce the amount of ill health. In fact, we may increase it. Some of these proposals might act as barriers to access and dis-

courage patients from seeking treatment during the early stages of the disease, illness or injury when the prognosis is more optimistic and the cost less.

This approach to reducing costs puts the cart before the horse. Reducing costs will not reduce injury, illness or disease. However, reducing or preventing illness, disease and injury will reduce costs. At issue is whether we should spend billions of dollars to treat preventable diseases, illnesses and injuries while neglecting medical research and education, technological development and the

The four leading causes of mortality—heart disease, cancer, stroke and motor vehicle accidents—are all linked to controllable indulgences.

treatment of nonpreventable diseases.

This point was unwittingly made by a political cartoon published by the *San Jose Mercury News* when the world's attention was focused on Baby Fae and the thousands of starving Ethiopian children. The one-frame cartoon showed a map of the world. On the left-hand side of the cartoon, a gravestone planted in Southern California

Danielle Wuchenich practices law in Cupertino, California. A graduate of Andrews University, she received her law degree from Boston University and a Master of Public Health from Harvard University. This essay is adapted from a presentation at the first national conference sponsored by the Ethics Center at Loma Linda University, April 1985.

stated "Here lies Baby Fae. The child \$2 million of medical technology couldn't save." On the right-hand side, a gravestone planted in East Africa stated "Here lie Baby Ethiopians. The children \$2 million worth of food could have saved." The cartoon seemed to favor squelching medical research in an effort to save starving children.

The cartoon did not show a gravestone advising us that the \$60 billion we spend annually on tobacco causes 350,000 premature deaths a year. Nor did it mention that we spend \$66.4 billion a year on alcohol, resulting in 27,300 deaths each year in alcohol-related accidents. The cartoon failed to comment on the \$30 billion we spend on soft drinks and the \$8 billion we spend on candy, on Coca Cola's decision to spend \$70 million during 1985 in advertising to promote its new Coke, or on Pepsi's advertising budget of \$50 million for its flagship brand.

Thirteen health problems account for about 80 percent of American deaths. The four leading causes of mortality are heart disease, cancer, stroke and motor vehicle accidents. All of these are linked to controllable factors such as smoking; alcohol consumption; lack of exercise; overeating; and high fat, caffeine and salt diets.

For example, the National Cancer Institute estimates that 29,000 colon cancer deaths could be eliminated every year if we increased the amount of fiber in our diet and reduced our fat intake. The surgeon general commented in his 1984 report that "cigarette smoking is the chief single avoidable cause of death in our society and the most important public health issue of our time." In addition, a recent study revealed that 65 percent of fatal auto accidents in 1983 were alcohol-related. This translated to 27,300 fatalities, or 75 preventable deaths per day.

About 10 percent of health-care expenditures, or \$35 billion a year, is spent on dental care. Dental caries (cavities), the most common disease in the United States, are primarily caused by sugar. If a small cavity is not treated promptly (at a cost of \$35 to

\$50), repair of the tooth in an advanced stage of deterioration could cost close to \$1,000 for root canal therapy, post and crown. Regular brushing, flossing and professional cleaning of the teeth reduce the risk of cavities and periodontal (gum) disease, the major cause of tooth loss after age 35. Expensive replacements of missing teeth such as bridges, partials and dentures are not nearly as efficient as natural teeth and can lead to other health problems.

These are only a few of the statistics regarding self-induced illnesses, diseases and

The surgeon general commented in his 1984 report that "cigarette smoking is the chief single avoidable cause of death in our society and the most important public health issue of our time."

injuries, which cost the American public billions of dollars to cure. Yet we blame everybody but ourselves for the high cost of health care. We criticize medical research for spending \$2 million, yet spend \$8 billion on candy. We complain about spending \$355 billion on health care, but think nothing of spending an amount equivalent to half the health-care bill on alcohol, tobacco, soft drinks and snack foods, all of which contribute to ill health.

Before threatening to stifle research and technology, and to create a two-class system of health care because of high medical costs, we should reduce the costs of preventable problems. Moral issues are raised when we decide we cannot afford to treat patients with congenital heart defects, but continue to spend billions of dollars trying to reverse the ill effects of alcohol and tobacco.

If Adventists have not been effective in changing people's health habits based on religious tenets, perhaps we need to become

politically involved in initiating economic incentives to live healthfully.

We could lobby for an additional tax on tobacco with the extra money subsidizing the health-care costs associated with smoking. A Federal Trade Commission study found that when the federal excise tax was raised from 8 to 16 cents per pack of cigarettes, the volume of cigarettes sold fell 8 percent. The year before the tax was

Before threatening to stifle health-care research and technology, we should reduce the costs of preventable health problems.

imposed, the decline had been 1 percent. Teenagers are particularly sensitive to a price increase. For every 10 percent increase in price, there is a 14 percent decrease in consumption by youth.

We could also lobby for a similar luxury tax on alcohol. Some auto insurance companies already give a non-smoker's discount on auto insurance premiums. Why not lobby for a non-drinker's discount?

President Reagan's proposed tax plan eliminates property tax deductions. Why not eliminate alcohol and tobacco companies' deductions for advertising their products?

We could encourage employers to provide dental insurance plans that give incentives to the insured to visit the dentist regularly by not applying a deductible to preventive

services such as examinations, cleanings and diagnostic X-rays.

We could push for health education as part of every local school's preschool through high school curriculum. Vending machines containing high-fat or high-sugar foods and beverages could be removed from school property; cafeterias could serve healthful, attractive and palatable meals.

Health-conscious people could become actively involved in promoting employee-wellness programs. Exercise rooms could be made available. Cafeterias and vending machines could stock healthful foods.

I am not suggesting that we support legislation to abolish detrimental products and services. However, I propose that we not encourage the use of certain products by financially supporting them with government subsidies, tax deductions or insurance premiums. We cannot have the luxury of abusing our bodies indiscriminately and expecting someone else—the provider, insurer and/or government—to pick up the tab for getting us back into shape. We can no longer afford to rob limited health-care funds needed for treatment of unpreventable disease, education and research, using them to support our lazy or undisciplined habits.

To maintain our high standards of health care, we must work to eliminate any illness, disease and injury that needlessly consumes our limited funds. Given the overwhelming evidence that prevention will reduce health-care costs, it seems odd that individuals are not held responsible for their own health. Current policies are forcing providers, insurers and suppliers to be financially responsible. It is time that we require the same of ourselves.

Tobacco Ads Snuff Out Anti-smoking Articles

by Susan Okie

In the past two years, the *Ladies' Home Journal*, *The New Republic* and *The Atlantic* have all considered publishing articles wholly or partly devoted to the dangers of smoking or the influence of cigarette advertising in suppressing news of smoking hazards.

The *Ladies' Home Journal* cut out all references to smoking in an article it had commissioned on women's health. *The New Republic* decided not to print the article it had commissioned on the impact of cigarette advertising on print media. Editor William Whitworth of *The Atlantic* decided not to pursue a proposal for a similar piece by one of his principal writers.

The editors involved in all three pieces denied that advertising considerations were involved. *Ladies' Home Journal* editor Myrna Blyth said the section on the dangers of smoking was removed from the *Journal* story because another article in the same issue discussed smoking. *The New Republic* publisher Martin Peretz said he killed the article on tobacco advertising because he found it "hysterical." Whitworth said *The Atlantic* decided not to pursue its article because the proposal offered little news.

These incidents and others have led to a

widespread perception among many writers, editors and antismoking organizations that cigarette advertising is influencing the news Americans read about smoking. And major medical organizations—joined yesterday [December 10, 1985] by the American Medical Association—have begun to campaign for legislation to ban all cigarette advertising in magazines and newspapers, as it has been banned in broadcasting.

The AMA House of Delegates voted to oppose all media advertising of tobacco

"If it were just lousy journalism, that would be one thing. But this is lousy journalism that's going to kill people."

products. AMA officials said efforts to get newspapers and magazines voluntarily to refuse tobacco advertising had been largely unsuccessful.

Surveys by *The Washington Post* and others suggest that major newspapers and news magazines regularly publish stories about the dangers of smoking. But at many other magazines that cover health, surveys and interviews suggest that dependence on cigarette advertising may indeed inhibit coverage of the risks of tobacco.

Susan Okie is a *Washington Post* staff writer. Excerpts of her recent article are reprinted by permission of the *Washington Post*.

According to the Reader's Guide to Periodical Literature, three major magazines that refuse cigarette ads—*Reader's Digest*, *Good Housekeeping* and the *Saturday Evening Post*—published 18, 15 and 13 stories on smoking, respectively, during the past 10 years.

Of 10 other major magazines surveyed that do accept cigarette advertising, none published more than four stories on smoking, and five published no articles on the subject during the same 10 years.

The same pattern appears in surveys by the American Council on Science and Health and by two Seattle physicians, Dr. Robert Jaffe and Dr. Michael Lippman, who presented their findings at the recent American Public Health Association convention.

Some smoking researchers claim that the degree to which the consequences of smoking are publicized affects smokers' behavior. Research has shown that cigarette consumption drops each time extensive media coverage highlights smoking's risks, according to

Publications woo the tobacco industry in trade journals, promising manufacturers an "editorial environment" that will deliver thousands of readers ready to try their brands.

Kenneth E. Warner, a professor at the University of Michigan School of Public Health.

"If it were just lousy journalism, that would be one thing," he said. "But this is lousy journalism that's going to kill people."

Newsweek and *Time* have regularly covered the dangers of smoking in news stories. But doctors' groups have charged recently that anti-smoking messages were removed from health-related advertising. In the past three



years, both magazines commissioned health messages from doctors' organizations for use in special advertising supplements, and then—according to the organizations—removed almost all anti-smoking references from the supplements before publication. Spokesmen at the magazines said the supplements were cut because they were too long, and that edited versions were submitted to the doctors' groups for approval.

Brian Brown, *Time's* public relations director, said that advertising considerations and editorial decisions are kept completely separate. "We and, I suspect, *Newsweek* and any other publication worth its salt have a separation of church and state."

Helen Gurley Brown of *Cosmopolitan*, asked whether cigarette advertising influenced her editorial decisions, said she preferred to leave detailed coverage of smoking to others.

"We all know a great deal about it these days," she said. "Much of our information comes from television," which, she noted, has no tobacco ads. "They have nothing to lose. . . . They can be totally truthful as often as they please, as often as they can get anybody to listen. . . . Having come from the advertising world myself, I think, 'Who needs somebody you're paying millions of

year, she decided to make smoking the centerpiece.

"I wrote what I considered to be a really bang-up article. . . and gave about two type-written pages to the smoking issue." Ramey recalled. She sent in her manuscript, aware that it was longer than requested. Then she flew to a conference in Europe.

"It never occurred to me, since I gave such a central place to smoking, that they would take out everything I said," she continued. "There wasn't a word on smoking when they printed it."

"We cut it. . . but not because of smoking, just because we edited the piece," said Myrna Blyth, editor-in-chief of *Ladies' Home Journal*. She added that smoking and rising rates of lung cancer were discussed in the same issue by Health and Human Services Secretary Margaret M. Heckler. She said the smoking section was removed from Ramey's story "just so that we would not repeat what we said the page before." Heckler's article devoted one paragraph to smoking's role in lung cancer, and included it in lists of risk factors for heart disease and osteoporosis.

The health effects of smoking are played down in many women's magazines that accept cigarette advertising, according to surveys of health coverage by the American Council on Science and Health and interviews with writers and editors. When smoking is mentioned, it is often only as a brief reference in a list of risk factors for cancer or heart disease.

Ms. magazine promised in its first issue in 1971 to refuse ads for products "that might be harmful." Yet a recent issue of *Ms.* contained four full pages of cigarette ads, including the back cover.

Ellen Sweet, health editor at *Ms.*, said that to her knowledge the magazine had never published a separate article on smoking, but had mentioned its risks in other health stories. *Ms.* Editor Gloria Steinem decided in 1971 to accept cigarette ads as long as a health warning appeared on each ad. Asked if *Ms.* had considered dropping cigarette ads, Sweet said, "Sure, we've considered it,

but it's not something we can consider and stay in publication."

About four years ago, Australian physician Paul Magnus approached James Fallows, Washington editor of *The Atlantic*, about collaborating on an article on cigarette advertising and press coverage of smoking. "Bill Whitworth [the magazine's editor] said he was willing to look at it," Fallows recalled, adding that Whitworth told him such stories were "difficult for magazines because it's a big source of revenue."

Fallows said Magnus eventually handed in "a bunch of notes, and the idea was that I would write them all over into a story." He said Whitworth looked at the notes and decided they contained too little new information to justify taking Fallows off other projects.

Asked if *Ms.* had considered dropping cigarette ads, health editor Ellen Sweet said, "Sure, we've considered it, but it's not something we can consider and stay in publication."

"The prominence of cigarette advertising entered into the decision," Fallows said. "Whether it would have been different if there had not been cigarette advertising, I can't say."

Whitworth denied that advertising was a factor in dropping the project. "If somebody had a terrific piece" with new revelations, such as that smoking "caused leprosy or something besides. . . heart disease and lung cancer. . . there is no question we would do it," he said.

Free-lance writer David Owen said *The New Republic* commissioned an article from him last year on the cigarette industry. *New Republic* Editor Michael Kinsley was enthusiastic about the finished story, but

Owen said the publisher, Peretz, ordered it killed, telling Owen "that this was an expensive crusade that he was willing to forgo." Owen's article, including charges that *The New Republic* had spiked the story, appeared last March in *The Washington Monthly*, which does not carry cigarette ads.

Peretz denied that advertising concerns made him cancel the story. "I thought it was a hysterical piece," he said. "I myself can't judge what is medically sound, but... I thought it was journalistically inflammatory and therefore not illuminating in any serious way."

Last September 9, *Newsweek* published a 24-page advertising supplement on personal health. Known as an "advertorial" in the magazine trade, the supplement contained advice provided by the American Medical Association on "building and keeping a health body," mingled with paid advertisements for products such as Pepto-Bismol and Listerine. Despite its health-promotion theme, the text mentioned smoking only four times.

There was no mention of smoking as a risk factor in sections on heart disease and stroke, no mention of smoking in a section on pregnancy, and only a passing reference to the role of smoking in making lung cancer the most common fatal cancer in women. In contrast, the supplement devoted six paragraphs to explaining how women can examine their breasts for cancer, and advocated other preventive measures such as eating a low-fat diet, exercising and wearing seatbelts.

Dr. M. Roy Schwarz, an assistant executive vice president of the AMA, said the original text contained more about smoking, but that *Newsweek* removed many of the antismoking references. "We had more copy in it than we had space," he said. He said that the AMA had asked for a promise from *Newsweek* that next year's supplement would be allowed to run with a stronger stand against tobacco.

Newsweek editor Richard Smith said edit-

ing of advertorials was done by the advertising department and was unrelated to the magazine's editorial coverage of smoking. The Readers' Guide to Periodical Literature shows that, from March 1975 through March 1985, *Newsweek* published 22 stories on smoking. It ran a major article on smoking and women's health last November 25.

Gary Gerard, *Newsweek's* director of communications, denied that tobacco references had been deliberately cut from the advertising supplement. "I know that we don't go around editing references to smoking or booze or whatever," he said. "As we cut for length... smoking may have gone out... all the way through. It was in no way something we looked at and started cutting as a specific."

Last year, *Time* also performed surgery on its health advertorial, according to the American Academy of Family Physicians, which provided the text. *Time's* health advertising supplement contained no warnings about cigarettes and mentioned smoking only briefly in a health quiz.

After the supplement was published, Dr. Robert D. McGinnis, chairman of the academy's board of directors, wrote in a letter to the magazine that "Time's editors blunted, short-circuited and impaired the credibility of [our] message by cutting out all narrative references to smoking."

Time's public relations director, Brian J. Brown, said, "Our response at that time... was that there had been changes but that they had been approved by the American Academy of Family Physicians. They had a veto and it was shown to them."

Dr. Harmon Holverson, president of the academy at the time said that during the editing process *Time* gradually removed smoking references, until shortly before publication the academy was shown the final version, which contained nothing about smoking, and was told to take it or leave it.

Brown said the advertising supplement was unrelated to *Time's* reporting on smoking or other issues, and was considered "strictly a sales vehicle."

Tobacco Firms Rush to Diversify

by Rudolph A. Pyatt, Jr. and Sari Horwitz

U. S. tobacco companies, awash in cash from cigarette production and sales, will become even more aggressive in the mergers and acquisitions that already have made them competitors in several major businesses besides tobacco, industry analysts predict.

Billions of dollars from cash-rich tobacco companies have filtered into significantly large segments of the national economy—from the manufacture of consumer products to delivery of health-care services to the operation of major department stores.

The blockbuster acquisition of General Foods Corp. [October 1985] by Philip Morris Inc. and the purchase of Nabisco Brands Inc. by R.J. Reynolds Industries Inc. earlier [in 1985] are among the most notable of the industry's diversification moves to date. But they represent a well-established trend that began in the tobacco industry more than 20 years ago, analysts point out. Long before the merger binges of the 1970s and 1980s, the tobacco industry began snapping up companies such as Pacific Hawaiian Products Co. (Hawaiian Punch) and Allen Products Co., makers of Alpo dog food.

Still, Philip Morris' \$5.6 billion acquisition of General Foods—the biggest merger outside the oil industry—coming so soon after RJR's takeover of Nabisco, has fueled specu-

lation that tobacco companies may be positioning safety nets for a big fall by their basic business. More specifically, some observers suggest, an acceleration in diversification may have been prompted by the industry's concern over a welter of pending product-liability suits.

Industry officials emphatically deny any such motivation, pointing to a long skein of acquisitions that were undertaken as hedges against possible slumps in the industry growth. But while they deny that they are diversifying because they think the cigarette industry is endangered, they are also quick

The tobacco industry could suffer serious damage from product liability suits. By diversifying, a company might declare bankruptcy of its cigarette business and still operate its other subsidiaries.

to say that they want to change the image of their firms from cigarette companies to diversified consumer products corporations.

Asked if the acquisition of Nabisco was a direct response to potential product-liability suits, J. Tylee Wilson, Reynolds' chairman and chief executive officer, said the two are not related.

"We believe that offering a broad range of consumer products is in the best interest of RJR shareholders," he continued.

The threat of product-liability suits "played no specific role" in Philip Morris' decision to acquire General Foods, according to Hamish Maxwell, Philip Morris' chairman and chief executive officer.

"We're obviously concerned about [product-liability], but we're not worried about it," Maxwell continued.

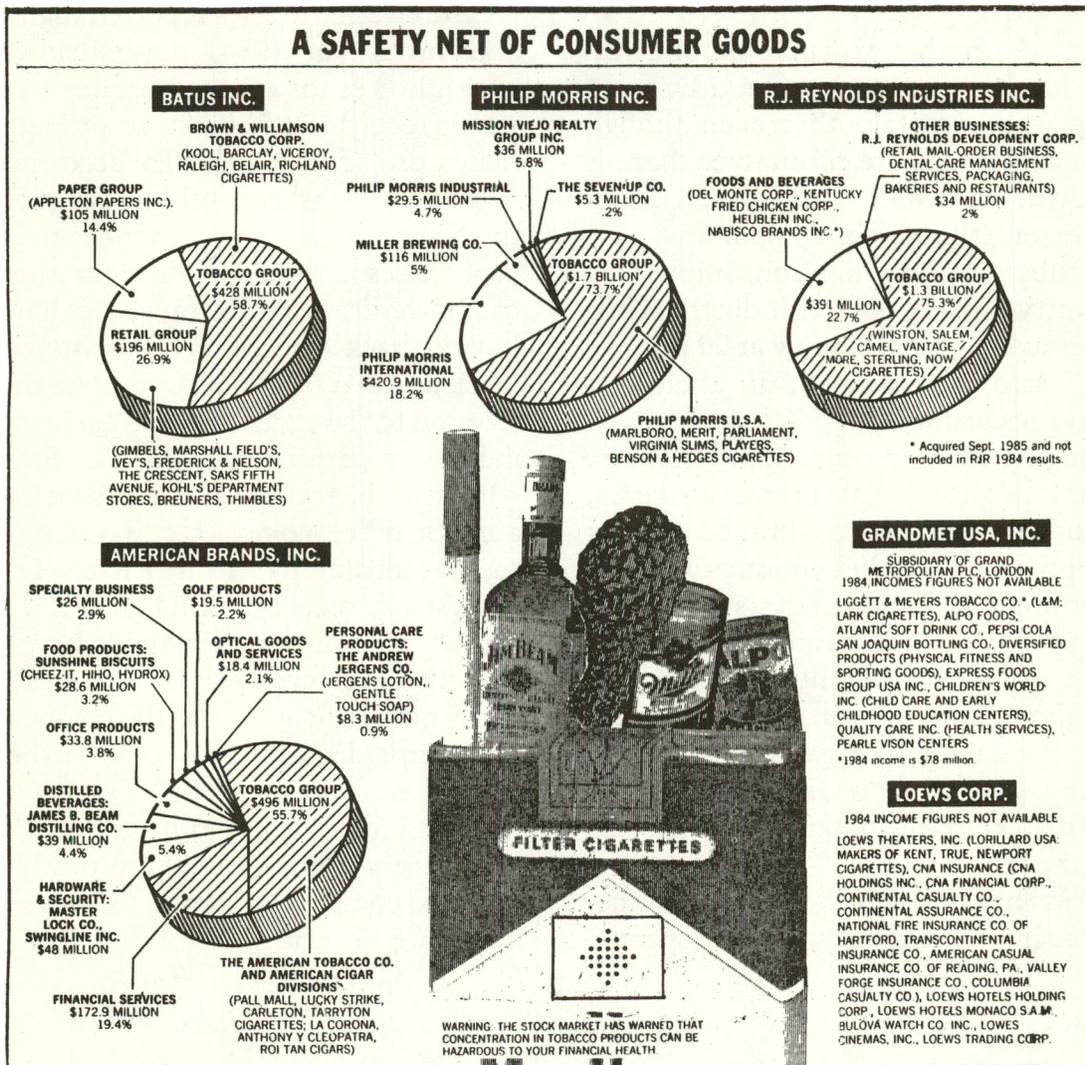
Many analysts agree with tobacco company officials that an apparent acceleration in diversification has little to do with the specter of product-liability suits against the industry. But some say litigation is a major concern among tobacco companies.

"The companies won't admit it, but I think it would be naive to believe that diversification is not related to product-liability," said David A. Goldman, tobacco industry analyst at Dean Witter Reynolds.

Goldman said that the tobacco industry could suffer serious damage if any of several product-liability suits are successful. By diversifying, he suggested, a company might declare bankruptcy of its cigarette business under Chapter 11 and still operate its other subsidiaries. "Let's assume a suit is successful. Clearly, if you diversify, you have one more safety net before you go belly-up," Goldman said.

Saul Steinberg, chairman of Reliance Insurance Co., a major property and casualty insurance underwriter, expressed his concern about the pending lawsuits.

"There has not yet been a single case that has linked the product [cigarettes] to cancer," Steinberg said. "Such a case will be decided, and that will have unbelievable ramifications. Once the first case is lost, and I'm told it will be lost, thousands of cases will be brought. It is a problem of incalculable cost. If it gets to be something like



asbestos, the winners will be the lawyers and the losers will be industry and the public. If the case goes this way with tobacco, you're going to see a bloodbath.'

The tobacco industry managed to snuff out a series of lawsuits that were brought between 1950 and 1970 by smokers who blamed cigarettes for lung cancer. But a new brace of lawsuits—at least 30, according to recent estimates—have been filed against the industry, which has failed thus far to block their litigation.

'I think there is no correlation' between diversification and the threat of product-liability suits, said John C. Maxwell, tobacco analyst at Furman Selz. Tobacco companies find themselves in a position where it's necessary to "throw off excess cash" and it is "just a good policy to use that cash for the good of your stockholders rather than put it in CDs [certificates of deposit]," analyst Maxwell said.

Another explanation for diversification is offered by most analysts who maintain that even though tobacco companies are profitable, there is little growth left in the market, which is controlled essentially by six companies.

With substantially lower consumption in this country, "The cigarette industry is just not an industry that will grow at 20 percent a year," said Neal Kaplan, an analyst at Interstate Securities.

Although growth in the tobacco industry has been relatively flat in recent years, profits have continued to climb because of pricing programs, higher productivity and lower production costs, analysts point out.

Ironically, the death claims attributed to cigarette smoking continue to increase despite the mandatory warning that is carried on the labels of cigarette packages: "Warning: The Surgeon General has determined that cigarette smoking is dangerous to your health."

Congress has ordered the tobacco industry to begin placing new, more specific

health safety warnings on packages of cigarettes and in cigarette advertisements and to change the messages every three months.

The presence of those warnings, both on cigarette packages and in print advertising, render product-liability suits virtually moot, according to the industry as well as some analysts. "When you've got on the label for 20 years that [cigarettes] can kill you, how can you sue?" asked Maxwell of Furman Selz.

Anne Browder, the assistant to the president of The Tobacco Institute, said the industry is genuinely concerned about the health of consumers. She added, however, that smokers are "intelligent enough to make their own decisions."

Browder noted that anti-smoking campaigns and statements associating cigarettes with health hazards have had a negative impact on sales.

Cigarette companies reported higher sales and profits in 1984, nevertheless. U.S. expenditures for tobacco products in 1984 were a record \$28.7 billion, according to estimates provided by The Tobacco Institute.

The stock market continues to react negatively to the pending lawsuits and other problems surrounding the cigarette industry, however. Tobacco companies have been buying back significant amounts of their stock but that hasn't proved to be the right solution to the excess cash problem or to the industry's performance on Wall Street.

Indeed, the product-liability issue has been a major psychological factor among investors, according to Arthur Kirsch, financial analyst at Drexel Burnham Lambert. "Investors are unwilling to take the risk of staying with the [tobacco] stocks with the uncertainty of the litigation and the prospects that the companies may lose some of the cases and have to pay money."

Diversification into other areas "makes Wall Street a little more comfortable with [tobacco companies] stocks," said Kaplan of Interstate Securities.

Fighting the Good Fight: The Citizen's Campaign Against Tobacco

by Matthew L. Myers

Every day 1,000 Americans die from cigarette smoking. This is equivalent to the death toll of three jumbo jet crashes every day, year after year. Nevertheless, the federal government continues to subsidize the tobacco industry; every year it spends substantially more to support the growth of tobacco than to educate Americans about the hazards of smoking. In fact, in 1984 a congressional committee reported that three private voluntary health organizations—the American Heart Association, the American Lung Association and the American Cancer Society—do more to educate the public about the health hazards of smoking than does the federal government. If religious groups, such as Seventh-day Adventists, coordinated a more active campaign against tobacco's grip on society, they could effectively limit the num-

ber of deaths caused by tobacco. However, they will face powerful opponents.

Conflicting political interests are one reason for the lack of serious action by the federal government. Polio did not have defenders who organized political action committees. There were no votes to be gained by supporting the continuation of smallpox. Cholera did not generate legions of lobbyists or trade associations in its defense, and no one ever ran a full-page ad encouraging the American public to get typhoid fever or downplaying the health risk of tuberculosis. Yet, although tobacco has killed more Americans than all of the diseases mentioned, the American tobacco industry has done and continues to do all of these things as part of its normal business practices.

Cigarette companies currently spend more than \$2 billion a year promoting their product.¹ On a daily basis we are exposed to cigarette ads that associate smoking with beautiful women; rugged men; and sexual, social, athletic and financial success. Cigarette firms sponsor tennis tournaments, rock concerts and soccer teams in their effort to promote their product. They pass out free samples of cigarettes and regularly thwart the TV advertising ban by their careful placement of stadium billboards during televised sporting events.

Matthew L. Myers, a partner in the Washington law firm of Asbill, Junkin, Myers and Buffone, is the staff director of the Coalition on Smoking OR Health, established in 1982 by the American Lung Association, American Heart Association and American Cancer Society to coordinate their legislative programs before the United States Congress and their representations before agencies of the executive branch of the federal government. Previously, Myers served as senior trial attorney at the Federal Trade Commission's investigation of cigarette advertising and the production of its 1981 report on the subject.

The advertising efforts of these companies are not limited to adults. A document prepared by an ad agency for the Brown & Williamson cigarette company in the mid-1970s devoted an entire chapter to how young individuals can be introduced to Viceroy's. It states that attempts to reach young smokers should "present the cigarette as one of a few initiations into the adult world," and should "present the cigarette as part of the illicit pleasure category of products and activities."² A major investigative series in the Louisville, Kentucky, *Courier-Journal* in 1983 found evidence "that American teenagers are being targeted for the smoking habit." The article went on to quote a cigarette company executive:

Nobody is stupid enough to put it in writing, or even in words, but there is always the presumption that your marketing approach should contain some element of market expansion, and market expansion in this industry means two things—kids and women.

On most issues the news media acts as a watchdog for the American consumer and a prime catalyst for government action. However, the news media has had little to say about the magnitude of the smoking problem. The reason is simple: money. In 1980 the daily press carried more stories on the causes of influenza, polio and tubercu-

Cigarette manufacturers dominate newspaper, magazine and billboard advertising, leading the news media to pursue the smoking story far less aggressively.

losis than on the cause of one of every five American deaths: tobacco.³ Cigarette manufacturers dominate newspaper, magazine and billboard advertising.⁴ Without having to overtly demand censorship, the

tobacco industry's advertising dollar has led the news media to pursue the smoking story far less aggressively than one would otherwise expect.

Those wishing to become involved need not despair, however. The relative balance of political power is changing. In 1964 more than 50 percent of all adult Americans smoked. Today, fewer than one of every

Non-smokers outnumber smokers in every state of the union, and in all but five states they outnumber smokers by more than two to one.

three Americans smokes.⁵ Non-smokers outnumber smokers in every state of the union, and in all but five states they outnumber smokers by more than two to one. Equally as important, for the first time in history the tobacco lobby is facing organized, persistent, professional opposition. In 1982 the American Cancer Society, the American Heart Association and the American Lung Association formed the Coalition on Smoking OR Health for the explicit purpose of combining forces to bring smoking and health-related issues more effectively and prominently to the attention of legislators. In 1982 Congress enacted the first increase in the federal excise tax on cigarettes in 31 years. In the same year Congress dramatically restructured the tobacco price-support program, shifting a much greater percentage of the cost of the program from the American taxpayer to tobacco growers. Most significantly, in October 1984 Congress enacted the Comprehensive Smoking Education Act, which, beginning in October 1985, replaced the health warning on cigarette ads and packages with four more specific, informative warnings that

now appear in a larger, bolder type and format. The act also requires cigarette companies to disclose to the federal government a complete list of all chemicals and other ingredients added to cigarettes during manufacturing and creates a statutory mandate for a federal office to coordinate and oversee the government's smoking education and research efforts.

Despite the fact that cigarette smoking remains this country's number one preventable cause of death, many thought that with the 1984 passage of the Comprehensive Smoking Education Act the problems posed by cigarette smoking would receive little public attention and even less legislative attention in 1985 and 1986. They were wrong. Never have tobacco-related issues received more attention than in 1985, and many of the actions initiated in 1985 remain on the legislative agenda for 1986.

Four tobacco issues raised in 1985 will top Congress' legislative agenda in 1986. They include cigarette excise taxes, chewing tobacco and snuff, protection of non-smokers in federal buildings, and cigarette advertising and promotion.

Cigarette Excise Taxes

Changes in the federal cigarette excise tax have the greatest impact on the smoking habits of teenagers. Recent studies show that a 10 percent increase in the price of cigarettes could decrease consumption among young smokers by close to 14 percent. These studies also indicate that tax increases complement other efforts to prevent teenagers from beginning a smoking habit.⁶ Thus, it is not surprising that when the cigarette excise tax was increased in 1982 for the first time since 1951, cigarette consumption in this country took its biggest drop in years.

The federal government has underutilized excise taxes on cigarettes as a deterrent to those considering whether to smoke and as a mechanism to pay for the cost that cigarette smoking imposes on our society. In September 1985 the Congressional Office of Technology Assessment estimated that cigarette smoking costs approximately \$65 billion a year in lost productivity and health-care expenses.⁷ Nonetheless, even when

Cigarette Loopholes in Federal Legislation

Close to 20 years ago the late Luther Terry, then surgeon general of the United States, said:

There is no longer any doubt that cigarette smoking is a direct threat to a user's health. There was a time when we spoke of the smoking and health controversy. To my mind the days of argument are over.

Nonetheless, the federal government has treated tobacco more favorably than substances that have been found to cause cancer only in laboratory animals. In 1965 Congress placed a health warning on cigarette packages so weak that the *New York Times* described the legislation as "a shocking piece of special interest legislation." Five years later when Congress prohibited all cigarette advertisements from TV and radio, it did so at the request of the tobacco industry; two years earlier the Federal Communications Commission had ordered TV networks to broadcast free anti-smoking public service

announcements to counter paid cigarette advertisements so long as the paid cigarette ads continued to appear.

In the early 1960s Congress gave the Food and Drug Administration the authority to ban all products that cause cancer in laboratory animals. However, this law does not apply to cigarettes. The Consumer Product Safety Commission guards against all unsafe or hazardous consumer products. Cigarettes are explicitly exempted from its jurisdiction. The Toxic Substances Act is designed to prevent human exposure to chemicals found to cause cancer. Not only are cigarettes excluded from its reach, but also—until the passage of the Comprehensive Smoking Education Act in the fall of 1984—cigarette manufacturers were not required to disclose to the federal government what chemicals they add to cigarettes during the manufacturing process.

Congress finally increased the excise tax from eight to 16 cents per pack in 1982, it did so for only three years.

In early 1985 more than 40 national organizations, including the Adventist Health Network, joined together to ask Congress to make permanent the 1982 tax increase and to consider raising the tax to 32 cents, the level at which it would have been had it been increased for inflation since 1951. Both houses of Congress have passed bills that would permanently preserve the 16 cent tax as part of the budget reconciliation process.

Members of the health community have announced their intention to ask Congress to raise the tax to 32 cents in 1986 as a mech-

raise the national excise tax on tobacco should write to Sens. Robert Dole (Senate majority leader) and Robert Packwood (chairman of the Senate Committee on Finance), as well as their own senators. In the House of Representatives, they should write to Rep. Dan Rostenkowski (chairman of the House Committee on Ways and Means), as well as their own representatives. (For senators, the address is: The Honorable _____, Senate Office Building, Washington, DC 20510. For members of the House of Representatives, the address is: The Honorable _____, House Office Building, Washington, DC 20515.)

Smokeless Tobacco

When the cigarette excise tax was increased in 1982 for the first time since 1951, cigarette consumption in this country took its biggest drop in years.

anism for reducing the federal deficit and as an important preventive health measure. The proposals to increase the tax in 1986 will first be considered by the Senate Finance Committee chaired by Robert Packwood of Oregon and the House Ways and Means Committee chaired by Dan Rostenkowski of Illinois.

Readers who want to help maintain or

Until the mid-1970s the use of chewing tobacco and snuff was confined to a small percentage of the United States population located mainly in a few pockets in the South. However, study after study confirms that the use of smokeless tobacco, as chewing tobacco and snuff are called, has increased dramatically among young people during the past five years. In Louisiana, 20 percent of white males between the ages of eight and 17 polled in one study admitted to using smokeless tobacco. More than 25 percent of male high school students in a Colorado study were found to use chewing tobacco. In Texas, 9 percent of the students polled in 17 school districts used smokeless tobacco. Of these, 55 percent started at or before age 12 and 88 percent started at or before age 15.

WIZARD OF ID

BY BRANT PARKER & JOHNNY HART



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In Eugene, Oregon, 19 percent of ninth-graders and 23 percent of 10th-graders questioned admitted that they used smokeless tobacco on a daily basis.⁸

This increase in popularity is no coincidence. Recently, smokeless tobacco manufacturers have undertaken an extensive campaign to promote their product to new users. Skillful television and magazine advertisements featuring entertainers and sports celebrities have sought to transform a habit previously considered unsociable to one viewed as attractive, fun, masculine and healthful, with a strong youthful appeal. Smokeless tobacco has been advertised during the Olympic games and other televised sporting events. Tobacco chewing clubs have been encouraged in high schools and tobacco spitting contests for children as young as the law will permit have been sponsored at local county fairs. As one smokeless tobacco executive is reported to have said, "Once a kid's hooked, he doesn't leave."

Smokeless tobacco has been directly linked to oral, pharyngeal and laryngeal cancer, gum disease and tooth loss. Like cigarettes, smokeless tobacco products contain nicotine, an addictive poisonous alkaloid.⁹ Nonetheless, there are no restrictions on the advertisement of smokeless tobacco and no health warnings on its advertisements or packages. Bills are pending both in the House of Representatives and in the Senate to address these issues. In the House, H.R. 3510 is pending before the Energy Commerce Committee chaired by John Dingell of Michigan. This bill would require three

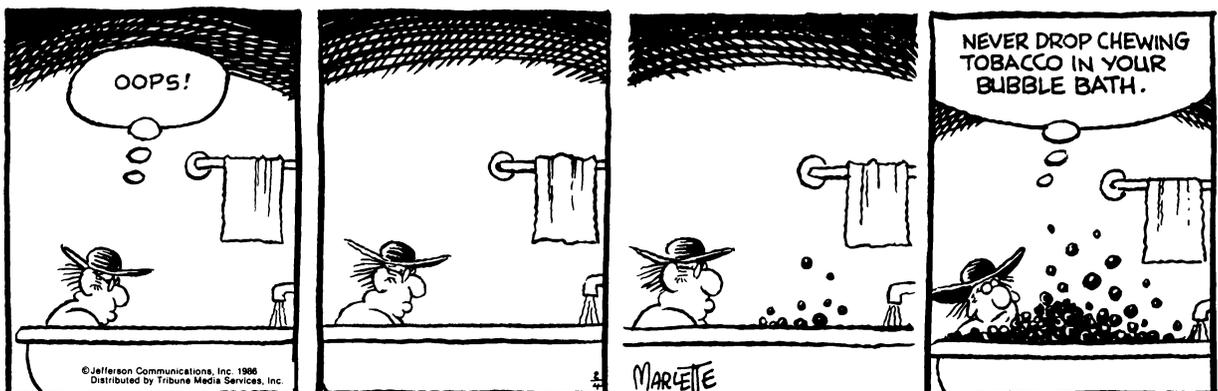
strong health warnings on all packages and advertisements of smokeless tobacco products, ban the advertising of smokeless tobacco products on radio and TV, and require an increase in the federal educational efforts on this issue.

Sens. Richard Lugar of Indiana and Orrin Hatch of Utah introduced S.1574 as a counterpart to the legislation pending in the House. S.1574 also contains three warnings, but differs in several respects. It does not contain a warning that the use of smokeless tobacco products is addictive, nor does it ban the advertising of smokeless tobacco products on TV and radio. S.1574 was approved by the Labor Human Resources

Smokeless tobacco has been directly linked to several types of cancer, gum disease and tooth loss. Yet there are no restrictions on its advertisement and no health warnings on its packages.

Committee in November 1985 and is now pending before the full Senate.

Those who want to influence legislation on smokeless tobacco should write to Sens. Orrin Hatch and Ted Kennedy on the Committee on Labor and Human Resources; Sens. John Danforth and Ernest Hollings on the Committee on Commerce, Science and



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Technology; and Reps. Henry Waxman, John Dingell and Mike Synar of the House Energy and Commerce Committee—as well as their own representatives and senators.

Clean Indoor Air

Thirty-seven states limit or restrict smoking in public places. Twenty-one restrict or ban smoking during public meetings or restrict smoking to certain areas within public buildings. However, until 1985 Congress had never seriously considered legislation to protect non-smokers in federal buildings. In July 1985, Sen. Ted Stevens of Alaska introduced S.1440, "The Non-Smoker's Rights Act of 1985." This bill would limit smoking in federal buildings to specifically designated areas. At a hearing held on this legislation in September 1985, numerous witnesses testified to the ever-increasing scientific evidence of the health hazards of involuntary

One R. J. Reynolds advertisement falsely calls the evidence that smoking causes heart disease speculative and deceptively implies that a recent study requires a re-examination of this evidence.

smoking on the non-smoker. Within the past year a study by the Environmental Protection Agency concluded that no fewer than 500 and possibly as many as 5,000 workers die each year from diseases related to secondhand smoke.¹⁰

On November 19, 1985, the Senate Committee on Governmental Affairs voted in favor of S.1440, paving the way for its consideration by the full Senate,

Those particularly concerned about legis-

lation protecting non-smokers in federal buildings should write to Sens. Ted Stevens, William Roth and Thomas Eagleton—as well as their own representatives and senators.

Cigarette Advertising

Never has the need for restricting abuses in cigarette advertising been greater than today. Cigarettes are this nation's most heavily advertised consumer product.¹¹ Traditional cigarette advertising abuses have been compounded by a promotional campaign initiated by the R.J. Reynolds Tobacco Company, which falsely attempts to portray the smoking and health issue as a continuing scientific controversy. One particular R.J. Reynolds advertisement falsely calls the evidence that smoking causes heart disease speculative and deceptively implies that a recent study conducted by the National Institutes of Health requires a re-examination of this evidence. Nothing could be farther from the truth, but millions of Americans may be misled.

Advertising abuses such as these have led groups like the American Medical Association, the American Heart Association, the American Cancer Society and the American Lung Association to call for significant prohibitions and restrictions on cigarette advertising. Members of the Coalition on Smoking OR Health have called for congressional oversight hearings on cigarette advertising and promotion in early 1986.

While there is no simple resolution to America's ongoing addiction to cigarettes, significant progress can be made if federal, state and local governments and the private sector make a long-term commitment to a comprehensive multi-faceted approach that is able to withstand the pressure of the tobacco lobby. Seventh-day Adventists can be of great help in this struggle. If the surgeon general's goal of a smoke-free society by the year 2000 is to be achieved, the time for action is now.

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Not All Quiet on the Tobacco Front

by Barry L. Casey

In the tobacco wars there are campaigns and there are skirmishes. Some participants dig in for the long siege, others carry out guerrilla raids, and still others simply praise the Lord and pass the ammunition.

How effective are Adventists in fighting the current tobacco wars? Only if conducting Five-Day Stop Smoking Plans (now reorganized as Breathe Free programs) and distributing printed and audiovisual resources can be characterized as frontal attacks could Adventists be said to be involved. If congressional lobbying and civil suits against tobacco companies are examples of major campaigns, Adventists are spear-carriers instead of warriors, aiding the efforts of others, but not directly involved. And if picketing, demonstrations, news conferences and other "media events" are equivalent to guerrilla raids, Adventists have not yet begun to fight. Since these diverse tactics accomplish different goals, it would seem shrewd to use a variety of strategies.

Barry Casey has taught theology at Columbia Union College, where he founded and directed the Metro Ministries program. He is currently completing a doctorate in theology from the Claremont Theological School.

Demonstrations

Russell Thompson, Army physician and Seventh-day Adventist anti-smoking activist, is one example of those who take the temperance message to the public in visible ways. In 1984 and again in 1985, Thompson worked with local activist coalitions in organizing a small group, including several Adventist laypersons and General Conference health and temperance officials, to picket the Virginia Slims Tournament of the Women's Tennis Association, held annually in Washington, D.C.

Virginia Slims, which sponsored the tournament from 1972 to 1979, and again since 1983, estimates the annual attendance at 60,000-70,000, making it one of the major sporting events of the year in Washington. With such stars as Martina Navratilova and Pam Shriver headlining the bill, the tournament has become a prestigious stop on the Women's Tennis Association tour.

Recalling early efforts in 1984 to organize against tobacco sponsorship of sporting events, Marilyn Kozak, the representative of the Northern Virginia chapter of Group Against Smoking Pollution (GASP), and

Thompson decided they would confront the media. Thompson, an avid tennis player himself, worked with a youth group at his Adventist church and was also concerned, according to Kozak, "about the kind of image being projected to young people in connection with athletes and tobacco."

Coordinating efforts with local anti-smoking groups, Kozak and Thompson sent out news releases "citing the hypocrisy of Virginia Slims as the sponsor for a major women's tennis tournament." Thompson also wrote an article for the *Washington Post*, published in its Sunday editorial section.

Although Thompson has since moved out of the area and no longer works with Washington area anti-smoking groups, he is also remembered fondly by Carol Tankard, Coordinator of Smoking OR Health Programs for the American Lung Association. "Russell Thompson was active in the picketing at the tournament," she says. "He was very involved, writing letters and helping out for the last two years."

"We had about 30 people picketing [that first year] and a lot of media attention," says Kozak. The group was orderly and didn't prevent anyone from going in to view the tournament. They had literature on hand for those who were really interested but didn't press it on anyone.

Tankard, who is also the chairperson of the Interagency Council's Virginia Slims Committee, points out that tactics changed for the 1986 tournament. Various health and medical groups, including the local chapters of GASP, the American Heart and Lung Associations, the D.C. Thoracic Society, and the National Women's Health Network, sponsored a news conference on Saturday, January 13, at the close of the tournament.

According to Tankard, the purpose of the news conference was to show the Women's Tennis Association and the general public that women *are* concerned about the link between smoking and health problems in women. The issue is a controversial one for women's groups.

The news conference emphasized two

issues. The first was a request that Philip Morris switch sponsorship of the tournament. "We're not against the Philip Morris Company," says Tankard, "but against the use of Virginia Slims as the corporate sponsor. We would prefer that Philip Morris sponsor the tournament through 7-Up or some other company which it owns." Like Tankard, Marilyn Kozak doesn't object to tobacco money backing the tournament. "I guess the purists would say we don't want any Philip Morris money at all," she says. "But we're just asking that they not use a logo and symbol of tobacco products for a sporting event."

The second issue concerned the requirement that the ballboys and ballgirls who assist at the tournament wear Virginia Slims T-shirts. The shirts feature a picture of a woman holding a tennis racquet in one hand and a cigarette in the other. "We don't think

The news conference was held to show the public that women are concerned about the link between smoking and health problems in women.

children should have to be cigarette billboards," says Kozak.

DeWitt Williams, associate director of the health and temperance department of the General Conference, cosponsored the press conference as chairman of the District of Columbia Interagency Council on Smoking. Williams supported the aims of the press conference but felt the approach was "too tame." "We should have held it near the tournament," he said, "and combined it with pickets outside to draw the attention of the media." Williams also believes the church, together with local anti-smoking groups, should use its financial power to put pressure on Washington area banks and companies who help sponsor the Virginia Slims Tournament.

Lobbying

Dr. Rudy Klimes, associate director of health and temperance for the General Conference, says there is little education of Adventist laymembers as to how they can affect public policy changes regarding tobacco issues. While it might seem that Adventists in North Carolina, for example, have an opportunity to present their views on government subsidies of the tobacco industry, Klimes notes that "We have very few people at the local level who make the connection between the economy and the tobacco industry. We don't speak out, except on the issue of the Sabbath."

Although administrative support of temperance work is apparently strong at the

A good case can be made that cigarette warning labels do not adequately cover the health risks involved, nor do they warn of possible addiction.

General Conference level, Klimes feels that little is being done at the conference and local church levels, except for the Breathe Free program. "I don't think we've ever had major church support for temperance work," he says. "For the most part we've put our efforts into other areas."

Stoy Proctor, associate director of health and temperance for the North American Division, says the church contributes \$500 yearly to each of several selected tobacco lobbying groups, but does not itself lobby. An example of Adventist involvement, says Proctor, is financial contributions made by the church to Californians on Alcohol Problems, an interdenominational lobbying group headed by Harvey Chin, a Methodist lobbyist working full time at Sacramento on tobacco, alcohol and gambling issues.

This group introduced a referendum that led to legislation banning smoking in certain public places in San Francisco and San Diego. According to Klimes, the General Conference Health and Temperance Department also belongs to the Coalition on Smoking OR Health, which recently successfully lobbied to retain the current cigarette tax.

Proctor says national anti-tobacco organizations such as Action on Smoking OR Health and Group Against Smoking Pollution look to Adventists for support and legwork. In some conferences the health and temperance departments work with Adventist churches to fill out petitions and organize their communities for referendums on anti-smoking measures. "These organizations are grateful for Adventist interest in these issues," says Proctor. "A thousand-member Adventist church is a powerful base of support for writing senators and representatives on issues of smoking."

Legal Suits

Another avenue that individual members or groups of concerned Adventists have not yet tried but might effectively pursue is to join civil suits against tobacco companies on behalf of victims of smoking. Although a recent well-publicized case brought by attorney Melvin Belli against the R. J. Reynolds Co. was decided in favor of the tobacco company (see pp. 4,5), some in the legal profession feel it is only a matter of time until such a case is won by the plaintiff.

Frank Bondonno, an Adventist attorney with a large San Francisco Bay area law firm, and an expert on asbestos product liability cases, notes that one of the most important defenses of the tobacco industry, the 1964 Cigarette Labeling Act, has recently been breached. "The cigarette companies' argument is that the Congress provided them an absolute immunity and shield against lawsuits brought anywhere," as long as they followed the Cigarette Labeling Act. But

a recent case in a New Jersey federal court “basically demonstrated that the Cigarette Labeling Act was designed to set a minimum amount of warning on the package, not a maximum,” says Bondonno, “and that Congress did not intend that that should be a bar to the bringing of civil lawsuits.”

Bondonno foresees two possible strategies corresponding to different categories of product liability law, the law governing whether a company is liable if a person is injured by the normal, foreseeable use of the product. “The first category is called a ‘failure to warn’ case,” says Bondonno. “In that case if a person gets injured using a product in a normally foreseeable manner, and there is no adequate warning on the product, then the injured party can collect damages from the manufacturer.” A good case can be made, says Bondonno, that cigarette warning labels do not adequately cover the health risks involved, nor do they warn of possible addiction.

A second strategy would arise from another branch of the product liability law. Instead of failure to warn smokers, tobacco companies could be sued because their products are defective by design. Design defect, points out Bondonno, under a case called *Barker v. Lull*, “says the product is defective, for purposes of awarding damages, if it fails to meet the normal, everyday expectations of the consumer using the product. That’s for the jury to decide. The only requirement is that the product be used in a normally foreseeable manner.”

Bondonno suspects that eventually “juries will find major liability against cigarette companies, and as soon as two or three verdicts come down on behalf of the plaintiff, the floodgates will open.” The only hope the cigarette industry will have, says Bondonno, is if Congress passes “federal legislation which takes away the rights of people, across the country, to sue.”

Adventist efforts against smoking and

tobacco-related issues seem to receive the most administrative and lay support when (1) actions are directed to individuals identified as Adventist, such as conducting Breathe Free programs, and (2) where Adventists make minimal contributions to coalitions.

But in a society that is increasingly conscious not only of health, but also of the high cost of illness, that may be too little too late. Adventist temperance leaders admit that lobbying is the most effective means to affect public policy, yet they see little chance of a full-time Adventist lobbyist working on Capitol Hill. DeWitt Williams believes the church needs “one person who could become aware of what’s happening politically, scientifically, socially, in every way,” and thinks Adventists “need to get involved more in the political end.”

Others are more tentative on Adventist involvement in political action. Some object to participating in demonstrations held on Saturdays, and others, like Gary Swanson, editor of *Listen*, the denomination’s leading temperance journal, emphasize that “our first priority as a church is the preaching of the gospel.” For still others, however, public and political actions like the picketing and press conferences organized by Adventists such as Russell Thompson and DeWitt Williams simply have no place in the life of the church. For them, the separation between evangelism for individual salvation and prophetic actions to change social structures appears almost complete.

Adventism has historically concerned itself with health and temperance issues, sometimes to the exclusion of all other human-rights concerns. But in order to be effective on as many fronts as possible, the church will have to adapt its tactics, work more closely with non-SDA anti-smoking coalitions, and allocate more funds to the areas of health and temperance. Perhaps most importantly, Adventists must begin to see the gospel in its public, political and corporate role. The “good news” liberates, not just in personal victories over unhealthful habits, but in all spheres of human life.

Renewing the Adventist Social Vision

by Gerald Winslow

A religious movement that grows beyond sectarian seclusion but fails to find a modern, prophetic vision is doomed to worldliness. Seventh-day Adventism is facing this prospect.¹

Today society needs prophets and prophetic movements to challenge those who oppress others. As in the time of the Good Samaritan, bandits of all sorts exploit our society. They discriminate unfairly and rob people not only of material goods, but also of their sense of self-worth. They enrich themselves at the expense of those who are ill, weak or vulnerable. The exploitative practices of the tobacco industry and its political allies, described by other authors in this issue of *Spectrum*, constitute an especially destructive example of social irresponsibility. Adventists who wish to maintain their prophetic identity should be eager to join others who oppose such social injustice.

Early on, Adventists struggled against slavery and for temperance.² Adventist stands for religious liberty and against mandatory labor union membership are well known. And Adventist non-combatancy, though far from consistent, has at times been heroic. Adventism's traditional commitments to freedom of conscience appear laudable and worthy of further affirmation.

Gerald Winslow is professor of ethics at Walla Walla College. His book *Justice and Triage* (University of California Press) has led to numerous lectures to groups throughout the United States concerned with ethics and health care. An earlier version of this essay was presented at a national conference of the Association of Adventist Forums.

But relatively few issues have prompted Adventists to seek change in social institutions. Moreover, evidence of Adventism's commitment to human equality is often lacking. Indeed, it might even be charged that the church's selection of social issues in recent decades says more about the particular needs and interests of Adventists themselves than it does about a principled vision of a more humane, equitable and peaceable society. What is worse, on some issues such as racial and sexual justice and

On issues of racial and sexual justice and economic responsibility, the church seems to have waited for the prodding of secular institutions before adopting positions it should have taken on principle.

economic responsibility, the church seems to have waited for the prodding of secular institutions, including courts, before adopting positions it should have taken on principle. As Tom Dybdahl has said, Adventism is "never at the forefront of loving all of God's children, and treating them all alike. More often, we have been near the rear. We have literally been forced into taking more humane, more Christian, positions."³

To the extent that this indictment is correct, it illustrates more than a failure to make Adventist theology practical. It reveals a desperate need to develop a coherent social ethic within Adventism.

The church's social vision is shaped by its interpretation of founding documents, including, for Adventists, the Bible and the works of Ellen White. Other forces are also important. Unfortunately, one such influence for a large proportion of the membership (at least in North America) is political conservatism. There is no logical necessity requiring the identification of a conservative Adventist theology with conservative political, social and economic views. Nevertheless, it would appear that strong psychological and sociological forces tend to produce just such an identification. Even among Adventists who consider themselves progressive on religious issues, one often encounters a pervasive political conservatism that resists changes furthering social and economic justice.

If we are to avoid a slide into secular

There is no logical necessity requiring the identification of a conservative Adventist theology with conservative political, social and economic views.

accommodation, our social ethic must be rooted in Scripture. And the Bible leaves no doubt that the fundamental source and shape of Christian ethics is Jesus Christ and how he has made God's love real to us. For Christians, morality does not begin with one or more normative statements, however general or specific. Rather, Christian morality begins with a personal, saving relationship with the incarnate God. Of the many biblical references to this foundation, none is clearer than these seven words: "We love, because he first loved us" (1 John 4:19).⁴ The good news of God's gift of love and for-

givenness should precede all teachings of obligation or calls to virtue. With the gospel accepted, our love is prepared to follow the pattern of God's love for us. As Paul puts it: "Be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us" (Ephesians 5:1, 2).

The reality of God's love awakens us to a vision of social responsibility as soon as we understand that this love is limited neither to ourselves nor to some special few. In God's love, every person counts. The impartiality of God's care is one of the central themes of Scripture. The God of the Bible shows no partiality:

For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the terrible God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner therefore; for you were sojourners in the land of Egypt (Deuteronomy 10:17-19).

If each Christian related to only one neighbor at a time, the concept of impartiality would be of limited importance. But love must find expression within the fabric of social relationships. And in the setting of social institutions, we must assess the competing claims of many neighbors. Thus, the social actions of impartial love are best understood as acts of justice or fairness. In the words of theologian Paul Ramsey, justice is "what love does when it is confronted by two or more neighbors."⁵

Perfectly just solutions for the problems of conflicting human claims can be difficult, often impossible to specify. However, biblical justice always motivates us to meet human needs on the basis of human equality. Even when we do not know how to accomplish perfect justice, we should be able to discern and oppose patently unjust and destructive systems. In the millenium, we may expect perfect justice. Meanwhile, we must work against the most obvious injustices. If we see thousands of people

maimed or killed because others drive drunk, if we see people die of cancer or heart disease because tobacco conglomerates promote smoking, our sense of justice should be offended. Even if we cannot set forth completely just solutions, we should know, at least, the direction in which biblical justice points. That direction is toward human equality. Every person's well-being is as important as every other's. All unjustified partiality should be opposed.

Because this concept of justice emphasizes meeting human needs, it requires a strategic concern for the poor, the weak and the vulnerable—not because God loves the poor more, but because they are the least likely in any society to receive justice. Thus, the priority given the poor and oppressed is not a denial of human equality but its affirmation. The justness of any society can be

True compassion for the person who develops lung cancer from smoking cigarettes should inspire a willingness to challenge those social institutions that, for economic gain or political favor, entice people to smoke.

measured by the way it treats those whose vulnerability make them the most likely victims of unfair treatment.

Christian opposition to social injustice is not optional. Indeed, so important is the work of fighting oppression and seeking justice, that God finds worship and sacrifice unaccompanied by such work to be an abomination.

When you spread forth your hands,
I will hide my eyes from you;
even though you make many prayers,
I will not listen;
your hands are full of blood.

Wash yourselves; make yourselves clean;
remove the evil of your doings
from before my eyes;
cease to do evil,
learn to do good;
seek justice,
correct oppression
defend the fatherless,
plead for the widow

(Isaiah 1:15-17).

Caring for the needs of individuals includes reform of the social conditions and institutions that cause those needs. Christian love for the unemployed neighbor, for example, must include efforts to change the social structures that may keep that person jobless. And true compassion for the person who develops lung cancer as the result of smoking cigarettes should inspire a willingness to challenge those social institutions that, for economic gain or political favor, use powerful tactics to entice people to smoke. Care for individuals simply cannot be isolated from concern for the social environment. Theologian Stephen Charles Mott aptly illustrates the point with his question: "If every time the Good Samaritan went down that road from Jerusalem to Jericho, he found people wounded and did nothing about the bandits, would his love be perfect?"⁶

Adventism has a mission to oppose the bandits that prey on the vulnerable. Its message was not designed for worldly compromise. For a "remnant" people, acceptance of the gospel in its fullness will include working against the injustices of the present social order. Work for justice inevitably will take the followers of Jesus into many realms of social life, including such social institutions as health care systems, courts, schools and legislatures; it will sometimes take us into active campaigns to restrain the oppressor. In these settings, we as a prophetic people must pray for, speak for, vote for and often protest for social justice. In light of the imperatives of Isaiah 1, we cannot do less.

FORUM

Newsletter of the Association of Adventist Forums

February 1986

Annual Forum Board Meeting Initiates New Programs

by Roy Branson

The board of the Association of Adventist Forums in its annual meeting in Washington, D.C., this past September set new directions for the association and installed several new board members.

First, the board decided that the association should employ non-print media to disseminate information and ideas. Although the association has provided audio cassettes of presentations made at the national conferences of the association, the consensus was that outstanding local chapter meetings should also be shared. Some suggested that video cassettes could also be produced.

Next, the board voted to promote further interaction with the larger community. Although friends of Adventists already attend local chapter and national meetings—with some deciding to join the Seventh-day Adventist Church—and although non-Adventist seminary libraries and major journals now subscribe to *Spectrum*, the board decided to encourage more formal action and invited Arthur R. Torres, senior pastor of the Glendale City SDA church in California to join the board as director of Harvest '90. Torres, a long-time member of the association and a sometime member of the Spectrum Advisory Council, received his D.Min. degree from Fuller Theological Seminary, a leading evangelical Protestant seminary in Pasadena, California. Torres' church in Glendale has actively introduced Adventism to its neighbors, inviting the community to attend lectures by Adventist academics at the church. Also, a group of former Adventists have organized a support group that meets at the church. Perhaps the most dramatic evidence of the church's interaction with the community was the recent baptism of a Muslim, now an active member of the Glendale City

church. As director of Harvest '90, Torres will share with the entire membership of the association how not only his own congregation but other groups have expanded the conversation between Adventists and their neighbors.

Third, the board, encouraged by what has already been accomplished by the association's book committee, voted to forge ahead. It asked Edward Lugenbeal to begin editing a volume on Creation and the geologic record to be published by the Association of Adventist Forums. The board also insisted on setting modest prices for its two recently published volumes on the Sabbath and the Second Coming, so that these books could be purchased by as many readers as possible.

Next, the board created the Eastern Canadian region and invited Beverly Connors to serve as regional director until the first election is held. Connors, a graduate of the Walla Walla College nursing program, lives in Oshawa. She has been a member of the association for many years and attended both of its national conferences, reporting on one of them in the association newsletter. She is active in her local church, presently serving as director of its vacation Bible school.

Finally, following the provision of the constitution, the board invited Lourdes Morales-Gudmundsson to complete John Hamer's term as representative of the Atlantic region. Hamer resigned after serving one year and actively participating in one meeting of the national board. Morales-Gudmundsson is chairwoman of the Department of Modern Languages at the University of Connecticut at Stamford. She previously taught at Atlantic Union College and Antillian Adventist College in Puerto Rico. A graduate of Loma Linda University, she received her Ph.D.

from Brown University in Rhode Island, concentrating in 16th-century Spanish literature. While in Puerto Rico, she led a chapter of the Association of Adventist Forums in Mayaguez, attended by many members of the staff of the Bella Vista Hospital.

Several other changes of key posts on the board were also made, as reported elsewhere in this newsletter.

Roy Branson is the editor of Spectrum.

Hosten Retires; Mendoza Is New Executive Secretary

by Lyndrey Niles

The person who succeeded me as executive secretary, Claire Hosten, is now, after six years in that pivotal role, devoting more of her time to her duties as a member of the board of Caribbean Union College and of its very active alumni association. She has agreed to still assist the association on specific projects. The new executive secretary, as of September 1985, is Virginia Murray Mendoza, the staff assistant in the Office of Public Liaison for the White House.

The executive secretary is, of course, a voting member of the executive committee, communicates its decisions to the full board, plans the annual association board meeting, assists in producing the association newsletter, and is involved in all aspects of the association's life.

Claire Hosten is an attorney living in the Washington, D.C., metropolitan area. Originally from Trinidad, where she worked in the South Caribbean Conference office, Claire worked as an executive secretary at the World Bank in Washington; married Adrian Hosten, a member of the medical school faculty of Howard University; completed a law degree at the same institution; and is raising two children. She continues to serve on the board of the Sligo church, where she is also a superintendent of the senior division Sabbath school.

During her tenure Claire has not only helped plan many board meetings, but also helped coordinate the first AAF national conference; was an active participant in crucial meetings of the executive committee with denominational leaders; and supervised the establishing of an association office in Washington with paid staff, permanent records

and storage facilities for publications. The association expresses its sincerest appreciation to Claire for her outstanding contributions to its success.

The association has been fortunate that Virginia Murray Mendoza has agreed to succeed Claire as executive secretary. Before working at the White House, Virginia worked in George Bush's vice-presidential campaign. Prior to that she was for many years the executive assistant to the chairman of the Grocery Manufacturers of America Association. In that capacity she arranged many conferences for representatives of industry with members of Congress and of the executive branch.

A member of the association for 10 years and of the planning committee for the 1982 national AAF conference in Washington, Virginia and her psychiatrist husband, Mario, have several times opened their home for association functions. Virginia has plunged into her duties as an executive officer, showing particular interest in increasing promotional activities.

The Association of Adventist Forums continues to flourish because of the professional expertise that members of the board, such as Claire Hosten and Virginia Murray Mendoza, bring to their responsibilities. The association is delighted and grateful for their contributions.

Lyndrey Niles, a professor in the School of Communications at Howard University, is president of the Association of Adventist Forums.

Couperus Steps Down From AAF Board After 16 Years

by Roy Branson

Sixteen years after bringing out the first issue of *Spectrum*, Molleurus Couperus is retiring from the board of the Association of Adventist Forums. He will continue as a member of the board of editors of *Spectrum*.

Couperus was the first editor of *Spectrum*, from 1969 through 1974. Since then, he has continued to serve on the association's board as director of international relations. In that role he met with members of the association on at least five continents. He visited Europe many times, lecturing at gatherings of Adventist academics and professionals in West Germany. He traveled through Australia at a time when many were still hurting from conflicts in theology. From Copenhagen to Nairobi, and from Sao Paulo to Sydney, Couperus and his wife, Dos (an active and generous sup-

porter of AAF), have sought out students, academics, professionals and many other pilgrims searching for truth.

Throughout Couperus' days on the association board he combined support for fiscal restraint with an unwavering commitment to intellectual freedom. It was after his days as editor that he made it possible for *Spectrum* to publish the transcripts of the 1919 Bible Conference. He strongly supported publication of factual reports about developments within the church, including information about Desmond Ford and the Davenport case.

It is reassuring that Couperus continues on the *Spectrum* board of editors. His contributions to the journal as its first editor are incalculable. He set a tone of responsibility, excellence and commitment to the Adventist Church that the journal has sought ever since to maintain. His cheerful and indomitable stubbornness during some early, difficult days were necessary elements in the success of the journal and the association. Finally, he and Dos have remained constant in their financial support of the association.

Many hope that Couperus is busy writing an autobiography. Not that many would believe its incredible diversity: The Dutch student who travels with academic authorities in the Mediterranean; the returned missionary pastor from Indonesia who becomes a prominent member of the Loma Linda University Medical School faculty; the young physician who makes house calls in the Jordanian king's harem; the editor of a journal attacking evolution who becomes a personal friend of Leakey and eventually teaches physical anthropology at the University of California, Los Angeles.

Couperus' departure makes the association board a drabber place, but the *Spectrum* board of editors continues to relish his unquenchable curiosity and sense of adventure.

SUPPORT YOUR AAF

Contributing members (those who donate \$100) receive a free year (five issues) of *Spectrum*, a complimentary copy of an AAF book, tax benefits—and many, many thanks for helping keep our organization running. Please send your check to:

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P.O. Box 5330
Takoma Park, MD 20912

A Case Study: How to Start an AAF Chapter

by Brantley Johnson

How and why did a conservative board of a conservative 700-member Seventh-day Adventist congregation undertake the endorsement of an AAF chapter? With a local conference leader's endorsement of Tom Dybdahl's *Spectrum* article on the Davenport affair (Vol. 12, No. 3) as the best-written and most accurate piece on the subject, a *Spectrum* subscription campaign was begun among local church thought leaders, such as elders and church board members. More than a dozen of these leaders subscribed.

A few months later, the Sabbath school superintendent and his wife, long-time *Spectrum* subscribers, agreed to host a Sabbath afternoon potluck in their backyard for a group of people interested in forming a local Forum chapter. The idea of a local chapter had been discussed privately with individuals prior to this meeting—an important step in getting a Forum chapter started—and invitations were limited to those who had expressed an interest in supporting a chapter.

The following conclusions were reached:

1. Chapter membership would be open to all with dues and fees to be determined later.
2. A formal organizing committee would be nominated and elected from the floor at the first Forum meeting. (This turned out to be a mistake. We should have selected a slate of officers and directors at our Sabbath afternoon potluck and submitted them to the first meeting for a vote via secret ballot.)
3. The proposed new chapter would attempt to deal with controversial issues in a redemptive spirit, with openness and candor.
4. After a candid discussion (with the senior pastor, youth pastor, first elder, and a respected retired pastor) of the pros and cons of church board sponsorship, it was decided to seek the endorsement of the Pleasant Hill church board, with this endorsement subject to periodic review.

The plans and objectives for a local Forum chapter were presented to the church board with the request for their endorsement and the use of the church sanctuary. After allowing time for all possible questions and objections, the church board voted unanimously to endorse the formation of the

East Bay chapter of AAF and grant it permission to hold meetings in the church sanctuary.

Several chapter meetings were then organized, with a variety of subjects and speakers. At this point, a report was made to the Pleasant Hill church board. The constitution and bylaws committee had received acceptance of the chapter constitution from the AAF. Unfortunately, the organizing committee had failed to function, and we did not have a board of directors and officers installed in office. The reaction of the church board was to designate a committee of three to head the chapter. The East Bay chapter troika is looking forward to being replaced by a board of directors and officers in the near future.

The editorial excellence of *Spectrum* was largely responsible for both the success of the chapter organization and the church board's endorsement of the chapter. Several church members had subscribed to *Spectrum* over the years and had developed confidence both in its multifaceted treatment of issues which presents more than one position on any given subject and in the organization that publishes it, the AAF. As a result, they were ready to support the Forum concept in the discussion of important issues in a local chapter.

It is not necessary for all members of a local chapter to be subscribers to *Spectrum*. But it is essential that the main supporters be interested enough to subscribe to the publication of the parent organization. *Spectrum* subscribers usually are the more dependable supporters of a local Forum chapter. This kind of support is vital to the success of a local Forum.

Another important factor that contributed to the successful organization of the chapter was limiting the initial organizing drive to those who were loyal to the church and who were demonstrating that loyalty by taking an active role in the local church program, despite the fact that there were some things about their church they did not like. There was a conscientious effort to avoid those who could only complain without trying to find constructive solutions for their complaints, as well as those who were prone to force their theological concepts—be they liberal or conservative—on others. Once the chapter was organized, these people were welcome to come to the local Forum meetings and even to complain aloud if they wished. Of course a good moderator is needed to prevent the malcontents and militants from taking control of the meeting.

Here are a few more guidelines you may wish to consider when forming an AAF chapter. The Forum chapter should not be financed by local church funds. A goodwill endorsement from the

local church board is helpful, but financial support is to be avoided because control of the purse strings eventually means control of the chapter and its programs. This would result in a loss of independence that a local chapter needs to maintain its credibility and objectivity with midstream Adventism.

The East Bay chapter has learned the hard way that it is imperative to have the financial support of donors, because the offerings collected at Forum meetings are simply not enough. This is why it is so important to have a board of directors and officers composed of individuals who are willing to lend both their good names and some of their valuable time to personally invite others to donate to the financial support of the local chapter. Those who are not willing to do this should not serve as officers or directors, no matter how good their ideas may be. Good ideas are translated into meaningful programs by means of money. One need not be a major financial contributor to serve as an officer or director, so long as he or she is willing to become involved in a systemic way in asking others for financial support.

When inviting speakers, it is necessary to cover their travel and lodging expenses. Since this can involve several hundred dollars in air fares, the Forum chapter should be prepared to pay for the tickets in advance, rather than tie up the guest speaker's capital for several days until he or she arrives for the speaking engagement. Usually Forum members are willing to house guest speakers during their stay and will meet them on their arrival and return them to the airport for their departure. If this is not possible, the local Forum chapter must have the funds in hand to pay for the speaker's accommodations in advance. Some Forum chapters also pay their speakers an honorarium, varying from \$50 to \$100 or more.

The involvement of the local church board has provided the East Bay chapter with many benefits, without limiting or restricting the chapter's activities. The pastoral staff is invited to sit *ex officio* in the chapter's planning committees; these brainstorming sessions have resulted in several weekend series where the Forum speaker was invited to speak at the Sabbath morning worship hour as well.

All told, our Forum chapter has helped its home church in its spiritual growth and community outreach activities, and the church has helped the East Bay chapter flourish.

Brantley Johnson is chairman of the East Bay chapter of the AAF.

NOTES AND REFERENCES

1. Many observers, including some Adventist leaders, have commented on the dangers Adventism faces as it gradually moves away from sectarianism. Such concern was expressed, for example, by Robert Pierson in his last official address as president of the General Conference. After outlining the initial phases of typical sectarian development, Pierson offered this description of what is likely in the sect's fourth generation: "[T]here is much machinery; the number of administrators increases while the number of workers at the grass-roots level becomes proportionately less. Great church councils are held to define doctrine. More schools, universities, and seminaries are established. These go to the world for accreditation and tend to become secularized. . . . Attention is given to contemporary culture, with an interest in the arts: music, architecture, literature. . . . The group enjoys complete acceptance by the world. The sect has become a church!" Pierson followed this analysis with what may seem a surprising appeal: "Brethren and sisters, this must never happen to the Seventh-day Adventist Church! This will not happen to the Seventh-day Adventist Church." Though he seemed to affirm that only the subtle first steps had been taken, Pierson apparently considered the Adventist evolution away from sectarian characteristics and toward cultural accommodation to be both regrettable and preventable. Robert H. Pierson, "An Earnest Appeal From the Retiring President of the General Conference," *Review and Herald*, 155 (October 26, 1978), p. 10.

For a scholarly discussion of the sectarian development of Adventism see Bryan Wilson, "Sect or Denomination: Can Adventism Maintain Its Identity?" *Spectrum*, Vol. 7, No. 1 (1975), pp. 34-43. See also Charles Teel, Jr., "Withdrawing Sect, Accommodating Church, Prophesying Remnant: Dilemmas in the Institutionalization of Adventism," unpublished paper presented to the Theological Consultation for Seventh-day Adventist Administrators and Religion Scholars, Glacier View, Colorado, August 1980.

2. For a description of early Adventist social involvement see Jonathan Butler, "Adventism and the American Experience," in Edwin S. Gaustad, ed., *The Rise of Adventism*, pp. 173-206. See also Roy Branson, "Ellen G. White—Racist or Champion of Equality?" *Review and Herald*, 147 (April 9, 1970), pp. 2, 3; "Slavery and Prophecy," *Review and Herald*, 147 (April 16, 1970), pp. 7-9; "The Crisis of the Nineties," *Review and Herald*, 147 (April 23, 1970), pp. 4, 5.

3. Tom Dybdahl, "We SHOULD Be Involved in Politics," *Spectrum*, Vol. 8, No. 3 (March 1977), p. 36.

4. Bible texts in this article are taken from the Revised Standard Version.

5. Paul Ramsey, *Basic Christian Ethics* (New York: Charles Scribner's Sons, 1950; reprinted ed., Chicago: University of Chicago Press, 1980), p. 243.

6. Stephen Charles Mott, *Biblical Ethics and Social Change* (New York: Oxford University Press, 1982), p. 58.

The Many Voices of South Africa

by John Brunt

I went to South Africa about a year ago to teach a course at Helderberg College, near Cape Town. I am acutely aware that a few weeks in South Africa hardly makes one an expert on the complex problems in that strife-torn country. What follows is merely an account of some of the people I met in South Africa and some of their views. In recounting our conversations, I have changed only a few details to avoid violating confidences.

Black Pastors

I sat at the lunch table with two black pastors as they expressed their frustrations at the policy of apartheid. One of them told of having his family moved from the part of South Africa where they had lived for three generations because the government determined that members of their tribe should live in a "homeland" many miles away. The family was uprooted and forced to move. When he was ready to go to college he secured permission to leave

the homeland, but his wife was not granted the same privilege. After a year and a half, she finally received papers permitting her to join him while he was in college.

When his wife presented the documents to the local authorities where her husband lived, however, one man simply tore them up and told her that they had enough blacks taking jobs in that area. She must return to the homeland within 10 days or her husband would have to go back as well. In the end, the pastor's wife illegally joined him for the last two and a half years. All of that time they lived in fear, knowing that if she were caught, both of them would be sent back to the homeland and his education probably ended.

He went on to say, "The problem is that we don't belong in our own country. We have no participation, no say over our own lives. If whites would simply sit down with us and give us a way to participate and have some control over our own destiny, they would find that we are not unreasonable—but we want to belong."

His friend joined in and said, "We have been made outsiders in our own country, and if we say anything about it, we land in jail." I asked about sanctions and disinvestment. One replied that while he knew it would hurt blacks the most, he nevertheless favored disinvestment because nothing else would bring change. I asked them about the attitudes of black Adventists. One of them humorously replied, "White Adventists talk

John Brunt, dean of the school of theology at Walla Walla College, recently spent seven weeks in South Africa teaching New Testament in the Adventist Helderberg College. A version of this essay was presented to a luncheon seminar sponsored by the Association of Adventist Forums at the time of the General Conference Session, July 1985. Among Brunt's extensive writings is the book *A Day for Healing* (Review and Herald Publishing Association).

progressive, but they pray nationalist (the white party in power); black Adventists talk loyalty to the government, but they pray for the boys in the bush.’’

White Pastor and Layman

Next, I'd like for you to meet a white pastor. He is an Afrikaaner, one of those descended from Dutch settlers. He argues that reform is overdue, but that Americans must understand that the country is moving in the right direction. Things can't move too fast or there will be chaos. The whites have been in South Africa longer than Europeans have been in America, and if a "one person = one vote" policy is instated, they will be pushed out to the sea and their culture destroyed. There will also be war among the black tribes with untold suffering. To prevent such destruction and maintain order, he argues, some things will have to be less than ideal. Blacks must learn to trust the whites and realize that Afrikaaners have the best interests of everyone at heart.

On another occasion, a white layman expressed many of the same ideas as he told of a relative's farm in Zimbabwe. At one time it produced abundant crops, but now that the blacks have taken over the country, it sits in shambles with no fuel to run the modern equipment. He wonders why blacks can't understand that they are better off with the help of the whites. With tears in his eyes he wonders, "Why can't they understand that they need us?"

Black Pastors From Zimbabwe

Two black pastors from Zimbabwe are good friends, but as members of two different tribes, they have quite different perspectives. One is a member of the Shona tribe, which is currently in power in Zimbabwe. He tells how difficult

things were during the stormy days of the revolutionary war. When I asked him if the suffering was worth it, he smiled and said, "It is good to have our freedom."

His friend, however, is a member of the Ndbele tribe, the tribe that is not in power. He told of the persecution that has come to members of his tribe since the revolution. He has been pursued by rioters for failing to show up for rallies to shout slogans in support of the ruling government. More than once he has been afraid for his life. He goes so far as to say that life was better under Ian Smith. He hates apartheid, but he would

“We have been made outsiders in our own country. We have no participation, no say over our own lives. . . . We want to belong.”

rather move to South Africa, if possible, where he wouldn't have to live in the same kind of fear.

Colored Layman

Next I'd like to introduce a layman of mixed race, a very pious man who obviously loves his church and is very loyal to it. But he has a hard time understanding why there are some, even within his church, who will not worship with him. He has obvious admiration for some of the black leaders, such as Bishop Tutu, but worries about what will happen if there is a black takeover. He fears that things might be even worse for him then. Finally, he asks a very serious question. "What is the curse placed on Canaan in the book of Genesis? Is it really a curse placed on those of dark skin?" I assured him that it was no such thing. As we looked at the biblical text together, he seemed glad to know what the text actually meant, but with tears in his

eyes he wondered aloud how people could be so prejudiced against him just because of color unless perhaps there really were some kind of curse.

A Group of Students

My class of 35, all ministers, came from seven nations (South Africa, Lesotho, Namibia, Swaziland, Zimbabwe, Botswana and Malawi) and spoke nine languages. They represented three racial groups—whites, blacks and those of mixed race called “coloreds” in South Africa. Their rich cultural diversity was especially apparent when our class on New Testament teachings discussed love, marriage and divorce. Some ministers said their wives had been chosen for them. Others were still making payments on the bride price. In fact, the wife of one minister had almost been repossessed by her family because the minister fell behind in his payments.

These conversations only begin to scratch the surface of the complexity of life in South Africa. One thing is clear, however. No amount of complexity can justify the oppression and discrimination that exists in South Africa. But is there hope?

I must admit that I was both discouraged and encouraged by my stay. I was most discouraged by the fact that over and over again, as I talked to people of all races in the country, I found clear portrayals of the problem of oppression. But then I always asked the same questions: “What do you think should happen? If you had it in your power to bring about a solution, what would it be?” Again and again, I heard the same response: “I don’t know. It’s too late. Things have gone too far. I don’t know what we can do now.”

What encouraged me was my students, for there I saw hope. During the quarter, I thought again and again of the passage in Revelation where John says:

“After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying in a loud voice, “Salvation belongs to our God who sits upon the throne and to the Lamb!” (Revelation 7:9, RSV).

During my weeks in South Africa through these students, I caught a glimpse of the fact that this text in Revelation 7 is not just a promise for the future, but a paradigm for the present. In class we discussed quite openly the issues of racism that confront their part of the world. After class we ate together around the same tables and washed our dishes together, often singing hymns as we worked. We lived together in the same dormitory basement.

We were all gathered around one table. White hands washed black feet, and black hands washed white feet.

One of the most moving experiences of my life was the communion service that we held the night before I left. We were all gathered around one table. White hands washed black feet, and black hands washed white feet. There were testimonies of what this fellowship had meant. What a contrast from the powder keg around us to share these moments of genuine Christian warmth and fellowship. It convinced me that—in spite of complexity and difficulty—where Christ is lifted up, there is hope that prejudices can be overcome. Even in a place like South Africa, life can be a foretaste of that great day when people of every nation, kindred, tongue and people will gather around the throne and give glory to the Lamb.

1985 Annual Council: Female Pastors Are Not As Equal As Others

by Barry L. Casey

The 1985 Annual Council may have lacked the sense of history-in-the-making that drew many interested persons to the balcony of the Takoma Park church during last year's sessions on the ordination of women, but according to one General Conference official, if this council was historic at all "it is in the area of the role of women." In addition, actions taken at the recent Annual Council are expected to have a significant effect on tithe allocation, employee tithing practices and the relationship of the North American Division to the General Conference.

Women in Ministry

The story of the Annual Council decisions on women in ministry began with a meeting of the North American Division Committee (NADCOM) in the General Conference chapel the Tuesday before the 1985 council opened. NADCOM heard from a committee proposing the following:

Barry Casey has taught theology at Columbia Union College, where he founded and directed the Metro Ministries program. He is currently completing a doctorate in theology from the Claremont Theological School.

To recommend to NADCOM that the words "except baptizing and solemnizing marriages" be deleted from NAD L 21 10, thus permitting associates in pastoral care who meet the requirements of NAD L 21 05 to baptize and solemnize marriages within the limitations of this policy.

Passage of the recommendation would have meant a formal recognition that qualified women designated as associates in pastoral care would be able to baptize and perform marriages, just as licensed ministers do. Currently, men who are licensed as ministers—and only men can be—may, under certain circumstances even before they receive ordination, perform baptisms and marriages in their local congregations. Discussion in the North American committee followed two lines of thought. One group felt the time had come for decisive moral action: in the words of Warren Banfield, director of the Office of Human Relations, "the North American Division has a moral responsibility to inform the committee about our personal feelings on the matter." Another group cautioned against passing the recommendation because it would jeopardize the unity of the world church and would complicate the whole issue of the ordination of women before the proposed study had been completed.

Several younger union and conference officers urged adoption of the recommendation.

“This is not an issue of the ordination of women,” said Ronald Wisbey, Columbia Union Conference president. “We are simply asking that associates in pastoral care who are qualified be allowed to baptize those whom they have brought into the church.” Herb Broeckel, newly elected president of the Mountain View Conference (West Virginia), spoke of his involvement in the “women’s issue” over the past year as secretary of the Potomac Conference. “What we are talking about here,” he said simply, “is discrimination against women,” a theme that would be sounded in future discussions on the floor of Annual Council.

Gary Patterson, president of the Pennsylvania Conference, commented that part of the problem at issue was that the church “has no theology of ordination; we have developed our ordination policies according to the Internal Revenue Service rather than theology.” Ordination, he continued, is a theological concept, while licensure is an

The problem is that our church has no theology of ordination; we have developed our ordination policies according to the IRS rather than theology.

ecclesiastical concept. He wondered aloud if we were setting ourselves up to ordain the job or the person.

Some veteran leaders opposed women being given the authority to perform baptisms and marriages. For example, Ben Leach, then-president of the Southwestern Union, cautioned that the “unity of the church is all-important,” raising again the specter of the world field. Adoption of the recommendation by North America would be seen as divisive for the world church—and could be viewed as defying the General Conference. “In my younger days,” continued Leach in his soft Texas drawl, “I

didn’t always listen to the General Conference brethren. But I’ve learned to listen to them.”

Other leaders vigorously opposed the argument that North America should wait until the entire world field was ready for women to be credentialed to perform baptisms and marriages. Clifford Sorensen, executive director of the North American Division Board of Higher Education, noted that since licensed ministers (and thus, associates in pastoral care as well) had authorization to baptize and perform marriages only in their own districts, it was difficult to see how a claim by the world field that this would have a tremendous impact on them could be substantiated. Delmer Holbrook, newly elected director of the General Conference department of church ministries, spoke from his recent experience of presenting church leadership seminars in many different divisions. “Let’s not try to marshal the world field behind us on this issue,” he said, “when they are just as divergent in their opinions as we are.” In division after division, he reported, leaders had concluded that the ordination of women in North America would not break the unity of the world church.

Charles Bradford, North American Division president, reported that the president of the General Conference had phoned him the night before and urged that NADCOM not approve the recommendation allowing associates in pastoral care to perform baptisms and marriage, but that the division committee refer it back to the officers. After Bradford assured the committee that some statement would come out of this Annual Council on the issue, the North American Division Committee voted to refer the recommendation back to the General Conference Committee for further study and counsel.

Within the week, the General Conference officers, division presidents and North American union presidents met, and a few

days later their recommendation was reported to the full Annual Council by General Conference President Neal Wilson. Wilson urged the delegates to consider the unity of the church and to pass the recommendation, which read:

1. To adhere closely to the General Conference/North American Division Working Policy and the *Church Manual* in all matters of practice pertaining to ministerial functions.
2. To await the outcome of the process established by the 1985 General Conference session before introducing any significant changes into North American Division policies affecting ministerial functions which relate to women.
3. To take immediate steps to correct any practices in the area of ministerial function which are not in harmony with the General Conference policy and the *Church Manual*.
4. To encourage women who aspire to serve in ministerial/gospel work to focus on the broad range of church activities open to them (see also agenda item on Women's Participation in Church Work), but to encourage no expectation of broadened functions in the area of gospel ministry until the church has completed its study and announced its decision.

With the motion open for discussion, Ralph Martin, newly elected president of Potomac Conference, rose to speak. "There are three things that are sure," he said with a smile: "death, taxes and the Potomac Conference president speaking on women ministers" (see "Women Ministers Begin Baptizing," "Potomac Yields to GC: Baptism by Women Halted," and "Right Turn on the Road to General Conference," in *Spectrum*, Vol. 15, Nos. 2, 3, 4). The issue went beyond ecclesiastical matters, he said. "We have the beginnings of a movement to bring about human equality. I believe in fairness, and if women are not receiving a fair chance to minister, I want to help that." The woman's role in the home is not the issue, he continued, just as women's ordination is not the issue. "The issue is: Can two people with the same training and experience perform ministry in the same way?" He proposed an example. What if, he wondered, we took a white man and a black man, trained them both for ministry, gave them

the same experiences and then told the black he couldn't baptize or perform marriages because of his race? Or suppose we trained an English-speaking man and a Spanish-speaking man and told the second he couldn't perform all the functions of a pastor because of his language? "We don't separate pastors by race or by language, but we do it by gender," he concluded. "This is not a great worldwide issue, just a matter of fairness to women trained to do ministry."

Wilson responded sharply: "We're not talking about equality," he said, "but about function. If it were just a matter of equality we wouldn't have to study it anymore."

Some leaders from overseas divisions seemed to believe that the integrity of ordination was at stake. Although he insisted that he was sympathetic to the women's plight, "It is difficult for me to see," said Walter Scragg, president of the South Pacific Division, "how the sacraments of baptizing and marrying can be separated from ordination." Others suggested that the new

**In division after division,
leaders concluded that the ordination of women in North America would not break the unity of the world church.**

"affirmative action" policy of the church opened the door for many women to function in the work of the church without needing to be ordained.

Charlotte Conway, interim president of Home Study International and a member of the commission established before the General Conference session to study the women's issue, brought the Annual Council dramatically back to the issue of equality. Noting that licensed ministers (men who have not yet been ordained) are permitted under certain circumstances to perform baptisms and marriages, she moved that such

men not be allowed to baptize or perform marriages until the status of associates in pastoral care was settled. In the sudden silence that followed, a low whistle could be heard. Wilson shrugged and said, "The motion is out of order because it would simply destroy the main motion on the floor."

Before a straw vote was taken, Ronald Wisbey, recently elected to the presidency of the Columbia Union Conference from the presidency of the Potomac Conference, said

A two-track system was proposed: one track for men would lead to ordination; a second track for women would not lead to ordination but would allow women to baptize and perform marriages.

quietly but passionately, "We are not going forward, we are going backward. This is a moral issue." He proposed an amendment that would allow for a two-track system: one track for men would lead to ordination to the ministry; a second track for women would provide commissioned minister status and would not lead to ordination, but would allow women to baptize and perform marriages. "Let's not debate this," he said. "Let's simply vote our consciences."

"I'm going to rule that amendment out of order," Wilson quickly responded. He called for a secret ballot, asking for a simple "yes" or "no" on the recommendation. When the results were tabulated, 201 votes had been cast: 120 for and 81 against.

Several church leaders expressed surprise at the comparatively high number of votes opposing the officers. A shift of only 20 votes would have kept alive the question of women ministers baptizing and performing marriages. In fact, North American leaders in favor of equality of treatment for men and

women in ministry continued to feel that North American women would find it difficult to wait a minimum of three more years before any progress on this question could be achieved.

In a speech charged with feeling, Charles Bradford, president of the North American Division, delivered what he said was his last public word on the subject. "Ten years we've been discussing this," he said. "I was at Mohaven; I read the papers. There is no theological difficulty in this, it's just an ecclesiastical matter. We gave the wrong signal [to women theology students]. I'm not going to encourage any more women to take the M.Div. degree because we simply cannot place these women in a deep freeze for another four or five years." The church has an obligation to come clean on the issue, he said, and to say to women committed to gospel ministry: "Don't expect this church to grant you equal status." "I believe that women *will* be ordained before Jesus comes," said Bradford, "but we're not going to resolve this in the near future."

Bradford's position surprised some delegates. "I was sitting here listening to Elder Bradford," said Robert Coy, a Washington attorney and a lay delegate from the

A surprising number of voters opposed the General Conference officers. A shift of only 20 votes would have kept alive the question of women ministers baptizing and performing marriages.

Potomac Conference, "and at first I thought he was in support of this issue. Now I'm not so sure, but I will say this: If women will be ordained before Jesus comes, then let's not hold up the Second Coming by refusing to ordain them!"

The action on women in ministry taken by the Annual Council included redefining the role of associates in pastoral care as including "essentially the same duties" as male pastors. This change in status allows associates in pastoral care to claim an IRS deduction for parsonage expenses, a move seen by those who support the gospel ministry of women as a welcome step, but irrelevant to the debate over the role of women in ministry.

The vote adopting the officers' recommendation also created a General Conference coordinator of women's ministries. A committee was formed with Betty Holbrook, associate director of church ministries, as chairperson, to encourage the publication of more materials on the role of women in the church.

The Use and Abuse of Tithe

Another issue provoking extended debate was the use of tithe funds. (The subject had first come up at the 1976 Annual Council in reference to a percentage of tithe being used to pay elementary school and academy teachers.) A key element in the document "Administration of Tithe Funds" recommended by the officers was the characterization of the local conference office as the "storehouse" to which all tithes should be brought. While General Conference officials privately concede that direct biblical support for such a designation is lacking, appropriate Spirit of Prophecy quotations provide, in their view, abundant affirmation of the point. Furthermore, while the Bible may not support identifying the local conference with the "storehouse," doing so promotes equal distribution of financial resources. Tithe from large churches is distributed to benefit smaller churches or establish new congregations.

While everyone supported the authority of the local conference, Annual Council members differed as to how conferences ought to spend tithe. Many conferences would like

to be given greater discretion over the use of tithe funds. Representatives from several areas, for example, spoke in favor of liberalizing the use of tithe for building projects. Funds are often needed for building or maintenance of facilities such as academies or youth camps—projects which must rely on non-tithe sources such as special offerings. Other more conservative members advocated limiting tithe to the support of the evangelistic and nurturing work of pastors.

While the Bible may not support identifying the local conference as the storehouse for tithes, doing so promotes equal distribution of financial resources.

The document reiterated the accepted view that offerings, not tithe, are to be used in maintaining the local churches. Again, discussion from the floor supported this principle; Annual Council delegates do not seem to suffer from incipient congregationalism.

In the midst of a lengthy discussion on the use of tithe for conference and union building projects, questions were raised concerning Spirit of Prophecy quotations as sole support for recommended committee motions. Early in the debate, Gary M. Ross, associate director of public affairs and religious liberty for the General Conference, noted with some irony that the supporting quotes in the document on the use of tithe were entirely from the writings of Ellen G. White. "Could someone explain to me why we have no scriptural framework for this document?" he asked. Earl Amundson, then-president of the Atlantic Union Conference, suggested that a lengthy quote from Ellen White's son, Willie, supporting a somewhat controversial plan to pay Australian literature evangelists from tithe, be deleted. "We cannot go on assumptions

about Ellen White's support of such things," he said. "We must have documented Spirit of Prophecy and scriptural support." One delegate then rose to make a successful motion entering the familiar text of Malachi 3:10 into the final document.

While all agreed that the tithe is the main source of funding for the work of evangelism and nurture, much of the discussion turned to the definition of who qualified as evangelistic and nurturing workers and what constituted such work. The guidelines held that tithe should support not simply pastors, evangelists and Bible instructors, but also conference officers, departmental directors, accountants, clerks and office secretaries—people who enable those directly engaged in evangelism and nurturing to accomplish their goals. Why, questioned some delegates, should conference office secretaries be paid from tithe funds while local church secretaries, who surely share the burden of evangelistic support, may not receive tithe monies?

In the midst of this discussion on the document recommended by the officers, one member of the Annual Council moved that sending of tithe by laypeople to Adventist

All agreed that tithe is the main source of funding for the work of evangelism and nurture, but definitions of who qualified as evangelistic and nurturing workers differed.

self-supporting institutions be prohibited. He was greeted with a loud chorus of amens. The motion was carried enthusiastically, demonstrating how strongly administrators feel about diversion of tithe funds.

Finally, in a revision of an existing policy, the Annual Council provided the means to terminate the employment of credentialed and licensed workers who do not pay a regu-

lar tithe. The policy stipulates that upon being hired, employees of the church shall be informed in writing of "the expectancy of a regular tithing program," and also informed "that their tithing practices will be audited annually." If non-payment of tithe occurs and efforts at spiritual counseling fail, the appropriate administrative body is to be informed after a reasonable amount of time. If efforts at this level prove unsuccessful, "discontinuance of employment will result."

Revised Baptismal Certificate

The Annual Council voted to postpone formal approval of a new baptismal certificate until the 1986 Annual Council. However, the General Conference ministerial department, supervising the revision of the present certificate, expects the new document to be in use before that time; the new certificate will still be able to benefit, the department says, from suggestions from world divisions in 1986.

At stake is whether a new member must vow a detailed statement of 27 beliefs, making that extended document virtually a creed. (See "Right Turn on the Road to General Conference," *Spectrum*, Vol. 15, No. 4.) The baptismal certificate now includes a brief 13-point baptismal vow, under which the baptismal candidate signs his or her name. In addition, the certificate reproduces an outdated statement of beliefs printed before the expanded statement of 27 beliefs was adopted at the 1980 General Conference session.

On the new baptismal certificate, the ministerial department plans to keep the separate baptismal vow and statement of beliefs. However, it will revise the wording of the baptismal vow and replace the outdated statements of belief with the 27 statements of belief adopted at the 1980 General Conference session.

Floyd Bresee, secretary of the General Conference ministerial association, says changes in the baptismal certificate are being

adopted "to make it a little more certain we're not being unfair to people who want to be baptized and who might say, 'I didn't know what Adventists believe.'"

Model Constitution Provisionally Accepted

Annual Council delegates voted to give "provisional" acceptance to a model constitution drawn up as a guideline for use by unions and conferences. In so doing, the Annual Council asked unions to follow the "essence" of the model as closely as possible as the study continues. It was said that the 1986 Annual Council in Rio de Janeiro, Brazil, will take up the matter again, make revisions as needed and vote the guidelines as policy. This runs counter to Wilson's clear statement at New Orleans that the model constitutions would not be adopted until the 1990 General Conference session. (See "Fifteenth Business Meeting," *Adventist Review*, July 11, 1985, pp. 16, 17.)

Lines began forming at the floor microphones after J. William Bothe, former General Conference associate secretary, noted that in preparing the articles of the constitution he had determined that most were "non-negotiable." Several delegates balked at that. "We need to know which items are non-negotiable and which are negotiable," insisted Philip Follett, president of the Northern California Conference. Bothe replied that of the 14 articles contained in the model, two were "somewhat negotiable" but only one was fully negotiable. Pacific Union Secretary Major White was just as emphatic: "We've spent thousands of dollars and many hours on this matter. We in the Pacific Union have to approve our constitution."

Some delegates were concerned that unions and conferences would be required to adhere to the model line by line. In reply, Wilson stressed that "this is a provisional endorsement today" and also indicated discussion might be kept to a minimum since

so much time had already been spent in committees, hammering out details.

Other delegates clearly remained unhappy about the term *non-negotiable*. "Couldn't we find a less harsh term?" asked Ronald Wisbey. Wilson agreed, suggesting that the intent of the document might be accomplished through unions being in "harmony" with the "essence" of the model, rather than a rigid adherence to the letter of the law.

Delegates also expressed concern about the potential for disillusionment among laypeople who had spent much time on the various constitutional committees. How were church leaders to explain that the Annual Council and the General Conference had shrugged off all their hard work, some wondered. "Laypeople are requesting more and more participation," said Atlantic Union secretary Aaron Brogden. "We are operating from crisis to crisis—we need guidelines. What if our constituency should vote contrary to General Conference guidelines?"

Ben Leach, then-president of the Southwestern Union, suggested avoiding such entanglements altogether. "We didn't spend any time on these constitution committees in our union," he said. "When people asked me if we were going to form a committee I said, 'We don't need these kinds of fiascos. We'll just go along with what the Annual Council recommends.'"

But Bruce Johnston, president of the Washington Conference in the North Pacific Union (the union suggesting the most innovative changes in its constitution), spoke warmly of lay participation. "Our people love their church and want to work through the channels," he said. "They want their leaders to be sensitive to them. If we vote these as guidelines it will be acceptable to them, but if we vote these as policy it will result in loss of confidence." "Remember," he warned, "laypeople vote with their tithe dollars."

The motion to accept the document as guidelines and to refer it to the 1986 Annual Council was carried.

God Called a Woman

by Josephine Benton

Many women have served the Seventh-day Adventist denomination as evangelists and pastors during the past century. Most held a ministerial license.

A spot check of only the yearbooks for the year 1904 and then every fifth year from 1920 to 1975, reveals nearly 30 women in North America who were licensed ministers. An additional 21 or more were licensed between 1878 and 1900.

During the 20th century, the largest number of licensed women ministers in North America for any one year was nine during the year 1960. Minnie Sype held a license the longest, working as a licensed minister most of the years from 1904 until 1955.

Not all the women who have served the denomination in ministry have been licensed. Many have held other credentials, and some were lay persons, without any license. But as the following biographies indicate, they performed as ministers.

Lulu Russell Wightman

\$100 REWARD

Will be paid at the Gospel Meeting in the Town Hall, Thursday evening, January 3, 1901, to any person or persons, presenting one or more texts of Scripture that read or prove that the First Day

Josephine Benton, associate director of the Columbia Union College adult evening program, previously served as associate pastor of the Sligo church and for three years as senior pastor of the Rockville, Maryland, church. She is currently doing research on a history of women pastors in the Adventist Church.

of the week or Sunday, is the Sabbath, or that Christ or the Apostles ever observed it as such
LULU WIGHTMAN,
Bible Evangelist¹

Lulu Wightman and her husband, John, raised the money for her first meetings.

Although they later became a ministerial team, it was Lulu Wightman who first entered the ministry. Her husband accompanied and assisted her, getting articles into the local newspapers concerning her meetings and Adventist teachings she would be presenting. Lulu Wightman later entered the paid ministry, but not without opposition. About the time of her transition from self-supporting work to conference work, J.W. Raymond, a minister and a member of the conference committee, wrote to a conference officer concerning Lulu Wightman, "So it would seem that she has gone into ministerial work. But somehow I feel a proclivity of averseness to such procedure."² However, more than once it was Raymond who was called in to baptize Lulu Wightman's candidates or to organize a church that she has raised up.

In 1904, soon after he was licensed as a minister, John Wightman wrote to the New York Conference president urging that his wife be ordained to the gospel ministry. That year was a good one for the Wightmans in ministry. A New York Conference report for the year shows the Wightmans leading the conference in the number of members added to churches, with a total of 27. It is interesting that this number is placed on the

line by the name of Lulu Wightman, rather than by the name of her husband. The next highest number of added members reported is 12, credited to Mrs. D.C. Smith, a Bible worker.

Concerning the Wightmans' work, S.H. Lane, the conference president, wrote to "My dear Brother Raymond" in June 1904: "They had 100 out last Sunday night. They are at a place called Lakeville a few miles from Avon. Nine are keeping the Sabbath at Avon."³ A few weeks later this note appeared in the New York Conference paper:

LAKEVILLE

August 21 the church of Avon was organized with a membership of fourteen. Particulars will be forwarded a week later. Hastily we write.

John S. Wightman
Lulu Wightman⁴

The Wightmans asked for God's blessing in their work and then did diligently what they could to cooperate. During the year 1904 Lulu Wightman preached 147 sermons and John Wightman, 140. They each reported visiting more than 800 families.

In December John Wightman received a letter with a negative response about ordination for his wife. Subsequently John was ordained, though Lulu remained a licensed minister.⁵

Jessie Weiss Curtis

Miss Jessie M. Weiss, of Kingston, daughter of a well-known merchant of Wilkes-Barre, is stirring the countryside in the vicinity of Drums of Luzerne County with an evangelistic campaign in which she is doing most of the preaching.

Stirred with the desire to give the gospel to the people, Miss Weiss secured a tent, and with the aid of two men pitched it on the C.A. Straw farm, and people are flocking by the hundreds to hear her. Coming from a radius of twenty miles, there have been as many as 110 automobile loads at a single service.

It is the first evangelistic campaign that Miss Weiss has ever conducted, and her success is very apparent from the way in which the crowds come night after night, arriving in time to join in the old-time congregational song-service, and remaining until the preaching service is concluded.

With the skill of a clergyman of long years experience, Miss Weiss declares that she will teach no

doctrine but what she can substantiate from the Word of God. Her repertoire of subjects reaches out over a wide range.

Methodists, Baptists and Lutherans, who have churches in the community are regular attendants.⁶

As this story indicates, a Seventh-day Adventist woman named Jessie Weiss held her first series of evangelistic meetings during the year 1927 in the vicinity of Drums, Pennsylvania. She started holding evangelistic meetings because, as the article from a newspaper in a neighboring town noted, she was "stirred with the desire to give the gospel to the people."

Jessie Weiss had been educated at Battle Creek College. According to one of her still-living nephews, Jack Davis, Miss Weiss was admitted at the age of 14—the youngest student that had been so accepted—to study nursing. Later she changed her curriculum to study for the ministry and Bible work.

Jessie Weiss married a Seventh-day Adventist widower who was a contractor. As Jessie Weiss Curtis she spent many years in evangelistic and pastoral work in the Pennsylvania Conference. According to Jack Davis, many interns began their ministry under Jessie Curtis. By the time the conference president entrusted Curtis with the responsibility of training new ministers, she had become an experienced and well-equipped evangelist. Some of her equipment included visual aids made of bed sheets that had been painted by an artist—42 charts in all, including the beast of Daniel 7 and the image of Daniel 2. Jack Davis recalled that he had hung these charts many times at his aunt's meetings and also had run the stereopticon to show slides. "I thought her work was as normal as anything," says Davis. "After all, the Lord chose a woman as His prophet for the last days. The Lord doesn't care who does the preaching, as long as the person's heart is filled with the Holy Spirit."

There were 80 converts from meetings at Drums. The farmer who lent the land for the

tent to be pitched, later “donated the property, and they build the Drums, Pennsylvania, church on the same place where they had the tent meetings,” according to Davis.

Sarah Kaplan

When Sarah Celeste Kaplan accepted Christ, she began searching for ways to share the news of salvation that had brought her from Judaism to Christianity. At the back of her flower shop was a balcony she redecorated with plans of turning it into a tearoom. But after her conversion Kaplan scrapped the plan for what might have been a lucrative addition to her floral business, and instead christened the balcony “The Celeste Chapel.”

A friend gave her a pulpit. Kaplan did not own a Bible, but about the time she started holding services, she received one from a Christian woman who worked for the Jewish people of Philadelphia.

At this point, Kaplan did not know much about Scripture. She would share, however,

One of Kaplan’s relatives, considering her acceptance of Christianity as evidence that she was losing her mind, had her kidnapped and placed in a mental institution, from which she was soon released.

what she had just learned and then hurry back to Atlantic City—where she had been converted through the ministry of the Salvation Army—to learn more.

One of her relatives, considering her acceptance of Christianity as evidence that she was losing her mind, had her kidnapped and placed in a mental institution. However, she was soon released.

Although she now understood what the cost could be for sharing her faith, Sarah

Kaplan continued her chapel services, talking to people and distributing literature in her flower shop. Later she conducted a radio program called the “Celeste Chapel Service.” “I felt that I had a message to the world. I could not keep it to myself for it overwhelmed me. I had found the Pearl of Great Price and I desired to share it with everyone. . . .” she wrote later.⁷

In her radio mail Kaplan received a letter from a Christian woman who called her attention to the seventh-day Sabbath. Until that time she had never heard of the Seventh-day Adventist denomination. Kaplan read the letters and other literature carefully. Then she passed the information on through her chapel services and radio broadcast. “I was really proclaiming the third angel’s message,” she later said. Soon she decided that she was breaking God’s law. No one, she recalls, “either Jew or Gentile, had ever spoken to me about keeping the true Sabbath before.”

I had been taught as a child to “Remember the Sabbath day to keep it holy.” I knew it was written in the Scriptures. Also, “Thou shalt love the Lord thy God and Him only shalt thou serve and obey.” I also knew that God required obedience more than sacrifice and, therefore, in order to be true to God, my decision to obey the true Sabbath was quickly made. (Exodus 20:8.) Then I closed my store on Friday night, on the eve of Sabbath. On Saturday I let my help stay off and closed up my store and this proved to be a mighty witness for truth to both Jew and Gentile in that busy thoroughfare where my flower shop was located.⁸

After becoming a Seventh-day Adventist, Sarah Kaplan continued her ministries in Philadelphia for a time. Although she was not a conference minister, she was a very active lay pastor. She collected tens of thousands of dollars for Ingathering in order to bring funds into the Jewish work.

In time Kaplan felt called to work more specifically for Jewish people. She sold her flower shop and moved to Miami Beach. Perhaps partly because she had been converted in a beach town, she went right onto the beaches to reach people for Christ. Now 92 years old, Sarah Kaplan lives in an Adventist retirement home in New York.

She still ministers through her speaking and singing, through contributions and distributing Christian literature.

Anna Knight

Anna Knight was born to a recently freed slave mother in Mississippi during the year 1874. Her family lived as poor sharecroppers in Jasper County until her mother managed to buy 80 acres and homestead another 80 adjoining acres. With a horse, cow and yoke of oxen the family grew all their food along with cotton as a cash crop.

As a child Knight made a blackboard by nailing boards together and blackening them with wet soot; she found natural chalk in the mud bank. What she learned, she endeavored to teach her siblings, nieces and nephews. To practice writing what she had put on the blackboard, they all went out to trace letters or numbers in the sand.

Knight picked cotton to get the 25 cents necessary to subscribe to a paper called "Comfort." In one issue of the paper she saw a notice that precisely fit her own needs, she thought; therefore she copied it verbatim, except for the insertion of her own name. By this time she had learned to write well enough to pen her own letter; it read: "Will some of the cousins please send me some nice reading matter? I would like to correspond with those of my own age."

Knight received 40 responses. One was from Edith Embree, a Seventh-day Adventist working at the *Signs of the Times* office and a member of the young people's literature correspondence band. Over a period of months she sent copies of the *Signs*, tracts and books; she wrote letters, and asked Anna Knight to respond to certain articles.

In her autobiography Anna Knight wrote:

After about six months of this systematic correspondence with Miss Embree, who was sending me literature, I fully accepted the third angel's message. I did not know what I had accepted or what denomination published the papers and tracts which I had been reading. However, I knew it was all in the Bible and believed it.⁹

Despite opposition on the part of her family (they thought she had lost her mind by too much reading), Anna Knight started keeping the Sabbath. She traveled to Tennessee for further instruction and baptism because in the 1890s the Seventh-day Adventist denomination in the South consisted of only a few churches and companies, some widely scattered members, and no conferences—the entire area was designated as a "mission field."

Friends in Chattanooga made it possible for Knight to attend Mount Vernon Academy for a year. After that she attended the new industrial school in Battle Creek to study nursing.

When John Harvey Kellogg encouraged Anna's class to volunteer for self-supporting missionary work, she decided to return to her home in Mississippi to open a school. She found that the opposition to her new faith had died out; her people received her gladly and were willing to cooperate to begin a new school. When the dilapidated log cabin in which the school was housed burned down, Knight organized construc-

"Since 1911...I have held 9,388 meetings and have made 11,744 missionary visits. My work required the writing of 48,918 letters, and in getting to my appointments I have traveled 554,439 miles."

tion of a new building for the second year. Knight had 24 pupils in eight grades, yet she did not limit her work to instructing them. She organized two Sunday schools, one at the school, the other six miles away. After Sunday school she ran adult education programs for people interested in learning to read, write and figure, to cook or can food in improved ways or live according to principles of health and temperance.

At the age of 27, Anna Knight was nominated by Kellogg as a delegate to the 1901 General Conference session. While there, she overheard some nurses talking about the need for missionaries in India. Some good friends agreed to take care of the work that she had been conducting in Mississippi, and in a short time Knight was one of a group of seven on its way to India, the first black woman missionary to go to India from America.

For seven years Anna Knight served as a missionary. Filling the various roles of teacher, nurse, colporteur and Bible worker, she traveled throughout much of India. When she returned home, it was to reactivate the school program she had started in Mississippi.

Later she was given union conference level responsibility as secretary (director) for the home missionary department of the Southeastern Union Conference.¹⁰ After six years she became home missionary secretary of the Southern Union; later she returned to the same post in the Southeastern Union Conference.¹¹

When the Southeastern and Southern unions were combined in 1932 to become the present Southern Union, "Miss Anna Knight was elected as the associate secretary for the home missionary [evangelism], missionary volunteer [youth] and educational departments for this entire territory."¹² She had special responsibility for looking after the work among the black people.

Like any other departmental secretary, Anna Knight taught, organized, administered and preached. Of her work she wrote:

Since 1911 I have kept an itemized record of the work that I have done. I had to make monthly reports to the conference: therefore, I formed the habit of keeping a daily record. Thinking it might add interest in reporting, I am giving a summary of four items herewith: I have held 9,388 meetings and have made 11,744 missionary visits. My work required the writing of 48,918 letters, and in getting to my appointments I have traveled 554,439 miles. This report does not include mileage to or from my mission field, India, nor does it include any miles covered in my travels there.¹³

In her 90s she was still involved in the work of the church. In 1971 at the age of 98, Anna Knight was presented the General Conference Department of Education Medallion of Merit Award.

Marinda Day Sype

Born Marinda Day on April 18, 1869, she was known throughout her life as "Minnie." She was the first born of 10 children on an Iowa farm. Although the eldest children were all girls, they had to help their father with the outdoor work. In her autobiography she wrote:

I well remember the wheat-sowing time, when I had to drive the team and harrow the ground. I also helped to plant the corn, sitting on the planter and trying to hit a mark so as to have straight rows. . . In the fall we had to gather corn. It was not always pleasant to pick on frosty mornings, but as it had to be in the crib before snow, all went out to work.⁷

Although it was necessary to work hard—Minnie Day worked away from home off-and-on from the age of 13—the children found a great deal of love in their home. Sometimes their mother read the Bible to her children. As a child Day felt a great longing to know more about God, and cried because she considered herself "wicked." Around the age of 12 she gave her heart to God during an alter call. "That step proved to be a greater blessing to me than any previous experience," she wrote, "but I was not yet satisfied. I wanted to know more. I did not know how to believe."¹⁵

Minnie Day took normal training and became a teacher. "While teaching school in Sand Creek township, Union County, Iowa," she wrote in her autobiography, "I first met Mr. L.P. Sype." Concerning him she wrote:

I had often heard him spoken of as an exemplary young man, and when I met him I was attracted by his temperate habits, as it was very uncommon to find a young man who did not use tobacco. I had vowed that never should a young man puff tobacco smoke in my face. I hated tobacco. I had never associated much with people who used

liquor or tobacco, and even when viewed from a distance, the use of such things seemed very disgusting.

When Mr. Sype asked me to accompany him to a lecture, held at Afton, Iowa, I did so. I found he was of a religious turn of mind, and that he and his parents were members of the Seventh-day Adventist Church. This I thought rather queer, but admired his good Christian principles. From time to time he asked me to accompany him to different places, and as he was often called upon to lead in singing I went with him to protracted meetings. When he asked me to become his wife, I accepted his proposal of marriage, and we were married on March 6, 1889.¹⁶

The newlyweds agreed to disagree in matters of religion, she being a member of the Christian Church and he a Seventh-day Adventist. They respected each other's religion and attended each other's churches.

While attending church with her husband, Sype observed that Adventists studied the Bible diligently; she was impressed with their ability to find texts in the Bible. She began to wonder why she and her husband were keeping different days as the Sabbath, and wondered whether either position could

I loved them all very dearly. They were kind, good old friends, and I had enjoyed many good times with them. As I saw them going one spiritual direction while I was going another, I cried: "Oh, my God! Do you ask this of me?"

be supported from the Bible. She started to look into the matter. This is her record of the experience.

I found the Seventh-day Adventists more than willing to give text after text as proof for seventh-day observance. I visited my own minister and asked for reasons for the observance of the first day of the week. To my surprise I got no satisfactory answer. This was indeed a disappointment, as I had secretly hoped to win my husband to my way of thinking on the Sabbath question.¹⁷

After several months of study, Minnie Sype was convinced that she must keep the seventh day as the Sabbath. It was not an easy choice. After she had attended a seventh-day service attended by only a few people, on Sunday morning she stood in her doorway and watched her neighbors—her friends—going to church.

I loved them all very dearly. They were kind, good old friends, and I had enjoyed many good times with them. As I saw them going one way, while I was going another, I cried: "Oh, my God! Do you ask this of me?" I turned and walked to the sitting-room. I knelt down, took my Bible, and in an earnest prayer said: "Lord, this question of the Sabbath must be settled forever. You know I do not want to be separated from my friends, but I do realize that they can never save me. I must take your word as my guide."¹⁸

Minnie Sype knelt, opened her Bible to the Ten Commandments, and studied them over carefully. "I can never become a Christian and knowingly break one of these commandments," she said to herself, "and the fourth commandment says: 'The seventh day is the Sabbath of the Lord thy God.'" Sype determined that she would keep the Sabbath.

When she joined the Seventh-day Adventist Church, she felt a new concern for other people:

As the truths of the Bible began to unfold in such a wonderful way, a burden for souls rested upon me. I loved the farm, I loved my home and children, but I must also work for my fellow-men. It seemed to me I could not see people careless and unconcerned about their soul's salvation without making an effort to help them.¹⁹

Through her prayers, distribution of literature and teaching of Bible truths, Sype had the joy of seeing several members of her family and several others join her in her faith.

When the Sypes moved to Oklahoma to homestead, they decided to raise up a Seventh-day Adventist church in their area since there was none. Although she had never preached before, Minnie Sype—studying more diligently than ever—held evangelistic meetings in the neighborhood. Her husband led the song service, assisted in various ways and did the housework.

When the Oklahoma Conference sent a small stipend to the Sypes in appreciation for what they had done, they were surprised but very grateful, as the homestead provided only a meager living.

Then came an invitation from the conference for Minnie Sype to join its working force as an evangelist. The family prayed and considered carefully this unexpected call. Nevertheless, it seemed that God was leading in events that had occurred. The Sypes agreed that Minnie should accept the call.

Several new churches formed in the Oklahoma Conference as a result of the Sypes' efforts. Mr. Sype remained on the farm for a while, but the property was sold so he could give himself more fully to evangelism. He was most helpful, from pitching the tent to leading the singing, from caring for the children to keeping house. In 1906 the family returned to Iowa. In that state, also, several churches were begun by Minnie Sype.

From 1904, Minnie Sype served as a licensed minister for more than 50 years. Scores were won to Christ through her tent

meetings and personal work. These converts were baptized by the ordained men of the conferences in which she worked.²⁰

Licensing of Adventist women ministers is not a new concept. At least 50 women have served as licensed ministers in the

Although she had never preached before, Minnie Sype—studying more diligently than ever—held evangelistic meetings in the neighborhood. Her husband led the song service, assisted in various ways and did the housework.

Seventh-day Adventist Church during the past 100 years. They have worked as pastors and evangelists with great success as the preceding vignettes demonstrate. The church today would benefit by licensing the women God calls to the ministry.

NOTES AND REFERENCES

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2. Letter from J.W. Raymond, Cuba, Allegheny Co., N.Y., to Elder P.J. Henne [manuscript poorly legible], Rome, N.Y., June 1896.

3. Letter from S.H. Lane to J.W. Raymond, June 29, 1904.

4. *The New York Indicator*, August 24, 1904.

5. Lulu Wightman is listed among the ordained ministers in the 1908 *Seventh-day Adventist Yearbook*. Probably this is an accident, though someone may have believed that she was an ordained minister that year.

6. Quoted from a Hazelton, Pennsylvania, newspaper clipping taken from the scrapbook of Jack and Joan Davis, 1927.

7. Sarah Kaplan, *The Remarkable Conversion of a Jewess; The Personal Experience of Sarah Celeste Kaplan* (privately published), p. 12.

8. Sarah Kaplan, *How I Became a Seventh-day Adventist* (privately published), p. 2.

9. Anna Knight, *Mississippi Girl: An Autobiography* (Nashville: Southern Publishing Association 1952), p. 27.

10. General Conference Committee Minutes 11-2, p. 496.

11. Harold D. Singleton, "Vanguard of Torchbearers," *The North American Informant*, XXII (March-April 1968), p. 1.

12. *Ibid.*, pp. 1, 2.

13. *Ibid.*

14. Minnie Sype, *Life Sketches and Experiences in Missionary Work* (Hutchinson, Minnesota: Seminary Press, 1916), p. 16.

15. *Ibid.*, p. 24.

16. *Ibid.*, p. 31.

17. *Ibid.*, p. 33.

18. *Ibid.*, p. 34.

19. *Ibid.*, p. 46.

20. Two individuals state that on separate occasions one of their parents was baptized by Sype; however, a daughter of Minnie Sype denies she ever baptized (personal communications).

Breaking Up Is Never Easy

Merikay McLeod. *Betrayal*. (P.O. Box 362, Loma Linda, CA: Mars Hill Publications, Inc., 1985), 356 pp., index. \$11.50 (paper).

Reviewed by Winona Howe

The poster said that Merikay would be at the bookstore between 2:00 and 4:00 in the afternoon, autographing copies of her book. I went, because I was frankly curious about her. I wanted to meet the woman who had written *Betrayal*, although I wasn't sure that I wanted to read it. All my friends had already read the book; they assured me that once it was opened, it could not be put down. Apparently, everyone I knew had read it through in one sitting. But I was curious to meet the woman who had aroused the ire of Seventh-day Adventist administrators with her manifestly astonishing request back in the 1970s for equal pay for equal work. I could remember when I first started hearing dribbles of information about the case and thinking that in a certain sense the Adventist Church was undergoing a Watergate of its own.

Because of this curiosity, I went to the bookstore—partly to buy *Betrayal*, but mostly to meet Merikay. Surprisingly, I liked her immediately. I half-expected to find someone who deserved my respect, even my admiration, but also someone who would be overly intense, slightly fanatical. Instead, she was warm, friendly and direct.

"Today is the 10th anniversary," she remarked (as she wrote, "Winona, always be true to your best self.'). "Just 10 years ago today, I was fired from Pacific Press."

I didn't quite know whether to offer sym-

pathy for wrongs she had suffered or to congratulate her on the victory and freedom she had finally obtained.

"You're so calm about it," I finally blurted. "Why aren't you bitter?"

"Because it's been 10 years," she replied matter-of-factly as she reached for another book. "If you wanted to see bitter, you should have seen me then. The old truism really is true; time heals all wounds, I guess."

She continued talking, now about her present life, the projects she was working on, her goals for the future. She was alert, interesting and dynamic. Now I wanted to read her book. But, unlike my friends, I found myself unable to read straight through *Betrayal*. The reading was simply too painful.

Merikay's story, the story of *Silver v. Pacific Press Publishing Association*, is presented in diary form; it begins when Merikay, young and naive, bursting with enthusiasm, arrives at Pacific Press "determined to be the best book editor, the most spiritually discerning employee, Pacific Press had ever hired" (p. 5). She is happy in her new job and in her marriage. She loves the Seventh-day Adventist Church and feels nurtured in it as in a family; her faith is strong in God as well as in his designated representatives who head up the church. In these early days at the press, working for and with people she admires personally, spiritually and professionally, she is eager to meet what she sees as the challenges of her job: attracting good writers to the press, upgrading the quality of books published, presenting spiritual messages in attractive and creative forms. It is not long, however, before other challenges become more pressing. When Merikay's husband loses his job and returns to school, she innocently asks for "head-of-household"

pay (feeling that she is functioning in this capacity) and soon, in spite of her boss's testimony that she is "doing superb work in writing and editing for us" (p. 48), Merikay is struggling to survive financially, as well as emotionally and spiritually.

Betrayal is written with passion and honesty. And if, while reading it, I occasionally wished that I were hearing a more balanced presentation with both sides being granted equal time, as it were, I was also forced to admit that the story would then lose the very passion that kept me turning the pages, however reluctantly. For *Betrayal* is a very personal story of breaking up and the anguish that unavoidably accompanies such severings. Moving with Merikay as she gropes her way through a morass of misunderstanding and hostility, it details the breakups in her life as she separates, in turn, from her husband, her profession, and inevitably, from her church.

As Neil Sedaka once sang, "Breaking up is hard to do." The separations that occur in *Betrayal* hurt Merikay of course, but they also hurt those of us who feel strongly committed to the Adventist Church. The pain may come from a personal identification

with Merikay, but it may also come from a realization that even our leaders may have feet of clay. Unfortunately, the thought of our church leadership taking a morally indefensible stance in order to preserve its own authority over its members is not as alien today as it was 15 years ago. The *Silver* case was probably not the first in which a committed Adventist has run afoul of the system by trying to make that very system better; it certainly will not be the last. But it is a case that we should be familiar with; we should try to understand what occurred, for only by understanding will we realize what can happen when an individual takes on the system and what the possible gains and certain losses for both individual and system will be.

The last thing Merikay wrote in my book was a Bible text, Galatians 3:28: "There is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." This obviously wasn't the case in 1975; I hope it is closer to being true today.

Winona Howe is a graduate student in English at Loma Linda University.

Lay Investigation Probes Health Institute's Finances

by Lourdes Morales-Gudmundsson

The Southern New England Conference has set up an impartial commission to investigate the facts of a 1977 business project involving the director of a New England Adventist hospital and its board. Observers view the case as potentially damaging to the image and effectiveness of the church's health institutions in the New England area.

On February 18, 1977, the board of Fuller Memorial Hospital, an 82-bed hospital located in rural South Attleboro, Massachusetts, entered into a limited partnership with the director of the hospital, Gerald Shampo, and two other persons not connected with the hospital. The proposal was simple: Fuller Memorial Hospital and its partners would cooperate financially to build a 160-bed nursing home facility to be called the Pawtucket Institute of Health.

Within a year of its creation the Pawtucket Institute of Health, staggering under losses estimated at \$700,000 to \$1 million, was sold back to the Fuller Memorial Hospital. It is at this point that the accounts differ. Some constituency members insist that Shampo and his colleagues gained undue benefits from the sale. Some observers, however, such as economist Charles Stokes,¹ who had occasion to review the financial records of the transaction, wonder if the director and the partners, with such a heavy debt hanging over their heads, could have personally gained much from the sale. Larry Schalk, president of Adventist Health Systems/North (AHS/N), explains that at the

time of the sale, Shampo offered to give his ownership of the institute to Fuller if the board would cover his tax liability, but the hospital board declined the offer.² These views notwithstanding, some members of the constituency seriously question the ethics of such a sale and are not willing to view the protagonists of the transaction as less than fully conscious of the implications of their dealings.

According to one source, five years after the sale, certain members of the constituency formally called the whole transaction into question, alleging that there may have been a conflict of interest on the director's part, since at the time of the partnership arrangement Shampo was also director of Fuller Memorial Hospital. The accusation of unjust enrichment soon followed on the heels of the conflict-of-interest claim. Subsequently, an investigation was carried out by Adventist Health Systems/North, presumably at their own initiative, although another source alleges that the hospital system was asked to conduct the investigation by then-chairman of the Fuller board, Earl Amundson, and Stanley Steiner, president of the Southern New England Conference. According to union and conference sources, AHS/N dragged its feet throughout the entire investigation, giving the impression that it was attempting to protect Shampo. Hoping thereby to register his protest against the manner in which the investigation was being handled, Amundson, president of the Atlantic Union, submitted his resignation to the Fuller board.³

AHS/N President Schalk counters that his organization, upon the recommendation of its own internal auditor, decided to conduct the investigation through interviews and the review of records, and that there was no attempt to cover Shampo. Furthermore, asserts Schalk, Fuller was not even a member

of AHS/N when the investigation took place. The AHS/N investigation found Shampo innocent of any fraud.

Dissatisfied with what seemed to them a contradictory report from the AHS/N, and prodded by an increasingly impatient, though not very large, group of constituents, Amundson and Steiner decided to move on three fronts: the conflict of interest issue, the ethical problems surrounding the sales arrangement and the legality of such a sale. When three Adventist lawyers, Richard Clark, Glenn Coe and Ralph Diller, were asked to look at the minutes of a second report by AHS/N to the Fuller board, the lawyers, too, expressed serious questions regarding the matter. Before it was all over, a Seventh-day Adventist accountant, a major accounting firm and attorneys specializing in partnership law were called in by church officials. As a result, AHS/N was asked more questions and requested to provide documentation. By this time, AHS/N had its own attorney busy on the case and it, too, had taken on the services of an accounting firm.

On September 20 and 21, 1983, meetings between all parties involved were scheduled, but few if any problems were resolved. By early 1985 it seemed evident that the case was nearing an impasse, with AHS/N President Schalk insisting that their investigation was worthy of confidence, Amundson and Steiner increasingly suspicious of Shampo's relation to AHS/N, and certain sectors of the constituency expressing loss of confidence—not only in the conference and union leadership, both of which were seen to be acting too slowly, but also in the effectiveness of AHS/N as an administrator of health institutions throughout the Atlantic Union. By September 1985, according to union and conference sources, a minority report on the case had been filed with the General Conference. In the same month, the Southern New England Conference executive committee called for a termination of Shampo's employment by AHS/N.

The idea of setting up an impartial com-

mission to study the entire matter, eventually defined and proposed by Glenn Coe, seemed to be on the minds of several observers. These people, including Coe, felt that such an emotional matter could best be dealt with, not in a constituency meeting, as some suggested, but by a panel of disinterested parties who would carefully examine all the pertinent records of the parties concerned, set up hearings and report its findings. Coe was concerned that professional persons who held positions of responsibility, were acquainted with corporate ethics and possessed sound judgment be identified to serve on such a committee.⁴

In consultation with various people—including Schalk—Coe drew up a proposal for an investigative commission, modeled somewhat on the structure of a legislative inquiry committee. The commission, as conceived by Coe, was to discharge its duties through a staff that would call in witnesses, gather pertinent data and conduct hearings. Based on the hearings, commission members would draw up their conclusions in a report.

The commission as it now stands is a totally independent entity of two pastors and 14 lay members representing a wide range of experience and expertise in business, education, insurance, law and medicine. The \$25,000 budget assigned to the committee will be funded in part by Fuller Memorial Hospital, AHS/N, the Southern New England Conference and the Atlantic Union. As funds come in, they will be deposited in a separate account for the exclusive use of the commission.

In general there seems to be support for the commission's work. Schalk hopes that the group will be helpful. "We will be supportive," he stated. "I would hope that the commission would be a mechanism to put the whole matter behind us and move on."⁵ Amundson sees the commission as "positive and timely."⁶ Others, such as Ron Brown, current director of Fuller Memorial Hospital, are only "cautiously optimis-

tic.''⁷ Some lay observers, among them Llewellyn Mullings,⁸ a business expert, while expressing relief that at last the entire matter will be looked at objectively, thereby "dispelling the dark cloud of hearsay," are concerned about the scope of the charge given to the commission. Were the investigation to limit itself to the Fuller Memorial Hospital-Pawtucket Institute of Health question, it might accomplish its task more effectively. That they must also investigate the larger spectrum of adjunct concerns, including the relation of Adventist health institutions and of the Southern New England Conference to AHS/N and its subsidiary Adventist Living Centers, may be a threat to the commission's effectiveness. Questions have also been raised about the "clout" of a conference-initiated committee, since the union and AHS/N have legal status rather than the conference.

Notwithstanding these concerns, the church at large would do well to take a careful look at the Southern New England commission and its work to see whether it suggests a way other conferences might deal with similar difficult cases.

NOTES AND REFERENCES

1. Telephone interview with Charles Stokes, economist and professor, University of Bridgeport, October 21, 1985.

2. Telephone interview with Larry Schalk, president, Adventist Health Systems/North, October 23, 1985.

3. Telephone interview with Earl Amundson, then-president, Atlantic Union, October 21, 1985.

4. Personal interview with Glenn Coe, attorney, October 10, 1985.

5. Schalk interview.

6. Amundson interview.

7. Telephone interview with Ron Brown, director of Fuller Memorial Hospital, October 23, 1985.

8. Telephone interview with Llewellyn Mullings, business professor, University of Bridgeport, October 21, 1985.

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Lawsuit Against Adventist Editor Puts Azaria Case Back in Court

edited by Diane Gainer

The case of an Australian Adventist minister and his wife convicted on murder charges has taken another bizarre twist. An Adventist journalist has been sued for libel by people he claims falsified evidence in the case. The twist is that the journalist welcomes the libel suit, saying his trial will prove that the minister and his wife are innocent.

The case against the minister and his wife started in 1980 with front-page publicity in Australia when the couple claimed a dingo took their 10-week-old baby from a tent in a national park. At first it was just a bizarre story. But public mood changed. Newspapers claimed the baby's name, Azaria, meant "Sacrifice in the Wilderness." (It actually means "Blessed of God," but someone mistakenly looked up Azazel in the *Oxford Book of Names*.) Based on the wrong interpretation of the name, Australians believed the baby was killed in the desert in an Adventist religious ritual.

Eventually, the wife, Lindy Chamberlain, was found guilty of murder and sentenced to life imprisonment. Her husband, Michael Chamberlain, was found guilty as an accessory to murder. But commentators suggest the judge didn't agree with the jury's verdict, because he let the minister off with a \$300 good behavior bond. Normally, accessory to murder would carry a sentence almost as severe as murder itself.

Last Christmas, the readers of the Australian edition of *People* magazine voted Lindy Chamberlain "the Australian I would most like to meet." The nation's prime minister could only manage second place in the poll.

Even the serving of libel writs against Adventist journalist Phil Ward was done with maximum publicity. Ward is the author of a book, *Azaria, What the Jury Were Not Told*, which gives 54 pieces of evidence not presented to the trial jury. In 1984 a television network telephoned Ward, asking him to appear the next day on "Good Morning, Australia." What Ward didn't know was that he was walking into a trap.

Ward, himself a former producer of a five-night-a-week, prime-time TV program, is a seasoned media performer. But awaking at 2 a.m. the morning before the show, he prayed about this program.

Less than a minute into the interview, Ward raised the subject of libel writs. The interviewer looked a little surprised. "What would you say if writs were served on you?" he asked.

"That would be fantastic," Ward said. "It would give me a chance to prove everything I say in court."

There was a scurry at the other end of the studio as a man walked in. "Well, there's a man who has seven writs he wants to serve on you," the interviewer said.

"That's the best thing to happen in the Chamberlain case in months," Ward replied.

Ward later told *Spectrum* the course of the interview was providential. "I believe I was led to raise the subject of libel writs early in the interview," he said.

Those suing Ward are seven people resident at Ayers Rock National Park at the time of Azaria's death. They include the police officer in charge of the Ayers Rock police station, two rangers, the wives of these three park officials and the adult daughter of one official. Ward claims that the baby was killed by a ranger's pet dingo and that there was a conspiracy to hide the fact that the pet was involved.

If these people are guilty, as Ward claims, why would they risk taking legal action against Ward? Perhaps there are three reasons. The first is the nature of Australia's laws on libel. In Australia, the right to a fair

trial is legally more important than freedom of the press. Once charges are made against someone, media cannot comment on the case, lest they prejudice a jury. Those who are guilty sometimes sue the media for libel to stop media reporting of their activities. After media interest in the story dies down, the suit is usually withdrawn.

It is impossible to know if this was the motive behind the writs against Ward. But if it was, it has backfired badly. A new legal precedent has just declared that people taking out libel writs cannot withdraw them without approval from the person they are suing. "And I won't withdraw," Ward says. So the seven who sued Ward now must take the case all the way through the legal process.

A second possible reason for the writs is a split in the Adventist Church over the issue. The church has financed much of the cost for the Chamberlain case—so far, well over \$500,000, about half raised by church members. For the Chamberlains' lawyer, a young Seventh-day Adventist, the case was his first criminal trial in private practice. Throughout the case, division administrators have backed this young lawyer's approach and have rejected Ward's efforts—even to the point of trying to have one of Ward's journalists arrested.

Despite such opposition, Ward and two journalists on his staff spent three months gathering evidence, which they gave to the lawyer only two weeks before the first of the Chamberlain's two appeal court hearings. (Both appeals were lost. There is now no further right of appeal.) The lawyer decided not to use this evidence. He has never given his reasons. And under Australian legal rules, if evidence is available to a lawyer and he doesn't use it, it is disqualified for use in any future appeal; the only exception allowing the evidence to be admitted is on the basis of the lawyer's incompetence.

So if Ward is right (we're not saying he is or isn't), the lawyer is in deep trouble. Not

only that, the church administrators who financed him are in a serious legal situation. Under the "Trustee Act," church administrators were required to exercise "due diligence" in seeing that the \$250,000 given by church members to clear the Chamberlains was spent in the best way possible. Rejecting Ward's evidence outright is not "due diligence." Leaders of the laity-organized Chamberlain support groups were angry at the division officers involved—all of whom retired at or before the recent General Conference and division sessions after inserting a clause in the division's constitution protecting them from legal action and allowing the division to pay their legal costs for any criminal or civil action.

The police officer and the park rangers named in Ward's book would be unaware of the internal politics of the Adventist Church and of possible reasons why all avail-

able evidence was not used to clear the Chamberlains. From their perspective, the only reason the evidence wasn't used must be that it wasn't strong enough. And if it wasn't enough to clear Lindy Chamberlain, it wouldn't be enough to convict them.

Third, Ward had distributed a copy of his book *Azaria, What the Jury Were Not Told* to every second house in the Northern Territory—the state where the rangers live. That could have made life uncomfortable for those named in the book. Just before the writs were served on Ward, lawyers for the seven demanded Ward place a retraction of his book in major newspapers across Australia. Ward didn't. It's possible the writs were served to try to force Ward to place those retraction statements.

Whatever the reason, Phil Ward sees this as an appropriately unorthodox way to solve the Chamberlain case. All seven people have

Lindy Chamberlain Released, Seeks Exoneration

Friday, February 8, Lindy Chamberlain was released from jail in Australia's Northern Territory. Six days before, a jacket worn by Azaria—as described by Lindy Chamberlain during her trial—was found at Ayer's Rock.

Unwilling to travel on Sabbath, Lindy was reunited with her husband and children on Sunday, February 11, at their home on the Avondale College campus, where Michael Chamberlain continues to work. The campus was festooned with yellow ribbons on Lindy's arrival.

Although Lindy Chamberlain's life sentence has been remitted, she remains convicted of murdering her child. Groups that have actively supported Lindy throughout her incarceration are demanding more than a pardon; they insist on an overturning of the previous conviction. It is unclear how

that could be accomplished.

When the Northern Territory judicial system announced Lindy Chamberlain's release, it simultaneously established an inquiry into the Azaria case. Although they did not announce who would conduct the inquiry, officials said they would be willing to have a person from outside the territory conduct the inquiry. Important to the inquiry are the terms of reference given to it: is it to inquire into fresh evidence gathered by the Northern Territory or to inquire into all possible wrongdoing surrounding the case?

Since its announcement, the story of Lindy Chamberlain's release has dominated network news programs. Meanwhile, the libel case against Phil Ward remains on the judicial docket.

to appear in the witness box. If they are lying (as Ward contends), they will have to coordinate their lies very well, Ward points out.

Ward publishes a newsletter about the church called *Adventist News*, which along with a dozen or so laity-organized Chamberlain support groups is raising funds for Ward's libel case—estimated to cost \$250,000.

Ward is convinced, as he tells his *Adventist News* readers, that "the Chamberlain case will be the greatest boost to Adventist evangelism Australia has ever seen. Everyone has seen the hell Lindy Chamberlain went through. She had a 10-week-old baby taken from her breast by a dingo. She had her next baby taken from her 30 minutes after its birth in jail. She has suffered from what one judge in his verdict called 'the worst campaign of gossip' and innuendo in Australian history.' But through it all, she remained true to God. Because of this, when they see Lindy Chamberlain is innocent, the people of Australia will want the God of Lindy Chamberlain."

Diane Gainer, a graduate of Southern College, is editorial associate for *Spectrum*.

Innovations of a Constitutional Kind

by Bonnie Dwyer

' 'We, the delegates to the March 24, 1985, constituency meeting of the Ohio Conference, respectfully submit a request to the officers of the General Conference that a comprehensive statement applicable to church members be developed. We also request that this issue be placed on the agenda of the 1985 GC session.' Voted: 195 in favor, 116 opposed.

Ohio

The abortion issue was put on the Ohio constituency meeting agenda at the request of the First church of Cleveland. Fifteen other items for the agenda were submitted by local churches, because of a revision to the Ohio Conference constitution that sets up an initiative process.

This provision also allowed the Ohio Conference membership to record its views on women in the ministry. At the Worthington church's request, that item was placed before the Ohio delegates. For the first time anywhere, a conference went on record officially approving the ordination of women to the ministry: 295 for and 116 against.

Ohio's constitution was changed in 1984, so this year's meeting was the first to include initiatives. The large number of submissions for agenda items led the officers to designate some items as ballot measures only. The abortion and women-in-the-ministry statements were not debated at the constituency meeting. Paper ballots were used to record the wishes of the delegates.

According to Monte Sahlin, assistant to the president for nurture, the primary issue in the constitutional changes made in 1984 was how to structure adequate lay participation in the conference and church program. The Ohio constituents voted a 50 percent non-church-employee delegation to represent them at the Columbia Union Conference constituency meeting in 1986.

Many other conferences across the United States have recently re-examined and revised their constitutions and bylaws. From Georgia to Michigan and Oregon, members of the church who are not employed in the church have worked during 1985 to have their views considered in church decisions.

Georgia-Cumberland

Significant changes were made in the Georgia-Cumberland Conference constitution in 1985. There the conference committee was restructured and enlarged, geographic regions were established for selection of lay representation and subcommittees to the conference committee were created for the organizations operated by the conference.

With the creation of a subcommittee for the conference association, the association's constituency became the conference committee, legally simplifying the organization into one non-profit corporation. Another subcommittee was created to oversee the conference's kindergarten through 12th-grade educational program. All educational salaries will come out of the conference office, including the salaries for the teachers at the conference's three academies. Local schools will continue to have their own boards, but this consolidated conference salary program is a first in North America.

Other subcommittees were created for personnel, finance, the Adventist Book Centers, the camp and the conference center. These subcommittees were given autonomy in their operation, but they must make a fiscal report to the conference committee on a quarterly basis.

Georgia-Cumberland Conference's 18,000 members were divided into six geographical areas, with two lay delegates for each area on the conference committee, plus two delegates at large. That gives the laity a 50 percent representation on the 28-member committee. There are seven pastors on the committee, three conference officers (the president, secretary and treasurer), one conference departmental representative, the president of Southern College, a representative from Adventist Health Systems/ Sunbelt and a representative from the local self-supporting institutions.

These changes were suggested to the constituency by a constitutional committee that had spent 10 months working on a proposal to update the constitution. To provide their suggestions with the proper research, the committee sent out a questionnaire and invited individuals to testify before the committee. The committee studied the constitutions of other conferences within the Southern Union, the model constitution proposed by the Association of Adventist Forums and the constitutional suggestions from the General Conference.

When the changes were put before the constituents at the April meeting, they rejected a motion to wait until after the General Conference session to see what organizational actions were taken by that body. The constituents then approved the proposed constitutional changes.

The changes did not come without plenty of debate, however; the chairman of the constitutional committee met over the noon-hour on the day of the constituency meeting with people who disagreed with the wording of the proposed changes. The second presentation to the delegates in the afternoon was approved.

One of the arguments for the revisions was that more laypeople would become involved in the actual operations of the conference by appointment to the operating subcommittees. What the changes did not guarantee was a smooth election process. In spite of a voted request from the representatives, the nominating committee refused to put the name of incumbent president Gary Patterson before the delegates. This conflict over the selection of the conference president forced the constituency into a second meeting, but the nominating committee again refused to talk with Patterson about their objections to his election. Finally, at the suggestion of Southern Union Conference President A. C. McClure, William Gary, formerly president of the Gulf States Conference, was elected.

Michigan

Dissatisfaction with the structure of the large organizing committee and the ancientness of the Michigan constitution led the Michigan Conference constitution and bylaws committee to propose language to "clean up" their constitution. However, the proposals were put on hold in 1985, after the General Conference notified the conference that a model conference constitution would be on the agenda at the session in New Orleans. Since the model constitutions were not adopted at General Conference, the proposals will be considered again by the constituency in April 1986. The delegates will then have a chance to approve an early meeting of the large committee before regular constituency meetings begin and a slimmed-down dele-

gate list that does not include every church employee in the conference. This is a change several other conferences have already adopted.

As for the model constitutions being proposed by the General Conference, Vernon Alger, general counsel for the Michigan Conference, suggests those documents will require more work before they can be adopted. He said the legal language is not consistent throughout the document and will require rewriting.

By the time of the next General Conference session in 1990, many of the local conferences may have already completed constitutional changes, making the model constitutions a moot point.

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

Responses

Ellen White's Authority: Graybill v. Weiss

To the Editors: Herold Weiss quoted me (in Vol. 16, No. 3) as saying that Ellen White's expression "I saw" was merely "a rhetorical device to add emphasis and increase the readability of her report." He used my words out of context and created an utterly false impression of what I said. The "rhetorical device" to which I clearly referred was that of reconstructing her visionary conversations with angels and placing them in the form of direct quotations.

What I really said about the expression "I saw" was that it always means that "what was written was written under the inspiration of the Spirit of God." The expression "I saw" introduces material Mrs. White either witnessed or learned during a vision or was otherwise "led by the Holy Spirit to understand." In short, when Ellen White says, "I saw," it is far more than a mere rhetorical device—it is a definite claim to divine authority for the message she is delivering.

Ron Graybill
Wheaton, MD

To the Editors: Graybill now affirms that Mrs. White's "I saw" references functioned "as a definite claim to divine authority for the message she is delivering," but in his *Adventist Review* article he made no such claim for her. Reading it I understood him to say that sometimes material which Mrs. White introduced with an "I saw" had been understood by her to be true "apart from a vision." In the past, when material presented by Mrs. White as originating from a vision was identified as coming from an existing book, the White Estate explained that after having seen the vision, Mrs. White had read the book and had chosen to use the words of the book in question as a shortcut, since the account was judged by her as an accurate account of the prior vision. As I understood Graybill's article, Graybill chose, instead, to explain the situation as originating with Mrs. White's reading, followed by a vision. Moreover, since the same material sometimes appears in several of Mrs. White's works, and sometimes the "I saw" present in one work is miss-

ing in another, Graybill theorizes that the presence or absence of an "I saw" may have been determined by consideration of the audience for which the book was being published.

In *Selected Messages* (Vol. 1, p. 37) Mrs. White affirms that when describing her visions she uses her own words, except when reporting the words of her angel-guide, which, she says, she always encloses in quotation marks. Graybill admits that words identified as a quote from her angel-guide actually come from her prior reading. Then, in counterpoint to Mrs. White's claim, Graybill writes, "But it is important to recognize that although Mrs. White *sometimes* recorded the exact words of her angel-guide in quotation marks, *often* she merely reported the gist of what was said to her in vision, reconstructing the words of the angel as best she could recall them, placing them in quotation marks. In such instances she was merely using a rhetorical device to add emphasis and increase the readability of her report" (emphasis added). If quotation marks identifying the words of an angel may be a rhetorical device, an "I saw" may serve to add something to material received "apart from a vision," and the absence of an "I saw" may have been determined in view of the intended audience and in no way affects the inspiration of the material, then distinctions are getting quite thin while a very important point is being made.

In my article I was not discussing the inspiration of Mrs. White, nor how best to explain her use of sources in the description of dreams or of direct quotations within them. In the particular section where I quoted Graybill I was giving a series of condensed illustrations of how the recent research into Mrs. White's sources led some in the Adventist Church to abandon their entrenched defensive positions of the past 50 years, while others tried to accommodate the new evidence with arguments that did not make much sense. I did not specify the immediate context of my quote because I did not see any difference between the quotation marks identifying the words of an angel and the "I saw" as a "quotation mark" identifying visionary material in the context of Graybill's article. The thrust of his article was to admit that words in quotation marks within a vision—and visions as a whole—may have come from Mrs. White's reading, under the guidance of the Holy Spirit. Apparently the editors of the *Review* also understood it that way, since that is the point made by the sentence printed in bold type at the head of the article. Graybill's last sentence drives the point home: ". . . it appears that sometimes the Holy Spirit worked both through the prophet's reading and in

the visions of the night to convey the message. . . .” Coming out in the *Review* from the White Estate as it did, I thought that it represented a significant change in the right direction.

It seems to me that once it is admitted that the exact words in a quotation, or a whole vision, came into Mrs. White’s mind first from her reading, assigning to the “I saw” statements some extra significance within the Ellen White corpus becomes rather problematic. Moreover, arguing for a confirmatory vision is now academic, since no one claims that only her visions were inspired. Whether the Holy Spirit was active in her reading or her visions has never been questioned by me. All I said was that significant shifts in the rhetoric of apologetics were taking place at the time when I presented my paper in Washington, five weeks after Graybill’s fine article appeared.

Herold Weiss
Professor of New Testament
Saint Mary’s College
Notre Dame, Indiana

Ellen White on Waldenses, Albigenses

To the Editors: Much of Jean Zurcher’s article, “Vindication of Ellen White as Historian” (Vol. 16, No. 3), is devoted to the Albigenses. This part of his paper is taken virtually in *toto* from Jean Rouillard, whom he cites in footnote 23. Rouillard’s thesis was that primitive (or original) Albigensian thought can only be judged by an analysis of their early documents with very little value given to later documents emanating mainly from hostile witnesses under interrogation. Yet, Rouillard admits, “Albigensianism *deteriorated*. . . blended in with the popular myths of the day. Considering the intensity of the violence, it was condemned to *degenerate*” (my emphasis). Therefore, it would probably have been more accurate for Zurcher to state that he did not believe it proper for historians and myself to judge the whole of Albigensian thought by what he believed to be a degenerate form of it.

Neither the preponderance of evidence nor his own logic support Zurcher’s assertions regarding the Waldenses’ antiquity and Sabbath observance. First, he admits that the Waldenses do not appear until 1179; he further admits that Pierre Waldo was responsible for “*founding* a religious movement worthy of the attention of the papacy”; yet, in the same breath he contends that “a thousand years before the Reformation there were Waldenses” and denies

that the founder of this religious movement, Waldo, gave his name to it. This is like stating that Buddha founded the Buddhist movement in the 5th-6th century B.C. while simultaneously claiming that Buddhists preceded him by a thousand years and gave their name to him.

This false reasoning entirely undermines his claim in support of Mrs. White that some Waldenses kept a Saturday Sabbath during this 1,000 year period prior to the Reformation (roughly 500 A.D. to 1500 A.D.). Obviously, if there were no Waldenses until about 1200 A.D., this is impossible. He mentions a single case in 1420 where persons were burned at the stake for Saturday observance.

In a careful analysis of the question of Waldensian sabbathkeeping, entitled “The Sabbath and the Lord’s Day in the Middle Ages” (in *The Sabbath in Scripture and History*, edited by Kenneth A. Strand, pp. 207-210), Daniel Augsburger states: “The Waldenses’ major crime, in the eyes of their contemporaries, was insubordination. *Sabbathkeeping was not the issue*” (my emphasis).

I see no reason to modify my conclusion (as stated in my paper, “Ellen White, the Waldenses and Historical Interpretation,” *Spectrum* Vol. 11, No. 3) that Mrs. White was essentially mistaken in supposing that the Waldenses predate Waldo by more than half a millenium and that during this time some of them kept the Sabbath, yielding this and other distinctive beliefs only after centuries of papal pressure. The 1533 case is hardly pre-Reformation. As my article stated, I did not intend to show that “there were not small scattered groups somewhere that kept Sabbath.” Indeed, I was well aware that cases of sabbathkeeping existed in the Middle Ages.

Apologetists for Mrs. White can always cling to the argument that evidence for sabbathkeeping Waldenses will yet be discovered or was once destroyed, but nothing past or future will ever show she was correct in claiming that “in the first centuries the true Sabbath had been kept by all Christians.” This one case is enough to demonstrate that Mrs. White could make significant historically inaccurate statements, even if it alone does not indicate the extent of the phenomenon. Therefore, it seems evident that apologetic insecurities based on a certain “infallible” view of inspiration account for the deeply seated need of some leaders and laity to shore up Mrs. White’s respectability as a historian. It is very appealing to alter offending facts to fit them with our previously held perceptions and theories, rather than forming new theories to fit the facts.

There is no doubt that Mrs. White plays a prominent role in the church’s conception of reality. As new information has become available about her, it has necessitated major adjustments in our perception of reality which are sometimes distressing. However, in making adjustments it behooves all good defenders of the faith to avoid the pitfall of becoming merely defenders of a fallacy.

Donald Casebolt
Roseburg, OR

Neal Wilson and the Heresy of Sexism

To the Editors: In the article "Adventism in Transition" by Roy Branson (Vol. 16, No. 4), I was fascinated by the quotation from Neal Wilson's statement on racism: "Racism is really a heresy and in essence a form of idolatry." These same words can with equal truth be said about the other "ism," sexism. To paraphrase: "Sexism is really a form of heresy and in essence a form of idolatry." Sexism and racism are both part of the same sinful pattern of domination, discrimination and segregation. To be truthful, honest and sincere, Wilson and the General Conference need to speak out against both heresies.

Bertha Ann Dasher
Battle Ground, WA

Cut Number of Unions, Conferences in Half

To the Editors: I have followed your reports on discussions of church structure at Annual Council and the 1985 General Conference session with great interest. I find it almost incomprehensible that this denomination spends more of the tithe dollar on administrative promotional personnel than on pastors' salaries. While I do not favor radical dismantling of the union conferences as proffered by some, I do believe that it would be feasible to reorganize the North American Division into four unions: Atlantic Coast, Pacific Coast, Central States (the Great Plains states west of the Appalachians and east of the Rockies) and Canadian. We already have one union, the Canadian Union, which serves nearly 52 percent of the geographical area of its division.

I also believe we could eliminate more than half the conferences. With a maximum of 25 or 26 conferences, more funds—and at least 300 additional workers—would be returned to front-line service, even if the regional conferences remained undisturbed. We already know such reorganization to be feasible both organizationally and economically, because many of the regional conferences already cover more territory than the enlarged conferences would—and they appear to serve the needs of their people more than adequately.

With the improvement in communications systems and information management, it might even be feasi-

ble to reorganize the local conferences along the lines of the present union conferences with three to five conferences in each of the three new unions (counting the unchanged regional conference structure) in the United States while maintaining five conferences in the Canadian Union.

I would also like to see a resolution of the problems that have resulted in the formation of the regional conferences, or two separate organizations will cover the same geographic territory—one segregated conference (the black conference) and one integrated conference. Many of our conferences are moving toward full integration in administration while providing for cultural diversity at the congregational level by calling pastors according to the predominant group within each congregation.

Unfortunately, while there is some basis for hope that there will be further consolidation of departments at the General Conference, union and local conference levels, I see little evidence that the kinds of major changes I have suggested—nor the accompanying saving of the Lord's money—will be accomplished in the near future.

Wayne Willey, pastor
Amesbury, MA

More on Ellen White

To the Editors: In Volume 16, Number 3, Arthur White stresses the "vital concern" that compilations be "fully representative and free from the bias of the compiler." But little attention is given in this otherwise detailed article to the creation of titles and headings used in compilations, which are supplied by the White Estate, not Ellen White.

The room for considerable bias in these supplied headings is illustrated on page 232 of *Mind, Character, and Personality*, Vol. 1. Under the bold-face heading "Homosexuality—Sodom's Particular Sin" is a paragraph taken from *The Health Reformer* (July 1873) in which Mrs. White refers to the "particular evils" and "sins" listed in Ezekiel 16:49. The text lists "pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Besides implying that homosexuality is listed, this heading further implies that homosexuality is the particular sin of Sodom and that Mrs. White says so! But neither in the paragraph quoted nor in the broader context of her manuscript (an article titled "Proper Education") does she mention sexual sins of any kind.

In supplying headings, perhaps a less dangerous course would be to use only words or phrases taken directly from the selected inspired writings.

Larry Hallock
Chicago, IL

To the Editors: As Donald McAdams, Herold Weiss (see Vol. 16, No. 3) and all of us in the Adventist Church wrestle with the issues surrounding Ellen White's work, it may be comforting to know that we are not alone:

... Stan Larson, a scripture-translation researcher, said he was forced to resign his job at the [Mormon's] Salt Lake City Scripture Translation Division after writing a paper challenging traditional beliefs about the Book of Mormon. . . . Larson, who reads Greek, Latin, Syriac, and Hebrew, compared passages in the Book of Mormon—sacred scripture to Mormons—with the King James Version and earliest existing biblical manuscripts. He concluded that because translation errors in the King James Version are mirrored in the Book of Mormon, Joseph Smith copied passages from the Bible rather than translate Jesus Christ's Sermon on the Mount from ancient plates. . . . Anthony A. Hutchinson, doctorate (sic) candidate in biblical studies at Catholic

University of America, Washington, D.C., said Dr. Larson's paper reflects similar views of many LDS scholars who are competent in biblical languages and histories of biblical texts. . . . Hutchinson, a Mormon, said faithful Mormons may believe in the scriptural authority of the Book of Mormon, rather than in the book's historical accuracy.—Excerpted from the *Salt Lake Tribune*, September 28, 1985.

Hutchinson's distinction between spiritual and factual authority has a familiar ring to it. However, readers of *Spectrum* are probably safe in assuming this to be a coincidence. Then again, a thorough textual analysis of the *Salt Lake Tribune* might reveal that Mormon scholars are reading at least one Adventist journal.

Paul Johnston
Salt Lake City, UT

An Invitation

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

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

Robin A. Vandermolen, chairman
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We very much appreciate the friendly interest and understanding that you have already demonstrated. (One subscriber phoned us from his home in Messina, Italy.) To all of you, thank you for your patience. You can count on hearing from us often during the months ahead.

The Editors