Celebrating Forum's 20th Anniversary

SPECTRUM

Journal of the Association of Adventist Forums — Volume 18, Number 3

RECAPTURING THE ADVENTIST VISION

Friendly Fire in Sacred Groves
Waiting for Messiah
Trumpet Blasts and Hosannas
When the Jailhouse Rocks

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In This Issue

Vol. 18, No. 3, February 1988

Remembering the Past to Create the Future

The future of Adventism—whether its mission and identity should be the same as its past—is the preoccupation of the essays in the special section of this issue. They are drawn from presentations made at the most recent October, 1987 AAF conference, whose theme was "Rediscovering the Adventist Vision: Its Value to Contemporary Society."

Malcolm Bull's look at Adventism's past and future identity perhaps most expresses a particular point of view. James Londis sensitively discloses the fears, disappointments, and hopes many Adventists presently feel at the core of their being. Charles Scriven and Roy Branson most directly draw on a biblical past to make concrete proposals for Adventism's future. Glenn Coe, celebrating 20 years of AAF's existence, suggests where the mission of the denomination and the Adventist Forums intersects.

G. K. Chesterton, in *Orthodoxy,* gives a defense of tradition that rousingly proclaims the value of the past for the future. "Tradition may be defined as an extension of the franchise. Tradition means giving votes to the most obscure of all classes, our ancestors. . . Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. . . . Tradition asks us not to neglect a good man's opinion, even if he is our father."

A vibrant community never abandons its past. A vibrant community remembers the past as a way to interpret its present and transform it into a genuinely new future.

—The Editors

Special Section: Recapturing the Adventist Vision

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Friendly Fire in Sacred Groves

by Glenn E. Coe

On the western slopes of the Sierra Nevada Mountains is a stand of sequoias—the largest living things in our world. These giants of the forest are estimated to have lived more than 3,000 years. Although not as tall as the coastal redwoods, they reach heights of 310 feet with basal diameters of up to 40 feet. Early woodsmen cut an opening in the base of one of the trees to allow stagecoaches and, later, cars to drive through. The majesty of the sequoias and their millenia of existence reduces one to awe and an awareness of one's own mortality.

The Mariposa Sequoia Grove located near the southern entrance to Yosemite National Park was discovered by western Europeans in the early 1850s. In time it became part of the national park system. As you travel through the grove, as our family did in the summer of 1965, you can't help but notice that most of the sequoias have black scars left from prior forest fires. One tree is called the clothespin tree because it looks like an inverted Y with a large black hole burned through its base. Another, yet alive, is called the telescope tree because its inside has been burned away. You can walk inside and look up its middle like a telescope—its outside is only a shell. Not all the trees survived. Some have fallen. When the grove was first discovered by the white settlers, they noticed those black scars and so undertook measures to protect the trees from further damage by fire. For more than 100 years these pillars of the forest were protected by humans from further fire damage.

It wasn't until the early 1960s that the well-intentioned guardians of the forest began to realize that their interference with the natural processes of nature was in fact more harmful than beneficial. The absence of fire had resulted in a proliferation of shade-tolerant trees below the sequoias, reducing sunlight within the grove. The shade trees competed for moisture and blanketed the soil with their needles and debris, making it impossible for sequoia seedlings to get started. Unable to compete with the faster-growing underbrush, the grove began to lose the vitality that comes from regeneration. It was in danger of dying out. The caretakers of the grove finally learned that fire, with its potential for seemingly devastating destruction, was also indispensable if these giants of the forest were to survive. Not only did fire burn away the underbrush, it also sterilized and fertilized the earth, creating an hospitable environment for the germination of new sequoias.

Another fascinating thing was discovered about fire and its relationship to the giant sequoias. The sequoia seeds are located in cones at the top of the trees. The cones are surprisingly small, usually two to three inches in length. The heat generated from the forest fires that sometime scars the trunks of the sequoia, dries the cones. After the fire, the cones fall with their seeds onto a now sterilized and fertilized ground. What at

Glenn E. Coe is a graduate of Andrews University and is an attorney in Hartford, Connecticut. He has served several terms as president of the Association of Adventist Forums and organized its third national conference, where this talk was presented.

first appeared to be the one danger that could destroy these magnificent giants—fire—was in reality the very means by which they survived, grew, and perpetuated themselves into seeming eternity.

At one point as we drove through Yosemite, we could see smoke ahead rising from the forest. When we came to where the smoke was, we saw that, indeed, the forest was on fire. But there was a sign posted along the highway that read: "Fire by Management. Do Not Report." Quite obviously, this fire was not to be viewed as threatening to the survival of the grove. This was friendly fire, fire recognized as healthy and, indeed, indispensable to the grove's survival and well-being. Today, the Park Service does not wait for a lightening bolt to start a fire that could be devastatingly destructive. Rather, it includes fire as part of its program of care for trees and forests.

The church is like a sequoia grove. Pillars of truth, like the pillars of the forest, have existed for thousands of years. As you look at these pillars of truth, you see scars left from storms of controversy. They have been tested and survived. Along the way, other pillars did not meet the fire test and fell. Some people still trip over them. Still others have been left as empty shells—alive, but empty of meaning.

Today the church, like the sequoia grove, still lives with its pillars of truth. And the church will continue to live, if we don't kill it by smothering it with protection. The church, like the grove, needs underbrush burned away, so that the sunlight can shine through, so the earth can be made ready for seeds of truth to germinate, find root, and grow; so that the work of the Spirit can continue and not be stifled by well-meaning, but ultimately destructive overprotectiveness. Tranquility, for which so many in the church yearn, can be deceptive. It is the most favorable climate for the nurturing of not truth but underbrush.

There have been periods when religious leaders have attempted to achieve a level of control that quelled all dissent and controversy. Jesus was born during such a time. And what did he do? He started fires. He healed on the Sabbath. He socialized with sinners. He praised Samaritans. He treated women as equal to men. He touched lepers. He befriended the lonely and powerless. He called for obedience to those higher principles and truths that transcended the petty rules by which religious leaders controlled the people. He pointed out the truly enduring pillars of truth that had become obliterated by the underbrush of custom and tradition. Jesus planted seeds of truth and understanding that germinated, took root, and grew.

The Apostle Paul recognized those saplings of truth for what they were. So simple, so uncluttered, so pristine in their beauty. Toward the end of his last missionary journey, after all the years and miles of taking the good news of the gospel to Jews and Gentiles throughout Asia Minor, Greece, and Macedonia, he decided to return to Jerusalem to meet with the church leaders at the church headquarters.

Before he set out for Jerusalem, Paul met for one last time with the saints at Ephesus. As he looked out at the congregation that included many Gentiles who had accepted Jesus as their Lord, Paul spoke from his heart. He spoke eloquently of "faith in our Lord Jesus Christ," and of "the gospel of the grace of God." He told them that "fierce wolves" would come in among them. "And from among your own selves will arise men speaking perverse things." He commended them "to God and to the work of his grace."

When he arrived in Jerusalem Paul told the church leaders of the things God had done among the Gentiles. At first, the church leaders glorified God, but then they told Paul that they had certain concerns about what he was preaching. "You see, brother," they said to Paul, "how many thousands there are among the Jews of those who have believed; they are all zealous for the law, and they have been told about you that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children or observe the customs" (Acts 21:20, 21, RSV). Paul, you are going too fast. You are burning down trees that provide us with shade—

that we have come to like. This gospel cannot mean that our orthodox customs must be destroyed.

Although Paul submitted himself to the authority of the church leaders in Jerusalem, there is no question but that these were the very voices that Paul had in mind when he told the Ephesians that men would come in among them speaking perverse things contrary to the faith in our Lord Jesus Christ and the gospel of the grace of God.

For years, the Association of Adventist Forums, and *Spectrum* have influenced others to remain interested in Adventism and Christianity. We have tried to burn away the underbrush that has grown up around the pillars of Scripture; among them "faith in our Lord" and "the gospel of grace." Sometimes we have been told, paraphrasing the leaders at Jerusalem, "You see, brothers and sisters, how many thousands there are coming into the church from around the world; they are all zealous for the law and the traditional standards of the church, and they have been told about you that you teach all Adventists to forsake Sister White, telling them not to accept everything she has written and not to observe the customs and standards of the church."

Paul realized that the underbrush of Judaism was suffocating and sapping the vitality of the church and so he set out to burn away the underbrush. I am proud to have been a part of an organization that is in the tradition of Paul and of his Lord. The great pillars of truth will withstand and survive the fires of inquiry, of examination, of discussion. These are friendly fires—not fires of hostility or destruction. They are necessary fires, if the light of God's wisdom is to shine through.

As we celebrate the 20th anniversary of the AAF, I want to pay tribute to the many who sacrificed their careers as they, out of love for their church and commitment to scriptural integrity, tried to burn away the underbrush of Adventism. They realized that that underbrush has too often choked and discouraged many of the bright and talented within the church; has obscured the truly great pillars of Christianity and of Adventism. For their efforts, these church workers have often been misjudged and maligned by the very church they love so dearly. We, today, acknowledge you and thank you for your efforts, which ultimately benefit the grove. I pay special tribute to those whose vision and common sense led to the creation of an organization that asserted the rather simple but central notion that Seventh-day Adventists should be able freely to discuss issues of concern to them. The commitment to free speech and the right to differ led to the creation of our great nation 200 years ago, and to the organizing of the Adventist Forums 20 years ago. I hope that we who have followed have been true to the vision of those who created and established the Associaton of Adventist Forums and *Spectrum*.

The Association of Adventist Forums continues to set flames in sacred groves so that the great, sturdy pillars of Adventist faith and practice can flourish as never before. To that mission this association remains committed.

Waiting for Messiah: The Absence and Presence of God in Adventism

by James J. Londis

There seems to be a crisis in Adventism resembling the "death of God" crisis in Christendom a decade ago. More and more of our members are confessing doubts not only about the veracity of Adventist beliefs, but also about the reality of God. Two problems seem to undergird this skepticism: the first is a loss of confidence in certain aspects of the triumphalism of historic Adventism, and the second the increasing strain of living with a delay in the second coming of Jesus.

The Loss of Confidence in Adventist Triumphalism

There are two kinds of mystery in the world. There is the mystery that can be solved, such as whether or not the Loch Ness monster really exists, and there is the mystery that cannot be solved, only explored.[1] Solvable mysteries are the subject of scientific inquiry; something may not "fit" what is known about nature, but, nature being what it is, the scientist is convinced that it must fit. Mysteries that cannot be solved are the subject of philosophy, theology, and art.

James J. Londis is the director of The Washington Institute for Contemporary Issues, and a former senior pastor of Sligo Church. He author of *God's Finger Wrote Freedom* published by the Review & Herald Publishing Associaton.

Adventists need as never before a sense of God's mystery. In our beginnings, we believed that in our doctrine of the Sabbath, in our interpretations of the prophecies, and in the ministry of Ellen White, God was again unveiling the divine mystery. However, in time, Adventism began to overemphasize the *unveiling* and did not dwell enough on the *mystery* . We became convinced that we had it all figured out, that we alone were God's agency of salvation in the world and the only bearers of the truth. This notion led to an obsession with doctrinal clarity, an obsession that gradually milked us of our sense of God as mystery. Even the doctrine of the sanctuary, a symbol of the mystery of God in glory and transcendence, was sometimes reduced to detailed explanations of every piece of furniture and every motion of the priests in the service. As a result, our worship services degenerated into the didactic; they became celebrations of how much we knew and how wise we were rather than how great and ultimately inscrutable God is. We missed the insight of Harvard philosopher Hilary Putnam: "The most valuable parts of any discipline—poetry, philosophy, religion—are always on the edge of contradiction."[2] Gerard Manley Hopkins once wrote to Robert Bridges: "You do not mean by mystery what a Catholic does. You mean an interesting uncertainty. But a Catholic means by mystery an incomprehensible [that is, 'presently incomprehensible'*not* 'incapable of comprehension'] certainty."[3] For this reason, paradox and metaphor

are often the best vehicles for religious ideas. They are not "comprehensible" as the statement "there are 45 people in this room" is comprehensible, but they are logically explorable. John Macquarrie uses the example of the bishop who, tired of high "up there" imagery when talking about God, shifted to symbols of depth and found that he had only made matters worse. One makes an advance in thinking about God if one holds both of these in tension and avoids a "literalistic one-sidedness that leads to idolatry."[4]

H. D. Lewis says that religious faith begins in a sense of wonder that flows from our humility before the mystery of being. When one simply gazes at the stars for half an hour and thinks about the size of the universe and our human place in it, a religious sentiment is difficult to avoid. Therefore, if we acknowledge that at the heart of reality there is mystery, and that we find God most surely when we enter the realm of mystery, it will help us correct our Adventist propensity for an overly rationalistic approach to religion, theology, and the Bible. Revelation is, by definition, an unveiling of "mystery," the mystery which was kept secret or hidden for long ages but is now disclosed through Christ (Romans 16:25, 26; Ephesians 1:9; Colossians 1:26). But even in Christ it is a disclosure that, while giving us everything we need to know to be in right relationship to God, deepens our sense of the mystery that is God. This is the paradox of the doctrine of progressive revelation, a paradox that exists throughout reality: the more answers we discover, the more questions arise; the more we know, the more mysterious it all seems. Mystery can be experienced and grasped, in a sense, but even then what one experiences and grasps is *mystery*. It is this awareness that keeps us humble before God.

For some, critical thought has erected an intellectual obstacle not simply to Adventism but to faith as a whole. Intellectual concerns about Adventist doctrine have expanded into concerns about the incarnation, the resurrection of Jesus, and theism itself.

The failure of Adventists to cling to the God of mystery, what Rudolph Otto calls the *mysterium tremendum*, has shaped our evangelism. Because so many conservative Christians shared our respect for Scripture and used the same more-or-less proof-text method we adopted, our way of explaining the Bible and defending our doctrines was effective with significant numbers of people. Now the Bible is being subjected to intense critical scrutiny by historical and literary scholars who reject the proof-text hermeneutic. As a result, not only are conservative, thoughtful Christians not easily persuaded by us, we ourselves may experience significant doubts about the biblical and theological foundations of our faith. Our almost rationalistic basis for believing in Adventism and ultimately in God has been shaken to its foundations.

Where is the evidence? Are we really all that we have claimed to be in history? Have our interpretations of Scripture really been faithful to what the texts are actually saying, including the prophetic books? Was Ellen White really given all her information supernaturally? We thought we had answers to these questions. Now that those answers seem less certain, some have become Baptists, Presbyterians, or Methodists; still others end up skeptics or agnostics. For them, critical thought has erected an intellectual obstacle not simply to Adventism but to faith as a whole.[5] Intellectual concerns about Adventist doctrine have expanded into concerns about the incarnation, the resurrection of Jesus, and theism itself.

How are we to respond to this crisis of faith in Adventism which, for many, is also a crisis of faith in Jesus and God? I have a few suggestions. One benefit of our situation is gaining increased humility about what we think we know. Perhaps what is happening to us will teach us the wisdom in Isaiah when he quotes Yahweh as saying: "My ways are not your ways, neither are my thoughts your thoughts." (Isaiah 55:8, 9). Perhaps, like Job, we will learn to be content not with answers to all our questions but with a new vision of the greatness and glory of God as revealed in Jesus Christ.

As I see it, there is no need to give up either

faith in God or confidence in Adventism because of our recent trauma. If some doubt part of the traditional teachings of the Adventist church, they should not also doubt God. There are good reasons for believing not only in the existence of a personal God but also in an actual, historical resurrection of Jesus from the dead. Works like Mortimer Adler's *The Existence of God: A Guide for Twentieth Century Pagans* or Edgar Brightman's *Person and Reality* show the intelligibility and intellectual usefulness of some form of theism.

And, it seems to me, there is evidence (not indisputable proof) on which to base our faith in the God of Abraham, Isaac, Jacob, and the resurrected Jesus of Nazareth. One may argue about the prophecies and the nature of inspiration, but no teaching of Scripture is more clear or more fundamental to our faith than the resurrection of Jesus. That is the heart of who we are as Christians. If we lose that, as Paul so eloquently reminds us in 1 Corinthians 14 and 15, we lose everything.

One mark of our skeptical time is the fact that many liberal ministers and theologians, and perhaps even some Adventists, would disagree with this statement. My colleague, James Cox, and I had lunch with a leading medical ethicist who, like Jim, had been a seminary professor. He told us that he no longer believed in the physical resurrection of Jesus and was now persuaded that there was no life after death. "My only existence will be that I am remembered," he said, the same response given by Rabbi Harold Kushner to those who ask him if there is any hope beyond the grave. My response is that I don't want to be remembered, I want to *remember*. And there is reason to believe that we shall.

It is here that two contemporary German theologians, Wolfhart Pannenberg and Jürgen Moltmann, boldly challenge the notion that faith in the resurrection of the body and modernity are irreconcilable. Pannenberg admits that it would be a mistake to understand the resurrection of Jesus as the resuscitation of a corpse as we know it. If Paul's description of the differences between the old and the new, the perishable and the imperishable, is to be believed, he thinks an essential personal continuity is maintained. However, Paul also insists there is a radical transformation between this body and the resurrected one. Moreover, the resurrection story in the Gospels should not be dismissed as an obsolete myth that spoke only to the people of that era. If that is all it is, then primitive Christianity has little or no relationship to the contemporary church and the foundations of Christianity have crumbled.

What needs to be revised is our understanding of historical reality. Once that happens, we will not be enslaved to the Troeltschian analysis of what one must believe about history if one examines it critically. If one's concept of history already precludes a resurrection, then one approaches the gospel texts unable to allow those texts, if necessary, to revise one's concept of history. One is closed even to the possibility of mystery.

Here, philosophical anthropology is illuminating. A phenomenology of human existence will disclose that we are by nature beings who hope for fulfillment beyond death. It is essential to our self-understanding to seek our final destination beyond the confines of this mortal life.[6]

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This leads to a dilemma for both theology and history, Pannenberg says:

> If one assumes that the dead cannot rise, that an event of this type can never happen, the result will be such a strong prejudice against the truth of the early Christian message of Jesus' resurrection, that the more precise quality of the particular testimonies will not be taken into consideration informing a general judgment.[7]

Carl Braaten argues that the modern assumptions about what is historically possible are in direct conflict with the biblical view of historical possibility.[8] He says: "If only that is historical which is 'humanly possible' and in principle repeatable and calculable in human experience, then it is obvious that the resurrection of Jesus is both

impossible and meaningless. But the procedure can be reversed. It is possible to define history in the light of the reality of Jesus' resurrection. Quoting Moltmann, Braaten adds:

> The historical question of the reality of Jesus' resurrection also turns back upon the inquiring historian and calls into question the basic experience of history from which he makes his historical inquiry.[9]

The fact that there is no immediate analogy between the Resurrection and our everyday experience of reality is insufficient grounds for denying that it happened. We must recognize the limits of the principle of analogy and admit that we may never have the means for establishing whether the event really happened.

For these reasons, some theological quarters are more open than before to the historical reliability of the Resurrection accounts. What we are wrestling with is the historical nature of redemptive events. Because they are historical events, we need reason to understand them; because they are the revelation of God as mystery, we need the gift of the Spirit to understand it. That is the paradox, the "almost" contradiction that characterizes Christian religion.

The Great Disappointment's Challenge to Faith

Our confidence in Adventism, though not as basic as our confidence in God's reality or the resurrection of Jesus Christ from the dead, may also be supported by keeping God's mystery before us at the same time we search the Scriptures anew for the foundations of our faith. Recent scholarship, for example, is reinforcing the importance of the Sabbath to the early Christian communities, not diminishing it. And since our prophetic interpretations cannot ever be *fully* verified or falsified until the future occurs, we must all learn to be patient and content with the mysterious ways God accomplishes His purposes.

However, even if the intellectual difficulties had not arisen, we would still be in a crisis, for we have also lost our experience of God's presence. While related to the theological crisis in our midst, it is somewhat different, for its roots go down to our sense of disappointment that the Second Coming has been so long delayed, almost embarrassingly so. This too is a force pushing many Adventists into disbelief. Adventists after the Great Disappointment are like Jews after the Holocaust.

After Auschwitz, Elie Wiesel became a skeptic. When we imagine what he would say if he came face to face with God in the judgment, it is not: "The evidence! Where was the evidence!?" Instead, he would, like Job, clench his fist and shake it at God: "You! Where *were* you at Auschwitz and Treblinka?!" Wiesel is a believer who needs an experience of God's presence to assure him that, despite all appearances to the contrary, God is with him and with the Jewish people in their holocaust. Without that experience, the meaning of his existence, the meaning of the Jewish people and the meaning even of the universe is crushed by the weight of the concentration camps.

He once said that during those dark years he believed that either Messiah would come or the world would end. Messiah did not come and the world did not end. As a result, he was filled, not merely with skepticism, but with despair. God's "elusive presence" (to use Terrien's phrase) during the Holocaust, shaped questions that reason could not answer. To put it differently: even if the arguments for God proved God's existence, even if there were no doubts about the authenticity or meaning of the texts that proclaim the reality of God and the Second Coming, one still must explain why God "hides" during the world's anguish. For Wiesel and many other Jews, when six million of the "chosen" people perished, God perished with them.

For Adventists who also serve God with a profound sense of chosenness, the delay of Christ's parousia has filled us with a sense of abandonment, for it seems that the longer time lasts, the less credible our preaching becomes. This suffering over theology and God's absence goes to the very core of our being as a people. We are like a mother I know who screamed at God in her anguish when her daughter was killed in a

head-on collision. One feels that *everything* has been taken away, and all that is left is utter emptiness. It is a haunting intimation of the reality of our own death. For these reasons, such suffering often teaches us individually and communally the very things we do not wish to learn as life is normally lived. According to Jerome Miller, one of those things is that the "God of our childhood does not exist."[10]

None of our lives turn out as we hope and expect them to, in our innocence. It is our deepest loves that are shattered; it is the things we love most of all that are taken away from us. And the deeper our belief in God before this happens, the more shattered that belief is after it happens.

And yet, one who has suffered such anguish may still believe in the God of his childhood who was expected to protect him from being devastated. But he believes in him bitterly, as the God who failed. The most real part of ourselves is the suffering we keep private. What smolders there, to the degree that we are no longer children, and yet believe in our childhood God, is an unspoken accusation of this God who has allowed us to be mortally wounded by allowing our world, in one way or another, to be shattered.[11]

This is what has happened, and continues to happen, to Seventh-day Adventists who grew up believing in the entire doctrinal schema, especially the soon coming of Jesus. They thought they would not age but be translated without seeing death. Now that they are aging and dying, the God of their childhood is dying, and they are left wondering whether any God exists. Because we made triumphalist claims for our unique role in history as God's special people, claims which almost require history to unfold in a certain way, we have been left holding a two-edged sword: One edge produced an evangelistic fervor that resulted in one of the greatest missionary outreaches in modern history, while the other edge meant that any perceived weakness in that view hacked away not only at the authenticity of the church but the very reality of God. *The delay means God is not behaving as we expected God to behave.* The "signs" do not seem to be occurring as we anticipated. Consequently, what the signs point to is threatened. For many who leave our community, this mindset has created the following equation: To lose Adventism is to lose God, for if the community preaching the only true message about God turns out to be partially wrong, or events occur in a way fundamentally inconsistent with that message, then we are forced to ask: How could God allow this to happen? Can God be trusted anymore?

The intense suffering of realizing that we hold one-way tickets to oblivion can tempt us to conclude that there is no God holding the future in her/his hands. If that is true, human existence is absurd and we should despair. If God is not real, it would be better if we had never been. But we *are*, and the immensity of sensing the gift of existence when there might have been nothing, opens us again to the wonder and mystery of being itself. Why would the universe, especially persons, come to be only to be extinguished? Why would we value human life so much by our thought, creativity, and passion for justice if its duration is so short? Francois Mauriac said it eloquently:

> If I were to give a human reason for my fidelity to Christ in this evening of my life, I would call it His quieting of the radical anguish that is in me. This anguish is not to be confused with fear . . . . My very singular anguish, which I did not learn from anyone, tormented me from the moment I began to grow aware of the tragedy implied in the fact of being a man; that is to say, a creature condemned to death and who lives under a stay of execution for an unknown length of time.[12]

Even as children, that foreboding of death haunts us, dulling our sharpest moments of happiness and joy. Only the love and grace of our parents and friends keeps us from dread.

As we get older, the years we have left shrink

The immensity of sensing the gift of existence when there might have been nothing, opens us again to the wonder and mystery of being itself. Why would the universe, especially persons, come to be only to be extinguished?

ever more rapidly. Our strength deteriorates, our grandparents and then our parents die, our friends battle cancer and heart disease, and our children tremble under the nuclear umbrella. However, that very same process of aging that tortures our Adventist church with the reality of a delay, can lead to a certain kind of serenity and reassurance. Mauriac says:

> In the measure that I have grown old, anguish has loosened its grip on me. "The man who grows old becomes more aware of the eternal," says Romano Guardini, a Roman Catholic theologian. "He is less agitated, and the voices from beyond are better heard. The encroachment of eternity pales the reality of time." [13]

This is not a defensive reaction to anguish, for anguish has always existed. "No, my anguish did not create God," Mauriac says.

> The quieting I now experience, the silence that falls upon my last days, permits me finally to be attentive to the answer which was unceasingly given during my tormented life, but to which I preferred my suffering because I preferred my sin. What more do I know today than I did as a despairing adolescent? The adolescent loved neither happiness nor peace. It took me a long time to learn to love God.[14]

"Because Jesus has taken my anguish upon himself," Mauriac says, "I am now free to assume the anguish of another."

On the program "Firing Line," William Buckley and Malcolm Muggeridge had several conversations about suffering. Muggeridge's comments echoed Mauriac. He said that suffering, even the most mindless kind, is best handled by prayer, loving one's neighbor, and helping others who suffer. In this sense, God's grace can make out of suffering something salvific for us. For some reason, as even Solzhenitsyn has argued, suffering often strengthens spirituality. Muggeridge then said: "I am an old man now. As I look back on my life I have to say, Bill, that all the things worth knowing were taught me by affliction."

Many, myself included, might want to quarrel with certain elements of this apparent "sanctifying" of suffering. But I am sure it is not all wrong.

Indeed, one response to the crisis of faith confronting an Adventism longing for God's presence is to seek God among the suffering. In the Olivet discourse contained in Matthew 24 and 25, Matthew, sensing in his own community anguish over the delay, tells a story about Jesus responding to a question about the "time" of his coming and the end of the world. Jesus mentions various signs and tells parables, including at least one dealing with a delay (the wise and foolish virgins), ending the discourse with the judgment scene of the sheep and the goats.

Years ago Dr. Fred Harder suggested, and I think he was right, that this parable is the final answer to the disciples' question, "When are you returning?" and, it seems to me, the solution to our pain over the delay. Jesus tells us that the best way to maintain a living experience of his presence through the delay is by hurling ourselves into the suffering of the world; or, in Mauriac's phrase, "assume the anguish of another."

Jesus tells us that the best way to maintain a living *experience* of his presence through the delay is by hurling ourselves into the suffering of the world.

Somehow, those who visit the imprisoned, feed the hungry, give water to the thirsty, and touch the sick and dying, who share the suffering of the world, are led to God and do become conscious of Jesus in their midst. As they bend down into human misery their eyes are lifted up to divine glory. They sense that even as human beings by nature hope for fulfillment beyond death, we also by nature want justice to be done, righteousness to triumph, and mercy to prevail.

As the insolubility of the world's suffering overwhelms us, we are more conscious than ever that if the blind will never see, the lame walk, or the prisoners go free, the universe is a place of cruelty and deceit. And we realize that the story of Jesus is not only our best hope but that it also makes sense! In him we are led to believe that the ideal for which humanity so passionately hungers is real, that our deepest longings will not be disappointed. By zealously throwing ourselves into the suffering of our communities we wait for Christ's advent not absent from him but with him. In this way faith is continually reborn.

This is why missionaries testify that they find their faith waning when they return to the affluent first world. Being away from human need has a way of hardening one against the Spirit. I can testify that in my own ministry as a pastor I too have found this to be true. As paradoxical as it may sound, I never feel more certain of the resurrection of the dead than when I comfort the bereaved or preach at a funeral. That experience of staring death full in the face in the name of Jesus somehow strengthens my conviction that this is not the end, that indeed there must be a future for all of us. Jesus is alive; we have eternal life in him.

In a conversation with Jim Cox about these matters and the gospel evidence for the resurrection of Jesus from the dead, he asked me: "Jim, have you ever wondered if this is all a hoax?"

"Yes, I have," I answered.

"Ah, Jim," he laughed, "if it is a hoax, it's the most magnificent hoax in history!"

In a lecture given by Elie Wiesel four years ago, I heard him say something I interpreted as a signal that even he was experiencing a faint reawakening of faith. He said: "I waited for Messiah to come all the days I was in the camps. I am still waiting for Messiah to come."

As Adventists we can say: We have waited for Jesus to come every day since October 22, 1844. We still wait for him. Why the world goes on in its agony because of the delay, why we are being pummeled by so many sophisticated challenges to our faith, is a mystery. But we believe that Jesus is in that mystery of doubt, suffering, and disillusionment. We must find him and cling to him until that day when he, shouting like the archangel, and blasting the trumpet of God, finds us each one to give us the crown of life.

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The Medicalization of Adventism

by Malcolm Bull

At an individual level each of us is conscious of being part of an ongoing biological process; it is easy to define ourselves by our place in that process. At a social level things are not so easy. Institutions develop in a far less predictable fashion: there is little way of knowing if a social formation will collapse within months, or persist for hundreds of years. Societies do not have an allotted "three score and ten"; they are potentially both more brittle and more durable than the human beings who create them.

What has happened to the Adventist church since its foundation is usually explained according to one of three views. The first, which might be termed the traditional Adventist view, sees only unparalleled achievement. It perceives geographical, numerical, and institutional expansion as indicative of success, and presumes that the Adventism of today is identical to that of a century ago. It presents the church as an undifferentiated but ever-expanding organism moving inexorably toward its final goal.

The second view tends to be that of the disaffected, whether of conservative or liberal persuasion. It pictures the church as having moved from a state of health to a state of sickness. This change may be attributed to the influence of liberal intellectuals, Southern fundamentalists, ethnic minorities, complacent administrators, or to a wide variety of other causes. But whatever the slant, the paradigm is the same. The church was once full of vitality, but now it is blighted.

The third perspective is often that of the academic community, both within and without the Adventist church. Change is considered to be both predictable, and, very often, desirable. The church is perceived to be going through inevitable developmental crises as part of a process of maturation, or, as a sociologist would say—denominationalization.

These three perspectives have more in common than is at first apparent, for they all rely upon a biological model of social development. They are concerned with—respectively—growth, disease, and maturation. Furthermore, they all suggest that Adventism has some historical identity that time can modify but never transform. Just as a biological organism develops within species-specific limitations, it is implicitly assumed that there is some essential Adventism that may expand, become diseased, or reach maturity. This is an unwarranted assumption.

In what follows I want to express certain reservations about the application of an organic paradigm to religious history, and to highlight aspects of social change for which it does not adequately account.

Social movements are not genetically defined; they can mutate and take on unprecedented and unrecognizable forms. The faith of a dozen Galilean fishermen became the official religion of the Roman empire. The ideas of a few German emigrés in London have become, within a century, the

Malcolm Bull, B. A. (Oxon), M.A. (London University) is a junior research fellow at Wolfson College, Oxford, England, and the coauthor of *The Quiet Americans: A Study of the Seventh-day Adventists*, to be published by Harper & Row in the spring of 1989.

state ideology of almost the whole of Asia. These transformations were in no way predictable, and it would be absurd to account for the subsequent development of Catholic Christianity or of Marxism in terms of some organic modification of the original social structures.

It would be correspondingly foolish to predict the future of Adventism by extrapolating the short history of the American church. For all we know, Adventism may be best remembered as the creed of a new elite in black Africa, in which case developments in America may be as irrelevant to an understanding of Adventism as is the history of the Coptic church to a world-historical appreciation of Christianity.

All three views of Adventist history are overconfident in their implicit certainty about the identity of the church. I shall not discuss the first two perspectives—which focus on growth and sickness—for they are sustained either by the presence, or else by the loss, of faith in the church as a vehicle of salvation. It is the third perspective on which I wish to concentrate; for although it shares the limitations of the other two, it also purports to be an historically and sociologically informed thesis about the development of a religious organization. It claims to recognize the patterns of change to which Adventism will conform, and the social identity of the Adventist movement itself. It asserts that society is in the process of secularization, and that Adventism is a participant in that process as it follows the well-worn path from sect to denomination.

The Secularization of Adventism?

Secularization is a term used by sociologists to interpret a wide variety of changing social patterns. The process is generally viewed as more or less co-extensive with that of modernization. The secularization thesis sometimes draws its support by contrasting contemporary primitive societies to those of the West. At other times secularization is buttressed by contrasting medieval Catholicism to modern capitalism. In a medieval city the largest building was a cathedral; in a modern city it is probably an office building. Education was once the almost exclusive preserve of religious orders; today religious professionals form only a tiny minority of the academic community. Wars once fought in the name of Christ are now fought to preserve democracy or some other secular ideal. The potential examples are endless.

Secularization does not necessarily entail the complete disappearance of religious activity, just the exclusion of theological ideas and religious personnel from areas of life that are of central social importance. It involves the removal of religion from the public to the private sphere. In a secular society, education, economic activity, war, medical treatment, and so forth, are all devoid of religious content. Religious activity is relegated to moments of individual leisure, where it competes with other hobbies—like gardening or chess—which may be of all-absorbing significance to the individual, but have no impact on society at large.

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Protestantism, with its emphasis on individual religious experience, can thus be seen as promoting the privatization of religion and the secularization of society. However, within the Protestant tradition a succession of new groups have emerged that seem to contradict trends toward secularization. These groups, generally termed sects, tend to attach spiritual importance to activities otherwise considered to be matters of religious indifference, and thus act as potential agents of resacralization. However, their ability to effect this is limited; either by the insularity of their vision, which may prevent recruitment, or by the

accommodations necessary to socialize new recruits and the children of existing members. In the latter case, the sect itself becomes secularized, ending up like the Protestant denominations against which it originally defined itself.

The process of denominationalization (the secularization of a sect) involves the establishment of fixed places of worship, the organization of a professional ministry, and the provision of educational and social services for the membership. Once established, such institutions have to adopt non-religious criteria for success in order to survive in a secular environment: church buildings need to be maintained; schools need to meet government standards; welfare services need to be financially viable. These objectives soon become ends in themselves: having a beautiful church, a well-run school, and an efficient hospital become goals that detract from the exclusively religious preoccupations of the sect. The sect thus becomes a denomination as a result of expansion and role-differentiation. It eventually adopts practices and goals once considered taboo, but now perceived as compatible with, and perhaps necessary for, the multifaceted work of the organization.

Not only are people not becoming less religious; they also feel increasingly able to use religious criteria in social action. One thing is clear: secularization is neither an inevitable consequence of economic growth, nor are its effects irreversible.

Many commentators have observed this process to be at work within Adventism. The perspective of an outsider is rather different from that of the insider: what an Adventist perceives as innovation or progress, an outsider will see only as increasing conformity to social norms. But the evidence is interpreted in an essentially compatible way: the church is perceived to be moving away from a narrowly sectarian identity toward a more inclusive mission that downplays Adventist peculiarity in order to maximize operational efficiency. The different groups within Adventism can then be fitted into this framework: liberal intellectuals appear to be in the vanguard of change; the supporters of self-supporting centers are cast as reactionaries who have set their faces against the modern world; and church leaders appear as pragmatists trying to steer a steady course between the two extremes.

The scenario above is probably familiar, for it is the model implicit in most formal and informal discussion about Adventism. It is, however, an analysis that rests upon several questionable assumptions. The secularization hypothesis, so beloved of sociologists and incidentally, revivalist preachers, seems increasingly difficult to sustain in the light of contemporary evidence. The resurgence of fundamentalist Islam as a political and social force has come as a profound shock, not least to the numerous commentators who regarded Islam as a moribund religious tradition. In America, the intrusion of the new religious right into the political sphere has contradicted every expectation of increasing secularization in advanced capitalist society. Similar trends are discernible in many areas of the world—Japan, India, and Europe. Not only are people not becoming less religious; they also feel increasingly able to use religious criteria in social action. It is too early to assess the long-term impact of these trends. But one thing is clear: secularization is neither an inevitable consequence of economic growth, nor are its effects irreversible.

This conclusion has implications for the denominationalization thesis. There have always been good counter-examples to it—in the form of established sects like the Jehovah's Witnesses—that have shown little sign of accommodation to the world. But if the whole secularization argument is to be doubted, there is all the less reason to suppose that it works in microcosm. Indeed, the entire denominationalization paradigm looks suspiciously like a patronizing piece of self-justification on the part of liberal Protestantism. It assumes that every sect is an embryonic denomination, and that it is only a matter of time before a sect has to adapt to the harsh realities of the

religious marketplace, and become socially acceptable. The paradigm carries with it strong normative implications—a sect is, by definition, an immature denomination, waiting to grow up. Yet the past 20 years reveal that it is sects that flourish while denominations decline. There is every indication that denominationalization is organizationally dysfunctional: it is liable to result in schism, financial embarrassment, and membership loss. Denominations, it can be argued, are religious movements that missed the opportunity to remain sectarian.

As far as Adventism is concerned, the applicability of the denominationalization argument rests largely upon the assumption that Adventism either is, or ought to be, a denomination alongside other American mainstream groups. In part, the adoption of this paradigm has produced a self-fulfilling prophecy. Church leaders have developed a sense of inferiority about being a sect, and have striven to be accepted as a denomination. The *Questions of Doctrine* episode is but one example. Countless others could be cited from the pages of Adventist periodicals, in which every glimmer of public acceptability is heralded as a positive achievement.

But it is not only that Adventists have actively sought to become a denomination; they have also interpreted developments in the church as evidence that the change is taking place. Having classified Adventism as a sect in transition to a new status, almost all evidence is interpreted in such a way as to conform to that hypothesis, and contradictory evidence is ignored. Yet the very concept of denominationalization has little relevance outside the free-market religious economy of the United States. Adventism operates worldwide in diverse environments, some of which permit institutional development, while others do not. Adventism has more of the hallmarks of a world religion than of an American denomination. Even within the United States, Adventism recruits disproportionately among Hispanic immigrants—the poorest sector of the population. Recruiting among the dispossessed is a distinctly sectarian characteristic, yet Adventism—after almost 150 years of history, and, supposedly, denominationalization—has retained, and perhaps even enhanced its appeal to the socially marginal. In short, Adventism may be changing, but there is little reason to imagine that it is emerging from the nursery of history to assume its predestined role as an acceptable denomination in the American tradition.

One of the problems with the secularization thesis is that it is defined almost entirely in negative terms. Secularity is not really amenable to definition, save as the complement of the sacred. The secularization hypothesis, if it works at all, is liable to provide a more accurate description of the social world we are leaving behind, rather than the one we are entering. A secular society has no defining attributes, save the absence of religion. However, it is highly unlikely that the modern world has no set of identifying characteristics beyond its loss of faith. It is more probable that we feel the loss of old certainties before we acknowledge the presence of new ones. Yet it is, I think, possible to detect the emergence of a new consensus regarding public values and social action, which is just as, if not more, pervasive than the old religious order.

It is, therefore, worth looking for an alternative interpretation of Adventist history that can accommodate more of the available evidence, is not reliant on the controversial secularization thesis, and is not encumbered with an implicitly organic paradigm of social change.

The Medicalization of Adventism

The most marked changes in both public and private behavior, not only in the United States, but all over the world, have been due, not to the decline of religion, but to the increasing reliance of individuals, corporations, and governments upon the wisdom of medical and paramedical professionals. This development, which sociologists term "medicali-

zation," is in some ways difficult to recognize because it is so universal.

People have to be examined and assessed by the medical profession at every stage in the life-cycle. Doctors, nurses, and perhaps psychologists and social workers, are liable to be consulted at birth and during adolescence; their assessment is needed before entering college, before starting employment, and before taking out insurance; their advice is heeded regarding conception, gestation, and parturition; the most intimate secrets are confided to them, and their opinions are treated with a respect verging on reverence.

There is, therefore, a case for saying that society is not undergoing secularization, but medicalization. To some extent this produces the same effect—the removal of religion from its dominant ideological position.

It is not just the life of the individual that is dominated by medical considerations. The design of houses, offices, and towns conforms to the standards decreed by public health officials. The manufacture of food is monitored by medical experts, and accompanied by information on its nutritional content. The design of cars is restricted by public legislation regarding health, and the Surgeon-General's opinions on smoking are allowed to define the use of public space. The penalties for deviating from medically approved standards of behavior are severe. Immigrants with infectious diseases are deported; children whose health is endangered are taken from their parents and placed in foster care; those who fail medical examinations are likely to experience some difficulty in obtaining jobs and buying property; those whom a psychiatrist judges exceptionally deviant may be detained against their will in a hospital; anyone who offends public health morality by selling contaminated food or operating unsanitary premises is liable to be fined.

Not only does medical orthodoxy enjoy the backing of the state; its values are also transferred into informal social interaction. Respect for the old has declined as health has become one of the chief criteria of personal worth. Obesity, smoking, and most recently, sexual promiscuity, have become increasingly socially unacceptable as the medical profession has pronounced on their dangers. The American diet has been revolutionized on the advice of nutritional experts, and the leisure industry has had to adapt to the novel idea of recreational exercise.

All of these changes may very well be desirable. But that does not mean they are natural. We are only inclined to take medical advice because we accept the culturally conditioned presuppositions on which it is based: notably, that the object of life is the avoidance of death; that the possession of health is more desirable than other property, and that the prolongation of good health is a token of moral and social worth. These are in no sense beliefs intrinsic to human identity. In many societies premature death has long been considered more noble than longevity; in a less individualistic culture, the health of one person may easily be sacrificed for the financial benefit of a family, and in many religions it is illness rather than health that carries with it an aura of sanctity. We acknowledge the supremacy of medical wisdom, not because it is self-evidently true, but because it acts as an effective means of achieving a set of socially specified and culturally specific objectives that we, through habit, accept almost without question.

There is, therefore, a case for saying that society is not undergoing secularization, but medicalization. To some extent this produces the same effect—the removal of religion from its dominant ideological position. But instead of there being a vacuum, medicine now fulfills the functions previously performed by religion. Exorcism is turned into catharsis, the confessional box into the psychiatrist's couch, the index of prohibited books into a list of prohibited substances; sin is reclassified as disease. The relative status of medical and health professionals has been reversed, along with the size of their incomes. Both are a reflection of the extent of their influence; it is easy to go through life without ever contacting a clergyman;

it is almost impossible to avoid being examined by a doctor—and even if you succeed, a doctor will be called to certify your death.

The medicalization thesis does not necessarily entail that religion is everywhere in retreat. Rather, medical practices, and the health-related philosophies that legitimate them, have superseded religious values and activities as the predominant guiding force in many areas of social life. The medicalization thesis is, at the every least, a viable alternative to the secularization paradigm. In the rest of this paper I want to look at its implications for an understanding of Seventh-day Adventism.[1]

Let us return to the origins of the Adventist concern with health. The Adventist health message was in no way original in content. Numerous other health reformers had advocated similar measures for years. The health-reform crusade—to which Adventists were late and often half-hearted converts—was an ascetic lay protest against the orthodox medicine of the day. The preexisting reform package—involving abstinence from sex, tobacco, alcohol, and rich food, along with the use of natural remedies for healing—was embodied in the thought of Ellen White essentially unchanged. However, health reform was perceived, not so much as an end in itself, but as a means through which to conquer physical appetites that might be satisfied in a sinful way. Health thus had a merely instrumental value in the quest for salvation; and it was to be pursued against the grain of conventional medical wisdom. In these two important respects, early Adventist health philosophy differs fundamentally from that of the late 20th century.

How and when did the change take place? There can only be one answer to this question: through the work, example, and influence of John Harvey Kellogg. Although it was decades before scientific research endorsed Adventist practices regarding smoking and diet, the rapprochement between Adventism and medical orthodoxy had already been prepared by Kellogg. The growth of Battle Creek Sanitarium, the foundation of a medical school, and Kellogg's own contacts with the scientific establishment, had brought Adventist medicine at least partially into line with the revitalized medical orthodoxy of the early 20th century.

Equally significant was Kellogg's attempt to effect a change in Adventist theology, which eventually contributed to his break with the church. Such pantheistic leanings as Kellogg had were simply the spillover of his enthusiasm for health. He wanted the spiritual importance of physical health to be given full recognition. He sought, for example, to find a place for it in Adventist eschatology. In a letter to Mrs. White in 1898, he questioned the church's traditional understanding of the seal of God and the mark of the beast. He argued that these had less to do with the observance of different days of the week than with obedience to the laws of health. He wrote: "It seems to me our people have been wrong in regarding Sunday observance as the sole mark of the beast. . . . it is simply the change of character and body which comes from the surrender of the will to Satan."[2] It was a revealing suggestion, for it involved the substitution of a medically defined category—health—for a religious and legal category—correct Sabbath observance. It was, in fact, precisely the type of encroachment on the sphere of religion that is characteristic of the process of medicalization.

The increasing prominence of medicine within Adventism has come close to realizing the medicalization of Adventism for which Kellogg had hoped.

Kellogg was, of course, excluded from the church, and in the early part of the century, Adventist theology moved in the direction of fundamentalism. But Adventist hospitals continued to proliferate, and the new medical school at Loma Linda was expanded. Though the effects of this were not immediately apparent, the increasing prominence of medicine within Adventism has come close to realizing the medicalization of

Adventism for which Kellogg had hoped.

At an institutional level, Adventist medicine has remained the area of the church's work over which the denominational leaders have had least effective control. From the 1920s to the present, Adventist hospitals have had a relatively nonsectarian character. This has often been a source of concern to the church's administrators, but they have not been able to stop the trend. The reason for this is straightforward. Adventist medicine, in order to survive at all, has been forced to follow the lead set by medical orthodoxy, either through the need for accreditation, or else under the force of economic pressure created by heavy competition.

It is worth reflecting on this for a moment. It is taken for granted that there should be a state-enforced monopoly over medical care, and that unregistered practitioners should be clearly differentiated. This monopoly is not a source of concern to Adventists. In contrast, the prospect of a state-enforced religious monopoly is Adventism's recurring eschatological nightmare, and the General Conference has a special department devoted to the preservation of the free market in religion.

Adventist teachers took graduate education, obtained doctorates, redefined their roles in professional terms, sought intellectual freedom, were denied it, and so became a vocal dissenting minority in the life of the church. Often forgotten is the crucial role of medicine in this process.

Adventism has thus been in an interesting and ambiguous position. While the religious activities of the church in North America take place in an unregulated open market, its medical mission—the proverbial right arm of the message—functions as a licensed and constituent part of the state monopoly. The discrepancy in the operating environments of the two major forms of the Adventist work has been of the most significance. The medical work, because of its reliance on the state, has had limited room to maneuver. The rest of the denomination, as an independent religious organization, had the freedom to be adaptable. But, short of amputating its own right arm, the body of the church—particularly in North America—has had no option but to follow the lead of the medical work.

A clear example of this is the process through which denominational education became accredited in the 1930s. Full accreditation for the church's medical school meant that it could only accept graduates from recognized institutions; as a result, all the Adventist colleges sought accreditation. Attempts to halt the trend in the mid-1930s were to no avail. If the medical school was to be a viable institution, colleges had to be accredited, and Adventist educational philosophy relegated to a secondary role. Given the choice of adapting general educational policies or of giving up effective medical education, the church chose the former. Almost every choice involving the church's medical program has been similarly weighted in its favor. The monopolistic nature of American medicine constrains the church's freedom of action in the same way as would the existence of a state church. Yet Adventists actively campaign to maintain this state of affairs. Through its simultaneous aversion to religious monopoly, and acceptance of medical monopoly, Adventism ensures wrenching conflicts within the church.

The domino effects of accreditation are familiar. Adventist teachers took graduate education, obtained doctorates, redefined their roles in professional terms, sought intellectual freedom, were denied it, and so became a vocal dissenting minority in the life of the church. Often forgotten is the crucial role of medicine in this process. The Adventist intellectual community is an unintended, and to some extent unwanted, by-product of medicalization.

Despite this, Adventist medicine still keeps an avuncular eye on the welfare of intellectuals. Both Loma Linda and the hospital network function as a last refuge within the Adventist system for dissidents who would not be tolerated elsewhere. Adventist medical personnel contribute liberally to the funding of *Spectrum*, the journal of

Adventist intellectuals.[3] In turn, Adventist academics are relatively uncritical of the medical establishment. There are calls for democracy at the General Conference, very few for democracy in hospitals. And it is against tobacco manufacturers, rather than pharmaceutical companies, that Adventists direct their zeal for social action.

A good example of the symbiosis between medicine and academe is the Center for Christian Bioethics at Loma Linda University. Advances in medical science raise numerous dilemmas, particularly in the Christian tradition in which the creation of life has generally been considered the prerogative of God alone. Yet Adventist bioethicists, both at the ethics center and outside, have been slow to question either the decisions, or the presuppositions, of the medical profession. At the time of the Baby Fae operation, for example, Jack Provonsha, then director of the ethics center, defended the controversial decision to transplant the heart of a baboon into the body of a human infant. In another case, he advised Glendale Adventist Hospital on its decision not to comply with a man's wish to be taken off life-support system.

I do not wish to imply that these stands were anything other than carefully reasoned ethical judgments. But it is noticeable that Adventist bioethicists generally support the rights of medical personnel over and against competing claims. Gerald Winslow's book, *Triage and Justice*, concludes that in the event of a disaster, resources should be allocated on the basis of medical need, except that medical personnel should be treated first in order to maximize their effectiveness in treating others. In the Rawlsian framework within which Winslow operates, this conclusion seems well-warranted. Once again, however, one cannot help observing that medical criteria and personnel are given priority.[4]

Not only have Adventist scholars defended particular medical decisions; they have also helped to develop a comprehensive philosophy that both legitimates the pursuit of health, and creates a platform for the encroachment of medicine on the sphere of religion. Generally referred to as "wholism," this philosophy was considered by Adventist religion teachers surveyed in 1985 to be the church's most important contribution to theology.[5] The concern is not the exclusive property of Adventism, but Adventists have probably identified themselves with it more enthusiastically than any other religious group.

Two non-Adventist evangelicals state the wholistic position as follows: "Man is a whole. What affects him physically affects him psychologically and spiritually as well. A physical disease can lead to psychological and/or spiritual problems–and vice versa."[6] Jack Provonsha draws out the implications of this belief: "A Christian ethic becomes an ethic of health. . . . That does not mean that it is a sin to be sick; but it could mean that it would be a sin to be sicker than you need to be."[7] Provonsha's claim that "what happens to a man's body is important to his entire personality and character, and thus may have eternal implications,"[8] is reminiscent of Kellogg's belief that the final eschatological conflict hinges on the change of character and body. Through wholism, the body has been restored to a central place in Adventist theology. In the words of Graham Maxwell, another Loma Linda academic, "the meaning and purpose of healing and preaching the gospel are essentially the same. . . in essence they are not just linked but really one."[9]

The theory is used to suggest that Adventist beliefs should move beyond the conventional and legalistic toward universal concerns. In this way psychological tools are used to demonstrate the supposed inadequacy of conservative positions.

The net result of this equation is that it gives experts in medicine and allied disciplines some leverage over the content of theology. A good example of this is the recent Adventist interest in Kohlberg's theories of moral development. According to Kohlberg, moral development involves an ascent of seven stages, from blind self-interest, through rigidly defined codes of conventional morality, to a recognition of universal ethical principles. When applied in an Adventist

context, in, for example, John Testerman's unpublished but widely circulated paper, "Kohlberg's Stages of Moral Development: Implications for Theology," the theory is used to suggest that, in order to be developmentally mature, Adventist beliefs should move beyond the conventional and legalistic states three and four, toward the universal concerns of stages five and six. In this way psychological tools are used to demonstrate the supposed inadequacy of conservative positions.[10] In a similar vein, a thesis recently completed at Andrews University concluded that theological conservatives were sexually repressed.[11] Such arguments only qualify as significant if one accepts the wholistic presuppositions on which they are based. Otherwise, there is no reason to imagine that being developmentally arrested or sexually repressed is in any way a spiritual handicap. Indeed, almost the entire Christian mystical tradition is founded on the opposite premise.

I shall briefly review the argument. The monopolistic nature of American medicine has meant that both Adventist hospitals, and, subsequently, colleges, have had to adapt to state requirements. This adaptation has involved numerous compromises of philosophy and practice. In consequence, the medical work is implicitly in conflict with the specifically religious aspects of the Adventist tradition. The development of wholistic philosophy has served both to relegitimate Adventist medicine in religious terms, and to cajole recalcitrant reactionaries into its acceptance. There is thus, I would argue, an institutional and ideological complex within Adventism which, sheltering under the wing of monopolistic medical orthodoxy, is effecting a fundamental shift in the nature of the Adventist message.

Two objections may present themselves: (1) Does not the self-supporting movement represent an opposing trend away from orthodox medicine, and (2) Have not the economic limitations now constraining medical practice reduced the influence of the health professions? I shall take these questions in turn.

No one is keener on wholism than the supporters of the self-supporting movement. Their approach to medicine may be different from that of medical orthodoxy, but it functions as a complement, not as a challenge. Self-supporting medical personnel are usually fully qualified, and self-supporting sanitariums specialize in precisely those areas of treatment—lifestyle readjustment, convalescence, and no-hope cancer cases—with which the outpatient-orientated orthodox hospital is ill-equipped to deal. Kellogg is not just the role model for Adventist liberals; he is the patron saint of archconservatives as well.

The traditional Adventist approach to health represented by self-supporting centers has reemerged in a period when the state monopoly is more open to diversification than at any previous time. The corporatization of medicine, which took place in the 1970s, has wrested control of health from the grasp of a single profession. Individual physicians now operate under greater constraints than ever before. But the control of medicine by government bodies, corporations, and insurance companies, represents an extension, not a contraction, of the private and public significance of health, which is now too important to be left in the control of an interest group.

The medical profession has simply been the agency of medicalization; the process will not come to an end simply because major decisions are now made by administrators rather than doctors. Health-care eats up an ever-increasing proportion of the national budget, even as the salaries of medical professionals decline. In Adventist hospitals it may become essential to provide economically necessary, as well as medically required, treatment on the Sabbath. But the net effects are the same: medicine increases its hold on life, and encroaches still further on the domain of religion.

Even within Adventism, the medical profession may no longer be needed to sustain the focus on health. Wholism is the favorite philosophy of theologians as well as physicians, and the belief that Adventism is a superior lifestyle package, offering this-worldly benefits in terms of longevity, peace of mind, and harmonious social interaction, is very widely canvassed in the contemporary American church.

To conclude: I do not wish to predict the future of the church. It is difficult to accept the volatility of social forces. It is tempting to imagine that culture is nature, that society is a living organism, and that history is a process of growth and decay. In consequence, we often impute human characteristics to impersonal institutions and events. An organization is said to be "conceived" by its founders, "born" at a certain time, to be "healthy," or else perhaps "sick," "aged," or "dying." Some of these metaphors may usefully be employed to convey a particular idea; but our ability to analyze change is severely limited by adherence to an organic model of development.

Indeed, I suggest that Adventism should not be pictured as a growing, ailing, or maturing body at all, but as an inorganic structure, locked into a world system in which the dominance of religion is being usurped by that of medicine. Change is not liable to be a predictable modification of what we already know, but an unnerving and unprecedented shift from one social order to another. The church is not in the rearguard of secularization, but in the vanguard of medicalization.

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When the Jailhouse Rocks: In Defense of Evangelism For The Church of Today

by Charles Scriven

During the first semester of my doctoral studies in theology, I met a graduate of Notre Dame University who was proud to have played college baseball against Steve Garvey, then a Dodger superstar. He was also proud that while at Notre Dame he had studied with a visiting professor who had returned to his regular teaching post at the Graduate Theological Union. That was where my friend and I were then both enrolled.

The professor was James William McClendon, Jr. "Next semester he's leading a seminar on religion and relativism," my student friend confided. "You've got to take it."

I took the seminar. The teacher, as I came to know, sees himself as an "alienated, left-wing Southern Baptist."[1] He made me an Adventist. At least he helped me accept what I had begun to doubt: that our Adventist heritage matters and that it contains healing insight for today's society and even for other churches.

I had just finished a fairly bookish decade. Under seminary teachers such as Roy Branson, Earle Hilgert, and Edward Vick I had come to enjoy contemporary theological writers and had read quite a few of them by the time I met McClendon. One impression I had gained from this reading was that the fashionable university theologies tended, whether subtlely or directly, to soften the differences between the church and the world. Christianity made a difference, but not enough of a difference to make the church's opposition to dominant values seem very pronounced or to make its commission to convert non-Christians seem very important.

The authors of these fashionable theologies said faith in God makes you whole psychologically: it gives you self-acceptance, it gives you hope, it gives you purpose and meaning. They said faith in God makes you whole morally: it lifts you from yourself, it widens your concern, it nourishes commitment.

But the teachers of these fashionable, university theologies never said (or rarely said) that faith in God entails evangelistic fervor. They didn't have much time, or so it seemed to me, for what Matthew reports in chapter 28, verses 18-20. Notice these words:

> And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (RSV)

Consider a piece of university theology with which I had become acquainted. It is from John Macquarrie, whose academic career climaxed with his appointment to the Lady Margaret Professorship of Divinity at Oxford University.

> There has been too much thought of gaining converts, of winning the world, of expanding the church.... What is important is the manifesting and propagating of Christ's self-giving love, and the awakening of this in ever-wider areas of human society. But this may well happen without these areas becoming incorporated into the

Charles Scriven is the senior pastor of Sligo Church. Herald Press is publishing his book, *The Transformation of Culture*, in August 1988.

> Christian Church or explicitly confessing the Christian faith... [P]erhaps in the modern world the time has come for an end to the kind of mission that proselytizes, especially from sister faiths which, though under different symbols, are responding to the same God and realizing the same quality of life.[2]

Matthew tells us: heaven's authority belongs to Jesus; the disciples of Jesus must make more disciples in all nations. John Macquarrie tells us: heaven's authority belongs not just to Jesus but also to others; it is misguided to make disciples in all nations.

For Macquarrie, the church's mission is to be good, to love as Jesus loved. That mission does not include evangelism; it does not include preaching intended to make converts; it does not, at least, put emphasis on this. The difference between the church and the world, or the church and "contemporary society," is not great enough to warrant it.

I still remember when I raised the question of evangelism in the company of my friend James McClendon. By now I was writing a dissertation under his guidance. By now I had spent months—a couple of years actually—thinking with him about the church and the world. I had come to believe that the difference between the way of Jesus and the way of the world is enormous. Still, modern Christian doubts about recruiting new Christians for other ways of life were so great that *proselytize* had become virtually a dirty word. And I had not mustered the courage to broach the topic with my teacher.

But riding through the rain with him one night, I finally did. As we passed the university campus in Berkeley, I said, across the car seat, that many thoughtful Christians would agree with Macquarrie's view. What did he think? "Perhaps Macquarrie's wrong," he told me.

The answer seemed tentative, but I knew by then that my teacher typically responded to his students' questions in a way that evoked further thinking, further conversation. I understood the meaning of his remark to be: Macquarrie is dead wrong. I agreed, and still agree. I believe Christians should make disciples in all nations. I also believe we should advance our own Adventist perspective to whomever will listen, including other Christians. What follows explains why.

Let me clarify the claim. I wish to argue that Adventists do have something—something important—to offer contemporary society. I say that our community must look outward and invite potential members to join us. This is our obligation if we are loyal to Jesus, and it is one way to be God's copartners in service to the world. In other words, I am going to defend evangelism.

Indifference, even hostility, toward evangelism runs very deep, especially among the educated. But that is all the more reason, I believe, to make a case for it.

This is a daunting task. Indifference and even hostility to evangelism flourish inside as well as outside the church. At Sligo, during the summer of 1987 we conducted a three-week evangelism project. We called it the Festival of Faith. The preaching was by John Brunt, perhaps the first Adventist evangelist who embraces historical-critical method of interpreting Scripture. The project was in some ways wonderfully satisfying; in others, none having to do with the preaching, it was not. For example, although some long-time, well-educated Adventists became involved, most did not. One person about my age, aware that the festival was coming, told me a few weeks before it began: "I just wish we never tried to get anyone to join our church." Another said about halfway through the festival that she had not been to any of the meetings because she had never met an evangelist she didn't dislike.

These remarks did not surprise me. They underscored what I knew to begin with—that indifference, even hostility, toward evangelism runs very deep, especially among the educated. But that is all the more reason, I believe, to make a case for it. Evangelism is important; it is our Christian obligation as a community. To show why, I am going to note four key objections to evangelism and then argue against each one. They are the relativity objection, the autonomy objection, the hypocrisy objection, and the irrelevancy objection. In the process of dealing with

them I hope to demonstrate why the Adventist perspective upon Christian existence is today especially important.

Against the Relativity Objection

Consider, first, the relativity objection. That first seminar with James McClendon focused on religion and relativism, on the whole matter, as he would put it, of religious convictions in a pluralistic world. How can one justify, and so be in a position to recommend, one's religious beliefs? Thoughtful people have since the 18th century understood how elusive a "neutral," or "objective," standpoint is. From our least important convictions to our most important, we are the products of a particular time and place. Since these times and places differ, our convictions differ. None of us can escape the particular conditioning that has affected us, so no one is ever in a position to decide—objectively—which convictions among all the ones that differ are the best. It is thus doubtful whether anyone or any institution can rightfully claim our ultimate allegiance or actually teach us the ultimate truth.

Imagine Gloria Steinem confronting the Ayatollah Khomeini on the question of how to treat adulterous women.

This is the sense of "relativity," and it is pervasive among cultural leaders in contemporary western society.[3] Insofar as we are all affected by these leaders, we all share this sense of relativity, this sense that all things—including Scriptures, creeds, and prophets—are conditioned by their environment. This sense constitutes an obvious objection to evangelism, the activity of making converts to our (conditioned?) point of view. Can the objection be met?

It cannot be fully met. There is pluralism in this world, substantial variation, that is, in what different communities of people believe. And no one, nor any institution, including the church, can overcome "relativity," the fact that all our thoughts and values are conditioned by the particular community we grew up in. Yet just this, overcoming relativity, would be required in order for anyone to be able to say for sure which thoughts and values are the best.

Despite this, however, we need not accept the radical claim that differences of background rule out making judgments on what others believe in attempting to change their minds. If we did accept this claim, by the way, we would have to stand by in amiable silence when confronted with the gas chambers. The reason we don't have to is that the cultural walls that divide humanity are not opaque. They do not, that is, prevent us altogether from communicating with one another, from actually getting across our reasons for why we believe as we do.

Imagine Gloria Steinem confronting the Ayatollah Khomeini on the question of how to treat adulterous women. Whatever Gloria Steinem thinks about this, we can be sure it differs radically from what the Ayatollah thinks. She is a feminist; he is an Islamic fundamentalist—under whose leadership adulterous women have actually been stoned to death.

The difference of conviction between these two is largely due to the difference between their respective backgrounds. Does this difference of background, this "relativity," suggest that Gloria Steinem would be unjustified in trying to change the Ayatollah's mind? I think not, and here is why.

First, all human communities share with all others at least some common ideals. The very idea of a community entails that some notion of justice and truth, for example, has taken root.[4] We can imagine that were a real opportunity afforded her, Steinem would be able to appeal to such ideals as these. Even though her conception of them would not be exactly the same as her conversation partner's, it would be close enough for her to create in the Ayatollah at least a rough understanding of her objection to his views.

It is silly, of course, to suppose that in the short run the Ayatollah would actually change his position. But suppose there was lots of time. And suppose that besides having to deal with Stein-

em's arguments, he had to deal with—to actually confront—a community that was living out her vision. Then his position would resemble that of, say, white, racist Americans under the impact of the civil-rights movement. Such Americans had to face both the arguments and the example of those who disagreed with them. And some of them changed their minds. In principle this could happen even to the Ayatollah. Of course it won't in fact happen, since the confrontation we are imagining will never take place. The point is that under the impact of a challenge minds can and do change, despite relativity, despite cultural conditioning.

There is a second reason why Gloria Steinem, were she given the opportunity, would be justified in trying to change the Ayatollah's mind. It is because her differences with him are differences of moral conviction. Moral convictions by definition concern how things ought to be in general, not just in one's own community. The reactions and motivations connected with these convictions cannot evaporate when we meet someone who thinks differently from us. We cannot be merely nonchalant toward others, especially concerning significantly different understandings of what is right and what is wrong.[5] If we are, we abandon morality itself. Surely we do not wish to do that.

The case of the disciple is similar, of course, to the case of the feminist: first, we can effect change in how people think, and, second, we must (if our convictions are moral) try to do so. These points go part way toward meeting the relativity objection.

But only part way; the objection cannot, as I have said, be fully met. Disciples themselves are culturally conditioned; they have no neutral or objective standpoint from which to certify absolutely that their thoughts and values are the best. But this uncertainty goes inevitably with being human; it is part of the mystery and riskiness of every person's life. We must attain as much certainty as possible—by comparing our thoughts and values to what others accept, by testing them as best we can, by adjusting them when needed. But the fact that we will never attain perfect certainty must not leave us limp and speechless before what we consider evil, any more than it would leave Gloria Steinem limp and speechless before the Islamic Ayatollah. If it is risky to raise our evangelistic voices, it is an outrage to be silent.

Against the Autonomy Objection

We come next to the autonomy objection to evangelism. This is based on the feeling, dominant among thought leaders in Western society since the Enlightenment, that a way of life is something that mature people choose for themselves. They choose it on the basis of careful, independent thinking. They do not rely in their choosing upon the direction of someone else, whether parent, teacher, or politician. Neither do they rely on the authority of revered prophets or sacred books or religious institutions. The mature person is courageous enough to depend upon himself alone in deciding how to live. The mature person dares to be autonomous.

According to this view, when I urge my way of life upon other persons I interfere with their freedom, with their right and duty to rely on their own thinking and conscience to learn what is true and what is right. In the end this view even undermines the authority of God to direct human lives.

I heard a friend of mine from graduate school make this point one day in a lecture he gave at a synagogue near Berkeley, California. Once, my friend said, a synagogue board was considering whether to accept the rabbi's request and begin using the Hebrew language instead of English in the worship service. Everyone opposed the rabbi, and when the vote was taken it was 7-1 against using Hebrew. The frustrated rabbi quickly offered a prayer, asking the Master of the universe to "give a sign that you want us to use Hebrew in the service." Suddenly, a fierce wind blew and a massive earthquake rattled the windows and shook the walls. The rabbi was pleased at the answer to his prayer. But the board president, a layman, was the first to speak: "OK," he said, "so it's 7-2."

The idea, remember, is this; use your own rea-

soning powers; don't depend on anyone else, not even God, to decide. It is a pervasive idea and to some degree seeps into all our minds even if we are Christians who revere Jesus and the Bible. But I want to say that the idea of choosing on our own is at best misleading and at worst pure self-deception. Scholars even in the fancy universities are beginning to see this.

The reason the idea is wrong is that no one can possibly be free from the direction and authority of others. What others think comes through in the language we learn as little children. All through our lives we continue to be influenced by families and schools, by radio and television, by books and billboards. This is true even of fancy professors. If they are from, say, East Germany, the professors are usually communists but if they are from, say, West Germany, they are usually not.

The idea that we should decide on our own makes evangelism suspect, of course. It makes it seem an intrusion, a piece of bad manners. But if we see that everyone has been influenced by the direction and authority of others, then the question becomes: Whose direction is best? Which authority can we trust? This is a complicated matter, as we saw in dealing with the relativity objection. But if no one can be absolutist about the truths he proclaims or the autonomy he enjoys then it makes excellent sense for people who have followed directions that are satisfying, and who have found an authority they trust, to recommend that others join them in their way of life. The autonomy objection, I conclude, rests upon a mistake.

Against the Hypocrisy Objection

Let us look now at a third objection to evangelism. It is the hypocrisy objection. This is the view, present at the level of feeling, if not actually expressed, that the church should not recommend its message to others until it gets its own house in order. Within Adventism we think of theological ignorance, patriarchal leadership, financial scandal, moral cowardice. It seems to many church members odd, even immoral, to invite anyone into so flawed a fellowship.

Of all the objections this seems the most difficult. When I consider, for example, how our church has been treating its women, how it has refused to erase the sinful distinctions Jesus did away with, I feel disgusted and empty. Certainly, despite whatever arguments are presented, evangelism will never take hold among thoughtful Adventists until this most egregious of hypocrisies is done away with. If, however, we wait for a perfect community before we offer the gospel to the world, we will wait forever.

Consider the original readers of 1 Corinthians.[6] They were a Christian community founded by Paul during his year-and-a-half sojourn in their city. First Corinthians was a letter that came to them from Paul after he had been away for some time. And one of the most remarkable things about the letter is the portrayal of the flaws in their life as a church. We learn that there was incest in the community and no one was trying to stop it; that some members thought it all right to see prostitutes; that other members regarded all sexual relationships as evil; that disputes among church members were being taken to pagan courts; that members were participating in pagan temple rituals; that at the Lord's Supper the rich were gorging themselves while the poor were going hungry; that fanatics were exalting speaking in tongues above every other gift of the spirit; that some denied the doctrine of the resurrection. The theological divisions had split the community into several factions.

If ever the hypocrisy objection would have made sense, surely it would have made sense to someone familiar with this church. But in his letter to this church Paul, despite his knowledge of these flaws, wrote passionately about the importance of preaching. The word of the cross was the power of God, which he enthusiastically proclaimed. Despite the skeptics, he wrote, "we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Corinthians 1:23, 24 RSV).

As for Corinth proper, it was a cosmopolitan port city along the Mediterranean coast and proverbial, some say, for its immorality. Despite this, the church there had been the scene of many memorable transformations. Paul wrote in chapter 6, verses 9f: "Do you not know that the unrighteous will not inherit the kingdom of God?" Then he listed examples of unacceptable behavior: idolatry, adultery, thievery, drunkenness, robbery, etc. Many of you were like this, he went on, but "you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the spirit of our God" (verse 11, RSV).

This in part, I am sure, is why Paul was still preaching: the gospel was making a difference, it was making bad people into better people. To be inside the Corinthian church was to be in a flawed community. But to be outside it was worse. And that is the point—for today as well as back then. Flaws disfigure the church and we should admit it. But that does not mean we have no reason to address the world. Transformations are still happening, and the gospel message still rebukes the philosophies of greed, unfairness, infidelity, and violence that flourish all around us.

Against the Irrelevancy Objection

But wait, in what ways does the gospel really make a difference? With this question we come to the fourth objection against evangelism, what I am calling the irrelevancy objection. We hear this objection amid the antagonism toward evangelism in the remarks I quoted from Macquarrie. Part of the author's claim, remember, is that Christian existence does not, after all, yield a distinctive quality of life.[7]

It is true that belonging to a Christian church may not produce a distinctive quality of life. We have already noted that many Christian theologians, not least those of the mainline Protestant churches, have themselves softened the differences between the church and world. They have cast doubt upon the idea the there is distinctive Christian morality. They have done this in part because of their bewitchment by the standard, modern account of moral rationality according to which thoughtful persons can discover universal moral truths "by reason alone," without consulting the stories of their own history or the beliefs of their own people.

But this standard, modern account is pretentious and self-deluding. While it was being preached, so was the modern doctrine of relativity, the idea noted before that we acquire our thoughts and values from the particular communities we grow up in. But you can't preach both things and be consistent. If we are really rooted in our communities, in the stories and beliefs that were handed down to us, then we can no more gain a neutral point of view in morality than in religion or anything else. Seeing this, we can once more, if we are fully satisfied that the gospel is true, embrace the particular stories and beliefs connected with that gospel.

The truth is, we can bear witness to the gospel, and we must. We have considered the relativity, the autonomy, the hypocrisy, and the irrelevancy objections to evangelism. Each of these objections is an important challenge to the church's evangelistic mission, but each can be met. They are, in varying degrees, muddleheaded.

Because if no one witnesses to the gospel, everything will remain the same, and we'll be stuck with the spiritual leadership of the Hollywood producers, the Wall Street brokers, the Pentagon bureaucrats—and all their counterparts across the bleeding earth.

When we do we will be able to share with others a truly distinctive way of life; instead of greed, servanthood; instead of unfairness, justice; instead of infidelity, faithfulness; instead of violence, peace; instead of partnership with the powers that be, partnership with God's power.

You remember the story of the Philippian jailer. The conversion, you recall, took place when the jailhouse rocked, when an earthquake struck while Paul and Silas sang.

With our heritage in the Radical Reformation,[8] Adventists can be a means by which God shakes the world today. In affirming our solidarity with Christ, in celebrating our Sabbath joy, in upholding our Advent hope, we can beckon others to a

truly liberated life. Against all injustice, sullenness, and pessimism, we can offer the resounding Yes of the Christian gospel.

As Adventists fully embrace the Gospel Commission, we will sing like Paul and Silas, and when we do, we too will see the jailhouse rock.

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1. James William McClendon, Jr., *Biography as Theology* (Nashville, Abingdon, 1975), p. 90.

2. John Macquarrie, *Principles of Christian Theology* (New York: Charles Scribner's Sons, 1966) p. 393.

3. See Langdon Gilkey, *Naming the Whirlwind* (Indianapolis: Bobbs-Merrill, 1969), ch. 2 for a helpful summary of the "cultural background" against which Christians must live and speak. Both relativity and autonomy, of which more later, belong, Gilkey says, to this background.

4. On this see Alasdair MacIntyre, *A Short History of Ethics* (New York: The Macmillan Company, 1966), p. 95; see also MacIntyre's *After Virtue* (Notre Dame: University of Notre Dame Press, 1980) pp. 178-180.

5. See Bernard Williams, *Morality: An Introduction to Ethics*, Harper Torchbooks ed. (New York: Harper and Row, 1972), p. 24.

6. A sermon by John Brunt suggested to me the following response to the hypocrisy objection.

7. See above, p. 3.

8. See, e.g., my "Radical Discipleship and the Renewal of Adventist Mission," in *Spectrum* 14 (December 1983), pp. 11-20.

Trumpet Blasts and Hosannas: A Once and Future Adventism

by Roy Branson

My mother was a fifth-generation Adventist. She grew up in the mission field and married a minister. She worked with him through World War II as he became president of the Middle East Union. She taught in the school he founded there—Middle East College. My father, at the age of 54, died of a massive heart attack. After Elder H. M.S Richards' funeral sermon and the burial in the cemetery at Loma Linda, mother and I sat next to each other in the car taking us back to our home. We both knew that in a day or two I would leave to resume my studies at the seminary at Andrews.

She finally broke the silence. "I wonder if we'll ever see him again." I was stunned. I talked about seeing Dad soon, about meeting him in the resurrection. She turned directly to her seminarian son and said very quietly, very slowly, "We never know for sure." A fifth-generation Adventist.

My mother was not wondering if Dad's sins had been forgiven, or hers, or mine. As a college student, and even after they were married and Dad was a young preacher, he had asked a lot of questions about faith and theology. But she knew he had gained a faith that had sustained a lifetime of robust and dedicated Christian service. My mother was not asking "Has Dad been saved?" but "Where is God?" She was not worried about transgression of law; she was not asking me to provide her with a theory of the atonement. She was devastated by her loss, by loneliness, by death. She was anguished at the absence of God. And so are we—as individuals and as a church.

Roy Branson , the editor of *Spectrum,* is a senior research fellow at the Kennedy Institute of Ethics,Washington D.C., and editor of *Festival of the Sabbath* and *Pilgrimage of Hope*, published by the Association of Adventist Forums.

Early Adventists

Jan Daffern stresses that Adventism was born out of just this anguish—the very modern sense of the absence of God. One evening at the Oakwood College faculty colloquium she identified Adventists with those who yearned, who hungered for the presence of God—through 1843, through the day and into the long night of October 22, 1844. "We wept and we wept," said Hiram Edson, "until the day dawned." Adventists, Jan insists, must never forget that they are the disappointed; must never forget they are part of the community of the broken, the suffering, the despised—the ethnic minority, the illegal immigrant, the disabled.

Abraham Joshua Heschel would have agreed. Part of being a prophet, he said—-and surely of being a prophetic movement—is to be a passionate link between the pathos of humanity and the compassion of God.[1]

How then, to explain the resurrection of the broken Millerites into the dynamic Seventh-day Adventists? Precisely, I think, by realizing that they endured a *disappointment*—not merely a Great Error or a Great Backsliding—not merely an intellectual miscalculation or loss of will. They suffered a cosmic loneliness; a dark day and night with no resurrection, a sentence of hopeless lingering. "Where is God?" was a cry from the passionate core of their being.

What rescued them was not merely technical research, nor campaigns to summon greater willpower. It was through a rekindling of their worship experience, through a reigniting of their apocalyptic imagination that they once again came to feel the presence of God; came to feel their passion renewed.

Early Christianity went through its own Great Disappointment. After Christ's departure Christians experienced fear at the absence of God. They endured a cosmic loneliness, a sentence of hopeless lingering. Not surprisingly, Paul very early confronted Greek Christians in Thessalonika and Corinth who dreaded death. He reassured them with that great hymn that begins "Now is Christ risen from the dead," and ends "even so in Christ shall all be made alive."

The apostles were human sacraments. With all their manifold faults—and the Christian Church remembered them all—those who saw Christ, who shared his pain, his passion, his assurance, were visible means by which an absent God made his presence felt.

For Paul and the early Christian community the sacraments were not just means for receiving forgiveness for transgressions of the law. The sacraments were moments when the absent Lord again became present. Rising from the waters of baptism, the early Christian reenacted, indeed participated in, Christ's baptism, his resurrection. In each celebration of the Last Supper, Christians felt that the Lord again came and dwelt among them. The apostles were human sacraments. With all their manifold faults—and the Christian church remembered them all—those who saw Christ, who shared his pain, his passion, his assurance were visible means by which an absent God made his presence felt.

When the memories of the eyewitnesses were fashioned into Gospels, one of the authors—John—even reassured the Christian community that no less than a member of the Godhead had the special responsibility for being with them—the Spirit was to be a comforter in place of the absent Son (John 15:26).

Indeed, the New Testament as a whole served as a vehicle for divine presence. It emerged from, and in turn became a part of, Christian worship—none more than the apocalyptic imagery of the last book of the New Testament. Rather than looking at the book in private, most early Christians heard the *Apocalypse* read in their worship services. The hymns constituting much of the *Apocalypse* gathered the heavenly hosts into the little congregations of Asia Minor; the imagery of the hymns then flung the believers into the farthest reaches of the cosmos. No wonder the *Apocalypse* remained in the canon. Christians could not do without it. Written toward the end of the first century after Christ, it vividly kept the risen but absent Christ alive.

Many mistakenly think that the *Apocalypse*, so important for Adventist identity, merely points Christians to the future, to the second coming of Christ; that it is a detailed history of the future. Actually, the apocalyptic imagination spends more time drawing the heavenly realms—the sanctuary, the emerald throne, the risen and active Lord of thousands times thousands—into the Christians' present experience. As C. Rowland puts it in his comprehensive study, *The Open Heaven*, "apocalyptic is as much involved in the attempt to understand things as they are now as to predict future events."[2]

The early Seventh-day Adventists were so steeped in the apocalyptic imagination that when the Millerite setting of times for the future return of Christ failed, they shifted the emphasis of apocalyptic to the present. In the image of the sanctuary they reemphasized the present activity of God in the cosmos.

Sanctuary symbolism brought them assurance. God might not be immediately breaking in from the future, but he was active in the present. Where is God? He is in the heavenly sanctuary. John the Revelator's portrayal of divine activity and majesty in the heavenly realms provided sanctuary to the disappointed. The little flock could be warmed by glory. Their present had become a part

of the most holy.

The experience of the disappointed was also rekindled by the radiance of Ellen White's experience. An absent God again came near through an Ellen returning, in their midst, from visits to the Holy City and its temple suffused with the "eternal weight of glory." "Our faces," she reported, "began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai." What the apostles were for the early church, Ellen White was for Adventists: a living sacrament, a visible means of experiencing God's invisible presence.

The absent God also came near in the Sabbath. We usually think of the Sabbath conferences simply as theological disputes, intellectual clarifications, casuistry of divine law. But the fundamental importance of the Sabbath was its experience of the divine. The Great Day of the Lord remained beyond, but in the Sabbath day one encountered the holy now. To cross its threshold was to enter God's dwelling place; to become contemporary with God himself—a sacrament in time. Where is God? He is in this moment. For the disappointed what had been a present devoid of divinity again glowed with God's presence.

To have been in God's presence is to be empowered beyond one's expectations. Renewed by their vision of the sanctuary, the Spirit of Prophecy, and the Sabbath, those who had been dispirited Millerites in 1844 gathered in less than 20 years to formally organize the Seventh-day Adventist movement.

The apocalyptic vision not only reassures, it propels. John the Revelator demanded the impossible from the communities of vision that heard his apocalypse. After igniting their congregational worship, warming them with the presence of God, John expected them to burst forth to overthrow the pretensions of a blasphemous, self-indulgent, tyrannical empire. He provided them with powerful metaphors to strip the evil empire and its wicked institutions of their glamour, attraction and legitimacy. John left no doubt that he expected the Christian congregations to lead a revolution of the imagination. And the Hellenistic world was overturned.

The apocalyptic communities of the early Christian church and 19th century America first felt despair at the absence of God, began to experience renewal through sacraments of his presence, then set about transforming their worlds. To be drawn into the apocalyptic experience is to be thrust from anguish to hope, from defeat to revolution. It is to be Ellen Harmon of Portland, Maine, one day and the Spirit of Prophecy the next, marching from visions in New England across the continent—New York, Michigan, the Pacific coast—and finally the world.

Seventh-day Adventists, assured by sacraments of God's presence, set about embodying in their institutions their apocalyptic vision of an ideal society.

Just when the Seventh-day Adventists were organizing themselves into a denomination, the Civil War and combat over slavery dominated mid-19th century America. A people who knew John the Revelator branded Rome a whore, deserving to be burned, were quite ready to call a United States of America tolerating slavery a dragonlike beast. The Adventists were very willing to warn President Abraham Lincoln in the *Review and Herald* that if he refused to free the slaves he faced the same fate that "of old brought Pharaoh to an untimely end."[3]

The battle against slavery in the 1860s was followed in the 1870s by war against the liquor-trafficker, a part, Ellen White thundered, of "the mystic Babylon of the *Apocalypse*," dealing in "slaves and souls of men."[4]

In the early 1890s Adventists were among the earliest to take on the challenge of transforming urban America. Seventh-day Adventists realized that the apocalyptic imagination does not simply strip civilization of its pretenses and cast it into a bottomless pit or lake of fire. The apocalyptic also evokes alternative civilizations—opulent, filled with gold and precious jewels; cities filled with

vivid colors, bridal parties, wedding feasts, justice and harmony. Seventh-day Adventists, assured by sacraments of God's presence—the Sanctuary, the Spirit of Prophecy, and the Sabbath—set about embodying in their institutions their apocalyptic vision of an ideal society.

Within three years of becoming active in Chicago, Seventh-day Adventists had established by 1896 six different reforming institutions in the city—everything from a five-story medical facility to a workingman's home, inside the downtown loop, that could sleep up to 400 persons a night. By 1898, smaller but similar institutions were being operated in 17 other major American cities, including St. Louis, San Francisco, and New York.

First America, then the world. With Battle Creek successfully revolutionizing American eating habits, Ellen White traveled to Europe and Australia, scattering in her wake, health reform institutions and food industries that changed the diets of Australians and New Zealanders. Directly from medical training in Battle Creek and the clinics of Chicago, Harry Miller sailed the Pacific to China, where he set about developing nutritious and inexpensive uses of soybeans for Asian peasants.

Contemporary Adventism

Just as creation of the state of Israel became the Jewish answer to the absence of God at the Holocaust, the growth of the Adventist church became for some the persuasive answer to the Great Disappointment. As we approach five million members, God and his power seem to have appeared in the growth of membership, schools, and medical centers. In fact, for some, the visible, organized Adventist church became the most potent of all sacraments—a visible means for experiencing God's invisible presence.

But recently, the church—at least in North America—has become more an earthen vessel than a treasure. A severely cracked earthen vessel. I sit at that all-purpose, denominational confessional called the *Spectrum* telephone; the editor hears the most amazing confidences, heresies, and doubts.

Former denominational leaders call to say they really don't know if the present Adventist church is going to survive. Except for "flagship" medical centers, the Adventist Health Systems face major cutbacks. Adventist journals have suffered declining subscriptions over many years. More boarding academies will be closing. In three years a severe decline in academy graduates will probably mean a sudden, precipitous drop in senior college enrollments, which will force the closing of more than one college in North America. Women, who have, year after year, awaited imminent full acceptance by the church, now see the prospect of ordination to the ministry rapidly receding from view. A union president wonders aloud with me if the Adventist church is worth all the effort.

What is going on? Recently, Jan Daffern gave one answer. In her farewell sermon as an associate pastor at Sligo Church, she referred to the topic of her Oakwood talk. In her sermon Jan Daffern said that Adventism is in the midst of another Great Disappointment.

If so, it is not because of poor financial or administrative decisions. The disappointment is much more fundamental. Many Adventists have stopped assuming that Scripture teaches that all of human destiny is determined solely by the actions of this denomination. Many members no longer believe that the Seventh-day Adventist church will determine by its own efforts when the Lord will return.

Some go on to say, just before walking out the church door, that if Adventism is not the hinge of history, if it is not the one and only true church, then who needs it? We might as well go to any church, or make our contribution through those most popular of denominations—the professions. Many who remain assume that if we are only a hinge of history, if we are only a true church, we have been plunged into more than a Great Disappointment. We have experienced the death of the Adventist Movement. Where is God?

Paradoxically, perhaps Adventism's present anguish can bring it back to its origins, bring it back to a vision that speaks more deeply to con-

temporary culture than the symbols that have more often preoccupied us. For example, we will soon be flooded with centennial materials reminding us of the 1888 Minneapolis debates about righteousness by faith that crowded into Adventism 25 years after the founding of the church. Our attention will be redirected to God's law, to our transgression of it, to how we escape punishment for our sins. We will be reintroduced to debates about the questions that have preoccupied many of our middle years as a church, "What must I do to be saved from condemnation of the law? How do I attain righteousness?"

That is what Adventists will be told are the great questions. And they are great issues. But much of modern culture couldn't care less. Think about it. Those Adventists not working for the denomination know that many people in their offices do not define themselves as sinners against God and yearn for forgiveness. Many do not fear and tremble at the prospect of eternal punishment. They are sorry for hurting friends or relatives. But offer them the promise of divine forgiveness and they will greet you with a friendly, indulgent smile. That's nice, but who needs it? When the Adventist church focuses its energies on offering forgiveness to people asking "What must I do to be saved?" it risks limiting its mission to the most pious of Christians.

Of course many people—if not all—do ask religious questions. They may not think that they have sinned against God, but they do fear and tremble. Many people fear boredom and meaninglessness in their lives; almost all tremble at the prospect of death. At the moment of their annihilation, people dread the void. They do ask, "Where is God?"

Indeed, no matter how secular it may appear, our culture fears its annihilation. Confronted by nuclear winter, by the ultimate holocaust, humanity is chilled by a cosmic loneliness, a consciousness of the absence of God.

It is precisely that dread of the void—of meaninglessness and annihilation—that is overwhelmed by the apocalyptic vision. A truly apocalyptic Adventism draws people into experiences of worship that are encounters with the holy. Our Sabbaths are sanctuaries reverberating with the *Apocalypse's* coda to 2,000 years of religious worship—trumpet blasts, voices like the sound of many waters, shouts of the archangel, choirs of harps, amens and hallelujahs from myriad hosts. Sabbath worship is a refraction of the divine radiance; the color, movement, and vitality of the *Apocalypse's* sanctuary, filled with golden candlesticks, billows of incense, pillars of fire, thrones of precious stones. In the apocalyptic vision divine power reaches our place, our time.

Contemporary Adventism should regard a rekindling of the apocalyptic vision as its special gift to contemporary culture. . . . an integral part of the experience of all Christians.

In the sanctuary of the Sabbath experience the despairing not only sense that God exists, but that His presence encompasses the creation—not some distant event, but a continuing divine activity. Ordinary events erupt with meaning. All creation becomes attractive; all creatures reflect divine glory; all people become objects of wonder, of respect.

Contemporary Adventism should regard a rekindling of the apocalyptic vision as its special gift to contemporary culture. It will not simply reproduce the great Orthodox or Roman liturgies, nor recreate the pentecostal revivalism of the mid-19th century shouting and crawling Methodists. It will encourage a creative outpouring of fresh music and liturgy. It will set out to make the excitement and drama of apocalyptic an integral part of the experience of all Christians.

Multistaff Adventist congregations will hire ministers of worship to fashion church services that demonstrate the power of the apocalyptic vision to evoke the presence of God. Such ministers will explore Sabbath liturgical celebrations.

Adventist congregations will commission the most creative architects of our time to make of new Adventist churches the freshest statements of the apocalyptic vision of which they are capable. Special trust funds will provide scholarships to

the most talented of our young people to take up the arts as a religious vocation—not just music, but architecture, sculpture, and painting; not just the producing of oratorios, but novels, plays, and feature-length films.

Gustavo Gutierrez, the Peruvian priest who wrote the now-classic work, *Theology of Liberation,* opened a lecture a few years ago by saying, "First there is prayer, then revolution."[4] First there is singing, then marching—in Selma, Alabama; in Gdansk, Poland; in Johannesburg, South Africa. "Only where there is doxology," says Walter Brueggeman, "can there be justice, for such songs transfigure fear into energy."[5]

A contemporary Adventism, its experience revitalized and expanded by encountering the risen Christ of the apocalypse—a cosmic Christ reasserting his rule over rebellious principalities, powers, and kingdoms—is transported to the frontiers of social and political change. A contemporary Adventism true to its apocalyptic vision shows no patience for merely conserving. It calls for change—deep and sweeping—not merely in the church, but in society.

Transforming the church is not as important as changing society. The crisis of our time eclipses the crisis in our church.

Indeed, the calls for reform from many Adventists—including this one—have often been too inward. Including more lay persons on denominational committees, eliminating unions, and creating a full-fledged North American Division are all needed. But transforming the church is not as important as changing society. The crisis of our time eclipses the crisis in our church.

As a denomination we are worried about preserving our system of health-care institutions in North America. And, indeed, they are valuable. But we should go further. We should be planning how our health-care institutions can change society. Why not, as we did in our early days, try the impossible—and do it! Perhaps our Adventist health system could take as a mission the eradication of some major threat to health: for example, reducing infant mortality rates in three selected cities in North America; or, reducing the rate of teenage suicide in the cities with the five largest concentrations of Adventist hospital beds; or, successfully leading statewide campaigns to get handguns banned—and fewer people into hospital emergency rooms. Or, pioneering with the first chain of low-cost hospices for those suffering and dying from AIDS.

It is not good enough for a group as creative, committed, and able as the members of the Association of Adventist Forums to merely urge the leadership of the church to take action—and complain when it doesn't. The Adventist Forum, should act now to demonstrate ways in which Adventism can fulfill its potential in our time.

For example, the Association of Adventist Forums could set out immediately to foster new expressions of the apocalyptic imagination: the composition of hymns, symphonies, cantatas, and oratorios expressing the apocalyptic vision; the writing of plays—both comic and serious—capturing the Adventist experience. The result might be not only foster the renewal of Adventist worship, but also make significant contributions to the worship experience of all Christians.

It may also be time for members of the Association of Adventist Forums to demonstrate their apocalyptic vision by undertaking a challenge worthy of their abilities: confronting in the court of world opinion totalitarian governments violating the human rights of believers—for example, those regimes that imprison Sabbathkeepers who insist on keeping the Sabbath by not sending their children to school on Saturday.

Where is God? Many of us have moments, like my mother, when we wonder why God is absent, when we despair, when we are lonely beyond speaking. We are modern persons. But somehow in our small, tight darkness, we have seen a great light. We have been warmed by Sabbath fellowship. We have glimpsed divinity in the passion of 19th century spirituality and the cosmic imagery of the *Apocalypse.*

The Adventist church in our time is to embody the apocalyptic vision: a community whose disappointments are overwhelmed by its experience of the divine; a church empowered by God's pres-

ence. The Adventist church is to be a visionary vanguard, revolutionaries of the imagination, propelled into action, shattering the routines of oppression with the shock of the holy.

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A New Look at the Old Days: Adventist History Comes of Age

by Benjamin McArthur

Ronald L. Numbers and Jonathan M. Butler, editors, *The Disappointed: Millerism and Millenarianism in the Nineteenth Century* (Bloomington: Indiana University Press, 1987). 235 pp.

Michael Barkun, *Crucible of the Millennium: The Burned-Over District of New York in the 1840s* (Syracuse: Syracuse University Press, 1986) 194 pp.

Ruth Alden Doan, *The Miller Heresy, Millennialism, and American Culture* (Philadelphia: Temple University Press, 1987), 206 pp.

Clyde E. Hewitt, *Midnight and Morning* (Charlotte: Venture Books, 1983), 326 pp.

Gary Land, editor, *Adventism in America* (Grand Rapids: Eerdmanns, 1986), 301 pp.

David L. Rowe, *Thunder and Trumpets: Millerites and Dissenting Religion in Upstate New York, 1800-1850*, AAR Studies in Religion No. 38 (Chico, CA: Scholar's Press, 1985), 188 pp.

The Seventh-day Adventist church has had an uneasy relationship with its own history. Like most institutions, ours is comfortable with celebratory accounts but avoids objective self-scrutiny. The unsparing method of social-science analysis is particularly threatening, for it seems to carry an implied rejection of special claims to revealed truth. Other religious groups share this aversion. Yet the burden of history weighs especially heavy upon Adventists simply because we are a movement born from the preaching of history's end. We now approach the 144th anniversary of the Great Disappointment. The symbolism of that number may stir apocalyptic visions in the minds of some, but for most Adventists it issues an invitation to doubt. How do we explain to ourselves, let alone to others, the meaning of that event at the heart of our creation?

The books under review here represent a very different kind of Adventist history than we have traditionally known. Only one of these works is apologetic in tone, and that one (*Midnight and Morning*) comes from an Advent Christian historian. The others are thoroughly scholarly in tone, seek their audience primarily among the academic community, and partake of no special pleading for any religious tradition. Also worth noting is the confluence of interest in Millerism among both Adventist and non-Adventist historians. Seventh-day Adventists authored or edited only two of the six books. Three of the six come from the pen of scholars with no apparent connection to any variety of Adventism. We must therefore seek to account for this newfound attention to Millerism from different quarters.

In the broader American historical community Millerism has traditionally been seen as a fringe phenomenon, a kind of "comic relief" from the complex events of Jacksonian America, as David Rowe put it. This attitude doubtless owes much to Clara Sears's undeservedly influential *Days of Delusion* (1924). Consequently, one could scan

Benjamin McArthur is chairman of the history department at Southern College of Seventh-day Adventists, Collegedale, Tennessee.

general treatments of antebellum America and find only the briefest mention of William Miller and his message. This has changed considerably in the wake of the revolution wrought by social historians. Popular movements now assume greater importance as windows into the varieties of Jacksonian religious culture, more telling perhaps than elite communities such as Hopedale or Brook Farm. The works of Ruth Doan and Michael Barkun reflect this new perspective. It is also telling that a recent American history survey text headlines Millerism in a column heading, something I suspect has not happened before.

If secular historians have discovered a new importance to Millerism, Adventist scholars have indicated a new willingness to approach their tradition analytically. History books always tell two stories: one regards the events the book relates, the customary focus of our reading; the other, read more indirectly, concerns the era in which the book was written. From this perspective one can see works such as *The Disappointed* and *Adventism in America* as reflecting the further maturation of an intellectual class in the Adventist church. Until recently the vanguard of Adventist historians spoke primarily to their church, reinterpreting the nature of Ellen White's inspiration. This task is largely finished. Though it is still unclear where the revisionism will lead the church, there remains little question that this work has forever altered thoughtful opinion on the matter. However, the books considered here represent a heightened desire to make Adventist history reputable in the non-Adventist scholarly community.

Millerites Did Not Begin as Fanatics

Vern Carner and Ronald Numbers have certainly been key figures in both of these tasks. As entrepreneurs of Adventist history, they have done more than anyone to invigorate denominational history. Numbers's *Prophetess of Health* (1976) pioneered attempts to write Adventist history for a secular audience, even as it stirred contentious debate in the church. Vern Carner's labors included the founding of *Adventist Heritage* and organization of a history lecture series at Loma Linda that collectively was published as *The Rise of Adventism* (1974). *The Disappointed* likewise originated as a conference, this one at Killington, Vermont. Appropriately, Ronald Numbers provided much of the organizational push for the conference, and the subsequent volume is dedicated to Vern Carner in recognition of his past efforts.

Millerites, far from being the economically marginal and dispossessed people sometimes thought, came from all walks of life, including industry and professional life.

Five of the six books here reviewed deal primarily with Millerism. These will be discussed first. Probably of greatest interest to *Spectrum* readers will be *The Disappointed: Millerism and Millenarianism in the Nineteenth Century,* edited by Ronald Numbers and Jonathan Butler. A well-illustrated and attractive volume, including a full-size color facsimile of Charles Fitch and Apollos Hale's prophetic chart, it contains 11 essays by both Adventist and non-Adventist scholars who are leaders in the field of Millerite studies. The author of two of the books reviewed here, Ruth Alden Doan and Michael Barkun, preview their works in essays among the 11. The sixth book I will comment on, *Adventism in America,* spans the history of our denomination and will be considered by itself at the end of the review.

What do we now know about William Miller, his message, and his following? We know that Millerism appealed to a diverse following. David Rowe has examined this matter the most thoroughly, first in his book *Thunder and Trumpets*, and more recently in the opening chapter of *The Disappointed.* He discovered that Millerites, far from being the economically marginal and dispossessed people sometimes thought, came from

all walks of life, including industry and professional life. They came out of various denominations (with Methodists and Baptists predominant) and lived in cities, small towns, and rural areas. In short, they were as a group indistinguishable from their unpersuaded neighbors. Admittedly, these conclusions come from a rather small sample of Millerites. We will probably never have the evidence to draw the kind of social portrait that Paul Johnson compiled for the Rochester, New York, revival of the early 1830s. I would part company, however, with Rowe's conclusion in his book that "no coherent Millerite personality existed at all." It is difficult to imagine individuals sharing such an intense and all-encompassing belief without coming to exhibit common qualities. Indeed, Rowe's more recent essay in *The Disappointed* seems to allow for a cultural bonding based upon a shared Yankeeness, a commitment to action, and particularly a deep longing for the millennial reunion with God.

Perhaps the most significant revisionist theme to emerge in these books is the assertion that Millerites did not represent a fanatical wing of American Protestantism. Rather, they should be seen as part of the evangelical mainstream, an idiosyncratic part to be sure, but still sharing most features with other American Christians. The thread of continuity tying together most of *The Disappointed's* 11 essays is the assumption that Millerism illumines a host of antebellum social movements, from abolitionism to Shaker and Oneida perfectionism. The Adventist tradition, in short, is here endowed with respectability as part of the great tradition of American reform movements.

Ronald and Janet Numbers remove one of the oldest albatrosses from about Millerism in their essay on "Millerism and Madness." Nineteenth-century commentators leaped on oft-repeated charges that asylums were filled with unhinged Millerites as evidence of the detrimental effect of Miller's teachings. But after scrutinizing records of New England asylums they conclude that though apocalyptic preaching might have attracted some unbalanced types, it was rarely responsible for mental breakdown.

On the other hand, Eric Anderson warns against an excessive taming of the Millerite movement. His case history of Millerite prophetic interpretation regarding the fall of Turkey in 1840 reveals a radical streak at the core of Adventism. Josiah Litch's understanding of Revelation's sixth trumpet led to predictions that Turkey's fall would be a key herald of the end of time. That events only fitfully fulfilled these expectations scarcely slowed claims of vindication. There was a "fast and loose" quality to prophetic exegesis, urged on by a nearly desperate desire for the final appointment of events, which belied Miller's air of rational calculation.

From Insiders to Outsiders

Ruth Alden Doan's recent book, *The Miller Heresy, Millennialism and American Culture,* finds the Millerites to be exemplary evangelicals in a religious culture that was beginning to shed some tenets of the evangelical faith. In this regard early Adventists were both traditional and yet extreme. Miller's approach to biblical interpretation, his belief in a soon Second Coming, his (and particularly Joshua V. Himes's) revival techniques—all exhibited the customary evangelical manifestations of the 1830s and 1840s. Yet the movement aroused sharp antipathy among Protestant denominations. Why?

Doan explains the reaction as the establishment of new boundaries of orthodoxy within the Protestant world. Miller's biblicism and sense of radical supernaturalism now seemed an embarrassment to mainline Christians. Moreover, the belief that God must destroy the world by fire and start creation afresh violated new theological tenets even among some evangelicals, who stressed God's immanence and His reliance upon human agency to effect the gradual transformation of society. Millerites, then, may have begun as insiders, but their insistence upon a literal reading of prophecy marked them as outsiders to a Protestant America beginning its long run toward theological liberalism.

Doan's book is refreshing in its study of early Adventism not for apologetic or antiquarian pur-

poses but for how it illuminates major cultural trends of 19th-century America. Millerite connections with contemporaneous reform groups are likewise explored by other authors in *The Disappointed.* Ron Graybill finds that various important Millerite leaders had distinguished abolitionist credentials. That abolitionism and Millerism may have resembled each other in their psychological appeal to individuals is clearly possible: deep conviction leading to "come-outerism" and a quest for personal holiness is found in both. Still, once these individuals moved from concern for slavery to eschatology they did little to support abolitionism. Priorities had changed, and denouncing social evils seemed less compelling.

Just as William Miller recruited important followers from the struggle against slavery, so discouraged Millerites occasionally moved to other utopian sects. Lawrence Foster has located a group of over 200 Millerites who joined a Shaker community in Ohio. Foster notes that despite considerable differences in theology, Shakers and Millerites both experienced disappointment in the mid-1840s. Moreover, for those Millerites who could not face a return to their original churches the supportive Shaker communities appeared attractive. The Shakers' symbolic interpretation of Christ's second advent found a sympathetic ear among those people for whom Miller's literalism now seemed unpromising. Even so, the Millerite converts proved fickle, most leaving their new homes when the burden of celibacy weighed too heavily.

A more extended discussion of Millerism's relation to other millennial movements comes from Michael Barkun's *Crucible of the Millennium.* The book is useful in several respects. It provides a concise review of millenarian scholarship. It also places Millerism in the context of various religious utopias of the age, Shakers, Fourierists, Owenites, and John Humphrey Noyes's Oneida Community. No book better conveys the sense of early Adventists as a part of an outbreak of reform utopias. More extensively than Lawrence Foster, Michael Barkun reveals the web of connection between these groups, including movement of individuals from one group to another. He stresses the essential distinctiveness of Millerism in rejecting the prevailing postmillennialism of the others.

In these respects *Crucible of the Millennium* carries conviction. But questionable judgments detract. Barkun argues unconvincingly that natural disasters in the 1810s created conditions favorable to the rise of Millerism while social and economic upheavals of the 1830s left Millerite leaders bewildered and unable to respond effectively.

Are we any nearer an understanding of William Miller, the self-taught exegete who inspired one of the greatest popular religious movements of the nineteenth century?

Problems arise both with the implied causal links and with the assertion that other utopian groups gave inherently more satisfactory answers to social problems. It is difficult to see how the communitarian groups who chose withdrawal from society exemplified either a more coherent or more efficacious response than did Millerites to basic human dilemmas.

Part of Barkun's problem may be his failure to establish adequate standards for assessing success in these matters. For example he faults the Millerites for attempting extensive urban evangelism with a message he deems incompatible with urban society. But Millerites did in fact enjoy success in a number of cities. Moreover, Barkun's criticism ignores the strongest imperative of Millerism: that the gospel be preached to all. The functional analysis of *Crucible of the Millennium,* like Paul Johnson's *A Shopkeeper's Millennium* and Whitney Cross's older but still useful *The Burned-Over District,* allows us to see how religious movements operate in a social system. But an annoying reductionism accompanies these works, as though the profound stirrings of religion were merely epiphenomenal.

If social historians encourage us to think of Millerism in terms of behavior, we must not neglect the man at its center. Are we any nearer an

understanding of William Miller, the self-taught exegete who inspired one of the greatest popular religious movements of the 19th century? We still await a scholarly biography of the man, a fact that in itself needs explanation. But we have a good start in Wayne Judd's thoughtful, short sketch in *The Disappointed.* He describes Miller's bout with skepticism, his nearly fatal participation in the War of 1812, his dramatic conversion to Baptist belief, and finally, his illumination into the mysteries of biblical prophecy. For all of that Miller remains a rather flat figure in a historical terrain of grand relief. The ease with which Miller fades into the shadows of his own movement reminds us that Millerism was not a millennialism dependent upon a charismatic center. As Judd concedes and David Arthur develops in the book's following chapter, Joshua V. Himes may claim credit for making Miller's message a religious phenomenon. In Arthur's words, "Himes took Miller out of rural and small-town America and introduced him to the major cities." He organized a cadre of preachers and editors, oversaw the issuing of millions of copies of Millerite literature, and convened conferences and camp meetings. Considered alongside the timely contributions of Josiah Litch, Charles Fitch, S. S. Snow, and others, one realizes that Millerism's strength rested in the talents of many.

From Millerites to Seventh-day Adventists

The final essay in *The Disappointed* provides a bridge from Millerism to Seventh-day Adventism. Jonathan Butler's "The Making of New Order" is something of a *tour de force,* the best interpretive essay we have on Millerism's transition to denominationalism. Butler borrows historian John Higham's notion of the middle decades of the last century witnessing a cultural reordering from a sense of boundlessness to one of consolidation. Jacksonian America, with its panoply of social reforms, experimental religious groups, political agitations, and territorial expansiveness, represented American romanticism in full flower. There was a sense of freedom from conventional rules; reform proceeded in a confidence that individuals and society were equally malleable and capable of perfection. Millerism manifested this boundless spirit perfectly. Though without faith in humanity's capacity for millennial self-perfection, Miller's apocalypticism nevertheless had its roots in a kindred spirit of revivalism, perfectionism, millennialism, and voluntarism.

Just as American society moved from this era of openness to one of greater stability and discipline in the 1850s, so the emergent Seventh-day Adventist church acquired doctrinal definition and an institutional base enabling it to endure and expand. The earmarks of this change, Butler asserts, include theological articulation of a doctrine of the sanctuary, the Sabbath, the state of the dead, and the Spirit of Prophecy. Institutionally, the professionalization of the ministry, appearance of an official church paper, legal incorporation, and formation of health and educational institutions all testified to the group's commitment to permanence.

And the great Advent Movement has indeed proven permanent. The Seventh-day Adventist church is by far the largest institutional legacy of Millerism. We may be tempted to forget that we are not the only one. Clyde E. Hewitt's *Midnight and Morning* helps to balance the record of the post-Millerite years through an account of the birth of the Advent Christian denomination. The work, the first of an intended seven volumes that will tell the story of the Advent Christian denomination, was commissioned by their general conference. The book reflects the incipient state of that church's historiography. (By comparison the recent historical writings in the Seventh-day Adventist tradition seem mature.) This is not to suggest that *Midnight and Morning* is poor history; simply that it is history for the believer, unabashed in its expression of faith and unintending to attempt extensive contextual connections.

Since much of the book covers the same Millerite ground found elsewhere, there is no need to retrace it here. Though the Advent Christian church has never attained the size of our own and

did not create a true central organization until 1916, in many respects its post disappointment history resembles ours. Its organizers had first to decide whether they would remain outside other churches, and if so whether a new denomination should be attempted. The young organization had then to define its doctrine, which it did through a series of Bible conferences. It rejected the sanctuary teaching of Hiram Edson and of course never accepted the seventh-day Sabbath; but like its cousin Adventists it laid great stress on conditional immortality (a doctrine William Miller never accepted). Likewise, it established institutions of outreach and ordained ministers as the other new Adventist group was doing. Generous in its assessment of the Seventh-day Adventists, *Midnight and Morning* shows that apologetic history need not disparage other traditions.

Adventism in America exemplifies denominational history at a different stage of development. It marks the first time that Seventh-day Adventist historians have tailored a denominational history for the general public. A project long in the making, it was another brainchild of Vern Carner and Ronald Numbers in the early 1970s. Gary Land finally served as midwife to the volume. His exemplary efforts in unifying the essays (and in some cases updating the scholarship) of six authors have produced a book with far more coherence than is normally found in such joint endeavors. Seventh-day Adventists can refer their interested non-Adventist friends to this book with confidence.

Adventism in America does not replace Richard Schwarz's *Light Bearers to the Remnant* (1979) as the comprehensive account of our denomination's development. But Schwarz's commissioned work, though an outstanding example of a textbook, clearly was meant for an Adventist student audience. Its tone of affirmation is appropriate for its intended use, but less so for non-Adventist readers. Moreover, the careful screening it received before publication assured a subdued discussion of controversial issues in the church.

While *Adventism in America* could well be used in the classroom and maintains a supportive posture toward the church, it does so free of any special pleading and of any institutional control of its content.

Adventism in America's seven essays by six authors (Gary Land penned two) represent a wealth of experience in Adventist scholarship. Godfrey T. Anderson, Everett N. Dick, and Emmett K. VandeVere are all retired from distinguished teaching careers that included groundbreaking work in denominational history. Keld J. Reynolds is likewise retired from a career in Adventist educational administration. Together with Richard Schwarz, the current dean of Adventist history, and Gary Land, spokesman for a new generation of Adventist historians, these men bring seasoned judgment to our institution's past.

No issue has remained more vexing in the 20th century than our understanding of Ellen White's prophetic gift.

Gary Land forswears any "attempt to establish an overarching interpretation of the Adventist past" in the book. Nevertheless, certain themes present themselves to the reader. One is struck first by the tendency toward centralized ministerial control of the church from the earliest days of the denomination. It was a "system more episcopal than congregational, one operated largely by ministers rather than laypeople." One also sees anticipations of issues currently preoccupying the church. Financial strain, relocation of General Conference headquarters, merger of La Sierra and Loma Linda campuses, and other matters of church reorganization that stir debate have ancestries of various forms stretching back over much of our history.

One of the most valuable correctives of the volume is to the common perception of Ellen White as the dominant church figure from our earliest days. Rather, James White takes his place as the true father of the church, and his various successors—G. I. Butler, O. A. Olsen, A. G. Daniells included among others—are revealed as men with strong and not infrequently conflicting points of view. Indeed, most readers will be

impressed by the contentious debates that seemed endemic within leadership. The two most famous disputes, that surrounding the 1888 Minneapolis Bible Conference and the controversies swirling about John Harvey Kellogg, receive extended treatment. Both of these crippling struggles displayed the intertwined conflict of personalities and theology. And as recently happened in the wake of Desmond Ford's theological questioning, earlier disputes invariably cost the church the loyalty of former leaders.

No issue has remained more vexing in the 20th century than our understanding of Ellen White's prophetic gift. Gary Land gives a candid account of challenges to her inspiration by A. T. Jones and John Harvey Kellogg early in the century and of the church's response. Land persuasively argues that church leaders took questions about Ellen White's inspiration as another front in higher criticism's war on the Scriptures. Understood in this light the only recourse could be complete repudiation of such efforts and renewed commitment to a literalistic reading of her works. The church, in consequence, was burdened with an unhealthy and increasingly untenable view of inspiration that came under new scrutiny in the 1970s. Readers of *Spectrum* will be familiar with many of Land's references to events of the past two decades, but they will nowhere else find a better overview of the disputes.

From Critical History, Renewed Vision

I would give a false impression of *Adventism in America,* though, by discussing it only in terms of church problems. The volume's authors also detail an amazing success story. The inevitable stresses of dogmatic battles, economic shortage, societal change, and an increasingly cosmopolitan church membership have demanded a creative and bold leadership. Church growth around the world, expansion of educational and health institutions, broadening notions of outreach to include famine relief and economic development—these all testify to an organization possessing an expansive vision. An appreciation of these strengths helps mitigate discouragement over less happy aspects of church polity.

Adventism in America deserves a wide readership, and though it was not intended primarily for an Adventist audience I am especially eager that it reach our members. A revitalized interest in our history can be a first step toward a renewed commitment to our tradition. Popular features such as the "Adventist Scrapbook" series in the *Adventist Review* encourage this. But the increasing sophistication of the Adventist constituency demands a history that is self-critical as well as respectful. Such history can be remedial, helping us avoid reinventing the square theological wheels of the past.

Adventist history as exemplified in these books also gives us a sense of where we have departed (for better or worse) from former attitudes or practices. After reading the several studies of our Millerite founders, for example, I was reminded of the chasm separating us from that generation of believers. We share a vocabulary of expectation but little of the experiential content. It is difficult for us to maintain the sense of imminence that drove the Millerites. Yet without some similar commitment to our task we betray the mission entrusted to us. History defines the nature of our dilemma, but it cannot determine the solution. That can be approached only by identifying the "present truth" for our time.

All the News That Fits From Adventist College Campuses

by Harvey Brenneise

Changes in a subculture such as Seventh-day Adventism are often gradual, almost imperceptible. Among the most interesting barometers of change are the Seventh-day Adventist college newspapers. Edited by student editors and circulated on the college campuses, these papers often report on issues and reflect changes in the larger Adventist culture.

In this issue we provide a scrapbook of materials gleaned from these newspapers. The papers vary widely in frequency of publication, quality, and quantity of material. We make no claim that the reports that appear here give the complete spectrum of campus life. Our selections are limited to reports that appeared in the papers. Look for further surveys of campus papers in future issues.

New Religious Magazine Published at Southern

Not surprisingly, most collegiate newspapers devote considerable space to religious topics, and this year's events have provided unusual material, including the premiere of a new religious journal at Southern College.

An anonymous donor gave $100,000 to finance *Adventist Perspectives*, published by Southern's Religion Department. According to an article in *Southern Accent*, the campus newspaper a provocative, but not radical, approach is intended for the new theological magazine. Gordon Hyde, the recently retired religion department chairman, is now ensconced in a two-year appointment as director-editor of the Ellen G. White Memorial Chair Publications Office, which produces the publication. He said the magazine "is a statement of where the college sees itself theologically." It is not intended to be a scholarly theological journal—its target audience is the well-informed layman. Its content will center around the 27 SDA fundamental beliefs.

The first issue, a slick 52-page production, aimed toward positioning Southern as the ultra-orthodox defender of fundamentalist Adventism. In the dedication, Southern College President Donald R. Sahly makes it clear that the magazine is intended as a public relations tool.

> If winning public support is crucial to the success of the institution, that support will only come if the beliefs, values and viewpoints of the institution are communicated effectively so that the school will remain stable and retain constituency support. It is my belief that the future of SC lies in taking fresh hold on the vision that brought the school into existence. *Adventist Perspectives* is a new instrument of public opinion and public relations.

Hyde's opening editorial, entitled "Does It Really Matter?" is a clarion call to Adventist fundamentalism.

> We here think that for 40 years or more the history of other Protestant bodies that have preceded us is repeating itself in the SDA church. (We can all recognize, for example, the inroads of worldly behaviors among us.) But we are face to face with a new (to us) and self-conscious pluralism that is of a far more crucial and basic kind than previously. The things discussed in this journal really do matter, and they matter very much. The church is wrestling with these very issues, even as you

Harvey Brenneise is head reference librarian at Andrews University Library.

> read. Pray that the critical tide will be turned back and that the remnant ship will pass soon and safely the reefs that threaten access to the harbor of peace and salvation.

In "The Rise and Wane of Biblical Authority," Dean of the SDA Theological Seminary Gerhard Hasel gives a history of the methods of biblical interpretation. In his discussion of "Revelation/ Inspiration and the Authority of Scripture," Douglas Bennett lists 12 propositions that he says SDAs reject. The last is this: we reject "any method of research of the Bible that is based on philosophies which are hostile to the Bible's own self-understanding—as in the historical-critical method." Religion Department Chairman Jack Blanco begins his article by rejecting, on behalf of the entire Seventh-day Adventist church, the following:

1. That the church's understanding and interpretation of Scripture places the church above scripture.
2. That revision of these fundamental beliefs would include the changing of their basic content.
3. That the fundamentals of the gospel are subject to a General Conference vote.
4. That the voice either of the majority or minority is necessarily the voice of the Holy Spirit.
5. That individuals or a minority should lightly jeopardize church unity by pressing unsettled questions of interpretation.

In another article Religion Professor Ron Springett states that Seventh-day Adventists can no longer discuss doctrine with a common understanding of terminology. He believes that because words can be taken in several ways, "We hope to set some limits to the possible interpretations which may be given to the fundamental beliefs of the church and at the same time establish some parameters for the interpretation of Scripture."

The magazine concludes with a section devoted to the new Ellen G. White Memorial Chair in Religion. In his "Declaration of Appointee's Faith," Bennett states:

> I have a confident faith in the sanctuary ministry of Christ conducted in heaven, which climaxes with the investigative (pre-advent) judgment beginning in 1844 and in the authority of the gift of prophecy which God has provided the church in the ministry and writings of Mrs. Ellen White. I have found them to provide authoritative guidance in clarifying and giving direction for the corporate church. The lesser light is not inferior in inspiration to the greater light.

Seven criteria are given for the occupant of this chair, including the following:

- Provide the trustees with a signed copy of the philosophy and criteria in this document, pledging that he will inform the trustees if at any time he can no longer give his allegiance to the positions he once espoused.
- Provide the trustees with a free and voluntary statement giving the basis of his own faith and hermeneutic of the Bible and Ellen G. White.
- Be graciously willing to be periodically reviewed by the trustees as to his continuing compliance with the philosophy and criteria set for the chair.

In addition, the trustees have the function of underwriting publication and dissemination of occasional papers, video and/or audio tapes and other media "for the benefit of the alumni of Southern College, the SDA church and interests beyond."

AIDS and Adventist Higher Education

This fall AIDS has been publicly discussed or mentioned in the newspapers at Andrews, Loma Linda, and Walla Walla. The *Student Movement* at Andrews ran two articles in the November 4 issue. The first, entitled "Will AIDS Hit AU?"stated that the university was planning to formulate an AIDS policy. Questions to be addressed included, medically speaking, at what point will a student with AIDS be required to leave school? Do roommates, suitemates, or teachers have a right to know? Should a teacher with AIDS be allowed to teach, and if so, should the students know? An AIDS educational assembly was announced.

In another article, "AIDS: Fear and Isolation," Andrews professors Duane McBride (behavioral science) and Bill Chobotar (biology) gave a summary of AIDS information. Four methods of avoiding AIDS were listed: sexual abstinence,

sexual monogamy, viral barriers during sexual contact, and other viral barriers (for health professionals). Implications for the Adventist campus were given.

Living the traditional values of Christianity have and will continue to protect anyone against the virus. If students choose to become sexually active, it is essential to use viral barriers such as condoms. Because of a more conservative lifestyle, Adventist campuses and students are probably at significantly less risk for the occurrence and spread of the virus than most campuses. Schools should have policies that educate the student body. The need for services for basic human contact to spiritual counseling is great. There is a real opportunity for Christian service to the victims of this disease.

In a letter of rebuttal the following week Ron du Preez took exception to McBride and Chobotar's article, stating that sexually active students should withdraw from school.

It is the duty of every Christian, said du Preez, never to compromise biblical principles, nor to even teach or suggest a wrong way by which to avoid or solve problems. It is extremely dangerous (spiritually speaking) to tell people how to "sin successfully."

Three letters were received the third week, rebutting du Preez. One asked, "How can we maintain a Christlike attitude and continue to stick our heads in the sand?" The author stated that Andrews should not condone sexually promiscuous behavior of students, but should provide sex education and be willing to share helpful information with those "who do not believe as we do. It's possible that the information could save someone's life and therefore give them more of a chance to accept Christ."

Another found du Preez's letter completely irrelevant to AIDS.

> Telling them how to save their lives is not showing them how to sin successfully—they already have this information. We are not talking about dancing or stealing or speeding or lying or any other moderately trivial sin. We are talking about death here.
>
> My Bible doesn't describe Jesus, arms folded, waiting in a synagogue for lepers (then considered to be sinners) to come crawling to the steps of the church before he rushed out to say last rites. My Bible shows him out healing. The only ones left in the synagogue were the Pharisees. We need more smiles and fewer bony fingers, more instruction and less condemnation.

The Loma Linda University *Criterion* announced an AIDS awareness lecture given by the local public health department for assembly.

The Walla Walla College *Collegian* also announced a chapel talk this fall by Lester Wright, M.D., dealing with AIDS victims. Wright is working with the Walla Walla College administration in developing a policy regarding AIDS victims on campus. Student Administration Vice President Meske stated, "It's no longer a question if AIDS comes on campus, but rather, when. We want to react from an informed position."

Should a person with AIDS be allowed on campus? If a student has AIDS, who should be notified? Does the administration have the right to notify the student's parents, deans, teachers?

The October 29 issue of the *Collegian* devoted about three pages to AIDS. One article explored campus attitudes. Questions included: Should a person with AIDS be allowed at WWC? If a student has AIDS, who should be notified? Does the administration have the right to notify the student's parents, deans, teachers? Meske observed that having AIDS does not prove one to be immoral. "A student with AIDS needs help from us more than anything." He also stated that this will probably be the year that all SDA colleges form AIDS policies. Even though the use of condoms is being pushed hard in the media, most students interviewed were opposed to dispensing condoms on campus, feeling that this would "promote premarital sex."

The weekly religion column was entitled, "Pope Grapples With AIDS Issue."

> Why is the Pope's interest in AIDS relevant to a small Adventist college in Eastern Washington? Because, as I overheard someone say the other day, it's only a matter of time before AIDS affects this small community, too. Since I've heard very little serious discussion of the issues of homosexuality and AIDS, either formal or informal, I really doubt we're ready for it. In fact, I'll go

so far as to say something that will probably ruffle some Adventist feathers. I think Pope John Paul II was right. His actual theology or doctrine is debatable, but his willingness to respond to a crisis is unarguably right. At least he's grappling with the issue, unlike what I've seen from Ronald Reagan, Jerry Falwell, Neal Wilson, or even myself.

I would hope that we as a community of Christians could put away our hysterical fears, phobias, and righteous "serves-you-right" attitude to reach out to someone dying an awful death. But, since we haven't faced it yet, no one knows how well we'll respond. Without thinking about and discussing it, the realities now and becoming acquainted with AIDS, both scientifically and morally, I doubt we'll be ready for it. "It could even be your town." How will you respond?

On the same page with this column was an illustration that included a picture of a box of condoms, as well as an article entitled, "The Hand of God: Leprosy and AIDS," written by Dean of Theology John Brunt.

Faculty News in the Student Press

Although the newspapers are written and edited by students, faculty concerns sometimes make news. At Andrews and Southern this year debate over fired faculty has been carried in print.

Much of the October 1 issue of the Andrews University *Student Movement* was devoted to the first *cause celebre* of the year: the attempt to fire Religion Professor Josef Greig. In January 1987, five students and former students wrote letters to the board of trustees members, some administrators, and faculty complaining that Greig's teaching was heretical. One letter said,

If I were to sum up the teaching of his class it would go like this. The Bible consists of the ramblings of fanatics who claimed to speak for God by using the messenger formula, "Ko amar Yahweh." He approaches the prophets from a sociological perspective—as the result of mere human interplay rather than the voice of God.

A few of us object to such things being taught in an Adventist institution. Some are enthusiastic about his approach because they have had the same doubts. They are glad that they can be in the church and retain their unorthodox views. One fellow class member told me she would not be an Adventist if it weren't for Dr. Greig.

We might conclude that it is good to allow young people to have their values tested, but what is the worth of even one soul who loses faith in the Bible.

The students denied a conspiracy or formal organization, though they admitted communicating with one another at the time of writing. Following discussion during the February board meeting, President Lesher requested that incoming Academic Vice President Arthur O. Coetzee formally investigate Greig's teaching. Coetzee reviewed documents, interviewed students and faculty, and submitted a report of his findings. Included in this report was a 44-page document of explanation by Greig, a few excerpts of which are included here.

Every sign points in the direction that the Seventh-day Adventist life-style is in trouble. Many SDA college students do not plan to remain in the church after graduation and assuming of independence. We need to address the question if this is not in some way dependent, at least in part, upon an attitude toward doctrine or what we as SDA's believe in relation to the rest of human knowledge—if it is not in some way traceable to something that no longer makes sense to many Adventists, as it used to for them or their parents.

The Bible is the standard of truth; no human word can claim to be the truth. We must continue to search and understand. The Bible is a book of both divine and human communicating. It partakes of both divine and human. To emphasize the human side to the exclusion of the divine side is to treat the Bible like any other book. To emphasize the divine side to the exclusion of the human would result in a community out of touch with the world of humanity, and unable to communicate with the real world.

Accommodating good science and history allows our theological confession to make good sense to the confessing community; working with literary critical and historical critical methods also helps our theological confession make sense. The community of faith cannot endure unless its beliefs make good sense.

The style of teaching in general may have to change as well. Education will have to become more attuned to critical thinking, and question asking; rather than telling the students everything. There is a national consciousness of this need at the present time.

As a community which shares information and faith, believing that the resulting community has come into being through the Holy Spirit, the church will remain a strong, growing social and theological organism.

Reportedly without the recommendation of either Greig's departmental chair, the dean of the College of Arts and Sciences (who was in Europe at the time), or the academic vice president, Presi-

dent Richard Lesher decided it would be necessary to dismiss Grieg (who has tenure), and informed him of this decision by letter on June 29, the day Greig was leaving on vacation. It was Lesher's intent that this be formalized at the July board meeting. In the meantime, Greig was suspended from teaching. This letter contained three charges:

> The results of your teaching are contrary to the purposes and objectives of Andrews University. Your mode of teaching results in polarization of all the students in you classes and causes the disaffection of some from the Seventh-day Adventist Church, instead of the commitment to the religious beliefs of the church which is the objective of the university.
>
> Your views on the nature and inspiration of the Scriptures are not in harmony with those of the Seventh-day Adventist Church.
>
> You have ignored administrative and collegial counsel and persist in using a particular ideology and mode of teaching inimical to the beliefs of the Seventh-day Adventist Church.

Greig appealed to the university grievance process, which resulted in the election of a committee of investigation of five full professors elected by their peers. This committee met during the fall term.

Lesher stated that "this goes back 16 years. It's not a new thing. There have been many questions that have arisen and come to my attention." However, Religion Teacher Keith Mattingly stated that

> The university is going to have to analyze the breach of employment issue because I don't personally see that Greig changed a whole lot from the time that he was given continuous appointment until now. He's the brightest thinking person the Religion Department has, and I would hate to lose him. He outshines all of us in his mental acuity. And I think we need to keep that kind of a person.

The article concluded:

> A number of faculty have expressed concern with this issue, for they see it as establishing a precedent on the extent of academic freedom to be tolerated on Adventist campuses. Many also feel that this decision will affect the future spectrum of theological thought in the Adventist Church. Some fear Greig's dismissal, seeing it as a dangerous shift to the right for the church. Others fear that he will remain, leading to what they view as an intolerable plurality and liberality in the future.

The same issue of the *Student Movement* included a reprint of the article "Can the Church Tolerate Open Minds?" by James Londis, as well as two editorials by the paper's student editors regarding the Greig affair. One editorial stated:

> The crux of the issue, I believe, rests in the validity or invalidity of the historical-critical method approach to scripture and inspiration. While the historical-critical method is one approach to viewing the scripture, it is not the one that the Seventh-day Adventist Church has accepted. Finally, open-mindedness and tolerance are essential for all Christians. While we are accepting each other, let's also ask ourselves why we are at a Seventh-day Adventist University. Across the country there are many other fine colleges and universities where students can attain sound intellectual proficiency, but at Andrews perhaps we should offer something more.

The other editorial, "Tolerance vs. Rigidity," stated:

> Andrews University is facing a crisis. These gentlemen (the grievance committee) are in a difficult position. No matter which way they decide, they will end up offend-

Comments from Adventist College Newspapers

(September—November 1987)

On Military Recruiters at Walla Walla College's School of Engineering

Because Jesus Christ is the center here at WWC, I see a real significant problem with allowing military weapons depots and weapons centered corporations to recruit on our campus. Somehow the thought of a product of WWC Engineering Department perfecting a "better" lethal weapon is completely repugnant to me, and is unacceptable in a Christian founded institution.

Collegian
Walla Walla College

On Pluralism

To begin with, we must accept as a fact of life that some diversity of opinion about the Bible is normal, and will always be with us. This represents a new radically different viewpoint on my part. I now accept that pluralism in the church is inevitable in view of the personal nature of religious experience.

Richard Hammill
Student Movement
Andrews University

On Thought

It (*Adventist Perspectives*) is to provoke thought—but not to the extent that *Spectrum* provokes thought.

Douglas Bennett
Southern Accent
Southern College

ing a large segment of the University community. If they recommend that Greig be dismissed, they will offend those who feel that open discussion and critical analysis are necessary to the development of active, thinking minds. If they recommend that he stay, they will offend those who feel that it is the duty of an Adventist university to guard against liberalism, doubt and the possibility of divergent theology. Both groups feel that they have legitimate concerns, and to a certain extent both groups feel that a contrary decision will spell disaster and philosophical ruin for the university.

While a church needs a certain doctrinal consistency, it is also true that a closed mind is a dead mind. If we don't open ourselves up to the possibility that we are occasionally mistaken; if we don't listen openly to differing philosophies, we can rest assured that we will never progress in our world view. We can be thankful that people like Paul, Martin Luther, William Miller and Ellen White did not confine themselves to their original paradigms, but allowed compulsive evidence to broaden their perspectives and change their conceptual frameworks.

Andrews University is, after all, a university. If everyone who didn't totally agree with me were to be dismissed, I would be the only one on this campus. A certain tolerance is necessary.

Joe Greig was reinstated in January, 1987. See the enclosed box for the outcome of the process undertaken at Andrews to deal with the Greig case.

At Southern College, the faculty brouhaha began with the simple announcement in the September 17 *Southern Accent* that religion professor Jerry Gladson had become academic dean at the Psychological Studies Institute in Atlanta. The next week four letters were printed demanding to know why Gladson no longer taught at Southern. One stated: "I found nothing controversial in Dr. Gladson's lectures or assignments."

The Gladson controversy arose again in November with the receipt of a letter from Gladson giving his reasons for leaving.

I left SC under duress. In March I learned that my department chairman, in conjunction with other prominent but unknown individuals, had decided my moderate perspective, although fully in harmony with orthodox Adventism, would no longer be compatible with the new, ultra-conservative image of the college. I was then informed that it would be best if I took a call elsewhere.

I miss my many faculty and student friends there. Now I teach in a warm, caring environment, and am enjoying a life free from the condemnation and criticism which marked most of my fifteen years at SC.

When asked to comment, former Religion Department Chairman Gordon Hyde and current Chairman Jack Blanco declined. President Sahly stated that he would discuss this situation in private with interested students, but not in print.

The Gladson issue was raised again November 12. An editorial stated that Sahly would not comment because it might have legal implications for the school. He also stated that there were extenuating circumstances, though he did not

Josef Greig Reinstated At Andrews University

The following statement to the faculty was released, January 5, 1988, by W. Richard Lesher through the Public Relations Office of Andrews University.

Josef Greig, associate professor of religion, has resumed teaching in the religion department, following a six-month suspension, according to W. Richard Lesher. The reinstatement came after completion of a lengthy investigation by a peer review committee appointed by the university professors at Greig's request and according to university working policy.

Grieg had been suspended last summer following concerns that certain of his classroom teachings were not in harmony with basic theological understandings of the Seventh-day Adventist Church.

Lesher said the five-member committee, chaired by Ralph Scorpio, recorded its findings and recommendations in a unanimous report submitted to Lesher in late November. Lesher said the report and its recommendations have been accepted by both Lesher and Greig, and the recommendations are being implemented.

"I am pleased that the question has been resolved in a manner which all parties seem to agree is fair," Lesher said. "Matters like this are always difficult. They usually don't end so well. The university owes a great debt of appreciation to the members of the peer review committee for their insight and the outstanding professionalism with which they handled a very difficult task."

According to Lesher, the specific details of the report, with the concurrence of the peer review committee, will not be made public.

state what these were, and it was unnecessary to print something that was "history," and, most important, that might have a negative impact on the school's image. The editorial questioned whether this served the students and others concerned with the college. "Sometimes the best way to clear up a controversial issue—and to protect the college's image—is to be open on the record about the facts."

Five letters (three supporting Gladson) were received. One stated:

> The administration is ashamed or embarrassed by their actions. Indeed, if they are upholding the image of our traditional school and their actions were done in a good Christian manner they would have no reason for a coverup or censorship. Last year administrative censorship of the *Southern Accent* led to an underground publication.

Another letter said,

> Gladson's love for God and the Adventist church was always very apparent. It is ironic that a man so dedicated to our church and teaching young people about God and Adventism should be driven away from SC. It is a sad example of the way the church responds to its brightest and most promising members.

Looking at the Bigger Picture

Campus newspapers by definition report on campus life. But news of the outside world appears sometimes, often in editorials or in by pieces by columnists.

The editor of the Walla Walla College *Collegian* called for greater attention to the world outside in October:

> We're too busy working, going to school and socializing to get an education. Knowing about the world around us, being familiar with national and international affairs is all part of what our cultural awareness should encompass. I look to Berkeley with great longing not because I feel I'm being cheated by an unworthy curriculum at WWC. People are alive at Berkeley, at Chico State, at Brown, and we know they're alive because they tell us so. Students on those campuses demand to make a difference in the world they live in.
>
> Somehow I just know that they'll be able to tell that I'm a culturally illiterate wimp. When Whitman was holding political meetings and forming a petition to deny Bork his Supreme Court nomination, WWC was. . . . What were we doing? No, we weren't worried about the shorts policy, that one's past—perhaps it was our dismay over the new chapel attendance policy. Hey, people, wake up. There's a world out there.

At Pacific Union College, the *Campus Chronicle* carried a special five-page feature, as well as an editorial in November, discussing the problem of world hunger. The editor suggested a personal choice between helping PUC with its financial woes or giving money for the hungry.

The *Campus Chronicle* also carried regular columns by Faulkner who wrote about the Hart and Biden affairs, U.S. involvement in the Persian Gulf, and the Bork nomination.

At Oakwood College, the home economics and communications departments sponsored the local viewing of a national World Food Day teleconference, which originated at Howard University. Oakwood now belongs to the Black College Television Network.

Union College students participated in the local CROP, a program attempting to raise money for the hungry.

Special guest speakers also brought the outside world to the campuses:

Fred Friendly, former president of CBS News, visited Southern College and sparked a debate on situation ethics.

Malcolm Forbes was the featured speaker at Southwestern College's autumn convocation.

Harvey Cox, Martin Marty, and 10 SDA ethicists are giving a lecture series entitled "A Righteous Remnant: Adventist Themes for Personal and Social Ethics" at Loma Linda University.

Chaim Potok visited Atlantic Union College.

Leonard Teitelbaum, delegate to the Maryland Legislature, gave an assembly at Columbia Union College on sludge disposal and the condition of Chesapeake Bay.

Revolutionary Missionaries in Peru: Fernando and Ana Stahl

by Charles Teel

Just prior to the Christmas holidays in 1987 I took a pilgrimage to Lake Titicaca in the Peruvian highlands made famous by the Stahls. I spent a full week criss-crossing the *Altiplano* in a Toyota Landrover, perusing faded photographs of pioneer workers, and interviewing the sons and daughters of those pioneers.

The romantic story of the Broken Stone Mission, founded by the Stahls on the shores of Lake Titicaca, may well constitute Adventism's most famous mission story. An Aymara Indian chief entreats these pioneer missionaries to send a teacher to the eastern side of Lake Titicaca in the highlands of Peru. It is agreed that the request will be honored at a later date. And when the chief asks how his village may know that the prospective teacher will indeed be a Stahl appointee and not an interloper, Fernando Stahl breaks a stone in two, gives one half to the Aymara leader who is to return to his village, and promises that the future Adventist teacher will be the bearer of the other half of the stone. Some three years later a teacher is sent, the pieces of the stone fit together as one, a school is established, and a mission subsequently thrives among the Aymara Indians.

Many of you, like myself, have children—or childrens' children—who are less readily fascinated by mission stories. With the advent of the electronic media and deregulated airfares, they have pretty much seen the world. And having gone to college and graduate school, they have learned to think critically. For many of them, mission stories tend to be linked with such five dollar words as "chauvinism," "ethnocentrism," and "cultural imperialism." For our offspring, stories are not enough. Rather, data must be clear, documented, and related to the context of the times.

Which is why the Stahl stories need re-telling. Not because the stories told earlier are untrue. But because for the new generation these stories must interface with the social and politcal and religious cross-currents of the age. The good news is that when the Stahl accounts are retold in this manner, the stories continue to be fascinating.

For the past months I have been reading about the times of the Stahls, exploring the various forces which shaped the life of Peru's *Altiplano* (highlands) at the turn of the century. The history books tell of stolen lands and Indian revolts. The physical anthropologists picture a good portion of the Indian population, in turn, wasting away on liquor and coca. The sociologists describe a social order maintained by a self-serving triumvirate of village priest, town judge, and wealthy landowner. The cultural anthropologists depict a rigid caste system in which the world of the "white" and "mesti" was unpenetrated by the "Indian."

Meanwhile, three quarters of a century later, the rigid caste system of "whites" and "mestis" and "Indians" has largely disappeared. Rather, there are "Peruvians." (The young folks have taken to singing of themselves inclusively as "cholos"—a term that explicitly does away with the old categories and calls for pride in a social

Charles Teel is chairman of the department of Christian ethics at Loma Linda University. Readers interested in learning more about the Fernando and Ana Stahl Foundation may write directly to the author at Loma Linda University, Loma Linda, California 92354.

order no longer stratified by bloodlines.)

How come?

Probing this question has occupied creative minds over the past several decades. University investigators from such places as Lima, Stockholm, Berkeley, Buenos Aires, New Haven, Paris, Moscow, and Ithaca have descended upon the land of the Incas to analyze the manner in which these changes in Peruvian society have come about. And where has this migrating flock of scholars tended to land? You guessed it: the *Altiplano* and its Titicaca Lake encircled by Aymara Indian villages, many of which boast schools and missions established by Ana and Fernando Stahl.

Investigators from fields so wide-ranging as history, religion, political science, education, sociology, and anthropology cite the work of the Stahls. Whether the political idealogy explored by the writers be capitalist, communist, socialist, or anarchist, the Stahls merit a footnote. And, more recently, feminists draw inspiration from the Stahls.

What have these researchers found? Such a question, of course, requires a book-length answer. But, for starters, it can generally be asserted that the Stahls arrived in the highlands when the *Altiplano* was ripe for change. Land—for the grazing of sheep, llama, and alpaca—had been appropriated by the powerful. The Indian population either worked as serfs on the large haciendas or eked out a subsistence living in their isolated villages. And this social order, as we have noted, was blessed by priest and judge alike. In the face of overwhelming odds, Indian leaders called for resistance. This resistance was expressed through leading open revolts, building separatist societies, or attempting to break into the existing Peruvian order.

Enter the Stahls. Indigenous leaders who envisioned education as a tool to crack open Peru's social system had invited the Stahls to bring education to the Indians of the highlands. It was not a popular move but it was shrewd strategy. For whereas Indian life was cheap and the powerful interests of the church and landowner could cause the court to look the other way when Indian initiative was brutally crushed, it was another thing to respond in kind to *gringos* who challenged the status quo.

And the Stahls did nothing if not challenge the status quo. Defying entrenched power interests, they preached a gospel that called for equality between Jew and Gentile, male and female, slave and free. Soon scores of co-educational schools were established. And schooling equipped the Indian population to stand up to those principalities and powers which had held them subject. The Stahl schools taught Indian women and men reading, writing, and arithmetic, as well as health and hygiene. Family-oriented health and hygiene practices resulted in a disciplined lifestyle. Reading opened up a world far larger than their parochial Peruvian *Altiplano*; writing enabled them to circumvent corrupt local judges and to file *Memoriales* (written testimonies) directly with the president of the country; and arithmetic equipped them to boycott the hacienda-operated company store and local market and to set up their own markets. In short, reading the Bible enabled them to envision a new heaven and a new earth that included the Indian; it also equipped them to envision a present order in which Indian rights were respected.

In short, reading the Bible enabled them to envision a new heaven and a new earth that included the Indian; it also equipped them to envision a present order in which Indian rights were respected. Retaliation was swift.

Retaliation was swift. Commercial interests called for the elimination of the "free-standing" markets and schools. Religious leaders incited mob violence. And the ruling classes, seeing the schools as a threat to their position of privilege, denounced these outside agitators as anarchists, socialists, and communists:

> These false evangelical (Adventist) schools bring together, daily, large numbers of the suggestionable individuals of suspect social desires, and ignorant Indians attracted through deceit, craft, and false and fantastic promises. At the schools they teach the most depraved and heretical practices. . . . They incite rebellion by instigating the Indians to disobey properly constituted authorities, whom they stigmatize as oppressive, abusive, and worthless. At the schools they work a labor of dissolution. They spread doctrines of the most crimson communism. They attempt to destroy patriotism and the spirit of the nation by inculcating the most extreme and dangerous socialist concepts of social organization, class and racial equality, unbounded liberty in the ignorant masses. They exploit their proselytes for mercantile ends, with free services and with periodic assessments to sustain the false cult. At these schools, finally, they openly attack our property system, raising Indian up against white and inciting him to ignore the rights of proprietors and to violently seize farms and haciendas, without regard to cost or means. (*El Heraldo*, September, 1923, p. 7)

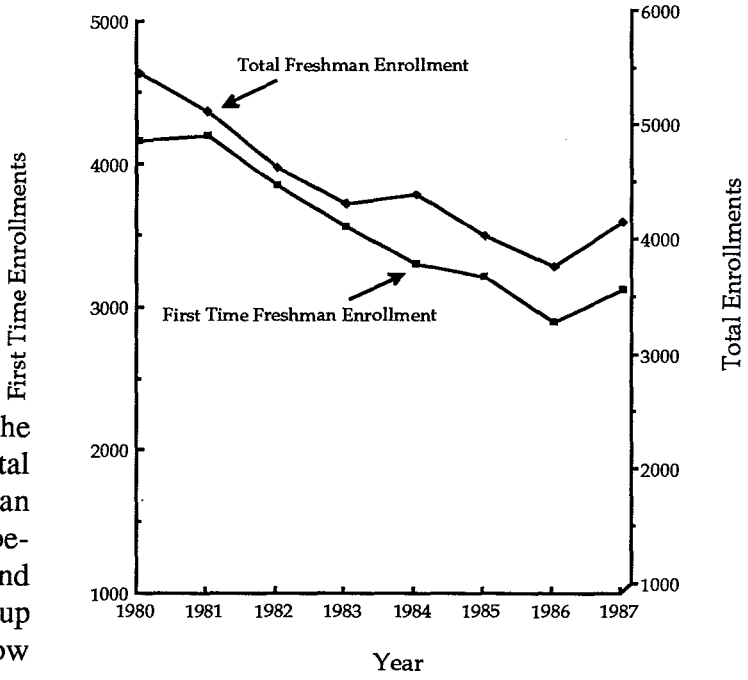
The old order, of course, was destined eventually to crumble. More and more *Memoriales* were filed from the *Altiplano* as the indigenous population came into its own. The so-called "Indian Problem" as named by the dominant classes, came to be embraced by the poets, novelists, and intellectuals and—eventually—by the politicians as "Peru's Problem." And in the end, as we have noted, the classes of "white" and "mesti" and "Indian" gave way to the inclusive term "Peruano"—or "cholo" for the younger set.

While numerous testimonials from Peru's literary and educational and political circles can be cited lauding the work of the Stahls, it is left to a French sociologist to sum up their lasting contribution. And while he draws upon terminology, more sociological than theological in nature, his words fairly echo Paul's motion of neither Jew nor Greek, male nor female, slave nor free. The Stahls and the school system they fostered, observed this sociologist, contributed as much as any other factor to the "cholification" of Peru and its peoples!

The Stahl story needs to be retold. There remain papers to collect, oral histories to record, educational materials to write, student/teacher exchanges to sponsor, and lectureships to fund. To meet these needs (a listing enthusiastically endorsed by Inca Union's young and charismatic Peruvian president) a Fernando and Ana Stahl Foundation is being proposed. The foundation will draw upon the energies and funding of anyone who would like to participate in preserving the memory of the Stahls and passing on their story to our children.

College Enrollments Increase in 1987 After Years of Decline

Tom Smith's report on declining enrollments in the Adventist educational system (*Spectrum*, Vol. 18, No.2) showed a general downward trend from 1980 in full-time equivalents (FTE's), a figure based on the total number of student hours. The graph to the right shows the comparative trends in total freshman enrollments and first time freshman enrollments from 1980 to 1987. The table below updates Smith's report in the last issue and shows an increase of +348 FTE's for 1987—up from a figure of -336 for 1986, but still below 1984 totals.



Comparative Fall Enrollment Report: 1984 • 1985 • 1986 • 1987

	HEADCOUNT																FTE			
	Undergraduate				Grad & Grad/Prof				Unclassified				Total				Total			
	84	85	86	87	84	85	86	87	84	85	86	87	84	85	86	87	84	85	86	87
AU	1,984	1,925	1,890	1,884	1,028	1,096	1,141	1,095	22	11	22	-	3,034	3,032	3,053	2,979	2,538	2,474	2,476	2,452
														-2	+21	-74		-64	+2	-24
AUC	538	458	508	590	-	-	-	-	89	109	80	90	627	567	588	680	440	406	450	556
														-60	+21	+92		-34	+44	+106
CaUC	249	276	252	232	-	-	-	-	14	26	11	19	263	302	263	251	231	264	247	219
														+39	-39	-12		+33	-17	-28
CoUC	896	704	1,031	1,301	-	-	-	-	-	130	-	32	896	834	1,031	1,333	538	456	531	762
														-62	+197	+302		-82	+75	+231
KCMA	463	407	440	491	-	-	-	-	-	11	-	-	463	418	440	491	334	305	319	363
														-45	+22	+51		-29	+14	+44
LLU	2,518	2,324	2,228	2,122	1,678	1,689	1,753	1,865	414	377	587	200	4,610	4,390	4,569	4,187	3,836	3,681	3,606	3,464
														-220	+179	-382		-155	-75	-142
OC	1,326	1,140	953	1,029	-	-	-	-	-	1	25	45	1,326	1,141	978	1,074	1,240	1,111	934	1,019
														-185	-163	+96		-129	-177	+85
PUC	1,301	1,328	1,364	1,401	3	4	23	19	99	70	112	107	1,403	1,402	1,499	1,527	1,264	1,327	1,364	1,429
														-1	+97	+28		+63	+37	+65
SC	1,508	1,338	1,256	1,291	-	-	-	-	114	130	71	75	1,622	1,468	1,327	1,306	1,225	1,130	1,041	1,075
														-154	-141	+39		-95	-89	+34
SAC	647	682	726	772	-	-	-	13	36	52	69	60	683	734	795	845	570	586	605	641
														+51	+61	+50		+16	+19	+36
UC	838	683	582	536	-	-	-	-	60	66	88	55	898	749	670	591	761	640	566	517
														-149	-79	-79		-121	-74	-49
WWC	1,524	1,469	1,368	1,341	24	11	14	13	101	87	70	74	1,649	1,567	1,452	1,428	1,458	1,423	1,328	1,318
														-82	-115	-24		-34	-95	-10
TOTAL	13,792	12,734	12,598	12,990	2,733	2,800	2,931	3,005	949	1,070	1,135	757	17,474	16,604	16,665	16,752	14,435	13,803	13,467	13,815
														-870	+61	+87		-632	-336	+348

A Strong Showing

June Strong, *A Little Journey* (Hagerstown, Md.: Review and Herald Publishing Assoc., 1984). 126 pp. $5.95 (paper); *Mindy* (Washington, D.C.: Review and Herald Publishing Assoc., 1977). 272 pp. $9.95 (paper); *Journal of a Happy Woman* (Washington, D.C.: Review and Herald Publishing Assoc., 1973). 160 pp. $5.95 (paper).

Reviewed by Peggy Corbett

The winsomeness of honest telling, which not only sells books but also touches lives, begins with a giving of self: someone giving time, ideas, and especially, words. June Strong is an author who has set out several times to share a part of her life with others, and therein lies much of the success of her work. Its dismal title notwithstanding, *Journal of a Happy Woman* stands as one of Strong's early gifts to her fellow women. Speaking as a mother who knows to what ends of frustration two children can drive me, I embrace the words of a woman—mother of six—who can admit with candor her own frustrations in child and home handling. Even more important, Strong's words seem especially welcome in an Adventist religious atmosphere that too often touts discouragement as sin.

Taking each month of the year, Strong shares observations, dreams, and advice that reflect the ebb and flow of a year's varied moods. Her discovery of a need for art; her desire for friendship and its answer in a spontaneous invitation; her fears over a child's illness; and her sharing of a favorite easy recipe can easily add up to just so much chitchat. But Strong's facility with language transforms "gossipy" information into creative prose with flashes of poetic vision, such as her image of "horses running through a storm of apple-blossom snow" (p. 117). In speaking of March, she refers to winter as a "goddess who does not yield her lover easily" (p. 82), words that may not set well with some members of her Adventist audience, yet words, like much of her writing, that evoke a picture rich with the fullness of life.

Though Strong pulls her reader through the pages with gentle humor and an exclusive peek here and there into her special places in home, yard, and heart, she at times seems too reader-aware to be truly "letting us in on" her journal. The pages regularly sport quotations from Ellen G. White, which seek to instruct us and justify Strong's viewpoints on such topics as holiday observance, dress, and interior decorating. At one point her discussion of Brother Lawrence's Practices of the Presence of God leads her to completely throw off restraint and challenge her reader to join her in "this" walk with God. But such evangelistic fervor belies the general spirit of the book, which provides us with a quiet look at life, not a call to action.

More typically, she contrasts the traditional life of an Adventist woman, awhirl with household devotion, with her wish for some atypical Adventist traditions, such as an appreciation for art outside of Harry Anderson and the verbal wizardry of Robert Frost. Also refreshing, Strong emphasizes continual adherence to rules of principle rather than to rote rules of behavior—generally much easier to keep tabs on—in raising children and governing her own actions (p. 154).

And what is a fortyish woman doing backpacking up the coast of Maine to "find herself"? Why the need to even search? Surely an Adventist woman knows who she is? Yet here again, in *A Little Journey*, Strong admits the rabble into her closet thoughts. Traditional Adventism does not seem to allow nor approve of much self-examination beyond the "filthy rags." But Strong comes to middle age with a life full of the successes and failures of family and all the trappings of an up-and-down Christian life and wonders if her life could not be better or at least different. So she sets out with a bright orange packsack and her husband's (?) Master Charge for a few blessed days of aloneness, walking up the coast of Maine. Her honest admissions to fearing the loss of her-

self in her marriage and the loss of her marriage to her obsession with the children poignantly captures the fears of many contemporary American women who have been told that they can "have it all."

Through her journey she sheds not only familiar surroundings and comfort, but also those scales we all develop to protect us from the people we love the most—the ones who can hurt us the most. She struggles with loneliness (something she had thought would be welcome) and even fear, yet these also press her to the questions she has come to ask; and she finds that her isolation—and a flower—nudge her back to God and the understanding that enables a person to live fully even with the questions.

Her discovery that her family would be most happy for her return "because [she] was so useful" echoes, I fear, an often typical reality that I have shared. But I also have shared Strong's joyful exhilaration with life outside of the family.

Both of these journals show a woman—dare I say ordinary?—who has admittedly driven herself deep into the typical role of homemaker but, she shockingly discovers, to the detriment as well as the benefit of herself and her family. Her bare admission in *A Little Journey* that her family would be most happy for her return "because [she] was so useful" (p. 126) echoes, I fear, an often typical reality that I have shared. But I also have shared Strong's joyful exhilaration with life outside of the family (and the church), and when I share in that life, both my family and I become richer.

There remains, then, that other part of us and of Strong that affects most strongly: our ancestry. A person's upbringing, so beyond one's control and yet so powerful an influence, seems often viewed by us as liability. Yet Strong has taken circumstances that anyone would view as devastating and turned them into catalysts for growth. In her most popular work, *Mindy,* we read a largely autobiographical account of Strong's early life with her grandparents. Her grandmother, Mindy, has married the handsome Carl against the loving advice of her father, who warns of heartache from a marriage religiously divided. Mindy is a Seventh-day Adventist and Carl professes no religion, only belief in God. Yet from this tale, which would at first glance be just another warning against the "unequal yoke," comes a startling revelation: the staunch adherence to faith that seems so admirable and praiseworthy is the very act that also drives the people we love away from us. Here we find the trap that everyone finds sooner or later—we hurt both ourselves and others whether we "do" or whether we "don't." Living with dilemmas makes up the stuff of life; we all can remember a few "I-wish-I-had's" or "I'm-glad-I-did's." Each decision made—by grandma, by me, by baby—affects the other, adding another ripple to the pool. God can see the whole, while Mindy, June, Carl, and I seem to bob from one experience to the next.

Through *A Little Journey* we learn to what extent Mindy's choices affected Strong—her crisis with identity, seemingly sure of one person's love and yet always striving for another's. With the realization that we have little control over many circumstances that shape us; that our "cage" may be of our own making as well; and that even the great constant of love can repel as well as attract, one could tumble to the cry of the child's nursery rhyme:

"Oh, you'll agree with me 'twill be
the world turned upside down."

Strong's consent to record some of her upside-downs and her journey toward reconciliation with God serves to stay some of my bobbing, and I'll wager that others find themselves steadied in the business of living.

Something lies buried in everyone that urges a body to keep quiet. To be sure, people have that urge in varying degrees, yet to hug one's soul to self and enjoy privacy too often prevails. Despite the comfort and safety gained from this distance from others, I admire those able to retain a dignity born of restraint while sharing themselves with others. It is this "letting out" of one's self that

often attracts others to listen—and read. How does a book become someone's favorite, to be pulled from the shelf and paged through time and again? No answer is definitive, but June Strong's books point to some of the answers.

Peggy Corbett is *Spectrum's* coeditor for book reviews.

Rice's *Reign of God:* An SDA Theology for the Masses?

Richard Rice, *The Reign of God: An Introduction to Christian Theology From a Seventh-day Adventist Perspective* (Berrien Springs, Mi.: Andrews University Press, 1985). 404 pp. $23.95.

Reviewed by Clark H. Pinnock

Richard Rice, professor of theology at Loma Linda University, has written an effective college-level textbook on Christian theology from a Seventh-day Adventist perspective that ought to meet the needs of the classroom. Underlying the clear exposition of *The Reign of God* lies a profound understanding of what is involved in each topic, and all of the 16 chapters are generously furnished with study questions, footnotes, and bibliography from both Adventist and non-Adventist literature.

As the title reveals, Rice employs the kingdom of God as a theme to unify the whole, and presents the usual doctrinal themes in the traditional order, with the exception of the last chapter, which is given over to the doctrine of the Sabbath. Writing self-consciously as a church theologian, the author avoids pressing specific convictions of his own but presents the material in a fair and non-polarizing way. Knowing his position on divine omniscience, for example, I naturally turned to his presentation of God's attributes, and only noted his view hidden modestly among the range of opinion on the subject, accompanied by no attempt to prove it right. The book is of the highest quality and exactly what it claims to be: an informed and balanced introductory survey of doctrinal theology.

Since I am a non-Adventist evangelical, the reader will appreciate why I notice the things that I do in my review. I confess to have known about Seventh-day Adventist beliefs hitherto largely from secondhand and not always complimentary sources. Therefore, in reading the book I had the experience of running through many quite familiar subjects and then bumping into what for me were new and even quite extraordinary concepts. I admit that I enjoyed it and benefited tremendously from it, but the reader will want to take account of my background. Let me tell you what caught my eye as I moved through the book.

Given the inerrancy debate among evangelicals, I was surprised to learn that biblical inerrancy is not so much of a problem for Adventists (pp. 31-34). To you I would only say, be thankful. The debate has not done us much good, I assure you. It has sapped our energies, created needless divisions, and deflected attention from more important problems.

As I remarked earlier, Rice presents the doctrine of God in a gentle, open manner, indicating the existence of opinions about omnipotence and eternity that represent revisions of classical theism, but not putting them forward in any disturbing or polarizing way. His own views on the divine attributes have already been expounded in *The Openness of God* (Review and Herald, 1980), and he does not permit them to intrude into this presentation, which is as it should be, given the nature of this book as a college textbook.

On the doctrine of humanity I was a little surprised to find evolution dismissed more decisively than it would be by quite a number of evangelicals. This must be the habit of Adventists. I also took note of the holistic anthropology behind the Adventist view of death and their conditionalist view of immortality. Personally, I agree with the interpretation of hell as the destruction of the wicked, though I am not so sure the intermediate state can be ruled out (see, for example, Revelation 6:9-11).

The really exciting issues did not arise for me

until well on into the book. These were, as you might guess, the distinctive Seventh-day Adventist beliefs that begin to appear in the two chapters on the church (Chapters 9-10). The reader will not be surprised to learn what these issues are, for they are doubtless the subjects of endless discussion among yourselves and polemics with outsiders like myself.

The first one was the gift of prophecy and the ministry of Ellen G. White (Chapter 9). Here I was, innocently reading along in the book, eager to hear about the gifts of prophecy and healing as they might be exercised in the local congregation (I support the charismatic renewal), when all of a sudden to my surprise and fascination I found myself in the middle of a presentation of the unique prophetic inspiration of Mrs. White. Since I believe in the gift of prophecy as a present possibility in the church, I had no difficulty entertaining the idea she may have been one, even an outstanding one. The only hesitation arose out of the question whether or not Adventists consider her infallible, which would place her authority alongside if not above the Bible's. Rice assured me he did not (p. 201). Do all Adventists agree with him in this?

Do all Adventists agree with Rice that Ellen G. White's writings are not infallible nor her authority above the Bible's?

The second provocative issue for me was the matter of the true remnant church, though there were two other hot topics in the same chapter that I cannot resist touching (Chapter 10). I was amazed (and delighted) to find a discussion of the salvation of the unevangelised, such an idea being still quite avant garde and daring among evangelicals (pp. 213-216). Also, although I was familiar with the debate over the ordination of women, I was interested in the place Mrs. White plays in it for Adventists (pp. 224-226). As for the remnant church idea, I appreciated Rice's presentation very much. He told me that Adventists have a special role to play in this era, but that they also wish to maintain fellowship and positive relations with other Christian groups, especially evangelicals. Given the Adventist view of Sunday worship as it is presented in the last chapter (the "mark of the beast" issue, p. 366), I consider this a charitable approach for Adventists to take toward us, and welcome it with gratitude. I can only suppose though, that Rice may again be taking a more liberal line in this matter than other Adventists might.

The third big issue concerned the doctrine of justification and salvation by grace (Chapter 11). As one who believes that the law of God is meant to be obeyed by the justified sinner and not an antinomian, I found what Rice said to be edifying and true. It did not sound like Galatian legalism to me as some of your critics doubtless charge. Your observance of the Sabbath is surely obedience in response to grace, as you understand it, and not works-salvation. More important would be the meaning Adventists attach to the concept of investigative judgment. Does it suggest salvation by works?

The investigative judgment received full attention in one of the two chapters on eschatology (Chapters 14-15). There I learned about William Miller and the rise of the Advent movement, the Great Disappointment, and the doctrine of the investigative judgment. To me, of course, it had the ring of a rationalization that softened the blow of a miscalculation in date setting. But as I listened for what Adventists intend by the doctrine, I was not shocked by it. After all, as an evangelical I believe in the judgment seat of Christ where we will receive good or evil, according to what we have done in our bodies, and I have never heard that called "works salvation" (see 2 Corinthians 5:10). At the same time I must say I find the doctrine curious and inventive, a Seventh-day Adventist distinctive less likely to appeal to other evangelicals.

The final issue is of course the doctrine of the Sabbath, which has the last chapter given over to it (Chapter 16). I agree with Rice that non-Adventist Christians just take it for granted that the Sunday worship tradition they follow is valid and cannot put up much of an argument for it from the Scriptures when they are pressed. They are not

even agreed whether there is a Sabbath, much less whether Sunday is it. The key issue, I reckon, is whether the Sabbath was meant to be a universal ordinance or something to mark Israel's distinctive mission, a special characteristic of Jewish life. I think I see some indication in Colossians 2:16 and Galatians 4:10 that the Sabbath may have had only a dispensational significance, but I also consider the Adventist case a very powerful one. I certainly do not think the New Testament changed the day of the Sabbath to Sunday. Early Christians worshipped on the first day of the week, the day of resurrection, but they did not regard it as a Christian Sabbath. The only question for me is whether Sabbath observance as such belongs to the Christian church or just to Israel. I must confess that reading Adventists like Rice and others on the meaning they find in Sabbath observance gives me the feeling the rest of us have lost something precious. I also see implications in it for our dialogue with the Jews, who would appreciate the Adventist conviction very much. I am less impressed with the Adventist idea of Sabbath observance being the "seal" of faithful Christians and Sunday worship being the "mark of the beast." I think you are reading it into the Revelation.

Let me say in closing that I think Dr. Rice has written an excellent introduction to Christian theology that ought to enjoy wide use. I have greatly enjoyed reading it; it made me think, and I am the richer for it.

Clark H. Pinnock is professor of theology at McMaster Divinity College, Hamilton, Ontario, Canada. An evangelical protestant, he has written several books on theology.

The Reign of God: Innovative, Helpful, Discreet

Reviewed by Charles Scriven

This is a cautious, handy, and unprecedented book. Consider first the ways in which Richard Rice, professor of theology at Loma Linda University, has broken new ground with this Seventh-day Adventist introduction to Christian doctrine. Although he disclaims having produced a full systematic theology, Rice has attempted to treat the major themes of Christian conviction in a well-organized, fairly comprehensive manner. He follows the outline of topics—revelation, God, "man," etc.—that one would find in conventional works of systematic theology, and tries to tie the whole together by means of a dominant motif, the reign of God. This is the first time a Seventh-day Adventist writer has ever done this.

It's true, as Rice himself points out, that surveys of Adventist doctrine have already appeared—most famously, I suppose, T. H. Jemison's *Christian Beliefs*, familiar to a generation and more of Adventist college students. But Rice's is the first comprehensive work to show the clear impact of modern, systematic theology.

How is the book extraordinarily handy? Rice has written it for the Adventist college classroom and it clearly deserves to be used, I believe, for this purpose. But *The Reign of God* would assist other thoughtful readers as well. The writing and organization of chapters is clear. One might wish for a livelier style, it is true; the sentences are merely workmanlike. But the points come through easily, and at the end of each chapter Rice provides very helpful questions for review and discussion, together with suggestions for further Bible study and theological reading. In the suggestions for additional reading he includes non-Adventist as well as Adventist writers and often recommends essays from *Spectrum*. At the beginning of each chapter, moreover, Rice lists 15 to 20 biblical passages that bear on the chapter topic. This is useful not just to students but also to teachers and pastors, whether for making lectures and sermons or for shaping Bible studies.

The caution I have mentioned is something Rice himself concedes. Near the beginning he says the book is not a "truly contemporary theology," by which he means that it does not really address such issues as modern biblical criticism, religious pluralism, and Western secularity. He denies further that the book is a major "constructive effort," a major effort, that is, to suggest a fresh interpretation of the Adventist perspective. Rice has written an "introduction," a description

of Adventist belief that includes only bits and pieces of reassessment. In discussing God Rice does spend an entire chapter on a "constructive proposal," one similar to that advanced in his well-known *The Openness of God* (reprinted as *God's Foreknowledge and Man's Free Will*). But this is the exception, not the rule.

The title theme, "reign of God," does not provide a basis for rethinking all the doctrines but appears, usually briefly and at the end of chapters, as a "familiar reference point." If Rice had actually made this theme the crux of all he says, he would surely have been more provocative. As things stand, though, he has said little that is controversial; when he deals with issues that could arouse controversy he often rides the fence. Rice broaches the subject of theistic evolution, for example, but settles the matter by saying Adventists "typically reject" it. He mentions divorce and remarriage but advances no view of his own. Nor does he state his own position concerning the ordination of women, the investigative judgment, and the bearing of arms in war, though he makes reference to all these topics.

If such wariness is disappointing, we must remember that it is within the framework of the author's expressed intentions. *The Reign of God* sets out to be innovative, helpful, and discreet. On all three counts, the book succeeds.

Charles Scriven, before assuming his present post as senior pastor of Sligo Seventh-day Adventist Church, taught theology at Walla Walla College for several years.

Early SDA Education: Conflict &Conviction

George R. Knight, ed. *Early Adventist Educators*. (Berrien Springs, MI.: Andrews University Press, 1983). 250 pp., n.p.

Reviewed by David Pendleton

Seventh-day Adventists are proud of their church, and they have good reason to be if growth in membership is any indication. The church has rapidly grown in just a century from a fledgling community of believers to an organized denomination, which today boasts a world-wide ministry and a membership numbering in the millions. With this growth in size and influence in mind one can see why Adventist scholars have endeavored to write its history. Yet, however diligent their efforts may have been, at least one key component of the Adventist heritage has been somewhat neglected: the history of its schooling.

George R. Knight, historian and philosopher of education at Andrews University, has brought to our attention the need for a serious, scholarly understanding of the history of Adventist education by editing *Early Adventist Educators*. In this volume the authors, using the social and cultural world of America in the late 1800s and early 1900s as the historical backdrop, have painted a picture of a church in conflict with itself, torn between what its members believed to be two mutually exclusive educational viewpoints. On the one hand there were the traditionalists who felt that the intellect should be the primary concern and beneficiary of a formal education, and that the classics were the proper texts. On the other hand were the reform-minded Adventists who were deeply convicted that an education rooted in "practical" and religious training was God's ideal. These opposing philosophies, and the resulting tension within the church that "became a major problem for Adventist educators for the duration of the century" (p. 3), constitutes the common theme that unifies this work.

To document and analyze the changes that occurred in the educational philosophy of the early Adventists the editor and the contributing authors have employed both history and biography. In order to reconstruct those formative years with sensitivity to both social and cultural context and individual perspective, they sought to comprehend the events of the day from the points of view of major actors such as Ellen G. White, Edward A. Sutherland, and Frederick Griggs.

Initially, one might label the authors' approach simplistic, for it offers few novel arguments and its history is written with only a minimum of interpretation. But after a more careful reading, I

believe that this book is only deceptively simplistic; there is more between its covers than just a chronicle of the activities of Adventist eductors; more than just the story of conflict over curriculum between the "reformers" and "traditionalists" that finally "gave more room to the Bible and history . . . while maintaining a classical core" (p. 38). This book can remind one of the hand God had in the development of the Adventist educational system.

The tensions of those formative years, however, are not over yet; struggles between differing educational philosophies continue even today. Perhaps the present controversy raging over the proposed consolidation of the two Loma Linda University campuses is but a reflection of the difficulties past; or maybe a shadow of the difficulties to come. In any case, I agree with Knight's suggestion that "the lessons of past struggles, when understood, are instructive to those who are still seeking to implement the Christian ideal of a balanced education" (p. 4). That is why I recommend *Early Adventist Educators* to both professional educators and educated laypersons.

David Pendleton is an undergraduate student at Loma Linda University, majoring in history and political science.

On A Family Portrait

To the Editors: Thank you for printing "Family Portraits" in *Spectrum*, Vol. 18, No. 2. This "retail" side of Adventism is sadly eclipsed by "the message," (the "wholesale" side).

I have been reflecting on Mildred Bennett's selection, "The Winter Is Past." I, too, left the Adventist Church — five years ago. I can intimately identify with her observations and feelings! All one needs to do is change the names and the dates, because the events are contemporary! The *ocean* of Christianity is a welcome relief from the *aquarium* of Adventism.

Walter C. Fahlsing, M.D.
San Diego, California

To the Editors: Of the many fine articles in the most recent *Spectrum*, the "Winter is Past" by Mildred Rhoads Bennett was most memorable, gripping, and profoundly important. While it was lush with the texture of the "remnant atmosphere" it also provided a stinging indictment of the mindset in Adventism at that period. She recounted facts, and/or observations, and related her feelings in reaction to them. She did not attempt to provide any profound analysis, and that is all right.

The mention of Gerald Minchin's discovery of the alteration of Ellen White's books as evidenced in the holdings of the New York Public Library was a significant revelation. It shows that this kind of information was known way back then, yet ignored, or possibly covered up in favor of an elevation of her writings to inerrancy as evidenced by common usage of writers and thought leaders of that period.

N. Michael Scofield
Anaheim, California

To the Editors: To those who haven't questioned their core beliefs "The Winter is Past" (Vol. 18, No. 2) may seem trivial and assuming. Having experienced many of the same questions as Ms. Bennett, I found a lot of comfort in her struggle.

We congratulate ourselves today, and say "Look how much we have changed, both individually and as a church!" But is it really any different in 1988? Are we encouraging those who question to not only voice their questions, but to search with intellectual honesty within the church family, no matter where the search might lead?

If our role is bringing Jesus to those around us our purpose would seem to focus on individual relationships with Christ. In this effort our strategy should be to help each person, wherever they may be, regardless of the compatibility with our own value system (if we can do it within our belief framework).

Unless we are, both individually and corporately, open enough to allow all to search and question we will never be the "light" to those who seek, only an answer to those who agree.

Thanks for the article. It was refreshing, encouraging, and stimulating.

Bill Ashlock
West Palm Beach, Florida

Wife Abuse

To the Editors: The article about spouse abuse in your last magazine (Vol. 18, No. 2) really hit home for me. My marriage to a well-loved (!), respected, professional, Seventh-day Adventist man ended after many abusive and ugly incidents similar to those described by Ashley James. I am now coping with adult singleness in the Adventist church and it is not easy.

I hope that other abused wives respond to this article as I have. This issue is difficult to relate to for us. I pray that the leaders of the church will notice us and provide some sort of counseling, not to mention ordinary friendliness, before it is too late. Many wives are protective of their professional spouses—it happens in families that you would be surprised to find out about. I know that I was not alone.

Please forgive me if I do not sign my name.

Alone in California

To the Editors: A friend lent me a copy of *Spectrum* to read Ashley James' article on spouse abuse—I could have written it myself, with a few changes here and there.

I left my abusive businessman husband after 26 years of marriage—he was well respected in the community, and no one would suspect how he treated me and our three sons.

This article should bring home to your readers the fact that spouse abuse does exist in the in Christian families as well. My husband is a pillar in the Methodist church.

At age 53 I am trying to carve out a new life for myself—but with only $150 per week support money it is hard. I do want to thank you for publishing this article and for the hope that it gives me.

Marion Pinkert
Avalon, New Jersey

To the Editors: Ashley James' article on wife abuse is limited to the agony of one member of the family. Teach in any Adventist school and you can't hide from the greater tragedy. I am disappointed *Spectrum* did not include child abuse in the "Family Portraits" issue. It must be addressed.

Renate Wehtje
South Lancaster, Massachusetts

More needs to be published on child abuse. Priscilla and James Walters did write "Child Abuse and Adventism," in Spectrum, *Vol. 17, No. 1, (October 1987).*

—The Editors

AIDS Comes to Adventism

To the Editors: We wish to commend you for your cluster of articles, "AIDS Comes to Adventism." They represent an excellent beginning to opening an important subject that has so far been largely ignored in Adventists circles—a subject that will test to what extent "The Caring Church" is real or merely a slogan.

We do wish, however, that you had contacted SDA Kinship, the organization of gay and lesbian Adventists and their friends, as you prepared this issue. We unfortunately know only too well that AIDS has had a far greater impact within Adventist circles than the cluster indicated. For example, we know of nine Adventists who have died of AIDS—two were active members of SDA Kinship, five were peripheral. There have undoubtedly been others who had no links to Kinship—either because they feared to let Adventists know of their homosexuality, or because they felt too abandoned by the church to want to have anything to do with Adventism, or perhaps they had never heard of Kinship. We also know of four mothers whose sons have died, and not one told her pastor or a single soul in her Sabbath School class or church what she was going through.

Whereas Adventist hospitals led the way in the treatment of those with polio, and Adventists were given the hospital at Kettering as a direct result of this, Adventists are at the tail when it comes to AIDS. I have been told that such patients too often run out of insurance during a long illness, so that the Adventist hospitals would lose money. Moreover, the victims are so unsavory—let us leave them to the over-extended public hospitals! It seems as if we are placing profit and image ahead of need and service.

We are aware of at least one Seventh-day Adventist church which has already organized a help program, and another which is planning to start a program. These are encouraging beginnings, but the potential challenge to the entire church is enormous.

SDA Kinship itself has established a fund from which we are helping some who have lost their jobs and homes as a result of their illness. In addition, certain of our members are making living space available to persons with AIDS who have no other place to turn when rejected by their families and friends. Kinship has also sent a letter to all Adventist pastors in North America, encouraging them to start their own program or cooperate with our efforts to assist AIDS victims.

You may wish to start a program in your local church, or you may wish to help with ours. If you would like us to share some ideas with you, or if we can provide any kind of information on AIDS or how to care for a person with AIDS, please call or write to us. (One of our members is the director of education for an internationally recognized AIDS clinic and would be happy to share resources with you.)

Let's show the world that the "Caring Church" really does care.

Robert Bouchard, President
SDA Kinship International, Inc.
Los Angeles, California

To the Editors: Fritz Guy's discovery of AIDS in an innocent baby seems, somehow, in his reasoning, to legitimatize the disease and make it a "natural process". Innocents have suffered from the sins of others since Cain slew Abel— gonorrheal blindness, congenital syphilis, congenital herpes encephalitis, alcoholic fetus, cancer of the cervix, divorce, and the ultimate pathology—war—to name a few. There is nothing "natural" about AIDS or any other disease. Does Mr. Guy think Dwight would have been at risk from AIDS if the donor(s) of the Factor VIII used by his father had *not* practiced multiple-partner anal intercourse and/or IV drug abuse?

If any disease deserves the term *unnatural* this one does. Semen contains potent immune-suppressing peptides which protect the sperm from the mother's killer lymphocytes. In the natural setting (the vagina and cervix) a delicate balance is achieved allowing the sperm to reach the ovum unharmed and without permanent injury to the mother's immune system. When semen is ejaculated repeatedly onto rectal mucosa these immune-suppressing substances lay bare this more delicate layer to invasion by many foreign organisms, including the AIDS virus. This is probably the reason promiscuous homosexuals have an increase in lower bowel diseases from parasites to venereal

warts to cancer of the anus, in addition to the concomitant AIDS.

The AIDS virus is a relatively weak, fragile, pathogen easily destroyed by simple antiseptics. Although it may be transmitted through repeated standard heterosexual intercourse, the *maintenance* of a significant pool of infectivity in a given society as of this date seems to be seen only where there are groups practicing repeated anal intercourse (homosexual *or heterosexual*). The more we understand the epidemiology of this disease the more the Christian appreciates the loving admonition from the Creator of the immune and reproductive systems to abstain from aberrant sexual practices.

Dr. Hegstad's final paragraph of his Appendix A plays to the common approach to all diseases— that is, to find a shot, pill, or operation which will give instant gratification and permanent relief to the sufferer of disease. His implication that penicillin has conquered syphilis is misleading. Last year year in the USA 49,654 new cases of this disease were reported to the Center for Disease Control. In fact, the annals of history record *no* disease *ever* having been conquered (eradicated) by *treating* it. This is a cruel mockery of our society's willingness to pour billions of dollars each year into the treatment of various afflictions. The eradication of any disease has always been by prevention. Of course, prevention has never been popular, because in most cases, it means changing the way people live.

The question by Larry Phillips is the gut-wrenching one for the average Christian. Could homosexuality be biological, a roll of the genetic dice? Although humans are the *only* species of the higher order of mammals who shows this aberration, there is gathering evidence to support a biological basis for this strange, baffling condition. The incidence worldwide, in all cultures, appears to be stable at approximately four to six percent of any given population. This holds for the American Plains Indians in the days of Lewis and Clark, the ancient Greeks, and Madison Avenue, New York City, in 1987.

How can anyone be condemned for having red hair, or large feet, or any other page in his genetic book? As we look more carefully at the genetic messages unfolding before the researcher each year, it is becoming clear that the scroll of life of each individual, no matter how perfect the exterior may appear, has many irregularities and blanks. In other words, no one comes into this world playing with a full deck of cards. Each one has his/her own hill to climb or ditch to cross, both physically, mentally, and spiritually.

There seems to be another biological marker which frequently accompanies homosexuality: the gift of exceptional intelligence and creativity. These attributes enable the individual, with God's grace and if he/she so chooses, to channel the sexual and other energies into levels of achievement far beyond the ken of ordinary folks. It's a tough assignment for our homosexual brothers and sisters, but it is not the only faulty inheritance given to the sons and daughters of Adam—we were never promised a rose garden in this Land of the Enemy.

Finally, Mr. Phillips' accusation that the church does not understand or accept the individual dying from AIDS is, I believe, overstated. Sometimes it is the individual who has turned his/her back on the church. Also, I am sure various kinds and degrees of reaction can be documented from the ever-increasing numbers of congregations facing this problem. However, that social group held together by certain firmly-held tenets such as "all have sinned and come short of the glory of God" are bound to extend more consistently a helping hand to the afflicted. I am personally aware of a Seventh-day Adventist congregation which lost a member to AIDS (not contracted by blood transfusions). I was heartened to see the love and support given the victim and family by the church members in their darkest hour. What a contrast to the world, where people go to court to keep children out of school, and homes are burned to drive families with this disease away from a neighborhood.

As far as we know now there is no danger involved in hugging, holding, or shaking hands with an AIDS patient. And even if there were, should this deter the child of the Kingdom? What a challenging time to be a Seventh-day Adventist Christian!

Some may give their lives in this battle (so what else is new in Christian history?). How much more fulfilling than to end a sterile life in a nursing home at the age of 99.

J. D. Mashburn, M.D.
Director of Laboratories
Hadley Memorial,
Washington Adventist,
and Shady Grove Adventist Hospitals
Washington, DC

More On the Ordination of Women

To the Editors: Beatrice S. Neall's erudite review of Samuele Bacchiocchi's book, *Women In The Church*, as it appeared in the October, 1987 issue of *Spectrum*, certainly commands attention.

While this review critique acknowledges Bacchiocchi's exhaustive biblical research in support of his forceful exposition, it biblically defends the equality of men and women in all of life's activities, including church ministries.

Is it not time for us to dismiss archaisms and accept God's creation of men and women in his image? Why not permit the Creator to put into service the gifts and talents of both male and female? Why restrict the mission of the Holy Spirit?

Paul T. Jackson
Lowell, Arkansas

Early Adventures in Maine

To the Editors: I wish to extend my appreciation of the contents of *Spectrum* (Vol. 17, No. 5, August 1987) concerning Fred Hoyt and the other colleagues with reference to their airing of the information in "Early Adventures in Maine."

I wish to refer to just one point in all of the dialogue and research which went into the publishing of the findings. The word is "fanaticism," and its definition as given by Rennie Schoepflin.

According to Webster, fanaticism can be said to mean "governed and produced by too great zeal; extravagant; ultra; unreasonable; excessively enthusiastic, especially on religious subjects."

Hoyt asks what Ellen White meant when she claimed to have fought the fanatical elements to which she referred time after time? There is at least one area in which she was fanatical; she allowed herself the luxury of being called a prophet.

The second show of fanaticism could be said to have been the concept of a prophet existing in these latter days. The root cause of this heresy lies in the fact that no prophet has been promised in the last days because the last prophet was Jesus Christ. John the Baptist was the messenger whose work was to prepare the way for the last of all prophets, the Lord Jesus Christ. Jesus called John the last of the prophets from the human family. (Matt. 11:13)

When a visionary appeared in the person of Ellen G. White she broke with the past in terms of the insertion into the gospel commission of the so-called gift of prophecy. The New Testament gift of prophecy, according to Paul, was not a gift to foretell the future, as was the case with Ellen White, but of the preaching of the gospel as set forth in the climate of that commission. (Matt. 24:14)

It was Jesus who foresaw the fanatical appearances of false prophets and warned of the time when they would deceive the very elect if possible. However, the very elect were not deceived, but all others were. The difference was made by adhering to the Scripture—not to the "proof-text" method of interpretation.

The inestimable value of *Spectrum's* contribution to this picture of a church which keeps the Sabbath, and has a prophet in its midst as the "founding mother," cannot be passed by lightly. The clear message of a wrong turn taken in 1844 is in evidence now more than ever before. A false prophet is a terrible substitute for the real One.

William Ritz
Santa Cruz, California

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Dr. Donald R. McAdams
4501 Holt Street
Bellaire, Texas 77401
(713) 644-9539

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