

Adventist Health Systems/U.S. Disbands
Kellogg Snaps, Crackles & Pops, Part 2

SPECTRUM

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VOICES OF GLOBAL CHANGE

Africa — AIDS and Adventism

Brazil — Teaching Gringos How to Worship

India — Bullock-cart Theology

Romania — Any SDAs in the Revolution?

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Voices of Global Change

How will the world church treat North American Adventism? That is one of the fundamental dramas of the 1990 General Conference Session and of the next decade of organized Adventist life. To put the dilemma in its starkest terms: the church is experiencing a clash between membership and money—88 percent of the membership of the Seventh-day Adventist Church lives outside North America, yet 80 percent of the denomination’s budget comes from North American members.

The Seventh-day Adventist Church began in the United States. But for well over 100 years, members in America have automatically sent monies to the General Conference to finance Adventism traveling to the farthest reaches of the globe. As a result, Adventists are the second-most international church in the world. (Roman Catholics are first.) And, just as the Curia, or top leadership of the Roman Catholic Church, has come overwhelmingly from the historic home of the church, Italy, so also the highest leadership of the Adventist Church has come disproportionately from the United States. However, since Adventism has a republican form of church government, delegates from outside North America (Africa and Latin America each provide about one-third of the delegates) can dominate a General Conference Session. This includes selection of world leaders by the all-powerful nominating committee,

and voting by the General Session concerning topics of great interest to North American Adventism, such as the role of women in the church.

A recurring response by North Americans at the highest levels of the General Conference headquarters has been an attempt to change the basis of electing General Conference delegates from just membership to money. Their proposal would allow parts of the world, like the United States, to add delegates according to the size of their financial contribution to the world budget.

This issue of *Spectrum*, through formal and informal essays, narratives, and interviews, provides some of the texture, flavor, and rhythm of an international church. This issue also includes a short essay proposing an alternative solution to the tensions between North America and the rest of the church: Allow the North American Division greater self-determination, including the same control over its finances as other divisions currently enjoy. If North America were reassured that it could actually decide its own destiny perhaps it would then stop devising methods to retain control over the General Conference headquarters, and start genuinely celebrating the rich and exciting diversity of an expanding multicultural denomination.

—The Editors

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Romanian Adventists Before and After the Revolution

by Jozsef Szilvasi

We almost missed each other—I was about to go to Romania's region of Transylvania, and Alexandru Timis, president of the Cluj Conference, came unexpectedly to Budapest. It was providential, I believe, that we should meet together. The interview I had planned to make in his Cluj office finally took place in the headquarters of the Hungarian Union. There are 55,000 baptized Seventh-day Adventists in Romania, including 6,000 whose mother tongue is Hungarian. Two of our members were killed in the revolution, with seven more injured and six still missing.

In the last two years, the Hungarian Union has been involved in caring for hundreds of Hungarian-speaking Adventist refugee from Transylvania (Light, 7-8/1988; 6/1989). Together with the Yugoslavian Union, our church in Hungary was among the first to deliver aid after the Romanian Revolution began shortly before Christmas, 1989 (Light 2/1990).

What follows is a candid appraisal of the new situation Seventh-day Adventists face in Romania and the ordeal experienced especially by the Hungarian minority in Transylvania.

When the story of the Romanian revolution emerged, much was said about the activities of the Securitate secret police. How were Seventh-day Adventists protecting themselves against their activities?

The above conversation took place in Budapest in mid-January, 1990, and was prepared by Jozsef Szilvasi, communications director of the Hungarian Union conference. It is reprinted with permission from *Light*, the monthly journal of the Trans-European Division, March 1990, Volume 40, pp. 4, 5.

We must distinguish between what is perceived as legal and illegal activity of the church. There are activities that overstep the bounds of admissibility, and as such, involved a certain amount of risk. Among these were the organization of youth camps, public evangelistic meetings, publishing, and also the education and training of pastors. For instance, we had to disguise evangelistic meetings as "weeks of prayer." When I finished a series of lectures, I copied materials on an old-fashioned duplicating machine and distributed them to my fellow ministers. In this way I could convince my coworkers to work with me, to be a tool in God's hand. In this way, the nucleus of an evangelistic task-force was formed.

As for our members, we produced materials for Sabbath school, and the Week of Prayer, so that each would have at least one copy. Our members knew that I had been watched by the Securitate because of the regular evangelistic meetings, yet when they saw that the events announced were still being held, they too gathered around the organization of efforts. Our brothers and sisters realized that this was the only way for the church's survival.

Does that mean that the Securitate were not able to infiltrate our ranks?

There have been several clearly separable stages in the church's life in the past 25 years. In the beginning we were in a very difficult position, for there were several enlisted members and pastors and they had absolute power. Even if the Securitate blacklisted somebody, one couldn't check to see whether it was true or not. That was the case with me. In a sense I was put on such a list,

and it can be substantiated by a record in my employment register. I was dismissed several times from my church work and then reemployed. The church administrators would protect me but they, too, were afraid. They thought they could not help me anyway, so why get into trouble by making a stand for me? Thus, several times the conference secretary told me that I was sacked. Then they reemployed me.

After a while there came a turning point. They slowly got to know us and realized that we were not a threat to them. Other denominations were much more aggressive in their activities and kept striving for foreign attention to the Christian difficulties in Romania. Therefore, the Communist party machinery was concentrating all their energy on other areas, where they had more problems, and so paid less attention to us.

Was there any indication in those 25 years that the anti-people and anti-religious stance of the regime would come to an end?

You didn't have to be a Seventh-day Adventist to recognize the signs of collapse. Every decent person was shocked again and again by the ingenuity of propaganda and the new titles given to the dictator. These were glorifying phrases, mostly self-glorifying: "We praise you, we glorify you, there is no name like yours," et cetera. Those who know history well can recognize in these exclamations the cults of Caligula, Nero, and other proud and godless Roman emperors. We as Seventh-day Adventists expected that God's Word would come true: the fall is preceded by conceit. Ceausescu claimed names due alone to God and His Son. He allowed himself to be praised shamelessly in songs, poems, and slogans.

The revolution was sparked off by the case of a Reformed Church minister, Laszlo Tokes. What was the reaction of Adventists toward him?

We must admit that in Romania we knew much less of what was going on around Laszlo Tokes [see box on page 4] than our compatriots in Hungary. What we knew we learned from the Hungarian Radio Kossuth. Nevertheless, we followed the development of his lot with great attention. From what we know, he was not directly engaged in politics, but the authorities believed that he was acting against the official policies

regarding the Hungarian minority in Romania. Yes, he was vocal against the destruction of villages, and the closing of Hungarian schools, but mainly he had problems with the office of his own Reformed bishop. He made no propaganda against the state. Why was he displaced arbitrarily, without any reason, first to Timisoara, and then to another place? "I obeyed, I came here," he said, "but how long will they continue to trifle with me?" His own bishop went as far as to call the authorities to implement the ecclesiastical decisions. It was then that the congregation members surrounded the parish, like a human chain.

It continues to be a sore point for many Romanians that the case of a Hungarian launched the revolution. In the end the main thing is that we are now all free—it makes no difference who started the process.

We were afraid that if the revolt resulted in bloodshed, there would develop a two-fold reprisal—first, against the church, since the central figure was a pastor—and then against the national minority, since Laszlo Tokes is Hungarian. We, on the other hand, do not admit to the Romanians that the revolution was started by a Hungarian. It continues to be a sore point for many Romanians that the case of a Hungarian launched the revolution. In the end the main thing is that we are now all free—it makes no difference who started the process.

Many of us are interested in how the ministry of our church was trained and nurtured in Romania. How did you solve the problem of pastor recruitment?

It was necessary for us to develop a system of pastors' training. We asked Vilmos Moldovan, an educator and one of our ordained ministers, to develop a curriculum for ministerial training based on the Hungarian pattern. We produced textbooks out of our own materials, and from the curriculum of our Theological Institute of Bucharest. We also developed a five-year training course for lay activists. The requirement for admission into the ministry was a certificate after a

final examination, as it was already a theological education. Both courses, for pastors and laymen, were situated in Cluj, but we also organized two-year courses in other cities as well. Thus over the years 250 young people were trained.

Is the language used in the training program Romanian or Hungarian?

We insisted on using one language, for bilingual education would have been more expensive and more complicated. In democratic spirit we asked the students' opinion, but we let them know that we would prefer their education taking place in the Romanian language. Young people with secondary education had a good command of both languages, and in this way we would not lay ourselves open to the suspicion that we were drawing from a separate source. Thus, from both a practical and tactical consideration the Romanian language was more practicable. We did not

want to raise the suspicion that Magyarization may have been involved.

Our education activities created quite a stir. The problem was that as a church we operate a seminary in Bucharest. The school, however, could only admit three theological students a year, which, for a community of 55,000, is a ridiculously low number. The State Office for Church Affairs lashed out against education in Cluj and tried to strain the relationship between the two ministerial training institutions. There were some in Bucharest who were bombarding the Romanian Union with requests to dissolve the Cluj Theological Seminary. A rumor spread in the church that a Cluj theologian publicly downgraded the Bucharest seminary. In the end, under the pressure of many restrictions, the union decided that the Cluj ministerial training school should be closed.

Adventists Help Spark the Romanian Revolution

by Jack Friedman and Traudl Lessing

The revolution that ended Romania's tyranny can be said to have been born last fall when government and church leaders tried to evict [Pastor Laszlo] Tokes from his pulpit at the Hungarian Reformed church in Timisoara.

... [When the] police came to deport him to the village of Mineu, Tokes fled to his church—and there had an experience he calls “a turning point in my life. I came out of the church and saw that my parishioners had formed a human chain around it.” Then the minister took a closer look and saw something even more remarkable in a country where ethnic and religious divisions are rife. “These were not only my parishioners, with a few Baptists and Adventists,” says Tokes, an ethnic Hungarian, “but Orthodox priests and some of their Romanian flocks.”

... After a short-lived resistance, Tokes was finally led away, and that afternoon, December 17, the people of Timisoara assembled in the main square to protest. Ceausescu ordered the army to shoot into the crowd. Several thousand died and were thrown into shallow, mass graves. ... “When we heard that Ceausescu had been arrested, it was the happiest hour of our lives,” says Tokes. “We knew we had escaped death.”

Taken from “Laszlo Tokes, The Pastor Who Helped to Free Romania, is Home,” *People Weekly*, 5 February 1990, pp. 63-66.

A Time of Change in Romanian Churches

by Steve Friesen

Romania is overwhelmingly Orthodox—at least 70 percent of its 23 million inhabitants belong to the Romanian Orthodox church. The Ceausescu government also recognized 11 other Christian groups as legal entities. Under the new provisional government, all institutions, including the churches, face an uncertain situation in which the old rules do not necessarily apply and no new rules have been established.

... Some denominations formed by the [Romanian] government as a way of more effectively controlling the churches will probably fragment or renounce their national organizations. The new structures will probably be quite different. In the discussion stage is a national association for evangelicals that would include Baptists, Pentecostals, Seventh-day Adventists, Plymouth Brethren, Lord's Army (a formerly illegal evangelical group within the Orthodox Church) and others. Several Romanians also want the denominations to sponsor youth organizations.

Taken from “Renewal, Reorganization for Romanian Churches,” *Christian Century*, 21 February 1990, p. 173.

The Romanian Union was not hostile toward us for, like everybody else, they saw that what we were doing was good, yet it appeared that they were yielding to external pressure. Finally, the union solved the question by getting the State Office for Church Affairs to permit us to engage pastors without seminary education, and call them in at intervals to a course to be held in Bucharest. We supported this scheme wholeheartedly. We had a number of well-trained people shortly before graduating from whom we could choose. Their lives were open books to us, as we had been dealing with them for three years. During those three years we taught them thoroughly.

The world community, and certainly Seventh-day Adventists, especially those from Europe, are anxious to know what the present needs are in your country.

Our gratitude goes to everyone for their unprecedented solidarity with us. I must be frank, we have a problem storing the parcels sent by relief agencies. We have enough to eat now. In the past there was enough food production in the country, yet most of it was exported [to pay off Romania's foreign debt—Eds.] or supplied to the ruling family. As soon as food exports were stopped, the food supply for the market considerably improved. I can say that we have sufficient food now.

What then is most needed at present?

In the first place, medicines and therapeutic equipment. During the Ceausescu's regime, no medicines were imported, and there was scarcely any home production since raw materials had to be imported. Surgical instruments are quite primitive too.

It is understood that such medical supplies can only be donated to doctors and public health institutions. Are there Adventist doctors who could make good use of them?

With the help of church pastors we recently compiled a list of the names and addresses of all Seventh-day Adventist medical workers. There are quite a number of them even in the Cluj region, where we have established the Association of Adventist Doctors as an administrative body. I know that a similar organization will be estab-

lished in other regions as well. The Romanian Union is establishing a health department headed by a professional medical officer. Medicines should be distributed through this department. Our Association includes all types of specialists—anesthetists, internists, surgeons, and cardiologists. We desperately need equipment and medicines, but most of all we are in need of analgesics and cardiac drugs, as well as vitamins and baby food. The latter have been denied to us for years.

The Romanian church members are in need of church literature. The Euro-Africa Division is taking steps to help with the publishing program. What are your immediate needs?

We are now faced with a new situation in which the Orthodox Church, as it did in the first days of the revolution, appears before the public making proclamations with the intent of becoming the State church. This is a situation that may produce hard times for us.

Bibles in the Hungarian language are urgently needed as well as Romanian Bibles, and we hope that these will be printed here sooner or later. As for literature in the Hungarian language, we are grateful to the Happy Life Foundation from Budapest, which is donating offset and duplicating machines for our use. We already have trained church members who can operate them.

We are hoping to publish smaller books such as *Steps to Christ* and *Christ's Object Lessons*, from the pen of Ellen G. White. At the same time we have also agreed with the Bucharest Advent Publishing House that larger books in Hungarian will be printed there. In the past it was difficult to evade bans made by the authorities, yet now there is nothing to prevent Hungarian publications in Romania.

We have heard that Seventh-day Adventists can now reclaim buildings that formerly housed a seminary in Brasov. Are you taking steps to re-open this institution?

Our seminary in Brasov was built in the 1930s, and at that time it was said to be an extremely modern building. The school had dormitories and was self-sufficient with classrooms, teachers' flats, and farm buildings. The institution also had plant cultivation, animal breeding, and a mill, so that the students could earn their living and school fees. In 1949 it was nationalized and the state rented the building.

Our former school buildings became a training center for the Ministry of Internal Affairs, and up till now the special corps of the Securitate were trained there. The Securitate modernized the building. We now hope to get the buildings back and establish a school in one part of the building, and a clinic in the other. Our aim is to begin education and health work at the same time. We anticipate that the church will only receive an empty building, and will have to provide its own furniture and equipment.

When looking into the future, what dangers could the church face in the new democracy?

One threat is the increase in political power of the national Orthodox Church, which is very strong. Before recent events, we often said that it was a bad thing to have the State Office for Church Affairs continually nagging us. But at least we were considered equal with other denominations.

We are now faced with a new situation in which the Orthodox Church, as it did in the first days of the revolution, appears before the public making

proclamations with the intent of becoming the State church. This is a situation that may produce hard times for us. Currently we are witnessing a dual between the Orthodox Church and the Greek Catholic Church; the latter until recently was forced into a union with the Orthodox Church. This community now wants independence. However, while this is happening they will not bother us.

Historically, the Orthodox Church has played a decisive role in religious matters throughout Romania. The notion is reappearing that a Romanian is an Orthodox. One wonders if it will have any bearing on the Protestant denominations in the future. In Transylvania, however, all denominations historically enjoyed religious pluralism. The whole region was compared to a colorful meadow and we were tolerated as one of many flowers.

As for the Adventist Church, above all we must let our presence be known without becoming involved in politics. Our people are not prepared to see their pastors involved in public life. For example, the county and municipal organizations of The National Salvation Front are established one after another. In Cluj they called in the pastors and asked them what could be done to establish a new and undisturbed government organization. When I was approached, they asked me to describe our election system. They liked it and invited me to join the Front. I declined; this is exactly what the church members expected of me.

African Adventism's Quest for Self-reliance

by Zebron M. Ncube

In this paper I present a broad picture of what I consider to be crucial in African Adventism today. It is only as Adventists in Africa focus on the broad issues that they are able to deal with the specific and localized challenges. The African Adventist's relationship to the church must be seen within the framework of the international community of Adventism.

This paper is not designed to discredit the great work the Lord has achieved in Africa through the combined effort of the missionaries and us, the people in Africa. It is, however, a critical response to a general observation that Christians in Africa do not have the means and the committed personnel to make their presence felt in the leadership structure of the world church. Despite the provocative and critical aspects of this paper, my hope is that the reader will focus on the spirit behind the inadequate human language.

Roy Branson, from the Kennedy Institute of Bioethics, addressed the Caribbean and Pan-African clubs at Andrews University in 1986. In two meetings he spoke concerning the "church of the south" versus the "church of the north." His thesis was that the Seventh-day Adventist Church in Third World countries ("church of the south") was growing faster in membership than the church in North America, Europe, and other first world countries ("church of the north").

Branson intimated that there seemed to be a considerable degree of fear within the membership of the north that power and leadership of the

world church would soon shift to the Third World. He went further to explain that the high-powered national delegations to the past two General Conference Sessions (Dallas, 1980, and New Orleans, 1985) which came from Third World churches seemed to have created concerns and fears among the churches from the north. The churches from the north were now asking four genuine questions in the event of the Third World churches assuming the leadership of the General Conference:

1.) Will the church of the south tolerate dissent, or will it continue to manifest its traditional dogmatism and authoritarian style of leadership?

2.) Will the church of the south tolerate theology as a discipline in view of the fact that presently it is preoccupied with building churches and clinics and repairing schools?

3.) Will the church of the south not abuse the role of laity by maintaining a hierarchical power through organizational structures?

4.) Will the church of the south financially carry the institutional structures in North America?¹

If Branson's observations are substantial, then we are faced with a situation worth looking into very closely. As a third worlder, I have felt that the churches of the north are basically assessing the self-concept of the churches of the south. They are asking the churches of the south to define themselves in terms of experience, self-awareness, and sense of destiny. The churches of the north are also attempting to feel the pulse of the churches of the south. It would appear that the Adventist Church is indeed at the crossroads of time. Which way will it go, and how will it maintain the balance of power?

It is expected that the church in every region of

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the world will define and perceive the nature of its self-concept in relation to local and global commitments and concerns. Christians of Africa have not been exempt from this requirement. They are being asked by Christians of the West to articulate the purpose of their existence and their sense of destiny. Christians of Africa have the same expectations of those in the West. We all want to know how to relate to one another in view of the mission of the church.

Psychology has contributed immensely to our understanding of the human developmental proc-

Those who are seriously concerned about whether or not the church of the south will be able to carry the burden of world church leadership must first of all ask themselves what kind of foundation was laid at the beginning.

esses. We remain baffled by the complexity of the human creature. Yet we know just enough to appreciate the wisdom of God in designing humanity the way he did. From the school of developmental psychology we are indebted to Erik Erikson who built his stage theory by emphasizing the role of society in the structure of personality.²

Erikson became convinced that if children were to develop a meaningful sense of autonomy, it was necessary for the child to experience over and over again that he was a person allowed to make choices and learn the boundaries of self-determination.³ The child must be given an atmosphere of freedom in order to develop a sense of selfhood. At the same time, the child should realize that freedom has limits.

According to Erikson, every person goes through eight stages of development and each stage is a crisis that must be resolved. The resolution of that crisis is essential for subsequent growth and personality.⁴ For example, if a child develops trust in his mother, he lets her out of his sight with the certainty that she will return. Similarly, this is the way the child measures other

people and also determines whom to trust or mistrust.

Having thus acquired a sense of trust, the child demonstrates reliance and hope as virtues in his life. The child is ready to develop the skill of autonomy, which must yield the crop of a healthy self-concept and self-control. If the conflict at this stage is not positively resolved, the child manifests a low self-concept. These stages build on one another like a chain, allowing the child to achieve reliance, initiative, skills, role in society, commitment, concern for the world, and composure.

With this construction I suggest that what happens to us in our developmental stages naturally reflects in the character of the church we are members of. There is a correlational development between the life of the individual and that of the church. The church consists of people from all walks of life—that is, from all socio-cultural backgrounds and emotional experiences. They all bring their history into the church. This shows up in the way they view themselves and the world.

I suggest that the self-concept of the Adventist Church in Africa today reflects, to a great extent, the nature of its upbringing. Whether Adventism in Africa has the virtues of hope, direction, purpose in life, competence, devotion, and care depends on how the stage conflicts were resolved in the history of its development. The way the children in Sabbath schools, in educational institutions, and in Christian homes were nurtured, reflects in the present character of the church.

Those who are seriously concerned about whether or not the church of the south will be able to carry the burden of world church leadership must first of all ask themselves what kind of foundation was laid at the beginning when the church was born in each area of the mission field. We reap what we sow.

The gospel of Jesus Christ picks us up from where we are, transforms us, and makes us realize anew our worth. However, it is regrettable that one finds it difficult to overlook those experiences in African history that touch our sensitive nerves. It is not possible to clearly understand the attitude, behavior, struggles, and perceptions of African Christians while ignoring their history. The church has shaped human history. Similarly,

history has shaped the church.

An investigation into African exposure to the global mission of the Adventist Church from the 1901 to the 1985 General Conference sessions shows that Christians from Africa were excluded from participating in high levels of decision-making structures of the church. The Adventist message had already taken root in Southern Africa by the 1890s. Yet the first African to attend the General Conference session was James Malinki (Malawi) in 1930. In 1936 Isaac Xiba Nkomo (Zimbabwe) was the second and the only African to attend. No other Africans went to the General Conference sessions until 1954, when the West African, the Congo, the East African, and the Southeast African union missions sent about six African delegates to represent them. There was a turning point, however, during the 1985 General Conference session in New Orleans. Of the total delegates from Africa, about 80 percent were Africans and 20 percent were missionaries.⁵

Russell L. Staples even observed that

... On the international scale the church has entered upon an era of change. At the General Conference session at New Orleans the church became newly aware of her diversity and unity, her selfhood and responsibility, and the relative weight of her delegated presence. If Adventists had thought of themselves previously as a church with a message for "every nation, and kindred, and tongue, and people" (Rev. 14:6), they now came to see themselves as a church of all nations.⁶

Before New Orleans the Adventist Church was still the church of all nations, but the African Adventists were always in the background. The global mission and affairs of the church were in the hands of the West. For that reason Adventists in Africa have maintained a low profile over the years. I make three observations in this regard:

1.) The leadership of the Adventist Church was slow and sometimes hesitant to provide enough exposure in the global responsibilities to Christians in Africa. This is the reason why much of Africa is still behind in terms of the commitment to the worldwide mission of the church;

2.) The missionaries believed that they were developing nationals for leadership, but in practice they did not find it easy to relinquish leadership in favor of the nationals;

3.) A stigma was often attached to those nationals who sought their identity and self-determination. Because this cry for self-expression was contemporaneous with African nationalism, those nationals who spoke strongly about their self-determination were labelled as politicians. Even at New Orleans, there was misunderstanding regarding the feelings of the African delegates who criticized certain ecclesiastical behaviors. All that the Africans were saying was that they should be given the faith, the trust, and the self-expression that they had never been given before.

Now Africans have come to realize that when they go to world church sessions they do not go as evangelistic souvenirs but as counterparts in the global task of the church. Africans have begun to see themselves as partners with the rest of the

Africans have come to realize that when they go to world church sessions they do not go as evangelistic souvenirs but as counterparts in the global task of the church.

world and not just a mission field. After all, the whole world has become a mission field.

From the late 1950s to the present, Africa has been going through the process of change—politically, culturally, economically, and religiously. While, on one hand, many African countries have achieved political independence, on the other there is still a struggle for economic survival. There is also a big push for cultural revival. Even Christian theology is being rewritten from an African perspective. In harmony with the tenets of black consciousness, Africans want to build up their own value system and to see themselves as self-defined.⁷

In 1968 John Molesworth Staples, a former Seventh-day Adventist missionary and college lecturer, wrote an article for *Christianity Today* in which he addressed himself to the greatest need for the church in Africa. In that article he presented three areas in which Christianity would meet its greatest test in Africa. One of these was

in the field of race relations. He observed that Africans would have to assume stewardship of the work in their continent.⁸

He went further to suggest ways this could be accomplished: (1) The African church had to be provided with better-trained ministers who could present a message in the "new society"; (2) theological training was to become a matter of

The African church cannot see itself as a counterpart of the world church when it remains dependent, suspicious, confused about its mission, and alienated.

priority; and (3) there needed to be improvement in colleges and seminaries. Staffs were to be strengthened, libraries expanded, courses realigned to meet needs of present-day Africa, and entrance requirements kept high to attract good students.

John M. Staples was not writing in a vacuum. He had been a missionary himself. He knew the condition of the ministerial training schools. He wanted to see certain changes made in order to enhance a healthy self-concept within the church in Africa.

Russel L. Staples, born and raised in South Africa and a former president of Solusi College in Zimbabwe, has also shared his concern for organizational changes within the Adventist Church in order to accommodate the Third World churches. His observation is that

On the immediate horizon the most powerful constraints for organizational change would appear to be: a) The anticipated straitened financial resources of the Third World churches. b) The delegation strength of the Third World at world sessions. This points toward a world organization that more generally reflects the demographic composition of the church. c) The progressivity of Adventists worldwide and their closeness to political power in many Third World countries. They naturally expect a major voice in the direction of church affairs. d) A feeling in some quarters that we may have reached the point at which centralization begins to hamper local initiative.⁹

Interestingly, Staples recognizes that the demographic weight of the Third World churches requires "expression in the world church leadership." However, his impression is that "balance will be maintained." The necessity for this balance of power, as he sees it, is that whilst the Third World may be numerically strong, the West has the resources of experienced leadership, financial strength, institutions, and personnel with expertise and commitment.

The challenge to the church in Africa is clear. We in Africa may have the numbers of baptisms and membership, but if we do not stand on our own feet financially we will not make an effective impact in our pursuit of self-enhancement and self-fulfillment. We have come to the crossroads of time when we must search for relevance locally and globally.

The church in Africa has come from a long history of dependence. It now must actualize itself and design its future in relation to the claims of the gospel. It will take selfhood, self-acceptance, and self-reliance to achieve this goal. The African church cannot see itself as a counterpart of the world church when it remains dependent, suspicious, confused about its mission, and alienated.

Tokunboh Adeyemo, in defining selfhood, states:

Selfhood means that you do not want to be like anyone else, however nice they may be, but that you want to be yourself, that you want to be you; and when we apply this to the church, it means the same thing. Selfhood means that the church in Africa wants to be an African church in the African context. That does not mean that I go back to the old religion and take animism and mix it in a little bit of Christianity and come up with something that is less Christian. I want to be truly biblical but authentically African, so that when they see me they know that I am a brother in Christ and that I am from Africa.¹⁰

In a similar vein, Wayne E. Oates has defined selfhood as the specific focusing and clarification of human identity.¹¹ This focusing and clarification of human identity is not just an anthropological quest for meaning, but even a Christ-centered question. One's selfhood cannot be discussed apart from Christ. Christ is the center of

our being. The deciding factor of our identity is our encounter with Christ.

The decisions and responses of the individual to Christ necessarily involve at least three conflicts within the identity of humanity. (1) Conflict over one's personal and cultural background. This must answer the question: Who am I? (2) Conflict over one's sense of ultimate concern in calling and vocation: What am I going to be and what am I going to do with my life? (3) Conflict over the temporal and the eternal dimensions of one's destiny as a child of both the finite and the infinite—the responsibility of my trust and communion in Christ.¹²

Christ and our relationship to him changes the way history and society may have shaped us. Society has an influence on us, but it is not the lasting and determining factor. Christ and the claims of the gospel do transform the old self and create a new self in us. What happens to us at conversion necessarily introduces a process of rediscovering our selfhood in Christ. In Romans 6 Paul talks about the old self crucified with Christ and the new self raised to the newness of life. In Ephesians 2:12-21 he again underscores the fact that all those who have accepted Christ are “no longer foreigners and aliens, but fellow citizens with God's people and members of God's household” (NIV). Other New Testament texts that share this idea are Galatians 4:1-11 and 1 Peter 2:10.

The identity of African Christians is not only anchored in their cultural heritage; African Christians find their selfhood in their conviction that they are the sons and daughters of God. Oates points out that Jesus himself went through the struggle for selfhood. The stresses of the decisions in the wilderness confronted his own humanity in the decisive issues of his day-to-day living. He had to come to grips with his own heritage very early in life. He affirmed the prophetic heritage of Isaiah 61 in his Nazareth sermon (Luke 4:18-20), chose his true vocation by participating in the sufferings of others, did not detach himself, actualized his selfhood as a sufferer, and had an eschatological sense of destiny which was undergirded by an unfaltering trust in the power of his Father.¹³

This is the same process that Christians in Africa must go through and affirm. Selfhood involves an appraisal of one's cultural heritage and an affirmation of and participation in the prophetic mission of the church on earth. This is the heart of Adventism. Selfhood does not draw us inward to ourselves; instead it makes us feel that we are counterparts with the rest of God's children who are involved in the task of mission. While, on the one hand, inferiority and superiority have the capacity to divide, selfhood, on the other hand, unites.

People who lack self-acceptance cannot finance local church programs and projects. They cannot finance the world church either.

Sometimes we assume that people naturally love themselves and hate others. Walter Trobisch, in his book *Love Yourself*, disagrees with this myth. He suggests that nobody is born with the ability to love himself.¹⁴ Loving oneself is something that is to be developed. This means that people who hate themselves find it difficult to love others. This is the reason why the Bible admonishes us to love our neighbors as we love ourselves. Loving others is dependent on loving ourselves.

Self-acceptance is a value that should be clarified in early childhood.¹⁵ It is well known that Africa has been a land of complexion creams—a manifestation of lack of self-acceptance. Selfhood and self-acceptance mean the ability to care for oneself and for others. The effects of lack of self-acceptance are wide-ranging. People who lack self-acceptance cannot finance local church programs and projects. They cannot finance the world church either.

Is it not interesting that in the New Testament, the statements regarding Christ's identity precede statements concerning His self-denial? Before Jesus washed his disciples' feet he “knew that the Father had put all things under his power, and that he had come from God and was returning to God” (John 13:3, NIV).¹⁶ Before we can go out into the

world as salt, we must first of all come to grips with ourselves. The church in Africa also must come to terms with itself before it find its place in the international scene.

Are you aware that the Third World churches which called for moratorium on missionaries have remained recipients of material resources? For that reason, Kalilombe, of the Catholic Church in Malawi, asked:

1) Can it be demonstrated that as more and more local people take over from expatriates, the local church is becoming correspondingly more self-reliant, more self-ministering, and more self-supporting? 2) Is the local church becoming more adapted to the conditions of the local people? 3) Is it answering better their needs and problems?¹⁷

These questions are very pertinent. As the African church grows in membership, the needs keep growing and becoming more complex. More qualified people are needed to provide a wider variety of expertise. The only security that the church has is the strength of the church as a whole—the laity. Kalilombe declared that “any church is worth what its laity is.”¹⁸ He laid down the following suggestions for self-reliance for the church in Africa:

- Projects must be planned and developed by the local churches so that they will possess a sense of ownership.

- The donor countries should not give with too many strings attached, such as manning the projects by expatriates who end up consuming the funding in travel and maintenance.

- The church’s life and activity should be based on the active participation of the majority in the church, the laity.

- The needs, aspirations, and problems of the

majority must determine the priorities.

- The structures and shape of our institutions and organizations should be dictated by the ways of thinking, feeling, and acting; the standard of life; and the material, intellectual, moral, and

The future of financing higher education, as well as the total activity of the church, must come to lie in our own hands rather than in external funding.

spiritual resources of the active majority.

- The Third World churches must view their reliance on foreign assistance as the minimum that the churches cannot do without, not the maximum that the churches can negotiate.

- Third World churches must deliberately reduce their dependence.

- There must be an adequate period of preparation for self-reliance. Self-reliance does not mean isolation. No man is an island.¹⁹

Those of us in Africa admit that the greatest challenge facing our institutions of higher learning is the challenge for survival. Many factors indicate that the future of financing higher education, as well as the total activity of the church, must come to lie in our own hands rather than in external funding. Centuries ago Jesus said: “Ask, and it shall be given you; seek, and ye shall find” (Matthew 7:7, KJV). Certainly, the Lord who owns everything in this world is willing to give us all things. His wealth is placed in our hands and the hands of our neighbors. Let us tap our own African resources.

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India's Latest Export to Adventism: Bullock-Cart Theology

by Brian de Alwis

I am writing from India, a land that has been the target of Christian missions for over four centuries. Christianity has, however, made little headway and Christians number less than three percent of the population. Seventh-day Adventist missions have been in India for nearly a century, but the results (153,571 members on the books by the end of 1987 in a land of 800 million people) are distressingly meager. With over a billion people in Southern Asian countries, the church faces a staggering task. The two most significant challenges that bear directly on the mission of the church are the overwhelming presence of the world religions and the massive poverty typical of these countries. As one who is deeply grateful to count myself one among this small number of Adventists I want to share with you, my Australian brothers and sisters, my hopes and fears for the church and its mission in Southern Asia.

I'm excited, because I believe that Southern Asia is ready for the fulfillment of the Advent mission—the climactic proclamation of the everlasting gospel. This may be due to the religious nature of the people who have a strong sense of the supernatural. Alternatively, it may be related to the need we feel because of the stark economically conditioned poverty which forces over 60 percent

of the people to live below the poverty line (that is, below an annual income of \$100.00 U.S.). Or it could, in part, be brought about by the agony of terrorism with which we are daily confronted. For whatever reasons, our people are eager to hear a good word for times such as these. Among the believers themselves, I find a vibrant faith in that which Adventism holds dear. There are individuals who are remarkable examples of faith. However, there are also some things which are cause for great concern. My overwhelming concern is that Adventism in Southern Asia is still, and seems all set to continue to be, a foreigner. My greatest hope for Adventism is that it will become “the Servant Church,” for I believe it is only in this way that the mission of the church will be fulfilled in Asian countries.

Bishop Clarke Sunder of the Church of South India, speaking at Spicer Memorial College recently, remarked: “I see very little that is Indian here.” Often referred to as “the American mission,” the foreignness of Adventism in India persists. Foreignness touches every aspect of church life and is perhaps the greatest single drawback to the accomplishment of its mission. Southern Asians looking at our publications will see that four decades after Southern Asian countries became independent and the appointment of nationals as editors, almost all the articles are written by foreigners. Glancing through our church paper, the *Southern Asia Tidings* (comparable to the *South Pacific Record*), for the last three years (1986-1988), they will see that 87 out of the 90 theological or spiritual articles that involve creative thinking were reprints from Western journals. They will probably take note of the column

Brian de Alwis received his doctorate from Andrews University and was Vice President for Academic Affairs at Spicer Memorial College until his sudden and untimely death early this year. This piece was reprinted from the *Adventist Professional* by permission of the Association of Adventist Business and Professional Men, Ltd., Sydney, Australia, an organization dedicated to lay participation in the mission of the Seventh-day Adventist Church.

“Home and Family” by Margaret Nathaneal, the indigenous associate director of Church Ministries, as an outstanding exception because it appeared in 23 issues. If they look for editorial reaction, their opinion of our subservience will find confirmation as editorial comment on the Southern Asian church, its mission, and concerns is entirely absent. Not a single editorial is to be found in all 36 issues.

At a conference on Buddhism in Rangoon, in June 1988, Adventist missiologist Gottfried Oosterwal asked a Burmese brother as to how a Burman would view the Rangoon church building. The prompt reply was: “A colonial building.” If you should look at the model of the proposed church building for Spicer College, with its gothic windows and other typically Western features, and you had a suspicion that it strongly resembled the Takoma Park Church or the Pioneer Memorial Church at Andrews University, it would be precisely because the Indian architect was sent to the United States to see these churches and use them as models. Southern Asian Adventism has slavishly accepted Western church architecture as being synonymous with Christian architecture. We have, as yet, not given serious consideration to the theological statement our church buildings can make. Western fears of syncretism have too often stifled our creativity. However, both in appearance and function the desirable features of Hindu and Buddhist temples can be incorporated with profit. There are points at which the gospel can be accommodating, and others at which it must be challenging.

The foreignness of Adventist missionaries is a byword. Adventist mission institutions are seen by Asians of other faiths not so much as representing the religion of Christ, but as enduring pockets of colonialism. The missionary not only brought the message, but all too often the Western world, as well. Experienced and senior national workers find themselves overshadowed by the fledgling missionary who comes with a far higher salary and has all the advantages of better housing and facilities. The newcomer’s vast supply of goods in underdeveloped countries has the effect of isolating the missionary from both the people and the culture. The Adventist living in the mission com-

pound is profoundly influenced by the missionary’s affluence and lifestyle. In dress and lifestyle Adventists are more Western than most Westernized Indians. Little wonder then that there is a constant exodus of our college graduates and others to Western countries.

One can hardly blame the average Southern Asian for thinking of local Adventists as being in a state of colonial servitude. The role of the national leader, the average church employee, and the lay member is largely adjectival to the part played by the missionary. The local Adventist

Both in appearance and function the desirable features of Hindu and Buddhist temples can be incorporated with profit. There are points at which the gospel can be accommodating, and others at which it must be challenging.

elite often came across as being more foreign than the missionary. Until the idea was abandoned in 1985, a concerted attempt was made to shift the Southern Asia Division headquarters outside of Division territory. The places to which the shift was attempted included London, Teheran, Cyprus, Hong Kong, Singapore, Bangkok, and Colombo. Considerable money (including a 100,000 rupee gift to the Sri Lankan president’s fund) was spent in the attempt which had to be abandoned as government permission was not forthcoming in any place. Reasons given for the proposed shift included the fear that missionaries would be phased out of India, and concern for travel restrictions on Indians to other countries within the Division. One dreads to imagine what the average Indian would have thought of a church that shifted its headquarters to a foreign country after being based in India for decades. Nothing would have served better to reveal our foreignness and subservience.

Consequent on the failure to make the shift, four Unions (Sri Lanka, Bangladesh, Burma, and Pakistan) were transferred to other divisions. The

most troubling aspect is the lack of participation by the church membership in major decisions of this nature. Twenty-seven Spicer College faculty members met with President Neal Wilson in 1985 at the Division Office in Puna to protest the shift of headquarters and the transfer of the Unions. They prefaced their memorandum with this statement:

We are constrained to place our concerns before you as crucial, far-reaching decisions are being taken by the Division Officers at the General Conference without broad-based consultation (or for that matter, it seems to us, without any consultation) of the Southern Asian church.

Southern Asian Adventists have long felt the need for open lines of communication between leaders and laity, between first and third worlds. The vital need is for a servant (incarnational) theology to inform the church in its polity and practice. Such a theology must identify with the trans-cultural core which constitutes the distinctively Adventist message, and yet be rooted in Southern Asian soil. In recent times, the “Bullock-Cart Theology Series” is attempting to meet this

In some places the bullock-cart is the most efficient means of transport there is. The best vessel to proclaim the Three Angels’ messages in Asia is the life that is truly Adventist and truly Asian.

need. The symbol of the bullock-cart is a call to “do” theology and not merely “import” it. Adventist theology cannot ignore the overwhelming presence of the world religions in Asia. This is the context in which we live. It means, for instance, that Adventist apocalypticism and eschatology must be made meaningful in the context of the cyclical world views of Asian religions. Bullock-Cart theology is a call to mutuality—first world Adventism must realize, as we do, that in some places the bullock-cart is the most efficient means of transport there is. The best vessel to proclaim the Three Angels’ messages in Asia is the life that is truly Adventist and truly Asian.

If there is one theological issue, more than any other, which calls upon the church to be servant and experience the Incarnation, it is that of poverty. All Asian religion is basically an attempt at explaining the economically conditioned poverty that pervades Southern Asia. Adventism has yet to learn to do theology from the perspective of the poor; yet, it is only as it is shown how God speaks in the midst of Southern Asian destitution and deprivation that Adventism will cease to be a foreigner. An Adventism without the cross will fail in the accomplishment of the mission of the church. Because the Son of Man came to this world not to be served, but to serve, and to give his life as a ransom for many, the church is to manifest the same form of a servant. And only as the church manifests the same form of the servant which was seen in the Lord’s march to the cross, will it become the body of which he is the head.

What does all of this have to do with Adventist believers outside of my home division? Neal C. Wilson, president of the General Conference, speaking at the Spicer College Forum on “Issues in Bullock-Cart Theology” on March 25, identified an issue which I believe is as significant to the South Pacific Division as it is to us in Southern Asia. He was responding to Volume 2 of the Bullock-Cart Theology Series, an open letter to the president and members of the General Conference Committee, which stated:

This is what bullock-cart theology is all about—mutuality. And yet this mutuality will never be the result of either the magnitude of first-world funds or the preponderance of third world numbers.

President Wilson considered this a “very valid point,” which Seventh-day Adventists need to be aware of today because it could “introduce a force that could tear us apart!” He said:

It speaks in this document about the conflict that there is between numerical voting power in the church as opposed to financial power within the church. Now it didn’t put it exactly in those words, but it is very clear in the document that this is being presented as the great stumbling block to this church. And frankly I have to totally concur . . .

There are those who are helping to finance the world church financially, who do not have voting power in the church. They have the financial power but not the voting

power. And to a large extent those who have the voting power do not have the financial power. Frankly, if we are not very careful, and if the Holy Spirit does not guide us in finding a good solution to that, and one of the best solutions there is, is what has been suggested in this little document, that is, let's get together and talk about it (S.M.C. Forum Tape).

Wilson concluded his comments with the hope that the Lord would help us somehow to find an answer "to avoid some kind of difficult confrontation that this church could very easily experience and that could fragment us."

The crux of the question lies in the importance accorded to money. Is financial power in the Seventh-day Adventist organizational structure in harmony with the mission of the church? Asian and African countries have seen their memberships grow, but for years have had no representation on the General Conference Committee. Even with recent changes, they are still very inadequately represented. Leadership positions in these divisions have for too long been retained by missionaries from the first world.

Our experience may well pose some questions to you in Australia. In the South Pacific Division, the home field, with a membership of 55,399,

pays a total tith of \$AU31,662,746. On the other hand, the mission field—the Central, and Western Pacific, and Papua New Guinea Unions, with a membership three times as large (157,667)—pays a tith of only \$AU6,921,281.

What has the financial dominance of the Home Field meant to the mission of the church? Has it resulted in the cultural emasculation of the Islanders? Would not the mission of the church be accomplished sooner if the indigenous church was encouraged to develop along the lines of its own genius? Is there not an assumption of the superiority of the donor (with regard to the cause of the mission) in the impositions he makes on the donee? If democratic elections on a membership basis were held in the South Pacific Division, would there be a majority of Island staff at Division headquarters? These are questions that are meaningful, I believe, if our experience has anything to say to you. The Bullock-Cart is a call to mutuality—bridging the gulf between the worlds. It is an attitude, an outlook, a conviction which says that the Third-World church is also a full partner in Adventism. Supremely, it is a call to a servanthood that brings about a mutuality manifested in our Lord's incarnation.

Brazil Teaches Gringos How to Worship

by Terese Thonus

Just over one year ago, after our wedding and honeymoon, my husband Richard and I found ourselves setting up housekeeping in a small town in a southern Brazilian state. Richard, an urban Brazilian, went through a mild form of culture shock. As a music education graduate from Andrews University with a graduate degree in linguistics from the University of Texas, my reaction was much the same.

The local Seventh-day Adventist church, Templo Adventista, was just seven or eight blocks away from where we lived. Our experience with this congregation would play a key role in our not-so-pleasant adjustment.

On our first Sabbath, I noted with delight a small electronic organ at the front, still unopened, and told a deacon I would be glad to play it if no one else was scheduled. I was not invited to play. We sat through Sabbath school and church. People stared at my sleeveless arms and Richard's tieless neck. No one spoke to us on the way out, and no one invited us home for lunch.

On the way home, somewhat crestfallen, we discussed the advisability of continuing to worship just down the road. Wouldn't it be much better, we reasoned, to drive an hour away to the state capital, where we knew the sermons and social life would be more like what we were used to? For some reason we chose to return to the Templo the next week. And this is what we have done every Sabbath since.

The second week I again offered my musical talents to the deacon. My services were not required. During Sabbath school, the deacon asked my husband to write our names and our parents' names on a piece of paper. Richard complied, though mystified.

Three weeks into our adventure, we met Pastor Dorvalino. "I understand you play the organ," he said. "Why don't you accompany us next Sabbath?" A few moments later the deacon came to apologize. "I'm sorry. It's just that we didn't know if you were Adventists or not. You understand." We tried. Dorvalino did his best to make us feel welcome, but we saw him rarely. His district of eight congregations was widely scattered, and he needed to get around by bus. Most sermons were preached by laymen, and a place on the speakers' roster was a much-coveted privilege.

We requested that our memberships be transferred to the Templo. First the board would, of course, need to check us out. Jorge, the head elder, came to speak to me urgently. "There's a problem," he said. "It's Richard's beard. Don't you think you could convince him to shave it off?" I was taken aback. My husband had (and still has) a well-trimmed, attractive beard which did a lot for his self-esteem, and I told Jorge as much. "Oh, I understand, but some of the board members are having a hard time. But don't worry, we'll work things out. Just don't tell Richard." The subject never came up again, and a few Sabbaths later, we were voted into membership.

A sort of "honeymoon" ensued. Richard began substituting for missing Sabbath school teachers, and I was invited by Clarice, the music director, to

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rehearse two small choruses, one female and one mixed. I was surprised at the complete lack of fear and trembling demonstrated by the groups when they got up to sing. They had learned all their pieces by ear and when they erred, they erred boldly. Not one of them could read a score. I took this as a challenge and set out on a “musical literacy” experiment. Richard warned me not to expect too much. I could see why after I discovered that the average education among the women was at the third grade level and not much higher among the men. In many instances, reading the *notes* was not the main problem; reading the *words* was. I tried to be patient. After all, hadn’t I found a real ministry? In a year, I determined, I would leave the Templo with something palpable: a musically-literate congregation.

After a few weeks, I began to pay attention to their music—not the pieces I had taught them, but the ones they had learned before or put together themselves on the spur of the moment: Borba and Arcelino’s duets from the hymnal, in thirds, with *portamentos* borrowed from local folk tradition; Clarice’s family trio warbling “oldies but goodies” from *Harpa Crista*; choruses they had “learned” in the wrong rhythm. Nevertheless, the gospel message seemed to get through. I was the only one bothered by the fact that they couldn’t follow the organ, whenever it worked.

We began to help with neighborhood evangelistic meetings. Richard was in his element as children’s story-teller; I organized the music. The slide projector broke, the tape recording was indecipherable, but the place was packed every time. We went to Sister Diva’s home meeting on Sabbath afternoon to sing. There were three non-Adventists in attendance. A round, stern woman with a two-foot braid, Diva had once told me that God didn’t like it when women cut their hair, looking meaningfully at my bare neck. But in her own territory she was magnificent in her care for an alcoholic woman. We found Diva’s spirit in nearly everyone in the church: severity on “standards” with themselves and the brethren, but tremendous openness and soul-winning zeal towards “them who are without.” The most illiterate among them knew how to give a Bible study to his next-door neighbor, and very often did.

We began inviting church people over for rehearsals and meals. They “oohed” and “aahed” over our stereo and computer. Most got their first taste of Bach and Beethoven sitting on our living room sofa. Knowing that we would be leaving

Having a spiritual (or material gift) doesn’t mean that I have the right to demand that the gift be accepted and/or used. And I got frustrated at times because mine wasn’t.

soon, some began to make offers for our car, our small gas stove, even my clothes. “Mrs. White says that we should offer our possessions to our brothers and sisters first if we have to sell something,” one reminded me. I didn’t press her for a reference. I didn’t need convincing. We knew that our weekly Dorcas offering of rice and beans went straight onto the tables of at least some church members, and I had often “met myself” in the person of sisters wearing clothes I had donated. As a matter of fact, a wardrobe I once considered scanty now seemed luxurious, even after being purged of all possible charity.

Still, frustrations mounted. Why did they never show up for rehearsal? Why were we always asked to sing the moment of, and not a week beforehand? Why couldn’t they learn the names of the notes just a little faster?

The Christmas program was a near disaster. I had planned something which was much too complicated, and then threw a fit when the chorus members went to an impromptu campmeeting instead of showing up for rehearsals. But with a little of the grace of God, something was communicated, something was sung. My husband said to me at the end, “They don’t want what you have to offer. You have to accept that.” He was right.

Having a spiritual (or material) gift doesn’t mean that I have the right to demand that the gift be accepted and/or used. And I got frustrated at times because mine wasn’t. The gift that I needed was much more like that of Maria’s. She sewed for Dorcas and spent every Sunday afternoon with a large group of ladies putting the church’s

closet in order. Or that of Romilda's, who made sure there were three bouquets of fresh flowers on the platform every Sabbath, even if they had to come from her own garden. Or that of Daniel's, who cleaned up the church on Friday afternoons and distributed tithing receipts during the lesson.

I had originally thought of coming to this

country as a missionary, but the people of Templo have taught me the lesson which any missionary anywhere must learn: that having a first-world background and college education does not credential one for service.

Who is the missionary and who is the mission? For me the distinctions have blurred.

North American Laity, the World is Watching

by Jay Du Nesme

In several areas the Seventh-day Adventist Church in North America needs to declare bankruptcy. Bankruptcy does not necessarily signal complete failure. Rather, it means recognizing failures for what they are, and no longer tolerating or defending outdated, unneeded, or inefficient practices and programs. It means taking extraordinary actions to solve exceptional problems. Here, we will focus on just one area crying out for decisive action—improving the structure of the North American Church at the division level.

Unfortunately, for almost 90 years virtually no fundamental reorganizing has taken place within Adventism. The most significant cause of problems within the church's structure is the lack of trust. Most administrators, from the General Conference to the local conferences, would argue strongly that they do trust the laity. The facts speak otherwise. Even in "progressive" North American conferences, where lay people comprise a majority of the executive committees, lay people have never been in line-authority positions, where they made significant executive decisions. Lay people have also rarely been an integral part of the dreaming and long-range, strategic planning process of the church.

Yet, management experts teach that successful

organizations not only actively involve all layers in decision-making. They also advocate pushing responsibility down the structural ladder as far as possible. This is not presently the case within the North American Division. In spite of the significant changes in the structure of the North American Division approved at the 1989 Autumn council, the General Conference can still ultimately control the selection of leaders for the North American Division, as well as the flow of funds.

Lay people are largely at fault for accepting a minor and passive role in directing and carrying out the mission of the church. With few exceptions we have accepted the status quo and not insisted on a major voice in church affairs. That must change. There are three innovations that urgently need to take effect if there is to be a genuine North American Division response to an active laity.

First, lay members should make their presence felt as early as the 1990 General Conference Session in Indianapolis. Lay delegates can urge that North America, like all the other divisions, meet from the beginning of the session as a caucus. Now, North America is the only division that does not meet as a division to select the names of individuals it wishes to have as its leaders.

Delegates from North America meet only by groupings of unions, and typically pick clergy to serve on the nominating committee. In that committee, the North American clergy, along with the president of the General Conference, decide by themselves, without further consultation with the North American delegates, who will lead the

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division. All the delegates from North America—from the first night on—should caucus and pick by secret ballot the names of division leaders the entire delegation feels will respond most effectively to the needs of North America.

Second, the North American Division should move toward a representative, or constituency-based form of organization. Lay members could participate far more in helping to set the direction for North America if the division leadership were to be chosen, not at the General Conference Session, but at a constituency meeting of the North American Division. Members of such a constituency could be selected at the local conference constituency meetings, the level of church structure where lay members are most fully represented. The responsibilities and activities of the division constituency could be modeled after the triennial local conference constituency meetings. With a constituency-based North American Division, lay members could more effectively bring about the changes needed to reinvigorate North American Adventism.

Third, financial decisions need to be brought closer to those giving the funds. Like the other divisions, North America should be able to control its own income, and pass on fixed percentages to the General Conference just as all other divisions do. Presently, North America, and only North America, is required to send its income directly to the General Conference. The General Conference Committee then decides how much to turn back to North America. These practices must change, so that the North American Division operates the way every other division does.

Of course, this will insure that North America, through its constituency-chosen division leadership, will more directly control how much money the General Conference headquarters will have for its own operations. The division could well

decide to continue appropriating as much money as before for the overseas divisions, while placing a cap on the amount or percentage of money from North America going to the General Conference,

Inaction will have dire, even catastrophic consequences. Only by taking decisive action can trust be restored between the laity and the leadership of the North American Division.

just to operate its Silver Spring, Maryland headquarters. Because of financial problems in North America, local and union conferences are being forced, much more than most members realize, to reduce their own personnel and services. Still, given the long tradition of giving by North American members for the world-wide work of Adventism, if lay members were told that the North American Division had successfully reduced the amount of money going to operate the General Conference headquarters, it is likely that the North American laity would actually increase their giving for overseas missions.

Such fundamental reorganization may appear challenging to some North American clergy, but inaction will have dire, even catastrophic consequences. Only by taking decisive action can trust be restored between the laity and the leadership of the North American Division. As a result, the North American Division can be renewed and rejuvenated. Much is at stake, for the entire Adventist denomination still expects the support, financially and institutionally, of a strong and buoyant North American Division. It is time, North American lay members, to act. The world is watching.

Australia--A Time for Women to Lead in Education

by Wilfred Rieger

*"Dear God,
Are boys better than girls? I know you are one,
but please try to be fair.*

*Love,
Samantha."*

This small girl's diary entry gets quickly to the heart of the issue. Her petition reflects the norms of her society and its culture, including her acquired notion of personhood. It appears to Samantha that, where she is living, girls are not "getting the breaks."

That same uncomfortable feeling is experienced by people within the Seventh-day Adventist Church who perceive gender-exclusiveness as a persisting problem.¹ The seriousness of the problem was acknowledged by the 1985 General Conference session, in calling on the church worldwide to "open up leadership positions to women."² This study demonstrates that few Seventh-day Adventist elementary schools and high schools in the South Pacific Division employ women in leadership positions. Several strategies for implementation are suggested below.

Australian Society

Australian education generally exhibits ambivalence about equal opportunity programs. For instance, reports from public schools in New South Wales indicate that 40 percent of the promotions have been set aside

for women teachers³ and that the federal government is emphasizing a national policy that

recognizes the need to provide a supportive school environment in which girls and boys are equally valued and challenged as learners and their needs are equitably catered for.⁴

On the other hand, Yates⁵ claims that much of the attention given to sexism, gender, and equal opportunity is illusory. Equally disheartening are articles in the Australian press that describe politics as "still a man's game in which men set the rules."⁶ Women remain an expedient and "are manipulated as a 'gender requirement' when it suits men to do so. . . . Women in politics get only what the men want to give them."⁷

South Pacific Division 1985-1988

Where does the Seventh-day Adventist system in the South Pacific Division fit into this wider picture? During 1985-1988, the number of women serving as principals in South Pacific Division schools is disproportionate to the number of women teachers in those schools. Consequently, principalships, during at least the years covered by my study, are heavily weighted *against* women and in favor of men.

Data analysis also reveals that, with one exception, all high school principals are male. Furthermore, while a representative number of women work under the direction of women principals, a maximum of only five men in the entire South

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Pacific Division education system worked under women principals during any one year in the survey period.

Educational administration ratios at conference, union, or division levels are no better. Except for some remedial and curriculum consultants, women are conspicuous by their absence. Recently Loma Linda University, in conjunction with the South Pacific Division Education Department, began offering an M.A. (Education) degree as part of a summer school program at Avondale College. The Loma Linda coordinators

Given these perceptions, appointment of women to one-teacher school principalships seems very much like a penalty. Will these women move on in time to principalships in larger schools? Past experience has not proved encouraging.

(according to unofficial reports) were surprised that the division sponsored 10 men, but no women, for the "administration strand" of the 1986-1987 M.A. program. Twelve men and three women were sponsored for the "curriculum strand" during the following year. Under the division's older policy of sending full-time, employee-sponsored students to overseas postgraduate study programs, men are still receiving benefits, but no women from either the elementary or high school sector are presently being sponsored for overseas postgraduate studies.

In the years 1985 through 1988, the number of male/female one-teacher school principals was *not* disproportionate. This can be perceived as an encouraging sign. However, research indicates that more than 50 percent of final year elementary-level teacher education students viewed appointments to a one-teacher school as either "negative" or "highly negative."⁸ Major reasons given were: (1) Excessive work load⁹ coupled with disproportionate financial remuneration; (2) lack of opportunity for social contact and professional development; (3) "small town" atmosphere.¹⁰

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Defending the Status Quo

We will now consider some of the arguments for maintaining male dominance in school administration. A common one claims that it is pointless to employ young women because they always get married and leave to have babies. In other words, women are poor long-term organizational investments. In fact, not all women get married, or have children.

It is understandable for an employer to be disappointed when an employee leaves work, especially if she or he is doing a good job. But it isn't just young women having children who leave a job. Men and women of all ages leave jobs, mostly to go to new ones. To say, "I won't employ [promote] a woman because she'll only leave to have a baby," is the same as saying "I won't employ [promote] a man because he'll only leave to take another job."¹¹

The level of frustration experienced by some female church teachers is illustrated by one female respondent in a survey [in response to a written request for maternity leave]: "A letter came back accepting my resignation! I never resigned!"¹²

A second argument alleges that women do not apply for leadership positions in denominational schools. When pressed, most women decline promotions. Even if accurate, this may be so because many women have become so discouraged because of past policies and experiences that they are reconciled to submissive roles within the organization. Women are also unlikely to seek principalships because they believe the training available prior to appointment is inadequate.¹³

Third, defenders of the division's record suggest that the position of women in Adventist schools is no worse than that of women in state education systems. Comparisons of 1983 public school figures,¹⁴ with Adventist figures for 1984,

show similar percentages of women principals in each system. The answer to this point is simply that two wrongs don't make a right. Rather, the church should heed the admonition of the apostle Paul: "Don't let the world around you squeeze you into its own mold."¹⁵ The church needs to provide a model that challenges the thinking and practices of the world.

Proposing a New Future

Can we learn anything from the current situation? How should we respond? Here are some suggestions:

1.) Corporately and individually we need to acknowledge that gender exclusiveness exists in South Pacific Division school leadership positions. This problem is highlighted by the continuing use of discriminatory language in policy statements and administrative procedures found in current division documents:

1.210:89 The school principal is responsible to the employing organization for the management of the school. He receives *his* directions through its ranking officer the Conference President. . . .¹⁶

2.710:89 It is expected that the principal will use *his* authority for the control of school property.¹⁷

Job Description Union Education Director, Functions and Responsibilities:

2. Assist division education director in *his* evaluation of the union colleges . . .¹⁸

Are these examples merely lapses in proofreading, or significant indicators of the "deep thought structure" of church administrators?

2.) Men should repent of monopolizing denominational power structures, and recognize their need of the Spirit of Jesus when it comes to power relationships.¹⁹

3.) We must reaffirm the 1985 General Conference Session's call for opening leadership positions to women. (Greater incentive would exist if the General Conference followed its own advice.) We also need to provide the means for accomplishing this by initiating "enabling strategies."

These strategies might include specific requests to nominating committees (and the many

other decision-making committees relating to education) to utilize the resources and leadership

The church needs to carefully review the composition of committees, because as long as selection panels are directed and composed largely of men . . . the situation can only get worse.

talents of women in education and the church at large. Moreover, the church needs to carefully review the composition of committees, because as long as selection panels are directed and composed largely of men, or women who are not professionally active and qualified, and as long as no account is taken of arguments about role models of women for girls (and for boys), nor of evidence of outstanding female leadership and participation in education, the situation can only get worse.²⁰

For instance, the validity of recommendations by the Adventist Commission on Women's Roles²¹ might be questioned because 80 percent of its members are men. Hence, as part of this process of change, women must represent themselves.

4.) McMahon²² directs our attention to a number of career tactics useful for denominationally employed women: Work out values and pursue them; gain qualifications equal to those held by men; display endurance, integrity, and assertiveness; develop and use support groups and networks; understand the system; have long-term career goals; and don't be afraid to work on committees if the opportunity arises.²³

5.) As pointed out by Guy,²⁴ we should change a number of Adventist schooling practices (e.g. curriculum content, instructional practices) in order to "nip the problem in the bud."

6.) Qualitative and quantitative research paradigms might offer new insights into the problem.

7.) Finally (although these suggestions are not intended to be exhaustive), we need to review and evaluate progress, or the lack of it, to see whether strategies have been effectively implemented and

whether they are helping us reach our goals. This procedure should be part of an ongoing process in an organization where leadership has a "vision."

What, then, of the future? Vyhmeister (in a spirit of kindness, no doubt) entitled her study about Adventist women in church leadership positions: "Not Weary in Well Doing."²⁵ However, data for the Adventist education system in the South Pacific Division indicates that the reality of women in leadership positions is more accurately

described as "not doing well, and weary."

But this is not a time for despondency. The origin of the Seventh-day Adventist Church was marked by the creative, cooperative, caring, and energetic endeavors of a group of relatively young people. The latter phase of the development of the church will be no less challenging or exciting. According to Scripture,²⁶ there will be no room for gender exclusiveness. However, for this to happen, we must step out in faith.

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AIDS, Africa, and the Adventist Church

by Andrej Zeromski

The Acquired Immunodeficiency Syndrome (AIDS) epidemic will have a substantial effect on the Adventist Church in Africa. Adventists must confront the enormity of those changes in relation to the quarter of the denomination's worldwide membership that lives on the African continent. To recognize the certainty and rapidity of these changes, it is also necessary to understand the full dimension of the AIDS crises in Africa. Finally, the Seventh-day Adventist church must explore what it can do to combat the on-slaughter of AIDS in Africa.

Impact of AIDS on the Church

The growth of the SDA Church in Africa has been meteoric, with 1.5 million members today and perhaps nearly 5 million by the year 2000.¹ Can this phenomenal growth rate be maintained in the face of the AIDS epidemic? The answer is probably not.

Falling birth rates and loss of young adults due to AIDS will eventually result in decreased membership growth among the 20-to-40-year-olds. This group is vital to the function of the church, since it provides much of the denomination's lay leadership and financial support. Church membership and attendance will become weighted toward the very young, since persons over the age of 40 to 50 in Africa make up a small proportion of the population, especially in rural areas.

Many young people joining the church now may already be infected with the virus. One reason is the early sexual activity of African young people. A recent unpublished survey in a rural Adventist school found that one out of 10 students was sexually active at age 10. By age 13, one of three children was sexually active. Since life expectancy is shortened, Adventists who are now young will not be sustaining church growth. Perhaps as many as 20 percent of urban adult converts joining the church in 1990 will be dead of AIDS by the beginning of the next century. Early in the 21st century the population growth will probably slow, due to vertical (mother to child) human immunodeficiency virus (HIV) transmission that occurred during the late 1980s and 1990s. This will probably result in decreased accessions to the church.

Women whose spouses are not church members compose a large sector of church membership in many African countries. These women provide continuity to the function and life of the church. Unfortunately, these women are at risk of acquiring HIV infection from their husbands who may have outside sexual contacts. These women provide an Adventist environment for their growing children, many of whom will eventually become church members. Disintegration of these Adventist households and dispersal of children, perhaps to non-Adventist homes, could curtail membership growth.

With time, growth in church membership may slacken, reflecting the effects of AIDS on the general population. If the long-term population decline that some project for Africa becomes a reality, then the church may have to make econo-

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mies in its present organizational structure. Paralleling population losses from AIDS, and a decline in African contributions, appropriations from the world church to the church in Africa will probably continue to decrease in real terms. Within the African church, tension could develop between the increasing pastoral needs at the community level and reduced financial resources to maintain the church's central structure.

Several factors that normally might substantially

Young clergy probably have a greater chance of having been sexually infected before joining the ministry. The numbers of young men available to enter the ministry may decrease with time, and the median age of ministers will rise.

alter projected growth rates will probably not occur. Vaccines or effective treatment, even if they become available, will not substantially change the epidemic's course. Development and production costs are likely to limit their use in the world's poorest regions. The infrastructure necessary for effective delivery may not be present in some countries. Where it once existed, the system may have already disintegrated because of the epidemic. Of course, if there is a decrease in heterosexual promiscuity, both within and without the church, then the effects of the human immunodeficiency virus on population growth and population numbers can be lessened. These circumstances would allow for continued church growth, albeit at a slackened pace. Prevention efforts must be concentrated on effecting sexual behavioral changes among the young. It is uncertain, however, whether a change in sexual mores of the magnitude required can be achieved.

Although Adventist Church membership in most African countries is predominantly rural, much of the church's income derives from more prosperous urban members. These urban households will become increasingly susceptible to the economic effects of AIDS which will compromise their ability to support the church. Even if AIDS

does not infect immediate family members, the household will be expected to assist kin dying with AIDS. Relatives will come from rural areas seeking care in the better medical facilities available in urban centers and will have to be housed and fed. Already many urban households are caring for children orphaned by AIDS.

Church pastors are predictably the least likely to develop AIDS through sexual transmission. However, infection through other routes may still occur. Young clergy probably have a greater chance of having been sexually infected before joining the ministry. The number of young men available to enter the ministry may decrease with time, causing the median age of ministers to rise. A widening age differential in cultures undergoing rapid cultural and economic change may have unsettling effects for both church and national governments.

Nonpastoral church employees are more likely to contract HIV infection through sexual contact. Single workers, and wives working for the church whose husbands are not church members, will be particularly vulnerable to HIV infection. Church employees may have to support orphaned relatives. This will add emotional and financial stress in their own households, and impair their effectiveness at work.

Government educational and health units are likely to be particularly hard hit by losses due to AIDS. This will increase competition for trained staff in locations where the church is hard pressed to match salaries offered by government or industry. Replacing losses of trained staff may be difficult for the church. In many countries, governments operate most training courses, and may restrict access to training by non-governmental organizations until its own losses are recovered. Church institutions located in countries where the denomination does not train its own cadres could be hardest hit.

Schools may soon be faced by static or declining enrollment. Where Adventist schools do not receive state support, many parents may no longer be able to afford church school fees. In both government and church schools, female students will be subject to increased sexual pressures by male teachers looking for sexual contacts who are

likely to be uninfected.

Hospitals will be faced with substantial increases in the terminally ill AIDS patients or those with AIDS-related illnesses. These patients have limited ability to pay. Furthermore, the government subsidies, on which many mission hospitals depend, are unlikely to match hospital needs. Many church medical units, already experiencing financial and personnel problems, will be seriously affected. Church hospitals, despite their reputation for compassionate care, may be forced to limit the treatment they can provide those dying from AIDS.

The church's publishing work may have difficulty keeping up sales of expensive books during a protracted AIDS-related economic slump. On the other hand, the market for inexpensive national-language publications may increase where there is heightened spiritual awareness and a climate of searching and uncertainty. As literature evangelism is now conducted in some places, native language Adventist publications, unfortunately, do not carry the profit margin necessary to provide for the economic survival of literature evangelists.

The Impact of AIDS on Society

To appreciate how immediately and pervasively AIDS threatens Adventism in Africa, one must absorb the dramatic scope of the AIDS danger to African societies. AIDS was first recognized during the 1970s in the United States, but today the majority of new cases are occurring in Africa. In Europe and the Americas (excluding parts of the Caribbean), infection with the virus is most common among homosexuals and intravenous drug users, with some spread into the heterosexual community. But in Africa another pattern prevails. Infection is transmitted primarily through heterosexual contact, and to a lesser extent by contaminated blood transfusions, unsterilized needles, and ritual scarification.

In Africa, the AIDS epidemic shows no sign of abating. No African country has accurate data on the extent of the infection. While in some countries HIV infection is rare, in other countries, particularly in East and Central Africa, 25 percent

of the urban adults and most prostitutes appear to be infected.² In some countries AIDS has become a leading cause of death, even among young children. Groups likely to have higher-than-average infection rates include long distance bus and truck drivers, migrant laborers, teachers (who are transferred frequently), and members of the police and army (usually assigned away from their home area).

Because in matrilineal cultures marriage bonds tend to be weaker, many women are divorced or separated at various times in their lives. Some of the highest HIV prevalence rates are to be found in matrilineal cultures.

The rapid spread of HIV infection in Africa can be better understood by considering certain patterns of sociocultural behavior and descent. While many African cultures are patrilineal, the Bantu of Central and Southern Africa are matrilineal. In patrilineal cultures, wives command a bride price, cannot inherit property, and have few rights of their own. Women tend to have more rights in matrilineal cultures and children become part of their mother's family rather than their father's family, as in patrilineal societies. Because in matrilineal cultures marriage bonds tend to be weaker, many women are divorced or separated at various times in their lives.³ Some of the highest HIV prevalence rates are to be found in matrilineal cultures.

The rapid changes affecting many developing countries provide an environment that facilitates HIV transmission. The colonial governments in Africa established agricultural and administrative centers. Men often spent long periods away from their home villages. With the improved transportation brought by the colonial era, women began drifting into urban areas as well. In these urban areas women were at a disadvantage, having neither the education or the job opportunities available to men. Consequently, they often became prostitutes, domestics, or market vendors in the

secondary economy. This pattern has continued from colonial days to the present.

After independence, the pace of urbanization increased, creating further migration of both men and women to urban areas. The hold of traditional authority and the indigenous social controls, governing both the behavior of married and single women, are less strict in urban areas than in rural localities.⁴

Single clerical and professional women need the protection, networks, and gifts which high-status men can provide. What has been in the past their strategy for survival has now become a pathway to disease and death.

Recent difficulties borne by much of Africa include declining per capita food production, widening income disparities, migration to cities already crowded with the unemployed, and increasing hunger in both urban and rural areas. Recent "feminization" of poverty means that poor women and children fare worst under these circumstances. While disrupting traditional and family relationships, these events have also contributed to the rapid spread of AIDS in Africa.

In many African cultures, sexual contact outside marriage is common behavior, even in the Christian community. This is particularly true for men who travel in the course of their work. The more prosperous men in a community may have several families living in different locations, and also maintain loose relationships with other sexual partners. Many cultures forbid sexual relations during the wife's pregnancy and for varying periods of time after delivery. During these times husbands often seek other partners.

Although prostitution has been incorporated into African systems of capitalism and industrial production,⁵ many other types of multipartner relationships exist, particularly in urban areas.⁶ These transient alliances often carry little or no social stigma.⁷ Men contracting HIV infection from multipartner sources transmit it to girlfriends

and wives (who are, traditionally, monogamous). Poor urban women, often heads of the household, find these sexual and domestic liaisons vital to financial survival. Single clerical and professional women need the protection, networks, and gifts which high-status men can provide.⁸ What has been in the past, their strategy for survival has now become a pathway to disease and death.

Well-educated men with high salaried managerial positions constitute an elite urban strata. They often are able to maintain several households as well as various impromptu liaisons. The multiple partners of the elite from Christian backgrounds may consist of an "inside," or legitimately betrothed wife, and an "outside" mistress.⁹ Recently, a new class of urban elite professional women has emerged, who, while remaining single, often maintain a wide range of sexual contacts.

Sexual activity among children appears to begin at younger ages than it did in previous generations.^{10,11} As it becomes known that prostitutes are usually infected with HIV, men turn to younger women and girls in the hope of avoiding infection. In many male-dominated African cultures, young or unmarried women have little prerogative to resist sexual advances from older men.¹² This places adolescent girls at increased risk of infection.

What will be the future impact of AIDS on the African continent? While hard data are virtually unobtainable, it is certain that AIDS will produce major economic and demographic changes in Africa.¹³ As AIDS strikes particularly hard at the educated and managerial sectors of society, a general economic and bureaucratic slow-down is likely. This is likely to be a critical factor in countries already experiencing negative economic growth.

AIDS may, of itself, have lesser consequences than malaria, malnutrition, and the continent's steadily declining per capita food production, when these are considered individually. However, in the face of existing high morbidity, short life expectancy, and declining national resources, the additional burden imposed by AIDS is likely to wipe out many gains African countries have achieved.

The human immunodeficiency virus will have a profound effect on the future population of Africa. Development of a mathematical model to predict population changes is hampered by many unknowns. Despite this uncertainty, some projections have been published.^{14, 15, 16} Although these forecasts do not entirely agree, it is clear that the annual population growth, which is now 3 to 4 percent in most African countries, will drop substantially over the next 10 to 15 years in those countries with high HIV prevalence, perhaps even reaching zero percent in some. In heavily infected countries, a negative population growth may possibly begin during the next 20 to 50 years.

The direct and indirect costs of AIDS are substantial even in poor African countries. In Zaire it is estimated that an urban child dying from AIDS represents a loss equivalent to 14 months of family income.¹⁷ The direct and indirect costs associated with the death of a young adult are likely to be considerably greater.

African industries tend to be very labor-intensive. Economies often rely on a handful of industries to earn the foreign exchange necessary to support the nation. AIDS is likely to produce high employee morbidity and turnover, while at the same time increasing the employer's health-related expenses. The cumulative loss of productivity resulting from AIDS is likely to produce major damage to some national economies.¹⁸ Losses of key managerial personnel, often trained abroad at considerable expense, are already beginning to affect industry in some countries. Training for their replacements may not be readily available, especially if grant funds from the developed world are redirected to the reconstruction of Eastern Europe.

The effect of AIDS on food production is also likely to be substantial. Between 1960 and 1980, per capita food production in Africa fell by 20 percent.¹⁹ There is little evidence to suggest this trend has reversed. The majority of African food is produced by subsistence farming. This requires a large rural population to maintain production. AIDS will decrease production in the subsistence sector and may seriously damage social structure in rural areas.

Declining tax revenues will decrease financial

support for school systems, which will also be affected by a drop in population growth and the number of children starting school. Church school systems may have a particularly difficult time financially.

The health-care system, like education, will suffer from decreased manpower and financial resources. It is already proving difficult for the system to cope with patients requiring care for AIDS and AIDS-related illnesses. The diagnosis and treatment of these persons will require sizable quantities of imported medical supplies, a serious problem in the context of weak national economies and depleted reserves. Already HIV infection is producing a rapid upswing in patients hospitalized for opportunistic infections.

The pattern of AIDS in Africa means that young adults in their prime working years, as well as their children, will represent the largest number of victims.

Because it will create losses in key personnel, AIDS may well increase political instability. Governments could be unable to maintain many services because of a shrinking tax base and loss of trained staff from their infrastructure. Accordingly, local and multinational organizations will have difficulty operating. Increasing numbers of nationals may leave for Europe or North America to seek professional fulfillment in more stable environments.

Perhaps the biggest impact of AIDS will be on the families of the victims themselves.²⁰ The pattern of AIDS in Africa means that young adults in their prime working years, as well as their children, will represent the largest number of victims. In some matrilineal societies, perhaps a third of households are headed by a single parent, almost always the mother. Loss of the family head in these circumstances could be catastrophic—especially in an urban nuclear family.

AIDS is likely to further loosen marital bonds and increase social instability. As a wife becomes ill from AIDS or one of its complications, the

husband may take another wife, or desert the family to marry someone in good health. Even if the family remains together, an incapacitated mother may enfeeble the family, since on the African continent 50 to 90 percent of food is grown by women.²¹

In urban areas the nuclear family is becoming the norm. These families may not have the emotional or economic resources to care for a member with AIDS. Where there is an extended family, the person most likely to assume responsibility for surviving children would be the grandmother, who often lives in a rural area. Taking on survivors from several households could cause her considerable stress, since she may herself be a widow. These new wards of the grandmothers will be locked into subsistence activities in order to maintain this extended family. In many countries such children would be unlikely to attend school, even if money were available. This may cause a drop in literacy rates, especially among females.

What Can the Church Do About AIDS?

In the face of this epidemic and its social consequences, what can the church do? Some religious bodies have concluded that AIDS is outside their province of responsibility. However, if the Adventist Church wishes to maintain its current momentum, it must consider vigorous intervention. Since change in sexual behaviors offers the only option available to combat the spread of AIDS in the short or medium term, this needs to become a church priority. Such an initiative must receive whole-hearted commitment from church leadership and clergy. To succeed, AIDS education must be based in such local groups as local church elders, youth leaders, and the Dorcas society. The church must select target groups within its membership for concentrated AIDS education. School children who have not yet become sexually active are a prime target group. Young adults, especially those about to be married and those deferring marriage for educational reasons, are another important target group.

Adolescent and young adult women should be encouraged how to resist illicit sexual pressures.

AIDS education is not an easy task since, there is widespread skepticism among youth. The acronym SIDA (AIDS in French) is popularly known as *Syndrome Imaginaire pour Decourager les Amoureux*. Events that might occur in the future are of little concern in most African cultures.²² Thus, visualizing the future consequences of present acts is an important but difficult part of AIDS education. This is especially true of a disease like AIDS, since many years may pass between infection and the eventual consequence. Knowing this gives rise to the expectation that medical discoveries will soon provide a vaccine or treatment. In Kenya, extensive press coverage of AIDS stressed medical research rather than behavioral change as hope for control.²³

The key to AIDS awareness and behavioral modification ultimately rests with the family.²⁴ Whatever form or function the family takes in Africa, it remains the basic social unit.

Most national AIDS programs are built around the concept of "safer sex." The church needs to stress a message based on Christian morality, with a particular emphasis on reaching its youth. The Adventist Church in Africa has traditionally taken a strong stand against adultery among its members, but it has had a rather lax attitude toward promiscuity among its youth and single members. This attitude needs to be reevaluated.

The promotion of condoms to prevent transmission of AIDS has created conflicts between church groups and national AIDS organizations in several African countries. The Adventist Church needs to seriously consider its position on this subject. Some Adventist organizations in Africa have taken the position that no activity within their jurisdiction may in any way promote the distribution of condoms aimed at preventing AIDS transmission. Under this policy medical personnel can not give condoms to sexually active HIV patients, provide condoms to couples where one spouse is infected and the other is not, or supply them to medical personnel exposed to AIDS in order to protect their own spouses. This policy also ignores the common situation where the wife knows her husband to be unfaithful and wishes to

protect herself against possible infection.

In many African cultures, circumcision and male sexual initiation rites take place at puberty. Sexual initiation of pubescent females is also common. Initiates are often expected to prove their acquisition of adult status. The church might hold its own equivalent rites, stressing Christian morality, and in the case of males, arrange for circumcision under hygienic circumstances. If held in cooperation with other Christian bodies with similar concerns, these rites could help break down prejudice against Adventists.

Few families will be left untouched by AIDS. The church and its medical personnel can also help to prepare family members for the return of terminally ill AIDS patients from the hospital. Denominations that feel a special call or mission often have difficulty showing tolerance to others.²⁵ Dealing with AIDS among its members, clergy, and employees may pose a special challenge to the church. It is easy for Christians to make "judgment of God" pronouncements against those with AIDS, regardless of how the infection might have been contracted. This destroys communication and creates long-term tensions within the church. Condemnation of AIDS and its victims may be an unconscious conduit for anxiety and preoccupation about the deterioration of society in general and its morals in particular.²⁶

An AIDS awareness program within the church must promote understanding and compassion while foregoing judgment. Because an Adventist pastor may have responsibility for dozens of churches and companies, local members must be trained to comfort the dying and console family of victims suffering from a disease that carries a stigma among Christians. This is an opportunity for the church to demonstrate the compassion of Christ, and to build strong emotional bonds both within itself and within the community.

The church needs to introduce its own curriculum for AIDS education at all levels in all its schools. These materials should inculcate principles of Christian moral conduct and stress the integrity of the family. Behavior modification is

most likely to be effective among school-age youth.

Church health units can play an active role in promoting AIDS awareness, alone or in joint undertakings with health units of other denominations. Funding for well-designed projects is available through ADRA International. Finding or sparing the qualified personnel to implement such projects is more difficult. Health personnel have ready entry to most primary and secondary schools for health education. Ready access is also usually available when approaching community leaders. In many places clergy and churches of other denominations would welcome AIDS information provided by the Adventist health workers. Counselling is a key part of AIDS education programs, and one that already over-stretched medical personnel cannot take on alone. Other groups in the community must be trained to assume this role. Women's associations, where they exist, are excellent resource groups for the church to use to establish ongoing AIDS educational programs. These would also provide important access to single parent households.

The AIDS epidemic provides an opportunity for the church's publishing work to address a contemporary social issue within a Christian context. Since many who understand the AIDS crisis are educated, publications on AIDS could be prepared first in French and English, thus cutting down on lead time. Subsequent local translations could be made from these sources. This witness would spread rapidly anywhere there is an active colporteur system. This is a subject that, if presented attractively, would probably do very well in the secular bookstores of African cities.

Few events have given the church greater opportunities to address contemporary issues from a Christian context than has the AIDS epidemic. The church is being challenged to live the principles of Christian morality, and to proclaim these as more socially relevant than ever before. This epidemic is also a call for the church to display the concern and compassion of Christ for the welfare of fellow human beings.

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Adventist Health/U.S. Dismantles System, Forms New Association

by Jay Greene

On April 1, 1990, members of AHS/US (church leaders and hospital officials) voted to disband AHS/U.S. in an effort to contain legal risks and increase management efficiency. Administration of the System's 68 hospitals and healthcare entities will now rest solely at the regional level.

This move followed the March 1989 recommendation of the Financial Review Commission appointed by General Conference officers to study church business. The AHS/U.S. voted the recommendations on February 15, 1990. The following is an article reprinted from Modern Healthcare detailing the disbanding.

—The Editors

After an eight-year experiment, Adventist Health System/U.S. is dismantling its national multihospital system and has formed an association that will have no authority over the 64 hospitals sponsored by the Seventh-day Adventist Church.

Under the plan, Adventist's four divisions will become autonomous bodies with as yet unspecified powers over hospitals within the regional groups, said Donald W. Welch, president and chief executive officer of AHS/U.S.

The restructuring is intended to reduce corporate overhead expenses and management fees paid by hospitals and remove legal and debt liabilities from the church, Mr. Welch said. It was recommended after a two-year review by a church task force, he said. Hospitals pay corporate man-

agement fees based on a per-bed cost, which was unavailable.

Adventist Healthcare Association, the scaled-down hospital organization, will move its headquarters some time this year to Silver Spring, Maryland, from Arlington, Texas, after an executive director is named, Mr. Welch said.

The new association will continue to operate Adventist's purchasing and risk management programs, which will remain in Arlington, Mr. Welch said. With a handful of exceptions, most hospitals participate in the programs, he said.

The association also will provide mission, philosophy, and educational services to hospital members, he said.

AHS/U.S. operates 64 hospitals with 10,808 beds in 27 states and the District of Columbia, making it the nation's sixth-largest system, according to *Modern Healthcare's* 1989 Multi-unit Providers Survey (*MH*, May 26, 1989, p. 27).

AHS/U.S. reported a net loss of \$7.9 million on revenues of \$2.3 billion in 1988, compared with net income of \$4.4 million on revenues of \$2.1 billion in 1987, the survey said. No financial information was available for 1989.

Final approval of the plan is expected to occur at an April 1 meeting of the General Conference of the Seventh-day Adventist church, Mr. Welch said.

Mr. Welch, 62, who has been AHS/U.S.'s only CEO since it was formed in 1982, also said he has resigned to become president and CEO of 185-bed Huguley Memorial Medical Center, Fort Worth, Texas, effective April 10.

Two other Adventist executives, Edward Reifsnnyder, senior vice president for finance, and

Roger Rieger, vice president for capital finance, have also resigned.

Analysts who have followed Adventist's attempt to build a national system were disappointed but not surprised with the restructuring.

"With such an enormous organization, it's easy to see how it was an extremely difficult undertaking to truly manage it on a centralized basis," said Glenn Wagner, director of municipal research at Mabon, Nugent & Co., New York.

"It's disappointing that a system this large couldn't muster its resources for the common good," Wagner said. "From an operational standpoint, it may be better to retain local control."

The restructuring primarily eliminates AHS/U.S.'s reserved powers, which include strategic planning and capital financing. Those powers probably will be transferred to Adventist's divisions, said Mr. Welch.

One reserved power had permitted Adventist/U.S. to review and approve capital expenditure requests for more than \$5 million, but that threshold is expected to drop to \$1 million or \$2 million, according to Mr. Welch.

"The association will have the power to review decisions and make recommendations but not change decisions," he said.

During the past two years, AHS/U.S. and its divisions have been decentralizing operations to help reduce corporate overhead costs.

For example, last year, Adventist reorganized its largest division to give its six regions and 30 hospitals more autonomy (*MH*, April 28, 1989, p. 5).

One Adventist hospital executive in the Midwest, who asked to remain anonymous, said he expected AHS' largest division, North Eastern and Middle America, to break up into two or three separate divisions. NEMA, which had been three division in the early 1980s, spans states from Maine to Colorado.

Mr. Welch said there have been informal discussions about reorganizing divisions to better reflect common geographic interests.

Earlier this year, a five-hospital group now called Hinsdale (Ill.) Health System spun out of NEMA to form its own obligated division, which is part of the church but not AHS/U.S. (*MH*, Jan. 15, p. 6).

Last year, AHS/U.S. also phased out its retirement center management company and hired Dallas-based Retirement Corp. of America to manage 10 of its 13 retirement centers (*MH*, May 19, 1989, p. 11).

Adventist will continue to operate its own purchasing program, but it will develop an information system to monitor purchasing volumes and product lines, Mr. Welch said.

AHS' risk-management program, which began in 1974, is a self-insurance trust that covers most of Adventist's hospitals, Mr. Welch said. AHS provides as much as \$5 million in professional liability and malpractice insurance coverage for its hospitals. AHS buys excess insurance above that amount up to \$100 million, he said.

Mr. Welch said the 27 risk-management employees and eight purchasing employees are unaffected by the corporate restructuring.

Kellogg Snaps, Crackles, and Pops; His Last Interview as an Adventist— Part 2

We here publish the second and final part of John Harvey Kellogg's valedictory statement as a Seventh-day Adventist. (Part one appeared in the previous issue of *Spectrum*, Vol. 20, No. 3). What appears in these two installments constitutes more than half the complete interview.

For more than 30 years, Dr. John Harvey Kellogg played a key role in the Seventh-day Adventist church. He was an active member of the General Conference Committee. For many years he headed the International Medical Missionary and Benevolent Association, which employed more workers than did the General Conference. Kellogg organized the denomination's first medical school. Its Chicago branch eventually became the downtown campus of the University of Illinois School of Medicine. Kellogg also built the Battle Creek Sanitarium into an institution with an international reputation. The year of this interview and of Kellogg's disfellowshipping—1907—saw 3,919 patients admitted to the Sanitarium. Its days of greatest prominence came later in the 1920s, with 7,462 patients welcomed in 1926.

Kellogg was not only a central denominational leader. For more than 50 years Kellogg was a visible part of American public life. Early on he made contacts with leading European physicians such as Mortimer Granville in London, Petre-Sante in Paris, and Billroth in Vienna. The very year of his interview with Amadon and Bourdeau, Kellogg spent several days observing Pavlov's experiments in St. Petersburg, later bringing Pavlov's star pupil from Russia to conduct research at Battle Creek. As they developed their famous clinic, the Mayo brothers repeatedly visited Kellogg. At the invitation of the

founding editor of the *American Journal of Physical Anthropology* (still the leading journal in the field), Kellogg served as one of the journal's early associate editors. While still an Adventist leader, Kellogg worked along side Jane Addams, before the turn of the century, in establishing settlement houses in Chicago, a movement which contributed to the emergence of the professions of urban planning and social work in America.

The Battle Creek Sanitarium, which Kellogg headed for 67 years, became a favorite of the most prominent people in American society. Kellogg entertained business tycoons, such as Alfred

Kellogg's greatest impact on America came from his passion for inculcating healthful living.

Dupont, John D. Rockefeller, Montgomery Ward, J. C. Penney, and S. S. Kresge. In 1938, a local newspaper indicated that grape juice producer Edgar Welch had visited the "San" 32 times, and textile manufacturer Joseph Cannon 22 times. Well-known personalities like comedian Eddie Cantor, and the travelers Amundsen, Richard Halliburton, and Lowell Thomas flocked to the Sanitarium. Politicians also enjoyed its benefits. William Jennings Bryan, the perennial U.S. presidential candidate, was a guest. The Treasurer of the United States, W. A. Julian, signed in at least 22 times. The 100,000th registered patient was former president William Howard Taft.

But Kellogg's greatest impact on America came from his passion for inculcating healthful living. His writings on sex, such as *Plain Facts About Sexual Life* (in print for 40 years), were among the best sellers of the late 19th century. Estimates are that his some 50 books sold over 1 million copies. Kellogg's search for more healthful foods permanently changed America's diet. He spawned the prepared breakfast food industry. (John's younger brother, W. K. Kellogg, and C. W. Post got their ideas working for John Harvey in Battle Creek.) Kellogg, not George Washington Carver, is responsible for developing peanut butter, and he provided vegetarians with the earliest meat analogs.

The readers of this last interview with Kellogg are fortunate that the editor of what appears in *Spectrum* is Richard W. Schwarz, emeritus professor of history at Andrews University, and author of both *John Harvey Kellogg, M. D.* (Southern, 1970), and the standard college text on Adventist history, *Lightbearers to the Remnant* (Pacific Press, 1979). He would have preferred including more of the interview, but yielded to *Spectrum's* space limitations in deciding what parts to publish. He is also responsible for the explanatory footnotes and subheadings.

For a description of the original document containing this interview and the historical context for Kellogg's strained relationship with denominational leaders, leaders are encouraged to consult Schwarz's introduction to the first installment in the last issue of *Spectrum*. Suffice it to say here that from 1902 on Kellogg was embroiled in running battles with the General Conference leadership, particularly A. G.

Daniells, president of the General Conference, and W. C. White, Ellen White's younger son and long-time advisor. The Battle Creek Tabernacle board of elders finally decided to take action concerning the sensitive issue of Kellogg's church membership. They chose two men to visit Kellogg who had known him for years: George Amadon, 70, who had worked at the Review and Herald Publishing Association from the days of James White on, and was currently a visitation pastor at the Tabernacle; and Augustin Bourdeau, 73, who had retired in Battle Creek after more than 50 years service as a pastor, missionary, and local conference official. At the time of the interview, Kellogg was 55. After this interview, before the year was out, both John Harvey and his brother W. K. Kellogg, were disfellowshipped. Neither ever joined another denomination, and throughout their long lives continued to express respect for Ellen White. A still-active John Harvey Kellogg died in 1943, at the age of 92.

Readers who wish to further explore this period of Adventist history can find a very different perspective from John Harvey Kellogg's by reading the fifth volume of Arthur White's biography of his grandmother, *Ellen G. White: The Early Elmshaven Years (1900-1905)*, published by the Review and Herald Publishing Association in 1981. Richard Schwarz's biography, *John Harvey Kellogg, M. D.*, and the chapter entitled "The Kellogg Crisis, 1901-1907" in *Lightbearers to the Remnant*, may also be helpful.

—The Editors

The Interview— Part II

Amadon: Doctor, neither Brother Bourdeau nor I want to see people believe in the absolute infallibility of Sister White; we don't believe in any such nonsense.

Bourdeau: She did not say that what she saw was of the Lord. Brother White said, "My wife's judgment is just like any other person's, when she is not in vision or when she does not write and say that what she has seen is of the Lord.

Kellogg: Let me ask you two questions, then. If what you say is correct and true, what right have these men to take these documents that have been written, and the things that have been written with reference to us here at the Sanitarium without looking for any confirmative evidence, and when the facts were right square against it, and scatter that all over the world? And when anybody says, "Well, but how do you know that is so?" say "The Lord has spoken." That is what I am telling you, Brother Amadon—it is the fraud in this thing, the terrible fraud that is going to be brought to judgment and is being brought to judgment now and you will find that it is coming right straight to book; that the Seventh-day Adventist preachers, the ministers and yourself, and other people have used these "testimonies" in such a way as to make the common people believe that every word was an inspired word. What you have just said just now you would hardly like to have appear in print over your name in the *Review and Herald* paper.

Amadon: I don't know about that, because I don't apply that to the *Testimonies of the Church*; I say, No, bless your dear soul.

Kellogg: But we are talking about the testimonies now.

Bourdeau: Then, in a private letter.

Kellogg: Then I will ask you the second question: Why did you say a little while ago, "That has been explained"? . . . That is what I said to W. C. White at the time. W. C. White said, "You talk in such a way as to destroy faith in the *Testimonies*." . . . I said, "I am perfectly willing to admit your mother can make mistakes, and that it would not interfere with my respect for her or her work; but I am not going to say a mistake is a prophecy; I am not going to say an error is the truth in order to hold this thing up, for it is not the way to hold it up. The proper way to hold it up is to let the truth stand on its merits. Whatever is truth will stand."

Amadon: Doctor, don't you think really the Lord has made a mistake right here? You know Sister White has to have somebody to help her in her work.



Monday Night Medical Question Box talks at the sanitarium attracted audiences of 75 to 200 guests from all over the country and abroad.

She needs assistance. It has been revealed to her that Will would be help. Now, hasn't the Lord really made a mistake in that, and hadn't He ought to have chosen somebody else and not W. C. White, and really, isn't the error with the Lord?

Kellogg: Why do you ask me that question? What have I said that leads you to ask me such an absurd thing as that?

Amadon: You say Will is responsible largely for this condition of things, and you bring up this, that he manipulates these testimonies in a way to suit him. I say now hasn't the Lord made a mistake about that?

Kellogg: He is just as straight as Daniells, Prescott, and a lot of those other fellows that are going out and holding up things that are not the infallible word from the Lord, and making people believe it is.

Amadon: Hadn't the Lord ought to have chosen Dr. J. H. Kellogg to do that, and the thing would have been all right? But instead of that He has chosen W. C. White, and Will manipulates them in a way to suit himself, as he likes.

Kellogg: Why do you ask me such an insulting question as that? I have not said a word about Will for some time; I have been only telling you the truth, and things he told me, and I think he told me the truth. If Will is condemned, it is the facts that condemn him.

Amadon: I don't think Will would knowingly deceive, cover up, hide, do a wrong thing.

Kellogg: He has got so used to it.

Amadon: Doctor, that is judging him—that he has got used to it.

Kellogg: That has been the method of procedure right straight along, from his father down, and I know it and can give any amount of proof of it; and if you or the General Conference Committee should give me a challenge for the proof and you want the proof furnished, I will meet your challenge. When you want to dispute my word about this thing, and the General Conference Committee want to come up and challenge me to do this thing, I will do it, sir, and the world will hear it; but you will not get it unless you challenge me; but when you do challenge me you will get it sure. . . .

Nature of Ellen White's Testimonies

Amadon: It seems to me that is a pretty hard thing to say, that we are being fooled, bamboozled by believing these things are testimonies and so on when they are not.

Kellogg: I have not said that. But you yourself have said that a letter from Mrs. White is not necessarily from the Lord. These men have gotten up some documents that you yourself have referred to as having come from the Lord, with reference to my attitude toward the Tabernacle. That was just the kind of letter—gotten up by Will from private letters written by Mrs. White, gotten up by W. C. White—that you have, by your own word here, referred to as a statement from the Lord.

I won't belittle myself by noticing the bark of a dog as I go down the street, and I won't notice in any other way the horrible things these people are saying.

Amadon: That is not wholly correct, not absolutely. When we were at the Berrien Springs meeting in the spring of 1906, the message came from the Lord, and Will White was there, and I don't suppose he knew anything about it—perhaps he did not—stating to look out for the Tabernacle, to look out for the Tabernacle. Now, that was signed by Mrs. E. G. White. Daniells had that and read that. That was at the Berrien Springs meeting the first of May, 1906. Will didn't have anything to do with that. What you refer to is a letter he wrote to Daniells, and it came about this way—you know it, I guess; you have had it and read it all over.

Kellogg: There was nothing in that testimony that said I was trying to get the Tabernacle. That is not the thing. I was trying to get possession of the Tabernacle by adroit scheming, and she feared that . . . I would get it. . . .

. . . You refer to that as a testimony. I present that as one of the evidences of the fraud that is being perpetrated. They will give Sister White misinformation, just as she got misinformation from the newspaper and others who have written her; then she writes letters, and they take those letters. . . .

Amadon: If his mother tells him, "You go to my old correspondence and you copy out certain things where I have spoken with reference to the Tabernacle"—I cannot see how that is perverting or misusing the testimonies.

Kellogg: Those were private letters to private persons, every one of them, and in not a single instance did she say, "The Lord has shown me this." . . .

Amadon: I say she is not absolutely infallible. I don't mean by that, Doctor, as applying to the *Testimonies*; but I say, suppose in her private life as a woman that she writes as she used to to her children—you know I don't regard that as the inspiration of God. That is what I mean.

Kellogg: Yet, right here today you have been using against me as a testimony a document signed by W. C. White, which is simply compiled from her personal letters, and in which there is not a single word saying, "The Lord has shown me this," or "The Lord has shown me this." . . .

. . . It was a circular letter that Will White compiled, and it has been sent all over as proof that I was doing it. Now, then, I want to say that thing is a libel, that it is a lie right straight through, that I have never wanted a thing to do with the Tabernacle; that I have said to everybody concerned with me at the Sanitarium, "Let it alone, keep aloof from it." If you will call upon F. E. Belden, put him on the witness stand, he will tell you that I have appealed to him by the hour and with tears in my eyes to let that thing alone, and he finally was notified that if he did not let it alone he would be discharged from the employ of the Modern Medicine Publishing Company, and he has been discharged. . . .

Amadon: I heard that and didn't believe it. I heard you gave him a regular lambasting, and I thought, "That is a story that is going around," and I did not believe a word of it.

Kellogg: You will find out sometime or other that there are some people around the Sanitarium that have respect for their word and for their standing and

character. . . .

I won't belittle myself by noticing the bark of a dog as I go down the street, and I won't notice in any other way the horrible things these people are saying. They have succeeded in keeping the denominational people away from the Sanitarium. Whom have they hurt? We have got the Sanitarium full of patients, and our classes full of young people of the Baptists and Methodists and Presbyterians and others who are willing to work on the same conditions the others worked on, just for the principles they are getting, and they are going out into the world as missionaries with the principles that the Lord has given to this people, but which they have despised.

. . .

I have stood true as steel with the Lord's help to those principles, and I have held them up before the people, gone from campmeeting to campmeeting, gone this whole denomination over, and never a cent did I receive. . . even when I was in debt and borrowing money.

I have stood true as steel with the Lord's help to those principles, and I have held them up before the people, gone from campmeeting to campmeeting, gone this whole denomination over, and never a cent did I receive even for my traveling expenses, even when I was in debt and borrowing money, and I never had one cent. . . . Many a time have I got on a campground early in the morning and just worked all day when we had no doctors here as we have today, so I had to hurry back—work all day long until night time, talking in the stand when I got a chance, working in the tents of sick people, to try to show them how to correct their habits, with that provision stand on the ground selling sausage, halibut, herring, and the

most abominable things, everything but pork, and coffee and tea, in the provision tent—doing the best I could to hold up the principles when they were all scoffing . . . from the top down to the smallest men, ridiculing me—working all day without a morsel of food, without anybody offering me a morsel of food, then get aboard the train at night and thank the Lord for the opportunity of helping sick people, giving them a little light; and I have not changed.

Amadon: Doctor, we believe that is all written down in God's book of remembrance to your credit.

Kellogg: I don't deserve any credit for it; I don't want any credit for it; I could not do anything else. . . . I would do that same thing among the Adventist people now if they were not building up barriers against me, turning the hearts of the people away, making them believe I am a pantheist when I am not; making them think I am a seducer of women when I am not.

Amadon: We don't believe that contemptible, wicked stuff, Doctor.

Kellogg: I will tell you why I bring it up. When . . . the General Conference appointed a committee [to investigate the institution] . . . I publicly stood up before the General Conference, and I said, . . . "We are willing to be investigated, but we will not have a star-chamber investigation; we must have a public investigation." That committee never appeared. The man who was appointed chairman of the committee in a little while gave up the truth, was convicted of all kind of irregularities, and the committee never appeared. Elder Daniells, when I was down in Washington, when they charged me with being a pantheist and denounced my book, Elder Daniells stood up there, and he said, "Doctor Kellogg will not allow the Sanitarium to be investigated." I said, "You appointed a committee yourself. When did your committee appear? They have never appeared." . . .

After the Berrien Springs meeting, I got W. C. White to come down here, by very hard work; I . . . talked with him until three o'clock in the morning to persuade him to bring the whole General Conference Committee here, . . . get as many people as he could, . . . but he said he would not have a great audience like that and have people getting up here and making speeches. I said, "Bring the General Conference Committee here,

then, and see how much of this is true. . . . We are willing to correct anything that is wrong. Bring the General Conference Committee here and show us this thing." He promised me he would do it. . . .

Dr. Morse, after several days elapsed, wrote a copy of the resolution that was passed in the Board (meeting), inviting the General Conference to come here, and to have this conference and see if we could not settle up all our difficulties; because Sister White had a testimony that the Lord showed we ought to do it. . . . Doctor Morse wrote out the copy of the resolution, and he made a mistake. The resolution as passed by our Board was that the General Conference Committee should be invited to come; but Dr. Morse in writing that resolution had made it read, "The General Conference Committee and the presidents of the Conferences, and all the leading ministers." Now, Will White had never agreed to that. Dr. Morse . . . wrote the letter to W. C. White and enclosed a copy of the resolution. And W. C. White never replied, but instead came a testimony from Sister White commanding the General Conference Committee and these leading brethren, saying there had been a call for such and such a meeting here, and commanding the brethren *not* to come; that the Lord didn't want any such thing held in Battle Creek; that the Medical Missionary Board, whenever there had been any such council held, had always come out ahead and bragged that they came out ahead. . . .

That thing told me right away that the Lord had never instructed her to not permit such a great gathering, for we had never asked for such a gathering. It was purely a clerical error—Dr. Morse's blunder. . . . After the Berrien Springs meeting, Mrs. Druillard was at Nashville, and I got messages from her and from Sarah every little while of what was going on when Sister White was at Nashville. . . .

Mrs. Druillard sent me a message and said, "For pity sakes, be careful what you say." She told me that "Sister White is getting letters almost every day from Elder Daniells and others telling the awful things you are saying; that you are telling what a great victory you had over at Berrien Springs". . . . *It was all a lie, every bit of it.* But somebody picked up the gossip going about and

sent that down, and it was not a word of it true; but here comes this testimony from Sister White warning them not to come, because I wanted to get them up here simply to have a victory over them, and to crow over them just as I was crowing over them with reference to Berrien Springs. . . .

. . . I know just how Elder Daniells believes the *Testimonies*. I am going to tell you a little information now I am sure you won't use. If you were gossiping people, I would not tell it to you, but you don't gossip, and I don't gossip, and I don't want this used to the detriment of anybody. . . .¹

I want to tell you another thing about the testimonies. Keck² received a letter from Sister White that was a scorcher, and he showed it to me, and he told her just what he thought of the whole business, and what he knew. And he got back a letter from her, and he has got it now; and I have seen it, and that letter said, "Brother Keck, you know more about that matter than I do; I leave it to you entirely; I shall have nothing more to do with it." That is the way that thing ends up.

. . . Now, Brother Amadon, there is not a man living that knows this thing down to the core as I do, and notwithstanding that I am not the man standing up to denounce anything or anybody. . . . That man Butler is going around working against me all the time now. I have got his letters of the last three years, letters from him with reference to the General Conference and with reference to Mrs. White, letters from him and Brother Haskell, and if I should publish those letters it would blast both of them absolutely. I am not going to be mean enough to do that thing. . . . This man Evans came into this room voluntarily and told me that Daniells and Prescott and White had organized a conspiracy and combined together to ruin me and would do it if they could, and he said, "I believe I have letters to prove it."

In three weeks he was down there, had joined hands with them, and was working at it. I have come pretty nearly telling them of that on two or three public occasions. . . .

You know when Evans and Daniells went down there and went over the books in the office, and then went over to Sister White and got a counterblast against Ed?³ You remember the meet-

ing under the tree. I have got a verbatim report of that meeting. . . . They found out I had it and it made a rustle in the camp. . . . It shows the whole thing right in operation—a testimony being made, and it has got Sister White's name signed to it when the thing was manufactured on the spot, and it has got the internal evidence in it. Sister White suppressed the whole thing, and you know it.

"Conspiracy" of the General Conference Leadership

That is the time they started their campaign against me; for I was there along with Ed, but didn't know it until afterwards. Daniells sat there, and there are reports of things, statements made to Sister White just as false as sin, Brother Amadon; and she came out and took a position, told these men what to do. When they came up here and denounced the book *Living Temple* it was only so that they might get rid of making up the \$200,000. Sister White told them not to when they told her the tales they told her, and they wanted to know how in the world they could get out of it, and the only way in the world was to denounce the book, and afterwards Daniells told Sutherland they made a mistake denouncing the theology of the book.

Elder Daniells turned over a new leaf, came up to my house to make peace with us. . . . He came up and at his own proposition we were to write two articles together, and make an appeal for England. I made a pledge to help him, and he set out, and he went over there and wanted to do it, and Prof. Prescott put his foot on it and suppressed the thing in Daniells's absence and would not allow the article to be published.

When Daniells came back, he went on to California, and Evans told me what they were going to do. He said, "Daniells is going over there to have it out with Will." He said, "Wherever he goes, he finds Will has got some testimonies ahead of him. Will will scrape up a lot of his mother's old testimonies and work it in so that when Daniells gets

there the pace is already set for him, and he has to follow that, and he is tired of it." . . . He said, "Ed is losing \$2,000 a month, and he has got the books and is going over there and he is going to have that thing stopped. That publishing house down there (in Nashville) ought not to be anything but a depository. The *Review and Herald* office has got machinery enough here to print all the books for the entire denomination." He said, "I told him to get it down in black and white and have a stenographer there and have it signed so they could not go back on it."

So you see that whole thing was plotted and planned before they ever went there, and they got her out under the tree, had the stenographer get it down just as they wanted it; and there she was denouncing Ed and Will putting words into her mouth—"now Mother, you know how you have felt in relation to Ed; you know the Lord has shown you"—and so on, and she would say, "Yes," and that all went in. . . .

That is the time they started their campaign against me. . . . When they came up here and denounced the book *Living Temple* it was only so that they might get rid of making up the \$200,000. Sister White told them not to when they told her the tales they told her.

She went back on the Ed business because she knew just how she had been caught in a trap. And Sarah McEnterfer told me she cried for three days and it nearly put her in her coffin. Daniells laid that trap. She told me this thing while they were there doing it. Afterwards I got hold of the document itself. Evans said, "This thing ought to be stopped anyhow—these testimonies here." He said, "If there were just enough of us to stand together on it, I believe we could stop that thing." He said, "Will White doesn't believe those

testimonies." He said, "Now I will just tell you how I know."

He said, "You know A. R. Henry was suing us for libel here; and you remember about that. Mr. Hulbert was our attorney and I was down to Mr. Hulbert's office one day, and he said, 'Look here, where did Mrs. White get that information about Mr. A. R. Henry?'" Henry charged that the things written about him were not true. Now I want to tell you a little word about that thing. I know how that Henry testimony was manufactured. A. O. Tait in the office came to me and he said, "We are going to do the old man up." He said, "I am writing letters to Sister White, and I am getting letters from her, and I am writing her and we are going to do the old man up and we are going to get him out of that, and we won't have that man there." Pretty soon A. O. Tait came to me, and he said he had got a letter from Sister White, ousting the old man. He had been wiring and writing her the information, and he told me he was going to do it in addition.

Mr. Hulbert asked Mr. I. H. Evans, "Evans, how does Mrs. White get this information?" Evans said, "Why, I said to him, 'I am not much acquainted with Mrs. White; I never met her but once, but my understanding is that she is a prophet and that the Lord gives her this information in visions in the night; she has visions as the old prophets did.'" Evans said Mr. Hulbert said, "Oh, fudge, you don't want me to believe such nonsense as that?" He said, "That is what I was always led to believe." And he said, "W. C. White, her son, is in town, and I think you better ask him about it."

So Hulbert wrote a letter to Will White asking him that same question and he handed it to Evans and Evans looked it over, then put it in an envelope and sealed it up, and delivered it to W. C. White. He was in his office when he delivered it, and W. C. White took it upstairs with him, and came down pretty soon, and Evans said, "W. C. White handed me the letter and I looked it over, and this letter read, 'My mother is in constant correspondence with the leading members of the denomination, and with O. A. Olsen, Dr. J. H. Kellogg, A. O. Tait, W. O. Palmer and various other persons, and she has received her information from them.'"

You see Will's idea was that he was

going to save his mother from the charge of libel by showing where she got the information, and get it back onto me and A. O. Tait and the other folks. I hadn't written her any information about Henry at all because I was kind of sorry for the old man and my sympathies were rather with him. That would not relieve her at all, but Will did not know the law; he was such a saphead on things of that kind he didn't know any better than to think that would relieve her, by putting it off on these men; so he said, "My mother is in constant correspondence and she received the information from various ones."

Evans said, "I drew my pencil right across the letter clear down to the bottom, and left nothing but the signature, 'Yours truly, W. C. White.' Will said, 'What did you do that for?' I said to him, 'You are giving away the whole case.' 'Well,' Will said, 'What else should I say?'" He said, "You should say, 'My mother is a prophet of the Lord. The Lord comes to her in the visions of the night and has revealed to her these things with reference to A. R. Henry.'" Evans said to me, "What do you think Will replied? Will White said, 'I cannot lie!'" . . .

Bourdeau: Willie told me something about it. . . . He told me that what Sister White saw was not with regard to his [A. R. Henry's] robbing the institution or anything of the kind, but with regard to withholding means from the Lord.

Kellogg: There were a lot of things in it that were not true at all, but just gossip these people had sent. . . .

Now, as I said, a few of those men with I. H. Evans, some weeks afterwards, had a meeting of the Mission Board down there, and I was attending the meeting of the Mission Board. Prescott was there, Spicer was there, I. H. Evans was there, and I think Dr. Rand or Dr. Read was there, some member of our Board was there and I told this story in the presence of all those people without mentioning any names. The question was up of how the testimonies should be used. And Evans sat there laughing. Prescott raised a question whether that story could be proved. Evans said, "It is all true; I am the man; I told the Doctor," and he testified right there voluntarily to the truth of what I have just told you, in the presence of all those men. They would

have to swear to it if they were put on the witness stand.

Control of Health Foods

. . . I had a testimony from Sister White with reference to . . . the College View Bakery.⁴ When they started the college out there, they wanted permission to manufacture the health foods, wanted us to give them a baker, wanted to sell to everybody west of the Mississippi River, and we said, "If you are going into a large business you must agree that if we start a sanitarium there a little later the business must be turned over to the Sanitarium because they will need it to help build up the Sanitarium. You must agree that the Sanitarium shall have it; and it was agreed to; and later when the Sanitarium was started, I asked them to turn the bakery over.

The General Conference Committee owned the whole thing then, or the General Conference Association, and I wrote them a letter about it, and they appointed a committee, and that committee looked into the matter and made their report that the thing should be turned over according to agreement.

. . . Kauble went out there and took charge, and when Kauble took charge, he said, "Here, the College is running that thing; that is the college building and that belongs to us; we are not going to turn that over." They had \$3,000 on hand and they would not turn a cent of it over.

Then it was brought up with the Conference. I labored with the committee, and the committee laughed at me and said they would not do a thing, and I told them I should bring it up before the General Conference, and I did; and when I brought it before the General Conference, I did not say much; I only opened their record and they saw the resolution. No, I didn't know they had a record; I did not use the record first, but at the beginning of the meeting I set the secretary to work to see if he could find the record. John Morrison made a speech in behalf of the college saying they ought to own the bakery; and Santee came in and read a testimony over Sister White's signature saying the

food business should be used to support the colleges.

The thing was so utterly absurd I did not pay attention to it, but I sat there, and he read that testimony. I sat on the front seat, and Santee sat on the back seat, and when he arose he said, "Before I begin my remarks I wish to ask Dr. Kellogg this question: Dr. Kellogg, do you believe the testimonies?" I didn't say a word; I simply sat there and kept still. I said nothing at all, simply sat there. He waited a long time, and everybody shuffled their feet, cleared their throats out a great deal, and he waited as much as 10 minutes, and it got to be very

Now I know the Lord never showed her that and the rest of them knew it. And I knew they had gotten a letter. . . they simply read that letter over her name and tried to work it on me as a statement from the Lord.

painful. Finally he said, "Mr. Chairman, I wish to know whether Dr. Kellogg is going to answer my question?" He said, "Do you have anything to say?" I said, "I have nothing to say except that that question is irrelevant." The chairman said, "I think so too." So he went on and read the testimony from Sister White in which she said that the profits of the food business should be used for supporting the colleges.

Now I know the Lord never showed her that and the rest of them knew it. And I knew they had gotten a letter—she did not say the Lord had shown her that; but they simply read that letter over her name and tried to work it on me as a statement from the Lord that the profits of the food businesses should be used for the support of the colleges. I knew better, and I was not going to bow my head to such stuff as that, and there didn't anybody there pay any attention to it, and not a single member of the General Conference Association, not a

soul of them, paid an atom of attention to that thing.

Then John Morrison spoke an hour trying to prove that the food business belonged to the college and that they should have it, and he swung his arms, frothed at the mouth, and went on until everybody was sick of it. He said, "If you do this thing, if you take that bakery from the college, it will ruin it;" and so he went on a great rate. When he got through talking, I made a very short speech. I stated simply what I have stated to you about the agreement at the beginning, and I said, "The secretary has been looking the matter over, and I have asked the men to do as they agreed to do, and I understand the secretary is able to read a report of the meeting," and he read the report of that meeting.

. . . The meeting voted unanimously to turn it over, and do as they agreed.

. . .

Now, Santee went out West, and he began to tell around everywhere out there that I hypnotized the General Conference. That is where my hypnotic influence began—and that I had intimidated them, and that they were so afraid to do anything against my wishes—that they were just forced; I had forced them to do this unrighteous thing; that I had robbed the College. . . .

Sources of Ellen White Testimonies

Well, I met Haskell, and Haskell was there, a patient stopping there. He had been sick and was having a little treatment, so John Morrison and the rest of them had a chance to talk with him; and I saw him and had a talk with him, and he said, "Of course you are right about that; they ought to do what they agreed; the Sanitarium Food business belongs to the Sanitarium, is a part of it, of course it is, and they ought to have it; that is right." I said, "Now, Elder Haskell, I want to tell you something. I am not a prophet but I am going to prophesy. Santee will write to Sister White, and he will tell her just what he is telling over the country. Pretty soon I will get a testimony condemning me for my attitude and demanding that I shall turn that bakery back to the college." "Oh,"

he said, "you will never get any such thing as that." I said, "It will come as sure as fate, for nearly every testimony I have had in the last four or five years has come in just that way." "Oh, you are mistaken, the Lord could not tell such a thing as that."

In less than three months' time the testimony came, saying, "You have robbed the College View College. You have disgraced yourself by that thing, by your attitude in that thing. The General Conference should have been ashamed to allow you to intimidate them. ONE was present and heard your threatening words." And I was commanded to turn that thing back quick, and the General Conference was commanded to rescind their action quick; and I want to tell you they have never done it to this minute.

Bourdeau: Never tried to?

Kellogg: No, sir; and I didn't either. I wrote Sister White back and said, "Sister White, you have been misinformed about this thing." But I was going to tell you—I sent that testimony to Haskell immediately and I said, "Now, Haskell, it has come; here it is; I inclose it." I got a letter back from him, "Well, I am surprised. I thought you were certainly right about that College View matter." And he thinks so yet. The thing went further than that. She sent a letter to Elder Haskell and one to Elder Irwin; sent a letter to them inclosing the testimony to them, and sent me a copy here; and in that letter to them she said, "Elder Haskell and Brother Irwin, I say to you, take a firm stand against Dr. Kellogg in this matter."

I said to Elder Haskell, "I suppose of course you will take a firm stand against me now." He said, "*I shall do no such thing.*" (Yet) he was commanded to do it by *the Lord!* . . .

Now, I sent a copy of that to every one of the persons present at that meeting . . . to open their eyes. There was a testimony with all the solemnity of anything that was ever written in the world, and it said, "ONE was present and heard your threatening words," and the ONE was capitalized with O. . . . I sent a copy of that to every person present at that meeting, and I said, "I did not intend to say anything threatening at all, but if you understood anything I said to be a threat, or intimidation, I wish to withdraw it, and I want you to revise your action, and act as you would have done

if I had not threatened or said any such thing." I confess it was all farce on my part because I knew I had not said any threatening words, and it was a decoy letter; it was to get from them an expression of views. . . . They stand by it today, and the College View Bakery is owned by the sanitarium there today.

...

I got letters back from Cottrell and from other men, saying, "I did not hear you say any threatening words. I was not intimidated." But Robert Kilgore, who took the real orthodox position—Robert wrote a letter and said, "I didn't know I was intimidated, I didn't hear any threatening word; but if the Lord says I was intimidated, I shall immediately confess that I was a coward."...

When I got the letter from Sister White, I wrote her quietly, without giving her any explanation at all. . . . I said, "You profess to have information direct from the Lord," so I simply left her with the Lord. . . . I got another letter back from her, and I want to tell you it was the most stinging letter that I ever had from her in my life.

Now, sir, that made me mad; I am perfectly frank to tell you it made me mad to the soles of my shoes, because it was a proposition to bargain with me. "If you do what I tell you to, I will protect you and won't let people know. If you don't, then I am going to expose you."

I am glad to tell you the last letter I ever got from Sister White was just a sweet, nice, old fashioned, motherly letter, just the same as she always used to write me, and she wrote me that letter after her visit here, and after the last time I saw her she wrote me that letter from San Diego—just a nice, quiet, newsy letter without saying a word of

condemnation. But the letter that came from her said, "You do that thing quick; turn that bakery back that you have robbed. I hope it will not be necessary to reveal things which I might reveal concerning you."

Now, sir, that made me mad; I am perfectly frank to tell you it made me mad to the soles of my shoes, because it was a proposition to bargain with me. "If you do what I tell you to, I will protect you and won't let people know. If you don't, then I am going to expose you." I saw that she had made copies of it. She landed in California about two weeks after that.⁵ . . . Elder Irwin came up to see me. He said, "I am going to meet Sister White. What word shall I take her from you?" . . . I said, "You tell Sister White to go right straight ahead; she is at liberty to reveal about me everything the Lord has shown her; but if she attacks my character she will have to prove what she says." He went over there and told her.

Now, this that I am telling you ought to make some impression upon your minds. What was the next message I got from Sister White? It was a telegram; "Come over here; we want to consult with you about the Australian sanitarium." I went over. I didn't feel very much like going. I didn't intend to go, but I went over, and I went up to the Sanitarium. I didn't feel much like meeting Sister White. I felt that she had mistreated me and insulted me by denying that I told her the truth, by trying to lay me in a lie, and accusing me of things I had never done; and then in order to compel me to assent to do the thing she demanded of me, to threaten to expose me.

Bourdeau: If I were in your place, instead of allowing my anger to come, or hard feelings, I would have gone and kneeled right down upon my knees before the Lord and placed it before Him.

Kellogg: I did, I did. I didn't have any very great trouble about it; but I said it made me mad, and it did. But I didn't remain mad; I cannot remain mad overnight; I never did in my life. It is hard for me to keep mad for five minutes;⁶ but that angered me because I felt it was a contemptible thing, for after I had trusted her all my lifetime, treated her like a mother, had been absolutely honest and sincere to the last line I ever wrote her, to have her going back on me that way just because Santee had writ-

ten her a lot of lies. . . . It made me angry. I did not feel that she had treated me right, so I didn't feel like being very obsequious, and I went up to the Sanitarium and after [a]while she came up there. She came across the dining room with her face covered with smiles, holding out both hands, took hold of both my hands, and said, "Dr. Kellogg, how do you do? We have been very anxious to consult with you about the Sanitarium in New South Wales."

So we consulted about it for two days. Not a lisp or a word, or anything at all. Everything I suggested was accepted right away. . . . I didn't want her to think that merely consulting me a little in that way and giving me a little attention made things right, because it didn't. It didn't make a thing true that was not true, and did not flatter me at all, and I did not want her to think that it did, . . . so I quietly met her the day before I went away.

I said, "Sister White, before I leave, I ought to say something to you; some of the things that have been written by you while you have been away were not true; and I am sure from some of the things you have written me you have been misinformed."

"I have not been misinformed!"

"Oh, but you have written me, Sister White, that I have erected buildings in Chicago to harbor the unworthy poor; I ask you to show me those buildings; that I have taken money from the Sanitarium."

"I have never seen that you took any money from the Sanitarium for any such purpose."

"But you have written me that I did."

"I have no recollection of ever having written you any such thing."

"If you look up your correspondence, you will find it."

"I will look it up and write you."

Never a line did she write me for *three years*. But I left her there and then, just like that, I came home.

Six weeks after, the General Conference was held here (1901) in Battle Creek. I thought from indications that there was going to be war at that time, that they were going to make an attack upon me, because I saw W. C. White had been scheming for sometime to get rid of the Medical Missionary Board. . . . I felt awfully bad. I spent half my nights up here in bed crying and wetting my pillow because I thought it was

going to come, and I could not complete my dream which was to make the whole Seventh-day Adventist people a denomination of medical missionaries working in their homes, helping their neighbors, and to make it the great Good Samaritan organization of the world, and that is what I wanted then too.

I saw this thing coming. Here were my (adopted) children. My ambition was that my children should all be missionaries right in this work, and I had my will putting every dollar I had in the world right into this cause, and had made my will to do it, and my wife had consented to have a small stipend, \$100 a month, to take care of her and the children dependent upon her; and that every dollar of my income should go into this cause—every bit of it. I had made it that way. I had gone on supporting this medical missionary work until I was \$100,000 in debt. I had put the money into this cause. . . .

. . . When I saw the whole thing was

going to fall dead, I sat down on the sofa upstairs, Mrs. Kellogg and I, and we wept together by the hour. . . . I expected nothing else at all but that they would take their stand against us.

Plans for the 1901 General Conference

I must tell you, that away back, nine years ago, at the time of the South Lancaster meeting, there came a testimony condemning me for things I had not done. I sent her my resignation, told her the things she had written were not the truth. I could not receive them as from the Lord for they were not true; and I said, "Here is my resignation of everything connected with the Seventh-day Adventist denomination." And she has got it yet, and they have had it all the time; and now I expected nothing else but, as I said, that that 1901 conference

would be the end of us. So I moved out of my house.

I went to see Sister White, told her to her face that the things she had written me were not true, and I came home and did not expect anything else but to be denounced further. She met Dr. Sanderson and she said, "Dr. Sanderson, the whole denomination is looking to see who comes out ahead, Dr. Kellogg or I, and I will never give up as long as I live." I was in suspense. I thought to myself, I will ask the Lord for a

sign as to whether it was going to be peace or war, and I will find out. So I said, "I will send Sister White an invitation to come to my house. If she accepts that it will be a sign from the Lord of peace, and that these men are not going to crush us this time."

So I prayed over the matter very earnestly, and I set that thing. I asked the Lord for a sign, and I made that sign so, after my last parting with her when I told her what she had written me was not the truth—that was the last word I said to her, and I came home. I wrote to Sister White and I got a letter from her saying she would accept my invitation to come to my house; so I had the rooms prepared for her.

Irwin heard of it. . . . When he found this out, he got aboard the cars and went straight to California to see Sister White. Sister Druillard was there with Sister White at this time, and Sister Druillard said to me that Sister White got a telegram from Irwin saying, "I am coming," and she said, "What is he coming over here for?" Of course Irwin's fate was settled, but he didn't know it. They brought Daniells over here to be president of the General Conference. It was all arranged over at Australia. I know the man who was present when they had the talk. Daniells denies it, but he doesn't tell the truth about it.

Irwin, when he found out about it, began to scabble every way he could to keep in, and he wrote Sister White a letter and asked her if there was any reason why he should not be president, and she told him she did not know any reason; so he got the men all together, read the letter to them to start his presidential boom. There they were, cooking his goose for him, as the boys say, all the time, and made him travel all over the country to introduce Daniells to all the conferences when he was simply attending his own funeral.

Well, he thought he was going to win by his attack on me; so he went over there to see Sister White, and he read her a letter I had written him; and in that letter, by putting peculiar emphasis upon certain words, he gave Sister White the very opposite impression from what I had intended it to mean. Mrs. Druillard was present and she heard it; so he labored with Sister White and got her to change her mind about



Dr. and Mrs. Kellogg had no children of their own, but they loved children and accepted 42 of them into their home at different times. They eventually adopted four or five. This picture was taken in 1888.

coming to my house. He (W. C. White) kept saying to his mother, "What will the ministers think? What will the ministers think?" I know this from people who were in the house. Finally she decided not to come.

... Cindy Hall got her a house down the street. ... I wrote her a letter. I said, "Sister White, will you accept an invitation to come to my house? I notice another house is being arranged for you, so I conclude you have decided not to come to my house, and I am writing you simply to tell you it will make no difference in my attitude towards you. I am your friend, and I shall remain your friend just the same; and I shall take no stand against you at all if you think best not to come because you think it will hurt your influence with those who are my enemies. ..."

There was a company of five or seven preachers, and there was nobody on that board who knew anything about medical work, or who knew anything about Bible work, or about educational work.

The next day after I mailed that letter, I got a letter from her, and that letter had three letters in it. This represents a phase of this whole work that shows you that there is scheming, and that Sister White herself enters into it, and what she writes is not always quite straight and square. I knew that from previous experience, but it is a personal fault and habit, and this shows you the fact. There were three letters and three different dates. The one with the oldest date said, "I do not know; it may be possible that I will not be able to come to your house as I had agreed to do, as it is quite a distance from the Tabernacle, and I am not very strong, and I will need a place nearer to the Tabernacle." Of course I knew all about it. She did not know that I knew, but I knew the game that was going on all the while; that was not the truth.

The next letter stated, "I have decided my company is so large, so many persons are coming along with me that it would not be right for me to impose so much upon your generosity; and we will have to have a house of our own where we will have it perfectly quiet and be all by ourselves; so have given instruction to have another house prepared for me." The instruction had been already given and the house was already prepared all the time, and I knew it all the while before that letter was written. That was just simply to prepare my mind you know. The third letter stated, "Last Friday night when we were having family prayers, a light filled the room, and an odor of violets, and a voice spoke to me and said, 'Go to Dr. Kellogg's house,' and so I am coming." When she got here, I did not feel free to go to see her, for fear people would think I was trying to influence her; so I did not go to see her at all. She was here in my house; I lived across the road. ...

After two or three days she sent for me. She wanted to see me after a day or two. She said, "When I decided to come here, they said"—she didn't tell me who 'they' was, but I knew who it was—"they said, 'Mother, you ought not to go to Dr. Kellogg's house because of what the people will say.'"

Now, I went to Sister White. The question of reorganization was up. I said to Sister White I thought it was wrong to have a Conference Committee constituted as they were, made up of preachers trying to run all the business and everything else, and I thought we ought to have a representative committee in which all the different organizations would be represented, ... but not let them have executive power, but have an advisory power so they could get together and have council. ... She said, "That is right."

This was the day before the conference met. I called the Conference Committee together, told them I wanted to meet them, had our Board in to meet them, and I arose and told them I wanted them to understand that the medical men and the Medical Missionary Board could not enter into this conference with them with confidence in what they were going to do, ... because there was a company of five or seven preachers, and there was nobody on that board who knew anything about medical work, or

who knew anything about Bible work, or about educational work; yet there they were, professing to be ruling over the entire denomination in all branches of the work. ... I demanded we should have a reorganization, and suggested the plan I had already spoken to Sister White about. They rose in great wrath. Irwin declared against it, Brother Loughborough said the present organization had the endorsement of the Lord; and they all took a strong stand against it. But W. C. White and Daniells did not. They remained on the fence. Will suggested that "Mother should be consulted." A committee was appointed to see Sister White, and they came up early next morning to see her. As we passed out of the room, I said to Prof. Prescott, "I haven't any apprehension as to what the report of that committee will be, because Sister White has already told me this plan is right, for I had a few minutes' talk with her."

I received not so very long ago, a letter saying, "You have reported that you told me the things that I stated at the Tabernacle, that that was not from the Lord, but you yourself had given me that information, and told me those things, and that I am simply saying what you told me to say." She said, "You know that was not the truth. You know you and I had no conversation before that meeting."

Well, now, I wrote back to Sister White and told her she had been misinformed; that I had never said anything of the sort; told her exactly what I did say. Now, I might say that just as Sister White was starting down to the meeting, one of those meetings, I stood on my porch, and I began saying one word to her with reference to the matter, and she said, "Wouldn't it be better if we should not be seen talking together?" So I refrained from saying anything.

... Now, then, I will tell you why I have not made any noise about these things. Most of these things I have never mentioned before, and you knew nothing about.

Bourdeau: Don't you mention these things to the doctors?

Kellogg: I don't have any occasion to; I don't talk these things to people. I don't want people to know them. My wife doesn't know what I have been telling you. ... Haskell, Butler, and Irwin were knowing to most of the facts. The members of the Medical Mission-

ary Association know a little of it.

Bourdeau: They do not say anything about it.

Kellogg: They never hesitated to tell me. One day just before our fire here in February, 1902, Elder Daniells was present at a Board meeting. After 1901 that question of the College View bakery kept coming up because N. P. Nelson down there in Nebraska was a very tenacious fellow, and Will White had promised him I should be made to put the bakery back; and they sent him copies of the testimonies they sent to me, commanding me to put that bakery back, and I hadn't done it, and there it was an open defiance of the testimony; and they kept hounding Will to see to it that I turned the bakery back. . . . It was a legal transfer, done in a legal way by the Board, and I could not do it if I wanted to. So it bothered Will.

. . . So Sister White wrote me a modified letter, and in this letter she said, "Don't ever allow yourself to do again what you did in relation to the Nebraska Sanitarium bakery, the College View bakery." . . . That was sort of permission to let it go this time, but I must not ever do it again. . . . I brought it up before the Medical Missionary Board; they were the parties who did it, not me, and the General Conference Association, and Elder Prescott was present and Elder Daniells was present.

I read this letter from Sister White. I said, "Now, what shall we do about this?" Prof. Prescott immediately got up and he walked up and down the room. You see he had been a member of the original committee and he knew all about it, and I thought it was very fortunate to have him there. He shook his head. His jaw dropped, and he shook his head. Elder Daniells stood up in a corner of the room, and he said, "Well, you will have to do with that just the same as I have done with a great many other things like that. I have had a great many things like that that I could not understand, and I laid them away on the shelf." So we all agreed that we would lay that away on the shelf.

But I went over to California a short time afterwards by the advice of the President of the General Conference. I went over to California, and I called on Sister White, and I said to Will, "Now, then, I am going to talk to your mother about that College View bakery business." I said, "She has got to know the

facts about it." So I sat down and told her the whole story. And Will was there and heard it all. We went away. It was in the evening. I said, "Will, I am sorry I had to talk to your mother about this thing; it doesn't trouble me any, but I know it is right, and I cannot do any different than what I have done," and I told Sister White all about it. I told her if I ever had that thing to do again, I should do exactly as I did do, for I could not do anything else; I had to do right, and I should have to do it again; could not do any different. And I talked to her straight about it. I said to Will, "I am sorry I talked to your mother; I am afraid it will keep her awake, that it will disturb her." "Oh, no," he said, "It is all right. I am very glad you talked with her." He said, "I have noticed that in cases of this sort generally a good talk of this kind generally did good, and that after having such a talk it was generally dropped; and I don't think you will ever hear any more from it," and I never did, and there never has been anything done about it. It was dropped right there. Now didn't the Lord know about it all the while? Now, you see that is the situation of the thing.

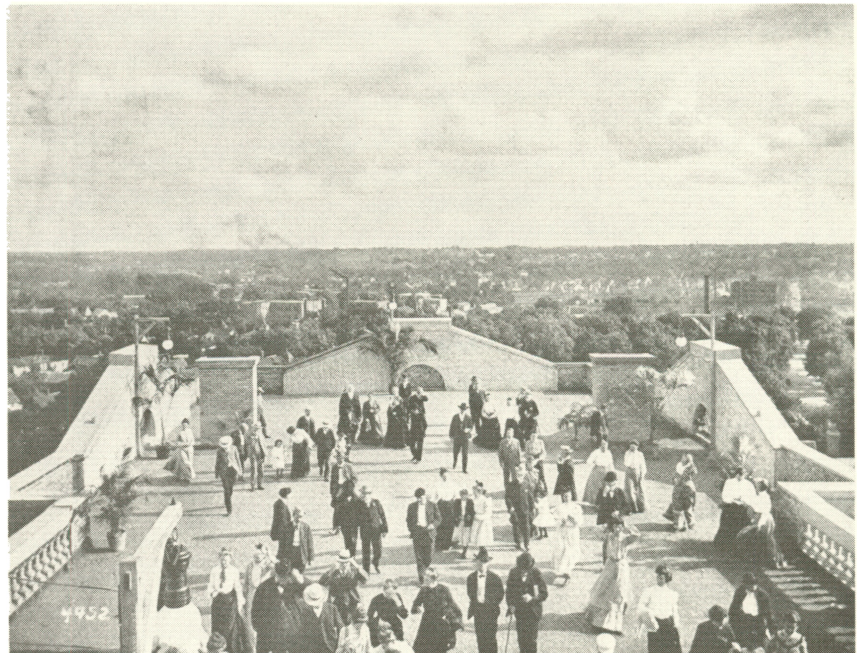
Here is where the great mistake was made. Daniells and these other men are just now bringing up this testimony

question and trying to bring it up to a point where James White never held it in the world. They are trying to bring it up, to make it an infallible guide, and to make people think that all they are doing they are doing in harmony with the infallible guide, the Spirit of Prophecy—that they are in touch with Sister White, and get orders for everything they do, and they are infallible because they have an infallible guide. They are adopting that thing; they are endeavoring to put it into their tests of faith—"Do you believe the testimonies?" They actually put it into their book as one of the questions to be asked, in test of faith, in discipline. . . .

The thing has been elevated to a pinnacle where it doesn't belong. The Lord put this gift into the church, gave Sister White remarkable insight into spiritual truth, into the question of ethics for the good of this people, and not to be used as a club for beating people's brains out. . . .

Enmity Against the Medical Work

This institution here, the Sanitarium at Battle Creek, if it were a Catholic institution and was doing good, or a



From the ashes of the 1902 fire, the new Sanitarium arose in 1903, resplendent with beautiful roof gardens that afforded a lovely place to walk, converse, and even sleep during the summer months.

Presbyterian institution, or anything else, they would say it was doing good; and in this institution, if there were not a single Seventh-day Adventist in it, and they had a young man somewhere who would say to the President of the General Conference, "What would you say of my going up to Battle Creek to get a knowledge of the principles there?" He would say, "By all means go." . . . They are advising these very young men now to go to the medical schools that are perfectly rotten with iniquity.

. . .

Here we are trying to maintain the only Christian medical school in the world, the only one the world has ever seen; trying to maintain it, and at a sacrifice. The men that do the work there do it without any compensation for it. After they have done a good day's work, they will study night, evenings and mornings, all their spare time to help these young men and women to become medical missionaries of truth.

The first Medical Missionary School ever started was the starting of the Medical Missionary Training-school for Nurses. We carried those enterprises along as beneficent enter-

prises, and these people have set their heads to destroy them, . . . and the only things they are accomplishing are simply to deprive the Seventh-day [Adventist] people from the help and benefit they might have from the Battle Creek Sanitarium. The Lord has helped us to hold it up. While I had a \$100,000 debt that I incurred in carrying on the medical missionary work myself personally, and the Sanitarium had a half a million dollars' indebtedness—their debt was \$700,000, but it is diminishing and diminishing rapidly. . . .

The Washington Sanitarium

Now, I do not see how these men believe the testimonies. They claim that the Lord directed them to put the Sanitarium in Washington, and asked the people to give to this Washington Sanitarium because the Lord specially directed this. "The Lord has left the Sanitarium at Battle Creek; this is the

Lord's institution." Sister White wrote them a letter and told them the institution should not cost over \$25,000 or \$30,000, that it should be small and should be a wooden building, a simple structure, and should be an example of simplicity in every way. What did they do? They got together and had a little council; they said, "We cannot use brick; we cannot use stone; we have got to have something better than a wooden building. We will use cement, make cement blocks and have artificial stone!"

So they decided on that, and went ahead and put up a building that has cost them \$115,000; they have got a debt of \$50,000 on it, and it will only accommodate 35 or 40 patients. Here is a building that cost five times as much as that and accommodates 20 times as many people. This one is full, crowded with people who are getting well faster than they ever did before; and down there they have two or three people in the house. Now, if I can get any indication at all, it is this thing; that the Lord started a work here 40 years ago, in Battle Creek, and He wants us to stand by it, and I propose to stand by it; and if the thing has got to fall, if it has got to go down in a great catastrophe, I am willing to go with it, and I would rather stand there by that and go down with it than to run off and neglect it. . . .

Amadon: Doctor, what do you think is the fulfillment of this text of Scripture in the experience of this denomination? "Thy watchmen shall see eye to eye when the Lord brings again Zion." This is the most awful record ever I heard of.

Incorrect Diet Indicates Failure to Believe Testimonies

Kellogg: Well, sir, we are seeing eye to eye, and we are going on about our business and we see eye to eye. We are standing by the principles the Lord has given us there, and you cannot put your finger on any evidence of decadence to those principles. We are standing there all the while, while Elder Daniells is going about the country eating beefsteak and drinking his tea. I



The Kelloggs moved into The Residence five blocks west of the original sanitarium, in 1894. Its spacious grounds included a grove of trees, deer park, vegetable gardens, and a large children's playground.

don't believe you men yourselves are so circumspect about these principles. I don't believe you believe the testimonies yourselves. I know Daniells, Evans and those men don't pretend to when it comes down to diet. I have had no evidence that the leading men of this denomination have, or ever have had the faith in the teaching that Sister White has given in relation to the health principles, that they have had the faith that I have had. I think if you look back over the course right straight through, over the whole thing, you will see that I and my colleagues have followed more closely in the instruction which we have had from the testimonies right straight through the whole thing. . . . When the ministers and General Conference folks used to come here, they used to go up to the Sanitarium and sit down, and every last man of them ate their beefsteak. I remember when the health reform first came out, Brother Amadon was a very strong, straight health reformer, and he began to backslide, and I guess all the prominent people did, but I did not. I stood by the thing, and not because the testimonies said it, but because I knew it was true. I believed it was true; and at the present time we see the truth winning out wonderfully all over the world; the vegetarian principle is coming to the front.

Amadon: Doctor, I believe on some points of health reform, I am more of a health reformer than you are.

Kellogg: You probably get your sleep regularly.

Amadon: I don't refer to any such thing as that, no sir. Ever since you returned from Europe and went to Van Horn's and told them what you had learned from somewhere about the treatment of epilepsy and what you thought would be good for their son, I said, "I wonder if that won't be a good thing for me," and since that time I have not put a particle of salt on my food.

Kellogg: Do you think I eat salt? I stopped eating salt 35 years ago. Do you suppose I would be so foolish as to eat salt when I know the harm it does?

Amadon: Don't cut and slash at me on that point when I do a thing like that. See here, Doctor; for 30 years, I have not taken a piece of butter on my butter dish and spread it on my bread. I don't believe you can say that.

Kellogg: I don't use the ordinary butter. If I use butter, it is sterilized

butter; for the trouble with the butter is in the germs that are in it. The testimonies never said you should not eat salt. Here is something from Sister White. This is a little thing called the *Bulletin*, which has just started down there in Washington. I see the earmarks of Dr. Kress in it. Here is a statement from Sister White: "At this stage of the earth's history meat eating is dishonoring to God." The president of the General Conference, when he went over there to Europe five years ago, and that whole lot of Seventh-day Adventist ministers who went over with him, they went from conference to conference around the country in Europe eating meat right along. "Those who believe present truth should refuse to eat flesh meat."

Amadon: I would like to use to quite an extent these health foods you make, but you charge such a tremendous price for them we cannot do it.

Amadon: That is good.

Kellogg: Do you know where it is? "The light which God has given upon health reform cannot be trifled with without injury to those who attempt it; and no man can hope to succeed in the work of God while by precept and example he acts in opposition to the light which God has sent."

Use of "Health Foods"

Amadon: I would like to use to quite an extent these health foods you make, but you charge such a tremendous price for them we cannot do it, people with small income like Brother Bourdeau.

Kellogg: I don't eat any health foods at all. We eat scarcely any at our house. I live upon bread, potatoes and fruits. I do not eat health foods. I do not

have to. I don't believe there is any health food on our bill of fare today. We rarely ever have any. We have got bread, potatoes and fruit. When I traveled abroad I was gone three months, and I lived on plain food all the time I was gone. I had a few things along with me that I could use for lunch when I had time to eat.

Amadon: I thought these health foods were to benefit people?

Kellogg: They are; but they are only to help people who don't know how to live themselves. People who know how to prepare foods don't have to have health foods. The Lord didn't make a bakery or a health food factory in the Garden of Eden. If you cannot carry out the health reform without a food factory the thing is moonshine.

Bourdeau: When I have had my stomach sour, had indigestion, I have allowed myself to eat a little piece of meat about as big as my thumb to stimulate the stomach, then there would be a long time after that I would not have any trouble again. The stomach had gotten lazy and wanted something to stimulate it a little. I don't consider that meat is anything easily digested.

Kellogg: "Those who believe the principles of truth should refuse to eat flesh meat." I would not eat a piece of meat that big any quicker than I would swallow a toad. . . .

I had to stand against that thing for twenty-five years, all the time, and you know it. I had to be held up there as a fanatic and a crank. I tried to hold these principles up; and I believe there are more health reformers outside the Seventh-day Adventist denomination that have become such from my work than there are in the whole denomination. A woman over in Oakland when showed the article in the *Review* against the *Living Temple* and my work said, "That is good; now I can eat all the beefsteak I want."

Amadon: Oh, that is nonsense, nonsense.

Kellogg: Of course it is, ridiculous. This light was given thirty years ago, and the Seventh-day Adventist denomination are not heeding it. I think there are probably not a dozen families, Seventh-day Adventists, in this town that do not eat beefsteak, chicken, most right straight along; and all taking tea and coffee right straight along, and all in good standing in the church. Nobody is

making any inquiry as to whether these people *obey* the testimonies; the whole question is, "Do you *believe* the testimonies?" It is not a question whether they are living up to them or not.

Amadon: To believe is to live them out.

Kellogg: No, sir. You profess to believe it; you do not live up to it; you don't live it out. That is what I am saying to you. Now here is a fact, that for many, many years I have not heard a Seventh-day Adventist minister preach a sermon on health reform or rein the people up on these principles for many years.

Amadon: Within a fortnight, I have heard our ministers say there must be something said here on health reform, within a fortnight.

Kellogg: That shows that what I am saying is true; they have not been saying it. But here it is—straining at a gnat and swallowing a camel. There is not a bit of sense in it. . . .

Lies About Kellogg and the Sanitarium

Brother Keck was a member of the investigating committee which was appointed to come here to the Sanitarium.



Any extended stay at the sanitarium involved participation in vigorous morning calisthenics.

. . . I invited them to come here for a real sitting down together, for a council, and Sister White commanded them not to come. That is what headed it off. . . . He [Keck] told me he would come, but he didn't tell me how he was coming. He came around by way of Washington without letting me know anything about it. He was here four weeks. The day before he left he came to the office and said, "Well, Doctor, I can give you a clean bill of health." I said, "What do you mean?" He said, "I will tell you. When I got to Washington I sat down and had a half day's visit with Mrs. Prescott and she told me a lot of things." Then he went on to tell me the tales told him, and one of the tales told him by Mrs. Prescott was that the Sanitarium was a brothel and I was inviting young ladies there to seduce them. . . .

Brother Keck waited over and had a meeting with Daniells, Prescott, Spicer, and Evans, and I think four or five of them were in the meeting, and he told them. For four hours they labored with him to keep him from coming here. . . . They were very sorry, so sorry that these awful things were true; it was so sad that they were compelled to believe them. And they thought they were going to scare him out of coming here; that I would hypnotize him, and it was not safe to come.

He came on, and he spent four weeks running down everything. They told him the names of people who they said would confirm what they said. He went to see those people, and they turned the whole thing down, and they took their stand for us instead against of us. He went back there and he told them it was not true; that he had investigated everything that Mrs. Prescott had said. Mrs. Prescott replied, "I am very sorry to know it is not true," and then went straight over to Europe and went to telling the same tales all over Europe. One of our nurses had a sister over there who has written her that she is so sorry to hear these awful stories about the Battle Creek Sanitarium that Mrs. Prescott told her. Now, they have begun to get scared. I said to Brother Keck, "You tell these men down there I won't stand that thing any longer; that if they don't stop that miserable, nasty, dirty talk, I will make them answer for it." Well, when some of our doctors were down there at the dedication of the Sanitarium, Elder Daniells spoke publicly about these reports that have been told. "Now," he said, "I know Dr. Kellogg has got papers already made out to serve on me to sue me for libel; but I can take care to keep just within the line." He said that in the presence of 50 or 75 people, and four or five of our doctors heard it. . . .

. . . You know Keck was president of the conference. . . . Daniells wrote to the conference committee to take his credentials away from him because he had repeated what Daniells had told him with reference to those vile stories.

Both of you know Irving Keck. He went there, saw the conference committee, told them the stories, showed them the letters from me and from Daniells, and they wrote Daniells that he better call that thing off, better not pursue Brother Keck any further; and they did not take his credentials away. So Daniells writes to Brother Keck, "We are not going to make war on you; we will drop our differences." Keck has told him to his face that he lied, and they did lie. Daniells has got those men together, and they prepared a paper and signed it to the effect that matters of my morality at the Sanitarium were not even mentioned in the conversation they had; and he signed that paper and got the other members who were there to sign that paper to protect themselves

from libel. . . . Elder Daniells got the medical students together here when he was here and told them the most monstrous tales; he told them that when I went to Europe that I knew I was going to get admonished that we ought not to build in Battle Creek; I knew I would get a testimony to that effect, so I told my secretary not to send me any mail. . . . I have got . . . letters from people all over . . . of the tales that Daniells, Prescott, Spicer and others have told them. . . .

Now, Brother Amadon, these men have turned things upside down. . . . They are cultivating loss of confidence in themselves when they don't know it, because people gradually find out the untruth of what they have said, and then they lose confidence in them, and not only lose confidence in them but in their policies.

Rebuilding of the San After 1902 Fire

. . . A more downright fraud was never committed than to publish that testimony three years after the fire, dated two days after the fire, to prove to the people that we were warned not to put the building up here. It was a dastardly outrage against everything, to do such a thing as that.

. . . Now, if you will read that testimony right straight through, you will see it was all favorable.

Dr. Paulson was in Sister White's office, in her room at her house, visiting her that very day when that was written, and it is a marvelous thing how the Lord has checked this thing right along. Dr. Paulson was there and he wrote me a letter. He said, "I have just been having a talk with Sister White. She says she has got to write an article for the *Review* because people will say that was judgment on the Sanitarium, and she says that ought not to be and she must write an article to counteract that thing; and she wrote that article in her diary."

This article dated February 20, 1902, said the very same thing Doctor Paulson says. It was an appeal for sympathy for the Sanitarium right straight through with the exception of one paragraph.

. . .

It is ambiguous so you can turn it a

little one way or the other. It says, "What return has there been for the thousands of dollars spent in the Battle Creek Sanitarium?" And goes on in that very strain. "If the question is raised, Why should not the Sanitarium be built in Battle Creek at large expense, we may ask, What return has there been for the thousands of dollars which have been expended there?"

It is out of joint with the whole tenor of the article, like a discordant note sounding out above every other thing. You can read the article through and cannot help but feel that that paragraph does not belong there. . . . I asked them [Ellen White's staff] to produce the diary with reference to that thing; but I know they cannot find it there; you see it is impossible, because it is the very opposite of all the rest of the article. It is like a black spot standing on a white wall. . . .

SDA Failures in Health Reform

I have not a particle of hope that the Seventh-day Adventist denomination is going to reap anything but wreckage. I believe the truth and I know the truth will triumph, and Sister White said to the Seventh-day Adventist denomination more than 40 years ago that if this church did not heed this light that was given to them and hold it up to the world and perform their mission, another people would be raised up that would do it. . . .

Now the principles are being vindicated and the Seventh-day Adventist denomination don't get the credit. The Battle Creek Sanitarium gets the credit. The whole denomination ought to have had it; and I get credit the whole denomination ought to have had and which it would have had if it had stood by it and been true to it. . . . The most wonderful scientific evidence is coming forward in support of the whole thing, and hundreds of thousands of people are giving up flesh eating, and the college football teams even are becoming vegetarians in order to become strong and well, . . . testing out to show the wonderful improvement in endurance that comes from the non-flesh di-

etary, . . . and the wonderful facts brought out by scientific investigations made at Yale and Harvard and Chicago Universities; and these scientific men are coming here every day, and some of them are here now, to investigate this institution to see why it is, and to test endurance.

By the Lord's help, I propose to stand square and true to all the things I know are right and true; and when this Battle Creek church gets ready to turn me out, it is all right to do it.

They come here and put our doctors and nurses and bath men through tests of endurance, such as holding out the arms, for instance, and they find our men are able to do—for instance, here is one man who stood up here this way, and went down on his heels that way—simply a boy, one of our medical students who never was an athlete—and they found he did it 5,000 times; he went up and down just like that at the rate of 40 and 50 a minute for the most part of the time, and the last part of the time was at the rate of 32 and 34 a minute—an average of more than 35 movements a minute for two hours and forty-five minutes—5,002 times.

Down here at the Yale University, the biggest athletes they have, men who have won national honors in competitions, men who had world's records, . . . the very best they could do was 1,200 times. . . . Now, those men were tremendously stronger than our men but without the endurance. They could crush them with a blow, but they could not keep on doing it; they had not the endurance.

. . . I don't expect what I have said here today has the slightest influence with you and in your minds. You make up your minds from your own experience. . . . The truth we have been standing for is the Lord's truth and I know it, and I propose to keep right on standing for it; and I expect you find me carrying out the principles Sister White

has been outlining in the *Testimonies* . . . when a whole lot of these people that are clamoring about the testimonies and against me have abandoned the whole thing and gone to the world and the devil. You watch and you will see.

By the Lord's help, I propose to stand square and true to all the things I know are right and true; and when this Battle Creek church gets ready to turn me out, it is all right to do it. I don't ask them to do it, don't want them to do it, and don't want anybody to think I have gone back on what I know is true; and that is why I have never made any such request, and shall not make any such request. It will be represented so to the world when it is not the truth. The truth is I stand just where I have stood all the time, and I have not changed, and do not intend to change.

At the Sanitarium, we never have had any plan for any offshoot, or side issue, or organization of any kind. I have nothing to do with such a thing. If the Seventh-day Adventist organization is not good enough for me, there isn't any other that is. If the Seventh-day Adventist organization cannot tolerate me, no other one could. I propose to go on, to stand alone for the Lord, to stand for the truth alone when I have to. . . . I am not in rebellion, and I am not fighting anybody. If I were fighting, I

would be using the things I am telling you about; I would be scattering them broadcast all over the United States; and if I should publish what I have just been reciting to you this afternoon, and ten times as much more that I could present—if I should publish that thing over my signature, and those of other people who are conscious of the thing, and publish the actual documents to go along with it, it would bring everybody connected with the thing into discredit; for there are a good many thousands of people who would believe it. These things won't be published unless they are compelled to be published. If Mrs. White will send me a challenge to publish this thing, I will do it. If the General Conference will send me a challenge to publish this thing, I will do it in reply to their challenge. I won't do it any other way. I shall do my utmost to prevent such a thing from being published. My own reputation is in it. Haven't I been in this thing for 40 years? Won't people say to me if I publish this, "You have known this for 25 years, why didn't you publish it before?" . . .

This thing I am telling you I know, and if this was all I did know, I would have been out of this thing a long time ago; and I know a whole lot of things besides. I said to Dr. Stewart, "That is only a little bit; and you have only just

been picking out flaws here and there; but there is the other side you haven't said anything about; and you have no right to send out a document of the sort which presents only the faults you have been able to pick out and says nothing about the greater side which is far more worthy of attention." I want to tell you I have never spent 15 minutes in looking over my documents to see if I could find something of this sort. I have taken pains not to do it. I have said, "I cannot allow myself to do such a thing."

James White's Difficulties

I will tell you further, Brother Amadon, away back when I was a boy of 21, in the *Review and Herald* office there, I saw things, knew things, saw what the Elder was doing—his manufacturing, his scheming, his manipulating against you and Brother Smith. I know of Elder White's opening private letters in order to get information of what was going on. Warren Bacheller does not know it to this day, but it is a matter of fact that one day when Uriah Smith was up at Grand Rapids he (Elder White) saw a letter from him, and he said, "This is from Warren Bacheller, I know his hand writing." He softened that envelope, opened it up, read it, didn't find a word in it of what he thought was there, sealed it up and sent it on in the mail. I know the man that saw him do it. Warren didn't know anything about it. I have never told him. But Dr. M. G. Kellogg was present when he did it, and saw him doing the thing, and he is an honest man.

Now, I saw scheming going on. Elder White talked to me about what he wanted to do to Uriah Smith, and I pleaded with him for Uriah. We once had a conference committee of our own, and he and Brownsberger and I were the whole Conference Committee. You remember that time?

Amadon: Yes.

Kellogg: I stood stiffly against that thing. I refused to send my resignation in. Some men are alive today that have got that very weakness. W. C. White has got all the weakness of his father without the greatness; and that is just where the trouble is in this game. Elder



The Palm Garden provided a restful, light-filled space for patients to recuperate.

[James] White, when he got to going on a wrong track, and found he could not do a thing, turned square about, acknowledged it, and said, "I have made a mistake."

... He was a peculiar man. He came to me one day and said, "Dr. Kellogg,"—he was telling me of his trials; he and Sister White were having a quarrel. He said, "Brother Kellogg, it is wonderful; my wife sometimes has the most remarkable experiences; and the Lord comes near to her and she has the most remarkable experiences; and then again the very devil comes in and takes possession of her." Sister White herself, I want to tell you, has gone through a very peculiar experience. Twenty-nine or thirty years ago she was going

She [Ellen G. White] said, "They call me a prophet; I am not a prophet. Prophets predict; I do not predict." Now I believe Sister White told the exact truth about that thing. I think they have mistaken the gift the Lord gave her.

through a very peculiar experience, and I think she was very much depressed. She had had troubles; she and the Elder had had a quarrel; he had gone off and left her, and for two weeks he would not go out to the old brick house by the mill pond to sleep with her. He would not stay in the house with her.

She said, "Dr. Kellogg, I sometimes doubt my own experience." All the while the Elder was an erratic man, had had several strokes of apoplexy, and of course his conditions were abnormal. But Sister White backed him up for a long time. He fought me for three years, went all around the country calling me a thief and a liar, and Sister White backed him up for a long time, but after [a]while took my side. Sister White came here to Battle Creek,⁸ saw these men had misrepresented her, and saw, as she told Elder Haskell, "Dr. Kellogg is the same man as he always was." She

talked to the patients, and she went all about the Sanitarium, and she blessed the whole place. She was here for 48 hours, and not one word of censure did she say against the institution either here or at the Tabernacle. . . .

She saw that she had been deceived, and she told the audience there she knew that there had been this exaggeration, that it had been perpetrated upon the people, and they had been misled; and she said, "They call me a prophet; I am not a prophet. Prophets predict; I do not predict." Now I believe Sister White told the exact truth about that thing. I think they have mistaken the gift the Lord gave her, and have exaggerated the thing, and tried to make out of it a club with which to beat people into line.

...

The Elder had a dealing with the Sanitarium by which he got possession of \$5,000 that did not belong to him at all. He made a contract with the Sanitarium to publish the *Health Reformer* for half the profits. At the end of three years, he had a profit of \$5,000, and they asked him to let them have \$4,000 of it to put up the new building with; they asked him to take \$1,000 and let them have four; and he said he would take the whole thing or none. He said if they would not let him keep the whole thing, he would throw up the sponge, withdraw his influence from the Sanitarium; and I helped the Elder work it through.

I was doing the editing; it was paid for out of the profits, and there was \$5,000 left. I labored with Harmon Lindsay, Ben Auten, and Ire Abbey to get them to assent to the Elder's proposition. I said, "That money will come back," and I felt under obligations to see that it did come back. The Elder went on, kept the money for several years more, and made thousands of dollars. When the Elder died, I figured it up and found out that through myself, the *Health Reformer*, and my brother Merritt, he had made out of the health department, \$20,000—a sum equal to \$20,000, and the Elder got sick about the time we started the new building; he had promised to raise the money for it, but he got sick just as we started and there we were, with the foundation laid, the frame going up, and he hadn't raised any money at all; and he had a stroke of apoplexy, went down to South Lancaster, stopped with Elder Haskell,

and while there he sent me an order for \$5,000 on the *Review and Herald*. He told me before he went down there that he intended to pay that money back, that he had always intended to pay it back, that he had told the members of the Board so, told Drusilla Lamson so, told Mrs. Hall and others, they all knew it, that he intended to pay that money back; so when it came, I understood that was the refunding as he agreed to do.

But he got well, came around and demanded it back. . . . I told him it belonged to the Sanitarium, . . . and I couldn't do it. Then he went right at it to down me. When it came up to the election, I told the nominating committee they could leave him off or leave me off; I would not serve on that Board with him. He had been using his influence against the institution, told the people all over the country the institution was going into bankruptcy, and so on, and advising them to withdraw their money; and I would not be responsible if he was on the Board; so they left him off.

He demanded that an arbitrating committee be appointed, and it was; and we left the thing in their hands. That committee came to see me and our Board, and said, "We have talked with Sister White, and she says she has seen that you should pay that money back to the Elder." I said she never saw it. "Oh," said Elder Butler, "Oh, do you mean to say that you know better than Sister White does what she has seen?" I said, "I can prove to you she never saw it, that the Lord never showed her any such thing."

"Well, you have a big task, it seems to me, for a little doctor."

"Very well," I said, "I will do it to your satisfaction. You will have to admit it."

I proved it to him in less than five minutes. . . . When he made that bargain, . . . it was a part of the bargain that he and his wife should have their board at the Sanitarium. He and his wife should have their board and half the profits, and the Sanitarium should have the other half; so of course the Sanitarium paid his board and his wife's board out of their half of the profits, and he would pay the expense of conducting the journal out of his half of the profits.

He boarded there with his wife; and when they left town, he put me in to take his place, and I boarded there for two years on his credit at the Sanitarium.

Now, then, the Lord knows what that board is worth, and the Lord is a good bookkeeper, and the Lord never would have said the Sanitarium should pay back the whole \$5,000; the Lord would have deducted the board bill, at least. They all saw it you know, so there wasn't any way to get out of it. . . .

However, the next morning after that meeting, I went to the bank, got the check, and paid the money back to the Elder when I knew we ought not to do it. Why? Because these men had got Sister White to take her stand with Brother White that the money had got to go back; the Lord had said it. I could not stand up against that. But I took my stand before them so they knew how I felt about it. The Elder took the money, paid it into the *Review and Herald* to settle up the old scores down there when he had had more of the profits than he ought to have had on his books.

Then he got up a special supplement of the *Review*, and in that he told how he had paid the \$5,000 into the *Review and Herald* office. . . . There was a little note in the supplement to the *Review* in which he admitted he had had more of the profits than he ought to have had out of the *Review and Herald* office, and he had made it right by paying in \$5,000. And that \$5,000 he had stolen from us to pay off a \$5,000 debt—to pay back \$5,000 he had stolen from the *Review and Herald*, to make the thing square.

Now I waited. It was an awfully hard thing. I went to the bank, and got the money on my own account, borrowed the money at the bank, got the money on my own account. The money was in the bank on deposit, and I trusted the Lord to help me to get it back some way. I did that to take that out of the hands of that committee, because the Elder claimed the Good Health also, and I claimed the Good Health for the Sanitarium, and I felt if I did that thing, then the committee would have courage enough to say that the Good Health belonged to us. I saw they were going in for compromises, and I knew we must pay the \$5,000 and keep the Good Health.

When the committee met, they decided there was nothing to do with the \$5,000; and the Good Health belonged to the Sanitarium. So I waited to see what next to do, waited for awhile, and in the meantime, the Elder died (August 1881). He would not have done such crazy things if he had been sound. It

came pretty nearly time for the next General Conference to come, and I got to W. C. White—I never talked this over with you before, did I? Never had any talk with you about this before?

Amadon: No.

Bourdeau: No.

Kellogg: I got W. C. White, S. N. Haskell, H. W. Kellogg—they were here getting ready for the General Conference. I told them I wanted that \$5,000 back; that it was gotten away by wrong doing, and I was going to have it back. H. W. shook his fist in my face and said, "You will never get a dollar of it." I said, "I will have every cent of it." I said to W. C. White, "If this money is not paid back to me before the General Conference comes, I shall stand up in that General Conference, and I shall tell the entire story from beginning to end." I said, "It will be a hard thing to do now that your father is dead and gone but I will do it before I will let the Sanitarium suffer the loss of that \$5,000 which belongs to it and which we need." We were in great debt and having a hard time.

They had a business session at the *Review and Herald* office. You were down there, and must have been present at it; and I happened to be down there that day about ten o'clock in the counting room, and H. W. walked in and said, "Here is a check for you." He passed it to me—a check for \$5,000. He says, "I want you to understand I don't do this of my own free will, but because I am instructed to do it by the Board." And I suppose you are one of the men that instructed him to do it.

Amadon: I don't think I was on the Board then.

Kellogg: Perhaps you were not, but you knew about it.

Amadon: O yes, I knew about that.

Kellogg's Relations With Ellen White

Kellogg: I took that \$5,000, and that squared the thing up. Now this is the point: I took my stand square against Elder White and Sister White and the testimonies in that thing, and against the whole General Conference Committee, and they gave me \$5,000 because they did not dare face the truth. Now, then,

Sister White knew from that time on that it wasn't any use sending me testimonies that were not square; that I would not submit to a testimony or anything else that was not square, in harmony with the truth, and that I would not go on cringing down on my knees. . . .

When I sent Sister White my first letter and told her I did not accept what she had written me, and it was not the truth—I have got the letter on file—the concluding words of that letter are, "In sorrow because I have caused you sorrow, Ellen G. White," . . . and [she] begged me to come to Australia; but I could not leave my work and run over there to settle up such a trifling thing as that. . . ."

Success of Kellogg's Program

But so far, I confess, it has not looked very much as though the time had come for our work to be closed up. It does not look that way. Our work has been growing. . . . Our Corn Flake Company with just simply nothing but a little handful of corn flakes over on the shelf two years ago—today that company is worth a million dollars, and I have very little interest in it. I had the principal interest but I turned it over to the Medical Missionary Board with the instruction to use it for helping the Sanitarium out of debt, and helping the Haskell Home, and carrying on the things I have been trying to do, and for paying off those Medical Missionary Board debts if the General Conference refused to do it, just as far as the Board thought they ought to do it.

I did that a year ago—appointed that Board, and put that money entirely out of my hands. The General Conference has been going around ever since that time, going about telling how I stole that money, disregarding the cry of the poor; that we had defrauded them, and all that sort of thing when I have made provisions to pay every dollar of it. I saw letters from Evans and others saying that. I know J. N. Loughborough; you know him don't you?

Amadon: I think I used to know him.

Kellogg: If you write him and tell

him you have permission, he will send you a letter from me in which I laid that thing before him. He had five hundred dollars here, and when I understood the facts about it, I wrote him at once and told him that I would see that every dollar of it was paid; that I had made provisions for it already; explained to him just what I have been telling you. He didn't come to me. If he had come to me I would have told him; but he talked it all around town, never came to me, and I didn't know about it until just the other day, since I wrote him. As soon as he wrote me, I wrote and told him the thing was going all straight and I would see that every dollar of it was paid; that nobody that ever trusted me would be sorry for it; and he wrote me and told me about it. He had got the letter. He has written me since, and he kind of hinted in his letter that he had had considerable feeling and said some things once; but I didn't know what it was until a man told me the other day that he talked very badly about me when he was here. He said I told him it would be certainly safe, and he could get his money and all of it any time. When he wrote and told me about it, I said, "You can be sure you will get your money." If this Board into whose hands I put the money would not pay it, I would pay it myself.

. . . The little factory over there making health foods, I did not own a dollar of it. I rented it. Now I own it, own the whole thing; and the Corn Flake Company have just declared a dividend the other day of 300 percent.

Bourdeau: You are connected with your brother, W. K., I presume in the food factory here?

Kellogg: I have been the proprietor of the thing; he has been my manager and had a certain income for his services. Now the corn flake factory—I incorporated that, turned over the stock, and I have only got just a little stock in it.¹⁰ My stock, that is the great bulk of it, I turned over to a new Board, the American Medical Missionary Board, so that it might have that with which to meet those obligations.

Bourdeau: I have brought you some hundred hands in your factory.

Kellogg: I don't know anything about the factories, have nothing to do with them; I don't pay any attention to them; I have got enough other things. They simply go ahead and do what they

can. It looked as though I was hopelessly bankrupt, and to tell the truth, that is why those men made such a scampering to get away from us—because they

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saw we had such a great debt they thought we could never get out of it in the world; and they now see the thing is working its way out, and they are mad with jealousy. A man who knows W. C. White intimately told me that he knew positively that W. C. White was distressed beyond measure because he saw what had come about as a result of his attack. . . .¹¹

That is what I said to Belden, and what I said to everybody that had anything to do with it; that I hadn't any sympathy with the Conference, and I think the church has gone too straight-forward against right and reason, that it is perfectly right they should be taken with the consequences of their own folly, and they will. Now, I do not know whether I have anything more to say.

Amadon: I have been thinking while you have been talking here, Doctor, speaking about various things, I have thought of this text of Scripture, "How can two walk together except they be agreed," and I have been thinking how in truth, or what good there is in this connection, of your being a member of the church and feeling as you do towards the people against the General Conference, and Sister White, and Will White.

Kellogg: I haven't any feeling against them at all. I haven't intimated to you that I wanted to do them any harm, have I? I have no feeling against them. They will suffer the consequences of their wrong doing. Why should I have any feeling against them?

I have simply mentioned to you the facts, and they have been making charges against me. All the Battle Creek church has got to do, if they have any confidence in their course of action—let them put me on trial and demonstrate these things are true. That will be enough to turn me out of church. I am accused by the General Conference men of infamy, of immorality; I am accused of robbery; I am accused of sending spies about; I am accused of being hypnotized by Lucifer. I have been openly accused before the whole town of infamous things here, of being connected with the devil; those things have been held right up in public. . . .

James White's Early Actions Towards the Sanitarium

Elder White was running amuck against me for three years, and Sister White was with him most of the time. Then she and the Elder had a quarrel and she began to come on the other side of the thing. There was a testimony at that time that you must have in your possession, when the Sanitarium was built, when the first building was put up; you remember the time—a little testimony was put out—the Elder says himself that he didn't do things quite straight in those days. O. B. Jones was superintendent. When it was gotten done, it had cost a great deal more than we expected it would cost, than we expected it was going to cost. When we were digging the ground, putting in foundations for the building, we came across some stone—

Amadon: You know we had a regular hocus pocus—a foundation one time—then that had to be all taken out. Brother Loughborough and J. M. Aldrich encouraged it.

Kellogg: It was an infamous thing, a crime—tearing that thing down. It was torn down for no other reason than because James White was not consulted. They were putting on the second story. When we were digging the foundation for that new building, we found some of the old foundation stones of that first building, and the Elder said, "I declare; here is a part of that old foundation; I thought we got every one of those

stones out of here.” He said, “I will tell you, Doctor, if I had known how much power and strength there was in this thing, I never would have torn that thing down.”

Now, the Elder came in and tore it down for he didn’t have a thing to do with founding the Sanitarium. He tore that thing down. They had to raise about \$11,000, if I remember right, and that was all thrown away in tearing that building down. . . .

When we got the next building done, it cost a great deal more than we expected, and the Elder thought we were going bankrupt sure. We were in debt \$15,000, and the Elder felt pretty blue. A testimony came out saying that building was too big; and we had been patterning after the world; and our furniture was too expensive; and all that sort of thing; and there was a footnote in it. Do you remember that little footnote in it which Elder White put onto the testimony, explaining that the cost was due to changes for which Dr. J. H. Kellogg was responsible? Do you remember that also?

Bourdeau: I think I do.

Kellogg: You remember that, Brother Amadon?

Amadon: I don’t recollect that now, but I know there were some funny things going those days. (!)

Kellogg: You told me once that you had a copy in your house of that testimony that condemned the building, condemned the furnishings, condemned me as being responsible for it; and James White slipped out of it so as to get it all onto my shoulders.

Amadon: I know something about how the Elder used to do things.

Kellogg: Don’t you remember that testimony?

Amadon: Perhaps I don’t just recall particulars.

Kellogg: You are hedging. I want to know whether you have got a copy of that testimony or not. *Does the truth need to hide?*

Amadon: Oh, no, no, no!

Kellogg: It was not true at all and never was true about my being responsible for the great cost. I had made a few changes, but the changes *saved* expense. I was not responsible at all, but then the testimony said I was responsible. James White put that note in, you see, so as to turn the thing on me, attached it to the testimony; and it went

out with the testimony as a part of it. I mention that simply as an illustration of the old manipulations.

Bourdeau: You were younger and you could bear it.

Kellogg: I could bear it now better than I could then. This is not a new experience to me. I have had practice in it and training in it. I want to tell you that 12 years ago I had a clear apprehension that just this thing would come that is here, and it has been a worry to me, a worry to me all along the years; for I knew that sooner or later these fraudulent practices in relation to the inner life of this thing would come to the public, and they will come. The Lord helping me they won’t come by me, because my feeling has been that the Lord was dealing with Sister White, and the thing was to be left with the Lord, to let the Lord deal with her. It is not my duty to correct her; I have got faults enough of my own, and she has a right to make mistakes (?); that does not change my attitude.

G. W. Amadon: That is why I feel so about that poor, deluded Dr. Stewart, a man comparatively in his youth attacking that aged woman.

Kellogg: Well, sir, but he is not to be blamed for it. His experience is responsible for his doing such things. . . .¹²

When things were going on down here at the Tabernacle, Brother Amadon, and those miserable things were being written in the papers, I knew she would see some of those things, and I wrote her and told her that whatever appeared in the paper she must know I had nothing to do with it; that I refused to see reporters or to have anything to do with them. I sent her word because I did not want her to think I was so mean, contemptible, unmanly, and would do such things as that. The Business Men’s Association sent a committee to see me to tell me they would have Elder Daniells arrested if I would permit them to do it.

Amadon: We were there before the business committee.

Kellogg: But I want you to know they could have done it and would have done it if I would back them up; but I told them I would not back them up one atom in doing a thing. The thing Elder Daniells was doing is recognized by law as conspiracy, and imprisonment is the punishment for conspiracy. I have just as good legal advice as I wanted to have that those men are carrying on this

minute a conspiracy, and I could make it warm for them if I chose to, any minute I chose. You cannot get up, get a whole lot of people organized together to run down an institution or a man or a community. Institutions, characters, and business are respected and protected from invasion by the government. . . .

If the General Conference Committee will challenge me—I make that statement about that—if they will challenge us to prove it, and will call me up in court, I will do it; I will prove that. I can prove that they do say that thing; that they are doing it. Is Irving Keck a liar? Their own ministers are the men I can bring forward as evidence against them. When W. A. Spicer was in South America, he just went around there telling people tales that are false, and they scattered them about the country, and I know it now. Now see here; this is the thing I have to meet. . . .

The Campaign Against Living Temple

I want to tell you one thing to show you what I have to stand, what I have to meet. Elder Evans came to me and said, “Prof. Prescott made a statement in public about you that was false.” I said, “What was it?” He said, “He stood up before the whole church there and stated that you had sold fifty thousand copies of *Living Temple*. When he came down from the pulpit I saw him and I said, ‘Prof. Prescott, you know yourself there were only 5,000 copies printed.’ ‘But,’ he says, ‘I have got a letter that says 50,000 copies.’ I said, ‘Oh, but you know that is a stenographic error.’ ‘But I am not responsible for that.’” Now that is the kind of man we have got to deal with, Brother Amadon, by the confession of their own man.

Prof. Prescott wrote an article in the *Review* that was an absolute falsehood. . . . When in Washington after I was denounced by that article by Sister White, I had a talk with Prof. Prescott that I told you about.

Amadon: And you say she didn’t intend that article for publication?

Kellogg: No, no. They telegraphed

her, "Great crisis, it must be published," after I stated that I would accept the testimony and would stop the sale of the book. A friend was in the house when the telegram came and told me about it. They forced the thing upon her. A man who has been always rather against us—they said in a General Conference Committee meeting, and this was told me by a man that was there at the time of the meeting—they said, "Prof. Prescott, that thing ought to be published." He said, "You trust me. I will see that it is published." So he immediately sent this telegram to Sister White: "Great crisis; must be published." And she reluctantly consented to let it go.

Now I am not sure whether that went before publication or afterwards, but my own impression is that after it was published they sent it as an excuse for publishing it, so that she did not have any chance to say anything to the contrary; but I may be in error about that, so I do not make a positive statement with reference to that thing. I said to Prescott, "Professor Prescott, there was that article you put in the *Review*; it was not true at all." . . .

Then there was an article I had written about the schools, and an article that Sister White had written about the schools, and they agreed exactly, and he knew it, and he was in a bad fix and did not know what to do. So he wrote an editorial and said, "Any reader will easily discover the entire disagreement there is between the article of J. H. Kellogg and that of Mrs. E. G. White,"—simply a political trick to tell them there was disagreement when there wasn't any at all. I said, "I am surprised to see your article. Tell me where there is any disagreement between my article and Sister White's? My own little children saw that was not straight. How could you do that thing, Prof. Prescott, how could you do that thing?" He said, "You know, Doctor, we have been in a state of war. We do things differently in a state of war from what we do in a state of peace." . . .

They wrote to Mrs. White herself, and she told a falsehood about me because she had been misinformed, deceived about it. My brother, Merritt, went up there and had a talk with her, a while ago, and she said to Merritt, "Dr. Kellogg cannot tell the truth. He is naturally a liar; he always has been." He said, "Why, Sister White, how can

you say that of him? What has he said that was not the truth?" She said, "He said that he would stop selling the *Living Temple* and he did not stop; he has gone right on and sold 10,000 copies more." And she has told that around. They have told her so, made her believe it. I don't hold the old lady responsible for it.

Bourdeau: How many copies have you sold?

Kellogg: We printed 5,000 copies of it. When this thing came up, we found there were 3,000 copies left. There had been only 2,000 copies sent out, and some of them came back. We took them, cut out of those books certain pages, pasted others in; and I wrote W. C. White about what we were going to do, to send out a few copies, and he agreed if we did not hear something from his mother to the contrary, to let them go. So we cut out a few of the objectionable pages, pasted other matter in place of them, and let some of them go you see. W. C. White agreed to it. So I suppose there are left about 1,500 copies now. They have not been sold since. Now, then, over in England, the tract society had about 500 copies, and they went right on selling them.

They sold off the balance of them just a little while ago.

I knew Sister White made that statement about me, and it is not the truth. She said I am a liar because I sold 10,000 copies of *Living Temple* when I said I would stop. Now, I am not a liar. Prof. Prescott stood up there before an audience and I could bring scores of people to testify to it—that he said I had sold 50,000 copies of that book.

Amadon: I cannot believe that, Doctor—that Prescott would get up before the people—now see here, if there were a thousand persons present, that virtually amounts to a thousand lies, because it conveys that thought to each one, and it seems as though—

Kellogg: Then it was 10,000 lies, for I do not doubt that every one of them told as many as ten people of it; and he told the 10,000 lies then. He said it. Now I will tell you the facts. You see he was one of the directors of the printing office that printed the book, and he knew it was a 5,000 edition. I was talking with him in his office after the thing was denounced, and I have stated to him, "We have only sent out a few hundred copies, about 3,000 copies I think." When I got home I wrote to him.



Started in 1927, the Towers Addition expanded sanitarium facilities to accommodate 1,300 guests. Then came 1929 and the Depression. The average number of patients fell to 300 and in 1933 the institution went into receivership.

On inquiry I found there had not been so many sent out as I thought; that instead of sending out 3,000, we had only sent out 2,000. We had still 3,000 copies on hand of the 5,000 edition we had printed. I wrote him that just a short time after I got home you see.

On looking up the letter after Elder Evans told me of it, I found out the stenographer had got on an extra cipher, so the letter said, "We have still on hand

I do not believe in free love doctrines, and I never have been standing on that side of the fence. I am trying to stand up for straightforwardness and purity. . . . These people have come out to try to smut us in every way they can.

3,000 copies of the 50,000 copies that were printed." So you see I referred to the first edition, the only edition that was printed. By mistake my stenographer made it 50,000 instead of 5,000. In order to believe we had sold that many, Brother Amadon, he had to imagine that between the time I was there in Washington and the time I wrote that letter, which was about six weeks—that in that time, we had actually printed, published, bound, and sold 45,000 copies more of the old edition. I wrote him and stated, "We have got 3,000 left of the 5,000 edition which was printed." But the stenographer put a cipher on by mistake, and that made it 50,000. Then he went off, got up and made a statement in a public meeting that there had been 50,000 copies of this awful book circulated. . . . While he knew it was not true, he thought that letter would protect him from being shown to be a willful liar. The Lord knows it was a willful falsehood. He was trying to make his case as good as he could. . . .

Amadon: What does Paul's text say—"Beareth all things, believeth all things, hopeth all things, endureth all things."

Kellogg: Brother Amadon, would it be a good thing for the General Conference Committee to act on that principle for a little while? All the brethren say, "Be patient, Doctor, be patient; bear all things;" and I am bearing all things. I have been bearing all the things you have been hearing this afternoon; and I am bearing it; but how much are these preachers bearing it? How much are any of them bearing? They are simply hatching up cases, making a man of straw and a monster out of straw, carrying it all over the world exhibiting it.

Amadon: You know the Psalmist says, "They search out iniquities; they make diligent search."

Kellogg: It is not iniquities they search for; it is myths and fables. They manufacture goblins out of whole cloth—stories about W. K. and me, stories about a brothel—

Amadon: I can't believe they circulate any such miserable stuff as that.

Kellogg: You can say what you like about it. It comes to me from all over the country—about having a house of ill fame downtown—that we supported it. . . .

There have been put into those testimonies sentiments and insinuations that are just enough to give the people foundations for manufacturing such tales, and thinking the testimonies are backing them up; then when you come up to make them face it, "Oh, no; we didn't mean any such thing as that at all." I want to tell you that when Mrs. White wrote in her article that that book, *Living Temple*, taught free love doctrines, she wrote something that was libelous, and is not true. There are no such doctrines in *Living Temple*. You have read the book through, did you find any such there?

Bourdeau: I didn't think I did at the time.

Kellogg: You cannot find it; it is not there. I do not believe in free love doctrines, and I never have been standing on that side of the fence. I am trying to stand up for straightforwardness and purity, and I try to do my part in holding up correct standards in the world. These people have come out to try to smut us in every way they can.

Bourdeau: That is one of the points I wanted to speak to you about some time—that is, what is contained in that book.

Kellogg: I will tell you about that; it

will take but just a minute to say all I have to say about it, and that is this thing; I believe in the omnipresence of God. How God is omnipresent I don't know. Do you believe in the omnipresence of God?

Bourdeau: I do, omnipresence, omnipotence, and omniscience.

Amadon: Present as a Holy Spirit.

Kellogg: That is all I believe.

Bourdeau: I believe we are in the likeness of God, with regard to intellect as well as to body; but at the same time that the knowledge that He has is unlimited, but with us it is limited; and the power He has is unlimited, but with us it is limited.

Kellogg: Certainly, certainly. Now I hear the brethren say when they are at a meeting, "I feel that the Lord is here." I go into the laboratory, look into a microscope, see cells under my eyes, see cells working there, and I say, "God is here working." I cannot see how God's Spirit is separate from His presence. Now you see I don't mean "the Lord Himself is here;" I mean His Spirit is here. It is all right as far as I am concerned. All I wanted to explain in *Living Temple* was that this work that is going on in the man here is not going on by itself like a clock wound up; but it is the power of God and the Spirit of God that is carrying it on. Now, I thought I had cut out entirely the theological side, of questions of the Trinity and all that sort of things; I didn't mean to put it in at all, and I took pains to state in the preface that I did not; I never dreamed of such a thing as any theological question being brought into it. I only wanted to show that the heart does not beat of its own motion, but that it is the power of God that keeps it going. Now, Sister White wrote an article and said, "It is wrong to say that God Himself is in the tree."

Now, I didn't intend to say that. I didn't intend to say that—that God Himself, the Almighty, separate and distinct from His power, from His spirit as a separate entity—that He was in the tree. I didn't mean to say that. I meant that the Spirit, the power, the intelligence of the Almighty is being manifested in all these living things that are going on about us.

Amadon: Yes, in all vegetable life, in all animal life.

Bourdeau: In everything.

Kellogg: Certainly. I never dreamed

of such an interpretation being put on it as they have. When I found such an interpretation was being put on it, I said, "I will change it, do anything to correct that;" and you know, they would not let me change it.

Bourdeau: One thing you left out—about God's having form, shape, parts.

Kellogg: I must say I don't know what God's shape is.

Bourdeau: We can tell to a certain extent, but at the same time we are so inferior we cannot tell what we see.

Kellogg: I simply say I do not undertake to define that part; I am willing to take it just as the Bible leaves it; and that is the way I have always been willing to take it.

Amadon: That is all right.

Kellogg: . . . I told Prof. Prescott I would go home and submit to anything; and they put me under the supervision of the West Michigan Conference, and I submitted to it. They put the Sanitarium under the supervision of the West Michigan Conference and appointed your daughter, Brother Bourdeau, as superintendent of the health and temperance work of West Michigan, and when it came to the end of the year, I was required to send my report of the Battle Creek Sanitarium to your daughter who was the official head of the Battle Creek Sanitarium, was the head over us, and I sent in my report, and she presented it to the West Michigan Conference, and it was published.

What more could they ask of me? I considered it a very pusillanimous arrangement, I am perfectly willing to say, but I submitted to it so they could have no excuse for saying I was in rebellion. . . .

I believe exactly as I did when Sister White said I ought to be ordained for the ministry. But when they get ready to turn me out, I shall not make any protest or lawsuit about it, or anything; I shall just simply accept the thing when it comes along; but I am not going to withdraw from the church or make any request to be put out, because that will put me in an attitude in which I do not wish to stand. I stand for the truth, and I have not changed, and I do not want any one to have any excuse for saying I have. I want the people who keep on telling the lies to be responsible for the lies.

Bourdeau: I wish it were a good deal different with regard to the situa-

tion.

Kellogg: These men have made it. W. C. White is first responsible. Prof. Prescott is next responsible, Daniells comes in, and Evans is ready to do any kind of dirty work they want him to do.

Sanitarium By-laws

Bourdeau: With me it has been only on two points—the point you have mentioned in your book, and the point of the Sanitarium by-laws.

Kellogg: Now, what about the by-laws?

Bourdeau: I don't know as we ought to spend the time. I find it is stated three times that the work of the Sanitarium, of the Association, is not to be denominational or sectarian.

Kellogg: Yes, that is right.

Bourdeau: Then I find it stated too that the persons that come into the Sanitarium as members, that they are to come in as believers in God, believers in the Bible, as being the Word of God, and Christianity, principles of Christianity, and then not having anything to do with sect or denomination. That is, it matters not whether they belong to sect or denomination if they will believe in God—

Kellogg: The fundamental principles of Christianity.

Bourdeau: They can become members. With that idea it is a great question in my mind, with that idea—our Seventh-day Adventists as a denomination which started that institution are not mentioned at all in the incorporation or by-laws—not mentioned at all, no reference is made to them at all whatever; then how can they be known to be the persons or the company of the people that control the Sanitarium?

Kellogg: They are not the people who control it; and they never were.

Bourdeau: Well, members can be understood to be members in good standing in the Seventh-day Adventist church. That could have been put in.

Kellogg: But it never was in; it was not in the original articles that were gotten up for the incorporation; there was not a word mentioned there of Seventh-day Adventists.

Bourdeau: You see it is different from any institution of the kind established by other denominations.

Kellogg: But the denomination did not establish this institution. It was a private corporation. A dozen people came together, put money in, some more put money in, and it was owned by them. They were all Seventh-day Adventists, but they didn't put that into the Articles of Incorporation. They made it themselves, and not one mention was made of Seventh-day Adventists or any other denomination at all. . . . You can see them on file yourself. You might go through all the original papers of the Sanitarium, and you would not know there was a Seventh-day Adventist denomination on the face of the earth; it was not mentioned at all—never was. But it was distinctly understood and stated to me when I took charge of that

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institution, that that work was undenominational. It was never mentioned in the original articles; so when we formed the new articles, we copied these after the old articles. We copied it very largely after the old articles. It never mentioned Seventh-day Adventists or any sect at all; but in order to make sure that there would be no question about it, we put it into these articles—the things that have been understood before, the things that James White published in his life—that this institution is undenominational and non-sectarian. That is what it says in this article—that the money must be used for undenominational purposes, and it does not say the institution is undenominational; it does not exactly say that in so many words; it says the work is undenominational and non-sectarian, and the money should be expended for such purposes—it does not say anything about whether the in-

stitution is sectarian or what it is; there is nothing said about that; you cannot find it there in the articles.

Its objects and purposes were non-sectarian; that makes it non-sectarian; but the old institution was not owned by the church, was never controlled by the church, never had any orders from the General Conference committee, the state committee, the church committee, never obeyed any orders from any of these bodies; it was a self-controlled institution. Men put up the money. The church never appropriated money to it, and the tithe was *not* appropriated to it. It was done by individuals just like a farm or a store, or any other thing, but working all the while *with* the denomination, *for* the denomination; so gradually had come to be looked upon as a denominational institution; but there was no ground for claiming church control; but this institution is owned at the present time by 675 Seventh-day Adventists. One hundred twenty-five of them are preachers. I think you are one of them. These people can come up here and vote to take possession of this institution, to turn me out of it anytime they want to do it, for I was just elected to office a short time ago for two years more; but they can come up next year and put in five preachers, anybody they want to put in; and at the end of another year, they can put in five more; then they can have the opportunity for the control of the thing and do what they like with it.

... If they want to come in and do it, why don't they come and do it? Why don't they vote us out and take possession of it?

Bourdeau: The printing office was the Seventh-day Adventist Publishing Association.

Kellogg: Nobody ever asked to have it put in in this institution.

Bourdeau: Don't you think it would have been fully as well?

Kellogg: No, I don't. If they had put it in that way, I would have quit right then. I don't believe in doctors putting themselves in that kind of corner. I think it is a doctor's duty to be free, to work untrammled. This is a medical

institution, and I don't believe that a medical institution has any right to be carried on with an ulterior denominational movement behind it.

Bourdeau: Were all those received the other day Seventh-day Adventists?

Kellogg: I don't know whether one of them was or not? You can find out by asking Mrs. Foy or Mr. Wentworth, or Mr. Judd. I think it probable they were all Seventh-day Adventists. I didn't raise the question; I don't think anybody raised the question.

Bourdeau: Don't you think it would have been a proper thing to put into the Articles of Incorporation that anybody could have been a member of this Association who was a Seventh-day Adventist?

Kellogg: And then go the state of Michigan and ask them to exempt this institution from taxes? This institution was established for certain specific purposes. I have a testimony from Sister White in which she says, "Your work is an undenominational work." Then if we get our support from inside, why should we ask the outside to support a denominational concern? Isn't the denomination willing to support its own institutions? Are they willing to carry on a denominational institution and then ask the outside public to support it for them? Do they want a thing for the cultivation of their own cause, then expect somebody else to pay for it? Sister White said, "Your work is not a denominational work, therefore you ought not to ask our people for funds, but should get it from the outside." This institution has not asked the Seventh-day Adventist people for funds.

We have earned our way; we are paying our own way. With my own hands in surgical operations, and with the profits on the foods and my own machines that I have invented, the thing has been paid for again and again; we have turned back to the Seventh-day Adventist people \$700,00[0] in charity and in educational expenses for the \$35,000 which they originally put in. We paid them back all they ever put in, and they still own it.

Bourdeau: With regard to membership, I am a member, and my membership cannot be transferred to anyone else, and if I die, my membership dies with me.

Kellogg: Yes, sir.

Bourdeau: Is it so for all?

Kellogg: Everybody.

Bourdeau: With yourself as well as anybody?

Kellogg: Yes, sir. I have got one vote, only one. I got a letter from a brother a while ago, and he said, "The leading brethren in this Conference have stated that you own the Sanitarium, and we want to know the facts if you have gotten possession of it." Brother White who used to be here in town, came here, and he said to me in my office, "Doctor, I have a good deal of sympathy with you, but I think you have made some very serious mistakes." I said, "Be perfectly frank to tell me about them." "Well," he said, "don't you think it was a mistake when you allowed the deed of this institution to be put in your name?" I said, "How did you get that idea?" "The leading brethren told me so."

Bourdeau: That it was put in your name?

Kellogg: Yes, sir. I said, "I am not going to answer that question. You go to the register of deeds and find out in whose name it is. Do you suppose the Sanitarium could issue bonds on an institution when I had the deed?" . . .

I shall attend to my work, my business. It is the preachers of the denomination, and the members of the denomination, the leaders of the denomination who have neglected the principles I have been standing for, and we could not help but see that when these men were neglecting these principles we were working for, and neglecting our work, gradually there would grow up a chasm.

Bourdeau: I thank you for having spent so much time with us.

Note: Dr. Kellogg was cast out of the Battle Creek Church without a trial November 10, 1907, 34 days after this interview.

 NOTES AND REFERENCES

1. Dr. Kellogg proceeds to give quite a “gossipy” account of a G. I. Butler romance with a young woman following his wife’s death. The point of the story is to demonstrate that, while Ellen White “approved” of this romance, A. G. Daniells did not, hence demonstrating his lack of faith in Mrs. White’s testimonies.

2. Irving Keck had been president of the Florida Conference and was knowledgeable about the Butler incident.

3. J. Edson White, Ellen’s older son.

4. At Union College.

5. This is evidently upon her return from Australia in 1901. Kellogg has jumped around in his account, making it difficult to keep the sequence of events straight.

6. This is obvious hyperbole. Kellogg had a reputation for holding grudges.

7. Kellogg had obviously done just what he accused others of doing—setting out to suggest a course of action for Mrs. White to follow. This was something many church leaders did throughout her long ministry.

8. It is hard to tell here if Kellogg is talking of a visit before James White’s death in 1881 or one more than 20 years later.

His tendency to run his arguments together tempts one to suspect that he may have mixed up events in his own mind.

9. Kellogg next returns to claiming that the new Washington Sanitarium is much more expensive and less efficient than the one in Battle Creek.

10. In actuality, when the Corn Flakes Company had been formed some 18 months previously, W. K. Kellogg was named president and CEO. Although Dr. Kellogg held a majority of the stock until he gave it to the American Medical Missionary Board, he had agreed, at his brother’s insistence, to take no active part in managing the company.

11. Kellogg digresses to discuss F. E. Belden’s efforts to get control of the Tabernacle while working for the Kellogg brothers, how they opposed this, and eventually fired him for it. Belden was Ellen White’s nephew, well-known Adventist hymn writer, and a long-time employee of the Review and Herald.

12. After denying any part in Dr. Stewart’s “Blue Book,” Kellogg argues that it owes its existence to the misuse and manipulation of the Testimonies and the “vicious” things Ellen White has written concerning him.

Adventism's Choices: Monolith or Pluralism?

Angry Saints, George Knight (Hagerstown, MD: Review & Herald Publ. Assoc., 1989). 158 pp. \$13.95.

Reviewed by H. Ward Hill

Not many students of Adventist history are crying out for more coverage of the Minneapolis General Conference. George Knight himself senses a surfeit of commentary on this event. "... I have heard too much, seen too much, and perhaps said too much on the topic of the 1888 General Conference session" (p. 152). Why then another book?

Knight may or may not agree that the lesson of history is that we do not learn anything from history. He nevertheless thinks that we *can* learn something. He is persuaded that, imbedded in the factious wrangling among Adventists of a century ago, is the raw material for framing a viable global strategy for finishing the Lord's work on the earth. *Understanding* history is the key.

Knight elaborates a multi-dimensional crisis in the Adventist church of the late 1880s. He sees an uncongenial mix of variant understandings and personality conflicts, characterized by harshness of spirit and misuse of authoritative sources. He is sparing in his praise of those he endorses and charitable toward those whom he demeans. He clarifies the context of the quibbling over such things as the identity of Daniel's ten kingdoms. But he sees smallness in the spirit of the debate even though the subject is no longer seen as trivial. Hence, the incongruous coupling in his title, *Angry Saints*.

The most obvious lesson is one that most of us already know. Doctrinal accuracy can reside in the hearts of crusty Christians; embracing the pillars of truth does not insure that loving deeds will follow.

Like an encouraging number among the new breed of Adventist leadership today, Knight seems ready to speak in front of the children. He courts the scholarly wing of the church by touting the virtues of *glasnost*. He italicizes A. T. Jones's reminder that "our views will have to be examined by men who are acquainted with the avenues of history..." (p. 20). He includes W. C. White's assessment that sentiment during the famous righteousness by faith controversy was willing to forgo unity in favor of being "correct" (p. 21). He wants us to remember that E. J. Waggoner had stressed that "every point of our argument will have to be subjected to the test of the most rigid criticism" (p. 24).

While Knight notes these calls for careful examination of each point of faith, he does not follow through with suggestions that there be an agenda for specific points of discussion (à la Ford) but makes a call for loving relationships. This may indeed be the first step. And in one sense the problem at Minneapolis was more attitudinal than substantive (p. 94).

But the appeal to love one's neighbor, without an accompanying call to other eternal truths, can prove to be largely visceral. It can self-destruct if it proves to be little more than the waving of arms in pentecostal delight, having one's brokenness healed by the touch of flesh on flesh, and one's whispered concerns made more memorable by a prolonged hug.

Knight sees the current tensions within Adventism, which have grown out of the Barnhouse/Martin dialogue of the 1950s, as paralleling the controversy at Minneapolis. In the eyes of some, the publication of *Questions on Doctrine* raised the issue of the identity of the Seventh-day Adventist Church since, in their view, some time-

honored positions seemed to be altered. "That," argues Knight, "was the essence of the struggle, and the emotional foundation for that struggle, at Minneapolis" (p. 132).

There are indeed many voices in the Adventist church today who believe that those points of faith which can be defended only by tortuous routes through obscure religious symbolism must be left to individual conviction. To try to force an orthodoxy on these points will drive away many who love the Lord, want to keep His commandments, and look forward to the return of Jesus.

As he enumerates the foibles of the faithful involved in the 1888 encampment, and draws lessons implicit in this event and those which followed, Knight focuses sharply on what he calls "the forgotten issue of Minneapolis" (p. 100): religious authority. In his view this was "the most crucial thing Adventists can learn from the Minneapolis experience" (Ibid.). In the words of Mrs. White, the lesson of 1888 was to "Investigate the Scriptures for yourselves. . . . No man is to be authority for us" (p. 102). Twice he quotes a passage from Mrs. White, stressing the discovery of truth as an on-going process:

As a people we are certainly in great danger, if we are not constantly guarded, of considering our ideas, long cherished, to be Bible doctrines and in every point infallible, and measuring everyone by the rule of our interpretation of Bible truth. This is our danger, and this would be the greatest evil that could ever come to us as a people (pp. 103, 136).

Knight doubtless understands that the corrective path to which he points can be very painful. For, when one point of doctrine is called in question, the shadow of fallibility falls over the unchallenged portions of the faith as well. These are calls to surrender the safety of certainty. To challenge an entrenched and treasured doctrinal truth angers the saints who hold it. Here, righteous indignation over perceived erroneous teaching combines with elements of a bruised ego, tending to make an unholy mix.

While one can read Knight's analysis with a great deal of profit, there remains a critical point which is left undeveloped. We can all agree that, where disunity occurs, we should appeal to a prayerful study of the Scriptures. But at some

point we must realize that those who earnestly study the Scriptures do not necessarily reach the same conclusions. When Scripturally based but divergent views are held, what is the path to unified action?

In the same congregation can be found members labeled as fundamentalists and traditionalists, or evangelicals and liberals. Those who align themselves with particular groups or streams of thought within the church face dilemmas. Those bent on preserving the traditional distinctives find it extremely difficult to accept those who differ with their interpretation of these distinctives. They cannot be at home with "evangelicals" since they are persuaded that the latter misunderstand the nature of Christ, and what victory in him means. Such a view, traditionalists feel, will simply anesthetize believers to the true gospel, and confirm them in their sins. With such an understanding, the latter rain will never get beyond a few drops.

On the other hand, the evangelicals or liberals feel that the traditionalists are actually embracing the Babylonish doctrine of salvation by works. Hence mutual intolerance prevails. The liberals can be tolerant of almost anything. What they cannot abide is intolerance.

Must Adventists seek an identity characterized by a monolithic doctrinal structure, or must we be content with a pluralistic order where tolerance triumphs over regulated orthodoxy?

Knight cries out for "Christ-like forbearance" as the critical need of times past as well as present. In Mrs. White's words, it was "the manner in which the truth has been handled, because Jesus was not in it" which was the root of the controversy (p. 51).

Nevertheless, Knight holds that Adventists "attained a full-orbed message" and began the loud cry in 1888 (p. 128). All that is required now is the "vitalizing latter rain power of the Holy Spirit" (Ibid.). He admits, however, that many Adventists "still find themselves trapped in a pre-

1888 theology that emphasized 'our righteousness' and the law of God, rather than the all-importance of Christ's merits" (p. 134).

While Knight keeps his feet planted on relatively safe ground, reading his book cannot but keep alive a searching question which is haunting the Adventist church today: Must Adventists seek an identity characterized by a monolithic doctrinal structure, or have we reached the place

where we must be content with a pluralistic order where tolerance triumphs over regulated orthodoxy? Whether we like it or not, the pluralistic order is here.

Perhaps Knight's next book will show us how to be fervently united in our mission even if we find it impossible to agree on a number of other things besides the ten kingdoms and the meaning of law in the book of Galatians.

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