

sponsible Exploration): A Forum of Adventists dedicated to responsible exploration of truth," and "Associated Adventist Forums." Finally, both the association and church leadership compromised on "Association of Adventist Forums" (hereafter referred to as AAF).

During 1968, the hard work of building membership and developing a journal proceeded. The *Review* on January 11 printed the all-important NADCA action approving the association. However, without a tangible product to sell, membership grew slowly. Initially, some AAF leaders thought optimistically that as many as 5,000 might join, but only 600 members joined by November. Andrews University provided AAF valuable help by giving Executive Secretary Branson a phone budget and the right to use his Andrews University secretary part time on AAF business.

*Spectrum* Editor [Molleurus] Couperus spent 1968 soliciting articles for the journal. He had established as a condition for taking the job that he be allowed time to collect enough manuscripts for four issues before beginning publication. Loma Linda University also gave help by providing free office space for *Spectrum*.

Meanwhile, local chapters grew in New England, New York, Washington, D.C., Ann Arbor, Andrews University, Walla Walla College, Seattle, Berkeley, and Stanford University. Popular topics during these years included the church's relationship to civil rights, inner-city ministry, politics, war, and the arts. In some areas such as the Southern New England Conference, a part-time chaplain, Charles Teel, Jr., graduate student at Boston and Harvard University, was provided to minister to graduate students with the support of conference president, Lowell Bock. The association's relations with the General Conference remained cordial, but as Branson pointed out in a

newsletter to AAF members, "the journal hasn't appeared yet."

*Spectrum* first appeared in March 1969, representing the organization's first tangible product and its most successful accomplishment of the first decade. Couperus proved to be an excellent choice for editor. Early in his career, he had studied theology in the United States and served as a missionary in Indonesia. Even after training as a medical doctor with a specialty in dermatology, he retained a lifelong interest in theology with special emphasis on the relationship between science and religion. During the 1950s, he edited a journal devoted to the defense of creationism. Because of his independent financial status and friendship with affluent individu-

als, he also aided the journal's financial undergirding. Couperus solicited articles and made the crucial decisions about balance of topics and articles that would appear in each issue. Fritz Guy, then a religion teacher at Loma Linda University's La Sierra campus, did a great deal of editorial rewriting. Major credit for the appearance and accuracy of the journal goes to Ada Turner, the well-trained and tireless executive editor. She was largely responsible for the journal's design, and followed the "old school" of editing copy—checking every footnote. This Loma Linda-based group produced six volumes of *Spectrum*, each volume consisting of four issues with each issue averaging 80 pages. . . .

## Ellen White's Pastoral Authority as Bible Commentator



by Joseph J. Battistone  
Vol. 8, No. 2 (January 1977)

*Joseph J. Battistone, now retired, was pastor of the Fletcher, North Carolina church when he wrote this first articulation within Adventism of Ellen White's role being a pastoral one. Prior to producing what has become a widely-quoted article, Battistone had earned a doctorate in New Testament from Duke University and taught for years in the religion department of Andrews University.*

In her study of the old Testament prophets, including Elijah, Ellen

White focuses more attention on their actions than on their words. She is more interested in relating the practical results of the prophetic preaching than in explaining the theological significance of the actual messages. Consequently, her writings tend to be more homiletical than exegetical. This becomes more apparent in the frequent parallels she draws between the time of the prophets and the period of the church today. These parallels enable her to draw lessons from the biblical material which relate to the theme of the great controversy.

This points to a fundamental feature of her writings, an interest in the practical nature and value of Bible study. To her way of thinking, Bible study is more than a matter of learning facts or concepts. It is an exercise that generates from an attitude of prayer, faith and humility, culminating in the spiritual edification or enrichment of the student. . . .

The tendency of Ellen White to draw attention to the controversy between Christ and Satan, particularly as it relates to the individual, clearly demonstrates her own understanding of the practical significance of Bible study. . . .

What, then, do we mean when we affirm a unique place—a place second only to the Bible—for her writings in the church? We mean that we cannot simply place them on the same level of importance and authority as that of other commentaries. Such a high view of her writings, can be easily misunderstood and misapplied, however. It would be inappropriate to use her writings to settle questions relating to the reading of a text, the meaning of a word, the authorship or date of a biblical book, etc. . . .

On the basis of the observations advanced above, it seems more accurate to describe her interpretation of Scripture as primarily a religious exposition of the great controversy theme on a cosmic, historical and personal level, than to characterize it as scientific exegesis in a technical sense. In no way is such a classification denigratory. To the contrary! It may help prevent further misunderstanding and misuse of her writings. If her writings were designed to answer questions of a scholarly nature, their significance would be restricted to a relatively small group, and would in time become dated. Such is the nature of scholarship. But her writings have a deeper purpose and a wider scope.

etarian, he stands close to our conception of the reformer of life . . . Still, some worry.

There was no need for Adventists to be concerned, Pastor Mueller advised. Jesus' statement, "Give to Caesar what is Caesar's, and God what is God's," meant that every Adventist should be subject to the government, pay his taxes, assist the government with good works and pray for the authorities.

Yet, the Nazi regime demanded more. Mueller said that Adventists needed to adjust quickly to these new circumstances, but unfortunately some church members were slow in changing. They refused to salute the Swastika flag and to use the Hitler greeting. This refusal, Mueller argued, was bad for the church's image. Besides, every "Christian can without concern" salute the Nazi flag, the symbol of sovereign Germany. Likewise, he said, Adventists could raise their arms and give the Hitler greeting with a clear conscience.

Mueller concluded that under no circumstances did any Adventist have the right to resist the government, even if the government prevented him from exercising his faith. Resistance would be unfortunate because it would mark Adventists as opponents of the new state, a situation that should be prevented. . . .

Because offspring of [state ordained] unions were to be healthy and racially pure specimens, they were to be bred carefully. To guarantee this outcome, Adventists assisted in many government-sponsored programs for women, teaching not only hygiene and child care, but also such Nazi topics as eugenics, race and civics.

The government asked all free churches and denominations to defend these and all other Nazi policies at home and abroad. There is sufficient evidence to conclude

## Seventh-day Adventist Publications and the Nazi Temptation



by Erwin Sicher  
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*Erwin Sicher is chair of the social science department at Southwestern Adventist College in Keene, Texas. Sicher's background drew him to the topic of this essay, one of the most meticulously researched and hardest hitting in the history of the journal. (Spectrum is still the only Adventist journal to print material on this subject.) Sicher was born and reared in Austria, also the birthplace of Hitler. Sicher served as a pastor in Vienna before com-*

*ing to the United States, where he earned a doctorate in history at the University of Southern California, and taught in the history department at Andrews University.*

**T**he president of the East German Conference, W. Mueller, said that the Christian

welcomes with joy the reawakening of Germany and the fight of the Hitler government against unemployment. He is happy for the defense of Christianity, for morality and order, incorruptibility and justice in government, for the attack on class consciousness and the elevation of the ethnic community [Volksgemeinschaft] . . . The Christian is happy to know that the direction of his country is in the hands of a man like Hitler, who frequently emphasizes that he received his post from God to whom he is responsible. As non-drinker, nonsmoker and veg-