

The Fine Art of Speaking Adventese
Lindy and Michael Vindicated

SPECTRUM

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INSIDE ADVENTIST COLLEGES

Enrollments Are Up, But How Long?

Sexuality on SDA Campuses

Outstanding Student Poets

Who Were the Best Teachers of 1988?

Spectrum

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Inside Adventist Colleges

Adventism is culturally diverse. Even a single division, such as North America, includes not only a rainbow of ethnic and language groups, but quite distinct Adventist subcultures. For example, there are Adventists—many from small, rural churches—who each year faithfully congregate at conference-wide campmeetings. A quite different Adventist subculture is comprised of Adventists who are drawn to denominational institutions and their large churches.

The special cluster of this issue of *Spectrum* explores that part of the subculture of institutional Adventism gathered at Adventist colleges.

Perhaps college communities have been the

part of Adventism most startled by the hostility expressed in the media toward the Chamberlains, including bizarre, grotesque misconceptions of Adventists and their beliefs. The symposium in this issue reporting the most recent response of the media—in print and film—to the Chamberlains should be reassuring. At the same time it is worth remembering what Justice Michael Kirby said (according to the South Pacific Division *Record*) in a lecture at Avondale College: There may be other, unknown Lindy Chamberlains, who “have no church supporters, family, or others to look to. They may have criminal convictions. They may even be outcasts. But if they have suffered an injustice, it should be equally our concern.”

—The Editors

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Church Growth Bloweth Where It Listeth

by Steve Daily

You begin to realize that something is different when you drive into the church parking lot. There are no spaces available. Not just during the 11 o'clock hour, but during all three church services held every Sabbath morning at the Azure Hills Seventh-day Adventist Church, 10 minutes from the Loma Linda Medical Center. After finding a place to park down the street or in a field, you enter a circular sanctuary that seems to resonate with life. Instead of organ music and hymnals, each service features lively Christian music with the words projected on a huge, overhead screen. The second service, which is filled with high-school and college-aged young people, includes a contemporary Christian band with drums, synthesizers, and electric guitars. Praise and celebration dominate the service; members worship God by raising their hands, clapping, and spontaneously shouting for joy.

As the music takes on a more meditative flavor each service also features "the garden of prayer." When a special appeal is made from the front, large numbers come forward to present their individual concerns before the Lord. As the congregation kneels in prayer, some members come to the front to present their requests to God. The elders leave the platform to lay hands on those who have come forward. There is a sense of involvement and participation in these services that

Steve Daily, chaplain of the La Sierra campus of Loma Linda University, is one of the founding leaders of its New Life Church. He received his M.Div. from the SDA Theological Seminary and his D.Min. from the Claremont School of Theology. In addition to pastoring in California, he has written widely for Adventist publications.

is uncommon in Adventist worship.

Dan Simpson, who pastors the Azure Hills Church, is a man with a vision. He recognizes the diverse cultural and spiritual needs that exist today, and seeks to minister to those needs in the broadest possible framework provided by the gospel. When Simpson came to Azure Hills just over two years ago there were 400 to 500 people attending the worship service. Today, a typical Sabbath sees more than double that number—1,100 or so—attending church. Simpson implemented the three-service idea not for reasons of space, but because of his commitment to providing different worship options to a diverse congregation.

The first service, which begins at 8:15 a.m., is designed particularly for families with children. It is similar to the third service, except that it includes a children's story and more family-oriented emphasis. The youth service at 9:45 a.m. displaced the senior Sabbath school from the main sanctuary, causing considerable trauma in the minds of some longtime members. At the beginning, only 60 to 70 individuals came to the 9:45 service. Today, the average attendance at the youth service is approximately 400 and growing. During both second and third services, a number of other Sabbath school and education classes are offered: Pastor's Bible class, spiritual gifts, total healing, and healing damaged emotions.

The rich diversity of worship and growth opportunities, and what he firmly believes is the work of the Holy Spirit, are reasons Simpson gives for Azure Hills' attendance more than doubling in the past two years.

More significantly, the church's vision is not

limited to what happens on Sabbath morning. Associate pastor Dave Bottroff says, "Our goal is to provide the kind of caring, Christ-centered ministry that will allow us to minister to the thousands of former Adventists who live right in our community." To do this, Azure Hills has focused on the importance of lay pastors, and small groups, called "T.L.C. Groups" that meet each week in their homes. The goals of this program are explicitly spelled out in the church's statement of vision: To contact a minimum of two former SDAs every week; to have 200 lay pastors by the year 1990; and to have at least 1,000 people praying every day that God's Spirit will use this ministry to accomplish these goals.

Simpson, or Pastor Dan as he is called, points out that there has been significant resistance by some to these changes. For many it is a difficult task to move an established congregation of Adventists through this kind of transformation. First, Adventists tend to be quite individualistic in their approach to life. Secondly, members not only have to consider the traditions of the local church, but must contend with various interpretations of Ellen White's writings and the larger system of denominational structure. Finally, as the Adventist church becomes increasingly professional in nature, the time, energies, and priorities of church members are increasingly sucked away from volunteerism and church life. These are the challenges that face so many Adventist churches today. Simpson and his Azure Hills congregation seem to be providing a successful model for how these challenges can be met.

Another congregation that is providing new directions in Adventist worship is the Milwaukie SDA Church in Portland, Oregon. Six years ago it was a traditional Adventist congregation with 135 members. With the arrival of Pastor David Snyder, things began to change. Today, on a typical Sabbath, 800 people attend the worship service. The congregation has been forced to rent the 3,000-seat sanctuary of the New Hope Church, a fast-growing evangelical congregation in Portland. More impressive is the fact that half of Snyder's congregation each Sabbath is under the age of 30,

a phenomenon that today is virtually unheard of in North American Adventist churches.

Snyder attributes this growth and influx of young people to a number of factors, including contemporary music and bouyant praise in worship services; emphasis on a self-conscious commitment to love, acceptance, and forgiveness; Christ-centered preaching; and a persistent emphasis on prayer and the work of the Holy Spirit. He says, "Our goal has been to revive the worship service by making it relevant, meaningful, exciting, and Christ-centered." After worshipping with the congregation, the conference president observed, "in this church you sing to God, not just about God." During the congrega-

The Azure Hills and Milwaukie congregations provide dramatic examples of what the Spirit is doing in Adventist worship today.

tional prayer it is not unusual for a quarter of the congregation to come down to the altar to offer their individual petitions to God. There is also an emphasis in this congregation on reclaiming inactive Adventists. Snyder estimates that approximately 100 of those who have joined the church in the past six years are former Adventists.

Transforming change never comes easily. As in Azure Hills, Snyder was faced with strong resistance by a vocal minority of the congregation when he first attempted to implement new directions in worship. He observes that Adventists generally do not know how to praise and worship God. When they are taught to worship, members can be threatened. Some resistance must be expected. But with prayer and patience change can come, and the barriers of opposition can be gradually broken down. As these barriers slowly disappeared in the Milwaukie Church, rapid growth followed. "On any given Sabbath it is not unusual for nine or ten pastors from other churches to visit our congregation just to observe what is happening," says Snyder.

The Azure Hills and Milwaukie congregations provide dramatic examples of what the Spirit is doing in Adventist worship today. But desire for

alternative forms of worship within the church, particularly by the younger generation, can also be seen in the growing popularity of small campus churches beginning to sprout up at Seventh-day Adventist colleges and universities.

During the past four years Loma Linda University has given birth to two such congregations. Chapel Church on the Loma Linda campus is an alternative worship service that ministers primarily to young adults and graduate students. Sponsored by the University Church, it has grown rapidly with its emphasis on small groups, fellowship, and outreach.

Creation of the New Life Church, sponsored by the Collegiate Church on the La Sierra campus of Loma Linda University, has succeeded in more than tripling the attendance of college students at Sabbath morning worship services. The New Life congregation features very contemporary styles of Christian music, Christian drama, personal sharing, and other experimental forms of worship. All are designed to give the Holy Spirit freedom to open up new directions in Adventist worship. Last year, Walla Walla College also sponsored an alternative worship service, led by a number of faculty and supported by the pastoral staff, that enjoyed great popularity with students.

These new directions in Adventist worship reflect an increasing openness to what the Spirit is doing outside of Adventism. The last decade has produced a spiritual renewal in Christian worship that has had an impact on America's

younger generation. For example, Vineyard Christian Fellowship, which presently has more than 50,000 members and more than 200 congregations, started just 12 years ago (in October 1976) as a home Bible study group of only 12 people. Today, the original congregation in Anaheim, California, has approximately 6,000 members. Young people (and older people who are young at heart) seek and find in the Vineyard Christian Fellowship a Christ-centered, Bible-centered, and Spirit-centered form of contemporary worship. In fact, the Vineyard supplies a network of more than 150,000 Christians nationwide with music and worship materials, including the New Life Church at Loma Linda University.

Other fast-growing Christian congregations that have had a significant influence on Adventist churches described above include "The New Hope Church" in Portland, Oregon, whose sanctuary the Milwaukie Seventh-day Adventist Church rents, and the "The Church on the Way" in Garden Grove, California, whose lay ministry program, worship music, and "Garden of Prayer" worship segment have been borrowed by the Azure Hills Seventh-day Adventist Church.

Some Adventists would argue that we do not need to learn anything from other congregations to facilitate our worship services. But the fastest growing, most youthful congregations in Adventism believe they are led by God's Spirit to break out of the old wineskins of formalism and to worship God in dynamic, contemporary forms.

Adventese Spoken Here

“To acknowledge the importance of minority and local cultures of all sorts, to insist on their protection and nurture, to give them demonstrations of respect in the public sphere are traditional aims that should be stressed even when one is concerned, as I am, with national culture and literacy.”

—E. D. Hirsch, Jr.

Seventh-day Adventists take a certain pride in the ready acceptance they experience whenever and wherever they meet fellow members. One reason for this immediate camaraderie is a shared vocabulary. To learn how extensive this vocabulary is, *FOCUS* asked a group of University faculty to compile the Seventh-day Adventist Subcultural Literacy List.

The inspiration for such a compilation came from the list published in the book *Cultural Literacy*, by E. D. Hirsch, Jr. The two lists differ, however, in purpose.

Hirsch’s list is *prescriptive*. He believes that “a mastery of national culture is essential to mastery of the standard language in every modern nation.” He claims that his list of 5,000 items is a “preliminary list” of what literate Americans know. He implies that anyone wanting to be a literate American *should* know his listed items.

Our list is *descriptive*. We are not saying that North American Seventh-day Adventists *should* know these items; we are merely guessing that these are the items they *do* know. Its purpose is to show the large body of common knowledge we share with others in our subcultural group, a knowledge that is not shared by those outside our group.

Developing a definition to determine what should be included and what should be excluded from the list proved to be difficult. We concluded that a term must have significance to Seventh-day Adventists or must have a meaning unique to its subculture and be so

familiar to North Americans enculturated into the Adventist community that it would not need to be defined or explained to them to be understood. We tried to avoid terms of a limited, regional familiarity and those known only to experts within a particular discipline.

If an item is known by more than one form, the most common is given first with other forms following a slash.

When Adventists refer to cities or towns well-known to their group, they seldom name the state. For such cities and towns, we have included the state abbreviations in brackets. Some place names serve multi-purposes, referring to a place, an institution and/or a concept. Examples: Battle Creek and Madison.

Words commonly used by those outside the Adventist subculture are included if they have a unique meaning or connotation to us. Examples of such words: *Temperance*—total abstinence of tobacco, alcohol and drugs. *Health foods*—commercially produced meat substitutes. *Millennium*—refers to our unique scenario of what will occur during the 1,000 years following Christ’s return.

This list was compiled in good humor by a group of Andrews University faculty chosen from among many disciplines and from various geographic areas. Those participating were Wesley Amundson, Stella Greig, Herald Habenicht, Bill Hughes, George Knight, Robert Johnston, Ronald Knott, Gary Land, Duane McBride, Norman Miles, Patricia Mutch, Lynn Sauls, Rilla Taylor, Jane Thayer and Craig Willis. The list was distributed to several non-denominationally employed alumni for their editing. We hope you enjoy it.

—Jane Thayer

457 BC
 538
 1755
 1780
 1798
 1833
 October 22, 1844
 1863
 1888
 27 fundamental beliefs
 70 weeks
 666
 1260 years
 1888 message
 2300 days
 144,000

AAW/Association of Adventist Women
ABC/Adventist Book Center/Book and Bible House
 academy
ADRA/Adventist Development and Relief Agency
 Advent Movement
 Advent Truth
Adventist Home
 Adventists
 alpha and omega
 amalgamation
 Amazing Facts
 Anderson, Harry
 Andreason, M. L.
 Andrews, J. N.
 Andrews University/AU
 Angwin [CA]
 Annual Council
ASDAN/Association of Seventh-day Adventist Nurses
ASI/Adventist Self-supporting Institutions
 Association of Adventist Forums/AAF
 Atlantic Union College/AUC
 Aunt Sue and Uncle Dan
 Avondale College
 AWR/Adventist World Radio
 AYS/Adventist Youth Service

Baby Fae
 Babylon
 Bacchiocchi, Samuele
 backsliders
 Bailey, Leonard
 Bates, Joseph

Battle Creek [MI]
 Battle Creek College
 beast
Bedtime Stories
 Belden, F. E.
 believer, a
 Bell, G. H.
 Berrien Springs [MI]
 Bible worker/Bible instructor
Bible Readings/Bible Readings for the Home Circle
Bible Story, The
 Blessed Hope, the
 blueprint, the
 Board of Higher Education
 Bogenhofen
 Bradford, Charles E.
 Braley, Brad
 branch Sabbath School
 Breath of Life
 Brethren, the
 BRI/Biblical Research Institute
 Brinsmead, Robert
 Brooks, C. D.

CABL/Collegiate Adventists for Better Living
 call, a
 camp meeting
 camp pitch
 Champion Academy
 Canadian Union College
 Canwright, D. M.
 Carcich, Theodore
 cause, the
 CBs/concerned brethren
 Chamberlain, Lindy
 children's divisions, the
 Choplets
Christ in Song
 Christian Lifestyle Magazine
 Christian Record Braille Foundation
 church school
 Cleveland, E. E.
 close of probation
 CME/College of Medical Evangelists
 College Place [WA]
 College View [NE]
 Collegedale [TN]
 collegiate quarterly
 Collonges
 colporteur/literature evangelist
 Columbia Union College/CUC/
 Washington Missionary College/

WMC
 combined budget
 communion service
 Community Services/Dorcas Society
 company
 conference
 conference men
 Conflict of the Ages series
 constituency meeting
 continuing employment
 cooking schools
 cradle roll
 creationism
 Crews, Joe

Daniel and Revelation Seminars
Daniel and Revelation/ D&R
 Daniells, A. G.
 dark county
 dark day, the
 Davenport affair, the
 Davis, Clifton
 deadly wound, the
 Delker, Del
Desire of Ages
 Detamore, Fordyce
 Dick, Everett
 Doss, Desmond

E.G.W. book abbreviations: AH, DA, GC, PK, PP, 2T, SM, SG, etc
 early and latter rains
Early Writings
 Edwards, Josephine Cunningham
 efforts/soul winning
 elder
 Elmshaven
 Emmanuel Missionary College/EMC
 entering wedge
Evil Angels

Fagal, Sr., William
 Faith For Today
 family altar
 Figuhr, R. R.
 finishing the work
 Five Day Stop Smoking Plan
 Florida Hospital
 fomentations
 foot washing/ordinance of humility
 Ford, Desmond
 Forest Lake Academy
 Foss, Hazen
 Foy, William

Friday night vespers

G. Washington broth

GC session

GC/General Conference

Geoscience Research Institute

Glacier View [CO]

Glendale [CA]

gluten

Gorham, ME

great controversy

Great Controversy, The

great earthquake

Great Disappointment, the

guarding the edges

Guide/Junior Guide

Halliwell, Leo and Jessie

hands across the gulf

Hare, Eric B.

Harvest 90

Haskell, S. N.

Haynes, Carlyle B.

health foods

health reform

health message, the/right arm of the message

Hegstad, Roland

Heppenstall, Edward

Heshbon

Hinsdale [IL]

home and school

Home Study Institute

Hooper, Wayne

Horn, Siegfried

Huntsville [AL]

hydrotherapy

“I saw”

image to the beast

in the work

in the Truth

in the field

ingathering/harvest ingathering

Insight

inspired pen

Institute of World Mission

investigative judgment

investiture

investment

It Is Written

Jail bands

JMV

Johnsson, William

Jones, A. T.

junior camp

Keene [TX]

Kellogg affair, the

Kellogg, John Harvey

Kettering College

Kettering [OH]

Kings Heralds, the

La Sierra College

La Sierra [CA]

Lake Titicaca

Laodicean message

LaRue, Abram

last day events/end of time

lay activities

leaves of autumn

lesser light pointing to greater light

lesson helps, the

Liberty

Life and Health/Vibrant Life

Life Sketches

Light Bearers to the Remnant

Lindsay, Kate

Listen

Little Debbie's

little flock, the

little horn, the

Loma Linda labels

Loma Linda Foods

Loma Linda University/LLU

Loma Linda [CA]

Lord's work, the

loud cry, the

Loughborough, J. N.

Loveless, William

M.C.C./Medical Cadet Corps

Madison College

Madison [TN]

Malamulo

Maranatha Flights International

Marienhoehe Seminary

mark of the beast

Master Guide

Media Center

Merikay

Message

message, the

Messages to Young People

messenger of the Lord

midnight cry, the

milk, sugar and eggs

millennium

Miller, William

Ministry of Healing

Ministry

Minneapolis Conference

mission reading, the/mission

quarterly

“missionaries and colporteurs”

Montemorelos University

Monterey Bay Academy

Moore, Raymond and Dorothy

Morning Star, the

Mountain View [CA]

Movement of Destiny

MV/young people's society

my favorite author

Newbold College

Nichol, F. D.

non-Adventist

noncombatants

Noorbergen, Rene

Oakwood College

old landmarks, the

One in 20,000

ordinances, the

organized work, the

original diet, the

Our Firm Foundation

our hospitals

our schools

Our Little Friend

outpost evangelism

outsiders

Pacific Press

Pacific Union College/PUC

pantheism

Pathfinders

peanut eater

pen of inspiration, the

Philippine Union College

Phipps, Wintley

Pierson, R. H.

pillars of the faith

Pine Forge Academy

Pitcairn

Postum

Potomac University

preparation day

Prescott, W. W.

present truth

Primary Treasure

progressive classwork (Busy Bee,

Helping Hands, etc.)

publishing work
PUC Prep

Questions on Doctrines
Quiet Hour

Rea, Walter
red books, the
regional conferences
regular channels
religious liberty/soul liberty
remnant/remnant church
Revelation Seminar
Review and Herald Publishing Assn.
*Review, The/Review and Herald/Ad-
ventist Review/Advent Review
and Sabbath Herald, The*
Richards, H. M. S., Sr.
right arm of the message
righteousness by faith
Riverside Hospital
Rock, Calvin
Ruskets

Sabbath School expense
Sabbath School quarterly/quarterly/
lesson quarterly
Sabbath vespers
Sabbath School
Sabbath afternoon walk
Sabbath afternoon nap/"lay activi-
ties"
Sabbath potluck
Sabbath, the
sacrificial giving
San, the
sanctuary doctrine
SAWS/Seventh-day Adventist World
Service
SDA Theological Seminary, the
SDA Church Manual
seal of God
second coming/second advent
self-abuse
self-supporting work
servant of the Lord
seven natural remedies
shaking time
Shenandoah Valley Academy
Shepherd's Rod, the
shut door, the/open and shut door

Signs/Signs of the Times
signs of the end
singing band
Sister White
Sligo
Smith, Uriah
Smith, Annie
Solusi
South Lancaster [MA]
Southern Pub/Southern Publishing
Assn./SPA
Southern College/Southern Mission-
ary College/SMC
Southwestern Adventist College/
SAC
soy meat
special music
Spectrum
Spicer Memorial College
Spicer, W. A.
Spirit of Prophecy, the
St. Helena [CA]
Stahl, Fernando and Anna
Stanborough (press and school)
state of the dead/conditional immor-
tality
Steps to Christ
student missionary/SM
Sunday laws/blue laws
sundown worship
Sunnyside
sunset calendar
sunshine band
sustentation
Sutherland, E. A.
systematic benevolence

Takoma Park [MD]
tarrying time, the
temperance work
Testimonies for the Church
testimony meeting
These Times
Thirteenth Sabbath
Thousand Oaks [CA]
three angels' message(s), the
time of Jacob's trouble
time of trouble
tithes and offerings
translation
traveling mercy

truth mingled with error
truth, the
Tucker, J. L.
two meals a day

Uncle Arthur/Arthur S. Maxwell
unequally yoked
Union College/UC

Vandeman, George
VegeLinks
Vegeburger
vegemeat
Venden, Morris
vespers
Voice of Prophecy

Waggoner, E. J.
Walla Walla College/WWC
Warren, Luther
Washington, N. H.
Wayne, Jasper
Week of Sacrifice
Week of Prayer
Weimar Institute
West Coast Adventist
White Memorial
White, Willie
White, James
White, Ellen G./
E. G. W./Ellen Harmon
White, Edson
White, Arthur
White Lie, The
White Estate
Wildwood
Wilson, Neal
Wittschiebe, Charles
Wood, Miriam
work, the
worker, a
workers' meeting
world field
world budget offering
Worthington Foods

Young people's meeting
Youth Congress
Youth's Instructor

From the *Little Flock* to *Little Debbies*: A Cultural History of Adventism

by Roy Benton and Roy Branson

Well, lift up the trumpet and pass the vegeburger. Adventism finally has its own subcultural literacy list! Fifteen Andrews University scholars have generated some 400-plus distinctively Adventist terms, dates, places, institutions, media programs, persons both living and dead, and theological phrases. (From here on, items making the list will be marked + and those not included will be marked -.) Given their results, we may imagine these scholars fellowshiping at a *Sabbath potluck*+, passing the *soymeat*+ and pouring *Postum*+ while neglecting the *Numete-* and *Kaffir tea-*. Their mental faculties unbenumbed by stimulating substances, the Andrews team generated a new landmark work—not to be confused with *old landmarks, the*+. Perhaps they reflected on the respect accorded to such committee projects as the *SDA Church Manual*+ (but not the *SDA Bible Commentary-*). In any case, the scholars attempted to be as complete as possible while eliminating personal or regional bias. They even sent the list around to a few other *fellow believers-* for editing. Since *Spectrum*+ undoubtedly got on the list because of its reputation for being hopelessly

analytical, it will not be surprising that we have a critique of the Andrews scholars' work; a critique that is, at the same time, methodological, procedural, and substantive. Although the scholars' result is undeniably *truth-filled literature*+, surely our task as *Spectrum*+ editors is, as always, to sort out the cases of *truth mingled with error*+. In well over 90 percent of the cases where we tested a sample term we deemed important enough to crack the top 500, some version of it was already included. However, despite the scholars' pretensions to objectivity, there are odd oversights. It must surely have been institutional chauvinism that understandably included seminary professors *Heppenstall*+, *Horn*+, and *Wittschiebe*+, while omitting Loma Linda's equally well-known *David Hinshaw-*, *Graham Maxwell-*, *Jack Provonsha-*, and *Louis Venden-*; of course, the latter could be included under the catch-all *West Coast Adventist*+, but they would doubtless object.

Actually, Loma Linda may be a casualty of an even deeper, if predictable, prejudice of the scholars in favor of *our schools*+ over the *right arm of the message*+. All the American Adventist colleges and even a few academies in North America are represented, while all but the largest hospitals are left out. Come on, scholars: fledgling *Kettering College*+ but not established *Kettering Medical Center-*; *Avondale*+ in, but *Sydney Adventist Hospital-* out?

Roy Benton, associate professor of mathematics and philosophy at Columbia Union College, is a consulting editor of *Spectrum*. Roy Branson, a senior research fellow at the Kennedy Institute of Ethics, is the editor of *Spectrum*. They blame any lack of clarity in their commentary on a lifetime of substance abuse—habitual use of milk, sugar, and eggs.

The scholars show a further bias. Was it not a liberal prejudice that omitted outgoing Andrews University Seminary dean *Gerhard Hasel-*, but included former Pacific Union College and Avondale College religion teacher *Desmond Ford+*? To be fair, the Andrews scholars do list conservative education activist *Raymond Moore+* and his wife *Dorothy+*, as well as both *Joe Crews+* and his *Amazing Facts+* program. But our hypothesis of a liberal bias is bolstered by noting the inclusion of *The Review+* editors *F. D. Nichol+* and *William Johnsson+* and the exclusion of *Kenneth Wood-*, the staunch defender of the faith who served as editor for 16 years. Heaping insult upon injury (or is this affirmative action?), his columnist/author wife *Miriam+* makes the grade.

Understandably, five names from the White clan survive the final cut, but why rule out all but one Venden or Maxwell? Also, why omit *lower passions, the-* or *holy flesh-*, but include at least one specific entry that proves the Andrews 15 did not suffer from excessive prudery. (You find the term!) Is it generational bias that shuns the *Heritage Singers-* and *Wedgwood-*? It was not merely a case of long-hair snobbery since *Del Delker+* and *Brad Braley+* got in. It must be yet another bias—this time against evangelism—that omits reference to *presenting the message-*, leading to a person becoming *an interest-*, *gaining the victory-*, *going forward-*, and one day even accepting *a call from the field-*.

The list is only claimed to hold good for North America, and indeed the *world field+* may feel slighted. In Europe, *Conradi-* is a name as familiar as *White+* or *Canright+*. Conversely, even popular entertainer/pastors *Clifton Davis+* and *Wintley Phipps+* are probably unknown beyond the reach of U. S. television airwaves. So this issues a great challenge to the other divisions to come up with their own lists.

Indeed, this profound piece of work should inspire every *peanut eater+* and *worker+* with

continuing employment+ to expand on the original idea. E. D. Hirsch, Jr. defends cultural literacy tests at length and lists 5,000 terms he claims every real American should know. In a short preamble to their appropriately unadorned Adventist version, the Andrews 15 are careful enough to note that they aimed merely to give a descriptive list, not a prescriptive test to ferret out *backsliders+* or *worldlings-*. Exercising admirable scholarly restraint, they leave the interpretive work to be fleshed out by others. Who could fail to notice the in-group fixation on particularity implied by frequent appearances of the definite article (*truth, the+, pen of inspiration, the+, original diet, the+*) and possessives (*our schools+* and *our hospitals+*). A monograph is surely in the wings: From Papal 'We' to Adventist 'The': Religious Self-Preoccupation From the Little Horn+ to the Last Trumpet+. Taking a cue from two adjacent alphabetical entries, will someone become inspired to write From the Little Flock+ to Little Debbies+: A Cultural History of Adventism?

A Dictionary of Adventism and other cooperative ventures should surely follow. Are we ready for Adventist Trivial Pursuits (Quick now, for the orange tile: At *investiture+* what do you become the year after you are a *Busy Bee-*)? The Adventist Joke Book cannot be far behind. (Q: How can you tell who the Adventists are in heaven? A: They are the ones who insist on wearing watches in their crowns.) In the modern Adventist mode, we need taped versions of the list, and not only for the visually impaired and spiritually blind. How else can we convey the difference between *ad-vent-ist* and *ad-vent-ist*, the most conclusive single-word Adventist litmus test of all?

The 15 Andrews scholars who produced this list deserve all the credit in the world. Or at least in the North American Division. We trust that all such future efforts will continue to carry the whole work forward.

Michael, Lindy, and Adventists— Exonerated at Last

I. Reactions in the Media

Lindy and Michael Chamberlain have become the best-known Adventists in the world, with the possible exception of Leonard Bailey and the Loma Linda University infant heart transplant team (See Lowell Tarling, “Who Killed Azaria? Adventists on Trial,” *Spectrum*, Vol. 15, No. 2, pp. 14-22; and No. 3, pp. 42-59.) The response of the Australian public to Lindy and Michael was significantly bound up with their feelings about Seventh-day Adventists. What has been the reaction of the Australian public, as expressed in their press, to the exoneration of the Chamberlains? Has their exoneration affected the public’s perception of the Seventh-day Adventist community? We here reprint, in largely chronological order, articles appearing in Australian newspapers and magazines following the court’s quashing of the Chamberlains’ conviction. The editorial from the *Sydney Morning Herald* is representative of comments appearing in other “quality” newspapers, such as Melbourne’s *The Age* and the nationally published *Australian*. Even the *Northern Territory News* applauded the exoneration and called for financial reparations to the Chamberlains.

A Cry in the Dark, starring Meryl Streep and Sam Neill, is the first big-budget, feature film about any Adventists. The fact that Michael and Lindy were a ministerial couple in the church is an integral part of the story portrayed. In the second part of our report we reprint several reviews of the film—all, except those appearing in

Newsweek and the *New Yorker*—printed in Australian publications. We also include reports on the attitudes toward the Chamberlains of Streep, Neill, and Fred Schepisi, the Australian director of the film. Finally, we reprint reactions of the Chamberlains to *Evil Angels*, the book by John Bryson upon which the film is based.

We wish to thank Norman Young, professor of New Testament at Avondale College, for his assistance in gathering the material appearing here. Young is writing a book recounting how support groups managed to reopen the Chamberlain case.

—The Editors

The Advertiser

Friday, September 16, 1988
by Bill Hitchings

Emerging From Eight Long Years of Trauma

It’s been more than eight long, often emotional, occasionally dramatic and sensational—and sometimes even painfully tedious—years.

But the Chamberlain saga is at last all but over.

Two people, devoted churchgoers, who, while members of quite a different denomination, have become born-again citizens.

Yesterday, during a brief hearing, they were told that the three judges of the Northern Territory Court of Criminal Appeal unanimously agreed that their convictions over the death of their child Azaria were quashed.

For a few moments it was the old Lindy Chamberlain—tiny, vulnerable, and terribly ordinary as she tried in vain to stop the flood of tears, her jaw quivering with the effort.

Alongside her and just as distraught was her blond-haired husband, Michael.

He, too, sighed at the declaration.

He, too, looked his old self as he smiled through his tears and put his arm out for his wife, who was near to collapse.

And as they were crushed by well-wishers from the packed court and the crowd gathered outside, one felt that old twinge of sadness and yet a reflective triumph that two such ordinary people could have dredged the depths of unfathomable determination, fought a seemingly unbeatable system, and won.

But, as one who has watched, listened, and recorded virtually every nuance, every mood, and every shift in direction of the amazing affair, I find it impossible to resist the temptation to say: thank God it’s almost over.

And that is not just for their sakes.

Of course, there is one more act to be played out.

The couple want the Territory Government to repay them.

And one can’t help wondering if monetary compensation can make up for the hurt, the pain, and the almost indescribable deprivation these two people have been through.

If payment is not forthcoming they will then consider civil action.

But there is something else in the relief that this whole sorry affair has been done with.

Perhaps it is the fact that at last you no longer have to witness the indelible wrongs and the sadness.

Perhaps it’s the fact that you no longer have to be the onlooker of the wrenching of two lives from their mundane but enduring naiveté and the remarkable transformation it has wreaked on them.

At the outset, for instance they were

quite different people.

Lindy, her bobbed raven black hair and ankle socks gave her a girlish buoyancy.

Michael, though serious and almost dour, had a pleasing dullness about him.

They knew nothing of the harsh world of the law and what it could mean to them.

But then, at the first inquest, came their first harsh act of reality.

Someone threatened to kill them and for the first time in their lives, they were given an armed bodyguard.

Naturally, they tried to protect themselves by going into their shell.

It was an act that could easily have been mistaken for harshness.

Their faces became expressionless masks—that is, in public. In the privacy of their hotel room Mrs. Chamberlain often became nearly hysterical with worry and fear.

But their proclivity for what others might call odd behavior—a trait which to some extent got them into trouble—showed itself again at the end of the inquest.

They were completely exonerated, and as the court dispersed they walked to the front steps and then unrolled a large color photograph of Azaria to show the cameras, and through them the world, how much they loved and missed their child.

That inquest alone was trauma enough, and after it had finished the couple quickly went to ground.

But there was another, even bigger, shock to come.

The first coroner, Mr. Denis Barritt, SM, had exonerated the couple and their family from any involvement in the child's death. But significantly he found that a human, probably a white person, had almost certainly been involved in the disposal of the child's body.

Adelaide odontologist, Dr. Kenneth Brown—incidentally a Seventh-day Adventist—also had been criticised by Mr. Barritt. Within weeks he had taken the child's bloodstained jumpsuit and other material to London to his old friend, one of the world's leading pathologists, Professor James Cameron.

Professor Cameron and his team, using sophisticated ultraviolet photography and other equipment, revealed what they believe was a new twist. They said that in their opinion the child's throat had been cut.

The Chamberlains reappeared, this time to face a new inquest after the findings of the original one had been quashed.

They looked much more wary and much older.

The two-week inquest resulted in them being sent to trial—Mrs. Chamberlain on a charge of having murdered her child and Mr. Chamberlain on a charge of having

been an accessory after the fact.

But the most startling change in her appearance was still to come.

In between the inquest and the trial she became pregnant—and it showed. She was nothing like the old Lindy. She had grown dumpy, her hair was cropped short and her face had become bloated.

It had also taken on an extra hardness.

Throughout the trial the couple remained impassive except for one brief moment when the bloodstained jumpsuit was brought into evidence and Mrs. Chamberlain broke down briefly.

But it was at the end of the trial that she became completely shattered when the foreman of the jury announced those three unforgettable words: "Guilty as charged."

Her whole being seemed to collapse. She sat for a while trying desperately to comprehend what it all meant, and a prison warden came and led her by the arm out of the courtroom.

As she left through a back door garage, sitting in the back seat of a car that took her to jail, I saw her briefly, but it was enough.

Her whole body was shaking with grief and incomprehension.

A groundswell of support gathered around Australia but despite protests the Northern Territory Government refused to budge. No, it said, she would not be released.

Even those who felt she had been guilty voiced the opinion that a life sentence was too harsh. Still the Territorians said no.

Then, three years later and five years after Azaria disappeared, a baby's jacket was found at the base of Ayers Rock near the mutilated body of a camper who had fallen off the rock. It was a miraculous discovery.

Mrs. Chamberlain immediately identified it as the one Azaria was wearing the night she disappeared.

The Federal Government within days persuaded the Territorians to hold a jointly-financed Royal Commission.

Federal Court judge Mr. Justice Morling sat for nine months during which time Mrs. Chamberlain attended nearly every day of the hearing.

But, instead of the girlish woman with the toothy grin of the first inquest days, she was aloof.

Mr. Justice Morling found that had the jury at her trial known the evidence he had been given it would have been directed to acquit the couple. The finding was cause for some celebration but again the Chamberlains remained publicly impassive.

The Territory Government immediately granted them a pardon, and it was time for the lawyers to take over once again.

Armed with a newly introduced piece of legislation enacted by the Territory Government, Mr. John Winneke, QC, who had

represented the couple throughout the Royal Commission, set about presenting his written submissions to the Court of Criminal Appeal.

The couple—other than one TV special and an interview for a magazine, for which they were reputed to have been paid \$200,000—remained in the background, clinging to what was left of their family life.

Other than teaching and helping at the Seventh-day Adventist college near their home at Cooranbong, they did little apart from spend time with their family and work with the lawyers.

They amassed a mountain of documents.

And then this week came yet another public appearance when they arrived in Darwin for the hearing.

It was an emotional—if brief—hearing yesterday. As the judges announced their unanimous agreement that they were acquitted, they tried desperately to remain composed.

They had put up the veneer of remoteness but now it was all gone.

But it is, with all the drama and with all the tragedy, a relief for it all to be over.

I, myself, had the indulgence of a brief tinge of excitement on hearing the judge's verdict.

And if you'll excuse the mild boast it is something I have believed should be the case for a long, long time.

But I'm glad it's over—you can, after all, overdose on drama.

The Sydney Morning Herald

Friday, September 16, 1988
by Malcolm Brown

Relief and Tears for Many Involved

"I feel like a small boy at Christmas time—I have seen all the presents and I don't know what to do next," said Michael Chamberlain's father, Mr. Ivan Chamberlain, yesterday.

The 71-year-old retired farm manager, of Christchurch, New Zealand, could hardly contain himself as he said: "It is marvelous news. It is what we have waited for."

Tears flowed aplenty yesterday as the news reports came that the Northern Territory Court of Criminal Appeal had quashed the verdicts of Michael and Lindy Chamberlain.

Michael's mother, Mrs. Greta Chamberlain said: "I just feel the whole burden has been lifted. We felt we would have to go on for years living with it.

"Michael is a very sensitive and a very dedicated boy. I know him so well. Leaving the ministry has broken his heart. I was very sad when he felt he should go. I felt he had been called by God.

"My son, Peter, felt the strain very much. Lois, his wife, cried often. We have all come through it, trusting God, thinking that it all must come right."

Michael and Lindy Chamberlain yesterday stuck by their commitment to avoid any contact with the general media.

They flew to Sydney in the afternoon and last night were interviewed by Alan Jones, of Radio 2UE, after a special arrangement had been made between 2UE and their manager, Harry M. Miller.

They were concerned about the amount of money they owed, which they stated at one time to be between \$1 million and \$2 million, a debt carried by the Seventh-day Adventist church as a long-term loan.

They would then return to their three children in their bungalow at Avondale College, in the Lake Macquarie hinterland.

Ivan Chamberlain said the ordeal had affected Michael and Lindy's relationship.

"There has been a little bit of conflict of character," he said. "Michael did say originally she was cantankerous."

"She has been remarkable to have held herself as well as she has. But there is something wrong deep down. When you are under strain, nothing is right."

"It is just a personality clash."

The news was welcomed by the SDA church, which had always tried to stay in the background in the controversy. But there were immediate questions about the Chamberlains' future.

Pastor Walter Scragg, president of the South Pacific Division of the SDA church, said: "We have not studied yet what is to happen to Michael Chamberlain.

"For Michael to come back into the church as a minister would be almost impossible for the church and for Michael. We would hope he finds some other professional occupation."

In other parts of Australia, there was a mixture of relief and exhaustion. People had suffered in many ways.

Mrs. Liz Noonan, prominent in the Darwin campaign on behalf of the Chamberlains, recently widowed, said: "My husband, Tony [Dr. Tony Noonan], stood out against the hostile environment.

"I can only wish Tony were here now to see the final result. For the first time I have a wee bit of faith restored in the judicial system."

Dr. Wes Allen, a Brisbane general prac-

itioner who campaigned for the Chamberlains for years and joined the self-styled Chamberlain Innocence Committee, said: "A lot of my friends thought I was crazy. Some of my friends even thought I was part of a Jesuit plot to overthrow the legal system."

Justice Frank Gallagher, a former deputy president of the Conciliation and Arbitration Commission, who campaigned in retirement for the Chamberlains, felt well satisfied.

"Lindy and Michael are absolutely cleared now and it is a matter for great public celebration," he said.

THE AUSTRALIAN

Friday, September 16, 1988
Editorial

The Chamberlain Decision

The decision by the three judges of the Northern Territory Court of Criminal Appeal to quash the conviction of Mrs. Alice Lynne Chamberlain for murder and her husband, Mr. Michael Chamberlain, for being an accessory after the fact to murder should mark an end to the public speculation over their involvement in the disappearance of their infant daughter at Ayers Rock eight years ago.

In the 30-page judgment handed down by Justices Ashe, Nader and Kearney, they make it clear that they have given great weight to the findings of the commission of inquiry into the Chamberlains' conviction that was conducted by Justice Morling of the Federal Court.

Indeed, Justice Nader, who wrote the greater part of the decision, quoted more than 14 pages of Justice Morling's findings in the body of his decision.

Justice Nader then concluded: "In my opinion, upon a consideration of the adopted findings, there is a real possibility that Mrs. Chamberlain did not murder Azaria and, therefore, the convictions of the Chamberlains ought to be quashed and verdicts and judgments of acquittal entered. Not to do so would be unsafe and would allow an unacceptable risk of perpetuating a miscarriage of justice."

Justice Nader then spelt out just where the Chamberlains now stand as regard to the law.

"It may be thought that the mere acknowledgement that a doubt about the guilt of Alice Lynne Chamberlain is a half-hearted way for the matter to end. . . It is rarely that a criminal trial positively estab-

lishes the innocence of an accused person. . . That is because under the criminal law a person is presumed innocent until the contrary is proved. . . The convictions having been wiped away, the law of the land holds the Chamberlains to be innocent."

The mystery surrounding the disappearance of Azaria Chamberlain remains as baffling today as it did eight years ago. Probably the full story about what happened at Ayers Rock will never be revealed.

But no fair-thinking person can deny that Mr. and Mrs. Chamberlain have every right to ask the Northern Territory Government for substantial compensation for the emotional suffering they have been put through during the past eight years.

The Sydney Morning Herald

Friday, September 16, 1988
by Alan Gill

Adventists Still Fight Image Problem

On August 17, 1980, baby Azaria Chamberlain disappeared from her parents' tent at Ayers Rock camping ground, creating a dramatic and, for the Chamberlains, most unhappy sequence of events.

On paper (financial compensation has yet to be resolved) the Chamberlain affair is all over bar the shouting. The issues raised, some of them of a religious nature, will linger.

For the first five years of the affair, I was the *Herald's* Letters Editor. It dominated our mailbags. At one period, when Mrs. Lindy Chamberlain was on trial we were receiving on average 100 "Azaria" letters a day.

It would be wrong to assume that church people generally supported the Chamberlains. Churchgoers (other than Seventh-day Adventists) were divided. I heard two bishops discussing the affair in the Anglican synod. Their opinion was that Lindy "did it" because she felt that to sacrifice her child would be pleasing to God.

The demeanor of the Chamberlains when their baby went missing and the meaning of the name "Azaria" were "religious" factors which featured in the debate. Heads of denominations pondered the precedent set by the SDA church in agreeing to underwrite the costs of the Chamberlains' defence.

Others asked whether Pastor Michael Chamberlain, who subsequently resigned his ministry, could "in conscience" (to protect his wife) lie under oath.

Many in the mainstream denominations shared the prevalent view of SDAs as belonging to a small, cultic group, and worthy of suspicion. Others, notably Lesley Hicks, a columnist in *Australian Church Record*, thought that society had made witches of two innocent people belonging to a small and inoffensive religious group, and where would it end?

"Adventist" is ecclesiastical shorthand for the flood of exotic movements, formed in the 18th and 19th centuries, which had as a common denominator a concern about the date of the second coming of Christ. They are divided into premillennial and postmillennial, according to whether they believe this will happen at the beginning or end of a period of peace and prosperity (generally assumed to be 1,000 years) which will follow the defeat of Satan's forces at the battle of Armageddon.

An Adventist movement of sorts flourished in England around Joanna Southcott (1750-1814), who identified herself as "the woman clothed with the sun" (Revelation 12:1) and the "bride of Christ" (Rev. 19:7). She believed herself to have been chosen for a new virgin birth, and for a while showed signs of pregnancy.

The movement fractured when the baby failed to arrive. A splinter group was led by a certain John Wroe, founder of the Christian Israelites, who taught that the Anglo-Saxons are the descendants of the "lost" 10 tribes of Israel. Wroe, who was probably mad, died in Melbourne (where the movement still has adherents) in 1863.

A Wroe convert called Michael Mills had a trance from which he concluded he was Michael the archangel who was to gather the 144,000 for the final conflict. He had an interesting theory—for which he was imprisoned—that as Eve had seduced Adam into sin, he would seduce women into virtue.

The roots of modern Seventh-day Adventism lie in two larger-than-life 19th century figures. The first was an American Baptist preacher, William Miller, who believed that in Scriptural prophecy a day stood for a year. He calculated that Christ would return on March 21, 1844, and being proved wrong, adjusted the date to October 22, 1844.

The day came, but Christ did not. Adventists call this "The Great Disappointment." Disillusioned Millerites then came under the influence of Ellen Harmon (later White), whose prophetic claims led to the formal establishment of the Seventh-day Adventist Church in 1860.

In recent years an Australian, Pastor Des Ford, has been excommunicated for chal-

lenging White's theories and suggesting that she plagiarized other authors. Formerly this country's leading Adventist theologian (he taught Michael Chamberlain) Ford now heads a U.S.-based "independent" Adventist movement, which is making inroads in Australia and elsewhere.

Apart from the Miller/White connection and their preference for a Saturday Sabbath, the beliefs of modern Seventh-day Adventists are broadly on a par with Evangelical Protestantism. Adherents resent the "sect" status given to them in such books as Professor Walter R. Martin's *The Kingdom of the Cults*.

In the 1970s the church began a quest, which still continues, to be considered part of the mainstream. A minister almost hugged me when I included his sermon in the *Herald's* now-defunct *From the Pulpit* column. There was joy verging on delirium when an Adventist service was broadcast by the ABC.

Then came the Chamberlain affair, which renewed—with a vengeance—the church's image problem. Adventism has a stronghold on Pitcairn and Norfolk Islands where the church has aided descendants of the *Bounty* mutineers. Seventh-day Adventists, like the Pitcairners, have had a rough passage. They are praying that the next decade will bring calmer seas.

The Sydney Morning Herald

Monday, September 19, 1988

Editorial

Lindy: It Can Happen Again

The quashing of the convictions against Lindy and Michael Chamberlain by the Northern Territory Court of Criminal Appeal has been described as proof that our legal system works. The opposite is true. The Chamberlains finally received justice despite the system. The saga of the Chamberlains' quest for justice showed (as with the Splatt case) that once the legal system gets something wrong it can be incredibly difficult to turn things around. The people in control of the legal system begin to believe the system has to be defended rather than the rights of the individual it is supposed to serve.

The terrifying aspect of the case is that Mrs. Chamberlain's innocence should have been clear from the beginning. The first coroner, for instance, had no difficulty in coming to correct judgement. The

Crown, at subsequent trials, could not provide a motive, a body, or a murder weapon. It did not provide even a remotely plausible account of how a deeply religious person like Mrs. Chamberlain, in a matter of about five minutes, could have murdered her baby and disposed of the corpse and the weapon so effectively that they have never been found.

Why did the legal system break down in this case? Many people, admittedly, found the dingo story improbably unlikely. Because of this attitude, they were prepared to believe something that was impossible. The "evidence" for the impossible relied on such factors as the Chamberlains' stoicism in the face of their tragedy (as if tears are a sign of innocence), and rumour-mongering that was vicious and inaccurate. Northern Territorians, also, seemed determined to get Mrs. Chamberlain. Finally, the scientific evidence mounted against Mrs. Chamberlain was presented in such a way that it was difficult to test.

In theory, the Crown is supposed to share its scientific evidence with the defence. It is also supposed to turn over information that is favorable to the defence. In fact, the Chamberlains found it difficult to get access to evidence and the most damaging evidence against them, which enabled graphic accounts of their car being "awash" with blood to be described, was destroyed before it could be properly tested.

Mr. Stuart Tipple, the solicitor acting for the Chamberlains, in a prize-winning 1986 essay, *Forensic Science—The New Trial by Ordeal*, pointed out that the cardinal rules of documenting case notes and independent checking of major laboratory observations were not part of New South Wales procedure when the evidence against Mrs. Chamberlain was being assembled. The essay argued that "what was uncovered was not a one-off sinister plot involving the Chamberlain case, but rather the standard laboratory practice which has been operating in New South Wales at least since 1974." He was critical of the "arrogance" and the "lack of interest" of the legal profession in believing that "suspect evidence is always exposed." His recommendations that would force the Crown scientists to regard themselves as specialists helping the court—and not Crown specialists—have been ignored. So has Justice Morling's important recommendations that a national forensic science institute be established. In other words, the legal system, despite the shocks to its credibility and integrity from the Chamberlain case, remains flawed. What happened to Lindy Chamberlain can—and unfortunately, will—happen again.

II. Reviews of the Film

THE AUSTRALIAN *Magazine*

October 29, 30, 1988

by Heather Brown

Michael, Lindy, and Sam

It is early evening when the train pulls into the small country station. Sam Neill climbs down from the carriage and stands on the platform. The rest of the passengers straggle away into the night and he is left alone. He stands and waits while the minutes tick by and suddenly—out of the corner of his eye—he sees a man walk out of the station. He waves and asks if he just arrived. “Oh no,” Michael Chamberlain says slowly. “I’ve been here for quite a while.” He was watching him.

One of the challenges of the Chamberlain part was the fact that he was playing a real person. “It was different playing someone who was actual, instead of being fictional or long dead. So it seemed to me that it was important to get it accurate, and apart from my research—Seventh-day Adventists, the case, the people themselves—it seemed pretty obvious to me that I had to get around to meeting Michael and Lindy and getting to know them. So I went up and stayed with them.”

After he arrived—and realised that the man he had come to watch stood at the railway station and watched him instead—Neill discovered that getting to know the Chamberlains would not be easy: “He was extremely cautious about me—not to say suspicious, as well he might be. I mean, here is your story about to be put up on the big screen and some actor he has never heard of turns up to play him. I’d be suspicious as well, so I think we circled around each other for a while.”

The next day, the pastor took the actor for a walk around Avondale College in rural New South Wales and asked him if he was religious. “This sort of threw me a bit, because I didn’t have any good answers and I was starting to back-pedal furiously, so I said I could probably call myself a spiritual person. I certainly couldn’t call myself a Christian or a religious person.

“I tried to explain that it seemed to me that to produce a performance of someone with convictions—and Michael Chamberlain is someone with strong convictions and beliefs—it is not entirely necessary to have the same beliefs. I don’t think I sounded very convincing, but we started to

get to know each other more on a personal level after two or three days together and we parted on good terms. I studied him obsessively, collected anything that had been on television about the Chamberlains—rewind, rewind, rewind—because I didn’t want a music-hall impersonation. I wanted to be truthful to some sort of essence. I think that sort of objectivity was crucial to what we were doing.”

Neill soon made his own impressions of the character he was to play. “I don’t think Michael is a weak person. I think he is a lot stronger than he is given credit for. He doesn’t have the presentation that Lindy has, of course. I like Lindy. I would like to think that we get on really well. She is amusing and gutsy.

“Michael had his faith severely shaken. I am surprised he still has any faith at all, and I don’t know how he got through, and I don’t know how she got through. . .” He pauses. “I wanted to be very clear about the character I was playing. I wanted to tell the truth and I wanted to do Michael justice—not by making him any better than he is, but simply how he is. That’s how I wanted it to be.”

Neill’s time with the Chamberlains was invaluable in getting to know the private side of them: the one the public and the media were unable to penetrate. “One thing always stuck in my mind from the time we spent together. One day there was some fire in the bush country and we had to walk through someone else’s property in order to get to see what the fire was doing. We walked through what appeared to be an abandoned orchard—it hadn’t been pruned for years—and there were hundreds of thousands of windfall oranges on the ground.

“It was a hot day and I was thirsty and I was like a pig in heaven on all these oranges—you know, kids in orchards—and I realised that I was the only one who was doing this. Lindy wouldn’t even pick an orange and she wouldn’t even have a windfall. I said, ‘Go on, these are fantastic,’ but she wouldn’t, because they were somebody else’s oranges.

“But they were so good I decided to take a bag home, which I thought was no big deal because there were hundreds of thousands of them going to waste. So I found a

bag and filled it and shoved it in their car. Lindy was clearly uncomfortable about this and hid them under a blanket in case we saw anybody and I was quite touched by this. More than anything else, it struck me that here is someone who is seriously honest. It struck me as an invaluable little detail.”

“The film was an emotional experience for me. Most films that I’ve done, you can feel quite detached and you can stand back and say that was good, that was bad, but I don’t know how to judge this film. I don’t even know what sort of film it is. Just watching it was an emotional experience for me, and that inevitably gets in the way of your critical faculties. Mine were completely suspended.”

The question still lingers: why did it all happen? “You could speculate forever, I suppose,” Neill says carefully. “Sometimes I think it’s like we feel the place is empty and we have to fill it. Maybe we turned our back or maybe we forgot our own mythology, so we had to invent a whole new set of myths.

“There are so many examples of something like this happening in modern history that suddenly show us how primitive we are, like Salem, where a whole set of rumours got the better of a whole community and their better judgment, so whether we are English, New Zealanders, Australian, or whatever, we are not as sophisticated as we like to think.

“It is the power of the media that is the frightening thing. There are people who deal with the media all the time and they get good at it. I’m not one of them, but I believe it’s a game you can get bloody good at and play to your own advantage. But there are also people like the Chamberlains out there—ordinary people from an ordinary town who suddenly get all this tremendous attention and have absolutely no idea how to deal with it.”

Yet *Evil Angels* brought blessings in the end—blessings of the kind that mattered to Sam Neill.

“Michael sent me a couple of messages once—personal messages, so I can’t say what they were—but I found them very touching. They were messages of solidarity between us. After the initial suspicion that night I arrived at the railway station, I realised that he finally came to trust me, and that meant a great deal. I hope that trust hasn’t been compromised. I earnestly strived to do this in good faith.”

He sighs and stares out the window. “It was a strange trip to be on,” he says wearily, almost to himself. “I don’t think I could do it twice.”

THE AUSTRALIAN FINANCIAL REVIEW

Friday, November 4, 1988

by Padraic P. McGuinness

The Lindy Film and the Truth

At last the film of the Lindy Chamberlain case is out. The advance publicity has been almost as bad as the flurry of rumour-mongering which surrounded the case itself when it first broke in 1980.

The first thing which needs to be said about the film is that it is not, nor does it really pretend to be, an objective account of the events springing from the disappearance of Baby Azaria, nor of the evidence adduced in court during the various hearings associated with it. It is based quite closely on the emotional account of John Bryson's book *Evil Angels*. Nor does it attempt to explain or analyse the hysteria which surrounded the case, or the behaviour of various of the participants involved apart from the principals.

But it is a very moving and quite powerful film which cannot help but elicit sympathy for the Chamberlains. This, of course, they deserve—as well as quite a few apologies from those to whom they owe their maltreatment.

By this stage it ought to be impossible for anyone to believe that any guilt attaches to Lindy and Michael Chamberlain with respect to the family tragedy which fell upon them. They have been as thoroughly and as conclusively cleared as is possible in any case in which there remain unanswered questions. But issues and questions do remain.

One important issue is that even if Lindy had been guilty of infanticide, which she certainly was not, she still would not deserve to have been treated in the way she was. Infanticide is not an uncommon event, and the problem of post-partum depression and psychosis is well-documented. The very worst that should have been suspected is one of those tragic cases which every now and then achieve publicity. They are usually treated with sadness and tolerance. Why was not Lindy Chamberlain treated gently even by those who thought that the dingo story did not hold water?

Where did the vicious rumours, the treatment of her as a member of a bizarre sect, come from? After all, the Seventh-day Adventists are pretty well-known and there are few people who have not eaten

Sanitarium products or passed by one of the shops where well-scrubbed girls totally free of make-up sold vegetarian food until recently. It is difficult to believe the simplistic view of the film that there was any special antagonism to this religion.

When the rumours around the case first began to gather force, many of them fantastic and vicious, it became a matter of increasingly passionate public discussion. Quite a lot of people rapidly abandoned the view that Lindy was not guilty until proven otherwise. Chief of these seem to have been the Northern Territory police and Government. Oddest of all was the line which became increasingly prevalent among the greensies and those of that ilk that the dingoes were being unjustly accused, and had to be defended lest there be a campaign to wipe them out. One would have thought that babies would be given the benefit of the doubt any day.

The matter should have been dropped, of course, after the first coroner's verdict. This quite properly exonerated Lindy Chamberlain and her family, and accepted that the weight of evidence was that a dingo had been involved, but that there must have been human intervention afterwards—as was indicated by the burying of the baby's clothing. That really is as far as anyone can go, as millions of dollars, and untold pain for the Chamberlains, have shown.

Why couldn't the Northern Territory Government leave it at that? Why were they determined to pin it on Lindy? It is true that new evidence appeared. But it was not necessary to reopen the case.

Having personally discussed the matter with a couple of very senior ministers of the Northern Territory Government prior to this, I was at a loss to understand why they were so emotionally involved in the case. They could not leave it alone. What was wrong with them, and the police? It has been suggested that they were worried about an adverse impact on tourism in the Ayers Rock (Uluru) area. But surely such a relatively trivial matter could not account for their passion.

It was indeed a case of mass hysteria, of a kind not unknown in other countries and other places. The United States, as the home of the lynch mob, should be the last country to point the finger at us. But we should point it at ourselves.

And the film should serve a useful pur-

pose in this respect, even though that will be obscured by the necessary reservations which should be expressed about it. At the Cannes film festival in 1986 I discussed the project with Verity Lambert, the film's producer (she has a cameo role as a video film editor early on in the film), and suggested that perhaps more was involved than just a simple tale of wickedness and persecution. But, as always, the "good story", following Bryson's book, took charge.

It seems to have taken emotional charge of Fred Schepisi, the director, too. It does not affect the quality of his direction, which is nearly perfect, but the notion that film critics should not be allowed to preview the film seems to have derived from the unjustified hatred which is built up against journalists generally; while many did behave badly, so did the public which demanded their reporting.

But many behaved very well, none more so than Malcolm Brown of the *Sydney Morning Herald*, who, while becoming an emotional defender of the Chamberlains, regularly delivered his usual impeccable reporting. He is shabbily dealt with.

But it is a great film, which must become part of the myth itself. Meryl Streep as Lindy does manage to become convincing, despite an accent which occasionally sounds more South African than Australian. That hardly matters. It is a deeply sympathetic and convincing performance. Even more so is that of Sam Neill as Michael Chamberlain, who manages to convey just how deeply wounded and confused that poor man must have been.

Nevertheless, the major sufferer was Lindy Chamberlain, and Streep does an enormous amount to bring home just how difficult the whole thing must have been for a woman who was not an actor. One of the cruellest criticisms made of Lindy is that she did not act the part demanded of her by a non-existent schmaltzy script, but exercised a considerable degree of self-control. Imagine being sent to jail for not behaving like a third-rate bimbo in a Hollywood mini-series!

What is really needed now is a careful analysis of the origins and propagation of the story, in which the journalists have to be seen more as victims themselves than as "evil angels" and in which the difficult sociological and psychological issues of the propagation of rumour and mass hysteria are tackled, with a careful telling of who reported and said what and when.

Probably we will have to wait until the records of the Northern Territory police and especially the Government are available to the public. But we can be sure that much has been destroyed and will be destroyed before that day. There is a lot the authorities of the Territory have to hide.

The Sunday Telegraph

Sunday, November 6, 1988
by James Oram

Blame the Evil Angels for Eight Years' Hell

He was a Northern Territory policeman, tough, intelligent, not too keen on blacks but that's a common failing up Darwin way.

The conversation got around to the Chamberlain case, as it inevitably does when sharing a drink or two with a Northern Territory cop.

"You know," he said, "there's no doubt it was a sacrifice. It's one of the rituals of their mob. They sacrifice babies to cleanse the sins of all of them."

I laughed. He had to be joking.

"It's true," he said, his face serious and a little pained that I should be amused by his remarks. "That's what happened to Azaria. You can't tell me different."

I suspect he holds the same view today. I further suspect his opinion would not change after sitting through two harrowing hours of the film *Evil Angels*, which tells the Chamberlain story through the eyes of Lindy and Michael.

He will go to his grave convinced of their guilt. In spite of all the evidence to the contrary, so will half of Australia.

If nothing else, *Evil Angels* is an examination of that prejudice that eats like corrosive acid at Australian society.

Director Fred Schepisi includes the reactions of average people discussing the case, and in most cases they confuse gossip with truth.

I was involved with the case for eight years. Because of this I would often be asked at dinner parties, in pubs, in fact anywhere, for my opinion.

I don't recall having much of an opinion until the Northern Territory Supreme Court trial in Darwin. It was a story. When you are involved with a story, opinions can sometimes be dangerous.

At the end of the trial I thought the jury had probably done its best in an extremely difficult case.

They had listened for close to six weeks to complicated scientific evidence that had legal minds confused, let alone 12 average men and women.

Disturbed

But something disturbed me. I returned

again and again to the case and what I saw, what I had missed, was the impossible time bracket that enclosed Azaria's disappearance.

Reliable witnesses showed that Lindy would have had no more than 10 minutes in which to kill her baby, presumably cutting off her head with a pair of scissors, disposing of the body and returning to the campsite carrying a tin of baked beans and looking as normal as everyone else.

It could not have happened. I would give that opinion when asked and then everyone would argue, presenting their versions picked up from God knows where.

Stories were told like they were holy writ that Azaria was deformed, that one of the Chamberlains' other children had accidentally killed her and repeatedly, that Seventh-day Adventists were a peculiar, macabre sect that demanded human sacrifice.

You can't change prejudice with an argument. You can only change the subject.

The problem was—and the film brings this out well—the Chamberlains were members of a small sect with strict beliefs not always in line with mainstream churches.

For instance, they go to church on Saturdays, a day most Australians set aside to worship at beaches or racetracks.

Australians don't mind people having religious beliefs, although they would prefer them not to shout about it from the roof tops.

Seventh-day Adventists are so committed to their faith it dictates their every move.

Worship

Biblical quotes drop from their lips the way comments on the weather might from other less religious people.

They live religion. They see life as a stepping-stone on the path to eternal happiness, which is why the Chamberlains were able to treat Azaria's disappearance so calmly. They would see her again in heaven.

Australians don't see much beyond tomorrow and could not understand this belief, this passion. Nor could they cope with it.

And so, as *Evil Angels* shows, they turned on the Chamberlains the hatred reserved for people who worship in different temples and they became obsessed. So did the politicians.

It was not stressed in the movie, but the determination to prosecute the Chamberlains was political.

The Northern Territory Government was not pleased with the findings of the first inquest, particularly the coroner's disparaging remarks about the police.

The order was given to re-open the case,

to find new evidence, to vindicate the police and to satisfy the prejudices that flowed with the beer in every Darwin pub and at every Darwin party.

The film goes out of its way to condemn the media. If you accept Fred Schepisi's interpretation, the media were vultures picking over the carcass of a sensation.

In truth, the media were merely recording the events that transpired.

There were exceptions of course, but generally reporters reported, photographers photographed and cameramen filmed what was happening.

At times what was happening was bizarre: Lindy's daily fashion parade, the couple's ill-advised stone-faced appearance, their reluctance to even say hello after their early availability.

Robert Caswell, the scriptwriter, seems surprised that reporters were not on the Chamberlains' side in Darwin.

A good reporter is not on anyone's side. A good reporter covers a case such as this and then tries to put it out of his or her head until the next day.

In an interview Caswell suggested the media in Darwin for the trial was involved in one long party, with vast amounts of booze consumed around the Darwin Hotel swimming pool.

Goodly amounts of booze were consumed, but at the end of a long, hot monsoon day.

Most reporters worked 10 or 11 hours a day, with extra hours on Saturdays and Sundays.

They were all living in close contact with each other and unless they were Recchabites they were bound to party on.

If there were 50 or so bankers or brain surgeons living in close proximity on licensed premises for six or seven weeks there would also be parties.

No, the media were not to blame. If the blame lies anywhere it is with the legal profession, too smart by half on the side of the prosecution, not so on the part of the defence.

Blame

Police were also to blame. And the politicians.

But most of all the blame lies with the Australian public who would believe only what they wished to believe and with certain forensic scientists who got things so impossibly wrong.

One can but hope that after eight years the film will be the last word on the Chamberlain case. But I doubt it. Some matters never rest easy.

Because of Meryl Streep and Sam Neill's fine sensitive performances, *Evil Angels* will be a success overseas, if not in Australia.

But it is not going to do much for the country, it's not going to leave Americans feeling good about us as they did after watching Paul Hogan as Crocodile Dundee.

Perhaps we deserve it. And it should never be forgotten that in all the bitterness and ugliness lies a small life ended on that cold night at Ayers Rock eight years ago.

That is the trouble with sensational cases like the Chamberlain affair. No one remembers the victim.

The Courier Mail

Saturday, November 12, 1988
by Bob Crlmeen

Schepisi and the Chamberlain Obsession

There are so many questions to be asked of Schepisi about his film of John Bryson's book of the Azaria Chamberlain mystery—a mystery that for more than seven years made Lindy Chamberlain the subject of suspicion and innuendo unprecedented in Australia's history.

Schepisi, who spent much of his time during these years shuttling back and forth between Australia, America and Britain making the films *Barbarosa*, *Iceman*, *Plenty* and *Roxanne*, was one of millions of Aussies who got caught up in endless hours of passionate, vehement discussion about the bizarre disappearance of Azaria from the foot of Ayers Rock, and whether her mother did or didn't kill the nine-week-old baby.

Unlike the majority, Schepisi claims to have believed from the beginning that Lindy Chamberlain didn't murder the child, that Azaria was taken from inside the Chamberlain's tent by a dingo.

Yet, Schepisi says that after he read Bryson's book he was outraged and ashamed that he had formed opinions, even though out of the country most of the time, about the Chamberlains from private discussions with friends and public perception as they were portrayed in Australia's print and electronic media.

To this end, Schepisi blames the media—bitterly.

"The problem is we get the media we deserve because we want our news quick, and we want it juicy," he says, breaking off

a piece of unbuttered croissant delivered moments earlier by the hotel's room service.

"Unfortunately, people think it's information they're getting—they don't understand that it's entertainment.

"Nor do they understand that the people producing this stuff on the television, radio and press do it because they want to make money, not because they want to disseminate information.

"Ratings and circulation sell advertising, so therefore they have to produce exciting entertainment.

"How can the public get the right information to make any kind of assessment or judgment when it's reduced to a 20 or 30-second exciting grab on television, a 10 to 15-second spot on radio, the sensational pictures in the paper?

"The critical question in this case is: How much information didn't we get?

"I'd come in and out of Australia on a fairly regular basis and I was astounded that dinner parties would be entirely devoted to discussing the Chamberlains.

"People who were usually rational, intelligent and logical would argue for hours, but always the final comment was: 'She's guilty, anyway.'

"It was an obsession, trial by suspicion. You know: 'She's shifty; she's hard-faced.'

"The pity is that you get caught up in it, and I confess that I did."

That Schepisi became caught up in the project that has finally culminated with the release of the film—called *Evil Angels* in Australia and *A Cry in the Dark* in the United States—is due almost totally to the indomitable persistence of British independent producer Verity Lambert.

"I didn't want to do it for a very long time," he reflected. "But Verity wouldn't take no as a final answer.

"She drove me mad. Every week she'd tell me she wanted me to do it, and I'd say no."

Bluntly, Schepisi believed it was too difficult, almost impossible.

"I lived in fear all the way through that this might be a disaster as a film," he confessed.

"John's book is fabulous, but I didn't think I could do it (adapt the book) in a normal movie context and make it viable without distorting, taking it out of context or biasing."

Lambert's response was to challenge Schepisi's professional pride by telling him: "You just don't know how to do it." To which he responded: "That's right, I don't!"

Undaunted, she engaged native Queenslander Robert Caswell to write a first draft screenplay, then brought him and Schepisi

together to discuss it.

"I worked out then how I could do it, but it was only when Meryl (Streep, with whom Schepisi had worked so successfully in *Plenty*) got involved that I finally got the confidence to go for it," Schepisi recalled.

"I knew I had a great brain to fire off and collaborate with."

Schepisi, who shares the screen-play credit with Caswell, said that from the outset they made two crucial decisions about the *Evil Angels* project.

One was to explore fully the private reality of the Chamberlains versus the public perspective.

"On one hand there was the pass-the-gossip thing," Schepisi said.

"I don't think anybody realises how seemingly harmless conversation, reaction and (news) coverage turned into a really disastrous, extraordinary, pressure snowball that destroys people's lives.

"What we wanted was the truth; to show people everything that happened."

The second was that the film would not take a biased view of the Chamberlain saga.

"Among us all—Robert, the producers, the researchers, the actors and myself—I think we talked to just about everybody involved on all sides of the case.

"Then we tried to present everything from their point of view, so that we let the film speak for itself, to offer new insights."

Schepisi said the production team also had tried to overlay *Evil Angels* with the grim message: This could be you.

"It could have been me, it could have been any one of us caught up in that web," he said, moving forward in his chair and emphasizing words with hand movements.

"How would we react? How would we have withstood what the Chamberlains have been through?

"How many people do you know who would still be married to each other after such an event?

"How many people do you know who would even have survived this event?

"I mean, first of all losing a child, then being found guilty, sent to jail, having your baby taken from you?

"In Michael's case, losing your whole career, your ministry?

"I honestly think these are two—and I don't want this to sound deprecating in any way—quite ordinary, quite innocent, slightly naive in media terms, people from the country.

"They are very religious, well-meaning, sometimes perhaps a little misdirected, yet they've weathered the most extraordinary storm, in spite of the human frailties involved, because, clearly, of very deep, strong faith.

"Even though they made surface mistakes, they must have had extraordinary character to come out the other end after eight years of relentless battering and be very normal."

Schepisi spent time with the Chamberlains before he made *Evil Angels*, and they and other people close to them revealed to him, Caswell, Streep and Sam Neill, who plays Michael Chamberlain, some previously undocumented warts that are shown in the film.

"There comes a day when you have to probe a bit deeper," he said, laughing out loud.

"They could see we weren't on a bias trip, that we were going to examine it facts and all.

"I think they also felt that the best thing for the whole issue was to tell us some of those things.

"But I tell you they didn't do it easily, and it certainly was a great embarrassment to them because nobody likes to be shown with their frailties.

"I would like to think they took us into their trust, which couldn't have been easy for them because there had been quite a few people in the past who tried to get them on side personally, and used it against them."

The Chamberlains, including the children, have seen *Evil Angels*—and they've seen Schepisi, too.

"They were pretty traumatised," Schepisi, who sat through the first screening with them, revealed. "They were reliving the event again, and that wasn't easy.

"It was a highly emotional experience for all of us.

"They felt it was fair to all sides, but I think they'd rather have been shown a little more glamorously.

"I don't want to put words in their mouths, but I know it was very difficult for them to see eight years of their lives together up there on the screen.

"I know they've seen the film subsequently, and feel pretty good about it.

"I think they've even forgiven me. . ."

The Sydney Morning Herald

Thursday, November 10, 1988
by Paul Byrnes

Lindy's Hell Unearthed

As a re-creation of an ordeal, of the gap between private emotions and public ones

for a couple wrongly accused, *Evil Angels* is a terrific piece of work.

It's intimate and moving and deeply disturbing. Fred Schepisi and Robert Caswell, who wrote the script from John Bryson's book, take us where we could never go before, into the private and painful spaces between Lindy and Michael Chamberlain, or the movie's version of them.

We are confronted with their ordinariness, something most of us never had a chance to see, because they were robbed of it by the events of August 1980, at Ayers Rock.

On a television news bulletin there is no context, only subjective immediacy of a sort that's not kind to the unconventional. A movie is the opposite of that, having the power to explain mysteries.

Fred Schepisi uses that difference to the fullest. He gives us a context and by draining the introductory scenes of forced drama, he accentuates the horror of what happens when an ordinary couple are faced with extraordinary events.

There is no foreboding of those events as Michael (Sam Neill) and Lindy (Meryl Streep) present their new daughter, Azaria, to the Adventist congregation in Mount Isa. When they reach Ayers Rock on holiday, they are just like the other couples at the camp site, except for the lack of meat, tobacco, and alcohol in their diet.

These scenes are like a home movie. Quite remarkably, you forget that this woman is Meryl Streep, the most famous of actresses. Chameleon-like, she has become an ordinary Australian woman, in look as well as sound (the accent is nearly perfect). Her Lindy is squat and slightly solid and she moves with an ungainly, unself-conscious gait, in baggy sundress and jogging shoes. She's a contrast to the more athletic, fastidiously natty Michael, who is more self-aware.

There is another contrast at work too. From the start, Schepisi introduces an edge of harshness, a prejudicial meanness, in many of the people around this couple. As Michael sets up a family photograph outside the church in Mount Isa, a huge truck passes by, the driver hurling a casual oath at them and their religion.

Throughout the film, the abuse continues, like a Greek chorus, because Schepisi isn't just telling the story of an ordeal, he's indicting the national character.

Evil Angels isn't so much a story of the human condition as of the Australian condition, and for Schepisi, that's largely a function of rampant, malignant masculinity.

Most of the gossip-mongers, the arm-chair judges, the media persecutors and police pursuers are men, and often their

pronouncements of Lindy's guilt are delivered in a beery haze—the alcohol serving as an accusation against them.

Maybe it is true that more men than women thought her guilty. Who knows? Everyone has their own recollections of the tenor of the debate which raged across the nation at the time.

My reservations about it are not so much to do with the thesis, as with its presentation. It's glib and accusatory rather than inquiring. The accent is less on trying to understand how this case so stirred people as on finding the guilty parties, and that's ironic in a film about a witch-hunt.

Schepisi's treatment of the process by which the Chamberlains were judged—in the courts, the living rooms, television stations and dinner parties—is not just angry, it's contemptuous. We are never in doubt about who the bad guys are because they are so clearly labelled and ridiculed by Schepisi's camera (as in the shot of a vain TV reporter doing a 'noddy,' or reverse shot).

By concentrating so much on the demolition of the dark forces, the film loses some of its potential to shed light. It can't get very deeply into the sense of national division that characterised the case because it's too busy hunting the villains.

One would hardly know that there were many people who believed in her innocence all along—and that some campaigned tirelessly from early on. When they appear abruptly towards the end of the film, it's surprising, because we haven't seen the development of this side of the story.

At the centre of this storm, we have the lonely figures of Mr. and Mrs. Chamberlain, and it is with their story that the film achieves its full potential, a real complexity.

Meryl Streep has a sort of bloodless, defiant courage about her that is extraordinary, and which is familiar from some of the news footage of the real Mrs. Chamberlain. Her strength grows throughout the movie till it becomes fortress-like, but we're always inside the walls with her, watching her desperately laying the bricks to protect herself and her family.

The full irony of their strength isn't lost: the thing that enabled her to survive was also the thing that many took down in their minds to use as evidence against her.

Sam Neill's performance is equally fine—his boyishness and naiveté, his embattled faith in God's plan, his heart-rending distress under the pressure of court and media glare. This may be the best work he's yet done.

Fred Schepisi's handling of their story is perfectly balanced. His clarity of vision isn't clouded by sentiment and his compas-

sion is always to the fore.

I don't think he's as successful when he tries to capture the mood of a nation, but the importance of the movie doesn't really depend on that either. *Evil Angels* is foremost an act of rehabilitation, part of the process of righting a terrible wrong, and on that level it's a fine achievement.

Newsweek

November 14, 1988

by Dave Ansen

The Most Hated Woman in Australia

For one cynical moment, when Meryl Streep first appears in *A Cry in the Dark*, you may be inclined to giggle. Oh God, what nationality is she this time? An Aussie? But the moment passes. Fast. Before long you may entirely forget you've ever seen this actress before. Wearing a brutal helmet of black hair, carrying herself with the bovine un-self-consciousness of a woman who has never given fashion a moment's thought, speaking with a perfect Australian accent, Streep vanishes magically before our eyes, replaced by the prickly, intransigently unglamorous Lindy Chamberlain—a mother who, when accused of murdering her infant child, became the focus of a lurid media thunderstorm.

Lindy didn't do it. The movie lets us see this from the start. She's on a camping trip to Ayers Rock—a looming, mysterious formation deep in the Outback—with her husband (Sam Neill) and children when a dingo (an Australian wild dog) enters their tent and runs off with their nine-week-old daughter between its jaws. The baby was never found. But the Chamberlains' nightmare was just beginning. Even though she was exonerated at the initial inquest, the rumors began, inflamed by the sensation-happy media, spurred by the local police, and twisted by an entire nation of onlookers who seemed to find in Lindy Chamberlain an ideal scapegoat for all their worst fears about human nature. As Seventh-day Adventists, the Chamberlains were ripe candidates for a mean streak of religious bigotry. Ironically, it was their acceptance of God's will that helped create the image that they were insufficiently mournful about their loss. And their willingness to be exploited by television, in a kind of media Catch-22, fed the accusation that they were coldblooded publicity seekers. By the time the case was reopened and

Lindy brought to trial, confronted with an arsenal of dubious scientific "evidence" of her guilt, she had become the most hated woman in Australia, a modern-day witch.

Burning bright: It's a hair-raising, excruciating story, made more uncomfortable by the uncompromising artistry of Streep and director Fred Schepisi. How easy it would have been to turn Lindy into some saintly, put-upon victim of injustice, the sacrificial lamb of numerous TV movies. But though Schepisi's outrage burns bright, he's after tougher game. As in his much misunderstood movie of *Plenty*, also with Streep, Schepisi is drawn to difficult, even unlikable heroines, and he makes no attempt to disguise the abrasive, bitter edges of Lindy's personality. Coldness is no sin, but in a world increasingly swayed by television images, Lindy's untelegenic comportment may be the most damning evidence against her.

A Cry in the Dark is no mere courtroom drama. Schepisi turns this tabloid story into a kind of splintered epic, a scathing portrait of Australian provincialism and prejudice at its most virulent. He counterpoints the story of the Chamberlains' disintegrating private lives with quick, incisive portraits of the country reacting to the story, and rewriting it to suit their own fantasies. It's a movie about how rumor spreads, how the media and the government can collude in passing judgment, how reality is fractured into convenient and deadly images. Schepisi's own images are extraordinary. As he showed in his great Australian epic *The Chant of Jimmy Blacksmith* and his delightful American comedy *Roxanne*, he is one of the most naturally gifted filmmakers around: he has an eye as fluid as Spielberg's, but a brain drawn to much tougher, more complex subjects. Forget the fond Aussie pipe dreams of *Crocodile Dundee*: this absorbing, disturbing drama will give the Aussie Office of Tourism fits.

THE BULLETIN

November 15, 1988

by Sandra Hall

Rock Solid

Evil Angels is a painstaking piece of cinema rather than a great one. Perhaps inhibited by their theme—the dangers of sensationalism—the director, Fred Schepisi, and the writer, Robert Caswell, have gone carefully, and the result is a coherent and absorbing account of the Chamberlain case that covers all the angles

without ever hitting the heights.

Obviously, the decision to take this comprehensive, semi-documentary approach was not taken lightly. Schepisi declared vehemently in a recent *Cinema Papers* interview that *Evil Angels* was not made from Lindy Chamberlain's point of view—that it "was a combination of many points of view." And Caswell's script does, in fact, reproduce the all-seeing authorial tone of John Bryson's book, on which the film was based. Yet the crucial early scenes, at Ayers Rock, claim sympathy so quickly and effectively for the Chamberlains that their innocence is never in doubt. Police, media, scientists, and public may all have their day in court and the film's point of view may shift accordingly, but the script remains firmly on the Chamberlains' side.

Gossip is the villain here—along with political expediency (delicately hinted at)—and the film's most conspicuous fault is the intrusiveness with which it labors this point. Schepisi has contrived a series of awkwardly staged scenes allowing the audience to eavesdrop, from time to time, on destructive conversations in bars, living rooms, shops, and factories across the nation, and the style is somewhere between a Greek chorus and The Comedy Company (whose members are to be seen in force).

To add to this effect, Meryl Streep sounds, on first appearance, so much like The Comedy Company's Kylie Mole that her performance seems as if it's going to be dangerously dominated by the accent but, after a while, as Lindy ceases to be simply a symbol of bereaved motherhood and starts to develop shades of stubbornness and a nervy, irreverent individualism, Streep's characterisation starts to work. It's still a little too passive for plausibility but, when things are toughest, the script has her display a bleak sense of the absurd which sustains her and engages the audience while it alienates Michael. When she finally announces, to her lawyer, that she can't cry to order and "won't be squashed into some dumb act for the public—and for you," it's a particularly powerful moment, for her anger is directed at the ludicrousness as well as the injustice of her situation.

As Michael, Sam Neill gives a highly intuitive and ultimately very moving performance. It's a portrait of a man confident in his faith and in his own pastoral abilities, yet strangely awkward with the language of intimacy. Used to comforting strangers, he resorts to formal and familiar phrases when expressing his own grief, then finds that he can't quite get them out and breaks down. The film is at its most subtle when charting the shift in strength as Lindy is provoked and stimulated by her indignation and Michael is brought to the point of

questioning his faith and his future.

It's unwieldy material for film-making. John Bryson took over 550 pages to cover the five years between the disappearance of Azaria and Lindy Chamberlain's release from Berimah Prison in 1986 and to sift the obscure and confusing evidence presented at the inquest, the trial and two appeals, yet Caswell's script is true to the spirit of this remarkable book, compressing and shaping its research into a persuasive and swiftly moving narrative.

The technique is necessarily impressionistic for the supporting case of lawyers, judges, jurymen, scientists, journalists, and interested bystanders is so huge that none of them come fully into focus. Nonetheless, the mood is right—especially the knockabout cynicism prevailing in the media room in the Darwin courthouse as the reporters puzzle over ways of fitting some of the more abstruse pieces of forensic evidence into the lead paragraphs of their news stories. At this point, you appreciate, with particular clarity, how the case has turned into a bizarre carnival with a rhythm and momentum all its own.

Despite the presence of Streep the film does not have the look and feel of a Holly-

wood blockbuster. Beneath the hysteria is a flat, hard, laconic Australianness, which tells a story of prejudice born from a scepticism so ingrained that it's almost reflexive; and of a naturally occurring antipathy towards minorities—especially religious minorities.

Paradoxically, it misses out on being great cinema because of its embarrassment of riches. There are several films here: an exposé of the fallibility of the legal system, a study of the media machine in action, a highly emotional account of a family's ordeal and most intricate of all, a story about a woman forced by the cruellest of circumstances to discover a new and less comfortable self—one whose abrasive stubbornness is complemented by a tough-talking humor and resilience.

Schepisi and Caswell provide pieces of all these stories, welding them together as accurately and cohesively as possible. Given that they are dealing with a very lurid episode of recent history involving the living, it is the most responsible approach and it has paid off. *Evil Angels* sets the record straight with a forcefulness and lucidity that can't be ignored.

conscious to intrude as little as possible on her life.

Looking much younger than her 35 years, her blonde, silky hair falling to her shoulders, the luminescent Streep sits in a Manhattan hotel and explains: "I didn't want to spend too much time with her.

"I can't think of anything worse than being scrutinised by an actress, knowing you're being studied to note your facial expressions, posture, hair-style, even the type of words you use.

"I felt very sorry for her, but on the other hand I had to meet her and find out those things. They were an important part of her character since she was tried in an electronic courtroom by the media, who noticed and reported everything.

"I was frankly scared about meeting her but when we finally met she put me at ease. She's a sharp and exact woman who says what she feels... an extraordinary ordinary person.

"I copied her hair. I wore the clothes that came out of her closet or approximations of them."

Lindy Chamberlain had seemed to much of the Australian public cold and unfeeling because her religion gave her a certain stoicism in the face of adversity.

Says Streep: "I didn't find her the least bit cold although she does carry everything inside. She carries her religion around like she carries her purse.

"She came to see me with her Bible and said, 'I want you to have this for the duration of the shoot.' I mean, it was like handing me her heart, really: she was so generous and inspiring—that's the only word I have for it. She really gave me the fuel to do the piece.

"I'm fascinated by how females have to be liked and by the fact that you have to break down and cry to be vulnerable and by the fact that what she was telling was the truth but how she told it was annoying, unattractive, and unsympathetic.

"There is a reason, she believes, that this happened and she firmly believes that God does things for a reason. She and her husband believe that someday they will be reunited with the baby."

When it was announced in Australia that Streep would play the Lindy Chamberlain role, there was much speculation that this mistress of voices—a Dane in *Out of Africa*, a Pole in *Sophie's Choice*, and an Englishwoman in *Plenty* and *The French Lieutenant's Woman*—may have finally met her match with the Aussie twang.

Schepisi, who had worked with Streep in *Plenty*, was well aware of the problem. "All we Australians sort of sit there and say, 'Ha, you can't get this one,'" he said laughing gleefully. "We do it with everyone because nobody's ever really done it

The Sunday Telegraph

November 20, 1988

by Sally Ogle Davis

When Lindy Handed Meryl Streep Her Heart

Meryl Streep, home after giving birth to her daughter, flung the book across the room, "Get this out of my sight—I don't want to hear about this."

It was the Oscar-winning actress's first encounter with a story which has horrified and intrigued Australians for eight years.

Film producer Verity Lambert had sent her a copy of *Evil Angels*, John Bryson's book about the disappearance of a child in the Australian outback and the subsequent tangle of court cases.

"Three weeks before I had given birth to my daughter Grace (now two) and after I read the first 40 pages I threw it across the room," Streep recalls.

"It was deeply upsetting. Here I was nursing my newborn daughter, and I didn't want to read about a baby being dragged off by dogs..."

A year later Lambert sent her a film

script. "I realised it was the same story, and my heart started to go and I thought, 'My God, anything that has residual power like this, that plays to our deepest fears as parents... there's something compelling in the story.'"

The rest is becoming Hollywood history as crowds flock to the box office and critics pen their praise for a movie which combines Streep's brilliance with the tragic story of little Azaria Chamberlain.

Director Fred Schepisi's cinematic account of the Chamberlain story, *A Cry in the Dark*, or *Evil Angels* as it is called in Australia, does not fence-sit on what happened that 1980 evening at Ayers Rock.

Lindy Chamberlain, jailed then freed for the death of her baby, had her version of events turned upside down by gossip, press stories, and a climate of innuendo mixed with fiction.

Everyone who worked on the *Evil Angels* set appears to believe firmly in the Chamberlains' innocence, although Schepisi says he has simply presented all the facts on all sides and let them speak for themselves.

Streep was particularly sensitive in her dealings with Lindy Chamberlain, being

well."

Streep's costar, the New Zealand-born actor Sam Neill, who in an equally brilliant performance plays Michael Chamberlain, agreed.

"It's almost impossible for an American to do this accent properly. They all like to give it a go. They've seen *Crocodile Dundee* and they try it, but inevitably it's embarrassing. But Meryl's accent is extraordinary."

It didn't come easily, however, and everyone who watched her prepare for the role agreed that she worked extraordinarily hard.

"She had these tapes of Lindy's voice," recalled Neill, "and she played them incessantly. The accent is not a very attractive one in my view, and Lindy's voice with the greatest respect at times sounded like a fingernail on a blackboard. Meryl got all that."

Streep is the first to agree that this time the task was enormous. "I've gotten into trouble with accents because I take them seriously. I rarely pay a lot of attention to the dialogue before I shoot scenes. I read the script beforehand and plan the character but the actual words are secondary to the emotion I have to feel. Once I have that emotional reaction down pat I practise the accent, but this one was the most difficult I've ever had to do. It was part country, part Cockney, part English, and it could easily slip into any one of those types. I had to be careful to be consistent. I also met Lindy and frankly I tried to imitate her accent."

In fact, both Streep and Neill have served the Chamberlains in exemplary fashion. Streep manages the very difficult task for an actress of showing that underneath an unconventional and to an outsider decidedly cool facade, there was real passion, real feelings of grief and loss.

Neill shows us a Michael who begins as a nervous, passive—one might almost say wimpy—man whose faith keeps him insulated from the real world who then gradually gains in strength and self-knowledge through tragedy.

Neill spent several days with the Chamberlains in the sequestered Seventh-day Adventist religious community north of Sydney where they now live, honing his portrayal of the man down to his nervous scratching of his lank blonde hair to the point where his scalp bleeds.

Both Streep and Neill, who has often been seen on film as little more than a handsome romantic fantasy figure, here have willingly deglamorised themselves to portray the Australian pair as they really were.

"We by no means Hollywoodised them or cleaned them up," insists Neill. "We wear the same sort of clothes that people

wore in small town Australia at that time, which were pretty bloody dreadful."

They certainly were. Streep is seen in a variety of impossible outfits from baggy limp cotton dresses worn with knee-high sports socks and grubby tennis shoes, to cheap polyester nightgowns and pregnancy clothes covering a bowling-ball stomach, all worn with an impossible black wig.

Streep, Neill, and Schepisi found the making of the movie against a background of intense media interest extremely taxing on their private lives.

Ironically, this personal exposure to the great interest in the case, says Neill, gave Streep and himself a new insight into the plight of the Chamberlains.

"It was very useful in playing the parts to be subject to the same kind of pressure that they were," he recalls.

Despite all her experience and her reputation Neill says that sort of thing is as damaging to Streep as to lesser mortals.

"Meryl has this image as this sort of super machine that's impervious to any kind of doubts or flaws, because she seems to sail through one astonishingly difficult role after another and because she doesn't do a lot of press or reveal much about herself, but she's a prey to the same kind of fears as we all have as actors."

Of his star Fred Schepisi says only, "Without Meryl I would not, I could not, have made this picture. I needed someone with that sort of intelligence around to give me another viewpoint—not just on her character but on the whole picture. I would work with her again anytime. I hope she would with me."

The ordeal of playing an infamous character apparently did nothing to deter Streep's taste for more of the same. She has announced that she will next portray Evita Peron in the film version of Andrew Lloyd Webber's *Evita* for *Wall Street* and *Platoon* director Oliver Stone.

The New Yorker

November 28, 1988
by Pauline Kael

Trials

If *A Cry in the Dark* had been called *A Dingo Ate My Baby!* that would tell moviegoers what it's about—it would be a *Cry from the Heart*, and they might line up around the block. But *A Cry in the Dark*,

directed by Fred Schepisi and starring Meryl Streep, isn't the kind of movie they would expect to see. Schepisi uses the case of Lindy Chamberlain, who was tried for murder and convicted, to ask why the press and the public jeered at her account of seeing a dingo (the Australian wild dog) slink off from the tent the baby was in. The film asks why Australians were so eager to believe that Lindy, the wife of a Seventh-day Adventist minister and the devoted mother of two little boys, had killed her nine-week-old baby girl, while the family was camping near Ayers Rock, in the Outback, in 1980.

To begin with, there's a lurid, *National Enquirer* ring to her story. And it met with the derision of a rough, cynical people and jangled their national pride. Dingoes are an Australian mascot, and they're not very large (they resemble coyotes), and Ayers Rock, the great monolith in the desert which has been a sacred site for the aborigines for over ten thousand years, is a chief tourist attraction. Australians like to say it's the biggest rock in the world. And, as Seventh-day Adventists (and so vegetarians), Lindy (Streep) and her husband (Sam Neill) were "different," and before long were rumored to be members of a cult with blood rituals. Perhaps the most damning thing, the thing that made the penniless and once again pregnant Lindy the most hated woman in Australia, was that her stoic, matter-of-fact manner was not what the public expected. TV had accustomed people to grieving mothers who showed their frailty and their naked pathos, and here was Lindy on TV—distanced, impersonal, and bluntly impatient at the endless dumb questions.

It's this that makes the role work so well for Meryl Streep. She's a perfectionist who works at her roles from the outside in, mastering the details of movement, voice, and facial expression, and this thinking-it-all-out approach gives her an aloofness. Of course, she's got the accent; at least, to American ears she's got it—the flatness, the low pitch, and the combative swing of the phrasing. It seems more fully absorbed than her meticulous accents generally do. And she's devised a plain, inelegant walk for this woman who has no time for self-consciousness, and no thought of it, either. The walk may be overdone: the actual Lindy Chamberlain, when she appeared on *60 Minutes*, didn't move this heavily, as if she'd just put down a washboard. And Streep definitely overdoes the coiffure—witchy black hair with the bowl cut you sometimes see on little boys. But Streep's Lindy has a consistency—she's practical and unrefined, with no phony aspirations. And what gives the performance its power is that Streep can use her own aloofness and

make it work in the character. (Even her lack of spontaneity works for her here, though sometimes she does seem overcontrolled.) Streep has psyched out Lindy Chamberlain and seen that her hardness (unconsciously, perhaps) serves a purpose: it saves a part of her from the quizzing and prying of journalists and lawyers. Lindy, who's scrappy and reacts to fools with comic disbelief, needs her impersonal manner to keep herself intact. (Maybe the professionally gracious and intelligent Streep has learned this from her own sessions with reporters and TV interviewers.) From time to time, Streep suggests the strong emotions that Lindy hides in public, and we feel a bond with her—we feel joined to her privacy.

Schepisi, who worked on the script with Robert Caswell (it's based on John Bryson's study of the case, *Evil Angels*), may have got too many things going. He's a superb movie-maker, but in his attempt to do an epic dissection of how superstitions can spread, and how false the public perception (based on the media) can be, he put together more elements than he could develop. There are wonderful scenes: early on, at the campsite, a dingo snaps up a mouse so fast it's like the whirring of the wind; at dusk, right after Lindy screams that her baby has been taken, the people in the camp, in panic and confusion, hunt for the infant in the darkness; and then there's a gigantic, organized search, with men and women carrying torches seen from a distance, lined up across the wide screen. (The image has an awesome horror.) Schepisi introduces the Aussies' casual cruelty to the aborigines. (Their dogs are ordered shot, though they're nothing like dingoes.) And when public opinion has shifted, and the self-contained Lindy is thought to be an icy, tough customer, he gives us vignettes in homes and bars and glimpses of the workings of the yellow press. (These are perhaps the weakest scenes: too many uncouth, boisterous shouts, too much hubbub, and we're not told enough.) He provides a quick rundown on the forensic scientist far away in London who has never seen a dingo but concludes that one wasn't involved. And he keeps briefing us on the Chamberlains. When the trial starts, Lindy is seven months pregnant, and she keeps letting out her dress; by then, her husband is rattled and almost incoherent. He's losing his faith and doesn't want to be a pastor anymore. Sitting in the courtroom, he digs his fingernails into his scalp and bloodies them. The two try to hide from the hostile public, and press helicopters fly overhead, spying on them, the wind blast buffeting them. You can see why she tells off the lawyer who advises her to be demure on the

stand.

A Cry is never less than gripping, and toward the end, when new evidence is found, the picture is powerfully affecting. That's a surprise, because the steadiness of tone and the couple's religious fatalism don't lead you to expect this wave of pure emotion. But *A Cry* is scaled to be a masterpiece, and it isn't that. It's more like an expanded, beautifully made TV Movie of the Week. And partly this is because Streep, remarkable as she is (she does some of her finest screen acting), seems to be playing a person in a documentary. This is also true of the very accomplished Sam Neill. Everything that Schepisi does shows integrity, but he doesn't seem to go down deep enough. The picture doesn't have the ambiguities or the revelations of drama; basically, you don't learn much more than you did from the *60 Minutes* segment. And *A Cry* doesn't show the kind of affection for the Australian people that would give it a documentary meaning. You come out moved—even shaken—yet not quite certain what you've been watching.

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SPECTRUM

by Bonnie Dwyer

The Importance of Innocence to the Innocent

Lindy Chamberlain holds a special place in the hearts of Adventists. We shared her pain of being misunderstood and ached for her as she was imprisoned. So when the movie which told her story, *A Cry In The Dark*, was released in the United States in November, many Adventists, this reviewer included, wondered if she would be portrayed sympathetically. Would her religion be accurately depicted?

Not all early reports were reassuring. *Ladies Home Journal*, one of the first magazines to carry a feature story about the film, put Meryl Streep on its October cover, complete with dingo earrings. The article called Lindy a homely preacher's wife and questioned why Streep would pick such a role. It looked like Lindy was in for more bashing from the media.

However, the week the movie opened, Gene Shalit, of NBC's *Today* show, did a two-part interview with Streep that was much more encouraging; it proved to be one of the most intriguing media pieces on the film. He set the story up accurately and

quickly, so that Streep's comments were easy to understand. The reason Streep accepted this role became clear—she likes challenges. The part attracted her, she said, because of the extraordinary strength of this seemingly ordinary woman. She talked about the difficulty of playing someone who is very well known. For instance, she had to learn Lindy's precise accent which is Australian with a hint of New Zealand in it. She did not portray Lindy as a poor victim of circumstance, which would have been easy to do. She knew she had to convey the Lindy that had irritated many Australians as they watched the story unfold on the evening news. Streep also talked about meeting the Chamberlains. What an incredible marriage, she observed. Shalit then asked Streep what her husband thought of the film. He called it her best performance, Streep said; high praise indeed for the actress who has received seven Oscar nominations and two Academy Awards.

But there is much more about *A Cry In The Dark* that is worth noting. Perhaps Fred Schepisi's background as a producer of documentaries helped him to stick to the facts. For whatever reason, he did not distort the story to make it work as a film, and key scenes were done verbatim. For instance, the comments made by the first judge who exonerated Lindy were straight off the court transcript. Lindy's speech at Avondale Church upon her release from prison matched the tape of the event featured in the *60 Minutes* (the Australian version) special on the Chamberlains made upon her release from jail.

Schepisi avoided getting diverted on many of the tangents in this complicated story. In the concluding scene Schepisi accurately highlights the most important theme of the Chamberlain saga. Michael, when asked why they were pursuing their fight for justice even after Lindy's release, says: "People forget how important innocence is to innocent people."

People also forget the harm that can be done when a story is incorrectly told, when gossip is considered to be fact. And that is why *A Cry In The Dark* is such an important film. It finally tells the Chamberlain story, not only well, but accurately.

Adventists can be glad that Fred Schepisi, Meryl Streep, and Sam Neill were principals in the telling of this important story. The elements of religion that were misunderstood by many in Australia were set into proper context so that they made sense. One film observer even went so far as to say that given the gossipy, vindictive nature of the typical Australian as portrayed in the movie, the Adventists appeared to be the sanest people in the country.

Enjoy This Year's Increased Enrollment While it Lasts

by Charles T. Smith, Jr.

The squeeze is in the middle! North American Division college and university enrollments are up over 800 students, elementary (grades 1-8) enrollments are up 300 students, BUT secondary (grades 9-12) enrollments are down nearly 1,200 students.

North American Division colleges and universities are enjoying an enrollment gain again this year. But their joy is likely to be short-lived—a moment of calm before the storm. Analysis of demographic information indicates that college enrollments will not recover their current levels throughout the decade of the nineties.

Full time equivalent enrollments, which are calculated by dividing the total number of student credit hours generated in any term by a fixed number (15.5), are significant because they are directly related to tuition income—the charges per credit hour. The full time equivalent increase in the 1988-89 school year amounted to 610 students. This is a four percent increase division-wide and is equivalent to a tuition increase of \$4,750,000 or 120 teacher salaries.

This year's total headcount enrollment of 17,580 students (up 828) is the highest since 1982 and represents a five percent increase over last year. All but two colleges experienced increases in both headcount and in full time equivalent enrollments.¹

The college/university enrollment statistics are in harmony with the national and denomina-

tional enrollment trends and forecasts. Enrollment projections by the North American Division Board of Higher Education had indicated an increase of grade 12 graduates through June of 1988, at which time the number would reach a peak and then decline for several years to come. (See "The Fire This Time," *Spectrum* (December 1987) Vol. 18, No. 2, and "College Enrollments Increase," *Spectrum* (February 1988) Vol. 18, No. 3.) The larger first-time freshman classes in the autumn term of the 1988-1989 academic year validates the projections. In addition, it will be a definite asset for the future as most college freshman classes will be decidedly smaller for the next several years.

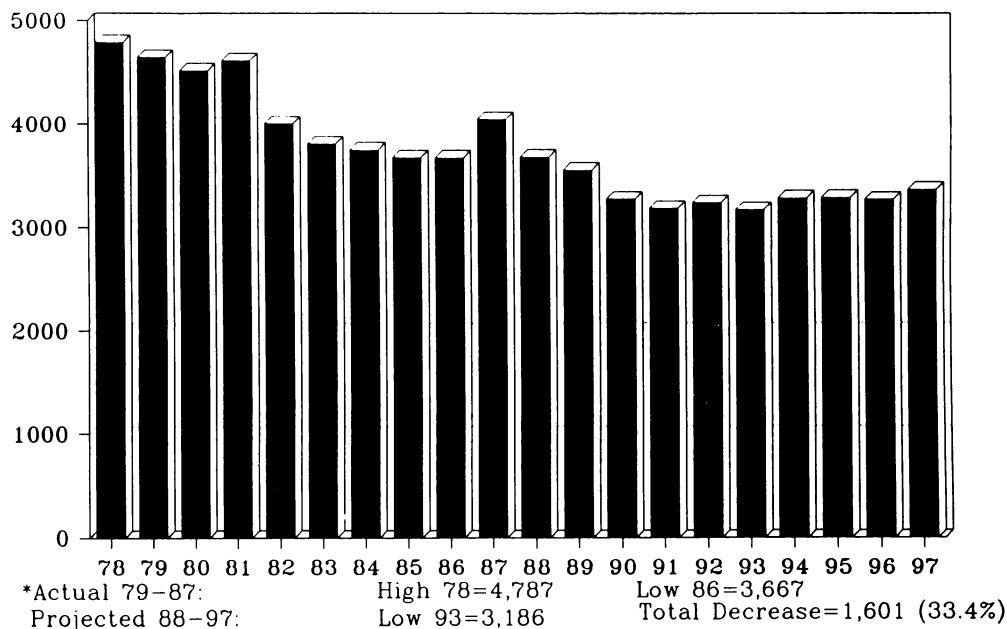
But it is clear that future college freshman classes will be smaller because, as projected, academy senior class enrollments have declined in North America this fall. This year's academy senior classes are markedly smaller—360 students—than those of last year and statistical studies indicate a continued decline in senior class sizes for the next several years. Total academy enrollment losses between the fall of 1987 and 1988 amount to 1,196 students. That breaks down to losses of 190 students in grade 11, 497 students in grade 10, and 149 students in grade 9. Furthermore, the projections noted in Figure 1 illustrate that there will be no immediate or long term relief.

However, there is a glimmer of hope for college personnel. Long-term enrollment projections forecast a stabilization of enrollments in about five years. Adventist elementary enrollments support this long-range hope. Enrollments increased in all but grades 4, 7, and 8 this year.

Charles T. Smith, Jr. is coordinator of Project Affirmation, an educational renewal project of the North American Division.

NAD Twelfth Grade Enrollments* 1978-1979 to 1997-1998

Figure 1



Fall Enrollment NAD Colleges and Universities 1987-1988 to 1988-1989

	TOTAL ENROLLMENT			TOTAL FTE		
	1987-1988	1988-1989	%Increase/ Decrease	1987-1988	1988-1989	%Increase/ Decrease
Andrews University	2,979	3,215	+ 8%	2,452	2,569	+ 5%
Atlantic Union College	680	795	+17%	556	644	+16%
Canadian Union College	251	262	+4%	219	226	+3%
Columbia Union College	1,233	1,096	-11%	762	719	-6%
Kettering College	491	597	+21%	363	402	+11%
Loma Linda University	4,187	4,393	+5%	3,464	3,537	+2%
Oakwood College	1,074	1,227	+14%	1,019	1,152	+13%
Pacific Union College	1,527	1,614	+6%	1,429	1,520	+6%
Southern College	1,366	1,443	+6%	1,075	1,169	+9%
Southwestern Adventist College	845	778	-8%	641	567	-12%
Union College	591	645	+9%	517	549	+6%
Walla Walla College	1,428	1,515	+5%	1,318	1,371	+4%
TOTAL	16,652	17,580	+5%	13,815	14,425	+4%

And losses in those classes were small in grade 8, moderate in grade 4, and large in grade 7.

In fact, the winds of the storm might be held back even in the short run. In 1987 the Seltzer Daley study indicated that 45 percent of Adventist college and university students are attending non-Adventist colleges and universities even where Adventist colleges are readily available. If North American Division colleges and universities can capture the attention and favorable attitude of a significant portion of these students, it

may be possible for them to avoid the dramatic enrollment declines that have been and still are projected to begin in the fall of 1989.

If those new markets are to be attracted to Adventist colleges and universities, much more careful attention must be paid to mission, price, program, and careful marketing. Otherwise, this year will truly have been the "calm before the storm," and North American Adventist colleges will experience the "fire next time."

NOTES AND REFERENCES

1. Local campus enrollment changes varied from an increase of 21 percent at Kettering College of Medical Arts to a loss of 11 percent at Columbia Union College (CUC). The CUC decrease is deceptive, however, because it was

due to the closure of the CUC branch campus operation at Kettering, Ohio. The "second step" nursing program that was being offered there by CUC is now being operated by Andrews University.

Sexual Attitudes on SDA Campuses, Circa. 1978

by Leonore Johnson

Did the sexual revolution of the 1960s and 1970s bypass Adventist youth, particularly those attending Adventist colleges? During the 1960s, no one surveyed the sexual patterns of Adventist students. However, at the end of the following decade when the revolution peaked, I conducted a major study of Adventist sexual patterns.

In 1978, data were gathered on 511 students on two Adventist college campuses and 1,189 students on four non-Adventist college campuses, one of which is operated by the Church of Jesus Christ of Latter-day Saints (Mormons).¹ I examined the students' sexual values and the relationship of these values to their dating/sexual behavior. By comparing Adventist (and Mormon) students to students on secular campuses, I provided a context in which Adventist sexual conservatism/ permissiveness could be evaluated.

In my survey I asked several questions: To what extent did the norms of the greater society filter into campus life? Did campus norms find their counterpart in the personal values and individual behavior of these students? What are the consequences of violating personal values? Can religious teachings negate secular sexual movements? In essence, I envisioned Adventist and Mormon students suspended between the sexual

conservatism on their campuses and the sexual permissiveness of the greater society.

In 1978 I found that although Adventist college students were less restrictive than some might desire, they were a conservative island in a sea of permissiveness. It would be instructive if a similar survey were conducted today, more than a decade later, to see if a different picture would emerge of sexual attitudes on Adventist campuses.

To control for the secular pressures that different regions exert on campus norms, my survey examined schools within three major regions—Intermountain, Midwest, and South. Since an Adventist sample was not available in the intermountain region, the Mormon students served as a proxy. This group was selected because the Mormons are similar to Seventh-day Adventists in their restrictive attitudes toward male and female sexual interaction.²

Within the Intermountain region Mormons were compared with non-Mormon students and in the Midwest and South, Adventist students were compared with non-Adventist students. On a continuum of sexual behavior, Adventist and Mormon students were considered to be at the restrictive end and nondenominational students at the liberal end.³ Since females are socialized to be more sexually conservative, males and females are presented separately in three of the figures accompanying this essay.

To help measure their commitment to religion, students were asked about five aspects of their religiosity: ritualistic (frequency of private prayer), behavioral (frequency of evangelizing), experiential (feelings about the importance of

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religion), and ideological (beliefs about God). In addition, all students were asked about the frequency of their church attendance.

The survey addressed two major issues. First, the assumption that Christian campuses served as a block against the effects of the sexual revolution; second, the contention that negative consequences have natural origins. If the survey results showed that Adventist and Mormon students were markedly more conservative than non-Adventist and non-Mormon students of the same region, then the sheltering effect of Christian campuses would be supported. Further, if the data showed that the majority of students, regardless of

region or school, experienced negative feelings following first premarital coitus, then the natural origins of negative consequences would receive support.

Some results of the survey can be seen in the accompanying tables. In general, Adventist youth internalized religious norms and resisted regional pressures—but not in all areas.

Adventist college students revealed restrictive attitudes toward premarital coitus, cohabitation, promiscuity, homosexuality, and pornography (Figure 1). Less than 30 percent of Adventist youth approved of premarital sexual intercourse. To some this may seem like a large proportion.

Figure 1

Selected Indices of Attitudinal Conservatism (1978: SDA and Public Colleges)

Percentage of Favorable Attitudes

	SDA Colleges*			Southern Public College		
	Males (N=217)	Females (N=294)	Total (N=511)**	Total (N=318)	Males (N=137)	Females (N=181)
Sexual Attitudes						
Premarital coitus	31%	28%	29%	85%	89%	82%
Premarital petting	87	81	83	98	98	98
Premarital kissing	99	98	98	98	99	98
Cohabitation	15	10	12	61	70	53
Promiscuity						
By males	12	8	10	61	77	49
By females	10	8	9	54	59	50
Homosexuality-Legalize	8	5	7	44	35	51
Rape-Women's fault	44	27	34	26	37	18
Pornography						
No prohibition	44	30	36	74	76	72
Abortion						
Never	14	10	12	15	21	10
Anytime	3	8	6	12	11	13
Rape/Incest	63	76	70	71	68	73
Mother's/Baby's health	75	83	79	75	70	78
Nonmarital pregnancy	18	21	19	24	19	28

*Represented are data from both Adventist colleges.

**Overall sample Ns are shown in the column headings. However, unless otherwise specified, in this and subsequent tables the statistics given are based upon numbers of respondents answering the respective questions. Nonresponses to the questions in this and subsequent tables varied from 0 to 10 percent. Nonresponses tended to be at the low end.

However, compare this percentage to the 85 percent of students in public colleges who approve of premarital sexual intercourse. Of those few Adventist students who favored premarital coitus, the majority approved of it only in a committed relationship (i.e., going steady or engagement).

A large majority of students in public colleges approved of two unmarried people who are in love living together and unlimited sexual partners for males and females. By contrast, less than 13 percent of Adventist youth favored cohabitation and promiscuity. Evidence of a double standard is reflected in the case of promiscuity, particularly among males and the southern public college.

Legalizing homosexuality did not sit well with either group. But here again, Adventists were strikingly more restrictive. Not even 10 percent of Adventist youth would legalize homosexuality; whereas a large minority of the public school students favored legalizing this lifestyle.

Women are most frequently the object of pornographic literature. Thus, it is understandable why a lower proportion of females than males agreed that it is best not to legally prohibit erotic and obscene literature and pictures. Male-female differences were greatest among Adventist students. Overall, a large minority of Adventist students and an overwhelming percentage (74 percent) of non-Adventist students were against prohibiting pornography. Again, Adventist students emerged markedly more restrictive.

Adventist verbal support for conservative morality broke down with regard to petting. (I distinguished petting from kissing, and found virtually no one who felt kissing was inappropriate before marriage.) The Adventist students were liberal in both their attitudes and behavior toward petting. At least three quarters of both midwestern and southern Adventist students had experienced petting. Eighty-one percent of the female and 87 percent of the male Adventist students and 98 percent of the non-Adventist students favored premarital petting.

The data show, then, that the Adventist students had internalized important church teachings on premarital coitus, cohabitation, promiscuity, homosexuality, and pornography. The survey also made clear that they had internalized

the liberal kissing and petting norms of the society at large.

The Adventist students' attitude on abortion and rape provided further indices to liberal-conservative morality as well as the responsibility placed on women. The abortion issue seemed particularly relevant. In the year of our survey, 60,000 people demonstrated against abortion in

The data show that the Adventist students had internalized important church teachings. The survey also made clear that they had internalized the liberal norms of the society at large.

Washington, D.C. While the students were keenly aware of the church's position on premarital sex, probably few knew that the General Conference had taken a position on this issue. Yet the Adventist students' position differed little from those guidelines.⁴

Adventist and non-Adventist students shared similar views on abortion. However, Adventist students were slightly more conservative. When asked if abortion is justified, approximately 85 percent or more of all students believed that abortion is warranted under certain circumstances. Males consistently showed up as more conservative, regardless of religious affiliation. Only 6 percent of the Adventist students and 12 percent of public school students agreed that abortion is warranted anytime. A large majority approved of abortion for rape, incest, and the mother's health. However, less than a quarter believed that a pregnant woman without a prospect for marriage should terminate her pregnancy. Given that the General Conference supports abortion for unwed mothers under age 15, the students were relatively more conservative (although age was not considered in my survey). Further analysis showed that regardless of school, students scoring high on the five-item religiosity scale also scored high on disapproving abortion for out-of-wedlock pregnancies.

Our society assigns women the greater responsibility for sexual morality. Thus, it was not sur-

prising that a large minority of Adventist males (44 percent) and non-Adventist males (37 percent) believed that if a woman is raped it is her own fault. Within the midwestern sample the majority of Adventist males believed rape is the woman's fault. Interestingly, the largest male-female differentials (nearly 20 percent) occurred over this question. In the southern public school, the male-female differential was similar although female students were less likely than the Adventist students to blame the victim.

Figure 2 presents the percentage of those who prefer marrying a virgin alongside those who are themselves virgins. It appears that with regard to premarital coitus, attitudes of religious students are more resistant to secularization than is behavior.

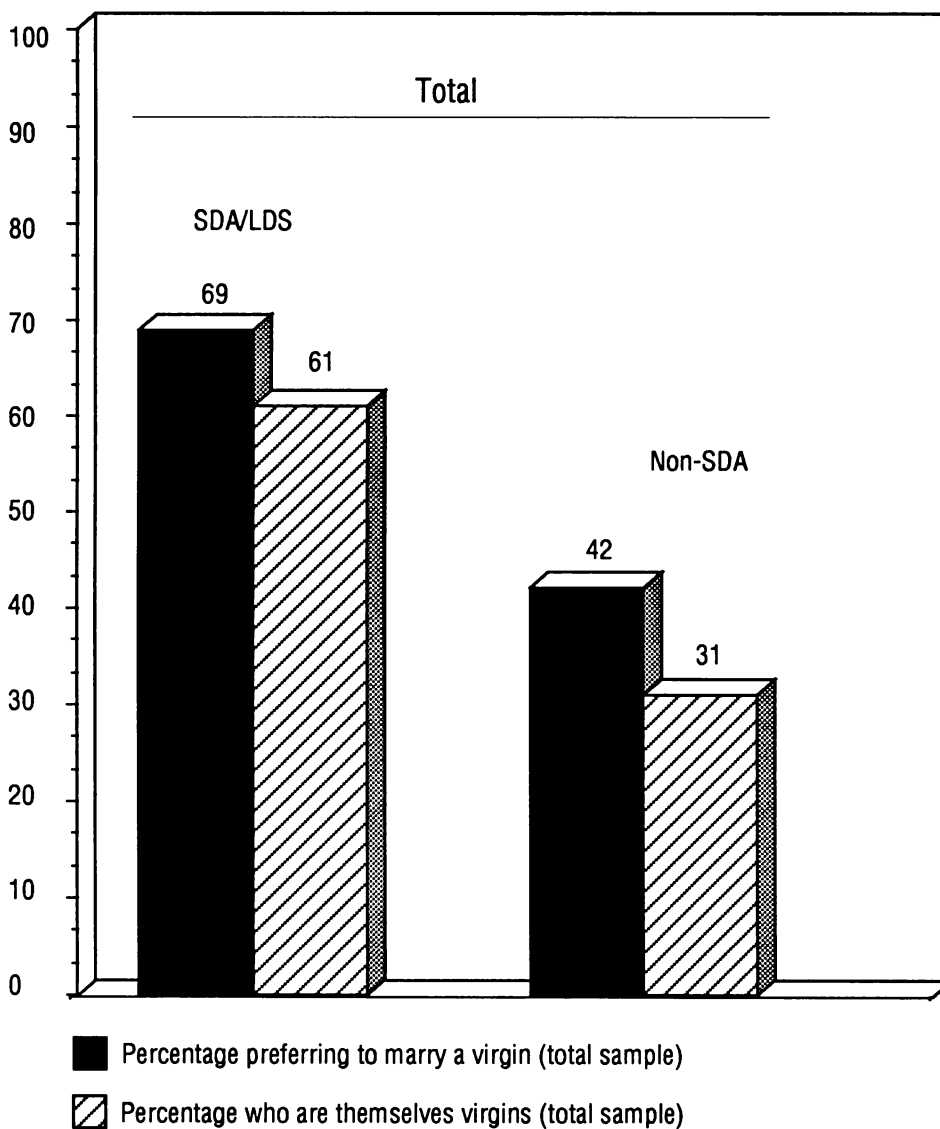
While the behavior of Adventist students appeared to run parallel to the norms of their region, religious affiliation still had a conservative effect; virginity was lowest among non-Adventist and non-Mormon students. A striking contrast in virginity rates appears when all religious students are compared with all non-denominational students (61 percent vs. 31 percent).

Actual virginity and preference for a virgin bride/groom also varied together, regardless of region or religious persuasion. In all cases actual virginity was lower than preference for marrying a virgin. Adventists and Mormons were far more likely to express their desire for a virgin mate than nondenominational students (69 vs. 42 percent). Yet, the discrepancy between their own virginity and that expected of their future mate was not markedly different from the public school students. Perhaps it is a universal tendency for human beings to be more demanding of others' behavior than of their own. This tendency toward a double standard was highest in the South and among males (gender differences are not shown in Figure 2).

Sexually experienced

Personal Virginity and Preference for Marrying a Virgin

Figure 2



males attempted to protect their interest in virgin brides. When asked about the identity of their first coital partner, 74 percent of Adventist males and 81 percent of non-Adventist males said they were uncommitted to that partner. Of the noncommittal Adventist males, exactly half had experienced coitus with a stranger. In general, the more committed the relationship the less likely the males were to engage in premarital coitus. The reverse was true of the sexually experienced females—63 percent of Adventist females and 77 percent of non-Adventist females stated their first coital partner was a steady boyfriend or their fiancé.

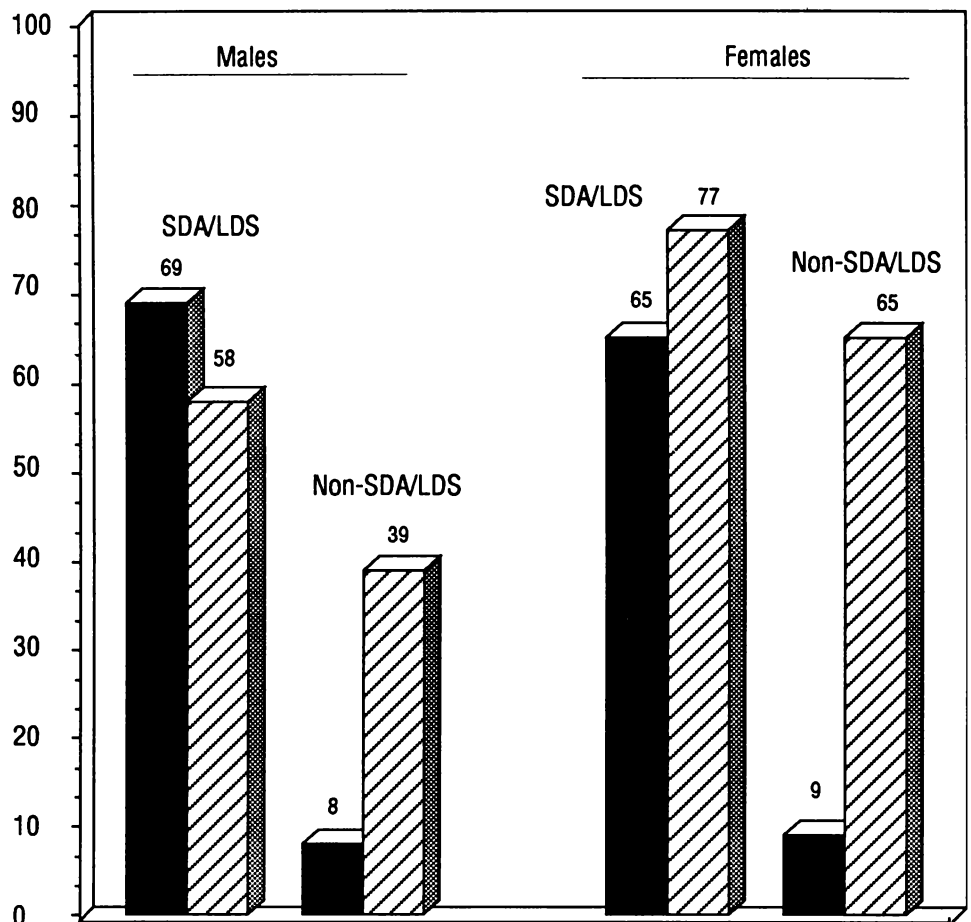
In sum, similar to non-Adventist males, Adventist male students consciously or unconsciously categorized women into those who are suitable for premarital sex and those who are not. In contrast, females, regardless of their religious affiliation, practiced permissiveness with affection.

A second measure of value-behavior discrepancy is presented in Figure 3. In this figure we see the percentage of those who favored chastity, but violated their own standard. As expected, value-behavior discrepancy diverged the most among students belonging to religious groups. In other words, Adventists and Mor-

mons, more frequently than students in public college, went against their own standards (males: 69 vs. 8 percent/females: 65 vs. 9 percent). Value-behavior discrepancy is nearly nonexistent among non-Mormon and non-Adventist students, perhaps because they have “no standards.”

Consequences of Nonmarital Coitus by Gender

Figure 3



■ Percentage of coitally experienced who disapprove of nonmarital coitus
 ▨ Percentage of negative reactions to first premarital experience*

*Percentages for the negative reactions reflect the sum of nine negative feeling responses: tenseness, remorse, guilt, disgust, fear of either others knowing, religious punishment, pregnancy, or disease. The other items included four positive or neutral feelings: happiness, relaxation, conquest, indifference (i.e., Negative/(Negative + Positive)).

Respondents were asked to check as many of these items as applied. They were also asked to circle the one that represented their strongest feelings on the day following their first premarital coital experience. The figures used to calculate percentages were total checks (rather than number of respondents), with circled items having double weight.

A number of church officials have implied that transgressing of sexual codes inevitably leads to negative feelings. In order to test the validity of their contention, the sexually experienced students were asked if they had any negative feelings after their first sexual encounter (see Figure 3). Negative feelings included guilt, disgust, remorse, tenseness, and fears of either religious punishment, pregnancy, disease, or others knowing. Marked differences in negative feelings occurred between the secular and Adventist/Mormon males. The differences between the female groups were slight. Nevertheless, as ex-

pected, the religious campuses were highest on negative consequences (males: 58 vs. 39 percent/females: 77 vs. 65 percent).

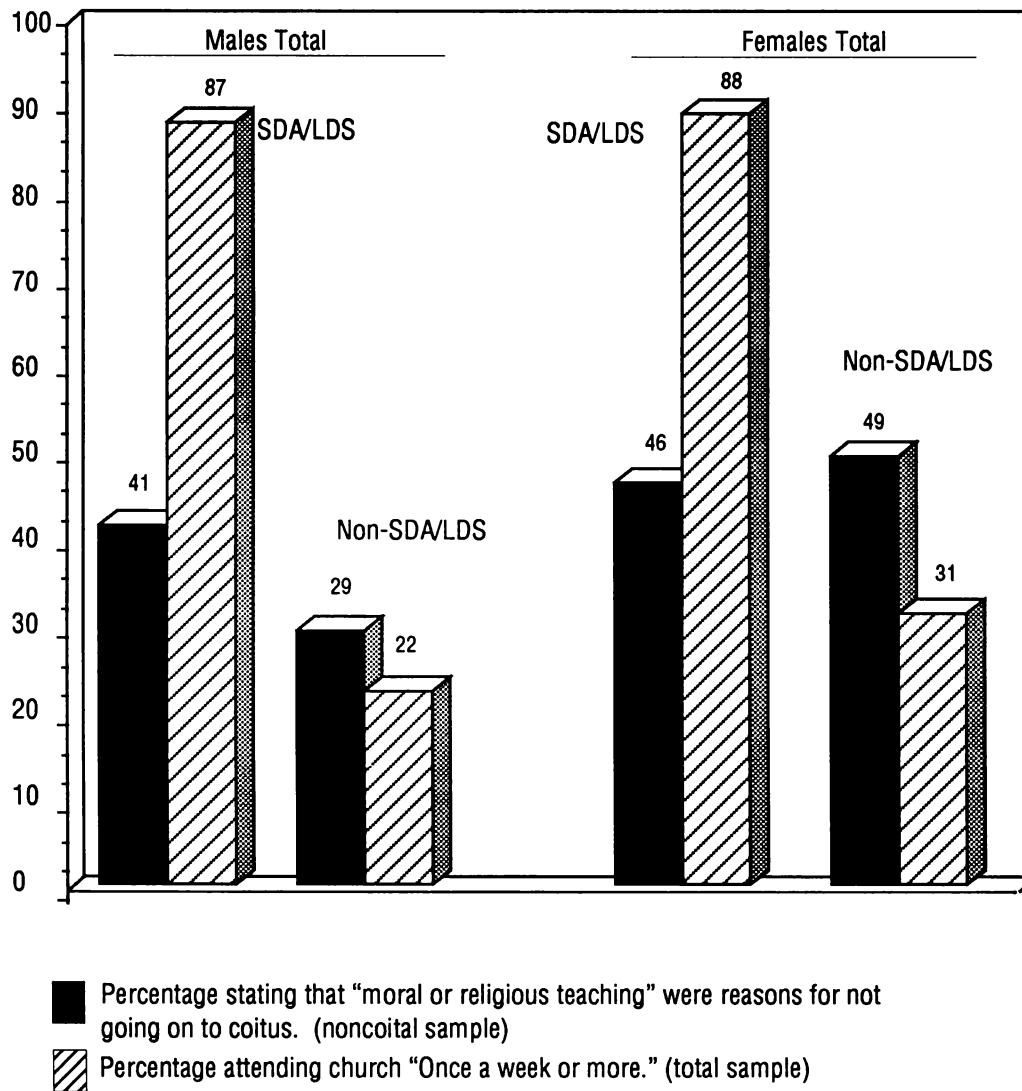
A clear pattern (consistent with earlier studies) is that a higher proportion of females than males had negative feelings following first premarital coitus. Society provides greater sexual latitude for male behavior than for that of females. Among the males, negative feelings ranged from 31 percent to 8 percent; while these feelings among females ranged from 60 percent to 84 percent. Among male students, Mormons more closely resembled the female reaction to first pre-

marital coital experience. Regardless of their gender, Mormons were most likely to experience negative feelings following their first experience of premarital sex. Apparently, the teachings of Mormonism produce more guilt and fear than those of Adventism.

It appears that negative feelings following first premarital coitus are not the natural consequences of violating God's law; but rather a function of societal normative pressures and personal values. Those most affected by negative outcomes are those who violate their own values, especially if the violation occurs in conservative regions.

The Breaking Effect of Religion

Figure 4



The noncoital group was asked to specify why they did not have sexual intercourse before marriage (see Figure 4). Adventists and Mormons were more likely than their secular counterparts to state that their behavior was controlled by religious or moral teachings. (See Figure 4).

Again, the group having the highest proportion claiming religious motivation for abstinence were the Mormons. In fact, Mormon males had the highest percentage (albeit only one percentage point over Mormon females). While breaking the law of chastity has penalties regardless of gender, the Mormon male has more to lose than both Mormon females and Adventists. Unlike Mormon females, every worthy male over age 11 is ordained to a level of priesthood and assumes official responsibilities. Unworthiness incurred through breaking the law of chastity means not merely losing church membership but an official role. The values taught by the church are reinforced through keeping the male religiously active, invested, and feeling necessary for the sacred functions of his church. It is not surprising that Mormon males more often cite religious motivation for abstaining.⁵

A second indicator of the effect of religion is

church attendance (see Figure 4). Within each region church attendance was highest among those who identify themselves as being sexually conservative. With the exception of the Mormons, church attendance was highest among females. Among the various regions, the Bible belt (South) emerged with the highest church attenders (exception, non-Adventist males).

Students in denominational schools were strikingly higher on the church attendance scale than those who were in nondenominational schools (males: 87 vs. 22 percent/females: 88 vs. 31 percent). However, this finding is distorted by the church attendance requirement of these Adventist colleges. Thus, the religiosity scale cited earlier was used to determine, among Adventist students, the relationship between degree of religiosity and level of coital approval. According to either frequency of church attendance or the religiosity scale, greater religiosity of Adventist (as well as non-Adventist southern students) in this survey did relate to both sexual attitudes and behavior.

In 1978, the more committed Adventist students were the more restrictive in their sexual values and to a lesser extent their sexual practice. Would the same be true in 1989?

NOTES AND REFERENCES

1. Dr. Harold T. Christensen gathered the data on the Intermountain region and the non-SDA within the Midwest. Since the raw data were not available to the present author, all comparisons made to these data are based on Christensen's 1981 report, "The Persistence of Chastity: A Built-In Resistance Within Mormon Culture to Secular Trends," *Sunstone* 7: 2 (March-April 1981).

Both Christensen's and my sample were gathered during the 1978-1979 school year. Of the 511 Adventist youth, 301 (128 male/173 females) were from a southern Adventist college and 210 (89 males/121 females) attended a mid-western Adventist college. The non-Adventist sample consisted of 313 (132 males/181 females) southern students and 545 (225 males/320 females) students from the Midwest. These students were selected from state colleges located near the Adventist schools. Concurrently, 242 (60 males/182 females) Mormons and 84 (32 males/50 females) non-Mormons were selected from a college in the inter-

mountain Mormon region. The Adventist and non-Adventist southern sample were similar in background characteristics (e.g., social class, educational goals, age). They differed on one major factor, religion and religiosity. Similar comparative background information was not available on the students from the other regions.

2. Similar to Seventh-day Adventists, the Latter-day Saints view unchastity as a sin. They invoke negative sanctions ranging from formal verbal reprimanding to expulsion from school or disfellowship from the church congregation. Mormons provide an additional incentive for conformity. Those violating the chastity law may be denied a "recommend" for entrance into one of the sacred temples, precluding the highly valued goal of "eternal marriage" and other spiritual privileges. While repentance can restore church membership in both churches, violation of the law of chastity is not taken lightly. *Ibid.*

3. It was assumed that if the regions were placed on a

restrictive-permissive sexual continuum the Intermountain culture would appear most restrictive, the Southern most permissive, and the Midwestern region would fall into the intermediate position. This assumption was based on the varying historical profile of each region. The intermountain region has been heavily influenced by the conservative sexual teachings of the Mormon church. Mormons were the first white settlers in this area. Today they represent the majority of the intermountain population. The South's relatively more liberal position is thought to result from its rural tradition of sexual permissiveness, particularly for males. In line with the English code laws, the double sexual

standard (i. e., permissiveness for males only) characterized the early colonial period and still has a great influence on contemporary sexual patterns. The South's Bible Belt reputation does not appear to weaken the tendency toward adhering to the double sexual standard. The midwestern states, commonly referred to as Middle America, do not share the South's deep rural roots; nor are they heavily influenced by a conservative religion. Thus, they warranted an intermediate position on the sexual continuum.

4. Gerald Winslow, "Adventists and Abortion: A Principled Approach," *Spectrum*, 12: 2 (1981), pp. 6-17.

5. Christensen, p. 13.

Adventist Standards: The Hinge of Youth Retention

by Roger L. Dudley and Janet Leigh Kangas

“I believe in God, but some things get blown away—like earrings, make-up, rock, movies, sex before you’re married, dances. You haven’t really lived. My religion sometimes makes me feel trapped from all the above.”

Just another rebellious teenager? Maybe. But there’s an odd twist. This young woman added: “Though I won’t follow all the rules, I just love sitting in the church.” And lest you conclude that all adolescents are up on experience and down on standards, one male wrote: “The life-styles and standards of the church should be lifted up.” Our mail has run the gamut from reaffirmation to revolt as we have read the comments of more than 1,500 middle adolescents during the past year.

We found that roughly half of Adventist teenagers consider the standards and rules of the church to be quite reasonable, but on specific issues the percentages vary greatly. For example, about three-fourths agree on temperance issues, less than two-thirds on unclean meats and premarital sex, and only minorities on jewelry, dancing, rock music, and movie theaters. Those attending Adventist academies tend to be more positive toward standards than those in public high schools, but in some areas the differences are small. Perhaps of most importance to the church, those youth who are most supportive of the standards are those most likely to affirm their inten-

tions to remain Adventists when they are finally out on their own. How did we acquire all this information?

The Exploration of Teenage Thinking

The church understandably has a deep concern for the future of its youth. How many of our young people are leaving the faith? Why are they leaving? These are questions frequently posed. Several years back members of what was then the General Conference youth department conceived of a study that would interview a sample of those who had graduated from academies 10 years earlier to find out how they now related to the church. When the Institute of Church Ministry at Andrews University was asked for input, the institute suggested an alternative approach. Because many graduates—especially those who had left the church—would be difficult to locate after such a lapse of time and because the proposed design would allow no comparison for the effects of Adventist versus public education, a longitudinal study of a broad-based church sample was proposed.

After several years of planning and negotiating for funding had taken place, the North American Division commissioned the Institute of Church Ministries to begin a 10-year study of youth retention. The plan called for the institute to survey a large representative sample of teenagers who

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were already members of the church. Comprehensive information would be gathered that would serve as a base with which to compare later events. Then each year, for the next nine years, smaller sets of information would be collected. We assumed that the continuing relationship developed with each subject would encourage him/her to respond to the yearly questionnaire. And, of course, it would be easier to secure forwarding addresses with only one-year gaps between contacts. We reasoned that by the time the young adults reached their mid-twenties, most would have established patterns of church loyalty and attendance. It would then be possible to compare their present situations with the information gathered through the years to determine what factors predict retention, disaffiliation, denominational service, et cetera.

The first year of the study would be the most difficult since it would involve building the address list of sample youth and collecting all the base data. Janet Kangas joined the Institute of Church Ministries to direct this project for her Ph.D. dissertation in Religious Education. We began by selecting sample churches. From lists of the churches in each conference we selected one church for each 1,000 members in the conference, using a computer random-selection program. This yielded 695 churches. We wrote to the clerk of each one requesting names and addresses of all youth on the membership records who were either 15 or 16 years old. After six months, three letters, and scores of phone calls, we received lists from 659 clerks—a 95 percent response rate.

In the meantime we were designing the questionnaire. This was a lengthy process with critiques from division leaders, youth-ministry workers, and measurement professionals, and a pilot test with target-age youth. The final instrument was six pages long and collected approximately 150 separate items of information. Over a seven-month period three mailings were sent to the teenagers on the clerks' lists. Each mailing included not only a questionnaire but also a letter of entreaty and a stamped return envelope.

The lists from the clerks generated 2,639 good

addresses (plus 111 undeliverables). After seven months we had responses from 1,676 teenagers (63.5 percent), but 165 proved to be either not church members or in the wrong age group. So the final group on which the study was conducted totaled 1,511 Adventist youth of 15 or 16 years old. Some of the material was humorous; some heartbreaking. All of it will be useful to the church in planning youth ministry. While the full benefits of this research will not be realized for some years, the first phase has now been completed and has supplied rich material for our understanding of the Adventist teenager. To report on all the information gathered would fill a book. For this article we have chosen to limit ourselves to one crucial area—teenage attitudes toward the standards of the church and the implications of these attitudes for long-term retention.

Teenagers Face Off With the Standards

A few facts about our sample may be interesting. The youth were all either 15 or 16 years of age and baptized members of the Adventist church. They were 43 percent male and 57 percent female. About half were attending an Adventist academy (30 percent day and 21 percent boarding) at the time of the survey, with the others mostly in public high. Only 68 percent could report that their biological parents were still married and living together, 27 percent had parents who were separated or divorced, and in 5 percent of the cases one or both parents had died. Of our sample 68 percent had fathers who were presently Adventists, and 91 percent had mothers in the church. At this point we did not ask about ethnicity.

We asked our subjects to respond to the statement, "Adventist standards/rules are quite reasonable," on a five-point Likert scale with the following results: strongly disagree — 5 percent, somewhat disagree — 17 percent, neutral — 27 percent, somewhat agree — 29 percent, strongly

agree — 22 percent. So we have roughly half in agreement, a fourth in disagreement, and the other fourth ambiguous—not a major rebellion to be sure, but not a sign that all is well either.

But the statement is couched in general terms. Next we asked them to respond on the same scale to nine specific areas. We have arranged these answers in Table 1 according to descending order of agreement. In every case but that of jewelry/makeup the working of the table is identical to that of the questionnaire. In the one exception the questionnaire read “decorative jewelry or excessive makeup.” For ease of comparison we have combined the two disagree and the two agree categories.

firmed by modern science.

We also find it alarming that only 62 percent agree with the Adventist position on premarital sex. This would seem to reflect the inroads of societal changes, often called the sexual revolution. While we have no comparable data for a generation ago, we suspect that these figures represent a radical erosion in what is morally acceptable. Five years before, Dudley and Dudley surveyed 247 teenagers along with their parents in an Intergenerational Value Survey.¹ In the earlier study 62 percent also agreed with the Adventist position on premarital sex, but at that time 19 percent were neutral and 19 percent disagreed. The present study represents a shift of 6 percent from neutral

to disagree. This is especially noteworthy in that the previous study qualified the statement by saying that “premarital sexual intercourse is not wrong *if two people really love each other.*” The present study did not contain the qualifier, yet still represented a shift in the permissive direction.

In spite of major defections,

however, a majority continue to agree with the first five items. On the last four items, to the contrary, a majority are not in agreement, two-fifths or more disagree, and there are significant neutral blocks. Movies, rock music, dancing, and jewelry, in that order, seem to be the “big four” areas where consensus with the stated church position is lacking. Some will no doubt say that these are not character issues and should not be a part of our church standards in the first place. While it is not our purpose to either defend or

**TABLE 1
ATTITUDES TOWARD SPECIFIC ADVENTIST STANDARDS**

Standard	Agree	Neutral	Disagree
<u>More agreement</u>			
Recreational drugs	74%	4%	22%
Tobacco	74%	3%	23%
Alcohol	71%	5%	24%
“Unclean” meats	63%	12%	25%
Premarital sex	62%	13%	25%
<u>Less agreement</u>			
Jewelry/makeup	40%	20%	40%
Dancing/discos	35%	22%	43%
Rock music	32%	20%	48%
Movie theaters	25%	20%	55%

The health and temperance workers among us will be pleased to note that the most agreement comes on these issues. The majority of Adventist youth still recognize the reasonableness of our position on various chemical substances. Whether their behavior will match their beliefs cannot be determined from the present data. Still, the church must be concerned to discover that about a fourth of its teenagers either disagree or are uncertain about its traditional health teachings even though these have been so strongly con-

attack our traditional guidelines in these areas, they are well-known and long-standing as part of what it means to be an Adventist. Therefore, opposition to them may be symbolic of a psychological separation from the church—the hinge upon which swings the future status of the young person as to church retention or dropout. This will become more apparent as we examine some correlations a bit later.

Of particular interest is the attitude toward the standard of movie theaters. Here only a fourth agreed with the Adventist position, and, for the first time, a majority disagreed. In the 1983 survey this was also true, but, in addition, only about 44 percent of the parents agreed, with about 46 percent in disagreement.² In the face of cable TV, videos, and campus-approved films, the traditional Adventist stand on movies appears to be a lost cause.

Are those attending Adventist academies more likely to be favorable to the standards than are those in public high schools? We compared the responses of the 773 academy students with those of the 634 public high attenders. To the statement, “Adventist standards/rules are quite reasonable,” 52 percent of the academy students agreed as compared to 49 percent of those in high school.

Very little difference between the two groups arises in response to this general statement. But what about the specific standards? The comparison is shown in Table 2.

There *are* differences, and in every case the academy students express more agreement. Differences on the health and temperance issues average around 10 percentage points, as does dancing/discos. Largest of all is the difference on premarital sex. Even movie theaters shows a moderate difference. But the groups are quite close on jewelry/makeup and virtually the same on rock music. These data may provide challenges and directions for Adventist educators.

We asked the teenagers to respond to this open-ended statement: “The first thing I would like to change about my religion is ____.” Although the most common reply (27 percent) was “nothing,” 12 percent indicated “relax strictness,” and another 10 percent indicated “standards.” In coding these categories we used “standards” to designate the principle involved and “strictness” to denote the degree to which the standards are enforced. On the other hand, 8 percent called for “more commitment.” One young man wrote: “My religion has high standards, and I’m for high standards.”

TABLE 2

COMPARISON OF ATTITUDES TOWARD STANDARDS BETWEEN ACADEMY AND PUBLIC HIGH SCHOOL STUDENTS

Standard	Agree Academy ¹	Agree Public High ²
Recreational drugs	77%	68%
Tobacco	79%	68%
Alcohol	76%	66%
“Unclean” meats	66%	59%
Premarital sex	68%	54%
Jewelry/makeup	41%	37%
Dancing/discos	39%	30%
Rock music	32%	31%
Movie theaters	27%	21%

¹773 teenagers attending Adventist academies (451-day and 322-boarding)

²634 teenagers attending public high school

Standards and Retention

Given the chief purpose of this 10-year study, perhaps the most important question was “I intend to remain an active Adventist when I am on my own.”

To this item 76 percent agreed (56 percent of them strongly), 17 percent were uncertain, and only 8 percent disagreed. Of course, it may not turn out that way 10 years from now, but it is the first indication of the thinking of these youth. It will be interesting to compare the actual destiny of these young people with their present aspirations. In the meantime we can compare their intentions with other variables to see what might best predict such future projections.

We correlated several dozen variables with the future-intentions statement using both zero-order correlations and multiple regression analysis. The highest correlation (.52) was with the item on agreement with Adventist standards. Those teenagers who agree that Adventist standards and rules are quite reasonable are more likely to affirm their intentions to remain Adventist when they are on their own than those who disagree with the standards and find them unreasonable.

Of course, a strong relationship between these two variables does not determine the direction of influence or even prove causation. But logic would suggest that those who find the standards to their liking would naturally decide to “stay with the ship” while those who are unsatisfied might well be thinking of “going overboard.” This likelihood challenges the church to discover fresh methods of presenting its standards to the next generation so that these standards will be perceived as reasonable and beneficial. If we find no way to do that, perhaps we need to reexamine them to see if they really reflect what is essential in Adventist theology.

Two other significant correlations with standards are worth noting, although they are not nearly as strong as the one just mentioned. Those adolescents who perceive that they have experienced stricter enforcement in the growing-up process from parents and teachers are slightly more likely to agree with the standards than those reporting lenient enforcement. This surprised us. We expected to find the opposite, given the adolescent struggles for emancipation and the consequent tendency to rebel. Perhaps the modeling influence of strict but sincere homes has some-

what offset the rejection tendency.

On the second correlation, those teenagers who perceive that adult Adventists live up to what they believe are slightly more likely to agree with church standards than do those teenagers who see the adults as largely hypocritical. This supports much previous research that the example of religious authority figures impacts positively or negatively on youth religiosity.³

Previously, we compared attitudes toward church standards between those attending Adventist and public schools. This had to do with *present location*. We also correlated years of attendance at Adventist schools with agreement with church standards to see if *time spent* at these institutions made a difference. We did find that those who attended longer were more likely to affirm the standards, but the relationship was slight. Present attendance seems to be more influential than number of years.

Our Suggestions for Presenting Adventist Standards

Since how teenagers feel about the standards is so intertwined with their future intentions for remaining in or leaving the church, this area should challenge our best thinking. Teenagers are also interested in standards and ready to discuss them at the drop of a hat (much more so than to discuss abstract doctrines). We have the readiness factor going for us.

Therefore, at this point we would like to switch styles. Up to now we have been objective reporters of research. But here we would like to offer a few suggestions that arise out of our personal experiences. We offer these with considerable humility, for we know how difficult and sticky this task is. We recognize that it is much easier to write about this subject from behind the safety of our computers than to actually face and convince the youth on the “front lines.” Still, with these *caveats* we would like to venture forth and, hopefully, to stimulate some thinking.

Adults can begin by actualizing the instruction methods that teenagers prefer. It is a long-established fact that adolescents do not enjoy sermons and lectures—with the possible exception of those presented by a rare youth pastor with more-than-usual interest-holding qualities (charisma, humor, etcetera.). Bible teachers need not feel pressured to spend long class periods providing religious entertainment when teenagers are really asking for discussion and involvement. Family worship might be a discussion of spiritual applications to the problems of the day, not just the reading of a passage from a religious book.

A disarming approach might be to assure the young people that God *does* believe in jewelry,

In all discussion it is important not to simply fall back on codes of behavior as if these were sacred and unchangeable but to search for principles.

dancing, and movies. God-approved jewelry was worn by the high priests (gold wires worked into the linen, onyx stones on the ephod, 12 precious stones on the breastplate with pure gold chains, gold bells between the pomegranates around the robe's hem, and a holy crown of pure gold). Many crowns will be worn by Christ when he comes; he will place star-studded crowns on the redeemed; and heaven's gates, mansions, and streets will glow with jewels. These instances might be compared with the examples of offensive jewelry in the Bible to discover the principles behind the difference with the discussion culminating in the biblical acceptance of jewelry that denotes a state of supreme holiness—the only state worthy of drawing attention.

A discussion of dancing might begin by acknowledging the God-approved dancing performed by David, comparing his state of holy joy with the dancing which meets with biblical disapproval—the Israelites around the golden calf and the priests of Baal on Mount Carmel with their drunkenness and orgies. The teenagers could

discuss whether today's dancing with today's music is expressing holy joy to the Lord or self-indulgence and lust.

As for movies, God himself will show a movie to the universe at the third coming of Jesus, a panoramic replay in the sky of the fall of Lucifer in heaven, the disobedience in Eden, and the outworking of sin in history that led to the death of Christ on the cross, the glorious second coming, and the present moment of the destruction of the wicked. He also showed Moses, Paul, and Ellen White pre-runs of heaven and Moses and Elijah a cinema of the crucifixion as they visited Jesus at the transfiguration. Again, the issue is decided by the *quality* of the experience involved. Discussion questions might be whether one can avoid “bad” movies like bad novels while at the same time not rejecting all films and all books; how different types of films affect one physically, mentally, emotionally, and spiritually; and the criteria a Christian would use in selecting entertainment.

In all discussion it is important not to simply fall back on codes of behavior as if these were sacred and unchangeable but to search for principles by which the youth can make their own mature decisions. The above standards afford the opportunity to get into deep spiritual truths such as holiness (justification and sanctification), the state of holy joy, and character building through inner purity. The discussions may also lead into the effect our behavior has on others—one of the highest levels of morality.

We should realize, however, that such an approach has its dangers. We might discover that we have been inconsistent in our application of principles. We might find that we can formulate no good reason for some of our rules. The youth may back us into a corner from which we cannot extricate ourselves without appealing to tradition. We may be compelled to join the youth in rethinking why we do what we do. It is not as comfortable to be a searcher as to be an authority.

And, as a church, we will need to be aware of our own failure to do what we ask of the young people. Although adults criticize the music,

movies, and dress of teenagers, they often make exceptions for themselves. These inconsistencies are apparent to adolescents who in turn can rationalize their own behavior, citing adult hypocrisy. Many of the young people in our study reflected confusion rather than conflict as they reacted to the standards. Why is a certain practice condemned while another that seems quite similar is OK? We dare not expect more from our youth than we are willing to give.

Adults and teenagers might discuss together the need for standards. One approach might be to pretend that no standards presently exist and ask the youth to begin from zero with a list they would formulate for their own future offspring. Such discussions must be handled skillfully—asking the young people for both the positive and negative sides for each standard discussed in a nonthreatening and unhurried atmosphere characterized by mutual good will. The pluses and minuses could be listed on a chalkboard as the teenagers themselves mention them. Adults should not attempt to manipulate the discussion

toward predetermined ends—a technique of which adolescents are extremely wary.

Perhaps most important, adults can develop a one-to-one relationship with a teenager—remembering that given the chance, a teenager likes to talk, discuss, confide, and communicate with a person who is really caring and interested. Taking one teenager out alone for french fries and a soft drink, allowing the opportunity for opening up the heart without peers around, is probably more productive than taking a carload to the baseball stadium.

Yes, this approach is risky. But if the attitudes of the teenagers toward the standards of the church really determine how likely they are to remain in its fellowship as they reach adulthood, then it is even more risky *not* to make ourselves vulnerable and open to continuing dialogue. We cannot continue with “business as usual,” standing by the ancient and unmovable codes, if we wish to have a future for our church. Even if the historical standards turn out to be best after all, they will have to be re-created by this generation.

NOTES AND REFERENCES

1. Roger and Peggy Dudley, “Adventist Values: Flying High?” *Ministry* (April 1985), pp. 4-7.

2. *Ibid.*, p. 7.

3. See Roger L. Dudley, *Why Teenagers Reject Religion and What to Do About It* (Washington, D.C.: Review and Herald Publishing Assn., 1978), chapter 3.

A Calliope of Student Poetry

Deuce

long
hellos in a confused pl
ace
long
looks at your shoes and f
ace
long
minutes while you go away to tr
ace
long
words when your heart is in a sp
ace
long
sleepless. waiting to hear your p
ace
long
sear-ches of mind and pl
ace
long
goodbyes trying to er
ase
long
weeks waiting to see your f
ace
long
long, long months hoping for pe
ace
long. . .

too, too long
please come soon.

—Jennifer Small
Columbia Union College

The English departments of Andrews University, Atlantic Union, Columbia Union, and Walla Walla colleges have graciously cooperated in identifying the following examples of student poetry. In addition to work obtained from individuals, the following selections have been taken from collections of poetry published annually at these schools.

—The Editors

Winter's Tale

*"The storms of wintry time will quickly pass,
And one abounded spring encircle all."
—Thomson*

"Winter"
I will it once more—
No, do not go. . .
This time you will see.
I am old, you are young.
You have not seen the winters I have
Nor wear their cap of frost.

Perhaps it is foolish, then,
To try to tell it.
I cannot make you see.
But if you will listen—
Yes, yes, just once more—
This time you will understand.

I do not need to tell you
It was winter.
It had been winter
All our lives.
All we had known were bitter winds
And grey-laden, hopeless skies.

Someone had told us of the shepherds
That had waited, too,
And seen a star
Long, long ago
In a far-off land
That had never been ours.

And we believed, I guess,
Tossing aside the bits of stone
That had not brought the spring before.
We slipped the slender chains around our necks
And accepted willingly the bondage
Of someone else's faith.

But spring had not returned.
 And we had forgotten why we wore the chains. . .
 Forgotten why
 We had preferred them. . .
 Forgotten why
 We had ever hoped.

And we listened to the tales
 In the stone hall that was never warm,
 Thrusting our hands into the cold flames.
 We drank the mead
 And tried to forget
 The empty hope we praised.

There was one there
 Who did not tip his mug
 Nor even claim his inch of hearth
 Old or young? Both—and neither.
 Neither tall nor short, thin nor stout.
 But he stood up, and the mugs fell from our stiff-
 ened hands.

He wore a carved lyre
 strapped to his shoulder—
 Simple, yet beautiful.
 And his fingers lightly touched the strings
 And sang above
 The voice of winter.

I had never believed the legends
 For they did not make crops grow
 Nor scatter clouds
 Of eternal winter.
 But this—this was not legend—
 This was ours.

Yes, *this* was ours.
 Not for the Norman kings,
 Nor yet for emperors nor lords.
 This was a tale of One, wrapped in a peasant's
 shroud,
 Who came to live our life,
 Share our winter, die our death.

I never knew the Babe before that night.
 But in the song of Him
 There was the hope of spring.
 And perhaps you will believe, now,
 That as we went out into the snow
 Raising weary heads above the weary earth. . .

We saw a star.

—Carol Routon
 Andrews University

[black pond back in depths of time]

black pond back in depths of time
 gave birth in blood.
 and darkling, struggling grew that sprawl
 that lashed out blind and fierce in
 mindless flash of new-born fear,
 in beating heat that molded bones
 where fight was life and
 anger was a rush of red.

until slow growth of cleaner claws
 and thriving ground
 gave sleeker beings chance
 to step out wet and wary,
 until the air refined itself
 and distant heat
 died down to safer worlds.

but still sometimes, though far-away
 when love or death brings sharpness back—
 deep red pounding comes.

—Laura Brunt
 Walla Walla College

Mosaic

I don't remember anything before you.
 You were always there. They say
 you were late talking because I always told them
 what you meant. They say
 you wouldn't try the foods that I disliked.
 We spent hours and hours apart from
 grown-up worlds. When we needed a night in
 our woven plots, one of us took
 midnight and the other morning. Except in the car
 tunnels were always nights.
 Our names were linked into one
 whenever they called us to
 children's summer lunch.
 In the backyard, in the forest
 you couldn't get out of the tree
 that I had climbed.
 The lady who drove us home from school
 got mad at you.
 Your volcano got dust in her car.
 And I felt just as if she had
 gotten mad at me.
 For your first week at the new school
 where I was not new,
 you wouldn't let me out of your sight.
 Unsure, small among the non-chalant crowds
 you clutched at the familiarity of me.
 I didn't mind.
 But you quickly sprang up and I stepped back
 marveling at your brightness and at the
 worshippers gathering around you.
 I admired the way you could
 talk to people when I
 would have been afraid,
 and the way you put words
 on paper.
 "Come eat with me," I said. We talked more then.
 We lived a common language from years of little
 incidents that gather up. I didn't have
 to struggle to make you understand
 what I was saying.
 I knew what your jokes meant.
 When a pretty girl rejected you
 I hated her long after
 you had forgiven her and become friends with her.
 On an August night at 2:00 a.m. we walked
 barefoot through warm dust by the road.
 The full moon gave us shadows.
 It was so easy, natural with you, like

walking with myself. I thought,
 with no one else
 can I be so unguarded.
 I was so clean and unafraid with you.
 I knew you so well. Trust
 cannot be taken lightly.
 I don't think about the rest anymore,
 about the change of seasons.
 It feels too heavy and flat.
 There are other people now. But
 sometimes when I see you alone
 or with your friends
 I let the grey bewilderment,
 the silence
 crush through me
 and I wonder
 how you can be so far away.

—Laura Brunt
 Walla Walla College

A beautiful summer day...

A beautiful summer day
 and your sister died today.
 I pictured your emotions-
 tried to make myself
 go through the motions
 of your thoughts. I saw my
 sister laughing, and tried
 to say good-bye.
 I couldn't. I couldn't feel
 the thousand ways your heart
 must rip and tear.

What empty words I gave instead.

—Carol Johnson
 Andrews University

Out of the Depths

The plowman and the sailors missed the moment.
 Brueghel was wrong, the white legs disappeared.
 My friend is just bones now. Nothing.
 The part of me that shown around her is gone.
 So I die bit by bit. Is that what it means
 to live in a bent world?
 Not to die once, but over and over.
 And over. Bare bones. Nothing. Cold.
 Death has dominion. So I, too,
 stand at Dover. Wanting more.
 Needing strong wings just to survive;
 unable to fly.
 Willing, for the first time,
 to settle for just a piece of joy.
 Something.
 Because I miss her. And Brueghel's boy.
 And myself. And the Sea of Faith.
 Which tells me that the young man
 came from his grave. Death didn't have
 dominion! If.
 Dr. Rieux stood with Arnold and tried giving
 help for pain. A healer.
 Then he died. Nothing.
 "And now they believe in Saint Emmanuel who,
 with no hope of immortality for himself, preserved
 their hope in it."
 In the beginning—the grandeur of God
 or ah, love, being true (or untrue).
 Bringing a new heaven and a new earth,
 or death. Nothing. Cold.
 Every tear wiped from our eyes. Gone.
 And death shall have no dominion!
 "I believe that," she answered.

—Kendra Jo Haloviak
 Columbia Union College

Someone

Someone is an always-right person
 Wears see-all glasses on can't-see eyes
 His all-noing mind must not question
 His never-ask tongue always says

Someone is a fish-bowl person
 Always looks out but never in
 Bigotry is his closest cousin
 Ignorance his next of kin

Someone is an enjoy-life person
 In every pleasure some sin can find
 Considers fun always out of season
 Discards the fruit and eats the rind

Someone is a godly person
 His mind is set on things above
 To lowly humans commits high treason
 His heart's too full of law to love

—Todd Niemi
 Atlantic Union College

Excellence in Adventist College Teaching Recognized

For the first time in 100 years of Adventist education in North America, teachers are receiving significant cash awards for excellence in teaching. Thomas and Violet Zapara, through a grant totaling nearly \$1 million, have enabled the North American Division each year for five years to award \$1,000 each to 36 college professors, an additional \$3,000 to three college professors who win national Zapara awards, and beginning in 1989 to grant \$1,000 awards for teaching excellence to 137 teachers in North American academies and elementary schools.

The awards for college and university professors, first granted in 1988, are divided into three categories: applied arts or professional disciplines, humanities, and sciences. The process for selecting the 36 college teachers varied somewhat from campus to campus; for example, some campuses selected more than one teacher in a single area, such as the humanities. Whatever the differences among the colleges, the Zapara awards required all campuses to rely on the following criteria: spiritual credibility, concern for students, commitment to quality, choice of peers, student evaluations, professional development, relationship with colleagues, service to academic discipline/profession.

The national award winners in each of the three categories of applied arts or professional disciplines, humanities, and sciences were selected by a committee of three educators outside the Adventist educational system: Kay J. Andersen, executive director since 1969 of the Western Association for Schools and Colleges Accrediting Commission for Senior Colleges and Universities; Eugene H. Cota-Robles, assistant vice-president for academic affairs of the University of California; and Marjorie Downing Wagner, former president of Sonoma State College and former vice-chancellor of the California State University and Colleges. This committee reviewed professional and academic résumés, letters of support, and essays by the candidates articulating the hallmarks of excellence in teaching, and describing how they attempted to meet those standards.

As a way to honor all those teachers who work hard and creatively to uphold excellence in teaching within the Seventh-day Adventist educational system, we are pleased to publish in their entirety the essays written by the three 1988 winners of the national Zapara Awards for Excellence in Teaching.

—The Editors

Eric Anderson

Eric Anderson, professor and chair of the history department of Pacific Union College, received his B.A. from Andrews University and his Ph.D. from the University of Chicago. In 1982 he received a Ford Foundation Research Grant. Louisiana State University Press, in 1981, published his book, *Race and Politics in North Carolina, 1872-1879*. He has written essays for journals such as the *Social Service Review*, and chapters in several books, including *Southern Black Leaders of the Reconstruction Era*, the *Dictionary of North Carolinian Biography*, and *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*.

In addition to chairing several faculty committees at Pacific Union College, Anderson has been elected president of

both the Association of Western Adventist Historians and the Association of Seventh-day Adventist Historians. For many years he served as a consulting editor of *Spectrum*, and has often written for the journal, including: "Ellen G. White and Reformation Historians" (Vol. 9, No. 3, July 1978), and "The Bishops and Peace, or Is it Necessarily a Sin to Build Nuclear Weapons?" (Vol. 14, No. 2, October 1983).

Excellence in Teaching

by Eric Anderson

It is easier to describe a poor teacher than an excellent one. Excellence comes in bewildering variety, while its opposite is predictable

and stale. The bad teacher never criticizes himself, and is content to say the same thing each term. He may shadow box with important ideas, but he seldom changes his mind or hears the implications of questions. A poor teacher simply lacks intellectual curiosity. He (or she) is not tempted to browse in the library nor linger in the archives or laboratory.

The bad teacher is invariably lazy, unwilling to write detailed reactions to student papers, prepare essay examinations, or spend time in the office. Teaching is a chore to be hurried through, as more important or pleasant diversions beckon.

Excellence is a more elusive matter. Really good teachers might be either shy and self-effacing or brash and confident. Whatever the experts say, there are outstanding teachers who are disorganized, oddly attired, and socially awkward—as well as equally good teachers who are eloquent and stylish. I would find it difficult to

Eric is the most brilliant scholar-teacher with whom I have ever worked. He combines research and teaching more effectively than anyone I have seen. His professional activity is imperative at a time when students are asking whether Adventist teachers measure up to their counterparts at other church colleges or secular educational centers or whether Adventist teachers are widely enough known to have their recommendations lead to acceptances in graduate and professional schools.

—A colleague

write an unerring rule for identifying excellent teachers. I remember masterful teachers who seemed to break all the “rules,” pacing about the classroom, putting students on the spot, and scorning modern visual aids.

In the end, I can only define classroom excellence by my best teachers—and I have pursued excellence by imitating them. I try to replicate, for example, the enthusiasm and imagination of my seventh-grade teacher, Lyndon Furst, who somehow had the entire class excited about *The Guns of August* and caught up in his blackboard maps of the battle of Tannenberg. I make up tests hoping they will be as stimulating as those Don McAdams concocted at Andrews University, that my students will learn from my tests, and reflect on them long after they have stopped writing. Whenever I assign term papers and essays, I have in the back of my mind Harry Leonard’s tough fortnightly essays at Newbold College, and his unsparing yet encouraging criticism of my undisciplined

writing. Arthur Mann’s vivid lectures at the University of Chicago are the ideal for my lectures. Though his quirks (and his pipe) would never do for me, I would like to describe historical events as clearly as he, and ask such probing questions. And when I consider the full range of things a Seventh-day Adventist Christian scholar should be, I think of the learned conversation of John Waller and Walter Utt’s witty letters, praying that I can nourish my students and colleagues as they did.

Thoughtful people have employed a variety of metaphors to describe what teachers do. Allan Bloom compared teaching to midwifery: “The birth of a robust child, independent of the midwife, is the teacher’s truest joy.” C. S. Lewis thought the teacher’s task was like “old birds teaching young birds to fly.” Teachers, he wrote, “handed on what they had received: they initiated the young neophyte into the mystery of humanity,” which over-arched student and teacher alike. For everyday use, I prefer a less elevated image. A teacher is like an actor, I believe. An excellent teacher is constantly aware of his audience, gauging their reactions, reading in their eyes the truest praise and the most penetrating criticism. The poor teacher has stopped noticing, and seldom feels dejected or elated at the end of a class period.

Roy A. Benton

Roy A. Benton, associate professor and former chairman of the mathematical sciences department at Columbia Union College, received his B.A. from Andrews University and his Ph.D. in mathematical logic from the philosophy department of the University of Michigan. He has made presentations at several scholarly societies and published more than a dozen research articles on modal logic in journals such as the *Journal of Symbolic Logic*, *Studia Logica*, and the *Notre Dame Journal of Formal Logic*.

While he was chairman the number of majors in mathematical sciences rose from 10 in 1980 to 77 in 1987. Benton was elected by the faculty four different years to serve as their representative on the college board, and for four years served on the president’s and academic dean’s advisory committees. He was the principal grant writer and negotiator for more than \$1 million in grants from AT&T for his own and three other Adventist colleges. He has been active in the Association of Adventist Forums as chairman for four years of the Washington, D.C., chapter. Benton for several years has been a member of the board of editors and written for *Spectrum*, including, “Odyssey of an Adventist Creationist” (Vol. 15, No. 2, August 1984), and “An Ingathering of Angels” (Vol. 18, No. 2, December 1987).

Ten Commandments for Teaching

by Roy A. Benton

Here are ten commandments for excellence in teaching that I have distilled from my experience:

1. Know your students. Thankfully, I have found that spending time with students is intrinsically rewarding, but there are definite pedagogical side benefits as well. If I've spent an hour working with a student on a project, helped her get a job, or he's been to a party at my house, I will have tremendous immunity against bad days in the classroom. My worst jokes are funny and intricate explanations become captivating. I came to CUC because its Christian goals and ambience make this sort of individualization a priority, and the small size of the college makes it possible.

2. Stay curious. To be a growing teacher, you need to be fascinated by your subject. Even if you are not

Colleagues and administrators look to Roy for guidance and assistance in establishing broad principles which would guide in problem-solving and decision-making. As a member of major committees and as a faculty representative on the Board of Trustees, he is considered a leader and commands much respect from his colleagues.

—A college administrator

naturally charismatic, passion for a discipline even as dreaded as mathematics is clearly infectious, and boredom or cynicism is ultimately fatal. I find I am best able to keep up my own excitement by devoting summers to doing original work in my specialty, and by trying to keep reasonably current in the varied areas of mathematics, logic, and philosophy that I teach. This desire comes naturally for me, since there's nothing I like better than walling myself away to work on a challenging technical problem.

3. Appreciate diversity. It is important to be curious not only about the subject matter of your discipline, but also about the amazingly complex and varied ways that students can approach a subject. Some students circulate carelessly but creatively toward solutions, while others are linear but relentlessly precise. Fortunately, there are careers out there in which each style is valued. It can be

especially fascinating and rewarding to pay close attention to students whose modes of thinking are sharply different from your own. While I tend to be most excited by abstract beauty, engineering students in my differential equations class, for example, have taught me some provocative applications and have motivated practical psychological shortcuts and rules of thumb that I have used in later teaching.

4. "I may be ignorant, but I ain't stupid." Yogi Berra may or may not have said it, but I think of it as being uttered by each student. John Gardner claims in *Excellence* that a teacher shouldn't even try to make everybody into an Einstein. (It is gratifying to hear that Hollywood has glorified our profession in *Stand and Deliver*, but you can bet that even the heroic real-life calculus teacher who is the role model for the film can't turn every kid into a genius). On the other hand, Gardner says that you shouldn't accept mediocrity, either. Rather, a teacher's task is the more demanding one of nourishing the undeveloped talent in each student to its unique potential.

5. Stay ignorant: don't judge too soon. Some of my most pleasurable and inspiring successes in recent years have resulted from reserving judgment on student ability, especially in the cases of those intimidated minority, international, and female students whose latent talents had to be found and coaxed out. While Adventists send many of their finest offspring to SDA colleges, so that our department has had more than a fair share of bright students (including a half-dozen now completing graduate programs), their unique abilities have not always been obvious at first. For example, a young fellow came to campus not too many years ago as an unwashed, dyslexic high school dropout with a G.E.D. certificate. He hung around the computer lab soaking up information and helping other students. Some of us resisted the initial urge to demand "Where's your pass?" We took a chance and instead encouraged him until he began to take classes. He became a brilliant computer student and now is the creative and reliable academic computing system manager at CUC.

6. "Be cruel but fair." So says a Monty Python comic, no fool about human nature, and he's not far wrong. Even if (in fact, especially if) you came of age in the academically laissez-faire sixties, you soon realize that students need the subtle and not-so-subtle discipline encouraged by grades and deadlines. It is destructively shortsighted for students' careers for you to think that Christian compassion implies lenience regarding academic standards and demands. For instance, in good science teaching, I find that there is no shortcut to requiring a lot of good old-fashioned homework. I try to respect and facilitate student effort by helping them work suggestive examples in class and by taking enough time to construct entertaining exercises and fair exams whose

goal is to stimulate learning. I personally mark all my exams and projects and leave only about half of my assigned exercise papers to my readers. Being fair to all students in a diverse environment may also require flexibility as well as toughness—for example, I sometimes teach in a brisk but intuitive way so as to meet the needs of the majority in a class, and then arrange tutoring for the slow ones and more rigorous bonus exercises or an extra hour for honor students.

7. Like Socrates, be a “midwife.” Nothing is more destructive than presenting scientific subjects as if they were cut and dried. Even in MATH 101, I try to give imaginative examples and exercises which give students the pride of doing something new, the feeling of being drawn out rather than filled up. Stimulate students to find their own way as much as possible. After all, from the explorer’s viewpoint, scientific investigation is more like searching through a maze than walking down a path. I find that it is well worth using class time to let students work through intelligent wrong guesses of the sort they are likely to take when working by themselves. Ironically, I also find that the better teacher I become, the less I talk. But this doesn’t mean it’s easy. Teaching socratically actually takes more preparation and anticipation than does the use of traditional notes, all the more so since the props aren’t supposed to show (and you risk wasting the students’ time at the rate of \$15 apiece per class hour, at CUC’s current rates). Being a “midwife” also entails appealing to students’ prior intuitions, which often leads to reliance on methods that may seem oddly unscientific, such as the use of metaphor, offbeat examples, and graphic aids.

8. Teach for the students, not for yourself. My first year teaching calculus, eager to point the way toward the shining disembodied ideal I (still) believe mathematics to be, I remember how spellbound I could become when I faced the board and explained the optional sections of the text, laying out the beautiful logical underpinnings of differentiation—and how shocked I was to turn toward the class and see the pre-engineers confused or disengaged, and how two premeds got their advisor to let them drop the course. When I sought his advice, this respected chemist told me: “You’ve not only got to help them learn it: you’ve got to make them want to learn it and to believe they’re learning it.” It took painful experience for me to fully sense the obvious point that classroom communication—even in the hard sciences where truth is larger than any person—is a two-way process fired by human passions. I learned quickly that being entertaining and approachable can build a sense of excitement and mastery in students that enriches rather than cheapens the learning process. My calculus students absorb much more material nowadays, and their eyes tell me that they love what they are doing.

9. Laugh at your bad days, and urge your students to

do likewise. Once after a sleepless night I opened an elementary math class: “Today we are going to learn about an important new function, though it’s related to a function you already know about,” and inadvertently wrote “sex” on the board instead of “secx” (short for “secant of x”). It was downhill from there—derivations

Roy thinks of teaching as a calling, a vocation, a type of ministry. . . Excellence in any discipline demands setting priorities—sometimes to the apparent exclusion of other areas of life. Roy has mastered his field of mathematics and logic and yet has maintained a healthy interest in family, church, society, and culture as well.

—A former colleague

got turned around, and all my calculations came out wrong. But I’ve never made those same errors again. If you can stand the renewed embarrassment of reflecting on those sorts of experiences—and smiling helps—you might avoid repeating them. In any case, a sense of humor about your mistakes keeps you willing to take the risks necessary for growth, by giving you the confidence that failure can be merely temporary.

10. Don’t shirk the dirty work required by your calling. Looking out for students’ overall needs is a complex task, and they may not always appreciate the wisdom of your chosen priorities. They can sometimes be myopic about the long-term benefits of institution-building chores such as curriculum planning, committees, professional meetings, recruiting, correspondence, publishing, and securing equipment grants. However, even students will appreciate your efforts on the often mind-numbing tasks of tutoring, grading, and advising. Trying to do it all is, of course, impossible, so you have to realistically face your limitations and competing goals. In trying to juggle all the conflicting demands of academic life, I don’t have any firm answers. But sometimes I survive committees by imagining faces of future students, and by recalling that I covet current popularity less than alumni respect 20 years down the road.

A. Gregory Schneider

A. Gregory Schneider, professor of behavioral sciences at Pacific Union College, received his B.A. from Columbia Union College and his Ph.D. in psychology of religion from the University of Chicago Divinity School. For the 1985-1986 school year he received a National

Endowment for the Humanities fellowship for college teachers. He has read papers to scholarly societies, such as the national meetings of the American Academy of Religion and the Southern Historical Society and contributed reviews to both *Church History* and the *Journal of Religion*.

Schneider, in addition to campus responsibilities, has served on a Social Sciences Review Panel of the National Endowment for the Humanities, on the steering committee of the Person, Culture, and Religion group of the American Academy of Religion, and on the coordinating committee of the Adventist Peace Network. He has written for *Spectrum*, including an article with Charles Scriven, "The Gospel Congress" (Vol. 12, No. 1, September 1981).

—The Editors

Reflections on Some Hallmarks of Excellence in Teaching

by A. Gregory Schneider

The first hallmark of excellence in teaching is *listening*. Even when lecturing, I must listen for the signs that tell me intuitively when I am connecting with my students and when not. I listen actively to students' comments and questions. Such listening is far more than being quiet while students speak; I need to tell

them what I think I hear and what I sense the implications to be. In one-to-one appointments I listen to voice and gesture and posture in order to sense my student's full agenda.

In addition to listening, one must demonstrate a *passion for one's discipline*. I practice my discipline because it keeps me alive and active in the quest to make sense of my world. It is this quest for conceptual perspective and understanding that I take to be the heart of my discipline. I convey this passion for understanding by modeling it. I draw upon my research and writing in the social scientific study of religion for some of my more vivid and powerful examples of problems and analysis in the social sciences. I sometimes scruple to talk about "my article" or "my book" for fear of inflating their significance and my ego, but citing it does get students' attention as few other things do. Often informal contexts offer opportunities to convey a passion for the discipline in a lighter manner. I am, for instance, privileged to sponsor the Behavioral Science Club. In working with our majors in that context, I find that the offhand remark, the spontaneous discussion, or the tongue-in-cheek social scientific commentary can teach as much as formal class presentations.

Relevance, concreteness, and vividness constitute a cluster of hallmarks excellence that keep the passion for explanatory power from floating off into abstraction. The relevance of what one teaches is not to be judged solely

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by one's students; but they are sovereign in deciding what initially gets their attention. College students, Erik Erikson tells us, are in that stage of life concerned with intimacy. In Introduction to Sociology, Chaim Potok's novel, *The Chosen*, captivates students with a story of one sort of intimacy, an adolescent friendship, and also with a drama of young men coming to terms with the religion of their parents. The latter issue is of great relevance to the majority of my students, who are Seventh-day Adventists from birth. While student imaginations are engaged vicariously with these highly personal issues, I am able to school them in what C. Wright Mills called the "sociological imagination" by pointing out how this friendship and the relationships between fathers and sons are contingent upon the great movements of history and society. Another way to be vivid and concrete is to share stories of my own experience. Students do perk up when they hear "the professor" lay himself out personally. This spring, for instance, I found some students unusually attentive when, to help illustrate the economic metaphor for marriage and kinship, I described how it had once felt for me to call a girl for a date and learn by ordeal what I was worth on the "marriage market." After I had told the story, I was somewhat nonplussed when a young lady student asked, "Did she say yes?"

A fourth mark of excellence is a *focus on moral and ethical issues*. In upper division courses I choose texts and initiate discussions designed to show our future

psychologists and educators how the metaphors we choose for explaining human nature imply basic moral attitudes and visions of the good person. In Introduction to Sociology, students consider information about apartheid, global hunger, domestic poverty, sexism, nuclear armament, etcetera in the light of their Christian heritage. I require three Bible studies, which bring to light things

I was involved in the educational work of the Seventh-day Adventist Church from my graduation from Union College in 1956 until 1984. I cannot think of more than two or three other people whose intellectual integrity and articulated view of the basic philosophical questions I respect more than I do that of Greg Schneider.

—A former colleague

like the social criticism of the prophets and the nonviolent, but still socially subversive, "politics of Jesus." I admit that much of this material is not very popular with many of my students. I believe, however, that duty to my students, to society, and to God requires its inclusion.

A fifth hallmark is a strong element of *intellectual challenge and stimulus*. I like to require books that are

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 Donnie Thompson Rigby, M.A., Professor, Communications (Humanities)

not written in standard textbook formats, essays or monographs that require the student to attend to the structure and main thrust of an argument, rather than to simply follow a textbook's scheme for classifying information. I also look for surprising, unsettling, even debunking approaches to familiar topics. I do this for the sake of shaking myself and my students out of our "world-taken-for-granted" and into an attitude of critical perspective. The perspectives of Marx, Durkheim, Freud, and Skinner on religion and human nature are essential to this effort, and virtually all my students must confront their ideas at one time or another. Such confrontation inevitably breeds some anxiety. I attempt to limit such stress by two strategies. First, I provide a clear, reliable course organization that minimizes uncertainties over course procedure and grading. Second, I require and model a response to critical perspectives that asks questions of comparison, contrast, and evaluation and gives students opportunity to take their own positions on threatening ideas rather than merely having to submit to them.

Then there are *fairness, compassion, and provision of hope*. It behooves teachers to be humble about their

testing instruments and procedures. I go over my "objective" tests yearly to eliminate or revise questions with success rates of below 50 percent. I give time and encouragement to students who wish to protest certain questions on quizzes or tests, never guaranteeing, of course, that I will fully satisfy them. For the less academically gifted, I include a category of evaluation that rewards faithfulness and punctuality more than analytical ability or test-taking acumen. With students who are faltering, I go over tests personally in my office to provide counsel and encouragement on study techniques and to observe their mode of approach to questions and attempt to detect and correct self-defeating patterns. I provide some extra-credit exercises, not so much because of the marginal difference they may make in grades, but because they give the student a course of action and thereby provide hope to mobilize energy for one more try. Finally, I make opportunities to enjoy the company of my students. A simple willingness to talk, tease, and banter before and after class, for example, can reassure them that I am for, not against, them. Students have little to hope for from a teacher unless they sense that, basically, he likes them.

North American Academies Refuse to Die

by Bonnie Dwyer

Members in North America are concerned about their Adventist academies; not just what the enrollment is or isn't, what the teachers are saying, or what the students are doing. Across the United States, members are also concerned about academy property. Population fluctuations being what they are, several conferences have been forced to close or consolidate schools. That leaves the conference with property that generates no income, but demands upkeep. Two academies that were closed and put up for sale—Dakota Adventist Academy in South Dakota and Laurelwood in Oregon—have reopened, and in a unique situation in Southern California, a conference is fighting City Hall to retain the campus of Lynwood Academy, which the local school district would like to convert into a public high school. A look at academies in South Dakota, Michigan, Oregon, and Southern California reveals the diverse ways North American Adventists are facing the challenge of maintaining Adventist secondary schools.

Dakota Adventist Academy Reopens

Alumni of Dakota Adventist Academy helped the conference raise nearly \$300,000 to reopen the doors of the school that was closed in 1987. Larry Unterseher was

Bonnie Dwyer, before assuming her present responsibility of raising an infant son, was the public information officer of the city of Brea, California. As its news editor, she has frequently written for *Spectrum*.

chosen to be the new principal, and he quickly put together a staff of 19 teachers. Enrollment is about 25 percent larger than anticipated.

New conference president Don Sheldon said, "We need to shout the good news! There have been so many miracles to reopen the school. Principal Unterseher's getting a staff together so quickly is a miracle. The fact that the school staff alone pledged \$10,000 for the academy operation is more good news."

To help put the school back into operation, \$294,000 was raised by July, 1988 through Project Dakota Adventist Academy-88. A project newsletter suggested that the Dakota academy would be one of the few, if not the only, academy in North America to open its doors in the fall with a total projected operating deficit in hand. An operating committee of 27 members (mostly laypersons) was established to help govern the school.

Vern Vliet, chair of the finance committee, said students who need financial aid have all been funded by private Adventist donors, to the tune of \$76,725. An active development committee involved the alumni in raising funds matched by a special General Conference fund for the support of Adventist academies. In the future, the development committee of the academy intends to invite the local community to contribute financially to Dakota Adventist Academy.

Due to the expertise of a former alumni president who is also an engineer, Roger Hinger, heating and sewer maintenance, which had been anticipated to cost thousands of dollars, cost only several hundred dollars.

Great Lakes Academy Arises from Adelpian and Cedar Lake

Some residents of Holly, Michigan, were most upset when the State Department of Corrections put an option on the

site of the former Adelpian Academy, but the property went back on the market following some bitter public hearings in Holly. When the property (valued at \$6.3 million) is finally sold, the conference constituency will be given a voice in how the money is used, says Michigan Conference president Glenn Aufderhar. There has been some discussion about using the funds to build a new gymnasium at Great Lakes Academy, a school created in 1986 from the consolidation of Adelpian and Cedar Lake Academies.

Aufderhar plays down the troubles caused by the state's considering turning the former Adelpian Academy into a prison. Great Lakes Academy is a stronger academic institution than its predecessors, he feels. After years of the conference having to make up losses in operating the two academies, a \$50,000 gain in operating costs was posted by the new consolidated academy in just its first year of existence. Not surprisingly, the conference administration is pleased with the decision to combine the two academies. "Obviously, if we had our choice we would like to have both schools full of students. But we don't have that," the conference president says. It required five transition committees to make the consolidation work. The bankruptcy of Harris Pine Mills did not help the financial picture during the transition process. Enrollment in the fall of 1988 was 255, down from 320 in the fall of 1987, but the school, based on projections from the elementary schools, had anticipated and budgeted for a smaller student body.

Oregon Conference Sells Laurelwood Campus

“After more than a year of negotiations, the former campus of Laurelwood Adventist Academy has been passed from conference to private ownership. The \$1.5 million deal was assured in early August (1988) when Malcolm Moreno, president of Laurelwood Academy, Inc., and Oregon President Don Jacobsen signed the final papers,” according to the *North Pacific Union Gleaner*.

Laurelwood Academy, Inc., now financially and administratively independent of the conference, draws its support from alumni of the school who did not want to see the campus close, when the conference shut the school down after the 1985 school year. Ruth Moreno, treasurer of the organization, says it has been difficult getting support for the project. But school did open in the fall of 1988, and 25 students enrolled.

“We offer a mainstream Seventh-day Adventist education,” she says. “We are not an offshoot organization. We want to provide a good spiritual background for the students in accordance to what Sister White recommended.”

John Boyd was acting principal in 1988, while a search was made for someone to assume that position. Six other faculty members were hired, including the resident hall deans. Mrs. Moreno reported that the school hoped to be able to offer a full vocational program in 1989, concentrating on auto body repair, construction, drafting, welding, and art.

Southern California Fights to Keep Lynwood

The Southern California Conference retained eminent domain specialist Ken Holland of Musick, Peeler, and Garret in 1988 to assist in its efforts to retain Lynwood Academy. Both the Appellate and Supreme courts of California have denied requests for interim injunctions, which means the church will have to go to trial with the school district.

In attempts to pursue the legal and legislative avenues available, a lobbyist in Sacramento was also retained to write and lobby for a bill that would grant protection from eminent domain laws to churches and church-owned properties. According to a report given to church members in the *Pacific Union Recorder*, “Although the bill was passed unanimously in the Senate Judiciary Committee and in the Senate, the constitutional issues were deleted from the bill when it reached

the Assembly Judiciary Committee.

“This legislative committee believed that the constitutional guarantees for the church were already in place, and that additional protection was unnecessary. They then sent the bill, minus the constitutional issues, to a special Conference Committee to help resolve differences and to study future legislation. The proposed future legislation would assure that the Southern California Conference would receive a higher purchase price for the property than had originally been offered.” This legislation was placed on the 1989 legislative calendar. In January 1989, the conference was still waiting for a trial date to be set.

Meanwhile, the academy continues to operate.

However, Lorenzo Paytee, conference vice-president for administration, says that uncertainty over the future of the school has affected enrollment. In the 1988-1989 school year it was 135, down from 156 the previous year. The grade school enrollment in Lynwood, by contrast, has remained constant at 250.

The efforts of alumni in the Dakotas, Oregon, and Southern California demonstrate the importance many Adventists place on the education they received in church school. But the actions of members and conference officials in Michigan to consolidate their academies can also be interpreted as a commitment to preserve Adventist education. In different places, different means of preservation are required.

Hardinge on Leviticus: Where Few Have Dared to Go

Hardinge, Leslie. *Leviticus: Christ Is All* (Boise, Idaho: Pacific Press Publishing Assoc., 1988) 127 pp. \$6.95.

Reviewed by Douglas R. Clark

In this volume, intended for use in conjunction with the Sabbath school lessons on Leviticus (first quarter 1989), Leslie Hardinge deals with a biblical book that has occupied his attention for a number of years. Long a student of the sanctuary service and related practices and their meaning(s), he focuses here on issues he feels arise from the law code couched within the unusual and puzzling book of Leviticus.

Not every Christian's favorite bedside reading, Leviticus has challenged even the bravest of biblical scholars in their attempts to understand and interpret the book with its regulations about sacrifices and priestly functions; discussions of issues surrounding clean and unclean objects; instructions concerning annual festivals; and injunctions about vows, blessings, and curses. The mention of this part of the Pentateuch draws yawns from most people in the pew, but strikes terror into the hearts of Sabbath school teachers faced with the prospect of spending 12 weeks trying to expound on its strange stipulations and curious guidelines.

I commend Hardinge for taking on this challenge and pursuing the task where few commentators care to venture. It seems clear that work on Leviticus must continue, since an awareness of its concerns and agenda will go a long way toward

clarifying other difficult passages in the Old Testament. And, of course, the book provides a basis for New Testament perceptions about the theological foundations of the life, death, and ministry of Jesus Christ.

Hardinge divides his volume into four major sections. In the first he deals with sacrifices and offerings with which Leviticus 1-7 and 16 are concerned. Part II covers Leviticus 8-10 with their treatment of priests and priestly ministry. Leviticus 23 and 25 constitute the starting point for Part III, where Hardinge seeks to explain the significance of weekly, lunar, annual, and even more widely separated religious festivals and sacred occasions. Part IV concerns itself with defilement and purification, issues surfacing especially in Leviticus 13-15. A postscript summarizes Hardinge's book, which then concludes with 15 pages of endnotes. The vast majority are unannotated biblical references, with a smattering of rabbinic materials, a few sources from Ellen White, and a very few other authors.

Hardinge's approach to Leviticus is allegorical (see below). Although not unique among devotional Christian writers, it is nonetheless intriguing. And, to appreciate his methodology and

A temptation for misusing Leviticus lies in the selective utilization of certain verses while overlooking others that don't seem to fit, and also in the temptation to interpret different texts on the basis of different criteria.

conclusions, it might prove helpful to outline briefly what other interpreters have suggested and how they have gone about their work.

Among the various approaches Christians (especially evangelical Christians) have taken, ignoring the book altogether appears to be a popular one. Leviticus is simply too unusual, too remote, too irrelevant to find a place on most Christians' reading lists, to say nothing of capti-

vating people's imaginations. Some who actually discuss the book do so in the context of a radical categorization of laws into ritual regulations and moral guidelines. Only the moral ones are really important enough to talk about.

Others will read and appreciate Leviticus, even the laws of clean and unclean (meats, people, garments, houses, emissions, et cetera), with an eye to alleged underlying physiological applications. Clean and pure connote, for these individuals, physical cleanliness. Leviticus, then, provides the basis for good health and hygiene; it becomes a public health document.

By far the simplest approach for modern Christians to adopt is an allegorical interpretation; we are to understand the strange laws and practices as standing for something other than their literal sense. This happens at several levels. In the minds of some interpreters, the laws, as shadows or types of the real thing, point to Christ and his sacrifice for sinners. Other commentators would stress the devotional value of various aspects of these laws, thus spiritualizing them into lessons for the religious life in our time. Still others remind us of the ethical value lying behind many of the cultic stipulations, thereby moralizing them.

All these approaches are open to potential misuse. If they neglect to ask what the laws of Leviticus must have meant to the people who first heard them, they violate the first principle in the exegesis of Scripture. It is important for Christians to know the New Testament perspective, but insensitivity to the Old Testament setting itself may result in our bypassing rich and redemptive meanings. Another temptation for misusing a book like Leviticus lies in the selective utilization of certain verses/chapters while overlooking others that don't seem to fit. Also, there is the temptation to interpret different texts on the basis of different criteria. One must be consistent in applying a particular method to chapter 1 and chapter 13, to Leviticus 11:22 as well as to 23:7.

Hardinge is very eclectic, combining several approaches. Various levels of allegory are especially attractive to him. His book, by its very title, intends to build on the type-antitype model, thus relegating the majority of the Levitical laws to shadows of Christ (see, e.g., pages 40, 42, 51, 53,

54f., 61, 69f., 73, 74, 78, 87).

In addition, the reader will regularly encounter spiritualized applications: the head, feet, legs, and "inwards" of a burnt offering represent, respectively, human will and thoughts, people's well-being, their daily walk and life direction, their emotions and secret longings (p. 14). The door on which Passover blood was daubed suggests the decision-making faculty of the heart (p. 72).

More than other allegorical interpreters, Hardinge attempts to make applications that are spiritually uplifting.

Hyssop illustrates humility (p. 73). Passover bitter herbs stand for contrition of the heart (p. 74).

Also apparent at every turn are moralizations. Among other meanings, priestly garments illustrate readiness to serve, righteous character, and obedience (p. 52). Silver symbolizes obedience (p. 63). Leaven represents sin (p. 73). The two loaves at Pentecost show human cooperative efforts coupled with God's gifts (p. 80). The contagion of uncleanness points to the influence of an evil life (p. 99). Leprosy is a cipher for sin. In the body, sinful nature; in garments, seductive outward conduct and self-made cloaks of good deeds; in dwellings, defiled and disintegrating homes (pp. 102-105).

Other analogies are less easily identifiable in terms of an interpretative model. The breast and shoulder of sacrifices remind us, respectively, of the comfort and nourishment of a mother and the strength and support of a father (p. 28). The two loaves at Pentecost indicate that Jews and Gentiles will be part of the Christian church (p. 80).

Even more than other allegorical interpreters, Hardinge attempts vigorously to make applications that are devotional and spiritually uplifting. Few have been quite as innovative as he in finding (inventing?) connections between ancient practices and modern situations and needs. And it is probably here that one needs to raise serious questions, not only about his methodology but also about many of his conclusions.

First, many of the applications are too easy, too

innovative. There are no controls to the process. Some of the citations above illustrate how wide-ranging his analogical interpretations have become. This results, I think, from a perspective that, on several levels, is fairly uncritical. There is little attempt to distinguish among all the approaches he takes; they interweave and interface without differentiation. His use of texts from all over the Bible rarely takes account of contextual considerations, a primary concern in biblical studies today. For example, the standard exegetical process of asking for primary meaning(s), then moving to later applications, is conspicuously absent. There is also an uncritical blending of Old Testament, rabbinical, New Testament, and modern considerations without regard for the temporal and cultural differences that exist among them. To quote rabbinical sources, for instance, from the turn of the era to explain exactly how things were done more than a thousand years earlier is problematical, to say nothing of then applying those Jewish insights to Christian doctrine about Jesus.

In the second place, one look through the endnotes for bibliographical entries is a bit disconcerting. No recent works on Leviticus or on sacrifice, purity, or ritual occur. Is there really nothing we can learn from these attempts to understand the milieu of the ancient Israelites? Can we not gain insights from studying how the Hebrews sought to make sense of their world and found these Levitical laws a marvelous and redemptive source of security, purity, and certainty?

A modern attempt to understand Leviticus really needs to take serious account of the ancient setting of the book. Any serious commentary on this biblical book needs to benefit from the latest scholarship (theological and anthropological) clarifying such terms in Leviticus as *unclean*, *holiness*, *ritual*, *celebrative festival*, *sacrifice*.

We need not feel obliged, at whatever cost to context, to discover in every thread, every shred of fabric, some hidden, devotional meaning. While we can thank Hardinge for his imaginative and ingenious suggestions, we must also continue to investigate the book of Leviticus in its own historical terms.

Knight on A.T. Jones: Biography Without Hagiography

George R. Knight, *From 1888 to Apostasy: The Case of A. T. Jones* (Hagerstown, Md.: Review and Herald Pub. Assn., 1987).

Reviewed by Frederick Hoyt

George R. Knight's *From 1888 to Apostasy* is "must reading," the jacket proclaims, with "a message for Adventists today." But how many will read it carefully, searching for the "message"? Or will readers ignore Knight's work, illustrating once again that all we seem to learn from history is that we learn nothing from history?

In the preface, Knight declares that his "primary purpose" was "to develop [A. T.] Jones's biography, with a special focus on his contributions to Adventism and Adventist theology" (p. 11). Concerned that Adventists "have published a large number of delightful stories about people's lives, but they have written little biography," Knight promises a true biography rather than the usual Adventist "hagiography (the writing of the lives of the saints)" (p. 12). For this he is to be commended. Hopefully, such goals will soon lead to the replacement of Adventist hagiographic literature with balanced, objective, scholarly studies.

Unfortunately, Knight's otherwise excellent biography is seriously flawed by his neglect of Jones's early life. Sergeant Jones first appears in Knight's book at age 24, when on August 8, 1874, he emerged from baptismal waters at Walla Walla, Washington, dramatically raising his hands and proclaiming "Dead to the world and

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alive to thee, O my God!” (p. 15). His entire life up to that moment is summarized in three brief paragraphs, mainly emphasizing his exemplary participation in California’s Modoc “war” in 1873. Unfortunately, only Jones’s own evaluation is provided. His date and place of birth are given but nothing further is revealed about him until he enlisted in the army on November 2, 1870.

Some clue to Jones’s problems as an Adventist leader almost certainly lie hidden in the first 24 years of his life. One does not need to be a psychohistorian to believe that by the time Jones joined the church, his character, intelligence, and personality had been largely fixed by genetics and the previous 24 years. But about these forces the reader is left entirely ignorant. Who were his parents? How did they earn a living? What was the environment that molded his childhood? How many children were in the family? How far did he progress in school and what sort of student was he? What religious influences were operative on him in Rockhill? Why did he enlist in the army in peacetime? What was his military experience in addition to fighting Modoc Indians? Could none of these significant questions have been answered by research outside the usual Adventist sources used to prepare this manuscript?

In contrast, Knight did his best research and writing for chapter five, “The Meaning of Minneapolis.” The “messy picture” of this important event in Adventist history is nicely delineated, together with Jones’s key role. We learn that the essential doctrine of righteousness by faith, which Jones did more to bring to its proper place in the church than anyone else, led to extreme and prolonged unrighteous conduct by church leaders.

Jones’s five years in the U. S. Army were climaxed by his participation in the Modoc “war,” but his most significant involvement with warfare was what Knight labels “the war between Jones and the denomination” (p. 24). This conduct lasted for years, ending not with a peace treaty, but with the ex-sergeant’s conviction for denominational treason. Knight repeatedly utilizes the terminology of power politics or warfare to describe this struggle: *power struggle*, *power play*, *political overthrow*, *coup*, *coup d’état*, and *all-out war on both sides*. It was not a gen-

tleman’s war—*guerilla warfare* would perhaps be more appropriate. Sarcasm, spitefulness, meanness, and pettiness unfortunately characterized the words and actions of church leaders such as Uriah Smith, A. G. Daniells, E. J. Waggoner, John Harvey Kellogg, George I. Butler, and Jones. Only Ellen White kept herself clear of such unseemly conduct; but during the worst of this power struggle she was off in Australia, absent from the combat zone.

It is incredible that a young army sergeant of uncertain background could join the Adventist church in 1874 without any apparent formal education and rapidly rise to positions of great importance. When Jones was appointed Bible teacher at Battle Creek College in 1888, he apparently had received no formal training for the ministry; he may have never even attended high school. But this must be balanced against the “deplorable educational deficiencies” of his ministerial colleagues (p. 50), which Jones was supposed to

Knight is obviously haunted by his study of Jones’s life, which began in the church with such promise and ended in bitterness and hostility outside the fold.

ameliorate. It is apparent that Jones was largely self-educated. His later serious problems with the church bring to mind Thomas A. Bailey’s comment about President Andrew Johnson: “Like many another self-made man, he was inclined to overpraise his maker.”

A simple listing of his attainments by 1901 is impressive: successful evangelist, widely published author, educational reformer, and religious liberty leader who frequently testified before congressional committees. He was also coeditor of the *Signs of the Times*, editor of the *American Sentinel* and the *Adventist Review*, a member of the powerful General Conference Committee, a professor, president, and chairman of the board of Battle Creek College, president of the important California Conference, and a strong contender for the presidency of the General Confer-

ence. “By the winter of 1893-1894,” Knight explains, “A. T. Jones was the most influential—the most listened-to—voice in Adventism, with the possible exception of Ellen White” (p. 104).

What was the fatal flaw that sent A. T. Jones crashing down from the heights of power and influence to disgrace and ostracism? A variety of clues abound throughout this volume. Elements of his personality were obviously a factor. Knight refers to his “abrasive and cocksure personality” (p. 63) and labels him “sensitive and proud” (p. 207). Willie White criticized his “pomposity and egotism” (p. 33), while Ellen White counseled Jones about his “magisterial, domineering, authoritative manner” (p. 203). She also compared

What impact might a carefully nurtured A. T. Jones have had upon the Adventist church as president of the General Conference?

his “magisterial manner” to that of “a commanding officer” (p. 202). That observation touched a problem that may have persisted from his army days, when as an enlisted man he may have felt the frustration of taking orders from officers less intelligent than he.

There were also certain serious problems related to Jones’s speech, clearly a critical factor for a minister. Willie White felt that “his careless mouth and harsh speech turned many against him” (p. 33). Could his old army vocabulary have betrayed him at times? “Jones’s confrontational style,” Knight states, “and his habit of publicly belittling those who disagreed with him never did much to win over the opposition” (p. 53). Furthermore, he talked too much (his sermons routinely lasted from two to three hours), and ate too often (three times a day rather than the authorized twice).

Jones possessed certain other unfortunate traits of character and mind. “He took every position he touched to its logical extreme,” Knight explains, “irrespective of personal and contextual factors” (p. 131). And he “saw everything in terms of total black or total white. . . . A true fundamentalist of the purest sort, he had no room for compromise of

any kind” (pp. 118, 119). Thus he “had a difficult time accepting the fact that truth could ever be different from his opinion” (p. 249).

Bringing together a number of Jones’s problem areas, Knight concludes that “His impetuous nature, his caustic pen, his harsh treatment of people, and his bent toward logical extremism made it difficult for him to maintain credibility with both the church’s leadership and its membership” (p. 159). Seeking to isolate the most critical factors that led to Jones’s eventual failure, Knight emphasizes his “individualism” and “his view that he was always right (presumably because he was under the direct guidance of the Holy Spirit), that led him down the path to his own destruction” (p. 251).

Unfortunately, we are denied insight into the origin of Jones’s fundamental personal problems. As has been mentioned earlier, Knight provides no hint as to whether Jones’s troubles originated with his experiences with Adventism and its leadership, or whether the problems began in his earlier life.

Knight ends his valuable and timely book with a “Mortem” and “Postmortem.” He is obviously haunted by his study of Jones’s life, which began in the church with such promise and ended in bitterness and hostility outside the fold. He sees basic and unreformed defects of character as the fundamental explanation for this tragedy. He does not suggest an even more depressing explanation for this tragic loss: that the church itself may have unwittingly been the cause of his ultimate failure and the attendant loss of a brilliant and charismatic leader. The church failed to provide him with the education, guided practical experience, and slow development in leadership that he desperately needed. What impact a carefully educated and slowly nurtured ex-sergeant Jones might have had upon the Adventist church as president of the General Conference is a very sobering question. This may be “the message for Adventists today.” One of our most urgent challenges may be to develop the corporate maturity that will allow us to retain the brilliant, but often irritatingly individualistic persons who too often in the past have been, with self-righteous satisfaction, drummed out of the “remnant.”

Knight Falls on Brother A. T. Jones

Reviewed by Wayne Willey

The biography of A. T. Jones, *From 1888 to Apostasy: The Case of A. T. Jones*, by George R. Knight, captured my attention because of the important role Jones played during one of the most crucial periods in the history of the Seventh-day Adventist church. As I read Knight's book, it soon became apparent that he had decided to write an "interpretive" rather than an "objective" biography. While Knight admits he has a secondary purpose of "examining issues related to Jones's life and teachings that have become controversial since his death," it seems that the secondary purpose actually dominates the book.

Knight's polemical purpose becomes very apparent with the liberal use of such prejudicial terms as *apostasy*, *anarchy*, *extremist*, and *pantheism*. Jones is painted as such an extremist that the reader may recoil from anything that bears his name or shows even the slightest resemblance to his teachings. Knight does not provide an adequate explanation of how such an "extremist" or "anarchist" could become for 15 years one of the most powerful leaders in Adventism.

While reading this book, I began to wonder if Knight wrote this biography to discredit Jones. Since that time, I have read a reply from Knight to

a reviewer in *Adventist Currents* where he stated, "I was doing my best to demonstrate that Jones was aberrant from beginning to end." A discredited Jones would limit the influence of those who make the "1888 message"—the teachings of Jones and Waggoner during the decade following the 1888 General Conference Session—the standard of "present truth" on righteousness by faith and the nature of Christ for the church today. While some of the current interest in A. T. Jones and E. J. Waggoner may border on adulation, and some may make their definition of the 1888 message "a graven image" to which all Seventh-day Adventists are expected to bow, Knight's polemical use of biography to tear down these "idols" is as deplorable as the "hagiographies" which are sometimes written to enhance the image of prominent personalities from the past.

Knight would have done the reader a service by relegating these attempts to apply the lessons of history to an appendix, to a concluding chapter, or even to a clearly defined summary section at the end of each chapter. When mingled with the story, these applications of 1888 history to current issues become a distraction.

While there is a considerable amount of useful information in this book, that information seems so "tainted" by "interpretation" that it raises questions about its reliability or accuracy as biography.

Wayne Willey is pastor of the Seventh-day Adventist church in Amesbury, Massachusetts.

A Global Shift In GC Politics?

To the Editor: I commend Raymond Cottrell's exposè of our church's present administrative inadequacies in a "True North American Division: Why We Can't Wait" (Vol. 19, No. 1). I agree that we need North American Division officers who don't serve concurrent General Conference (GC) roles. But it has never come about since those in charge are always last to acknowledge the problem, especially if it involves diminishment of their power base. So as we near the 1990 GC session, the need for North American Division (NAD) independence becomes more urgent as non-North Americans rightly claim GC leadership positions.

Today, other division leaders point to admirable records heralding in vast numbers of new converts. In conventional corporatism, people with the "know-how" should lead our global church. Thus, I question Hammill's statement "If one could really have a very outstanding person from the Third World who was articulate, bright, and aggressive, I think the church would accept him [as GC president] (Vol. 18, No 5., pp. 11-12)." Subtle implications are made that approval comes from America and that non-Americans must conform before entering into GC leadership. His narrow assessment results from concluding that the NAD remains more intimately GC-connected than other divisions because of finances. But why must North Americans ensure NAD autonomy by controlling the GC? (A relevant inquiry at this point is "Are Americans afraid of losing global leadership power?"). It would be much better to create an independent NAD administration.

For a church born and refined in democracy's fire, a right for *valid representation* exists. Eventually, Americans will overcome the "color barrier" and support election of a non-Anglo as GC president. But as Cottrell implied, the successful resolution of the leadership issue will only introduce new problems concerning representation. Since the NAD remains a "dummy division" with GC officers doubling as our NAD officers, Americans will subsequently be vulnerable to newly-chosen viewpoints, but will, ironically, hold power as General Conference leaders determine all NAD outcomes. Since non-North American SDAs have different socio-economic, cultural, and geopolitical perspectives, Americans are justifiably wary of how these views will impact free discussion and choice of methods used to resolve internal conflicts. Catholicism provides pertinent examples for such concern. But Pope John II has overturned Vatican II in favor of totalitarian suppression of dissent, employing similar "party methods" for autocratic

control used by the communist government of his native Poland. The result? He's not only out of touch with American Catholics, but he's piously shoving his medieval religiosity down their throats. He brutalizes Catholic dissent into silence by threats, removals, defrockings, and ex-communications.

American Adventists could well be open to this same kind of subjugation unless administrative power over the NAD passes from the GC into an independent NAD administration. Presently, our leaders wear both GC and NAD hats, so dilemmas arise when issues pit NAD interests *against* the GC (dilemmas will only increase in number and intensity if non-North Americans take NAD/GC reins). Conflicts of interest normally mandate *removal* of such individuals from decision-making affecting both groups. Final outcomes of inevitable disputes will then be less subject to critical attack.

Thus, keeping our global church intact requires the "checks and balances" of independent NAD leaders making the case as our representatives. Please write to Charles E. Bradford, president of the NAD and vice-president of the GC and express concern about our NAD situation. As a church abhorring bigotry, we North Americans must prove ourselves by accepting non-Anglo global leadership. But this acceptance will only realistically be premised upon NAD "administrative independence."

Michael Saucedo
Sacramento, California

Cassell on the Fundamental Walton

To the Editor: As one who has had considerable exposure to Adventist fundamentalists, it was with much interest that I read Alex Lian's review of Lewis Walton's books (Vol. 19, No. 1). Beginning in the early 1980s, Lewis Walton and his fellow believers, in what they termed "Historic Adventism," spread fear and distrust throughout the church. They convinced many that they were the last true defenders of the faith and that they alone had been ordained by God to separate the wheat from the tares. Believing the end justifies the means, these "hammers of God" fervently engaged in the distortion of truth and the character assassination of those who opposed them.

An even greater tragedy was that many church leaders stood idly by during this fundamentalist feeding frenzy. These leaders were either fearful that they might be singled out for attack themselves or covertly supportive, in the mistaken belief that the church would finally be purged of

dissent and diversity of opinion. The intolerance and divisiveness that resulted has produced a bitter harvest for the church. The defection of many intellectuals, the loss of financial support, the growing number of students attending non-Adventist institutions of higher education, and the general malaise that currently pervades the church in western societies must be attributed largely to the lack of denominational leadership in confronting this extremist segment of the church. As long as the church publishes and promotes their books, supports their institutions, and tolerates their Machiavellian behavior, the current crisis in confidence will continue. If church leaders sincerely wish to retain and increase membership in North America, Europe, and Australasia, they will have to give more than lip service to candor, tolerance, and moderation, rather than passively accepting the dogmatism, exclusivity and reactionism of the Adventist fundamentalists.

Academic freedom and excellence in the colleges and universities of the church will need to be protected if the church truly desires critical thinkers rather than automatons and clones. Professional expertise must be recognized, utilized, and respected by church administrators. Freedom of the North American Division from its current domination by the General Conference so it can chart its own course into the future is long overdue and essential to the revival of moral and financial support.

The Adventist church at this time in its history especially needs wise leaders with the moral courage to challenge heresies of the right as diligently as those of the left. The church desperately needs leaders with a singleminded commitment to restoring confidence in a message of love and redemption.

John W. Cassell, Jr.
(President, Pacific Union College, 1972-1983)
Calimesa, California

The Voice Of Prophecy Prefers Its Own Poll

To the Editor: I have a couple of comments I'd like to make regarding Bonnie Dwyer's article about the Adventist Media Center.

The Frank Magid Associates conducted two excellent surveys—one to the general public and one to Adventists. However, one of the things these surveys did not address was audience age.

Since I have been with the Voice of Prophecy for more than 40 years, I was particularly interested in what Magid had to say about our program. One Magid report stated that our Voice of Prophecy audience was primarily composed of listeners in the 60-plus bracket. Since this did not fit with

our own gut feeling about our radio audience, we asked Joe George (Magid) how he arrived at that figure. He admitted that it was his own subjective estimate based on program content. In order to find out more about our audience, in May 1987 we conducted a telephone survey. A random sampling of 1,060 listeners showed this listener profile: Ages 10-30, 20 percent; ages 30-40, 29 percent; ages 40-50, 24 percent; ages 50-60, 12 percent; age 60+, 15 percent. Our survey showed male listeners accounted for 39 percent, female 61 percent.

The Magid survey of Adventists showed that 90 percent want our programs to reach young adult non-Christians. That is also our Voice of Prophecy goal, but in order to stay on the air, we have to meet budgets. This gets in the way of our achieving this goal of reaching young adult non-Christians.

Here's why: Since 95 percent of our budget comes from listeners, we have to choose radio stations that largely pay their own way. We buy time on both religious radio stations and MOR (middle-of-the-road) stations. Our MOR stations reach many more non-Christians and bring a big response in requests and letters, but don't pay their own way. The religious stations are much more likely to bring money mail. This is because listeners to religious stations are more committed to sending offerings to the programs. That is why we have to keep a careful balance between the two audiences. We have to pay the bills or we're out of business.

If the church really wants to reach the non-Christian listening audience, it's going to have to dig deeper in its pockets to help foot the bill.

Bob Edwards
Program Department
Voice of Prophecy

To the Editor: First some kudos. Few magazines inform and stimulate me as much as *Spectrum*. My biggest complaint is that it is too short. My second complaint is that it throws my schedule out of whack, because I usually can't put it down until I am finished.

Next, some information relevant to the Bonnie Dwyer article. The Magid conclusion that the Voice of Prophecy appealed to an over-60 audience was based on a subjective analysis of content: they listened to the program and felt it would appeal to a certain age. But a more objective survey was done in May, 1987. Callers were asked their age. The largest segment of callers (about 30 percent) were in their thirties. Only about 15 percent of the callers were over 60. Also, the average age of the Voice of Prophecy New Life Bible Course students is 35.

One of the best ways to determine the impact a program is having is the number of letters it receives. The Voice of Prophecy averages more mail than It Is Written and Christian Lifestyle Magazine combined. Of course, each program meets a different need. Christian Lifestyle Magazine

is indeed to be lauded in its innovative approach to reaching the secular mind. Ninety-five percent of Voice of Prophecy support comes from donations from listeners, and secular-station listeners do not support the program. Hence, economic reality forces us to aim our program at a religious (not an Adventist) audience that will support us. Religious stations pay their own way, while others do not.

Tim Crosby
Producer and Researcher
Voice of Prophecy

Bonnie Dwyer Responds

Mr. Edwards is correct. For the church to make a significant impact on the U. S. population with the media will require money. And expecting the audience to pay for the message immediately limits the audience.

That is why the Magid study is so important. It marks a shift in the way the church measures resolve. Baptisms and dollars are not the only way to measure the effectiveness of a ministry.

As to the age breakdown for Voice of Prophecy listeners,

the study Mr. Edwards described was made of people calling in to the Voice of Prophecy 800 number. The Magid study of the general population did break the respondents down according to age, so their final report was based on more than just impressions from the program content.

Scriven Sets the Record Straight

To the Editor: In my article, "We Need a New Era" (Vol. 19, No. 2), parts of two sentences were inadvertently left out. The paragraph in question dealt with the role of the General Conference in the administration of the church. Here, for the record, are the two sentences, with the missing parts indicated by italics:

[The General Conference] should not be the extension of the North American Division; *today that is an affront to the dignity, and a threat to the creativity of our brothers and sisters outside of North America. Neither, however, should the North American Division be the extension of the General Conference;* today that is an affront to the dignity and creativity of North Americans.

Charles Scriven
Senior Pastor
Sligo Church

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