

Five Most Influential SDAs—1969-1994

The people we think most affected Adventism during *Spectrum's* first 25 years.

How is history made? Fortunately, one correct answer is that people make history. Otherwise, anniversaries would be terribly dull. We herewith invite you to join in one way we have been celebrating Adventism's recent history.

To mark *Spectrum's* 25th anniversary, the editorial board asked itself the following question: "Whether we applaud or deplore their impact on the Adventist community, what five persons have most influenced the Seventh-day Adventist Church over the past 25 years?" The individuals profiled below received the highest number of votes. (For the names of the editorial board see *Spectrum's* inside front cover.)

If the Editorial Board had decided to select the Adventist names most prominent in society it might well have chosen people such as Leonard Bailey, Loma Linda University's groundbreaking infant heart surgeon; Herbert Blomstedt, the award-winning music director of the San Francisco Symphony; Benjamin Carson, the chief of pediatric surgery at Johns Hopkins University Medical School; or Take

Six, the best-selling gospel singing group.

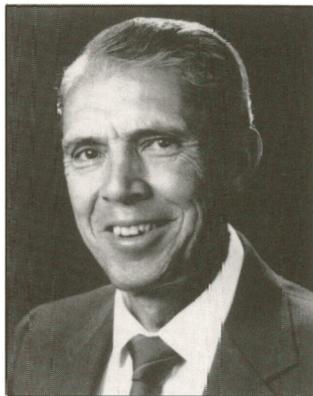
Rather, the editorial board picked those individuals who have most shaped the course of recent Adventist history. Since the persons chosen happen to be identified with major developments within the church, the profiles include references to others in those five areas who have also significantly influenced Adventism's past 25 years.

We didn't think that we should have all the fun, so *Spectrum* invited five other demographically diverse individuals to share their choices of five influential Adventists. (The selections of the editorial board and our guests have all been listed alphabetically.)

And now it is your turn. Read over these lists, then why not, this Sabbath afternoon after lunch, get everyone to join in choosing the people who have most influenced Adventism over the past 25 years? Afterwards, drop us a note, sharing whom you picked and why. Enjoy!

The Editors

Desmond Ford: Herald of Gospel Theology



Over the past 25 years, Desmond Ford, more than any other one person, made Adventists care passionately about theology. Even before this period, Ford, following in the footsteps of his teacher, Edward Heppenstall, assured Adventists that their salvation was

certain not because of their own works, but because of Christ's work on the cross. By the 1970s, Desmond Ford was also raising questions about the traditional Adventist understanding of Christ's activity in the heavenly sanctuary—investigating and judging the lives of humans.

Born in Australia and early in life a successful journalist, Desmond Ford became an Adventist minister and teacher, earning doctorates in speech from Michigan State University and in New Testament from Manchester University in the United Kingdom. For years he trained all the Adventist ministers in Australia and New Zealand. He also taught at Pacific Union College. Since Ford's 1981 disbarment from the Seventh-day Adventist ministry (he remains a member of the denomination), he has continued, through the Good News Unlimited ministry he established, to preach on radio and television, write books, and hold seminars for Adventists and evangelical Christians generally. Two of his better-known books are *The Forgotten Day* (1981), a defense and theological exploration of the seventh-day Sabbath, and *Crisis*, Vols. 1 and 2 (1982), on the book of Revelation.

Ford's views have spread throughout the Seventh-day Adventist Church. While his understanding of the sanctuary has not swept all before it, Ford's preaching of righteousness by faith—the good news he proclaimed to conscientious Adventists that they do not need to bear the enormous burden of earning their way to heaven by ever more minute observance of the law—has become a part of the warp and woof of Adventist preaching and teaching. Thousands of Adventist teachers and pastors, whether or not they express appreciation for Desmond Ford, follow his emphasis on the cross and righteousness by faith as central to Adventism.

Even though they place greater emphasis on

sanctification than does Ford, **Morris Venden**, pastor of the Azure Hills church in Southeastern California, **Hans La Rondelle**, a retired professor from the Seventh-day Adventist Theological Seminary, and **Jack Sequeira**, pastor of the Capitol Memorial church in Washington, D.C., bring to Adventist members almost desperate with guilt an assurance similar to that of Desmond Ford: Personal salvation is guaranteed through faith in Christ's work on the cross.

Ford's inciting passionate debate over theology has helped to inflame a persistent and powerful conservative reaction. Another evidence of a continuing conservative reaction to Ford is the determination of some leaders in the General Conference administration who lived through controversies with Ford to strengthen linkage between the authority of higher levels of church administration over that of local conferences and churches. The denomination, they feel, must be in a better position to protect itself from the divisive impact of future challenges such as Desmond Ford's. They are determined that at the 1995 General Conference Session the upper levels of denominational administration will gain greater control over lower levels of the church.

While Ford has had the most pervasive influence in setting the theological agenda for Adventists over the past 25 years, others have also had a major impact on the church's theological thinking. **Gottfried Oosterwal** introduced mission to Adventism during the 1970s. Seldom is it so clear that a single person has inaugurated an entire field of study and strategic planning to a community. With doctorates in theology and in anthropology from the University of Utrecht, Oosterwal published two books in anthropology based on his missionary experience in New Guinea before assuming the chairmanship of the department of mission and comparative religion at the SDA Theological Seminary at Andrews University in 1968. In his book *Mission: Possible* and in numberless lectures and workshops, Oosterwal predicted patterns of growth that have transformed the ethnic composition of Adventism. Possessing one of the most creative theological minds in the church, Oosterwal expounded the full range of Adventist teachings from the fresh perspective of mission theology. He founded the General Conference Institute of World Mission that trains missionaries. He also called for the professional attention to mission strategy that has resulted in the Global Mission office at the General Conference and centers of Global Mission in Buddhism, Hinduism, and Islam. All these institutions are staffed by people who received their doctorates in

mission after Oosterwal introduced the field to the denomination 25 years ago.

Graham Maxwell, the emeritus chair of the Division of Religion of Loma Linda University, has continued to articulate a view of the history of salvation and Adventism's role within it that is different from either the fundamentalist Adventism found in lay-edited journals, such as *Our Firm Foundation*, or the evangelical writings of Desmond Ford. Maxwell's books and Sabbath school tapes are widely distributed within the United States and elsewhere. In them, Maxwell argues that Christ's return does not depend on Adventists crossing the boundaries of all the world's nations to make converts to Adventism from every "nation, and kindred, and tongue, and people." Instead, Christ will return when Adventists have helped create a community that is "safe to save" because it "perfectly reflects the Character of God." The mission of the Seventh-day Adventist Church is not so much making certain that Adventists win members within every ethnic or "people group" on the planet, as it is to look at ourselves, to improve our understanding of God and how we reflect his character in our relationships with one another. Maxwell has provided tens of thousands of Adventists, including many professionals and denominational leaders, with a view of the future and a mission for the Seventh-day Adventist Church that seems far more calm and reasonable than the "fire and brimstone" they were taught in denominational elementary schools.

Another theological emphasis that emerged during the past 25 years, is the increasing attention paid to ethics and social reform. The Adventist Development and Relief Agency gained greater and greater acceptance for its involvement in a wide variety of community development projects around the world. The black Adventist church in North America continued to be convinced that social reform was a part of Adventism. A group of Adventist professors of ethics successfully argued that it was part of the church's mission to address ethical questions in medical practice and research, as well as to participate in movements of social reform. These would include **Miraslav Kis, David Larson, Jack Provonsha, Charles Scriven, Charles Teel, Jr., James Walters, and Gerald Winslow**. During the past 25 years, a professor of Christian ethics was appointed to the faculty of the SDA Theological Seminary at Andrews University, the Center for Christian Bioethics was established at Loma Linda University, the Washington Institute was organized in the nation's capital, and the Stahl Center for World Missions was created at La Sierra University.

Gerhard Hasel: Leader of a Conservative Response



U ntil his tragic and untimely death in 1994, Gerhard Hasel was the most effective and influential leader of those movements within Adventism committed to preserving what they consider to be traditional—and endangered—Adventist beliefs and practices. Hasel's career as a professor at

the Seventh-day Adventist Theological Seminary at Andrews University (1968-1994) coincided with *Spectrum's* 25 years of existence. Increasingly during that time, Hasel not only exercised influence over existing denominational institutions in the United States and internationally, but also fostered the creation of new organizations and publications aggressively defending their view of Adventist orthodoxy. Perhaps his greatest legacy was fashioning a powerful coalition of conservative thinkers and wealthy and generous Adventist entrepreneurs.

Certainly his productivity as an Old Testament scholar inside and outside the denomination was one of the foundations of Hasel's influence. Born in Germany, educated at Atlantic Union College, Andrews University, and the Old Testament doctoral program at Vanderbilt University, Hasel became a prolific author. According to his son, Michael, Hasel wrote 14 books and 319 articles and book reviews. At least four of his books were widely reviewed in scholarly journals, and at the time of his death he was working on the Amos and Hosea volumes for the *New International Commentary on the Old Testament*, being published by Eerdmans Press. Inside the denomination, he was a mainstay of the General Conference Biblical Research Institute, and wrote many articles for Adventist publications.

Another reason for his influence was his administrative position. Hasel served as dean of the SDA Theological Seminary for seven years (1981-1988), and persisted as chair of its doctoral committee for another five. During those years, Hasel had enormous influence in shaping the future of Adventist theological education. While he was dean, he was instrumental in transforming the faculty of the seminary to include more faculty with perspectives compatible with his. He was also in a position to

veto any religion professor from any other Adventist institution that an overseas division might like to have teach a doctoral extension course. He helped select the students from around the world who would become the denomination's religion teachers, and he frequently became actively involved in deciding whether their doctoral topics were acceptable. Even after he was forced by the Andrews University Board to leave the deanship of the seminary, Hasel was primarily responsible for choosing which students would receive scholarships to complete a doctorate in the theological disciplines at Andrews University.

Hasel's theological outlook proved congenial to the McKee family, so generous over the years with Southern College. When the first endowed chair at the Seventh-day Adventist Theological Seminary was created, it was occupied by Hasel. Scholarship funds for doctoral students were significantly increased. The Adventist Theological Society was organized in 1989, with Hasel as its second president. The new society helped Hasel continue to be a linchpin connecting conservative theological voices, particularly at Andrews University, Southern College, and the General Conference Biblical Research and Geoscience institutes. With Hasel as a guiding force, it was not hard for the society to quickly find funds to start publishing its own journal, as well as both the Adventist Theological Society monograph series and dissertation series.

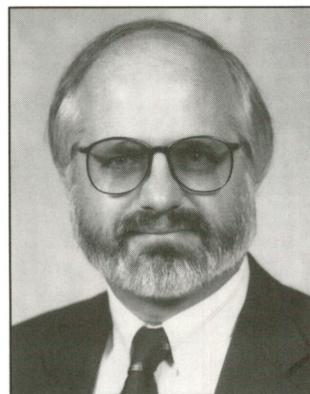
These publications, launched with an introduction to the first issue of the *Journal of the Adventist Theological Society* by the newly elected General Conference president, Robert Folkenberg, express an outlook compatible with its parent organization. The Adventist Theological Society requires its members (accepted by invitation only) to reaffirm every year not only the 27 fundamental beliefs of the Seventh-day Adventist Church, but seven additional affirmations as well. These include, among others: affirming that the Bible is "the inspired infallible revelation of propositional truth"; endorsing "the use of historical-grammatical Biblical interpretation"; affirming that Genesis 1-11 is "an objective, factual account of earth's origin and early history," that "the world was created in six literal, consecutive 24-hour days"; and that "the time elapsed since creation week is to be measured in terms of 'about 6,000 years.'"

Those who continue Hasel's legacy, despite his accidental and shocking death in a Utah automobile accident, include **Richard Davidson**, Hasel's student and successor as chair of the Old Testament department at the Seventh-day Adventist Theological Seminary. Like Hasel, Davidson's speciality is Old

Testament theology, which he uses to analyze Adventism. **P. Gerard Damsteegt**, also at Andrews University, in the church history department of the seminary, can be expected to expand on the defense of Adventism he drafted: *Seventh-day Adventists Believe: An Biblical Exposition of Fundamental Doctrines* (General Conference, 1988). Some of the faculty at Andrews University are also involved in producing *Adventists Affirm*, a journal publishing articles that view with alarm certain tendencies within the church, particularly the growing openness to the ordination of women.

In addition to the circle of institutions and associations Hasel fostered, there is a wider circle of defenders of what they regard as traditional Adventist faith. The basic theology of these concentric theological circles is compatible. They differ from one another, in that the independent journals, such as *Watchman*, *What of the Night?*, published by the Adventist Layman's Foundation, and the widely circulated *Our Firm Foundation*, are willing to publicly and vigorously criticize church leadership.

Ronald Numbers: Transformer of Adventist History



Adventist history came of age during the past 25 years—a period when studies of Adventism by professional historians altered the church's understanding of itself. Ronald Numbers did more than anyone to bring Adventist history to the attention of writers of American history, and no

historian has affected Adventism more deeply than Ronald Numbers. The candor and thoroughness of his early writings on Ellen White made it possible for subsequent Adventist historians to write with greater freedom about perplexing and sometimes disturbing aspects of the denomination's history.

The son of an Adventist minister and grandson of a General Conference president (W. H. Branson), Numbers attended Adventist schools through college. Receiving his Ph.D. in the history of science from the University of California at Berkeley, Numbers taught at both Andrews and Loma Linda universities before joining the University of Wisconsin faculty, where he is a professor of the history of science and chair of

the department of the history of medicine. He is the editor and author of 14 books, and served as the editor of the *ISIS*, the major journal in the history of science.

Although he is not now a practicing Seventh-day Adventist, to a significant extent Numbers has established his distinguished career by writing about Adventists. He coedited *The Disappointed: Millerism and Millenarianism in the 19th Century* (paperback, University of Tennessee Press, 1993), and recently wrote the critically acclaimed volume *The Creationists* (Knopf, 1993), a considerable portion of which traces the impact of the Seventh-day Adventist George McCready Price on American creationism.

In this work Numbers also examines the development of the Geoscience Research Institute, including **Richard Ritland's** effort in the 1960s to develop an understanding of Biblical creation that would accommodate the scientific evidence. As Numbers recounts, this departure from traditional stands did not receive support from the church leadership. In the 1970s and 1980s, denominational administrators brought scientists such as **Harold G. Coffin**, **Robert H. Brown**, and **Ariel A. Roth**—all defenders of a short chronology and a seven-day Creation week—to the forefront of the Geoscience Research Institute.

The debate Numbers and others chronicle (see Edward Lugenbeal's essay in *Spectrum*, Vol. 15, No. 2) has raged over the past 25 years. The Geoscience Research Institute continues to look for new scientific facts and interpretive models to defend an unchanging understanding of the first chapter of Genesis. Just as vigorously, many scientists in Adventist colleges and universities believe that expanding our theological understanding of Genesis is imperative. Although many lay members avoid the technical discussions of creation and evolution altogether, those who participate continue one of the most deeply felt debates in Adventism.

However, it is one of his early books that led the Seventh-day Adventists to look at Ellen White in new ways. *Prophetess of Health: A Study of Ellen G. White* (1976; second, expanded edition, University of Tennessee Press, 1993) minutely established that in at least the important area of health, Ellen White's visions coincided with the ideas of a particular school of reformers to which she had already been exposed. It is a mark of its influence that although the book caused a fierce reaction when it first appeared in the 1970s (the debate within Adventism was written up in *Time* magazine), *Prophetess of Health* now strikes many Adventist readers as a rather moderate revision of traditional views of Ellen White. This is partly

because, as Jonathan Butler says in his brilliant and moving introduction to the book's second edition, "Adventism could lose its innocence only once."

It is also because other Adventist historians followed Numbers with additional, far-reaching reassessments. **Donald McAdams**, while still a professor at Andrews University, showed that Ellen White's chapter on John Huss in *The Great Controversy* followed contemporary historians in not only ideas and sequence of description, but also in copying their words. Editors had even excised the only truly original material from the published chapter. **Jonathan Butler**, while a professor at Loma Linda University, wrote several essays on Ellen White. In perhaps the most influential of those pieces, Butler said that Ellen White's ideas so deeply reflected her culture that the end of the world that Ellen White accurately predicted was the end of her own Victorian world. Adventists now lived in a significantly different world. (See excerpt elsewhere in this issue.)

Ronald Graybill, while a member of the White Estate staff, wrote several essays defending Ellen White, that conceded that she did borrow from other sources. Just before leaving the White Estate to join La Sierra University, where he now chairs the history department, Graybill also wrote a successful doctoral dissertation at Johns Hopkins University. It analyzed Ellen White's early visions as an expression of the ecstatic impulses of early Adventism. It was left to **Walter Rea**, a pastor and not a trained historian, to inform a popular Adventist audience, through his book *The White Lie*, of extensive borrowing by Ellen White from contemporary writers for her books *Prophets and Kings* and *The Desire of Ages*.

Following these highly charged explorations of Ellen White and her writings—what Butler calls the most holy place of Adventist historiography—the increasing attention by other Adventist historians to Adventist history and various interpretations of its identity, has elicited little controversy. The work of **Richard Schwarz** (*Lightbearers to the Remnant*, Pacific Press, 1979) and **Gary Land** (*Adventism in America*, Eerdmans, 1986), or even the provocative historical and sociological analyses of Adventism by **Malcolm Bull** and **Keith Lockhart** (*Seeking a Sanctuary*, Harper, 1989) have caused no firestorms.

Although he sometimes pushes the church to adopt new understandings of itself, **George Knight**, a professor of church history at Andrews University, is one of the denomination's more prolific and widely accepted authors. But as Benjamin McArthur, chair of the history department at Southern College

of Seventh-day Adventists, recently said in an appreciative overview of Knight's work before the Adventist Society of Religious Studies, "without a Ron Numbers, there would not be a George Knight."

Merikay Silver & Lorna Tobler: Pioneers of Women's Rights



In 1973, two decades of change for Adventist women opened with a bang. In January, Merikay Silver filed the suit heard round the Adventist world. She charged the Pacific Press with violating U.S. law by paying women less for doing the same work as men. In September, the 23 members (more than half women) of the General Conference-appointed Council on the Role of Women in the Church met at Camp Mohaven, Ohio. Within three days they had agreed to recommend that women should be ordained as local church elders, should be issued ministerial licenses, and should be considered for



ordination as gospel ministers.

Also in September 1973, **Dr. Josephine Benton**, joined the Sligo church staff as the first female associate pastor of an American Adventist congregation. Later, in 1980, she became the first American in recent history to serve as the senior pastor of an Adventist congregation—the Rockville church in Maryland. In 1990, she produced *Called by God: Stories of Seventh-day Adventist Women Ministers* (Blackberry Hill).

During the past quarter-century, the role of women in the church has remained one of the most charged issues confronting Adventism. The early momentum has slowed. Equal pay for women employees of the church has been settled. Ordination of women pastors has not.

Merikay Silver (now Merikay McLeod) and Lorna Tobler's direct and public challenge to the church's salary discrimination against women permanently

changed more than church policy. They not only made it possible for every female Adventist employee in America to receive equal pay for equal work. Silver and Tobler helped transform the consciousness of both men and women in the church. In 1973, the majority of women at the Pacific Press opposed their action. Now, Adventist woman employees in the United States expect to be treated fairly.

When months of conversations did not bring results, Merikay Silver, a young editorial employee, brought suit the last day of January 1973 against the Pacific Press, because, although she was a married woman, the press did not provide her the "same compensation and benefits as a married man doing the same work." That summer the Department of Labor also sued, and in September 1974 the Equal Employment Opportunity Commission (EEOC) filed a third suit on behalf of Silver and Tobler, an administrative secretary at the press. Eventually, the EEOC would file two more suits. In 1975 the Pacific Press fired both women.

After five years, in 1978, Silver agreed to an out-of-court cash settlement. It is not generally remembered that Tobler was the person who continued to work with the EEOC for a decade, through several levels of federal courts. In 1982 the EEOC won a suit that awarded Tobler \$75,000. The next year, when the General Conference decided not to appeal *EEOC (Tobler) v. PPPA* to the U.S. Supreme Court, Tobler had the satisfaction of having her persistence succeed (along with the EEOC) in winning a class action judgment of \$600,000 on behalf of 140 women underpaid by the Pacific Press. Even more rewarding was the fact that during the decade of litigation, the church changed its salary policies. First, single men were paid the same as married men, then married female employees received the same health and maternity benefits previously given to wives of male employees. Finally, single women received the same salaries and benefits as male employees.

Both Silver and Tobler retain memberships in Seventh-day Adventist churches. Silver, who has completed an M.A. in religious studies, is a communications consultant for the California State University system. She has vividly described her experience in the widely read book *Betrayal* (Mars Hill, 1985). Lorna Tobler and her husband, Gus, live south of San Francisco, where Tobler works as a legal assistant in a San Jose law firm and holds several offices in the Mountain View Seventh-day Adventist church, including associate head deacon and chair of the personal ministries committee.

Adventist women have not filled during the past 25 years the highly visible position they occupied in the early years of the denomination—as licensed ministers, conference presidents (acting), as well as treasurers, secretaries, and heads of General Conference departments. Still, during the past 25 years women around the globe did increasingly serve as successful evangelists and pastors. Just a few examples include Finland's **Margit Suring** (the first woman to receive a Th.D. from Andrews University), and **Laura E. Gonzales**, whose evangelistic campaigns in the Caribbean resulted in well over 1,200 converts. Several women were successful evangelists in East Africa. Some of these women, like **Margaret Prange** in Germany, received the same ministerial license issued to any other pastor. However, because no Adventist women evangelists and pastors received ordination, they were not officially permitted to officiate at weddings or perform baptisms.

In 1984, the move toward full ordination of women, begun in 1973, resumed. Three women pastors, with the acquiescence of their employer, the Potomac Conference, began baptizing in the shadow of the General Conference headquarters. **Marsha Frost** (now Marsha Tuttle Collins) performed the first baptism on February 24, in the Fairfax, Virginia, congregation she was pastoring, followed two weeks later by **Jan Daffern** in the 3,000-member Sligo Church, and on June 2, by **Frances Wiegand** in the Beltsville, Maryland church. The General Conference prevailed on the Potomac Conference to stop the baptizing. Instead, the 1984 Annual Council reaffirmed the 1975 action allowing ordination of women as local elders. Now, many churches throughout North America have ordained women as local elders.

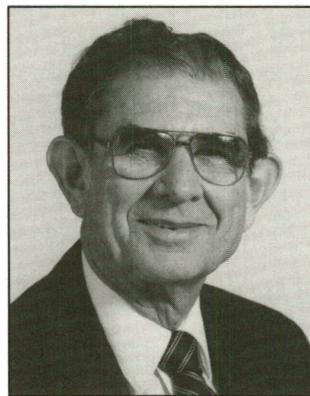
The 1990 General Conference Session rejected ordination of women as pastors, but approved what happened six years before in the Potomac Conference. That is, in areas of the world that wished to, women pastors could receive licenses that permitted them to perform baptisms. Now, women pastors in different parts of North America do baptize. On the recommendation of the 1994 Annual Council, the 1995 General Conference Session will discuss whether divisions of the world church will be able to give women the same ordination bestowed on men.

Meanwhile, during the past 25 years, educational and health institutions have provided women with the best opportunities to gradually advance into administrative positions—department chairs, deans, vice-presidents, and very occasionally president. **B. Lyn Behrens** is president of Loma Linda University, the church's largest and best-known educational institution. A pediatric physician, originally from

Australia, Behrens was picked by a search committee to become dean of the medical school in 1988. In 1990, the board of Loma Linda University, chaired by Neal Wilson, invited Behrens to become the first woman president of an Adventist college or university and the first woman to head a health-sciences university in the United States.

Behrens has reorganized the school of health and restored the university's finances. While she has been criticized for dismissal of three medical school faculty, she has guided both the medical school and the university through several rounds of accreditation. Indeed, she has become a member of teams reviewing the accreditation of nationally recognized medical schools and universities, and has been appointed by the Association of American Medical Colleges to its national advisory panel on the mission and organization of medical schools. At the invitation of the Western Association of Schools and Colleges (which accredits all West Coast colleges and universities, including Loma Linda University), Behrens is serving a three-year term on the Senior Commission, the Western Association's highest governing body.

Neal C. Wilson: Nurturer of Institutional Adventism



The dominant church leader over the past 25 years has been Neal C. Wilson. Even before becoming president of the General Conference (1979-1990), he had established himself as the most prominent of the church's vice-presidents (for the North American Division, 1966-1979). During his presidency, evangelism programs, such as "1000 Days of Reaping" and "Harvest '90," were promoted, and the membership of the international church dramatically accelerated, particularly in Africa, the Caribbean, and Latin America. He enjoyed visiting church members and government officials throughout the world, surprising both with his knowledge of their countries.

More than as a leader with a controlling theological outlook, or with a single grand strategy for reshaping the international church (except for growth in membership), Wilson will probably be

best remembered as the quintessential “hands-on” administrator. The son of a longtime vice-president of the General Conference, Wilson seemed to be irresistibly drawn to Adventist institutions, concrete legacies of previous leaders’ visions. He appreciated and personally nurtured the church’s institutions, retaining the chairmanship of the board of Loma Linda University throughout his presidency, staying closely attentive to Andrews University, and involving himself in reorganizing the Adventist Health Systems in North America. He favored gradual innovation, by establishing new institutions—Kettering Hospital, the Adventist Media Center and Adventist World Radio are examples. (See the article elsewhere in this issue about his involvement in the emergence of the Association of Adventist Forums and *Spectrum*.) As president, Wilson sometimes seemed to regard Adventism as one big institution, of which he was both the chief executive and operating officer.

He was the despair of idealists, liberal or conservative: “Why did he insist on hounding Desmond Ford out of church employment?” (liberal). “Why doesn’t he see to it that Ford is disfellowshipped?” (conservative). Or, “Why didn’t he approve of the ordination of women?” (liberal). “Why does he condone women being able to conduct marriages and baptisms?” (conservative).

Wilson’s unpredictability was noticeable because he followed a president who made consistent adherence to conservative theology the hallmark of his administration. **R. H. Pierson** (1966-1979) believed purifying the church was a necessary precondition for the Second Coming. A prolific writer of pastoral and devotional literature before and during his presidency, Pierson seemed never to overcome his fear that the academic community within Adventism—particularly its theologians with graduate degrees from non-Adventist universities—were a real or potential threat to the church. He expanded the role of the General Conference Biblical Research Institute, appointing individuals with clearly conservative views, and expecting the institute to monitor theological orthodoxy throughout the denomination.

The more pragmatic Wilson had one ideal to which he was unequivocally committed: racial justice. Perhaps his experience as a missionary’s child in South Africa and India and his own years as a missionary in Egypt forged his undeviating commitment to see non-whites welcomed into all levels of church leadership. Even when African-American Adventists, during the 1970s, themselves wanted to

add black unions to black conferences, they found their way blocked by a Neal Wilson unwilling to shift from his dedication to greater rather than less integration.

More than in writing articles or books, Wilson expressed his passion for racial and ethnic integration through administrative policy and action. Perhaps most obviously, Wilson cleared the path for black administrators to become leaders of the whole church. He invited **Charles Bradford** to be the secretary of the General Conference for North America. Quickly, delegates to conferences and members in the pew learned that Bradford was one of the denomination’s best-read and most powerful speakers. When Wilson became General Conference president, Charles Bradford was the obvious choice to become vice-president of the General Conference and president of the North American Division. Had his health permitted, he might well have become in 1990 the first person of color to become president of the Seventh-day Adventist Church.

Wilson was supportive of the denomination’s universities, including its administrators. At the beginning of the last quarter-century, Andrews University was led into maturity by a near-contemporary of Neal Wilson’s, **Richard Hammill**. Hammill served longer (1963-1976) as president of Andrews University than had anyone before him, going back to the founding of the school as Battle Creek College. During his 13 years of leadership, Andrews University became the international center for theological education within Adventism, offering the M.Div. degree required of all beginning ministers in North America, and a Ph.D. in religion. The school was also approved to offer a doctorate in education. Accreditation was encouraged by construction of not only a Seminary building, but also a new university library. Hammill was also instrumental in establishing the Geoscience Research Institute. He completed his career by serving four years as a general vice-president of the General Conference.

Wilson’s lack of consistent ideological constraints and intense involvement in the denomination’s institutions were the keys to one of the church’s most daring and accomplished administrator’s returning to Loma Linda University for a second decade of leadership. **David Hinshaw**, while still in his 30s, had become dean of the College of Medical Evangelists in 1962 and promptly consolidated the church’s medical school on the Loma Linda campus. During the next 11 years Hinshaw was instrumental in the construction of two large hospitals—the present Loma Linda University Medical Center and

the nearby Jerry L. Pettis Veteran's Administration Hospital. Because of not supervising a key subordinate closely enough, Hinshaw had to leave the deanship and eventually became dean of the Oral Roberts University Medical School. Eleven years after presiding over his departure, Wilson, still chairman of Loma Linda's board, talked for hours with Hinshaw about his Christian and Adventist experience. Wilson then welcomed Hinshaw back as vice-president of medical affairs for the university and soon after as president of the Loma Linda University Medical Center and Adventist Health Systems/Loma Linda.

Under Hinshaw, the various institutions at Loma Linda now have more than 1,500 beds and annual operating revenues of approximately \$500 million. He has insisted that Loma Linda remain a part of mainstream medicine. It is the part of Adventism that has been most widely recognized as achieving

standards of excellence—for instance, in infant heart transplants and nuclear radiation therapy. Positioning the medical center in a rapidly-changing healthcare environment, Hinshaw has recently formed an alliance with Adventist Health Systems/West and three non-Adventist health systems to form what may be the second largest health system in the nation's most populous state.

When Wilson successfully urged Loma Linda's board to reinstall Hinshaw, he emphasized what even Hinshaw detractors acknowledge: Hinshaw has an extraordinary ability to envision a long-range future, which he then unswervingly wills into existence. Rather than emulating one of his predecessors, A. G. Daniells, who tried to destroy the most prominent physician in the church of his day, Wilson had the confidence to enable Hinshaw to be the most powerful medical leader in Adventism since John Harvey Kellogg.

Five Distinguished Guests Share Their Choices

Charles Bradford

Charles Bradford graduated from Oakwood College, served as a pastor in the central states and in New York City, president of the Lake Region Conference, associate secretary of the General Conference for North America, and for 11 years (1979-1990) president of the North American Division. He received a D.D. from Andrews University, and has written, among other works, Preaching to the Times and The God Between. In his retirement in Florida, Bradford is busy writing and preaching around the country to Adventists and non-Adventists. This spring, he will be a featured speaker in a lecture series at Morehouse College in Atlanta, one of the preeminent black institutions of higher learning in the United States.

George Brown: Under his leadership, the Inter-American Division became the largest division in the world, sending personnel to many other areas of the world field. The laymen's movement within the division, accelerated under his leadership, became the model for the entire church. The 1990 General Conference Session nominating committee selected Brown's name for presentation to the session as world president, the first person of color to be so honored.

Edward Earl Cleveland: Cleveland kept the tradition of public evangelism alive throughout Advent-

ism, even after the passing of the great platform evangelists of the 1940s and 1950s. A single campaign would result in as many as 1,000 baptisms. Since leaving the General Conference Ministerial Association for the classroom at Oakwood College, Cleveland has convened an annual convocation of regional conference pastors, evangelists, and administrators that regularly attracts more than 500 ministers from several divisions.

Desmond Ford: Ford's teaching, preaching, and writing caused the church to look seriously at the foundation and underpinnings of its doctrinal/theological formulations. Although Ford's differences with church leadership are regrettable, his impact on the Adventist movement is undeniable. By undergoing the process of sharpening its articulation of the "old landmarks," the Adventist Church has been strengthened.

Richard Hammill: He guided the fledgling Andrews University in its development and growth, from a collection of graduate courses to true university status, and its present acknowledged position as the church's premier educational institution.

Neal C. Wilson: During Wilson's tenure as General Conference president, the church experienced sea changes in church organization and structure. There were also major doctrinal/theological issues that had

to be faced. Wilson's strong stand on racial equality, in a time of tremendous social upheaval, served to move the church toward genuine fellowship and inclusion.

George T. Harding, IV

George T. Harding, IV is the chairman of the board of Harding Hospital in Worthington, Ohio, and a clinical professor of psychiatry at Ohio State University. An alumnus of Loma Linda University, he is president of the National Association of Psychiatric Health Systems and a member of several governing boards, including the Uniformed Services University of Health Sciences in Bethesda, Maryland; the Kettering Medical Center; and Worthington Foods. His father served as dean of the school of medicine at Loma Linda University, his grandfather founded what is now Washington Adventist Hospital, and his great-uncle, Warren G. Harding, was the 29th president of the United States.

Roy Branson: Roy Branson's foresight and continued dedication to editing and publishing *Spectrum* has provided a forum for the discussion of critical issues within the Seventh-day Adventist Church, and beyond. The publication has also been the stimuli for other publications with different points of view. That has further fostered discussion. Perhaps most importantly, the publication of *Spectrum* has been an encouragement to young, intellectually curious Adventists to stay in the Adventist Church and contribute to its growth. Other editors/writers such as Bill Johnsson have also impacted the Adventist Church, but not to the degree that *Spectrum* has.

Milton Murray and Tom and Violet Zapara: The opportunity and responsibility to seek out philanthropy for the support of educational and medical institutions has changed the way such institutions are funded. Milton Murray was the conceptualizer. The Zaparas (and others) believed in the concept and gave money to challenge alumni, fellow believers, and community leaders to contribute to Adventist educational institutions and make them viable.

Ronald Numbers: Ronald Numbers' book, *Prophets of Health*, has caused Seventh-day Adventists to rethink Ellen G. White and stimulated additional articles and books to give a more realistic understanding of this great leader in God's work. Ronald Numbers paid a huge price to be willing to publish;

the Seventh-day Adventist Church owes him a great debt of gratitude.

Merikay Silver: Her challenge of Adventist Church policy toward women employees led both to new opportunities for women and to new recognition by the Adventist Church of its legal requirements toward women.

Neal Wilson: As an administrator and church leader he has had a profound effect on the Adventist Church; the emphasis on Russia during the past six years being only the most recent. Charles Bradford should also be considered. It is too early to know what Robert Folkenberg's impact will be.

Ifeoma I. Kwesi

Ifeoma I. Kwesi, the pastor of the 200-member Oak Park Seventh-day Adventist Church in San Diego, California, attended Oakwood College, and received her B.A. in history and psychology from the University of South Alabama. After working for several years in social service institutions, she became associate pastor of the All Nations Seventh-day Adventist Church in Berrien Springs, Michigan, and earned her M.Div. degree from the SDA Theological Seminary, Andrews University.

Charles E. Bradford: Elder Bradford's personal and professional commitment to gender and racial inclusiveness during his 40-plus years of ministry as pastor/eveangelist, departmental director, conference president, and division president, qualify him to challenge the Seventh-day Adventist Church, "To unleash the awesome power of the laity to finish the work of God."

Frank W. Hale, Jr.: In the words of Calvin Rock, vice-president of the General Conference, "Frank W. Hale, Jr. has impacted the history of the Seventh-day Adventist Church more directly than any other black non-clergy of this era. Through the books and articles that he had authored and edited; through the harnessing of lay energies for social justice; through his preaching and teaching classrooms and pulpits all over the land; through six wonderful years of growth and academic excellence at the helm of Oakwood College; through 17 years as departmental chair, graduate school dean and vice-provost of Ohio State University, assisting thousands of young black aspirants to higher education; through courageous leadership in the

nation's civil-rights struggles; and through the sheer force of one of the truly charismatic personalities of our time, Frank Hale has bravely 'advanced the yardsticks of our political and education processes.'"

Erylene Piper Mandy: Cultural anthropologist, Dr. Mandy challenges the Seventh-day Adventist Church "to establish parity and equity among its diverse peoples," which mirrors her philosophy and practice as a much-sought-after speaker, preacher, professor, negotiator, and counselor, who admonishes: "When the Lord gives you gifts, you are responsible for using them in the empowerment of your people."

Morris L. Venden: "Justification by faith (God's work for us) and the righteousness of Christ through faith (which includes God's healing work in us) are themes to be presented to a perishing world." During his ministry of more than 40 years, Elder Venden has authored more than 30 books that focus on Christ rather than a checklist of rules, counseled us to depend upon God instead of ourselves, and urged us to establish a daily personal relationship with Jesus. His assertion that it's *Hard to Be Lost* provides theological relief from our legalistic tendencies and traditions.

Kit Watts: "I feel called in the sense that I want to help God's voice, that His concerns, His assurance can be better heard in the world." As the first woman to serve on the pastoral staff of Sligo SDA Church, co-founder of Mary's Place: Worship and the Word Through Women's Eyes, coordinator of Association of Adventist Women's Projects for Women in Ministry, associate editor of the *Adventist Review*, and the only woman to have been a member of all the Seventh-day Adventist commissions set up to study the women's ordination issue in 1973, 1985, 1988, and 1989, Kit Watts ably amplifies the voice, concerns, and assurance of God. In her unique way she consistently raises the consciousness of the Seventh-day Adventist Church about the variety of contemporary issues that impact us collectively and individually.

Aulikki Nahkola

Aulikki Nahkola is a member of the religion department at Newbold College in England. Born in Finland, Nahkola received her B.A. from Newbold College, her M.Div. from the SDA Theological Seminary, Andrews University, and her M.Th. from King's College, University of London. She is presently completing her D.Phil. in Old Testament at Oxford University.

Charles Bradford: He provided unrivaled leadership, most notably as the church has confronted the difficult issues of race and gender equality.

Desmond Ford: Painful and divisive as it seemed at the time, the controversy sparked by Ford has, in the long run, yielded a more open attitude to discussing doctrinal issues, and forced a very beneficial re-thinking.

Siegfried H. Horn: By establishing the credibility of his biblical scholarship outside the Adventist Church, Horn helped Adventist biblical scholarship to start emerging from isolation and seeking dialogue with the wider academic world.

Leona Running: The influence of Leona Running's work and presence at the Seventh-day Adventist theological headquarters, particularly at the time when women were even further from the promised land of equality in ministry than today, is impossible to overestimate.

Merikay Silver and Lorna Tobler: By refusing to take *corbin* (Mark 7:11) as an answer, when women's salaries were concerned, Merikay Silver and Lorna Tobler, at enormous personal sacrifice, started the church on the road towards justice to women in the workplace.

Werner Vyhmeister

Werner Vyhmeister, dean of the SDA Theological Seminary, Andrews University, was born in a German-British family in Chile. He received his M.Div. from Andrews University and his Ph.D. in history at the University of Chile. After a few years of pastoring, he has been a religion teacher and administrator for 35 years: four years at Chile Adventist University (teacher and vice-president); nine years at River Plate Adventist University in Argentina (teacher and vice president for academic administration); four years at South American Division in Uruguay (director of education); nine years at the SDA Theological Seminary at Andrews University (professor of world mission and associate dean); six years at the SDA Theological Seminary, Far East, in the Philippines (president); and four years at the SDA Theological Seminary at Andrews University (dean). He has written articles on a variety of topics in Adventist publications printed in English, Portuguese and Spanish.

While individualism is generally considered meritorious in the First World, great emphasis on the commu-

nity, on teamwork, is given in the Third World. The value of Third World leaders is seen generally in the context of the community that they serve.

I have wondered if the sheer growth of the church, worldwide, is not making it more difficult to find persons with obvious worldwide influence. Therefore, the names that follow are to be seen as representative of some of the most influential roles within Adventism, under God, in the past 25 years.

Robert Folkenberg: President, General Conference of Seventh-day Adventists, guiding spirit of SDA Global Mission. The efforts, during the past 25 years, of more than one General Conference president towards making church organization more responsive to mission have affected the church worldwide. The most recent developments in the area of Global Mission have generated a new spirit of dedication to the central task of the world church that is bound to make a strong and growing impact on the church and the world for years to come.

Jairyong Lee: Dean, Asia Adventist Theological Seminary, Adventist International Institute of Advanced Studies, Asia-Pacific Division, and “apostle” of the “1,000 Missionary Movement” that has already prepared and sent hundreds of young missionaries to several countries. The Adventist youth volunteer missionary movement, begun a few decades ago with student missionaries, has intensified under Global Mission with volunteers in all continents going to serve, teach the gospel, and plant churches both in their own countries and abroad.

Sergio Moctezuma: Director of church ministries in the South American and Inter-American Divisions for more than 20 years. Pastor Moctezuma and his followers have inspired and guided the church in systematically recognizing and harnessing the power of the laity in fulfilling the gospel commission. The growth of the church from about 2 million to more than 8 million in these past 25 years is largely due to the dedication of lay leaders of thousands of congregations around the world who have persistently shared their faith.

Dwight Nelson: Senior pastor, during the last decade, of Pioneer Memorial Church, Andrews University, Berrien Springs, Michigan, and gifted preacher and evangelist. The church pastor has been the most influential person in the past 25 years in shaping the beliefs, attitudes, lifestyles, and sense of mission of church members. Of all church leaders, the church pastor is the closest to the millions of church members, every week, worldwide. Wherever the church is fulfilling its central mission, there is normally a pastor who has inspired and guided that church.

Humberto Rasi: Director of education, General Conference of Seventh-day Adventists, untiringly advocated of integration of faith and learning in the context of academic excellence at a time when many Adventist institutions of higher education have received government recognition—a considerable number of them as universities—virtually in all continents. The influence of these institutions as centers for the preparation of leaders needed by a rapidly growing church has significantly expanded, worldwide, in the past 25 years.