

Davidians had for Adventist pastors, when Sheila's friend returned, his hostility had changed to friendliness. He couldn't have been more accommodating.

I was able to get another glimpse of the Waco community by talking to the soft-spoken brother of Norman Allison. According to the brother, Norman was only a friend of the Davidians. He was away from the compound when the ATF launched its original attack, but rushed back to show his support. Although the brother insists that Norman is "really not one of them," and points out that he was armed only with a small caliber "rabbit gun" carried in his pocket, agents of the Bureau of Alcohol, Tobacco and Firearms arrested him anyway.

I asked Norman's brother, a Seventh-day Adventist, how the Adventist church back home in Britain had treated him. He spoke well of the church members—they were praying for his family and brother. Although he felt that the pastor had failed to visit enough, he thought him a nice man. As for the conference officials, they seemed to be distant and non-supportive. A friend of Norman's brother, Shirley, had come along to be helpful. She was a member of the Church of England, and seemed as struck as I was that the faith that Norman and his brother had allowed them to be so calm. I was glad that, in the end, Norman Allison was set free.

As I got to know some of the Davidians—not all were on trial, but attending it—I felt that I could see a deep faith in God. They quoted passages of *Great Controversy* to me. But they also pulled together various parts of Scripture to teach a bewildering array of beliefs. They told me how David Koresh's birthday tied into Pentecost. They said that the Adventist Church still has a chance to endure the punishment foretold in Koresh's prophetic scenario, since Seventh-

day Adventists have the light but are not living up to it. Most disturbing of all to me is their steadfast defense of stockpiling guns.

When I became a Christian I sold my valued gun collection. Inside the courtroom I noticed several rifles that I have fired. In fact, as I watched the parade of weapons, the court sometimes seemed like a gun auction. I asked Sheila Martin about the guns. She defended the gun dealing of the Davidians. Her manner is so innocent she almost made it seem an ordinary pursuit. "It was how we made money. It was a business. We bought and sold guns." I am not convinced. I am certain that if guns hadn't been at the compound, the whole tragedy would not have taken place. I was somewhat reas-

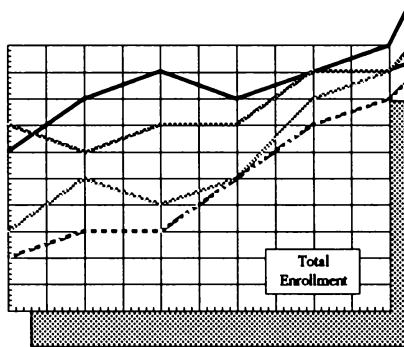
sured when I asked Sheila if the surviving Davidians would remain in the gun trade. "No," she told me, "there will be less involvement with guns."

As I reflect on my encounters with the Davidians, I will be surprised if another group of former Adventists rise up and use weapons. I will *not* be surprised if other groups urge strange interpretations of the Bible. As a pastor, I see good folks on the fringe of our church, waiting for someone to guide them through our unique Adventist understanding of prophetic scripture.

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## North American Colleges Vary Widely in Size

by Chip Cassano



Every year, Adventism's North American Division Board of Higher Education compiles and releases enrollment figures for the three Adventist universities, nine colleges, and two medical technology colleges in North America. The figures are intriguing.

That even the largest of Adventist schools is unusually small becomes immediately clear, even when compared with other, denomination-

ally related institutions. For example, the fall 1993 combined enrollment of the 14 North American colleges and universities (15,335 students), is less than half that of the only Mormon university, Brigham Young (31,108). And it is only slightly more than the enrollment of Boston College (14,455), one of many Roman Catholic universities in the United States.

Granting that all Adventist schools are small, the variance in size among them is still remarkable. A quick examination shows that they divide neatly, by size, into three tiers.

The first tier—schools with enrollments of more than 2,000 students—includes only Loma Linda and Andrews. Even reorganized as a medical university, and shorn of

the La Sierra campus, Loma Linda is still Adventism's largest school—and growing, with 100 more full-time equivalent students in 1993 than in 1992. Andrews has remained almost unchanged in size over the past five years—its enrollment for 1993 varies from that of 1989 by only five students.

Five schools with enrollments of between 1,000 and 2,000 students comprise the second tier. The break between the first and second tiers is numerically clear—Walla Walla, the largest of the second tier schools, has 650 fewer students than does Andrews. La Sierra, North America's youngest university, also seems to be thriving following its separation from Loma Linda. It has grown every year since the split, and currently

ranks fifth in size among all North American Adventist colleges and universities.

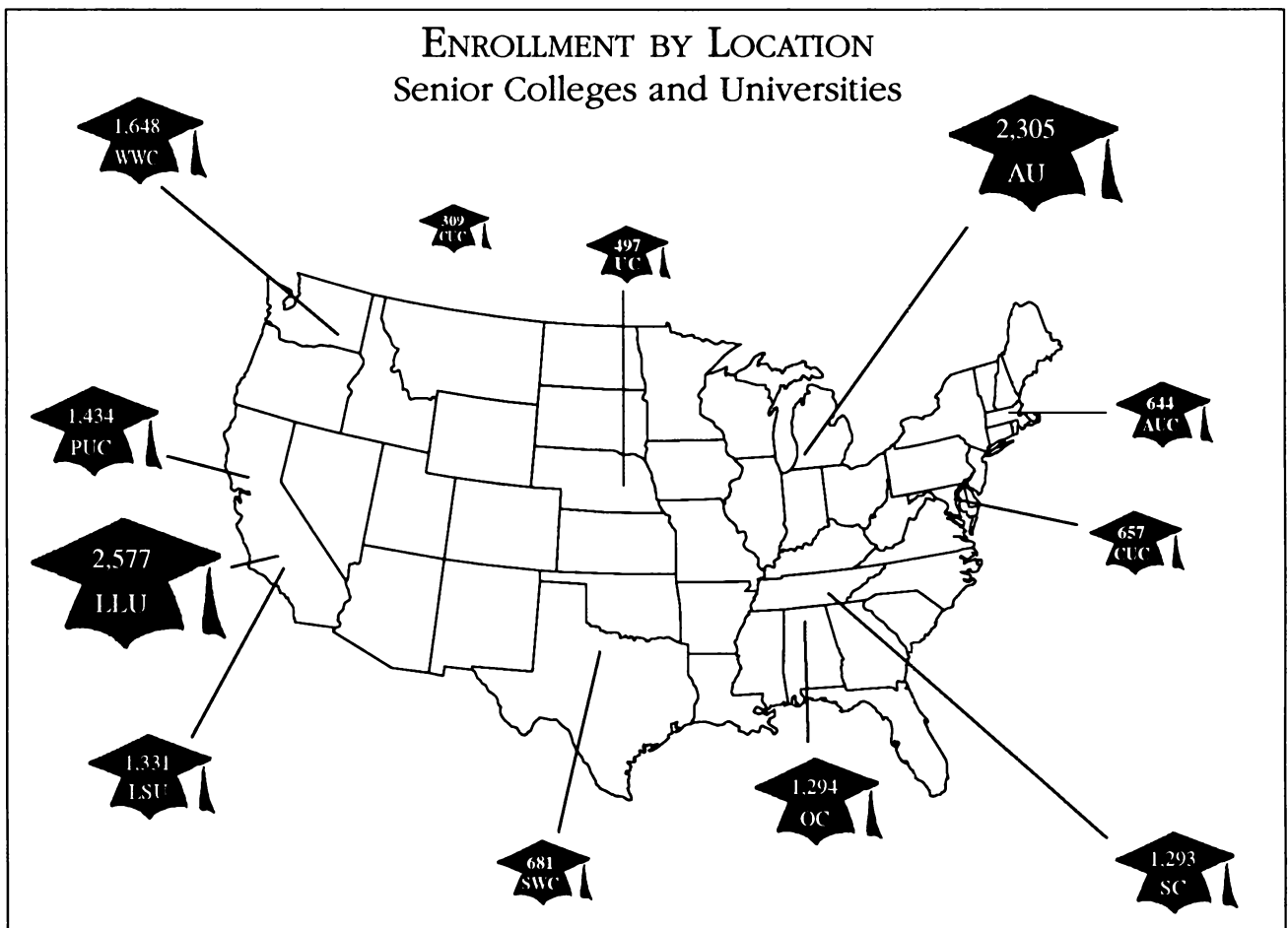
The remainder of the post-secondary schools fall into the third tier, with enrollments of 1,000 or less. Again, the division between tiers is marked. In 1993, the largest college in the third tier, Southwestern, enrolled only slightly more than half as many students as did Southern, the smallest of the second tier schools. The smallest of these third-tier schools are barely one-tenth the size of Loma Linda.

Two of the smallest are actually junior colleges, connected with hospitals—Kettering College and Florida Hospital College. These schools train students in medically related fields, and both are growing

steadily. Kettering is already larger than Canadian Union College.

Once the schools are divided by size, it is interesting to note their distribution around the country. California is the hands-down winner, with three of Adventism's five largest post-secondary institutions, for a combined total enrollment of more than 5,000 students—about one-third of North American Adventism's college and university students. When Walla Walla's growing enrollment is combined with that of the California schools, we see that West Coast schools are responsible for educating almost half of North American Adventism's college students.

Another one-fifth of these students go south for their educations, to Oakwood and Southern—whose enrollments in 1993 were within



one student of each other—and to Southwestern. The rest go to institutions scattered throughout the prairies of Canada and the United States, the Midwest, and the East Coast.

When viewed against the background of Adventist membership in the Pacific and Southern Unions—the two largest in North America—the locations of the colleges and universities, as well as their variation in size, is easily understandable.

When seen in the context of all North American higher education, the picture, overall, is far from

bleak. Seven of the 12 senior colleges showed growth over the five-year period, and two more remained virtually unchanged. In 1993, nine of the 12 showed increases in enrollment over 1992. So, though small, Adventist colleges continue to grow. In the end, size may not count for much anyway. Think of Plato's academy.

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the State of Arizona in and for the County of Maricopa. Presiding Judge Michael O. Wilkinson concluded his judgment by declaring that "the Court accordingly hereby enters Judgment in favor of defendants and against plaintiffs, with all parties to bear their own attorney's fees and costs."

The Arizona Conference brought the suit against these three Adventist health-care institutions in June of 1990 after the defendants made a series of decisions involving Tempe Community Hospital in Arizona that led to a bad investment of money in which the Conference felt it had a vested interest. However, the judge, ruling in favor of these three health-care institutions, awarded no compensation to the Arizona Conference.

The court's judgment ratified a "Settlement Agreement" drawn five days earlier by the parties to the suit, signed by Henry Bauman, the Arizona Conference president, and three other plaintiffs, as well as by the heads of the three defendant institutions, including Ralph Dupper, president of Adventist Health Systems/West. This "Settlement Agreement" states that all parties involved agree not to appeal any judgment that would be entered by the Court in the Lawsuit.

Although the suit itself was unusual, the events and decisions leading up to the controversy were not completely unprecedented. History for the case began in the 1950s when an Adventist physician, Ernest E. von Pohle, established a clinic in Tempe, Arizona. He nurtured it into the Tempe Clinic-Hospital, then developed it into the Tempe Community Hospital, a corporation of nine persons, including Dr. von Pohle, to which Dr. von Pohle eventually sold his Clinic-Hospital.

In 1961, the denomination became involved through the placement of representatives of the Ari-

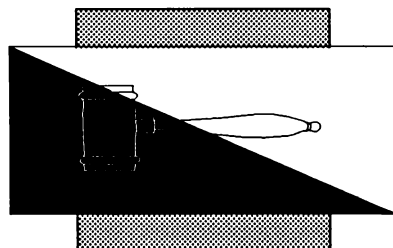
### Senior College Enrollments—FTE

	1989	1990	1991	1992	1993
Loma Linda	3,298	2,082	2,261	2,291	2,577
Andrews	2,310	2,373	2,512	2,442	2,305
Walla Walla	1,382	1,489	1,492	1,607	1,648
Pacific Union	1,568	1,533	1,451	1,358	1,434
La Sierra	-----	1,201	1,214	1,232	1,331
Oakwood	1,156	1,187	1,155	1,238	1,294
Southern	1,277	1,289	1,297	1,257	1,293
Southwestern	587	563	604	660	681
Columbia Union	811	864	738	751	657
Atlantic Union	649	647	580	697	644
Union	538	543	520	486	497
Canadian Union	234	235	277	296	309

Compiled by the North American Division Board of Higher Education. These figures refer to enrollment in the fall, at the beginning of the respective school years.

## Arizona Conference Suit vs. AHS/West Settled

by Sharise Esb



The unusual case of a conference bringing a civil suit against Seventh-day Adventist institutions—Adventist Health Systems/West, Pacific Living Center, Inc., and Tempe Community Hospital, Inc.—was officially settled January 10, 1994, in The Superior Court of