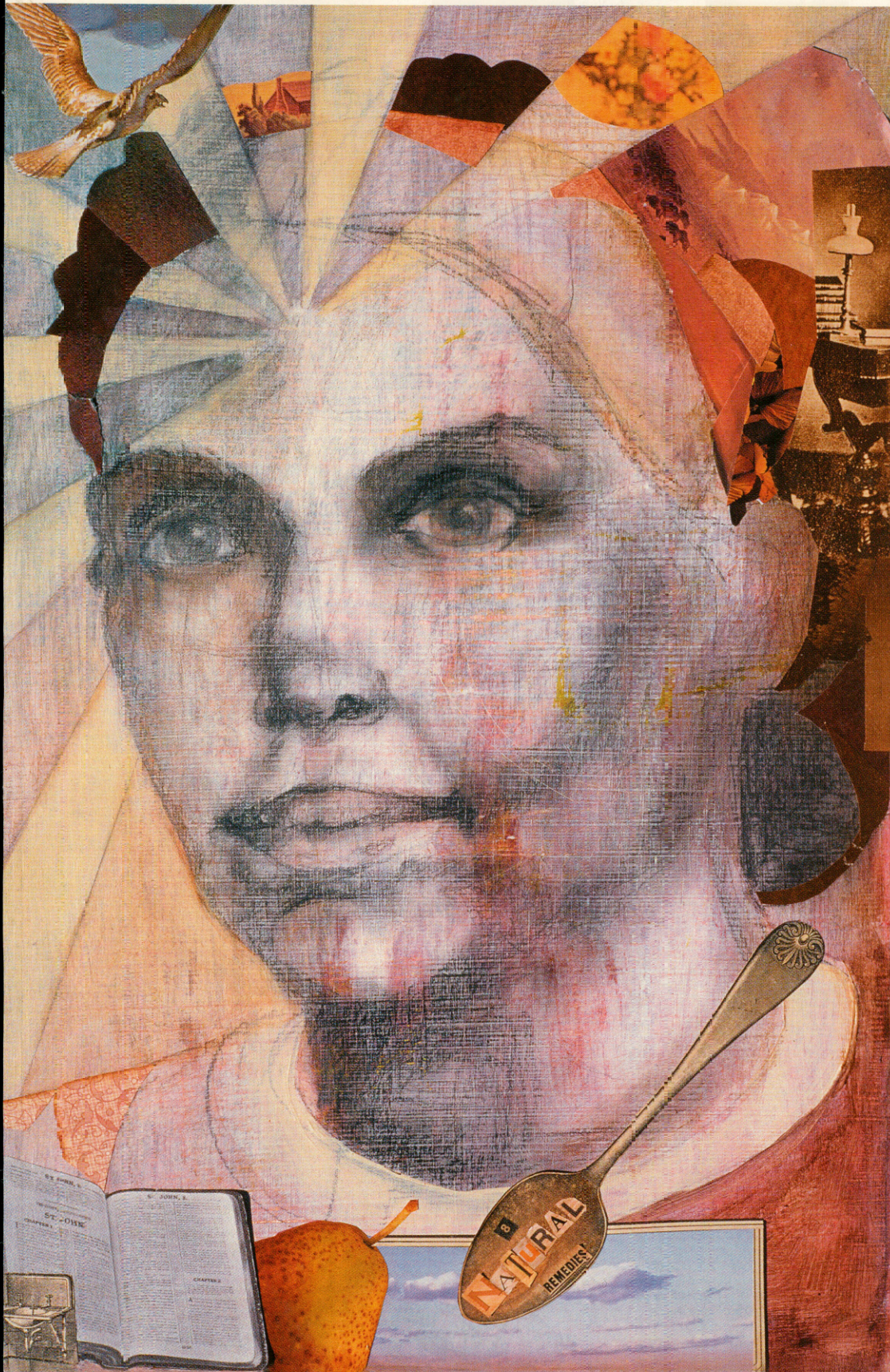


SPECTRUM

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The End
Shall Be

The Drama
of Worship

How the
Church
Grows

The Shouting
Ellen White

Springtime
for Esther

Studying
Adventist
Health

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SPECTRUM is a journal established to encourage Seventh-day Adventist participation in the discussion of contemporary issues from a Christian viewpoint, to look without prejudice at all sides of a subject, to evaluate the merits of diverse views, and to foster Christian intellectual and cultural growth. Although effort is made to ensure accurate scholarship and discriminating judgment, the statements of fact are the responsibility of contributors, and the views individual authors express are not necessarily those of the editorial staff as a whole or as individuals.

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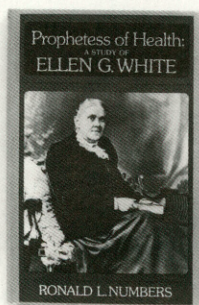
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Until Soon

Until soon,” my friend wrote at the end of her e-mail on September 10. A trip to California was imminent. We were finalizing the details for her visit. Until soon.

The next day, when the world as we knew it ended with planes crashing into the World Trade Center towers and apocalyptic fire filling the New York skyline, her words came back to me. Until soon.

Was this the “soon” we have talked about all our lives? Certainly it was a day that made us think about end times, Revelation, and the *Great Controversy*. But life did go on. I awoke to the task of finalizing the copy for this issue. Our plans to feature Adventist history with Ellen White on the cover had been made long before. Now the sermon of Barbara Wheeler, “The End Shall Be,” was particularly poignant. The review of Edward Vick’s book on “soon” was timely. Terrie Aamodt’s consideration of *Adventists and Pictures* brought to mind not only the images in our minds wrought by reading the *Great Controversy*, but also the pictures on television that were changing our lives.

One of the effects of the replays of the crash and the other news stories was the way that they brought us together as a country. Republicans and Democrats that had been bickering the day before gathered on the steps of the Capitol to sing hymns together. The unity that comes from shared tragedy, the community that is built through shared stories took me by surprise. But the ability for news to have this effect on us has long been understood by historians. In their book *The Elements of Journalism*, Bill Kovach and Tom Rosenstiel remind us, “People crave news out of basic instinct. . . . They need to know what is going on over the next hill, to be aware of events beyond their direct experience. Knowledge of the unknown gives them security, allows them to plan and negotiate their lives. Exchanging this information becomes the basis for creating community, making human connections” (21).

Our connections as an Adventist community began with end-time stories. We have been discussing them ever since. As we reexamine them now in the aftermath of the Attack on America, one can hope that once again they bind us together as we search the Scriptures, and that they prompt us into action. In a world stung by evil, Christ needs us to be his loving hands, healing the wounded, loving the bereaved, showing up to help in any way we can.

Until soon.

Bonnie Aupe
Editor



The Bible



Photo: Gary Shearer

Ascension Rock, located at William Miller's farm in New York.

The End Shall Be

By Barbara G. Wheeler

In the rural hamlet of Low Hampton, New York, twelve miles from the slightly larger village upstate where I usually spend my weekends and go to church, is a strange outcropping of glacial rock. I know northeastern New York, and I have never seen anything else like this spot, a huge open space on a wooded hill, the stone striated and pockmarked like a moonscape, with a commanding view of the mountains of nearby Vermont.

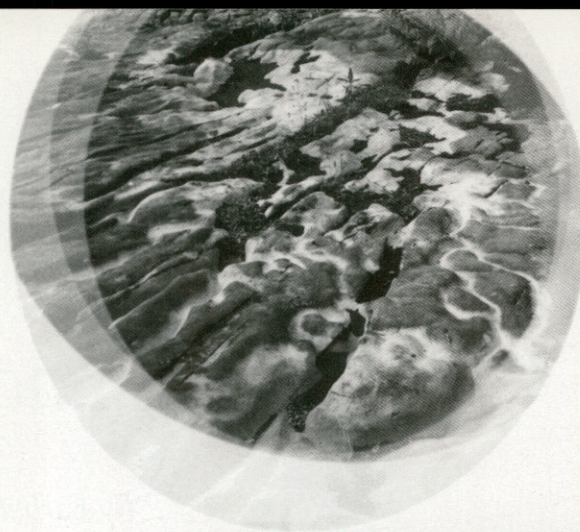
It was here that William Miller, the farmer who owned the property, waited through the night of October 22, 1844, for the Lord to return to the earth. Miller had predicted the event with certainty. At least fifty thousand followers believed him. Many watched with him that night on what came to be called Ascension Rock; others gathered in excited clusters at sites around New England and beyond, certain that the Lord was coming to judge the earth and, as they put it, to take them home.

William Miller was a veteran of the War of 1812 who had had vague religious beliefs until one Sunday morning in 1816, when, as a favor to a minister called out of town, he read aloud in church someone else's sermon, on the commandment to honor one's father and mother, and was so overcome with religious conviction that he could not continue. Miller began close and constant study of the Bible, and as he read caught an idea that had lingered in the air since the turn of the nineteenth century: that the world was about to end and that the Scriptures provided all the clues needed to determine exactly when.

Miller began to preach about the results of his calculation—the appointed time, he said, would occur between March 1843 and March 1844. He gained a local reputation as a prophet, then attracted the attention of a skilled organizer who promoted his views more widely. There was a severe financial panic in 1837, which fed the millennial fever. For those who had been ruined, the end of time looked like relief. When the designated twelve months passed and nothing special had happened, Miller and his followers were baffled. Miller checked his figures, became convinced that he had missed a step, recalculated, and joined another prognosticator in proclaiming October 22 the last day of history.

That night the Millerites prayed, and sang—the first hymn we sang today (“Watch Ye Saints”) was almost certainly used during the vigil on Ascension Rock—and they wept for joy. When the Lord did not show, they were crushed. Today the descendants of the Millerites, the Advent Christians and Seventh-day Adventists, still refer to the event as the Great Disappointment. Miller was banished from the Baptist Church that had licensed him to preach. Some of his followers joined another millennial sect, the Shakers. Others built him a chapel on his farm, from which he delivered a revised message: the Lord will return soon, but no one, he now knew, can name either the day or the hour.

Miller's chapel still stands, lovingly maintained along with his home by the Adventists, one of whose denominations, the seventh-day branch that hopes to speed the Lord's return by worshipping on Saturday, which they believe is the biblically mandated Sabbath, has grown into a powerful worldwide movement focused on the



end of the world and healthy vegetarian living. (Breakfast cereal was invented by an Adventist named Kellogg in Battle Creek, Michigan.)

I find myself drawn to the Miller home and chapel. I am impressed by the diversity of Adventists: they come from all over the world—the West Indies, Africa, Asia—to see the chapel, the farm, and the rock. I am moved by the warmth and watchfulness of the Adventist volunteers who take care of the site. They politely ask even me, a Presbyterian whom they must know eats meat, accepts evolutionary theory, and goes to church on Sunday, whether I see any signs of the nearness of the Lord. And I am riveted by the words from the book of Daniel painted on the wall above the pulpit in Miller's chapel: "For at the time appointed the end shall be" (8:19 KJV).

The end shall be. Do you believe that—that the world will end, by God's decision, in scathing judgment, and that God's reign will be established once for all, on earth as in heaven? If you are like me, millennial religion—Christian faith that is fixed on the end—makes you uncomfortable. Much of it seems trivial. Does it really matter whether the Lord will rescue the saints ("rapture" them) before, during, or after the tribulation of the earth? Millennialists have argued about that for centuries.

You and I chuckle at bumper stickers that say, "In case of the rapture, this car will be unmanned." (Our liberal sister denomination, the United Church of Christ, once produced its own bumper sticker that said, "In case of the rapture, can I have your car?") Other features of millennial religion are alarming: it provides ammunition for demagogues who stir up hopes and fears of the final reckoning among desperate people in order to steal what little they have; it gives justification to greedy opportunists who strip the earth for their own gain, on the grounds that the end will come soon so it doesn't matter.

Parts of end-of-the-world religion are silly; others are scary. But I suspect that we edge away from the Second Coming of the Lord for a more fundamental reason. Many of us simply don't believe that either phase of the scenario of last things—the Day of

Judgment, when sins are repaid with a vengeance, or the return of the Lord to establish, once and for all, a rule of comprehensive justice, perfect righteousness, and peace without end—is true, at least in any way that makes a practical difference. A colleague of mine, a Presbyterian theologian, said as much when I took her to see the Miller chapel. Those words that transfix me ("At the time appointed the end shall be") did not move her at all. "I don't see why it matters," she said. "The Lord has already come and God's spirit is still here, hard at work. Why focus on something more, when God has given us so much of God already and there's so much to do?"

Many Presbyterians agree with her and have agreed for a long time. Our predecessors at First Church and Auburn Seminary thought that Miller and the other millennialists were dangerous fanatics. They and their mainstream allies proudly labeled themselves postmillennial: they believed that the millennium, the thousand-year reign of peace, will not be held off until God's judgment and return. It has already started, and humanity, with God's help, can take part now in ordering the world as God intends.

Like our forbears, we are progressives. We believe we are privileged to work with God to improve the world, to arrange it so that God can one day be fully present in it. It makes no sense to us to blur the focus on steady, slow but real progress with speculation about some myth of unsparing judgment and instantaneous change. So we've dropped the subject. We accept the scientific fact that the world won't last forever, but we focus our faith on the present and the future we can help to create.

We have turned Advent—our major liturgical opportunity to look squarely at the end of the world—into a Christmas countdown. For us, the first coming of the Lord far outweighs the second. Warm prenatal sentiments edge out the cold fear of judgment. Indeed, the final judgment and the end of time have been

edited out of our worship, including the new Presbyterian hymnal. To set a millennial tone for this service, we had to revert to the Millerites' songbook and an older Presbyterian hymnal compiled before our denomination got so squeamish about the end of the world.

The end shall be. Is it true? Does it matter? Jeremiah thought so. His king and his kinsmen in Judah wanted to believe that the status quo that had so enriched them at others' expense would continue indefinitely. They threatened, and nearly took, Jeremiah's life for pronouncing the "great and hidden" truth (Jer. 33:3 NRSV): the world they knew is about to end. The Lord, Jeremiah said, working through the Babylonians, will strike down all of Judah, in anger and wrath because of its wickedness, and soon. Even worse for the corrupt rulers of Israel and Judah, the Lord will establish a state of righteousness that cannot be broken.

Luke also warned of the end of the world against his better interest. The first Christians had been certain that the Lord would come back for good during their lifetime, and the early Gospels, Mark and Matthew, freely predict the end. Luke, writing four or more decades after Jesus' death, was under great pressure to help his contemporaries come to terms with the fact that they might have to wait a long time to see their enemies punished and their Lord installed in triumph. Yet Luke forecast days of vengeance and redemption "before this generation passes away" (Luke 21:32 NRSV). It puzzles modern scholars that he would include material so poorly attuned to what his community's wanted and needed to hear. We can only conclude that Luke wrote that the end was coming because he believed it.

The end shall be. Are we missing something important by ignoring the end of the world? I think so. Jeremiah, Luke, and the Adventists who tend the Miller historical site have convinced me that there are real benefits to be gained from paying attention to last things, even—or perhaps especially—for us practical postmillennialists. The Scriptures and the example of my Adventist friends suggest several ways that keeping the end in sight might correct and deepen our kind of faith.

Watching for the end, for instance, reminds us that only when it's all over will there be an end to wrongdoing, including our own. Jeremiah longed for this in Judah, an end not only to evil, but also betrayal, the power to help used to hurt instead. The kings of Israel

and Judah had been promised the ultimate kind of power for good: righteousness that came by covenant from God.

The traditional title of the king was Yahweh-sidqenu, "the Lord is our righteousness" (Jer. 23:6 NRSV). Jeremiah watched a whole series of these kings do terrible things with their God-given power: take bribes, enslave their own countrymen, worship idols, inflict themselves on unwilling women, "like fat stallions," he says, "neighing after their neighbors wives" (5:8). He saw Josiah, the relatively good king, undertake a religious reform that became a nationalistic charade; then Jehoiakim impose tyranny; and finally the hapless Zedekiah (the name means Lord [Yaweh] is righteous [sedaqah]), who was pressured into imprisoning Jeremiah, sanctioning his attempted murder, and bringing the kingdom to ruin by defying what Jeremiah told him, in no uncertain terms, was the will of God.

What can stop this continuous perversion of God's mandate to execute justice and righteousness? Only the final judgment, an ultimate cleansing that debreeds the festering wound of wickedness, so that, the prophecy says, there can be forgiveness, "healing," and "cure"—that word translates a Hebrew phrase that means "growth of new skin." "In those days," it says here, "Jerusalem will live in safety": the new Jerusalem, the final one, cannot be damaged by its kings. The change is signaled by a transfer of title: Now the city, not the kings, will be called "Yahweh-sidqenu—"The Lord is our righteousness" (Jer. 33:16 NRSV).

So here is one reason for us progressive Protestants to keep an eye on the end of the world. We place so much confidence in human potential, including our own, for goodness, justice and peace. We call ourselves a covenant people, intended by God to be "a praise and a glory" (Jer. 13:11 NRSV). Yet most of the time we are anything but a praise and a joy to God. Like the kings of Judah and everyone else, we regularly break the covenant. We use at least as much of our power to secure ourselves and to pay off various idols as to help others and honor the righteous God. We as much as anyone are ripe for judgment that readies the world for the covenant that no one can break, for the city that gives God the glory our world does not, for the time when, as we will sing in a moment, the "rude work" of humankind will no longer "deface the



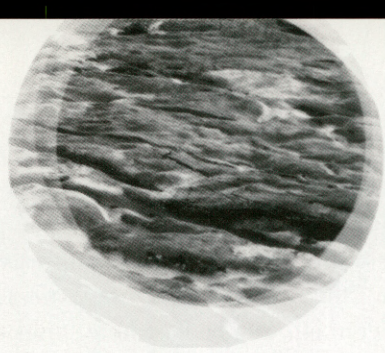


Photo: Gary Shearer

paradise of God.” Only against the backdrop of such an end can we see and perhaps limit the damage we all are doing.

Another benefit of believing that the world will end as Jeremiah and Luke predict is hope. We are rightly alarmed by the way that texts like these have been used to dupe the poor into trading what is theirs by rights for false hope, for pie in the sky. But the danger of despair is equally great, and most of the world lives at desperation’s edge, unable to believe that things will ever get any better. If the truth be told, it does not take much for us optimistic progressives, who are well positioned to expect progress and improvement because we have so much to give, to fall into hopelessness too. In fact, because our plans are so ambitious and our hopes so high, sometimes we fall very hard indeed.

We need to know what Luke’s audience and Adventists after Miller discovered. Both groups thought they had lost everything. Luke’s community pinned its hopes on a Savior who kept failing to meet their expectations, who first had died, then disappeared, and still had not returned. At the time Luke wrote, the Christians were derided and persecuted by other religious groups. Likewise the Adventists, greatly disappointed, are to this day regarded askance not only by liberals but also by more orthodox conservatives. Still they keep faith.

My Adventist friends wait and watch, calmly and cheerfully certain that the Lord is nearer today than ever before. I think their faith is well placed, as was Luke’s, who had no reason but faith to write these words: When there is fear and foreboding, he said, distress on the earth and chaos among the evil powers of sea and sky; when the cities made by human hands are trampled by godless avengers; then you will see “the Son of Man coming in a cloud with power and great glory. . . . [Then] your redemption is drawing near” (Luke 21:27-28 NRSV). When things unravel and there is nothing left but faith, the faithful Lord will return and save us.

Thinking about the end limits harm and increases hope. One last reason to take the end of the world more seriously than we usually do: the closer we get to

it, the closer we get to each other. What surprised me the most about the Adventists, as I got to know them and their tradition, was how much they care about unity. They not only talk about it, and sing—as in today’s last hymn—about reunion (about the last day, on which we’ll “never part again”), they also practice it. Why, I wondered, do these other-worldly Adventists, like millennialists before them, cross national and cultural lines with more ease and enthusiasm than Christians like us, who pride ourselves on specializing in diversity and reconciliation here and now?

I think that the Adventists, for all their ideas that seem outlandish to us, have discovered the profound truth of the Second Coming story. In the end, we will be permanently united. Left to ourselves, in ordinary time, we seem bound and determined to commit precisely the sins—taking more than our share, imposing our will—that cut us off from others, that isolate us in private hells of loneliness and fear. The truth is that the judgment to come is not God’s spiteful retribution, but self-inflicted vengeance. “Your ways and your doings,” says Jeremiah, “have brought this on yourselves” (4:18 NRSV). As a consequence of its choices, the world will have to share in the Passion, the lonely suffering of its Savior. But the further truth of the story is this: we will also be raised with him, all of us joined together at last, in healing and glory.

How do we know the Lord will come again? We know it because we can taste it and see it at the Lord’s table, where we join with God’s people in every time and place to take part in God’s suffering and in God’s glory. This is what the end shall be: perfect unity, joyful, righteous, and just, an end to every estrangement, every kind of harm.

Friends, on this first day of Advent, the first day of a new church year that enters a new millennium, here at First Presbyterian Church, a major center of the postmillennial Christian world, let us hear and believe the profound truth. At the time appointed, this mystery will be finished: the Lord will come, and we will be safe with God—and with each other—forever.

Barbara G. Wheeler is president of the Auburn Theological Seminary, a Presbyterian theological institution in New York City. She delivered this sermon at the First Presbyterian Church in the City of New York on December 3, 2000. At the service, early Adventist hymns, including “Watch Ye Saints,” were sung. bgw@auburnsem.org

Seventh-day Adventist black camp meeting, circa 1930.



Reading Adventist History



Adventists and Pictures

Protestants and Pictures: Religion, Visual Culture, and the Age of American Mass Production. By David Morgan. New York: Oxford University Press, 1999.

Reviewed by Terrie Dopp Aamodt

Protestants in general, and Seventh-day Adventists in particular, have long been troubled by the uneasy tension between the pitfalls of visual images and their potential as faith-affirming, even proselytic devices. Frequently, the pitfalls have received the most attention: Martin Luther's admonishing counsel to the iconoclasts about the difference between images and the veneration of images; American Puritans' preference for the plain style in religious architecture; nineteenth-century Adventists' suspicion of "worthless" Currier and Ives prints when they cropped up in Christian households. Much of the unease, of course, is related to drawing a Reformation-inspired distinction between Protestant practices and Roman Catholicism. Yet Protestants themselves, including Seventh-day Adventists, have developed a remarkable range of pedagogical, rationalistic, or devotional visual devices.

The crucial developing ground for Protestant religious imagery was nineteenth-century America, the context for David Morgan's scintillating book, *Protestants and Pictures: Religion, Visual Culture, and the Age of American Mass Production*. Morgan, an associate professor of art at Valparaiso University, brings to his expertise in art history and iconography a dazzling array of material on American history and culture, religious history, theology, rhetorical analysis, psychology, marketing theory, and the history of book and printing techniques. His work represents what the best art histories do so well: they treat visual material with aesthetic sensitivity while broadly contextualizing it within the culture that produced it. In an earlier age Morgan might have focused on the cultural mainstream represented by major Protestant denominations; in the more complex, nuanced world of postmodern scholarship, however, he makes a convincing argument for the significance of the visual productions of Millerites and their Adventist descendants, despite their relative numerical insignificance. In doing so, Morgan has raised enough issues, possibilities, and questions to keep Seventh-day Adventists buzzing for a long time.

How much do beliefs and ideas depend upon the media that communicate them? This question is a surprisingly significant one and leads to some intriguing conclusions. As a point of departure, Morgan refers to the seminal 1936 Marxist essay by Walter Benjamin, "The Work of Art in the Age of Mechanical Reproduction," in which Benjamin argued that mechanical reproduction of images (that is, lithography, film) made them less iconic, less fetishized, and more democratic. Morgan, however, argues that the "aura" Benjamin identified in venerated images never vanished from mechanically reproduced images because it is at least as dependent upon audience reception as upon artist fabrication (an insight indebted to postmodernism). In fact, Morgan says, the aura of Protestant imagery was actually magnified by mechanical reproduction, and Protestants made it "graphically transmissible" (8).

The possibilities for Protestant incorporation of visual images were constrained only by the inherent limitations of available technology, Morgan points out. The growth of Protestantism after the Second Great



Thomas Moran, *Christ, The Way of Life*, engraving, 1883.

Awakening generated a wave of printed materials directed toward a popular audience, overseen by such organizations as the American Tract Society (ATS). The ATS presided over the transformation of American Protestantism from a local, oral culture to a national, mass culture that was “fundamentally visual” (24). In other words, the press became an evangelistic tool, utilizing the wood engraving to make visual images relatively cheap and accessible. The ATS and related organizations worked to achieve unity among Protestants by bringing denominations together to work toward their united postmillennialist goal: the continual refinement and religious edification of America’s citizens as they anticipated the millennium. These goals tended to mesh smoothly with the American Republic’s sense of manifest destiny and divinely sanctioned expansionism. The process of spreading this vision via pamphlets and almanacs evolved so quietly that printed visual images seemed intrinsic to this outlook:

The plain style positioned the image and text in such a way that corresponded fully to one another, leaving nothing to explain. The image and the text faithfully interpreted one another, implying that the image seamlessly joined the world of things it depicted to the words it illustrated. (73)

As the possibilities for transmitting more and more sophisticated visual images increased, Protestants became increasingly comfortable with them; there was always an evangelistic application, the possibility of

reaching a wider audience.

Protestants differentiated between what they did with images and the way Catholicism had used them by noting that Protestants kept their pictures tied to the reassuring solidity of the printed word. Morgan points out that the Protestant preference for “pictures that acted like texts” and for images anchored by “words, doctrines, or authoritative texts” avoided the alarming possibility of floating away into subjectivism or idolatry (217). Morgan sees Protestant image/text unions fitting into four categories: image substituted for text (hieroglyphic Bibles); image and text corresponding to each other point by point (illustrated books and tracts); images and words generating meaning for each other (“specimen books,” the forerunners of clip art, contained images that could be interpreted variously according to the accompanying text); and, finally, image and text transforming each other in the “visual magic” of the blackboard illustration or chalk talk (236-40).

Although Morgan’s book represents the cutting edge of scholarship in his field, it is remarkably clearly written and jargon free. A reminder of its theoretical underpinnings, however, occurs as he introduces his chapter on the rhetoric of Northern evangelicals:

The mass-mediated images produced by the ATS envisioned a national ideology that configured a border advancing against aliens in order to expand the heartland. The two—border and heartland—were constructed as parts of a single culture system, positing one another in the politics of representation. The border was coded male and consisted of the conquest of such others on the advancing borders of the American republic, the heartland was visualized in tract Society publications as the sphere of the nurturing mother, ensconced in her domestic space caring for children. The two iconographies were part of a single ideology and

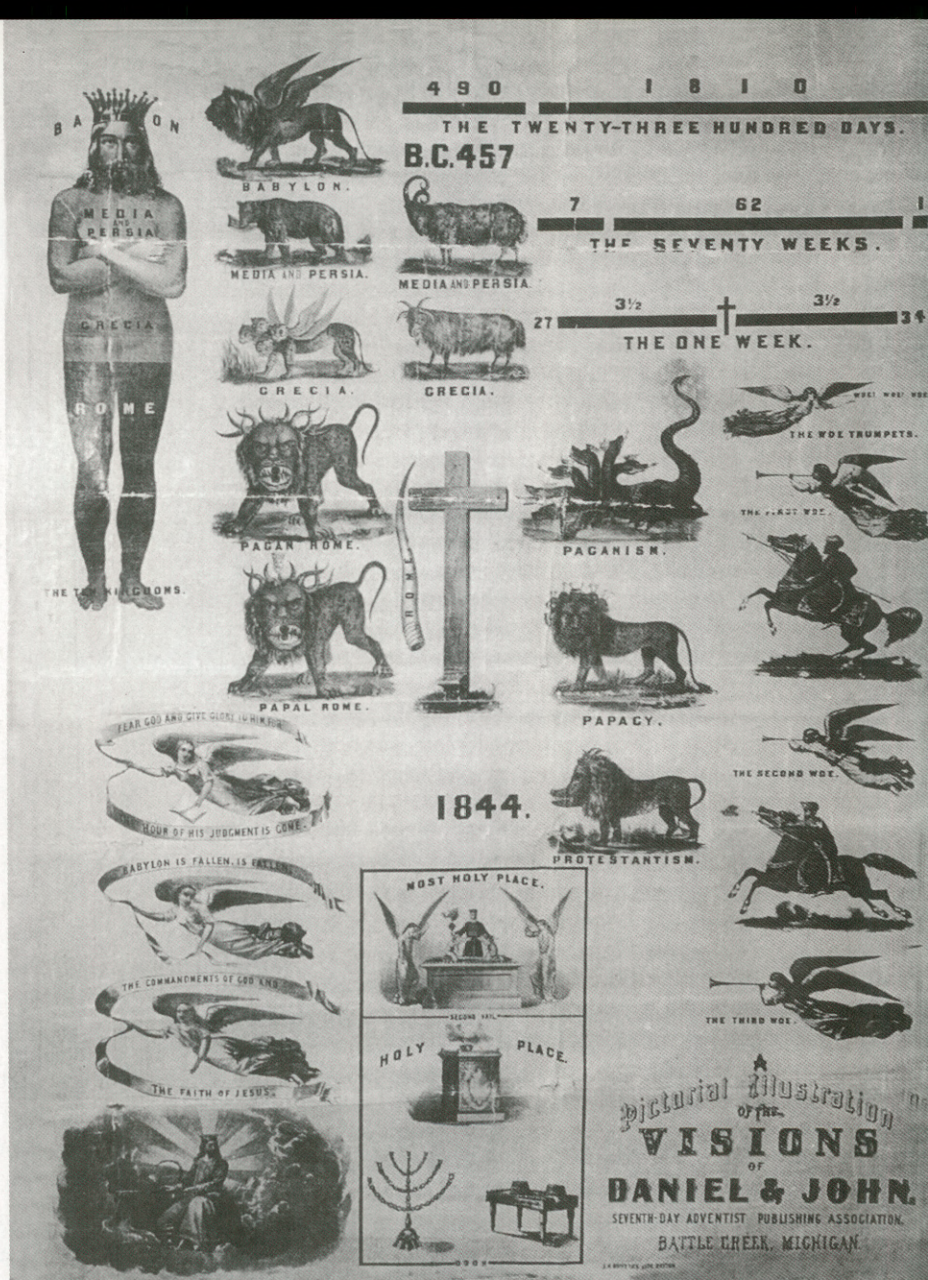


intermingled on occasion, as I will show. (75)

Morgan proceeds to describe how expansionism into the world of the other—whether Negro slaves or native Americans—was matched by corresponding emphasis on cultivating the domestic sphere of women and children. With great care Morgan examines the images relevant to each of these endeavors.

The incorporation of lithographic, later chromolithographic (color), and finally halftone screen reproductions into the printing process set off an explosion of possibilities for American Protestants. As Morgan points out, “the visual coding of tones as the linear patterns of the wood engraving was exchanged for the continuous tonalities of the photograph, a form of representation that approximated human vision much more closely than the gauze of engraved lines in a wood engraving.” This change resulted in “imagery that seemed inseparable from what one saw with one’s own eyes” (301). This era coincided with the appearance of subtle psychological portrayals of Christ, which included beloved portraits by Alexander Bida, Ary Scheffer, and Heinrich Hofmann (whose *Christ in Gethsemane* appears on the cover of a popular edition of Ellen White’s *Desire of Ages*). It is remarkable to trace how Protestants got to this point and to wonder how much distance there was between the beholders of these printed images and the beholders of carved crucifixes and stained glass scenes in medieval cathedrals.

Morgan closes his study by looking at the ways mainstream postmillennial Protestantism adapted to modernity while fundamentalists distinguished themselves from historical-critical biblical scholars. He traces liberal Protestantism’s adoption of scientific religious education, its embrace of evolutionary ideas about personal spiritual formation, and its increasingly warm embrace of the fine arts. “No longer content with the didactic visual piety of an earlier day,” Morgan concludes, “liberal Protestants (in particular) came to see mass-produced examples of fine art as the basis for recovering a devotional visual piety lost to the austerity of Puritanism.” Protestants had used



Uriah Smith, *A Pictorial Illustration of the Visions of Daniel & John*, wood engraving, from *Review and Herald*, vol. 47, no. 1, Jan. 6, 1876, 5. Courtesy of Adventist Heritage Center, Andrews University.

mechanical means to create “icons of modern mass culture” with aura intact (337).

How could Millerism and Adventism find their way into this seamless discussion of postmillennial Protestantism? According to Morgan, they provide a crucial, even innovative counter example. While the middle-class, solid citizens of the ATS were exploiting wood engraving technology to illustrate tracts and almanacs, those “radical evangelical egalitarians,” the Millerites, were developing a new medium—the prophetic chart—which “amounted to a counterappropriation of the Enlightenment’s visual pedagogy in the attempt to signal the end of the

world rather than its culmination in a progressive utopia or millennial bliss" (125).

Morgan describes how William Miller retained the rationalist habits of mind he acquired in his deist days to turn deism inside out; following Thomas Paine's insistence that the Bible had to be either entirely true or a pack of lies, Miller set out to prove that "the Bible was utterly without contradiction or inconsistency," a chain of perfectly linked texts that functioned in absolute harmony (126). Miller's prophetic chart, published in 1842, provided visual emphasis to this insistence:

Visualizing this chain was the rhetorical function of the Adventist chart. As a visual form, a chart was able to demonstrate the simplicity and unity of (the Adventist reading of) the Bible. . . . The Millerites anchored the meaning of very elusive, polyvalent prophetic symbols by investing them within a synchronic scheme of similitudes and a diachronic series of historical references. The resulting interplay of graphic, alphabetic, and numeric signs reduced the range of the symbols' meanings to "one undeviating path." The chart accomplished visually what the Millerite hermeneutic sought to achieve: the transformation of the connotative character of the symbol into a singular denotative operation. The viewer was meant to see in the chart a systematic reading of prophecy across image and text as if the two merged seamlessly into a self-evident act of scripture reading itself. . . . Fundamentally rationalist in spirit, biblical literalism presumed a single message plainly encoded in scripture. Meaning was thought to reside solely in the text where God placed it. . . . Literalism, in other words, was a hermeneutic strategy that helped assure the apparent autonomy of scripture in order to assure the authenticity of what the Millerites found there. As such, literalism masked or naturalized the host of presuppositions that Miller, like any reader, brought to his reading of the Bible. Thus, the Millerites implied that their own interpretations of scriptural prophecies were not "private" or willful but methodical, systematic, and harmonious—that they replicated the structure of scripture. The chart effectively aestheticized biblical interpretation by appealing to an aesthetic sense of organization—what I call the coherence theory of truth. (133)

Stated another way, "the chart therefore brings together in a single visual field diverse moments in scriptural prophecy, visualizing the conservative Christian view that all of scripture is a unified, homogenous text revealed by God. This interweaving of texts and images effectively visualized the manner in which many Christians read the Bible" (153). Thus, for Morgan, the prophetic chart becomes much more than a quirky historical artifact: it embodies the Millerite hermeneutic and sets the direction for subsequent Adventist scriptural interpretation. Furthermore, says Morgan, the chart embodied a new way of seeing: "At the heart of Millerite visual culture was a semiotic interactivity, an interdependence of word and image, seeing and hearing, reading and looking" (152).

It is striking, and perhaps a little disconcerting, to see the "plain truth" of Millerism discussed with such theoretical sophistication. In the nineteenth century, the best Millerites could hope from the intellectual community was a kind of chummy condescension from figures such as Ralph Waldo Emerson and Nathaniel Hawthorne as they described their encounters with Miller's followers. It is unlikely that Millerites, in their rush to warn America of Christ's impending return, paused to contemplate the cultural significance of their visual techniques. The complexity and subtlety of their semiotic choices seem much easier to see from a cultural distance.

Morgan's analysis becomes even more interesting in the next chapter, which traces the fate of the prophetic chart after Millerism waned. Adventists retained their charts as a mark of their cultural difference from other Protestants and as a reminder of the historical coherence of biblical prophetic interpretation. Ellen White had a vision supporting the need



for such charts in 1850, and James White spent decades refining and marketing Adventist charts, first to Adventist preachers and later to Adventist families as suitable decorations for their homes. Uriah Smith provided a link to Miller's rationalism with his emphasis on God's law, and his "law tree" appeared in several Adventist visual images. Adventists illustrated their separateness from postmillennial, patriotic Protestantism by including the two-horned beast of Revelation 13:11 and identifying it as the United States. After the Seventh-day Adventist denomination was formed in 1863, its adherents used charts to prove their status as God's true remnant church: other Adventist groups did not include a depiction of the heavenly sanctuary in their charts.

In 1873, however, the primacy of the chart came into question when Merritt Gardner Kellogg, an older brother of John Harvey Kellogg, produced a pictorial, allegorical print titled *The Way of Life from Paradise Lost to Paradise Restored*. Kellogg believed his lithograph, like the earlier charts, truthfully described Adventists' distinctive doctrines. Also, as Morgan notes, "Kellogg's highly allegorical picture demonstrated to White that pictorialism, the use of illusionistic space in the tradition of fine art, was a visual prospect for Adventism. It was a momentous discovery, for it signaled a fundamental shift in the visual production of the church" (185). In addition, Kellogg suspected that this print would find the same position in Adventist parlors that Currier and Ives prints held in most American homes. (Morgan's point here suggests another avenue of interest to scholars of Adventism: the extent to which Adventists have created a subculture that emulates certain aspects of mainstream culture while remaining oppositional to it.)

Such prominent Adventists as Uriah Smith, John Nevins Andrews, and J. N. Loughborough quickly endorsed Kellogg's print. James White, although he still planned to issue copies of his charts, saw intriguing possibilities for the new medium; he designed a revised version of Kellogg's print in 1876. Both White and



James White, *The Way of Life from Paradise Lost to Paradise Restored*, lithograph, 1876.

Kellogg recognized the new medium's effectiveness and realized it was the most effective response to the popularity of Currier and Ives prints. In addition to its importance in a changing culture, however, the print also signaled an important development in Adventist theology, maintains Morgan. The chart reflects the rationalism that William Miller inherited from Thomas Paine, similar to the emphasis Uriah Smith, with his focus on the law, brought to Adventism. It suggests that mankind's fundamental religious problem is ignorance, which can be dispelled with correct information. The print, though, shifts the problem to a state of being, a breach in the relationship between God and man that can be healed by regeneration through Christ. The image of Christ on the cross, which seems almost marginal in the charts, becomes central in Kellogg's print, although overshadowed by Uriah Smith's enormous law tree that looms up behind the cross.

Although James White essentially approved of Kellogg's choice of medium and imagery, he saw further potential, both evangelistic and economic, for more refined pictorialism. His 1876 revision of Kellogg's print similarly juxtaposes the law tree and cross but is somewhat more sophisticated in design. He was not satisfied, however. Within a few years White hired Thomas Moran, arguably the most prominent American landscape painter of the late nineteenth century (White called him "the best artist in the world") to produce an engraving that would transform Adventist pictorialism and dogma into fine art. The final product did not appear until 1883, two years after James White's death, but it appears to carry

out his intentions. (See illustration on page 11) The law tree is gone. An enormous image of Christ on the cross soars up the center of the picture near the front of the picture plane. Morgan sees vast significance in this shift in visual imagery:

The unprecedented centrality of Jesus is a significant indication of a debate that would emerge among Adventists in the years following James White's death: the preponderance of the Law versus the role of grace procured through Christ's sacrifice. James and Ellen White took the cause of the latter, which was eventually to prevail. White's [1883] redesign of the 1876 print visually documents the shift in Seventh-Day Adventist [*sic*] theology. (192)

It might be more accurate to say that the image anticipates the shift, because the ultimate direction of Adventist theology on this issue was not a foregone conclusion in 1883.

Morgan suggests that the Adventist shift to pictorialism followed a larger cultural trend: "The vocabulary and rhetoric of pictorialism transformed the visual piety of Adventism in order to appeal to the theatrical illusionism so much a part of twentieth-

century popular culture—from magazine advertisements to Hollywood movies and secular book and poster illustration" (197-98). Adventism would never be the same.

Seventh-day Adventists will have a lively time discussing how strongly they see the connection between choices of visual imagery and the development of denominational theology. Morgan makes a strong connection between Miller's imagery and his hermeneutics; by implication, an equally strong connection could be attempted between James White's 1883 image and Adventist reading of Scripture after 1888. In addition, the entire question of the relationship between Seventh-day Adventists and mainstream popular culture ought to be examined. What Morgan did for Protestants in general could be attempted for Adventists throughout their history: Adventist relationship to motion pictures and television; incorporation of black light into the chalk illustrations that accompanied many evangelistic sermons in the twentieth century; Adventist bestiaries (visual interpretations of biblical beasts) from 1850 to the present; Adventist use of the apocalyptic sublime in evangelism; backdrop art for major evangelistic campaigns (a tie to panorama painting, perhaps?); satellite evangelism; the use of Power Point and other media in contemporary Adventist evangelism; use of visual material on the Internet; the relationship between evangelistic art and the art of Adventist acculturation (art designed especially for Adventists, especially children).

Looking ahead from the nineteenth into the twentieth century, Morgan mentions the influence of late-nineteenth-century religious painters on artists such as Warner Sallman and Harry Anderson. David Morgan has already written a monograph on Sallman (Yale 1996), but the monograph on Harry Anderson remains to be done. The work of other prominent Adventist artists such as Vernon Nye also needs to be examined. Regardless of the degree of synchronicity Adventists achieve with Morgan's interpretations, after the pictures are examined Adventism will never be quite the same.


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The Shouting Ellen White

Fits, Trances, and Visions: Experiencing Religion and Explaining Experience from Wesley to James. By Ann Taves. Princeton: Princeton University Press, 1999.

Reviewed by A. Gregory Schneider

Ann Taves's *Fits, Trances, and Visions*, winner of a 2000 Outstanding Professional and Scholarly Publication award from the Association of American Publishers, tells a story of three ways in which people have made sense of Protestant religious experience in Anglo-American history. There was a naturalistic and secularizing tradition that ran from seventeenth-century theological polemics against "enthusiasm" to twentieth-century academic psychologies that disparaged religion. There was, in opposition, a supernaturalist and religious tradition that ran from John Wesley and the transatlantic revivals of the early eighteenth century to Holiness and Pentecostal churches of the early twentieth century. Taves's distinctive contribution is to argue for the existence and integrity of a third, "mediating" tradition that was naturalistic but not secularizing. Its origins were in German philosophical Romanticism, but it first emerged in American culture with the mid-nineteenth-century Spiritualist movement and flowered with the idea of the subconscious in the early twentieth century. Taves casts William James as its chief exemplar.

The religious experience at issue in Taves's narrative, which covers two centuries, includes a range of involuntary phenomena:

uncontrolled bodily movements (fits, bodily exercises, falling as dead, catalepsy, convulsions); spontaneous vocalizations (crying out, shouting, speaking in tongues); unusual sensory experiences (trances, visions, voices, clairvoyance, out-of-body experiences); and alterations of consciousness and/or memory (dreams, somnium, somnambulism, mesmeric trance, mediumistic trance, hypnotism, possession, alternating personality.)¹

Taves structures her story in three parts. Part One, 1740-1820, covers the Enlightenment attack on the "enthusiastic" religion that, said critics, had moved some to kill their king (Charles I) in the Puritan Revolution, and had driven others mad. This section also details the construction of a renewed evangelical theology and practice of religious experience led by John Wesley and Jonathan Edwards but completed by their followers,

especially Wesley's Methodist followers in America. Part Two, 1820-1890, traces the rise of popular psychologies like Mesmerism and the complex struggle that ensued as some skeptics used it to explain religious trance states. Some religious figures demonized it, and others appropriated it as a naturalistic means to contact spiritual realities. Part Three, 1886-1910, deals with the rise of the idea of the subconscious as a way both to explain and to respect the religious claims implied in fits, trances, and visions. It also chronicles the fall of the idea, as academic and professional psychology opted for the prestige of scientific materialism and both liberal and many conservative Protestants sought rational self-control and social respectability more than religious experience.

Ellen White becomes a major player in Part Two of Taves's story. Taves makes the Adventist prophet a member of a pair of former Methodists who took directly contrasting attitudes and courses of action regarding their common roots in what Taves calls the "shout tradition." The other member of the pair is La Roy Sunderland, Methodist preacher turned free-lance healer and philosopher/psychologist.

Sunderland claimed that the experiences he had witnessed and induced in his revivalist preaching and had attributed to the Holy Spirit he could readily reproduce through the naturalistic psychology of mesmerism and therapeutic interventions of phrenology. He made good on his claims, furthermore, by inducing feelings of religious joy and visions of heavenly places in several mesmerized subjects. He also healed a case of religious melancholy by a combination of mesmeric trance and the manipulation of phrenological "organs" of the brain.²

Demonstrations like his resembled the interactions of James and Ellen White enough to cause James to withhold publication of Ellen's visions, for a time, and to publish instead explicit denials that he knew anything about mesmerism or its practice, all in a bid to reassure the fledgling Seventh-day Adventist community that was forming around his wife's prophetic authority.³

The shout tradition that White and Sunderland had in common was overtly Methodist and in self-conscious continuity with the Anglo-American revivals led by John Wesley and his disciples. Taves reveals Baptist and African-American layers in this tradition that made it something different from just an English import. The African strand of the shout tradition included the call-and-response pattern of preaching, testifying, and singing. Most important was the



Ellen G. White's bedroom, 1915.

Africans' expectation that they would come to know and experience God in and through their interpersonal connections in group worship.

Skeptical Enlightenment critics had stigmatized such emotional interaction as a disorderly social contagion of "animal spirits." What were mere animal spirits to elite skeptics, however, was Holy Spirit to the plain folk of the shout tradition. The Baptist layer of the shout tradition added an "iconic" reading of Scripture that inclined believers to create or legitimate their experiences and practices as copies of Biblical images, "antitypes" of Biblical types. All baptisms, for instance, were antitypes of Jesus' baptism, and all bodies of water were antitypes of the river Jordan.

These two elements combined with the distinctively American Methodist practice of the camp meeting to help create the central characteristics of the shout tradition. First, the preaching, praying, and singing together of believers in the camp generated intense collective emotion accompanied by weeping, shouting, falling as if dead, traveling in trance to see heavenly places, and similar bodily exercises. Far from seeing such extraordinary emotions and bodily exertions as signs of disorder, believers in the shout tradition counted them as signs of the presence of God.

Second, both the bodily exercises of the believers and the space of the camp became antitypes of biblical types. The great collective emotion of the camp was an antitype of Pentecost, when the early Christians were together in one place and the Spirit fell upon them as holy fire. Falling as if cut down by the sword of the Lord was an antitype of the prophecy of Ezekiel 21:7 (KJV): "and every heart shall melt, and all

Ellen G. White



A. Hilliard house, Otsego, Mich., 1938.
Location of Ellen White's health reform vision.

hands shall be feeble, and every spirit faint, and all knees shall be weak as water." The shouts of praise and glory to God by the converted were antitypes of the actions of the Jews at the rebuilding of the Temple under Ezra: "And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid" (Ezra 3:11 KJV). These shouts, finally, were understood to be uttered in "the camp of Israel," the wilderness encampment around the ark of the covenant and its tabernacle. The camp ground itself, then, became sacred space for believers of the shout tradition.

By the dawn of the nineteenth century, the shout tradition had become a dominant theme in evangelical Protestantism, especially Methodism, soon to become America's largest denomination. The epithet, "enthusiasm," lost its sting as its political connotations of regicide lost their relevance. A new term, "fanaticism," arose as the term used by respectable and learned authorities to discredit what they regarded as false religion. Whereas the charge of enthusiasm had implied social contagion among weak-minded, ignorant persons using faulty readings of Scripture, the accusation of fanaticism added the understanding that the experiences claimed as supernatural by believers could now be replicated and thus explained away by mesmerism. Ellen White becomes important for Taves's story because White was an exemplar of the shout tradition who was accused of fanaticism and whose trances and visions were challenged by mesmerist explanations.

As informed Seventh-day Adventists have known at least since *Spectrum* published its articles on the trial of Israel Dammon, Ellen White was one among several radical Adventist visionaries who arose in the months after the Great Disappointment.⁴ The region around her home in Maine was reputed to be a hotbed of fanaticism, and the Israel Dammon transcript reveals her to be much more intimately involved with fanatical activity than her own later accounts suggest. The mainstream of post-disappointment Adventists explicitly repudiated as fanatical any "new messages, visions, dreams, tongues, miracles, extraordinary revelations, discerning of spirits."⁵ One of White's

tasks, says Taves, was to emerge out of fanaticism's ferment as a sober opponent of fanaticism while casting competing visionaries as the fanatics. At the same time, she also had to overcome mesmerism's naturalistic explanations of her visionary experiences.

Ellen White accomplished this task, says Taves, through a strategy of demonization. Early in her visionary career she claimed to have been shown in vision that mesmerism was from the devil and that those who used it were destined for the bottomless pit.⁶ About a decade later she elaborated this view in a testimony, "Philosophy and Vain Deceit," that has shaped Seventh-day Adventist attitudes toward psychology ever since. "The sciences of phrenology, psychology, and mesmerism," she said, "are the channel through which he [Satan] comes more directly to this generation and works with that power which is to characterize his efforts near the close of probation."⁷ As Taves observes, demonization was "not a particularly sophisticated attack" on White's opposition, but it did serve to neutralize the threat of mesmerism for those who accepted White's prophetic authority.⁸ Ellen White also demonized competing visionaries among the radical Advent bands as she toured to give testimony to her own visions, speaking of "fanatical persons . . . who were exalted by the spirit of Satan" and delivering rebuking messages to them as she was shown in vision by God.⁹

Taves observes that the emergence of a single authoritative prophet from among the several competing visionaries was not the only way the early Seventh-day Adventist story might have come out. A set of visions, from several different visionaries, might have become the authoritative canon for the new movement, an outcome rather like that of the early Christian church and the New Testament. Taves explains Ellen White's emergence over her competi-

In constructing a prophet by demonizing mesmerism, Seventh-day Adventists both
“neutralized mesmerism and inscribed it at the heart of the Seventh-day Adventist cosmos.”

tors with two speculations that invite further historical research. First, Taves thinks the timing and content of White’s visions spoke more consistently than those of others to the needs of the movement. Second, and perhaps more important, she credits what Jonathan Butler calls the “symbiotic relationship” between Ellen and James White. No other post-disappointment Adventist visionary had so faithful and forceful a promoter as Ellen had in James.¹⁰

Taves’s analysis of the shout tradition and Ellen White raises more implications for informed Seventh-day Adventists than can be covered here. The issues that occur to this reviewer include, first, the question of what habits of mind and heart were bequeathed to succeeding generations of Seventh-day Adventists by the Whites’ struggle to define themselves over against fanaticism and mesmerism. Second, we may ask about the validity and use to Seventh-day Adventists of the mediating tradition that Taves delineates and defends.

One of Taves’s more provocative observations is that in constructing a prophet by demonizing mesmerism, Seventh-day Adventists both “neutralized mesmerism and inscribed it at the heart of the Seventh-day Adventist cosmos.”¹¹ Taves recognizes that spiritualism, because of resemblances between mediumship and Ellen White’s visionary activity, also became part of this cosmic inscription, but she observes that spiritualism was chronologically too late to be a formative influence in White’s religious experience.¹²

Nevertheless, the images of mesmerism and spiritualism in the Seventh-day Adventist mind have combined to send a persistent and powerful message: “Don’t lose control! At peril of demonic possession of your soul, DO NOT LOSE CONTROL!”

Demonization, while used by the Whites to fend off mesmerism’s naturalistic explanations of White’s visions, implied and ingrained a fear that one’s mind might be possessed and dominated by another. With such anxiety continually at the back of our minds, we Adventists of subsequent generations could not help but lose touch with ourselves.

We have lost touch, it seems, with what Taves, in her concluding theoretical meditations, calls “the

tendency of the mind to act upon or influence itself or others.” Various called “suggestibility,” “hypnotizability,” or “sympathy,” this tendency is best understood as a set of abilities that can be cultivated or suppressed depending on cultural contexts. In so arguing, Taves contests the Western Enlightenment critics of enthusiastic religion, who built their criticism on a series of dichotomies—strong/weak, self-possessed/possessed by another, rational/emotional, objective/subjective, dispassionate/sympathetic—and favored always the first term in each pair.

Women, slaves, and colonized peoples seemed to practice the involuntary acts of enthusiastic and fanatical religion more frequently than others. Because such categories of people, under Anglo-Saxon law, were legally the possessions of others, Taves finds it unsurprising that leading Enlightenment thinkers associated women, blacks, and the colonized with weakness and impulsiveness.¹³ Western thinkers’ contempt for weakness implied also a preoccupation with control, as in the ability of the hypnotist to control a subject or the ability of “group contagion” to infect and undermine an individual’s judgment. When the spirituality of interpersonal influence is viewed with such hostility, people’s sympathetic abilities tend to be discouraged. Taves points to the very different African cultural contexts, however, in which such abilities are cultivated in order bring about the “dynamic rhythmic interconnection of individuals-within-a-group” whereby “the Spirit is known.”¹⁴

Leaving aside the ways in which North American Adventism may have been shaped by the racism and imperialism of Enlightenment thought, it is ironic that the Adventist penchant for demonization has helped align us with the Enlightenment’s concern for control and its hostility toward the dynamic group spiritualities of Africa and the shout tradition. Surrendering the self in trance or other dissociative states of consciousness came to mean for Adventists not only a violation of rationality, objectivity, and self-control,

Ellen G. White



Ellen G. White (center) at Reno, Nevada, camp meeting, circa 1888.

but also, more ominously, an invitation to invasion by an alien evil power.

Thus, Adventists have suspected the twentieth-century heirs of the shout tradition, Pentecostals and charismatics, to be only a step removed, if that, from Satan's ground. Speaking in tongues and other trance-like practices of Pentecostal and charismatic religion represent claims to a redemptive and healing loss of control, a surrender of self to the Holy Spirit. Ellen and James White's foundational battle with fanaticism, however, has ingrained in us a fear that the opposite spirit is in control. It is ironic that Ellen White, whose trances and visions became the basis of Seventh-day Adventist teaching and the central means her husband used to evangelize his audiences, should spawn a movement so hostile to trance.

The point of this editorial excursus is emphatically not to advocate wholesale, uncritical surrender of self-control in any practice, religious or secular. The point rather is that the Whites' unsophisticated strategy of demonization has ingrained in the Adventist subculture a pattern of phobic reactions to life and a preoccupation with control that preclude intellectually careful, ethically sensitive, and spiritually discerning interactions with God's world. A demonizing, controlling state of mind distorts the human spirit, and hence the human capacity to know the Spirit of God.

Today's complex world offers, often demands, many practices with correlated alterations of consciousness that make them spiritually formative. They include things like reading or watching engrossing stories in books or film, the introspections of counseling and psychotherapy, the emotional swings in live music concerts, and the deep quiet or high ecstasy of various religious practices, including those of the contemporary shout tradition. One may "lose oneself" in any or all of these activities and in others.

But will losing oneself result in a self restored, deepened, and refreshed or in a self dissipated, one step further toward destruction? The false absolutes and desperate boundary posturing that result from a demonizing state of mind are of little help in answering this momentous question. Faced with so

many opportunities and dangers, we need instead to build a tradition of careful, compassionate spiritual discernment by which our Adventist priesthood of all believers can mutually aid one another in knowing God and ourselves.

The current tempest in Adventist schools over the Harry Potter children's books brought to my attention recently an example of the failure of intellectual, ethical, and spiritual acumen that is attributable to a demonizing, controlling habit of mind. During a board meeting of the elementary school where he enrolled his children, an African-American acquaintance was speaking against a proposed ban on the Harry Potter books. Book banning in general is a bad idea, he argued, and added that even though there were books on library shelves that contained depictions overly sympathetic to slavery in America, he would still oppose removing them or prohibiting children from reading them.

Of course, slavery was unfortunate, replied a board member, but in the Harry Potter books, with their depictions of wizardry, there is the presence of *real* evil. That a children's fantasy of having magical powers, loyal friends, and an adventure where right triumphs over wrong could seem really evil, whereas the actual historical horrors of slavery could seem merely unfortunate is evidence of a breathtaking distortion of the spirit, it seems to me.

But of what use might Ann Taves's "mediating tradition" be to Seventh-day Adventists today as they seek a right formation of the spirit? We must recognize, of course, that aiding in Adventist spiritual formation is not Taves's purpose. She has written a work with three interlocking agendas: historical narrative of religious experiences and their interpretations; reflection on popular and professional psychologies of religion; and methodological reflection on the study of religion. In concluding her study, however, Taves makes some

A demonizing controlling state of mind distorts the human spirit,
and hence the human capacity to know the Spirit of God.

moves that Adventists might well follow if they wish to find a way past the either-or, meat-cleaver mentality of demonization. In particular, Taves may provide some help past the echo of this mentality in our polarization between a doubting dismissal of Ellen White, on one hand, and a demonization of the doubters, on the other.

William James's theory of religion, says Taves, is the best expression of the mediating tradition. He fashioned it in order to mediate between the supernaturalist believers who claimed their experiences to be both supernatural and "true," and the scientific skeptics who debunked them as natural and thus "false." What he gave us is a sophisticated way to see religion and religious experiences as both "natural" and "true," at least potentially true. Religion originated in the subconscious realm, James asserted, but identifying its origin does not imply that religion is nothing but a chemical or physiological or psychological process. Both this scientific reduction and the opposing supernaturalist claim of an experience of the divine were "overbeliefs," metaphysical concepts whose merits must be defended on philosophical grounds, not scientific ones.

James's science of religion, while discussing origins, distinguished them from the functions of religion. The basic religious function was to assuage the sense that there is something wrong with us as we stand by putting us in touch with a higher power that is beyond the everyday self we hold in consciousness. The science of religion describes, compares, and even assesses the various ways in which religions perform this function. It remains resolutely humble and agnostic, however, about the ultimate nature of the "higher power" that wells up into consciousness from the subconscious realm.¹⁵

Taves points out that when James distinguishes between origin and function, his move allows him fruitfully to investigate some extreme characters and their experiences. Quaker founder George Fox, for instance, was by James's reckoning an unbalanced personality, subject to obsessive impulses and ideas. The pattern of religious experience he originated,

however, proved to have ongoing and profound value for human life. In making this kind of argument, James was extending a Darwinian outlook to consciousness and ideas. As new biological traits spontaneously arise and prove to be adaptive or not for a species, so new ideas or patterns of thought arise in the minds of human geniuses and survive as they demonstrate their ability to serve the needs of human communities in their environments.¹⁶

An analogous application to Ellen White and her visionary ideas begs to be made. White's innovations in theology and spirituality may have their origins in a personality unbalanced by brain lesions, though I hasten to add that the evidence by no means compels such a conclusion. They may have their origins in a character who was not altogether candid about her affiliations and influences, a conclusion to which I think the evidence does compel us. Nevertheless, her ideas served the needs of the early Advent community and founded what would become a worldwide community. That certain patterns of thought we have inherited from her may now seem less useful, even inimical, to our spiritual common life, as I have argued above, does not diminish her lasting significance to our community.

Now, however, well-informed Seventh-day Adventist must appreciate and assess that significance in the comparative perspective that our religiously and culturally pluralistic world forces upon us. There are other keepers of flames in other lamps. All of us hold our treasures in earthen vessels, and even our lights flicker and smoke in distracting, confusing ways. Concepts like James's subconscious and studies like Taves's *Fits, Trances, and Visions* will help us understand and evaluate the many lights around us. Nevertheless, the Light is our life, not the science of the lights.

"What really *exists*," wrote James, "is not things made but things in the making. Once made, they are dead, and an infinite number of alternative conceptual decompositions can be used in defining them."¹⁷ The study of religion, whether theological, historical, or

Ellen G. White

psychological, is a body of concepts, a collection of things made, well preserved, no doubt, but dead. Living religion is a body of things in the making, a truly living being. Adventism is a thing in the making, a living religious community and culture that nevertheless carries and shapes itself by its body of concepts.

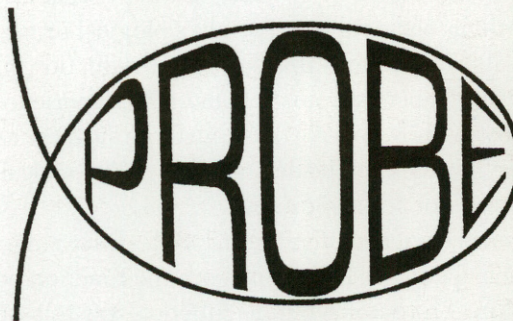
Adventists informed by critical historical study of their community are as much a part of the making of Adventism as those who would demonize such study. They may use their broader, deeper knowledge of the Adventist story to help form a spirit in self and community that is in turn broader, deeper, and, we may hope, less defensive. Less defensive because our critical knowledge, if acquired and used in faith, lets us understand that our Adventist community is but one of those "earthen vessels" into which our Savior is pouring grace and favor for the world's salvation. We may, indeed, profit much from comparative study of those other vessels. Nevertheless, this vessel, our little Seventh-day Adventist jar of clay, is not a club from which we may casually withdraw or a corporation by which we ambitiously promote our spiritual careers. It is the living tabernacle that has given us birth and nurture. For our souls' sake we will remain faithful to it.

Notes and References

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5. Taves, *Fits, Trances, and Visions*, 157.
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8. Taves, *Fits, Trances, and Visions*, 164.
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10. Taves, *Fits, Trances, and Visions*, 163.
11. *Ibid.*, 158.
12. *Ibid.*, 398.
13. *Ibid.*, 356.
14. *Ibid.*, 357.
15. *Ibid.*, 280-86.
16. *Ibid.*, 277-78.
17. *William James, A Pluralistic Universe*, in *ibid.*, 360.

A. Gregory Schneider, professor of behavioral science at Pacific Union College, chaired the session discussing Ann Taves's Book at the American Academy of Religion in November 2000.
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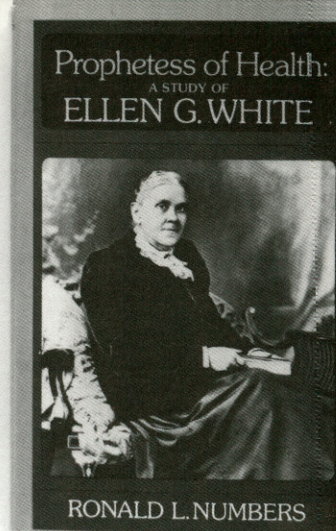
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*Two thousand one marks the twenty-fifth anniversary of the publication of Ronald Numbers's *Prophetess of Health*, a landmark in the study of Seventh-day Adventist history and Ellen G. White. Spectrum's editors have invited two authorities on these subjects, Gary Land and Herbert E. Douglass, to reflect on the meaning and impact of Numbers's book in subsequent years. Readers interested in Spectrum's initial response to *Prophetess of Health* will find the complete January 1977 issue published on the Spectrum Web site: www.spectrummagazine.org*



An Ambiguous Legacy

A Retrospective Review of *Prophetess of Health: A Study of Ellen G. White*.

By Ronald L. Numbers. New York: Harper and Row, 1976.

By Gary Land

Re-reading *Prophetess of Health* twenty-five years after publication has been a complex experience. Although I had frequently used the book for reference purposes during the intervening years, I had not actually read it since about 1977. Going through its pages again brought back memories of the arguments and anxieties that once swirled around this volume. At the same time, my recent reading often caused me to wonder what all the fuss had been about, for in 2001 Numbers's book does not seem all that radical. But then, it must be noted that I defended the volume in the pages of this journal in 1978 and did not at that time regard *Prophetess of Health* as especially disturbing.¹

We need to understand that at the time *Prophetess of Health* appeared, most Adventists knew only what the Church published regarding Ellen White. Although D. M. Canright's books and others that largely drew from him circulated among dissidents and critics of Adventism, it is unlikely that many church members were acquainted with these works. Rather, books such as T. H. Jemison's *A Prophet Among You*,² study programs like "Testimony Countdown," *Review and Herald* articles, and lectures and sermons by Ellen G. White Estate staff were the principal sources of information regarding Ellen White for most Adventists.

Among Adventist scholars, the situation was little different. Although individuals were aware of various problems, until the late 1960s there was no public forum where such issues could be openly and safely discussed. Thus, when *Spectrum* proposed in 1970 that Ellen White should be studied with the same critical methods applied to other writers, W. Paul Bradley of the White Estate responded that such scholarship was unnecessary and that faith should play the predominant role in determining one's attitude toward and understanding of the prophetess.³

In 1970, *Spectrum* also published William S. Peterson's analysis of the *Great Controversy's* treatment of the French Revolution.⁴ Although his argument that White depended on Sir Walter Scott and James A. Wylie in writing her account anticipated Numbers's approach and prompted others to study the issue, Peterson does not seem to have made a significant impact on Adventist consciousness outside membership of the Association of Adventist Forums.

Thus, when Numbers published his findings in book form through a major publishing house, he attracted a level of attention from the church leadership that a few *Spectrum* articles probably could never achieve. Further-



Ellen G. White (center) at unknown camp meeting.

more, and I think this was extremely important, Numbers addressed Ellen White's health teachings, which not only formed the basis for the "right arm of the message," but also provided scientific evidence useful in Adventist apologetics because they seemed to anticipate many twentieth-century findings regarding nutrition. Criticism of Ellen White as a health reformer, therefore, had potential impact on both the denomination's theology in general, for Ellen White's writings carried considerable authority in the realms of biblical interpretation and doctrine, and Adventism's extensive health endeavors, which more than anything else shaped the public image of the Church.

Into this milieu Numbers introduced *Prophets of Health*. Surreptitious copies of the manuscript had circulated prior to publication and the White Estate had already launched an aggressive defense, all of which guaranteed considerable attention. After the book's publication, *Time* magazine ran a story about the storm it had caused.⁵ In a sense, the cat was out of the bag, for Ellen White was now a matter of uncontrollable public discussion within Adventism, both among scholars and general church members.⁶

So what did Numbers say that caused so much controversy? First, he announced at the outset that he "refrained from using divine inspiration as an historical explanation" (xi), an approach that in conservative Christian circles today would be called "methodological naturalism." Consequently, he looked to White's historical milieu for evidence to explain the positions that she took on health matters.

Second, Numbers argued that White gained her health information from such reformers as L. B. Coles, Dio Lewis, and James C. Jackson. Indeed—and for many people this was the most startling aspect of the book—according to Numbers, she not only obtained her information from others, but also copied or thinly paraphrased their words in what she presented as her own divinely inspired writings. In several places, Numbers sought to demonstrate this dependence by putting in parallel columns White's words and those of Horace Mann and Coles (155-56, 162-63, 166-67, and 232-33).

Third, Numbers looked at Ellen White developmentally. He saw her as a changing, maturing woman

who was not always consistent. From the late 1840s through the 1850s, for instance, White's attitude toward reliance on physicians moved from absolute rejection to moderate acceptance. Her later campaign to shorten women's skirts (the "reform dress"), which she pursued with considerable effort beginning in the mid-1860s, ended without success in 1875, when she declared that the Lord had lifted this burden from her. Similarly, her concerns with masturbation and "marital excess" largely disappeared after 1870. Perhaps most significantly, Numbers pointed out—although he did not posit a causal connection—that White's daytime visions appear to have stopped when she was about fifty-two years of age, the same time that she was experiencing a difficult menopause.⁷

Fourth, Numbers recounted elements in White's health writings that modern science did not substantiate. Probably the most notorious of these was her experimentation with phrenology, a movement popular among health reformers of the day. Not only did she take her sons for a reading, but she also used phrenological concepts to explain the effects of such things as wigs and prenatal influence. She also used the then-popular idea of "vital force" to explain why sexual activity should be limited. And she condemned such items as meat, butter, eggs, and cheese on the basis that they aroused man's animal nature.

Finally, Numbers described White's own personal struggles in following the diet that she recommended. Adopting vegetarianism soon after her 1863 vision dealing with health, she seems to have resumed eating meat sometime after 1869 and did not gain "victory over her appetite for meat" until 1894 (172). Even more disturbing was the implication that her diet—as well as that of other Adventists—occasionally included oysters, which church members now regard as an "unclean food."

Although these were among the issues that attracted the attention of Adventists, in retrospect Numbers did not write a negative book when one compares it with typical historical scholarship. Arguing that Ellen White was a part of her culture is not surprising to historians who have no commitment to

Adventism. Indeed, during my graduate program in American cultural and intellectual history I had often noted parallels between the nineteenth century American culture and Ellen White, though I had never pursued serious study of any of these issues. But Numbers not only said she was a child of her times, he also demonstrated how she creatively interacted with her surrounding culture, in turn shaping the Adventist subculture. Wrote Numbers: "In a fundamental way her life had been a paradox. Although consumed with making preparations for the next world, she nevertheless devoted much of her energy toward improving life and health in this one" (200). In the end, he concluded, she made a religion out of health reform, and the medical institutions operated by Seventh-day Adventists are "a memorial to the life and work of Ellen G. White, prophetess of health" (201).

Although little additional research on Ellen White as a health reformer has appeared in subsequent years, work on other aspects of her writing has progressed. Walter Rea's polemical the *White Lie* called attention to White's literary borrowing in works such as *Patriarchs and Prophets* and the *Desire of Ages*.⁸ These arguments in turn prompted the White Estate to sponsor a study by Fred Veltman that corroborated her extensive borrowing.⁹ Thus, the general trend of much of the research has broadened our understanding of Ellen White's indebtedness to her culture.

But what meaning has this discussion of Ellen White had for the Church? At the spring 2001 meeting of the Association of Seventh-day Adventist Historians, at which Numbers spoke, an informal debate developed regarding whether the Church has accepted his findings. Although I cannot definitively resolve this issue because a more systematic investigation should be pursued, what follows are a few impressions based upon perusal of some recent books.

Although Arthur L. White's multivolume biography of his grandmother seems oblivious to Numbers's arguments, Herbert E. Douglass's *Messenger of the Lord*, which probably can be taken as an authoritative statement of the Ellen G. White Estate, faces the evidence directly (although it should be noted that nowhere does he state that he is responding to Numbers).¹⁰ He generally accepts many of the facts Numbers put forward but minimizes their importance. Douglass, for instance, admits that Ellen White ate meat occasionally (314-16), recognizes that "Mrs. White's use of literary sources is evident in almost all of her books" (461), accepts that Ellen White denied her dependence on others (462), and acknowledges that

she made strong statements about the effects of masturbation and used phrenological language (493-95). In virtually every case, however, Douglass regards the factual evidence as insignificant. Her eating of meat, he argues, shows that she was not a fanatic; her denials of dependence on others' writings reveals that she wanted to emphasize her message rather than her methods; her comments on masturbation should be understood as referring primarily to mental rather than physical effects; and phrenology was the common language of the time (for page numbers, see the references above).

Where Douglass continues to express strong disagreements with Numbers, it tends to be in areas where the evidence is not so direct and interpretation rises to the fore. With regard to the "Shut Door," which Numbers believes White taught until about 1851, Douglass claims in what to me seems a tortuous argument that she used the term "Shut Door" as a "code word" for what happened in heaven on October 22, 1844 (509). He also states that although health reform had been discussed here and there in Adventism prior to the 1863 vision, it had not been adopted as a whole (288-89), whereas Numbers asserts that by "1863 Seventh-day Adventists were already in possession of the main outlines of the health reform message" (80-81). Although both of these statements are probably technically correct, Douglass in contrast to Numbers phrases his interpretation in such a way as to minimize Adventist knowledge of health reform prior to 1863 and therefore its significance for the content of her pivotal vision of that year.

Other books move in a similar direction in dealing with the issues that Numbers and others have raised. Although not directly addressing Ellen White, George Rice's *Luke, A Plagiarist?* responded to the debate by arguing that the book of Luke both borrowed and changed material from other sources. In place of the standard "prophetic model" of inspiration, which emphasized revelatory experience, Rice therefore offered a second "Lucan model" that incorporated sources and authorial perspective. He believed that such a model would enable the Church to address more successfully questions relating to Ellen White's inspiration.¹¹ Juan Carlos Viera acknowledged that Ellen White used other's writings in the *Great Controversy*, but argued that she neither broke literary property laws nor cited many quotations word for word.¹² George Knight, in providing guidelines in his book *Reading Ellen White*, entitled one of his chapters, "Realize



That Inspiration Is Not Infallible, Inerrant, or Verbal.”¹³

It seems that after the passage of twenty-five years no substantive evidence in *Prophetess of Health* has been controverted. Indeed, the Church seems to have accepted most of Numbers's specific arguments regarding Ellen White's errors, borrowing, and inconsistency in following her own advice. Also, Numbers's argument that Ellen White was largely a child of her times has been at least recognized, if not accepted. My own the *World of Ellen G. White*, prepared at the request of Review and Herald Publishing Association, and George Knight's *Ellen White's World* both assume that she can only be understood within her social context even if those books do not present her as a product of that environment.¹⁴ On the other hand, Numbers's "methodological naturalism" has been implicitly rejected, for most of the books on Ellen White discussed above are thoroughly supernaturalist in approach. Although Adventist historians generally avoid supernatural explanations when writing about other subjects, we still await a scholarly biography of Ellen White written according to the standard canons of historical scholarship.

In the process of the debate over Ellen White, to which Numbers contributed perhaps the crucial element, the Seventh-day Adventist Church has adopted a broader understanding of inspiration with regard to both her and the Bible. But has this broadened theory, which accepts such elements as fallibility and borrowing from other sources, had any impact on the actual faith and practice of the Church? With regard to Ellen White, has this deeper understanding of the human dimension of inspiration changed the way we use her writings?

For Ronald L. Numbers, the publication of *Prophetess of Health* marked a major step forward in what has become a stellar career. Author of many books, several of which incorporate elements of Adventist history, president of both the History of Science Society and the Society of Church History, among other achievements, Numbers has become one of America's premier historians. For the Seventh-day Adventist Church, the results of his research have been more ambiguous. Much of what Numbers said in 1976 has been reluctantly accepted, but whether that acceptance is anything more than theoretical is still to be determined.

Notes and References

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6. Brief surveys of the debate over Ellen White can be found in Gary Land, ed., *Adventism in America: A History* (Grand Rapids, Mich.: Eerdmans, 1986), 219-23; rev. ed. (Berrien Springs, Mich.: Andrews University Press, 1998), 180-83; and Richard W. Schwarz and Floyd Greenleaf, *Lightbearers: A History of the Seventh-day to the Remnant Adventist Church*, rev. ed. (Nampa, Idaho: Pacific Press, 2000), 632-38. Jonathan M. Butler has provided an extensive behind-the-scenes account of the personal and institutional turmoil over Numbers's book in his "Introduction: The Historian as Heretic," in *Prophetess of Health: Ellen G. White and the Origins of Seventh-day Adventist Health Reform*, rev. ed. (Knoxville: University of Tennessee Press, 1992), xxv-lxxviii.

7. In the original edition of *Prophetess of Health*, Numbers avoided psychological analysis of Ellen G. White. In the revised edition, however, he and clinical psychologist Janet S. Numbers coauthored an afterword entitled, "Ellen White on the Mind and the Mind of Ellen White," and added an appendix, "Physical and Psychological Experiences of Ellen G. White: Related in Her Own Words" (202-63).

8. Walter T. Rea, *The White Lie* (Turlock, Calif.: M & R Publications, 1982).

9. Fred Veltman, *Full Report of the Life of Christ Research Project*, 4 vols. (Washington, D.C.: Ellen G. White Estate, 1988). Schwarz and Greenleaf state that Veltman's findings "corroborated much of what McAdams [who in a 1977 paper had demonstrated that "Ellen White's use of sources beyond her visions far exceeded general understanding"] had discovered, and like McAdam's statement, his report remained unpublished." *Lightbearers*, 632, 636.

10. See for example, White's treatment of health reform in *Ellen G. White: The Progressive Years*, vol. 2 (Hagerstown, Md.: Review and Herald, 1986), 73-98, 176-204. Herbert E. Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White* (Nampa, Idaho: Pacific Press, 1998).

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Gary Land's latest book is *Seeker After Light: A. F. Ballenger, Adventism, and American Christianity* (with Calvin W. Edwards, Andrews University Press, 2000). He is professor of history at Andrews University, and is at work on a historical dictionary of Adventism to be published by Scarecrow Press. Land@andrews.edu



Reexamining the Way God Speaks to His Messengers:

Rereading *Prophetess of Health: A Study of Ellen G. White*.

By Ronald L. Numbers. New York: Harper and Row, 1976.

By Herbert E. Douglass

A quarter of a century ago (could it be!) Ronald Numbers's *Prophetess of Health, A Study of Ellen G. White* was published. What has been its significance, its impact, during these twenty-five years?

I, for one, have been grateful (as Ron knows) for the point of view he set forth on Ellen White's contribution to health education. As many will recall, there were various reactions to the book. However, it is not my purpose to note the psychodrama beneath each of the diverse responses. And to deny such psychodramas, whether they be pleasure or unhappiness, would be unwise.

Those of us who had been involved in producing the *Seventh-day Adventist Bible Commentary* in the 1950s were much aware of the several points that many became aware of for the first time in 1976. In my own experience, such topics as Ellen White's ability occasionally to see enrichment in the writings of others, her maturing through the years in understanding biblical insights, her "step-by-step" practice in applying health principles to her own busy personal life, and other areas that Numbers highlights were already part of my understanding of how God used Ellen White as his messenger. However, in 1976, *Prophetess* did increase my understanding of the contemporary materials available to Ellen White.

Knowing Ron, he would have refined certain areas in *Prophetess* after further review of the data available. Some of those areas would include the real reasons for James White turning over the editorship of the *Review and Herald* in 1855 and his defense (and that of others) against the charges he was improperly profiteering during the Civil War, Ellen White's daily diet in her later years and her relationship to the "Shut Door" question, the issues involved in the supposed offer of the cornflake industry to Adventists, and so forth. Perhaps, if he were given more pages, he would have surveyed the salient contribution Ellen White made to the establishment of health care institutions on several continents that followed her distinctively integrated health principles. But all that is relatively insignificant.

The long-range contribution of *Prophetess*, it seems to me, is that Numbers prompted a reexamination of certain basic concepts regarding the way God speaks to his messengers, in biblical times and in our own. For that reason alone, among others, we owe him gratitude. These basic concepts can be summed up in five areas. In all these areas we see Ellen White's remarkable common sense.



Ellen G. White, 1878.

God uses his messengers as his spokespersons who convey his messages within the limitations of their human skills but not as mechanical fax machines or as conduits for ideas as water flows through pipes. This principle recognizes the literary, social, mental skills, and so forth, of each messenger, allowing each messenger to convey the divinely revealed messages with the best mental and emotional equipment each has at the moment.

One of the chief problems for most people in understanding biblical writers or Ellen White is an inadequate grasp of how God reveals information to his messengers. When people believe that God's messengers wrote their messages inerrantly, that each word is exactly how God would have it said, they are setting themselves up for emotional trauma when they find discrepancies in prophetic writings. Ellen White never expected her readers to treat her as an authority on dates or even historical details. The chief purpose of her writings, which used the best sources available in her day, was to illuminate the purpose of the gospel—the restoration of God's image in the lives of the redeemed. To focus on a discrepancy in the Bible or in the writings of Ellen White is to miss the whole point of why and how God speaks through human instruments—which is always to clarify the purpose of the gospel.

She said it clearly:

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.¹



Ellen G. White, 1899.

God uses the "step-by-step" principle in instructing his messengers and he expects his messengers to use common sense as they pass on these ongoing insights, step-by-step, when they speak or write. This principle recognizes that people need time to digest "new light"; further, the lag-time between accepting principles and then practicing them completely is something that all honest people understand very well. Jesus used this principle in teaching his disciples: "I still have many things to say to you, but you cannot bear them now" (John 16:12 NKJV).

In 1870, James White looked back on health reform as a "step-by-step" process: "The Lord also knew how to introduce to his waiting people the great subject of health reform, step by step, so they could bear it, and make a good use of it, without souring the public mind."²

We can see this principle working in Ellen White's five health visions (1848, 1854, 1863, 1865, 1871), and especially in the *Ministry of Healing* (1905).³ And we see this principle applied when helping diverse audiences to accept "new light" on health practices. In 1872, Ellen White spoke clearly:

Some of us have been years in arriving at our present position in health reform. It is slow work to obtain a reform in diet. . . . If we should allow our people as much time as we have required to come up to the present advanced state in reform, we would be very patient with them and allow them to advance step by step, as we have done, until their feet are firmly established upon the health reform platform. But we should be very cautious not to advance too fast, lest we be obliged to retrace our steps."⁴

Simple common sense!⁵

God permits his messengers, whether biblical writers or others, to use common sense in finding the best way to get his messages across to others in their day. God's messengers are usually very bright and often well read. They know how to put their wide reading through "the gospel sieve," selecting materials that augment their message, leaving behind that which is not helpful or contrary to their divinely inspired messages.

For example, Paul borrowed from the apocrypha in developing a substantial part of Romans 1 and parts of the Jewish Targums in developing 1 Corinthians 10:1-4 and 2 Timothy 3:8. No doubt many in Christ's day recognized his references to extrabiblical sources that he used to develop his messages—messages that were truly original. But his use (as well as Paul's) of common sources had nothing to do with the authority or originality of his messages.

In other words, God does not expect his messengers to "reinvent the wheel" when they are framing their messages in the most forceful, pleasing manner possible. Prophets take the inspired message and do their best to convey that message in language and thought forms that will do justice to the message.

Ellen White explained how she gleaned fresh ways to convey her messages:

In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works.⁶

One of the interesting observations regarding Ellen White's use of contemporary materials is that she was able to select out those comments that fleshed out her message and leave untouched that which may have been most popular at that moment but contrary

Photo: S. F. Miller



Ellen G. White and her twin sister, Elizabeth, 1878.

to the light she had.

In 1890, in his preface to the book *Christian Temperance and Bible Hygiene*, John Harvey Kellogg probably said it best:

Nearly thirty years ago there appeared in print the first of a series of remarkable and important articles on the subject of health, by Mrs. E. G. White. . . . Thousands were led to change life-long habits, and to renounce practices thoroughly fixed by heredity as well as by long indulgence. So great a revolution could not be wrought in a body of people, without the aid of some powerful incentive, which in this case was undoubtedly the belief that the writings referred to not only bore the stamp of truth, but were endorsed as such by a higher than human authority. . . .

At the time when the writings referred to first appeared, the subject of health was almost wholly ignored, not only by the people to whom they were addressed, but by the world at large. The few advocating the necessity of a reform in physical habits, propagated in connection with the advocacy of genuine reformatory principles the most patent and in some instances disgusting errors.

Nowhere, and by no one, was there presented a systematic and harmonious body of hygienic truths, free from patent errors, and consistent with the Bible and the principles of the Christian religion. . . .

Many of the principles taught have come to be so generally adopted and practiced that they are no longer recognized as reforms, and may, in

Historic Adventist Village: visitors gather outside 1857 meeting house, left.



fact, be regarded as prevalent customs among the more intelligent classes. The principles which a quarter of a century ago were either entirely ignored or made the butt of ridicule, have quietly won their way into public confidence and esteem, until the world has quite forgotten that they have not always been thus accepted. . . .

It certainly must be regarded as a thing remarkable, and evincing unmistakable evidence of divine insight and direction, that in the midst of confused and conflicting teachings claiming the authority of science and experience, but warped by ultra notions and rendered impotent for good by the great admixture of error—it must be admitted to be something extraordinary, that a person making no claims to scientific knowledge or erudition should have been able to organize, from the confused and error-tainted mass of ideas advanced by a few writers and thinkers on health subjects, a body of hygienic principles so harmonious, so consistent, and so genuine that the discussions, the researches, the discoveries, and the experience of a quarter of a century have not resulted in the overthrow of a single principle, but have only served to establish the doctrines taught.

The guidance of infinite wisdom is as much needed in the discerning between truth and error as in the evolution of new truths. Novelty is by no means a distinguishing characteristic of true principles, and the principle holds good as regards the truths of hygienic reform, as well as those of other reformatory movements.⁷

In other words, Ellen White had more to offer than a scrapbook of contemporary health concepts.

God expects his messengers to utilize common sense in communicating God-given principles to their hearers. The difference between principles and their applications should be obvious when the messenger is read or heard in different countries of the world. Or when we

Tourists listen to stories told by volunteer guides at the Historic Adventist Village in Battle Creek, Michigan.

try, in the twenty-first century, to superimpose the same applications of principle that were perfectly understandable in the nineteenth century.

Principles are universal, in the sense that they apply to men and women everywhere, always relevant, always applicable. But policies are the timely applications of universal principles. Ellen White was well aware of this difference: “That which can be said of men under certain circumstances, cannot be said of them under other circumstances.”⁸

For instance, regarding health reform, we all note that she was a dying consumptive at seventeen, yet went on to outlive most of her contemporaries after a remarkably rigorous life. One of her open secrets was to distinguish between principle and policy.⁹ Her chief principles included (1) to do the best one can under circumstances that may be beyond one’s control; (2) to avoid everything hurtful such as alcohol, tobacco, and drugs; (3) to use judiciously that which is healthful; and (4) to follow health principles so that the mind is ready to grasp quickly the will of God and thus to make right moral decisions. In other words, health reform was not another means to earn God’s favor.

That is why Ellen White could counsel church members “to avoid meat eating, not because it is regarded as a sin to eat meat, [that is, from a policy viewpoint] but because it is not healthful [from a principle viewpoint].”¹⁰ And that is why Willie White (1933) could say that the White family had been vegetarians but not always “teetotalers.” Traveling under conditions few today have experienced, the Whites found themselves in circumstances where the best food available for physical strength was some flesh food—and Ellen White, occasionally, made a policy decision governed by a basic principle.

The long-range contribution of *Prophetess* is that Numbers prompted a reexamination of certain basic concepts regarding the way God speaks to his messengers in biblical times and in our own.

God works through his messengers when he has urgent messages that are either being forgotten, or overlooked, or has "present truth" that would then be timely. Ellen White's main contribution, permeating all her writings, is her grasp of the Great Controversy theme. This theme brings coherence and integration to all doctrinal development in the Seventh-day Adventist Church. Without this core understanding of the biblical story, the distinctives of Adventist theology would dissolve as quickly as Jello in the July sun.

The Great Controversy theme is the conceptual key that illuminates the Bible, from Genesis to Revelation. It provides the basis for the Adventist distinctives in education, health, and eschatology. Focusing on "restoration" as the goal of the gospel, it helps us to transcend limited gospels that emphasize God's pardon but not his power to "deliver us from evil."

To understand Ellen White's ministry, to capture her contribution as a "prophetess of health," one must see the big picture of the purpose of health reform and why it was given to prepare a people to meet the Lord. The interaction of the mind, body, and spirit has everything to do with moral and spiritual decision making. Not to see the big picture and to focus on unrelated incidents is to miss the full dimensions of Ellen White, whether as a health educator, or as an educational theorist, or as a full-bore theological teacher. Our focus should be on the message, not the messenger; on the content and not the container.

One last word. Ronald Numbers does not sail under false colors. As every good historian (or theologian) should, he makes clear what his presuppositions are; that is, his organizing principle determines how he collects evidence and interprets data: "I have tried to be as objective as possible. Thus I have refrained from using divine inspiration as an historical explanation."¹¹

This approach can be valuable to those who work with different presuppositions—because different presuppositions do provide different perspectives. Different perspectives may point out data that may have been overlooked by others. But can anyone be truly objective? Could a naturalistic presupposition truly collect all the data, explain all the dynamics at work, and account for

what appear to be remarkable consequences of decisions made against all conventional wisdom?

At the moment I am reading James M. McPherson's *To the Best of My Ability: The American Presidents*. Recipient of several literary prizes, including the Pulitzer (1989), and professor of American history at Princeton University, McPherson in his introduction surveys the seesaw swings in historiography, noting the various presuppositions of the "presidential synthesis" movement, the "new history" writers such as Robinson and Beard, the "progressive history" emphasis, the "class struggle" writers of the 1930s and 1940s, the Jeffersonians and the Hamiltonians, and lately the social historians. Now McPherson sees a return to presidential synthesis.

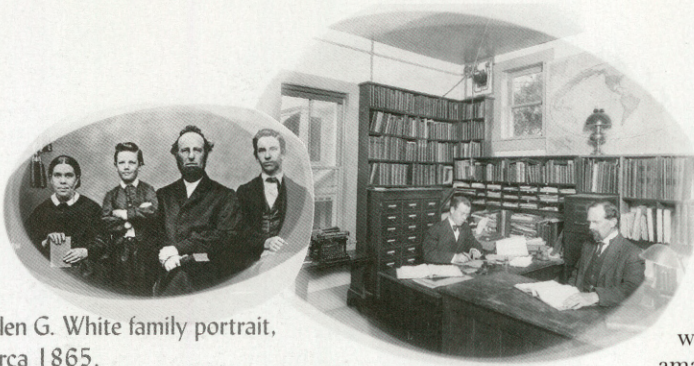
For example, depending on one's presuppositions, historians trying to be objective can come up with studies of Abraham Lincoln that would make the reader wonder if those historians are writing about the same man! McPherson is not saying that the historians he cites are dishonest with the facts. But depending on one's frame of reference, his or her presuppositions, certain facts are highlighted and certain facts are omitted. Knowing that almost any historical event or person is not fully reflected in the best of source materials, the historian's (or theologian's) presupposition will determine how historical data is evaluated.

So, again, I am grateful for Ronald Numbers's perspective, as well as his valuable contribution as a member of our committee at the Historic Adventist Village (Battle Creek, Michigan) that is focused on replicating the Western Health Reform Institute, the precursor of the famous Battle Creek Sanitarium.

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Ellen G. White family portrait, circa 1865.

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then from the light of scientific discovery—compare it with what science teaches at the present time—you will be amazed; you will see what a flood of light was given us thirty years ago. There is, however, a more amazing thing than that, and it is that this light which was given to us at that time, confirmed as it is by scientific discovery—I say the most amazing thing of all is that we as a people have turned our backs upon this, and have not accepted it, and believed in it as we should. I want to repeat it that there is not a single principle in relation to the healthful development of our bodies and minds that is advocated in these writings from Sister White, which I am not prepared to demonstrate conclusively from scientific evidence."

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Herbert E. Douglass's biography of Ellen G. White, titled *Messenger of the Lord*, was published by Pacific Press in 1998. Douglass@newworld.net

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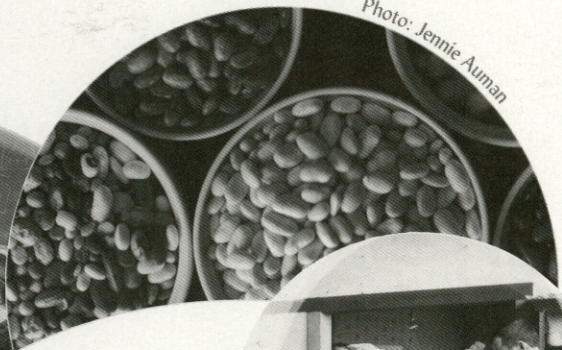


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Studying Adventist Health



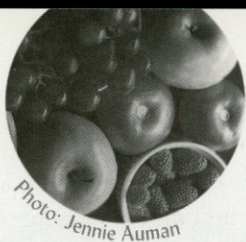


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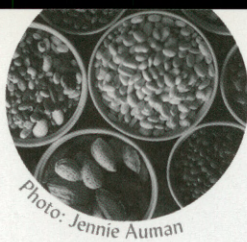


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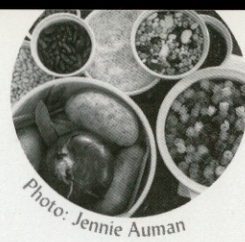


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Countering the Theories of Big Tobacco:

My Memories of the First Studies of Adventist Health

By Frank R. Lemon

One of the more frightening health problems of the twentieth century was the catastrophic exponential increase in American deaths from lung cancer, as first noted by several medical investigators in the late 1950s. The findings of Doll and Hill, Cuyler Hammond, Harold Dorn, and others in England and the United States, painted a somber picture in contrast to commercial messages from tobacco companies.¹ “I’d walk a mile for a Camel,” “Luckys. It’s the taste,” were a couple of the slogans. The Marlboro Man puffed smoke from a huge billboard on Times Square—at least until the real-life model for him got lung cancer. Even at public health conferences in the 1950s, presenters were so obscured by tobacco smoke that it could be difficult to see listeners at the back of the room. As the epidemic expanded, so did the financial health and the excesses of Big Tobacco.

Meanwhile, Seventh-day Adventists went about their daily lives almost untouched by this epidemic. I had wondered for years if the Adventist lifestyle had any verifiable impact on the health of its practitioners. No one I knew had ever studied the issue. We were long on lifestyle rhetoric but short on facts. I began to look for possible ways to fund a study. The 1950s was a time when politicians were leading the nation to “wars” on cancer, heart disease, and a lot of other problems that would simply be “wiped out.” We could lick anything. Population studies, for example in Framingham, Massachusetts, and Tecumseh, Michigan, and with groups like the Issei—Nissei, were being discussed, and they stirred a whole new epidemiologic interest in noninfectious diseases. The time was favorable.

Once, during a casual meeting with Walter McPherson, dean of the College of Medical Evangelists (later Loma Linda University), I mentioned my interest. Shortly thereafter, Ernest Wynder, a young, sharp, enthusiastic, and able clinical epidemiologist from the Sloan-Kettering Institute of Cornell University, asked McPherson how he could get a handle on Adventists for a study of their experience with lung cancer. Wynder had been in Utah and given up on Mormons as a potential group to study. Remembering our conversation, McPherson introduced Wynder to me.

We became friends, but we had different ideas about a lot of things, including how to research Adventists. For fast results, he favored what we termed a “quick and dirty” case-control method that essentially compared the smoking history and admission diagnoses of hospitalized Adventists with those of matched non-Adventists (“controls”) admitted into the same hospitals. I favored a longer, slower, more precise, and carefully done “prospective” study of causes of death in the entire Adventist adult population in California. We agreed to help each other on both fronts.

The liaison with Wynder was a happy accident. He supplied a lot of initial ideas, drive, knowledge, experi-

ence, confidence, and enthusiasm. He knew all of the important people in the field—both in America and Europe. He also knew movie moguls, actresses, politicians, news people, and research-granting agencies—and he knew who had money. Over time, Wynder introduced me to many such movers and shakers, which afforded me quicker access than I could have otherwise gained in my late-blooming research life. He outlined the approach for the case-control studies that incorporated my knowledge of and connections with Adventist hospitals in California, Illinois, the District of Columbia, and New England. He did a lot of the thinking, and left most of the record search and interview scut work to me! He was smart!

In April 1958, about nine months after my first meeting with Wynder, we had completed enough work to give a preliminary report to the California Medical Society meeting at Los Angeles.² Wynder presented the paper, argued its tentative conclusions, and expanded its impact. We both answered questions, and he took the lead in a news conference that followed. I was almost overwhelmed by the attention that followed.

I think our collaboration benefited Wynder and his studies; I know it helped me and the College of Medical Evangelists. Wynder turned out to be an articulate no-holds-barred presenter of data and ideas, often debating with people like Clarence Little, chairman of the Tobacco Industry Research Council. As a greenhorn, I realized my good fortune to have become a partner with Wynder. Early in our partnership I did not have the standing or the experience to manage challenges smoothly, as he did. Our initial joint study and its reporting lasted until its conclusion in 1960.³

The First Study of California Adventists

While the case-control study was underway, I pushed forward with the long-term prospective study. The National Cancer Institute funded it substantially in 1958, with a commitment for five or more years. This would be a prospective mortality study of California Adventists—the entire adult Adventist population in the state—which numbered 65,000, according to church records. For the study, we developed first a simple questionnaire primarily aimed at getting enough demographic information on those 65,000 people, person by person, to describe the population at risk.

Later, this demographic information was expanded by enrolling and joining our subjects to the huge national study of the American Cancer Society, under the direction of Cuyler Hammond, who later encouraged

the ACS to provide a very timely bridge grant for the Adventist study. We also enlisted the aid of Lester Breslow, head of the California Department of Public Health, and his accomplished departmental cancer epidemiologist, Jack Dunn. Our arrangement called for us to supply Breslow and Dunn with records of all Adventist deaths reported by church clerks, and the statistical office of the Public Health Department would provide us with photocopies of death certificates for all deceased Adventists. The death end of the study worked out heavenly. It was the living end that was, well, something else.

The membership records of the churches, upon which I had relied, and which had provided numbers for our grant applications, proved close to fiction. In many churches, only half the listed members could be found. During visits to all California churches we enlisted one or more “captains” in each congregation to solicit questionnaire returns, check for missing members, and double check death reports. Our captains were generally enthusiastic supporters and, although volunteers, did their jobs well. But they found it difficult to locate a lot of members. The study group shrank from 65,000 to around 47,000. The shortfall almost ended our study.

A second major problem emerged in the conference offices among ministers and administrators. These shrinking violets were “reluctant” to support research for which they could not predict the outcome. Research had “dangers!” How did I know it would not “show us up”?

Francis D. Nichols, stalwart editor of the *Review and Herald*, helped save us. He strongly supported us in the publication and in private conversations. Once, at a Central California Conference “workers” meeting where we labored to enlist support, the brethren were shuffling and waffling. Nichols suddenly leaped to his feet and admonished them in no uncertain terms. As I recall he said, “For years now we have all been doing these things that God led us to do for our health. If we have been doing the wrong things all that time, I want to know it NOW! If we have a truth, how can that truth hurt us?” Surprised to see him pop up unexpectedly and shamed by his words, the audience remained silent. The ministers joined in the project and, with many others, were mollified as reports of our work and findings began to appear in scientific journals of merit, as well



as in *Time*, *Reader's Digest*, and elsewhere.⁴

Our initial focus was on the risk of lung cancer among Adventists as a unique American subculture. But our vision expanded as we found them escaping not only the lung cancer epidemic, but also other respiratory cancers and emphysema.⁵ To my surprise, they also had fewer than expected incidents of coronary artery disease, heart attacks, stroke, and miscellaneous cancers. We went on to find a substantial advantage in Adventist life expectancy. We attributed most of that to the Adventist lifestyle, which included an almost total avoidance of tobacco. Several investigators since then have built on that rough beginning and are still following it up and entering other data into the population.

Responding to Big Tobacco

The initial mortality studies among Adventists helped provide an interesting answer to a barely plausible theory of Clarence Little. According to him, smoking and lung cancer occurred together merely as the result of some unidentified "selection factor"—a constitutional, hereditary, neurohormonal, or who-knew-what-factor—that occurred in "selected" individuals who smoked and had the disease.⁶ We could point out that, if Little was correct, this factor was most remarkable (and adjustable).

The extreme rarity among Adventists of the most virulent forms of lung cancer already known to be related to tobacco suggested that the absence of his selection factor in lifetime Adventists must somehow also be related to another "very narrow lung cancer protective band of constitutional or genetic structure in that group." Otherwise, it was remarkable that Little's selection factor not only predisposed certain people both to smoke and contract lung cancer, but also made them more likely not to be born into Adventist families or to convert to Adventism and its lifestyle! However, the factor did occasionally operate "selectively" in a few converts to Adventism who had a smoking history and died of lung cancer. Thus, we arrived at a different concept of "selection," borne out by the study: namely, that smoking-related types of lung cancer that occurred among Adventists were almost entirely "selected" from that small minority of Adventists who also happened to have a significant history of smoking.

Wynder's use of this argument in a debate with Little influenced the *New England Journal of Medicine* to suggest that continuing "explanations" by tobacco apologists reminded it of a little boy on the streets of

Boston who saw a number of double amputees sitting on the sidewalk selling pencils. The boy turned to his mother: "Mother, why does selling pencils make your legs fall off?" Wrote the editor: "The question that those who suggest devious explanations for the clear association between smoking and lung cancer must answer is, 'why does getting lung cancer make one smoke so much?'"⁷

In 1965, actuary T. Abelin used statistics to predict that the superiority of the nonsmoker's life expectancy compared to that of smokers should be "in the same dimension as the whole of that achieved in the last 40 years with all of the progress in the medical sciences and the improvement in the general living conditions."⁸ In 1969, the final paper in our mortality series enabled us to verify Abelin's prediction. According to our findings, Adventists males at the age of 40 had a life expectancy 6.1 years greater than smoking and non-smoking counterparts in the general California population, and 5.3 more years at the age of 50. For women, the advantage was 3.5 and 2.9 years, respectively.⁹

Corroboration of Abelin's prediction that one factor, cigarette abstinence, outweighed all of the advances in medicine and surgery during the period from 1929 to 1969 may have been one of the best contributions we made in the initial Adventist mortality studies.

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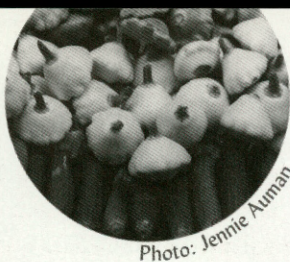


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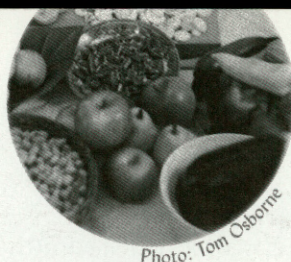


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A New Study of Adventist Health

By Gary Fraser

Several epidemiologic studies have been conducted over the past four decades to document and understand the health of Adventists. The main goal of the earliest studies was to compare rates of disease in Adventists and non-Adventists of similar ages in the same communities. Such studies were conducted in Norway, the Netherlands, Denmark, Japan, and in California.

In 1958, Frank Lemon and Richard Walden initiated the first such study, which became known as the Adventist Mortality Study. One of the well-known conclusions of this landmark study, which focused on Adventists in California, was that they “live longer and experience less mortality from cancer and heart disease than non-Adventists in California.” Unfortunately, data on nonfatal cases of cancer and heart disease were not collected. Although the dietary information was quite rudimentary by modern standards, the study made some useful comparisons between the health experience of Adventists who ate differently from other Adventists or had other contrasting risk attributes. The analysis was completed by Roland Phillips, Jan Kuzma, David Snowdon, and, more recently, Kristian Lindsted and Pramil Singh.

Phillips and Kuzma began a different type of epidemiologic study between 1974 and 1976. It enrolled 34,192 white non-Hispanic Adventists and almost 1,700 black Adventists, and became known as the Adventist Health Study. The goal of Phillips and Kuzma was to understand more about the particular components of the Adventist diet and lifestyle and why they led to decreased risk. They compared the experience of different types of Adventists, in particular the occurrence of new disease events after the participants were enrolled. Paul Mills and I, and more recently, Synnøve Knutsen, conducted the analyses of this study. Larry Beeson, followed by David Shavlik, managed the data and the computer programming.

These studies have provided information for more than eighty peer-reviewed publications in medicine, and others will follow. The work is well known and often quoted in the diet disease literature. Recently, we collaborated with a group at the University of Oxford that had managed two prospective studies of British vegetarians. Putting its data together with ours allowed additional useful analyses. For the last ten years we have been trying to get funding for another Adventist Health Study, and we recently succeeded.

We need all kinds of Adventists to enroll in our studies, not just the “health reformers.”

Why Another Study of Adventist Health?

Although previous studies have been productive, the number of questions not answered still exceeds those that have been. For example, when investigating risk of less-common types of cancer, we often detected only fifty to sixty new cases of a particular cancer. This did not allow determination of results with sufficient accuracy to be useful.

Even for more common cancers, such as colon cancer, the precision left much to be desired. For instance, our best estimate was that nonvegetarians had 85 percent more risk of colon cancer than vegetarians. We could be 95 percent confident that the true result lay between a 16 percent increase and a 187 percent increase, at least—all in the direction of increased risk—and thus so-called “statistically significant.” However, the result would have been much more informative if the confidence interval had been between a 75 percent and 95 percent increase.

A much larger study can usually achieve an increase in precision.

Many advances in nutritional epidemiology have occurred over the twenty-seven years since the Adventist Health study started. For example, we now have a better understanding of how to measure diet more accurately, although we also know that important errors will still be present. People have difficulty telling us with accuracy what they eat, even though the questionnaire about this issue has been designed well. We now know that we need to ask each participant about the consumption of 100-120 foods to get a fairly accurate picture of each person’s diet. Of

course, we could ask about hundreds of foods. How to choose is a matter of considerable statistical complexity, and we have directed much of our effort during the last five or six years toward this problem.

To facilitate matters, we asked 320 randomly selected participants to complete a more extensive questionnaire that included 200 foods. This group also gave more detailed and



Polly Campbell, left.

Health Evangelism Blossoms in California

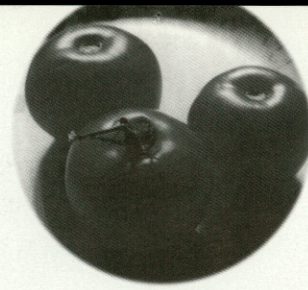
California Adventists, long the subject of epidemiological studies because of their vegetarian lifestyle, have also long been interested in sharing Adventist principles of health in various ways. In July, researchers at Loma Linda University published a report in the *Archives of International Medicine* about the longevity of Adventists and were awarded a multimillion dollar grant from the National Institutes of Health to study cancers of the breast, colon, and prostate. In addition, there have

been health evangelism projects large and small across the state.

During most of September 2001, two conferences and four Adventist hospitals in Southern California partnered to sponsor a booth at the Los Angeles County Fair, the largest county fair in North America. Southern and Southeastern California Conferences rallied more than 100 members to volunteer and/or do noninvasive health screenings in the booth during the fair’s seventeen-day, ten-hour-a-day schedule. Betty Cooney, Southern California Conference Communication Director, and Audray Johnson, Southeastern

California Conference Health Ministries Director, coordinated other aspects related to the booth. Vi Bokermann, a lay person from Temple City Church, served as volunteer coordinator. The Gideon Players, a drama group from Glendale Adventist Academy directed by Pastor John Aitken, religion and drama teacher, gave performances about staying smoke free that it adapted from a script shared by Glendale Adventist Medical Center.

In addition to Glendale Adventist Medical Center, Loma Linda University Medical Center, Simi Valley Adventist Hospital, and White Memorial Medical



accurate information by way of eight 24-hour recalls, which were too expensive to use with all participants. This "validation study" made it possible for us to form some judgment as to which of the foods on the questionnaire gave useful information about many nutrients, minerals, and vitamins (for example, saturated fat or vitamin C intake), when compared to the more accurate repeated 24-hour recalls.

Validation studies have also been used to collect biological estimators of the nutrients or vitamins in question independent of the questionnaire data. For instance, we drew blood from participants in our validation study to estimate levels of vitamin C and

other vitamins, and we obtained a small specimen of fat from beneath the skin with a fine needle, then measured its content of saturated (and other kinds of) fatty acids. Putting this information together with the dietary data helped us arrive at an estimate of errors in the dietary questionnaire information. Afterward, we could estimate accurately the effects of diet on risk of disease, largely eliminating the influence that unavoidable errors in the dietary questionnaire have on results. These errors, by the way, are largely responsible for the sometimes conflicting and confusing information about the association between diet and disease often discussed in the news.

An ounce of prevention: finding the connection between lifestyle and disease. Members of Loma Linda University's School of Public Health Adventist Health Study research team discuss recent findings during an informal meeting. Pictured are (seated, from left): Hanni Bennett, research associate; Larry Beeson, assistant professor of epidemiology; Synnøve Knutsen, chair, department of epidemiology and biostatistics; David Shavlick, statistical programmer; (standing, from left) Kristian Linstedt, associate professor of epidemiology; Gary Fraser, primary investigator, director of the Center for Health Research, and professor of epidemiology and biostatistics.



Center were booth sponsors. Loma Linda University School of Public Health assisted.

A health information Web site <www.Power4Health.org>, based on Adventist health principles, was also launched during the Los Angeles County Fair. The online health resource is a 2001 project of the Pacific Union chapter of ASI, with ASI member Lorayne Barton overseeing health and lifestyle content developed by a lay group.

The Web site invites people to learn more about preventing and reversing diseases and about natural remedies. The site will initially include a list of

health events in Adventist churches in Southern and Southeastern California Conferences. October is targeted as the time when the health event feature will expand to include all conferences in North America through a link with a new feature planned by Tagnet.org.

Local churches in California are also featuring health evangelism projects. At the Roseville church in the Northern California Conference, a Vegetarians' Night Out has drawn at least 100 community people each month for a vegetarian dinner and health lecture. Polly Campbell, Roseville's health ministries leader, and Jack McIntosh,

health educator from Weimar Institute, were recently interviewed by Three Angels' Broadcasting Network because of the dinners' success in bringing new members into the Church. Campbell and McIntosh are offering a health evangelism packet to help members launch similar projects in their own churches. The packet includes a video of the kitchen preparations and lecture, slides to be used with the lecture, instructions on setup and promotion, recipes, and twenty ideas for a church strategic plan for health evangelism. (For more information on the packet call 530.637.9314.)

This research would not be possible without the obese, hamburger-eating, pastry-loving members in our midst!

Ethnic minorities were poorly represented in our previous work. The Adventist Health Study included about seventeen hundred black Adventists, but low numbers severely limited our findings. We had no intention to discriminate, and we approached ethnic congregations in the same way as others. However, we did not appreciate the powerful influence of cultural differences, or attitudes toward medical research that are sometimes negative. Indeed, twenty-five years ago virtually no one in the research community fully understood these matters. The situation is different today, although we are still learning about successful strategies to encourage minority participation. These populations often have special health problems in urgent need of further understanding.

The Goals and Design of the New Study

In the past, one aim of these studies was to show the advantage of living an Adventist lifestyle. This has been accomplished: it is not news any longer. The goal of the new study is to provide new, more accurate and precise information about associations between diet

and disease that can benefit all members of society. The National Institutes of Health continue to fund these studies because Adventists can provide quality information on diet-disease associations more efficiently than most other research populations. Reduced risk among Adventists is of little interest to the broader community—or to our neighbors—unless our findings can be applied to them. Because most people will probably not become vegetarians overnight, the influence of individual foods and food groups on risk of disease needs to be established. Many will more readily change the emphasis of their diet than overhaul it completely.

Studies about Adventists can provide answers more efficiently because they have a broader range of dietary habits. Many Adventists are vegetarian and eat more fruits, vegetables, and nuts than non-Adventists, whereas others have diets much like any other American. Thus, strong contrasts are possible. It grieves me somewhat, but this research would not be possible without the obese, hamburger-eating, pastry-loving members in our midst! We need all kinds of Adventists to enroll in our studies, not just the health reformers.

Another advantage of focusing on Adventists is the

virtual absence of such confounding factors as cigarette smoking and alcohol consumption. In addition, the general interest that this population has in diet probably allows them to report their habits with somewhat greater accuracy than usual. Finally, some special foods that they consume in unusual amounts are of particular interest. One example is soy, with the possibility that its isoflavones protect against cardiovascular disease and certain cancers.

The scientific goals



Photo: Tom Osborne

Polly Campbell, left.

Weimar Institute, the self-supporting health retreat located in Northern California known for its eighteen-day NEWSTART lifestyle program and the three-day Reversing Diabetes and Obesity Seminar, is adding more reasons for people to come to its mountain location. It is inviting churches to use its inn and meeting rooms as options for retreats. A health evangelism retreat was held at the inn in September. Individuals are also invited to take advantage of the Institute's bucolic location. Weekend

getaway packages include two to three nights' lodging, meals at the Weimar Country Cafeteria, and hydrotherapy and massage treatments. (Call 800.525.9192 for information.)

Betty Cooney, communication director of the Southern California Conference, and Mary McIntosh, professor of English at Weimar College, provided information for this story.



of the funded new study are directed toward risk of cancer. Special emphasis will be placed on the effects of soy foods, meat in the diet, and calcium intake. Because they will be over represented, black Adventists will also be emphasized. In the future, we hope to research the effects of diet on such disease outcomes as osteoporosis, dementia, heart disease, and diabetes. In addition, prospects exist for intriguing research on the effects of Adventist doctrine and degrees of religious participation on physical health. This all awaits additional funding.

The study that has been funded will allow us to enroll 80,000 white and 45,000 black Adventists. To achieve this level of participation, we will approach members in all black Adventist churches in the United States, and probably about 75 percent of white (or non-ethnic) congregations in the country. Enrollment will be accomplished simply by completing the study questionnaire. This will take between 1 1/4 and 2 1/2 hours. Our pilot work with more than five hundred completed questionnaires in five congregations indicates that we can expect the participation of about 50 percent of active members in white congregations and 40 percent in black churches. Higher rates of participation would be a very welcome bonus!

Starting in January 2002, enrollment will proceed church-by-church over the course of four years, moving first up the West Coast of the United States, then to the Midwest, on to East Coast, and finally to the South. One to three key study representatives will be identified from among lay members in each congregation. These members will work closely with study staff to coordinate publicity campaigns at their churches over a period of four to five weeks.

Very different approaches have been planned and pretested for black and white congregations. The plan for black congregations was developed in collaboration with the Seventh-day Adventist Black Advisory Council, a group of prominent black Adventists. Two members of our research team are black Adventist church members; a third has family ties to the African-American community and attends a black Adventist church.

For five years after enrollment all new cases of cancer—or deaths from any cause—will be enumer-

ated for the population under scrutiny. To find these events we will consult various state tumor registries and the National Death Index, and attempt to make contact with participants on a biannual basis. Our efforts to follow up will undoubtedly last ten to fifteen years, but its duration depends on additional funding.

The logic behind such a prospective study is quite simple. Groups of Adventists are defined according to their habits and lifestyle at the beginning. Then, the health experiences of the groups are compared over the next five to ten years. By inference, we can determine that some characteristic that has defined differences between the groups has produced observed contrasts in the experience of disease. Statistical modeling would allow us to draw similar conclusions without forming the groups, but instead we use actual data from individuals and let each fall into his or her own category.

This is long-term research. The first reports of results should be produced in five to six years. However, I expect to be a (hopefully still healthy) old man before we realize much of this study's potential. I invite each reader to participate when the study reaches his or her church. This project is an opportunity to serve our neighbors and community in a unique way true to Adventist heritage, a valuable opportunity.

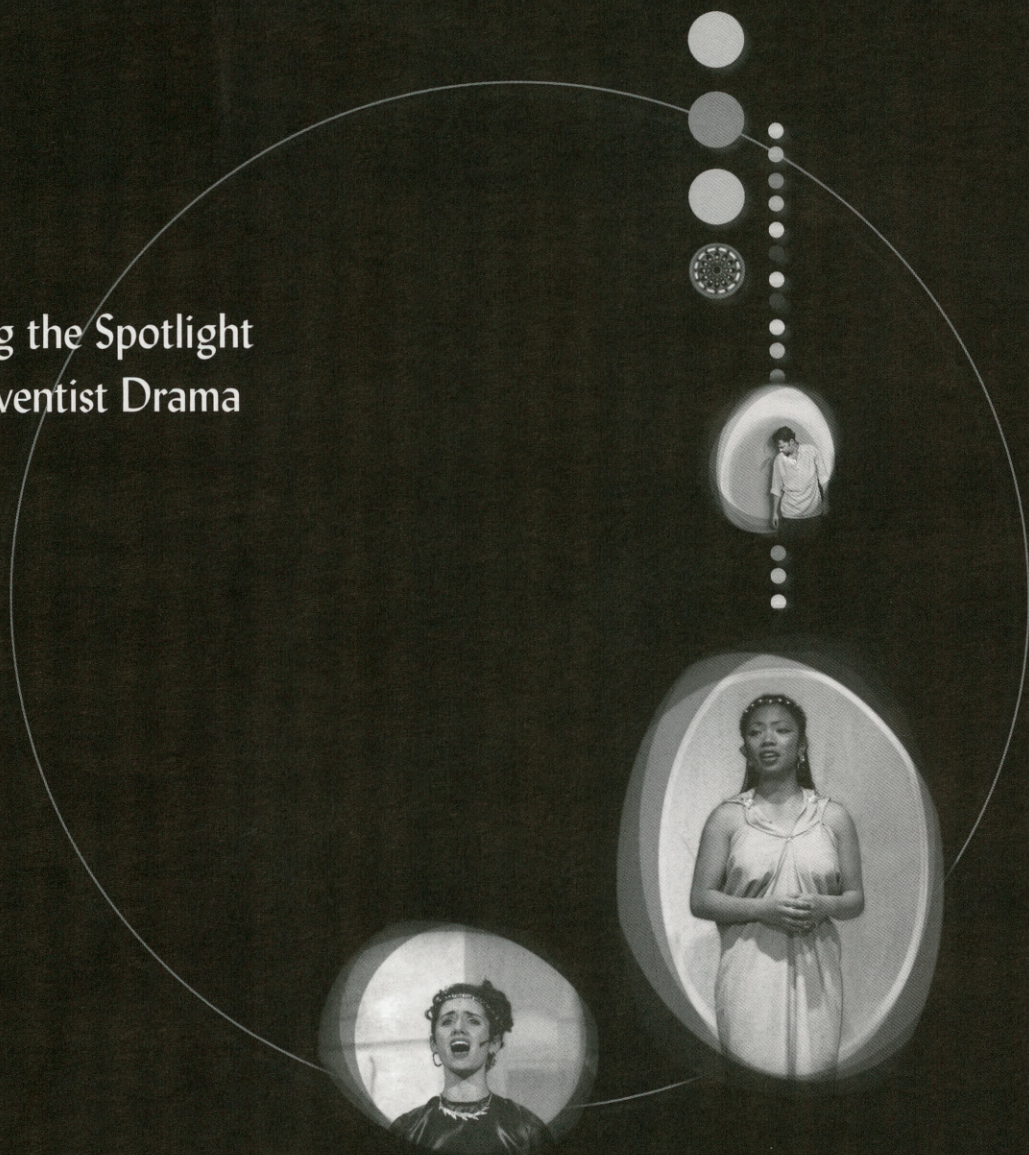
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Shining the Spotlight
on Adventist Drama



The Drama of Adventist Worship

By Roy Branson

On October 22, 1844, Adventists endured a cosmic tragedy. The Great Disappointment was the devastation Adventists experienced at not entering the physical presence of the Lord of Hosts. Adventists can still not guarantee the moment of the Lord's return. But if we grasp the central importance of worship, Adventists can have the special mission of creating worships that reenact the whole drama of the ages. Sabbath worships in congregations shaped by the Apocalypse of John can powerfully and distinctively draw humans out of despair and assure us that events are not out of control, that God has redeemed human history, and that in some real sense on Sabbath morning we have experienced the great day of the Lord.

The more intensely worship gives us a sense of order the more moments of novelty create a sense of surprise and freedom. Liturgies are dramas that draw us into the events and characters that have created us. No wonder drama emerged from worship. Worship, like drama, responds to the basic yearning of humans to find a calming order in the terror of sheer randomness. Through action and word, worship and drama bring us out of chaos into coherence. Worship draws us into God's act of creation.

Pilgrimage to the Last Days

Adventists after the Great Disappointment were like the Israelites after being taken into exile in Babylon. Both groups felt they were remnants, cut off from a God who had not appeared. Like Israel, Adventists turned for comfort to the experience of worship. Both the Old Testament remnant of Israel and the nineteenth-century remnant of Adventists found renewal by entering the sanctuary and the Sabbath and being overwhelmed by the reassuring presence of God. The weekly sense of God's presence in worship—on earth and in the realms above—became central to both remnants sustaining the hope of greeting God face to face.

Adventists, like other Christians, recreate within worship services special moments in Christ's life—baptism and the Lord's Supper. In these dramatic reenactments ordained by Christ, called ordinances or sacraments, Adventists and the rest of Christendom feel God's presence in a special way. In dramatic acts of worship we remember how God acted in the past and will act in the future. The God who rescued continues to rescue.

Adventists have also persisted in emphasizing the importance for all Christians of the sanctuary and the Sabbath. They are ways, Adventists affirm, in which all believers can experience in worship confidence in God's continuing lordship over time and space, that is, over everything. The greatest gift of Adventists to humanity is

Adventists can make certain that worship services do not decline
but ascend; that the end of the worship is not a denouement, but a culmination;
that Sabbath morning worship is itself a drama of the ages.

not "hastening the end" through the moral purity of our lives, but embodying God's just and peaceable kingdom and inviting all to share in celebrating Sabbath worship at the culmination of every week. By celebrating in our sanctuaries God's leading through the week, we participate each Sabbath in the grandeur of God's mighty, redeeming march through history, from the beginning to the end of time.

Adventist worship should reflect this emphasis on God's lordship over the whole of history found in the apocalyptic parts of the Bible that have especially nurtured us—Isaiah, Jeremiah, Ezekiel, Daniel, parts of other prophets and the Gospels, and the book of Revelation. Some Christian traditions focus on Christ's death and sacrifice, and others on his resurrection. Adventist worship services should be dramas that attempt to convey the entire sweep of God's activity: from forming order out of chaos in creation, through the turbulence of human sin and redemption, to the culminating celebration of peace and joy. Not just our message and our mission should be global. The order of Adventist worship should reflect the encompassing scope of the Bible's apocalyptic vision of salvation history.

The Glory Dwells Among Us

The same apocalyptic parts of Scripture that emphasize God as the Savior of time and history also stress God as the Maker of heaven and earth. God rules both history and the cosmos, shapes both time and space, dwells in both the Sabbath and the sanctuary. The God of all makes his presence felt not only in particular times, but also in particular places. The voice out of the bush—"I am that I am"—demands that in his presence Moses remove his sandals; he is on holy ground. The children of Israel cannot follow Moses up the mountain, dare not touch the ark, must purify their bodies before entering the temple. Yahweh's presence dwells in a special tent, sanctuary, and temple. Each is filled with the distinctive glory of his presence.

The attention to the special space of the divine, distinguished from the space of humans, underscores the core drama of biblical worship. The drama is not

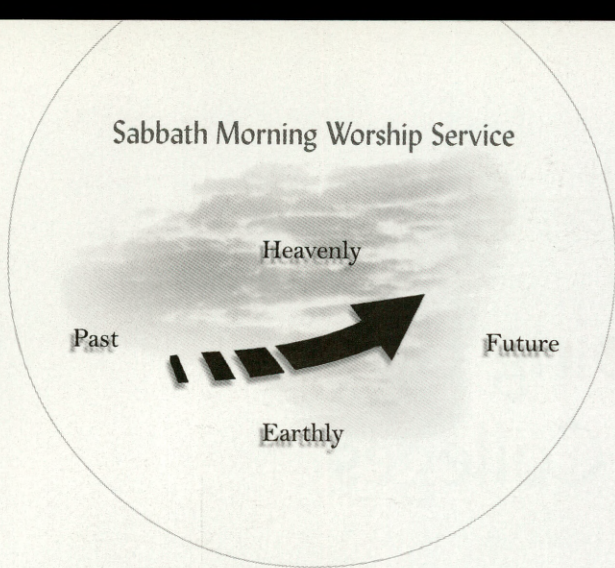
just the relation of worship with other worshippers. The central protagonists of biblical worship are God and humans. The focus of biblical worship is not on the quality of the relationship among the worshippers. Worship is not a caucus of peers. The focus of biblical worship is on God's relationship with his creatures.

The book of Revelation, more than any other New Testament book, is preoccupied with worship. It is true that Revelation opens with evaluations of the moral conduct and character of seven churches in Asia Minor. But the evaluations emanate from above, from the divine throne and sanctuary. Following this review of the conduct of seven churches, the book becomes a series of movements between God and his sanctuary above, and humans and the evil empire below. The scope of Revelation's condemnations of evil on earth are broad and all-encompassing because they originate from so far on high.

Worship shaped by the Apocalypse of John does not devote most of its time to improving interspersed relationships among members of the congregation. Of course, Revelation condemns unjust, horizontal relationships among human beings in brutal, even bloody terms. But worship shaped by John's Apocalypse couches moral exhortation of human beings in the light of vertical divine action. The conclusion of the biblical saga, according to John, is the drama of nothing less than the transformation of all the Babylons and holocausts of history into God's sanctuary, a divine refuge for the nations of the earth. Pastoral condemnations of injustice are more vivid when they occur in the midst of worship services that make congregations ache for the beauty of the good.

Sabbath Morning is a Song of Ascents

Crucial to a drama is plotting its movement. Worship as drama within a community shaped by apocalyptic parts of the Bible is driven by two central movements. One movement is temporal. Worship moves horizontally from the past of creation to the future of the Second Coming. The other movement is spatial. Worship moves vertically from human concerns to the realm of the divine.



The main point of the diagram (above) is that an Adventist worship service shaped by biblical apocalyptic reaches its climax with an experience of exaltation—a foretaste in our present worship service of a divinely ordained future.

Specific implementation of the temporal movement means the church service begins with resounding music and a choral processional; out of cacophony comes harmony and direction. From the disorder of the week we enter the divinely ordered time of the Sabbath. Initial Scripture from Genesis, the Psalms, Job, or Colossians, can evoke God's act of creation. Subsequent Scriptures can be read in the sequence of salvation history: the Prophets early in the service, the Gospels at the center, passages from apocalyptic toward the climax of worship, including the benediction.

Typically, Christian communities put the Christ event at the center of the worship service. Some, reenact Christ's sacrifice by each week celebrating Communion at the heart of the main worship service. For other Christians, the core of the service is the sermon, understood in some communities as a breaking open of the Scriptures, the Bread of Life. Adventists have been among those who have emphasized the weekly sermon, rather than the weekly communion.

For Adventists, of course, the Great Controversy continues beyond the cross. Adventists emphasize not only the Christ of the cross, but also the risen and still active Christ of the sanctuary and the Second Coming, the Christ who remains active, redeeming and transforming our lives, our culture, our civilization. Adventists can enrich all Christians by making certain that worship services expand beyond the Communion and the sermon. The climax of worship can embody the glorious climax of salvation history. The end of Adventist worship services can include the morning's major choral anthem, followed by mighty congregational hymns, with the choir singing a descant, and a

brass ensemble playing through the choir's recessional. The scriptural benediction can even be recited antiphonally by different sections of the choir, and both with the pastor. Adventists can make certain that worship services do not decline but ascend; that the end of the worship is not a denouement, but a culmination; that Sabbath morning worship is itself a drama of the ages.

Implementation of the second, spatial movement means Sabbath morning worship in an Adventist church begins with more mundane concerns and progresses toward the heavenly hosts. If the Sabbath day is the equivalent of the sanctuary, the morning worship service is the Holy Place. The processional of the choir from the entrance to the front of the sanctuary embodies the movement of the congregation from the worlds of commerce and government and education into the sanctuary, and a unique sense of God's presence in the world.

The "business" of the church—announcements and "windows"—is a bridge from our jobs and roles furthering God's work in creation to the presence of God. The offering physically takes the fruit of our participation in God's work of creation before the Lord himself. Worship does not denounce the world. In worship God consecrates our labors as his.

Scriptures and sermon and prayer connect this sanctuary with the heavenly realms. In the anthems of the choir and the congregation, the music of the organ and myriad instruments, we reverberate to the sounds of the heavenly hosts. In Sabbath worship, we invite all God's creatures to join the alleluias of the myriad hosts of heaven before the throne of the Lamb: "Blessing and honor and glory and might, forever and ever!" In worship, God has worked the miracle of transforming the secular into the sacred. Our sanctuary has become a dwelling place of the Most Holy, our congregation part of the body of Christ.

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Curtains Going Up at Adventist Colleges

By Julie Lorenz

The dramatic flourish that at many Adventist colleges and universities once nourished a play or two has grown. Minor and major emphasis in the study of drama is now possible, and at one university the making of an original movie is under way.

Perhaps the most unusual drama-related program is the new four-year cinematography major at Southern Adventist University. According to Craig Hadley, adjunct professor of history, archaeology, and film, the fifteen cinematography majors in his department will assist in the making of a full-length movie this fall. Written by Hadley, the script is based on a true story of the siege of Chattanooga during the American Civil War. Hadley plans to submit the movie to several national and international film festivals and release it for distribution.

For the first part of the fall semester, cinematography students will attend film making classes. Beginning in late October, the students will participate in the five-week shooting of the movie, acting as paid interns to the hired professionals, which will include a director, actors, and crew members. After filming has finished for the day, the professionals will conduct workshops for the students.

The two-million-dollar budget for the movie was donated, and the bulk of its profits will go back into the cinematography program for a self-perpetuating film fund. Hadley says that the movie professionals are excited about working for a nonprofit educational program. He plans to tackle a major film project every two years with his students.

Hadley wants his program to be a place “where great Christian film makers can be trained. We have the opportunity to make a film that makes a statement, that will reach a wide secular audience.”

Three colleges now offer students the opportunity to pursue drama as a major or minor emphasis for their degree. Currently, three students at Union College are working toward bachelor of arts degrees in drama, and at least six are working on a drama minor. Students take some classes at the college and some at nearby Nebraska Wesleyan University and the University of Nebraska. “Students get the best of three departments, instead of just one,” says Mark Robison, associate professor of English and drama at Union College.

In addition to taking classes, students participate in the drama department’s Fourth Wall Theater Company. In a community with a lot of drama productions—university, community, and professional—people have discovered that Union’s dramatic productions are “strong, clean, and inexpensive,” something that families can attend together, he says.

Taking drama while attending an Adventist college enables students to think about their interests and beliefs in a safe place before they move into an area where performances and rehearsals are on Saturday. “I don’t dictate to them,” says Robison, “but I talk to them about Sabbath keeping.”

Another college that offers a minor in drama is probably the school with the longest history of drama



Steven Becker, Brandon Kennison, and Katie Lechler sing about "The Stuff in the Sink." *All I Really Need to Know I Learned in Kindergarten*, March 2001 performance at Union College.

activities. More than twenty students are currently working toward a minor in drama at Walla Walla College. Although they can take all the classes on campus necessary to complete the minor, those interested in the technical side of production can take classes in stage and lighting design at nearby Whitman College.

LuAnn Venden Herrell, assistant professor of English, and Marilynn Loveless, instructor in communications, are co-artistic directors of the drama program. Says Venden Herrell, "Drama is a useful learning tool. It gives students confidence and teaches them to think critically."

Loveless agrees. "Drama teaches students to work with other people, to think creatively, and to help them discover where they belong in the world."

This school year, Walla Walla College will celebrate "Forty Years of Drama," with numerous plays and a theater dedication. In October, a black box theater (a rehearsal hall and place to perform one-act plays) will be named for Donnie Rigby, communications professor emeritus, who introduced and fostered the growth of drama at the college. A play will be performed in her honor. "We hope many of her former students will attend the dedication," says Venden Herrell.

Beginning this school year, a third Adventist campus now offers a drama minor. The English/communication department at La Sierra University includes a drama minor "modeled on programs at well-known theater schools, including Yale and UCLA," according to Bruce Gilman, associate professor of English. Students must take seven courses to

complete the minor, and they must participate in workshops and at least one department production. The university intends to renovate Matheson Chapel into a university theater as soon as enough funds can be raised.

Although other Adventist colleges do not offer many drama classes, drama still is a major part of college life. Oakwood College has four dramatic groups, but the production that gets the most attention every year is the annual play performed during alumni weekend. Last school year, students performed *A Raisin in the Sun*. Although the play was coordinated by Ramona Hyman, assistant professor of English, she gives the credit to the students who directed, performed, made sets, raised money for preproduction, and created a playbook complete with advertisements for local businesses.

According to Hyman, who teaches a class called "Creative Drama," interest in drama is rapidly growing among college students. "Drama as ministry is beginning to take hold—almost by force," she says. "It's like a weed that will grow whether you water it or not. It needs to be shaped like a flower." Hyman's goal in shaping drama on campus is twofold: to "make people aware of plays written by our people," and to "create a uniquely Adventist voice in American theater."

Pacific Union College is another campus that provides opportunities to study drama. The school offers drama classes because elementary education majors must take an acting class in order to receive California teaching credentials. Clubs on the Pacific Union College campus include the Dramatic Arts Society, which celebrates its tenth anniversary this year, Parable Players, and the Napa Valley Musical Theater, which presents a major musical every year. (See Nancy Lecourt's review of *Esther*, pages 49-51.)

Students at Newbold College benefit from a Shakespeare expert on campus. Peter Balderstone, who teaches the school's first formal drama class, is



The courtroom scene from Arthur Miller's *The Crucible*, March 2000 performance at Union College.

currently working on a Ph.D. in Shakespeare studies, and has worked in several Shakespeare film projects.

Since 1987, students have performed an annual Shakespeare play in the school's Victorian garden, called Sylvia's Garden. The local community comes out in force to view the production. One recent production was a creative performance of *Twelfth Night*, where all the male and female roles were switched.

Last year, at Newbold's first annual "Make a Movie Day," students filmed a Victorian melodrama written by a student that speculated about the demise of Sylvia—for whom the garden was named.

Until recently, students at Canadian University College performed different Adventist heritage plays every year for a decade. Written by former Canadian University College librarian Keith Clouten, the plays featured stories about the Adventist pioneers. The

scripts were gathered together in a book titled *Playing Our Past*, published by the North American Division of Seventh-day Adventists.

On many campuses, student-lead dramas are active and popular. The Destiny Drama Company at Southern University has a new student director every year and often

performs religious plays written by students. The fifteen-year-old group has traveled throughout the United States and overseas. Several young people have been baptized as the result of the group's performances, says campus chaplain Ken Rogers.

Another student-run drama group recently disbanded after three years in existence when its leader, Faith Deschamps, graduated from Atlantic Union College. Acting Under Christ (AUC) performed for student church services and vespers programs. Two years ago, the group traveled to Bermuda to present a week-long series of plays at an Adventist church, according to senior Bryan Castle.

Atlantic Union College has a long drama tradition. Otilie Stafford, now professor emeritus, estimates that she directed forty plays in her twenty-five years in the

English department before she scaled back her work a few years ago. During her decades of directing, Stafford learned it takes a while "to educate a community of people who are open to drama; to train an audience" to recognize good theater.

A new student-directed drama ministry begins this year at Columbia Union College. Sponsored by the campus ministries department, but managed by sophomore Ricardo Bacchus, the twenty-member group, Witness, plans to perform at various religious services on campus, as well as to travel to different area churches. According to Bacchus, a recent campus ministries survey indicated that drama is a top student interest.

Southwestern Adventist University has two active drama ministries. Brenda Schnell, director of admissions, sponsors the traveling group, Make Believe. The students in the group spend all or part of many weekends traveling to academies and churches in Arkansas, Missouri, Mississippi, New Mexico, and Texas performing for Sabbath School and church programs.

Southwestern Adventist University's other drama ministry is called Insight of the Master. The group was formed in response to a challenge made to students by chaplain Lane Campbell in which he encouraged them to develop their own ministries. Student Caleb Cross took up the challenge and now runs the group, which performs many short Scripture-based skits.

Another active student drama group resides at Avondale College. The group, called Acts II (Avondale College Theatrical Society), actively witnesses through street ministry and performances at hospitals and camp meetings.

Andrews University has four student drama groups, including Impressions of the Master, directed by senior Jerry Nichols. Students also participate in more formal drama through the English, music, and communication departments, says Stella Greig, professor of English. Past plays performed include *To Kill a Mockingbird*, *The Glass Menagerie*, and *The Pirates of Penzance*. One year, students performed scenes from Shakespeare in the 1939 historic courthouse in Berrien Springs, Michigan. Almost every year the English and communication departments cosponsor a course in British Drama, which includes a trip to London to attend several plays.

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Steven Becker, Eric Kiple, Brandon Kennison, Jessica Robison, and Katie Lechler in *All I Really Need to Know I Learned in Kindergarten*.



Xerxes and Vashti performing the memorable "Walls," far left. King Xerxes (Geoffrey Heald) and Vashti (Susan Orillosa) left. Xerxes, right. Deliah (Kimberly Osborne) and Vashti, far right.

Springtime for Esther

A Response to the Musical, Esther
By Nancy Lecourt

Music and Lyrics by Ginger Ketting • Story and Script by Mark Phillips
Orchestration by Jennifer Janssen • Premiered at Pacific Union College
April 12, 13, 14, and 16, 2001

Springtime for Hitler, it ain't. Nevertheless, it may have taken as much *chutzpah* for Ginger Ketting, professor of education at Pacific Union College, to take this story of palace intrigue, harems, eunuchs, execution, and mayhem, and adapt it into a musical for an Adventist family audience as it took Mel Brooks to make his musical comedy about the Führer. While at three-and-a-half hours *Esther* is much too long, this classic Cinderella tale enhanced by Ketting's witty, touching songs reminds us that old stories are the best stories.

Before I proceed further, I feel it is only fair to warn you that this isn't really a review. I know less about musicals than most people (though I did host a sing-along *Sound of Music* at home last summer—classic Adventist entertainment at its best!), and I certainly am not qualified to critique this huge undertaking, which included scripts, songs, sets, sheet music, choreography, costumes, and so forth. I will say that there was way too much fussing about with walls and carpets and potted plants, though the impressive incidental music and the comic relief provided by the two palace guards certainly went a long way toward covering it up: it really didn't seem like three and a half hours. Nevertheless, this will be along the line of what English teachers call a *response*. Which means that I can say what I want.

And so to begin.

I don't know about you, but I grew up thinking that Esther was chosen by Xerxes as much for her good



Vashti, far left. Haman (Flint Johnston), left. Xerxes, right. Esther (Emily Moran), far right.

character as for her looks, and certainly not because she'd spent a terrific night in bed with the king. Indeed, the *Bible Story* books are very clear, at least on this last point: "At last she came into the 'house royal' and the king was overcome by her breath-taking beauty. It was a case of love at first *sight*."¹ (Italics mine.) The illustration shows quite a crowd of people in the sunny room where the king looks at Esther. On the other hand, the Bible says, "In the evening she went, and in the morning she came back to the second harem" (2:14).

And so does *Esther*. Although nothing actually happens on stage during the bedroom scene, the script makes it pretty clear that the king didn't just *look*. Indeed, the student reviewer for Pacific Union College's *Campus Chronicle*, Jason Araujo, reports that he turned to his neighbor and whispered, "Did they really just say that Esther is going to receive SEXUAL TRAINING!?"

Still, I never did quite shake the feeling that Esther was a nice Adventist girl who found herself in a bit of a jam. Despite the convincing set—huge "sandstone" walls covered with evocative hieroglyphs—I was unable to suspend disbelief enough to feel that I was watching the struggles of a Jewish girl of about 500 B.C. At one point, Mordecai even informed someone that his people don't drink wine. I can't find this in my RSV. What's next, vegeburgers on the palace barbecue?

Granted, anachronisms are inevitable when one tries to turn an ancient hero tale into a modern genre like the musical. Indeed, purposeful anachronism is used for comic relief: the deliciously evil villain, Haman, is all set to ingratiate himself with his cover letter and resume—a scroll, of course. But what about the most glaring anachronism, and the most daring plot change, the romantic love between Xerxes and Vashti? (Yes, that's right, Vashti.) On the morning after the banquet when the king's head has cleared he asks himself, "What have I done?" and spends much of the rest of the play regretting his rashness. Meanwhile Vashti, confined to quarters at the other end of

the palace, pines over her foolish ex-husband, and indeed one of the two more striking duets, "Walls," is sung by the two of them from opposite sides of one of the huge "standstone" barriers:

(Xerxes:)

Here I am again, behind a wall again.
What is it that leads a man to hide?
What is it I fear, what keeps me lurking near
When all that was between us must have died?

Am I not ruler over all,
Is it not true that everyone is at my beck and call?
And here my words can save, and there my words
bring pain,
The walls I've built are driving me insane!

I look at her beyond the wall,
The wall my words have forged.
How could I put myself beyond the reach
Of one that I have treasured and adored?

What's done is done!

(Vashti:)

Lone moon in the sky, listen to my cry,
How can love live on when torn apart?
Is she with him now, lying with him now,
Listening to the beating of his heart?

Am I not the one who knows his soul?
Is it not true that our love took two halves and
made them whole?
And here his words can save, and there his words
bring pain,
The walls he's built are driving me insane.

So now I live beyond the wall
The wall his words have forged.
How could he shut me out beyond the reach



Esther and Mordecai (David Waddell), left. Congo Line nobles (Welby Lo, Triatan Hensel, Robin Matsukawa, Eryck Chairez, Tarun Kapoor), middle. Haman and Hagai (Lem Bach), right.

Of him whom I have treasured and adored?
What's done is done!

(Both:)
What's done is done!

As one of those picky, finicky people who probably shouldn't be allowed to write a response like this, I can't help but remind my dear readers that romantic love didn't really exist until Eleanor of Aquitaine more or less invented it in the twelfth century. Yet, let's face it: What would a musical be without romance? And isn't it rather a satisfying surprise when it turns about to be Vashti, the scorned first wife, who is the love interest, instead of the beauty queen, Esther? It is.

(Nevertheless, it was a bit much when they actually *get back together* in the end, and Esther, who has bonded to Vashti, steps sweetly aside and allows monogamy to triumph. And apparently Ketting thinks so too, because she told me that this is just one of several scenes that will be cut in future performances.)

But let's get back to things I liked about *Esther*. I found the silly sycophants, who tell Xerxes that if he doesn't dump Vashti all the women in the kingdom will start to think they can disobey their husbands with impunity (an early instance of the slippery slope argument) quite charming. They get into a conga line and sing heartily:

Oh, you've gotta keep a woman in her place
If you're going to protect the human race.
It is men who are the source
Of leadership, of course,
And women acquiesce with reverent grace.

We've got the power, yeah! All the world is ours, yeah!

Several students—males—have told me they found this scene very elementary-school, somewhat embarrassing. But even they admit that it is funny.

The other scene I loved is the wonderfully ironic

encounter between the King and Haman, with its song, "What Shall Be Done for the Man Whom the King Delights to Honor?" I had forgotten just how delicious this scene is, but it really is straight from the Bible. The villainous Haman is so caught up in thinking that he is piling up rewards for himself (Fantastic! Fabulous! / What a clever plan! / Amazing! Incredible! / You're an ingenious man!) that his comeuppance is wholly satisfying.²

In fact, it was this scene that reminded me what a great story this is. As Ketting herself points out in her comments in the *Campus Chronicle*, "*Esther* . . . has all the basic elements of a good dramatic plot: power, beauty, sex, greed, the underdogs winning out at the end." And it is this happy ending that qualifies it as comedy, and made it indeed a good choice for a musical, anachronisms and all. When it comes to your town—and it is already being planned for Loma Linda and will probably happen at Walla Walla as well, since Ketting, on her honeymoon as I write, will be moving there soon—you won't want to miss it.

Notes and References

1. Okay, I think I must have made up the other point without the help of Uncle Arthur. As a plain girl with good character, I really didn't need another story telling me that pretty girls get all the breaks.

2. Haman is played wonderfully by a former student of mine, Fint Johnston, for whom I take a good deal of credit, though some can go to his parents and other teachers and a teeny-weeny bit to him.

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Milton in Edinburgh

A Response to the Play

by Alita Byrd

I read to him most afternoons, and took all meals with them, and slept there, too, sometimes. Then Milton, who would oft awaken in the night, sometimes found the muse had come to him in sleep, and would awaken me to write it down, coming to my room to squat like a blind toad by my bed, whispering in my ear his reams of verse.

Thorvald Aagaard, barefoot in a white cotton shirt and worn black jeans, stands on a small spotlit stage, taking his audience back to the seventeenth-century England of John Milton. From the moment the house lights dim to reveal the actor lying sprawled on stage before beginning his confessional, Thorvald Aagaard is no longer Thorvald Aagaard, graduate of Pacific Union College, drama teacher at Newbold College, and serious thespian, but Thomas Ellwood, Quaker pupil, friend, and secretary to “gout-wracked and blind” Milton, one of the greatest poets of all time.

As Thomas Ellwood awakes on stage he is shocked to see an audience watching his every move. “Who are you? What is this place? Why are you looking at me?” he demands, with such realism it is difficult not to answer.

The audience for this thought-provoking historical drama is none other than the demanding theatergoers of the Edinburgh Fringe Festival, largest arts festival in the world, who descend on the capital of Scotland every August—this year buying almost one million tickets to see 683 companies perform a feast of 1,555 productions by actors from all over the world.

Competition among acting companies for a venue during the August festival season is intense, and further competition for an audience to watch one production from the hundreds of others on offer is brutal. Aagaard’s play about Milton was accepted by two Fringe venues; he chose Greyfriars Kirk House on Candlemaker Row, with Greyfriar’s Church on the hill just behind. Although crowds have not packed his show every afternoon, his audience is discerning and appreciative and the reviews have been excellent. As Aagaard says: “Milton is a tough sell, but I always knew that. It’s fine: the people who do come walk out with a look on their face like this show is one of the things they’ll really remember—most even stay and want to talk afterwards.”

Aagaard wrote his solo production *Middle Flight* himself, and with the simplicity of Shakespeare uses no costumes and limited props. The play brings remarkable insight to Milton’s life and is a wonderful vehicle for sharing many of his most memorable words, interspersed with Aagaard’s own lines, some of which are as haunting and poignant as Milton’s.

The historically accurate language of the play recalls Milton’s own style, and as Aagaard skillfully brings Ellwood to life, he is also able to transition between other characters, mimicking the voices and accents of a Cockney petty thief, a highway ruffian, Milton’s daughters, and other personalities in his tale. As one reviewer said: “With the spell-binding skill of a medieval bard he enacts the tale, slipping with admirable dexterity from the rigid posture of an old man to the flirtatious gestures of Milton’s young wife.”

Ellwood not only shares with his unexpected audience Milton's painful recollections of his tragic first marriage, but also confesses to a guilty dalliance with the poet's subsequent spouse, young and beautiful Elizabeth, indeed "much more fair than any blind man needs."

As Ellwood spends days, and sometimes nights, writing down verses the old man dictates that will eventually become *Paradise Lost*, he can't help thinking about Milton's explanation of the fall of the first parents in the Garden of Eden. As he sits in Milton's study, clutching Elizabeth's hand without the blind master's knowledge, he asks: "Thou hast said much of *Paradise Lost*. What hast thou to say of paradise gained?"

Aagaard walks about the small stage in front of a rapt audience, speaking as Ellwood would speak to Milton; then he sits as an old man would sit and speaks as Milton the old man would speak to Ellwood. His voice is low and articulate. Aagaard as Milton recites lines from *Paradise Lost*—Adam's words to Eve in the Garden:

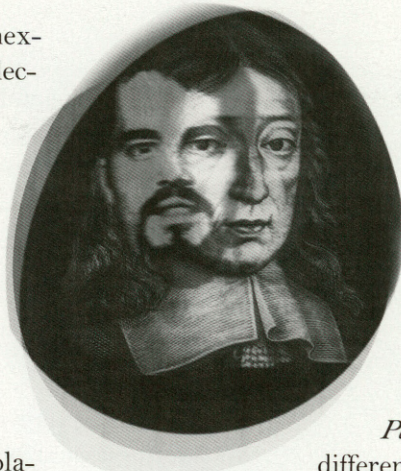
How can I live without thee? How forgo
Thy sweet converse and love so dearly joined,
To live again in these wild woods forlorn?
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart.

Then Milton explains to his young secretary Ellwood about his melancholy first wife and the pain they both endured as she fought against her deep depression. In Aagaard's words, he compares Adam's feelings for Eve with his own feelings for his dead first wife.

Divorce her! Nay! For don't you see I lov'd?
I could not put off that which was myself
However frail I found that flesh to be.

This heavy curse was laid on Adam too,
That Eve, his helpmeet else, must always be
The torment of his love, e'en to the grave.

How historically accurate are the details of Aagaard's play? Did Milton really have a secretary named Thomas Ellwood who had an affair with his wife? "The play is within spitting distance of the



truth," Aagaard explains.

Thomas Ellwood did exist and left an autobiography behind, and although the original manuscript of *Paradise Lost* is written in almost forty different hands, it is almost certain that one of the handwritings belongs to Ellwood.

Milton's first marriage was painful, with a separation of one and a half decades between husband and young wife, who later died in childbirth. Given the known facts, it is quite likely that Milton's first wife suffered from depression, Aagaard believes. Burton's *Anatomy of Melancholy*, contemporary to Milton's works, describes all of the common mental illnesses we are familiar with today. Aagaard has no factual basis for the feelings between later wife Elizabeth and Ellwood, but he believes it could have happened given the context.

Aagaard says his inspiration for the play came from his intrigue with the relationship between the creator and the hand. Milton created the verses, but without another hand, such as Ellwood's, who could write them down, we would not read his works today. Perhaps Milton thought of himself as a hand in another context; whereas God created the Garden and its people, Milton created the verse to bring their story alive in his world of Puritans, Oliver Cromwell, and the Restoration. The relationship between creator and hand is vital to the story told by Ellwood. As he tells his audience:

My sins and suffering have not been great, my
talent likewise small. I do not claim, like the
blessed seer, to have

'Measured this transient world, the race of
Time
Till time stand fixed: beyond is all abyss,
Eternity, whose end no eye can reach,'





But I wrote those words.
My hand helped light his star.
Even if it not outweigh my sin, at least it is some
part of immortality.
I wrote his words.
When you read them, will you think of me?

Aagaard took a class on John Milton taught by Karl Wilcox while studying at Newbold College in 1996-97, and wrote the first script of the play for his honors project at Pacific Union College in 1999, scribbling in longhand on bits of paper and scrabbling to finish before he was scheduled to read the script to his class. After spending time traipsing around the Edinburgh Fringe Festival last summer, watching play after play, he became convinced that he could produce his play for the Fringe. He tightened up the script and rehearsed the monologue so that it became second nature to him, noted in amazement by his reviewers, who have called his "the type of memory Einstein would weep over."

Aagaard's story—and his "Einstein" memory keep his Edinburgh audience spellbound, as he walks barefoot around the stage, sharing more about Milton's beautiful Elizabeth.

I found Elizabeth by chance, before I'd reached the house. She was standing by the hedge, her hair pulled back and fingers bloody, with one arm gathered full of roses the colour of a half-remembered dream. . . .

There are moments when all the best intentions are betrayed, when two hearts' wish against themselves may be revealed.

The tale unfolds under Aagaard's master-storyteller voice, just as it has every day for the last sixteen days of the Festival. But this particular performance is different than the sixteen before—as Aagaard recites the lines of Adam in *Paradise Lost*

Speechless he stood and pale, till thus at length
First to himself he inward silence broke

his face loses its color and he is sweating under the footlights and he says, "I apologize, I've been ill" and collapses onto a chair—the only prop onstage. The silent audience believes it is just part of the show until Aagaard's mother, visiting from California, rushes onto the stage. Aagaard is indeed ill—he would never stop a performance in the middle unless he were about to faint.

Three months earlier he was very ill, and hospitalized in Berkshire, near Newbold College, for almost a month. He thought he had recovered and took his production to Edinburgh as planned. He almost made it. Only the last three shows had to be canceled after an ambulance arrived at the theater to carry him to the nearby emergency room. The disappointed audience was left, each to "with slow and solitary step; find his own way home."

Fortunately, the relapse wasn't serious and Aagaard was out of the hospital in a few days, returning to Newbold College to perform there as scheduled.

Perhaps it is the strength of Milton, blind and yet driven to record his poems against all odds, that inspires him. Aagaard's next play, of which he has already written several scenes, is about the humor and pathos of hospital wards. Aagaard is determined never to reach anything more than a very temporary end to his acting dreams, as Ellwood in the play, must:



Now I indeed have reached an end, and thus I stand, my middle flight returned to earth: judge me as you will.

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Growing the Adventist Community

How the Church Grows

By Richard Rice

This article is adapted from a chapter in Believing, Behaving, Belonging: Finding New Love for the Church, the latest book by Richard Rice (forthcoming, winter 2001, Spectrum/AAF). To purchase the book at a prepublication discount, visit the Spectrum Web site: www.spectrummagazine.org

Early in 1918, some four years before he was elected president of the General Conference of Seventh-day Adventists, Elder W. A. Spicer stopped in Chicago to visit a student at Broadview College. Frida Swenson, along with one of her sisters, had recently come to the United States from Sweden. The two of them met up with another sister who had become a Seventh-day Adventist. They urged her to give up her newfangled ideas, but instead, she converted them. Hoping to finish high school in a year or two, Frida enrolled at Broadview and worked hard to improve her English. To earn money, she served as a domestic in wealthy Chicago homes.

The purpose of Spicer's visit was to persuade Frida to leave all this behind and travel to Asia as a missionary. He told her that John Klose, a student at Emmanuel Missionary College, had accepted a call from the General Conference to go to Korea, but he was single and the Church could send only married men to overseas appointments. John needed a wife. He had met Frida and liked her. Would she accompany him to Korea and help him establish the Adventist work in that part of the world?

Frida was inclined to say no. She really wanted to stay in school and get on with her life in America. But as she later explained, Elder Spicer made her feel that the souls of all those people were her personal responsibility. So, she finally agreed to go. She and John were married on March 11, 1918. They went directly from their wedding to the train station, traveled west to San Francisco, and boarded a ship for the Far East.

They made their home in Seoul, the country's capital, and the following year they became the parents of a baby girl they named Alyse. The Kloses never expected to leave Korea. They were certain that the end of time was so near that they would never finish their seven-year term of service. They did, of course. In time, they had three other children and returned to America, where they served the Church for another thirty-seven years.

I have a special interest in this obscure couple because Alyse Klose is my mother. So, without the Adventist commitment to world missions, I wouldn't be here. My grandparents labored in the finest spirit of Adventist missionaries. They were led to marry, to travel, to endure years of hard work, loneliness, and ill health by the conviction that their efforts would help bring salvation to others.

They found their mandate, as Christians have for centuries, in the "great commission," which concludes the Gospel of Matthew. Jesus commands his followers, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matt. 28:19 NIV).

It took a while for early Adventists to develop a vision of worldwide service—early on they felt that their work would not take them outside the United States—but once they did, it became one of the Church's most



Seventh-day Adventist black camp meeting, 1930.

prominent features. After twelve decades of vigorous mission work, Adventism is now a global phenomenon. The Church's membership is now around eleven million and the vast majority of Adventists, more than 90 per cent, live outside North America and Europe.

From its very beginning, the Christian community has been an expanding community. The very nature of fellowship in Christ leads its participants to reach out and draw others in. The good news of salvation is too good to keep to yourself. During his lifetime, people who were drawn to Jesus invited others to come, too. When Andrew met Jesus, the first thing he did was to find his brother Simon Peter and tell him, "We have found the Messiah." When Philip met Jesus he sought out Nathaniel and said, "Come and see" (John 1:40-46 NIV). When the woman of Samaria realized who Jesus was, she left the well and urged the townspeople to come and meet him (John 4:28-29).

Jesus also told his followers to tell others what God had done for them. When Jesus healed the Gerasene demoniac and the man begged to go with him, Jesus said, "Go home to your family and tell them how much the Lord has done for you, and how he has had mercy on you.' So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed" (Mark 5:19-20 NIV). Time and again, as the Gospels tell the story, people Jesus helped and healed readily told others about him, and they came to him by the thousands. He was soon a national figure:

Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. News about him spread all over Syria, and people brought to him all who were ill with various diseases, those suffering severe pain, the demon-possessed, those having seizures, and the paralyzed, and he healed them. Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed him." (Matt. 4:23-25 NIV)

The proclamation of the gospel continued in the

work of Jesus' followers. During his ministry, Jesus sent his disciples out to preach (Matt. 10; Luke 10 1-24). The last words of the risen Christ directed his followers to proclaim the gospel throughout the world. "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8 NIV; compare Matt. 28:19-20).

As described in the book of Acts, the ministry of Jesus continued in the work of his followers. They proclaimed the good news of salvation, healed the sick, cast out demons, and established Christian communities wherever they went. As described by Paul, the foremost gift of the Spirit to the church was apostles (1 Cor. 12:28; Eph. 4:11), and the essential work of the apostles was to preach the gospel (Gal. 1:1, 16; 2:2). Their work was effective. The rapid growth of Christianity in late antiquity is one of the most amazing phenomena in the history of Western civilization. Within a few years, according to hints in the New Testament, the gospel spread throughout the Mediterranean world (Col. 1:6; compare Rom. 1:8). Within a few centuries what began as a small Jewish sect became the dominant religion in the Roman Empire. Today, Christianity is by far the largest and the most widespread of the world's religions. So growth was an essential feature of the Christian community at the outset. Because the good news of salvation demands to be shared, it is the nature of Christianity to expand.

Spreeding the gospel through evangelism and mission work has been an essential part of Evangelical Christianity since its rise in the nineteenth century, and it has been a hallmark of Adventism for



most of our history, too. As we generally think of it, becoming a member of the Adventist Church involves accepting the Church's beliefs and agreeing to live in harmony with the Church's standards. There are certainly biblical precedents for this understanding.

As described in the New Testament, the proclamation of the gospel took the form of communicating a message in a public way. Unlike mystery religions, whose devotees were under oath to keep secret their teachings and their rites, Christianity was an open book. There were no secret ceremonies, arcane rituals, or coded messages. In fact, the earliest Christian documents were written in the common language of the day, *koiné* Greek, the vernacular of late antiquity. So, the Christian message was discussed, analyzed, and argued. As described in the New Testament, the apostles spoke publicly in a variety of settings, from synagogues and private homes to public forums and even legal hearings. They spoke to a variety of audiences, from Jewish rabbis to Greek philosophers, from slaves and peasants, to merchants and craftsmen, to governors and kings.

The apostles' early preaching apparently consisted of an account of Jesus' life, death, and resurrection. Paul recorded the message as he received it and passed it on to believers in Corinth in the following passage. Scholars regard it as one of the earliest summaries of the apostolic message.¹

For what I received I passed on to you as of first importance:
that Christ died for our sins according to the Scriptures,
that he was buried,
that he was raised on the third day according to the Scriptures,
and that he appeared to Peter, and then to the Twelve [and then to others].
(1 Cor. 15:3-5 NIV)

Joining the Christian community involved behaving, as well as believing a certain way. Converts underwent baptism and, depending on their backgrounds, many of them made drastic changes in their ways of life. A number of passages in the New Testa-



Camp meeting sponsored by Southeastern California Conference Black Ministries Department, 1998.

ment letters speak explicitly of the shift from life before to life after receiving the gospel. The notion of a clear-cut, "before and after," transition is particularly evident in Colossians 3:1-17 NIV, which seems to use the metaphor of changing clothes to make the point:

Here is the reason for the change: "Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory" (1-4).

Here is the "before": "Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. . . . You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other" (5-9).

Here is the pivotal transition: ". . . since you have taken off your old self with its practice and have put on the new self, which is being renewed in knowledge in the image of its Creator" (9-10).

And here is the "after": Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as

Christians became part of a new community, and acquired a new identity. . . .

As described in the New Testament, however, this new community not only contributed to their identity, it also became the most important factor of all.

you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him" (12-17).

Important as these transformations were for early Christians, they changed in another way that was even more remarkable. They not only began to believe and behave in new ways, they also found a completely new way of belonging. This, in fact, is the most important "before and after" change of all. Christians became part of a new community and acquired a new identity. In the ancient world, people defined themselves, not primarily by their individual qualities or characteristics, but by the group they belonged to. A Greek, for example, thought of himself as a member of his or her ethnic group. The qualities he shared with other Greeks were more important than his individual traits.² Jews, of course, felt a sense of solidarity as God's chosen people. Similarly, when people became Christians, they began to identify themselves as members of a new community.

As described in the New Testament, however, this new community not only contributed to their identity, it also became the most important factor of all. People who became Christians did not stop participating in all other communities—they were still members of families, members of society (Paul took pride in his Roman citizenship)—but being part of the Christian community became supremely important. Whatever people had been before, and whatever else they still were, the most important thing about them now was their membership here. This particular community superseded all the social categories that defined their existence.

This is the thrust of Paul's great assertion, "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:26-28 NIV). Membership in the Christian community thus transcends racial, economic, and even sexual boundaries. Union with Christ means union with one another, no matter what one's background or social status may be.

When we understand what belonging involves, we see why it is more fundamental than believing or behaving. If we start with belonging, then believing and behaving naturally fall into place. But if we start with believing or behaving, it is often hard to get belonging into the picture. There are people who believe what the Church teaches, but don't feel a part of the community. During my year as a ministerial intern, I studied the Bible for months with a couple in our neighborhood. They agreed with everything the Church taught, but they never became members. They never felt a part of the community.

By the same token, people can adopt many aspects of a Christian lifestyle without being part of the Christian community. There are students in church-operated schools who conform to the standards for years and never break a rule, but when their formal education comes to an end, they walk away from their religious upbringing without a backward glance. They were surrounded by the Church, but they never really belonged to it.

However, if believing and behaving don't always lead to belonging, the reverse is not true. Belonging naturally involves believing and behaving. If you belong to a community, you will share its beliefs and commitments. But you can believe certain things without behaving or belonging, and you can behave a certain way—you can change your lifestyle—without believing or belonging. Start with belonging, and you get the whole package. Start with one of the others, and you don't. Belonging, then, is the most basic category. It is more inclusive than these other dimensions of Christian existence.

The priority of belonging has important consequences for Christian mission. It obliges us to reconsider both the goal of our efforts and the methods we employ to pursue it. What do we hope to accomplish by evangelism and outreach? Are we primarily interested in acquiring believers, behavers,



or belongers? Are we trying to convince people that the teachings of the Church are true? Are we trying to persuade them to change their patterns of behavior and adopt an Adventist lifestyle? Or do we hope that they will become members of the Christian community?

If believing is central, then the purpose of our evangelistic activities is to inform, to make people aware of things they need to know. This is the strategy of traditional Adventist evangelism. The classic evangelistic effort consists of several dozen sermons or lectures designed to present ideas to people in a persuasive way. The goal is to convince them that the Church's beliefs are true.

If behavior is primary, then the point of evangelism is to promote a change in personal habits. Adventists have always taken an active interest in healthful living. We publish magazines entitled *Listen* and *Life and Health*, sponsor the television program "Christian Lifestyle Magazine," and conduct hundreds of Five-day Plans to help people stop smoking. On one level, these are important public service endeavors. But they also reflect the hope that people who see the benefits of an Adventist lifestyle will be attracted to membership in the Church.

However, if belonging is primary to our understanding of Christianity, then the basic purpose of evangelism is not to persuade people to change their ideas or their actions. Its goal is to incorporate them into the Christian community, to share with them the rich blessings of Christian fellowship. Once we are clear that belonging is our primary goal, we may show that it includes believing and behaving. But we will not make change in belief and behavior an end in itself.

We will also manifest a deep interest in people for their own sake. We need to show people that we care about them and that we want the best for them whether or not they accept our doctrines or adopt our lifestyle. In other words, we need to exhibit the kind of unconditional love for people that Jesus displayed in his ministry.

A recent examination of Adventist culture supports the priority of belonging in evangelism. Gary Patterson, a general field secretary of the General Conference, calls for Adventists to move to "a relational model of outreach." "What really matters," he



Kansas Avenue Church in Riverside, California, with current pastors.

says, "is whether people are there in the community of the church." Consequently, we should try to fellowship with people first and then indoctrinate later. We have mistakenly thought that people would join our fellowship if they believed our doctrines. "Actually, the way it works best is to bring people into our fellowship; then they will want to learn our doctrines."³

Christians have always employed a great variety of symbols and metaphors to describe the sort of community that the church involves. Three have been particularly influential among Adventists over the years, and each of them puts the issue of church growth in a different light. Let's see what happens when we view the church, respectively as army, business, and family.

Thinking of the church as an army has significant consequences for Christian mission. For one thing, it makes growth a matter of highest priority. The primary goals of an army are to defeat the enemy and conquer territory. Its primary goals are to overcome opposition and expand the church's domain. The army church exists to conquer the enemy. All other objectives are subordinate.

The army metaphor also injects the task of mission with a sense of high drama. Warfare is dangerous. Warriors face tremendous risks. Similarly, there is a great deal at stake in the success of the church's mission endeavor, and Christian warriors must be willing to do whatever it takes to achieve victory. Mission is a matter of life and death. It is do-or-die. It leads either to victory or defeat. There is no middle ground. Not to win is to lose. Members of the army church must be willing to make tremendous sacrifices. For them, the victory of Christ's cause is far more important than personal survival.

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We can see what a powerful role the army metaphor played in Christian thought during the heyday of Protestant evangelism by recalling some popular hymns and songs of the nineteenth century.

Stand up! stand up for Jesus! Ye soldiers of the cross;
Lift high His royal banner, It must not suffer loss;
From victory unto victory, His army shall He lead,
Till every foe is vanquished, And Christ is Lord
indeed.

Onward, Christian soldiers! Marching as to war,
With the cross of Jesus Going on before.
Christ, the royal Master, Leads against the foe;
Forward into battle, See, His banners go!

Lead on, O King Eternal, The day of march has
come;
Henceforth in fields of conquest thy tents shall be
our home;
Through days of preparation Thy grace has made
us strong,
and now, O King Eternal, We lift our battle song.

Soldiers of Christ, arise, And put your armor on,
Strong in the strength which God supplies
Through His eternal Son;
Strong in the Lord of hosts, And in His mighty
power,
Who in the strength of Jesus trusts Is more than
conqueror.

Another aspect of warfare that affects the army view of church is the use of force. Force is essential to military behavior. Nations ordinarily turn to military force only as a last resort. Because other measures have failed and everything depends on this one, whatever it takes to achieve victory is worth the effort. In spite of various attempts to mitigate the savagery of war, there is a strong sentiment that with armed conflict the end justifies the means. "All's fair in love and war," as the saying goes. Accordingly, the army church is less concerned with means than with ends. The relevant test of a mission endeavor is whether it succeeds. If it promotes church growth, it is justified.

The army church is impatient with tactics that do not lead to victory. In Christian military hymns, the emphasis is on marching into battle, meeting the enemy, and defeating him. The idea of purely defensive maneuvers does not appear. There is no mention of trench warfare. The church is an army that goes on the attack. It does not wait for the enemy to come to it.

The idea that mission is conquest often involves a triumphalist view of the church. When we bring people into the church we establish our superiority to them. We make them our possession. Moreover, the army church views the world in stark contrasts. Non-Christian religions are enemies to be defeated. Non-Christian people are captives waiting to be liberated—or recaptured, this time by Christians. Christianity is superior to other religions, and Christians are superior to members of other faiths. We find these sentiments in another nineteenth century hymn on Christian mission.

From Greenland's icy mountains, From India's
coral strand,
Where Afric's sunny fountains Roll down their
golden sands,
From many an ancient river, From many a palmy
plain,
They call us to deliver Their land from error's chain.

Another liability of the army church is a tendency to depersonalize its members. Armies are not interested in the needs and wants of individual soldiers. They are interested in making them an effective fighting force. The only thing about them that really matters is what they contribute to a common military objective. Because "troop morale" is important, armies have to take personal concerns into account, but there is never any doubt that soldiers exist for the army, not the other way around.

Like military metaphors, economic metaphors for church put a heavy emphasis on Christian mission. In fact, for the business church, mission is not only a

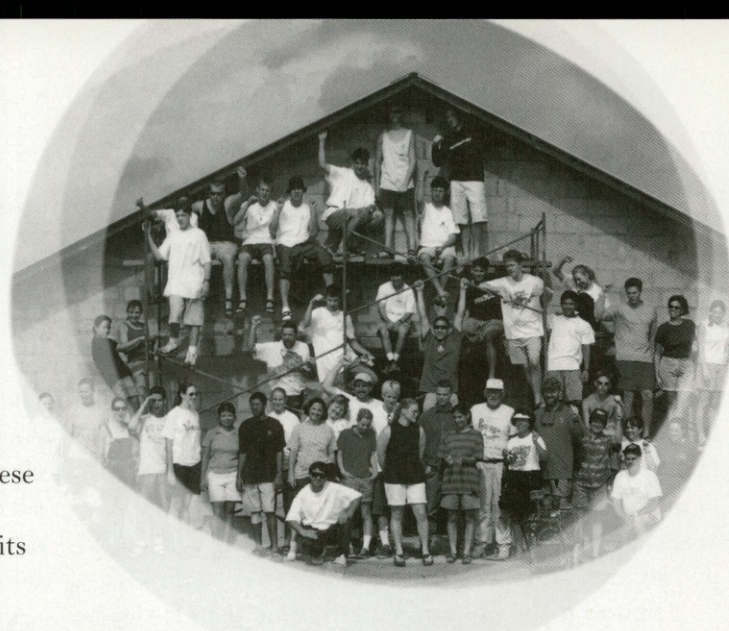
high priority, it is the fundamental reason for the church's existence. After all, the business of a business is to grow. Expanding markets, increased sales, improved productivity, and rising profits—these are the hallmarks of a successful business.

Similarly, the church exists in order to increase its membership. The central concern of each member should be to bring others into the church. And the standard for evaluating any of the church's endeavors is whether or not it will lead to an increase in church membership.⁴ If the popularity of the army church has waned somewhat in recent years, the popularity of the business church has increased, what with all the emphasis on church growth. The familiar expression "church growth" has frankly economic connotations.

The conviction that growth is the church's highest priority explains the heavy emphasis Seventh-day Adventists place on evangelistic endeavors. From Key '73 to Net '98, the General Conference of Seventh-day Adventists promotes one large-scale program after another designed to increase our membership. Growth in numbers is unquestionably an important aspect of the Church's mission, but emphasizing growth alone can have negative consequences. Sometimes people become official members of the Church before they fully understand or commit themselves to a Christian life. Those who are insufficiently prepared for church membership often lose interest once the novelty of the experience wears off.

Overemphasizing growth can also lead us to slight other aspects of the Church's life. Although the gospel commission enjoins us to teach as well as to baptize, baptism gets far more attention in the business church. People who are convinced that growth is the one objective of the Church are often impatient with activities that don't contribute directly to an increase in membership. As they see it, things like counseling and crisis intervention—even providing spiritual instruction to the young—are potential distractions from the Church's central task. Nurture interferes with outreach, one church official insisted.

Ironically, an overemphasis on growth can also threaten the worldwide scope of gospel mission. Sometimes it leads the Church to neglect areas of the world where numerical growth is less likely than



Youth mission trip to Christmas Island.

Courtesy Carmichael, California, SDA Church

others. In a 1995 *Ministry* article, David Newman questioned a revision in the Global Mission document. An early draft called for Adventists to establish a presence in parts of the world where there were no Christians, then turn to the Christian areas that had no Adventists. This two-tiered approach was abandoned in later versions, however. The reason, Newman suspects, was that the number of baptisms was more important to church leaders than the number of areas penetrated with the gospel. "As long as we are recognized as successful by the number of baptisms we get, then it is only human to focus on those areas where growth is easiest."⁵

With its emphasis on expansion, the business church is susceptible to a practice that afflicts many organizations—treating people like statistics. For a while, I attended a health club that was constantly trying to increase its membership. Every couple weeks it announced another membership drive, with new incentives to entice people to sign up. The club's employees actually spent far more time trying to get new members than they did serving the members the club already had.

A church whose primary interest is growing in numbers can fall into the same pattern. If numerical growth is the essential purpose of Christian mission, then the church will devote its attention primarily to people outside the church, trying to persuade them to come in. New members sometimes find that the church takes less personal interest in them after they join than it did before.

If we take family rather than army or business as our basic metaphor for the church, we put Christian mission in quite a different light. For one thing, the change relativizes the significance of numerical

Ironically, an overemphasis on growth can also threaten the worldwide scope of gospel mission.

growth. Family size can be a major consideration, but for most families, growth in numbers is not likely to be the only priority, or even the most important one. A family is typically more concerned with improving the lives of its members and strengthening their relationships with each other, than it is with increasing the number of people who belong to it.

Analogously, if we think of the Church as family we will pay close attention to the entire gospel commission. We will affirm the importance of making disciples and baptizing, but we will remember that teaching is just as important to the life of the community. Consequently, we will pursue the kind of growth that will strengthen the Church as a community, not just increase its numbers. The goal of the Christian mission and ministry is to establish people within God's family, to help them live lives worthy of God's children and to cultivate relationships with each other as brothers and sisters in Christ. A family church will therefore pursue various forms of church growth, not just a growth in numbers.

The family church also brings a new perspective to numerical growth. This perspective leads us to view possible church members, not as captives to be taken, or enemies to be defeated, or as sales prospects to be cultivated, but as potential brothers and sisters. In other words, it encourages us to take an interest in the entire lives of future members, not just their potential for increasing our numbers. If our primary interest is people, not church growth, we will invite others to join the Church because we love them.

For the family church, outward growth is a consequence of inner growth. As members of God's family cultivate the kind of love for one another that we see in the life of Jesus, they will attract people into their fellowship. For the family church, the presence of Christ's love within the community is therefore basic to any mission endeavor. If we lack the love of Jesus, there is no point in trying to grow, and if we have the love of Jesus nothing can keep us from growing.

This is why effective Christian witnessing always involves a personal element. The gospel is not a package that people will buy from us regardless of what they think about us. It is a life-transforming power that flows from person to person. So, only the

presence of this power in our lives will make our invitation to others attractive. Unless the Church portrays the love of Jesus to the world, all talk of church growth is useless. As a friend of mine puts it, we need to combine the great commandment with the great commission.⁶

A woman I know became an Adventist several years ago through the personal influence of a church member. She had worked at an Adventist institution for years and knew a great deal about the Church's beliefs and practices. But she only decided to join the Church when she met a woman whose life reflected Jesus' love for people. "That's the kind of person I'd like to be," she concluded, "and that's the kind of person I'd like to be with." This is the kind of church growth that the family church displays—not just increased numbers, but deeper relationships and a stronger community.

Notes and References

1. This passage bears the literary marks of a well-polished, formal statement. For example, all four clauses are introduced by the same word ("that"), and the first and third lines end with the same formula ("according to the Scriptures").
2. According to Edith Hamilton, the famous classical scholar, the Greeks applied the word character to qualities they all had in common, not something that distinguished each person from everyone else.
3. Gary Patterson, "Is Our Upbringing Defining Us?" *Adventist Review*, Sept. 19, 1996, 27.
4. In the recent words of a church official, "The real measure of success in a church is how many new converts joined your church last year." *Pacific Union Recorder*, Dec., 2000, 3.
5. J. David Newman, "Why the church fails to reach the world," *Ministry*, Feb. 1995, 6.
6. Bonnie Dwyer is responsible for this happy expression.

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ASI's Traveling Show

By Bonnie Dwyer

The fifty-fourth annual ASI convention rolled into Sacramento on a hot August Wednesday night this year. Don Schneider, president of the North American Division of Seventh-day Adventists, was the keynote speaker for the meetings, which some refer to as a national camp meeting. Over the next three days attendees could choose to attend seminars or devotional meetings, hear inspiring project reports, testimonials, and favorite evangelistic speakers, or visit an exhibit hall lined with the booths of eighty-one Adventist entities.

In the aisles of this marketplace of Adventism conversations blossomed with old friends and new. It was "the" place to catch the movers and shakers of the Church, plus the people who operate self-supporting schools and health centers. Three Angels Broadcasting Network carried the proceedings live for those who could not make the trip. During the Sabbath church service, members proved their support of church evangelistic projects by donating more than \$3 million.

ASI—Adventist-Laymen's Services and Industries—is an organization of Seventh-day Adventist laypersons involved in professions, industry, education, and/or services. It is known for its great convention and the money collected there for needy projects. According to its current mission statement, "ASI exists to provide challenge, nurture, and experience in Sharing Christ in the Marketplace, as well as to support the Global Mission of the Seventh-day Adventist Church."

In 1908, E. A. Sutherland and Percy Magan organized the forerunner of ASI as the Madison Association of Self-supporting Units and started the yearly meetings to provide inspiration and camaraderie for people who worked in isolated, lonely places. The organization also gave Sutherland and Magan an opportunity to address issues that surrounded the quality of the mission work. It was the first N. C. Wilson—Nathaniel Carter Wilson, vice president of the General Conference in the 1940's—who saw the potential in having the organization become a more direct partner with the Church. In 1947, he helped transform the Self-supporting Units into the Association of Seventh-day Adventist Self-supporting Institutions. That is the date that ASI celebrated in 1997 at its fiftieth anniversary.

The importance of the tie to the Church reverberates in the organization's vision statement: "ASI and its members will be known for their unswerving honesty in business principles and practices, unflagging participation in the various ministries of the Church, unwavering positiveness toward Church leadership, unhesitating provision for the needs of others, and untiring focus on the Christ they represent in the marketplace."

The organization is tied to the Church through its budget and election of its officers. Although ASI's president, currently Denzil McNeilus, is a lay person, the secretary-treasurer of the national organization and those of all regional chapters are church employees, and the church supplies office space, secretarial assistance, and any necessary support staff. Dwight Hildebrandt, the secretary-treasurer of the national organization, is an employee of the North American Division. His office at the General Conference building in Silver Spring,

Maryland, serves as the organization's national office. Because the North American Division provides the overhead for the organization, and thus approximately half of the annual budget, donations to ASI can be focused on specific projects.

Membership in the organization "is available to any Seventh-day Adventist Church member in good standing who operates a business, provides a professional service, has a product to sell, or operates a supporting ministry and whose business has been in operation for at least one year, or who, having been a member of ASI for five or more years, is retired from such activity and agrees to order his or her life and business according to the ASI objectives and principles." Membership applications require a pastor's confidential recommendation concerning the applicant's community outreach activities and support for the "standards and ideals of the Seventh-day Adventist Church."

In the early days, members came from the educational and health care professions—those areas being considered the primary work of the Church at that time. It took the membership application from a garage owner for the organization to consider the outreach potential of other business professionals. Today, ASI's twelve hundred members include wealthy entrepreneurs, snack food manufacturers, lawyers, travel agents, piano dealers, and media operators. Spokesperson Shirley Burton says the organization is growing rapidly as more and more lay people get excited about doing something for the Lord. She describes the membership as very conservative, historic Adventists—not legalists—who are not afraid to admit that God used Ellen White to formulate a plan for the Church and its outreach.

Calling for the Offering

Allan Buller, ASI president from 1967 to 1973, remembers the first mission offering taken at an ASI convention. It was after an ASI convention in San Diego that some of the participants decided to visit a mission school in Mexico. The members wanted to do something for the people they visited, so they took up an offering and collected about \$700. "That trip really turned our members on," Buller recalls, "It was so exciting to leave some money to help with the local work."

Currently, the Sabbath offering is the centerpiece of the convention. Groups that want to benefit from the generosity of the members apply in advance for

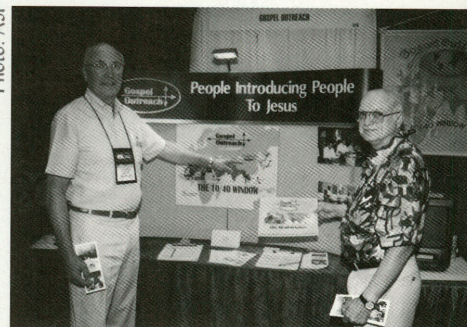
support. A missions committee headed by retired attorney Harold Lance, a former president of the organization, reviews the applications, chooses who will be funded, and sets the goal for the offering. One board member says they look for donor appeal—something with pizzazz that will grab people by the heartstrings. Building and evangelistic projects fill the list (see box, pages 66-68). Awardees are notified before the convention that they have been selected, but are not told at what level they will be funded. They are asked to prepare a report for the meeting, which is to be given during the convention. The Friday evening meeting is set aside for project reports.

Included in the Sacramento convention materials were descriptions of the thirty-four projects chosen in 2001. Hildebrandt opened Sabbath morning's forty-minute offering call with a statement of the dollar goal, inviting people to look at information in the program. Then a testimony was given by twins who went to Advent Home when their family home came apart because of divorce. They told how they had turned away from drugs to serve Christ. A video message from ASI president Denzil McNeilus followed.

McNeilus talked about the DVD project that had been the centerpiece of the offering last year and is slated to receive \$600,000 more this year—the largest amount for any project. Using the latest technology, "Christ-centered, spirit-powered, culturally sensitive" sermons and graphics have been prepared in

eighteen languages so anyone can give Bible sermons to a small group or to thousands. This year, the plan is to develop materials in eighteen more languages, as well as to create a program for use by laymen in North America to enhance the pilot program introduced in the Philippines last year. The video continued with testimonials about the DVD's effectiveness when used in evangelistic meetings in Africa and New Guinea. Representatives from the Oregon Men's Chorus told of delivering DVD's to thirty-seven pastors for their

Photo: ASI



Dick Madsen and Arnold Pflugrad at the Gospel Outreach Booth.

ASI

use. The audience applauded as the video closed.

Next, Bob Paulsen told about ASI work in India. "Satan wasn't happy," he said repeatedly as he added each new detail about the 50 teams of Global Mission pioneers sent to the country, the 50,000 people who attended the last meeting in the evangelistic series, and the 13,000 converts who were baptized. The story of how the chauffeur for the evangelist was baptized and won his entire family ended the story portion of the call. Hildebrandt then returned to the pulpit to make the final pitch. Acknowledging that the audience had undoubtedly been thinking and praying about how much to give, he suggested that they tear up any previously prepared checks and rewrite them. After prayer, a soaring violin solo filled the auditorium as the ushers moved down the aisles with white buckets.

A special ASI offering envelope was used during the convention. "Yes, I will help!!! Knowing that EVERY DOLLAR—EVERY CENT—of my gift will be used for evangelistic projects, mission outreach, and youth training and service projects. Here is my gift of: \$500, \$1,000, \$5,000, \$10,000, Other."

The ushers marched out to a side room to count the money while Calvin Rock preached. At the close of the service, a speaker announced that \$2.7 million had been collected, an outstanding figure, but short of the \$3 million goal.

In the lunch line after the service, attendees discussed whether this was the first time an ASI convention had ever fallen short of its objective. Obviously,

some members did not want that to happen and more money was contributed. By the time of the afternoon meeting, the officers could announce reaching the goal.

The total amount of the offering has declined over the past two years. The ASI convention collected its largest offering, \$4.6 million, in 1999. In 2000, the total was \$4.2 million. The convention collected its very first million-dollar offering in 1993.

Walking the Aisles of Adventism's Marketplace

Patterned after exhibit halls that have become such important parts of General Conference Sessions, the ASI convention drew more than 275 exhibitors: small independent schools and sanitariums plus much of official Adventism. All of the denomination's North American colleges and universities were represented, as were a dozen different General Conference Departments, such as its Stewardship and Trust Services and its Secretariat. Walking the aisles one could buy Advent Ware with church logos on hats or polo shirts, taste health food products, see demonstrations of how putting more oxygen in your water will improve your health, get a neck massage, or participate in a Jewish/Adventist sundown worship.

Although a wide variety of businesses and organizations were represented in the hall, ASI denied space this year to five potential exhibitors—including *Spectrum*. Secretary-Treasurer Hildebrandt declined to

ASI Projects 2001

\$600,000	DVD development		and twenty students from		Bible School	
\$390,000	100 Global Mission church schools—Myanmar (Burma)		Black Hills School of	\$75,000	Country Life, Prague, Czech Republic—purchase of two acres with older farm buildings to be remodeled for a medical missionary training school for up to twenty-four students	
\$250,000	Fifty house churches, EuroAsia Division—Russia, Ukraine, and Moldova	\$140,000	200 Roofs Over Africa—roofs for churches		\$75,000	Eden Valley Institute, Loveland, Colorado—expansion of retirement village to sixteen units
\$200,000	The Chinese Challenge—100,000 packets of Chinese language books—Bible, <i>Desire of Ages</i> , Mark Finley's <i>Search for Certainty</i> and <i>Studying Together</i>	\$140,000	Wildwood Lifestyle Center, Wildwood, Georgia—new girls' dorm, two new staff homes, and remodeling of hospital and Lifestyle Center		\$60,000	Haiti Water Project—a shared project with Versacare
\$150,000	Youth evangelism and training, Atlanta, Georgia—evangelistic meeting conducted by David Assherick, with forty-three ASI youth	\$100,000	3ABN, West Frankfort, Illinois—construction of a station in Papua, New Guinea		\$50,000	Friends-R-Fun, Summersville, West
		\$100,000	Heartgood Foundation, Skotselv, Norway—new building for the European			



Photo: ASI

ASI officers from left: Dwight Hilderbrandt, secretary-treasurer; vice presidents, Carolyn McHan, Stan Smith, Debbie Young, Vern Erickson, Doreen Schmidt, Chester Clark III; and Denzil McNeilus, president.

identify other organizations turned away, but he did say that other potential exhibitors have not been accepted in the past. *Spectrum* was told that it did not fit in with the theme of the exhibit hall—"Sharing Christ in the Marketplace."

The number of exhibits at the convention has grown rapidly in the last decade. In the 1980s, a few

persons set up small exhibits in the foyer where the meeting was held, according to Hildebrandt. "In the early 1990s more people began asking for space. In 1994 there were fewer than 100 booths taken at the convention. In 2001 the number was 281 exhibit spaces." In spite of the growth in participation, he says, "The convention is not considered a means of making money for ASI. The revenue and expenses for the booth area become a part of the overall budget. The entire expense for the operation of the convention is paid from the fees charged the participants and exhibitors at the convention. No subsidies are given to the convention from the ASI operating budget or from the Church for the operation of the convention. If there is a gain in the operation of the convention, as we have had for the past few years, that gain goes into a reserve for convention expenses."

Booth space costs vary according to whether or not a business or organization belongs to ASI, but rental charges for the typical 8-by-10 foot exhibit can run \$700 for the three-day convention. Hildebrandt says that in 2000 the booths generated \$77,000 in revenue, and that the direct expenses for the exhibit hall were \$71,000. The tally for 2001 had not been completed at press time.

Sharing Christ in the Marketplace

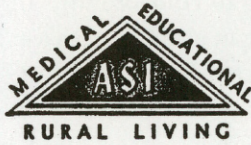
The ASI mission of sharing Christ in the marketplace has been interpreted differently over the years. George

ASI Projects 2001 Continued

Virginia health and education center
 \$50,000 Gospel Outreach, College Place, Washington—recruitment and training of lay evangelists to work with Muslims
 \$50,000 Miracle Meadows, Salem, West Virginia—boys' dorm to house twenty to twenty-two students
 \$50,000 Springs of Life, Poland—printing of *Happiness Digest* books for Poland, Romania, and other Eastern European countries
 \$50,000 Center for Professional

Evangelism, Union Springs, New York—offering an associate degree in personal evangelism and a BA in religious education
 \$50,000 Missionary Assistance Plan—support of Outpost Centers, Incorporated, missionaries
 \$40,000 KSBN, Springdale, Arkansas—assistance in upgrading to digital broadcast equipment
 \$40,000 Riverside Farm, Zambia, Africa—improvements for clinic, personnel housing, and a vehicle

\$40,000 School of Religion, Southern Adventist University—three field schools of evangelism with Jack Blanco to be held in conjunction with evangelistic campaigns in New Guinea, Ghana, and Romania
 \$38,000 Association Vida E. Saude, Portugal—consulting and outpatient treatment rooms for Lisbon health center
 \$33,000 Kibidula Farm Institute, Tanzania, Africa—school vehicle, loudspeaker system, and educational material for center to teach lay evangelists



ASI

Harding IV, whose father was instrumental in the beginning of the organization, sees several phases as he looks back over its history. Education and health care were the original focus. Reaching out to commercial entities marked phase two. When other business professionals were added to the mix, discussions began about how individuals represent Christ in their own businesses. Sharing Christ on a daily basis can be hard to do, he notes. Next came the evangelistic phase, with trips to the Philippines and India that resulted in large numbers of baptisms. "Going to the Philippines for a week-long evangelistic crusade seems like an easier way to witness," he says, but then he adds that he thinks the organization needs to return to emphasizing the personal witness members have in their everyday worlds.

Witnessing to corporate America, which one might guess to be a goal of the organization given the marketplace mission statement, is a concept that newly elected board member Clyde Morgan would like to see developed. Morgan is the president of ASI's Lake Union chapter and president of Adventist Frontier Missions.

Hildebrandt says that ASI's greatest contribution to the Church has been the empowerment of laypersons to become more active in personal witness, and he points to the very active participation of youth in summer evangelistic programs such as those ASI has sponsored the past three summers in Orlando, Florida; Grand Rapids, Michigan; and Atlanta, Georgia. "Setting a tone and environment in which laypersons can work in strengthening the Church is the greatest contribution ASI can make to the Church," he concludes.

Capturing the Spirit of Entrepreneurship

ASI has captured the spirit of entrepreneurship for the Church, Buller says. Business people are risk takers. Their contribution to the Church is an ability to take risks because they spend their own money to do so. Church employees spend other people's money. When ASI sees something that needs to be done, the organization does it. Francis D. Nichol, former editor of the *Review and Herald*, once made the statement that if lay people had not created ASI, the Church would have needed to develop it.

Columbus, Ohio, will be the location for the 2002 convention, August 7-10.

Bonnie Dwyer is editor of *Spectrum*.
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ASI Projects 2001 Continued

\$30,000 Country Haven Academy, Pasco Washington—3,000 foot addition to administration building	support for pilot program training part-time literature evangelists in Magabook sales	\$16,000 Healthy Life Missionary Training, Supia, Columbia—lay church evangelism project for entering new areas
\$30,000 BCSS America, Provo, Utah—two greenhouses for Eastern Hilltracts School, Bangladesh	\$20,000 Adventist Brazilian Beneficent Association—lifestyle center to accommodate twelve guests	\$14,000 Home N' Heart Seminars, Clovis, California—two years of training and educational seminars in third world countries for women's ministry groups
\$25,000 Radio 74 and Radio 74 International, Archamps, France—studio office, antenna, and staff housing	\$20,000 Wordsight Association, Fall City, Washington—interactive Bible evangelism Web site	\$6,000 Chessie Harris Foundation, Huntsville, Alabama—rehabilitation of sixteen-bed emergency shelter for homeless children
\$20,000 Two hundred bicycles for African colporteurs and lay evangelists	\$20,000 Asian Aid Organization, India, Bangladesh, Nepal, Pakistan—"Purpose-built" school on land donated by the Southern Asia Division	
\$20,000 Magabook Evangelism, Michigan—continuation of		

Targeting Higher Education

By Douglas Morgan

Two means for heightening scrutiny of Seventh-day Adventist education were among the items of business for church leaders meeting at world headquarters prior to Annual Council in September.

The measures will have a direct impact on General Conference owned institutions such as Andrews University, Loma Linda University, and Oakwood College.

The International Board of Ministerial and Theological Education (IBMTE), established in 1998, gave final approval to a new system of certifying religion teachers in higher education. The board's duties, as spelled out in the General Conference Working Policy, include setting in place "a process of denominational endorsement" for faculty in programs for ministerial and religious formation at General Conference educational institutions. The final draft of the endorsement procedure was not available at the time of this writing, but its imminence has triggered renewed anxieties in the academic community.

Additionally, Humberto Rasi, director of the General Conference Department of Education, announced on August 7 the launching of a comprehensive, worldwide survey of higher education institutions with the purpose of ensuring "that the schools emphasize the unique Adventist values of our church, and that they support the church's mission." The survey will be administered under the mandate of the Commission on Higher Education (CHE) established by the General Conference in 2000 to, among other tasks, assess the strengths and weaknesses of each Adventist college, seminary, and university, strengthen the unity of the Adventist higher education system, and "develop lines of administrative authority designed to apply appropriate means of compliance."

Rasi points out that the number of colleges, universities, and seminaries operated by the Adventist Church worldwide has nearly doubled in little more than a decade from 52 in 1987 to 101 in 2000. Such rapid proliferation has raised concerns about both unity and quality control among educational programs, particularly in younger countries. It has also highlighted the desirability and challenge of ensuring that degrees are "portable" within the worldwide network of Adventist institutions.

As Adventist church leaders have grappled with the challenges of rapid worldwide growth, accompanied by deepening cultural and ideological fragmentation, they have looked to more systematic monitoring and regulation of higher education, particularly theological education, as a means for nurturing unity and identity. Despite widespread concerns among educators and lack of enthusiasm from many directly responsible for administration of the educational institutions involved, efforts have persisted over the past five years at the General Conference level to institute mechanisms above and beyond existing systems that already keep educators accountable to their church constituencies for more centralized, worldwide coordination and supervision of higher education.

One approach leaders in the academic community have taken in response to these initiatives has been to try to make such new mechanisms as constructive as possible through cooperation and compromise. At the same time, there was hope among those concerned about the initiatives that the more objectionable aspects would die

or lose force due to lack of vigorous support from division and union conference administrators. Particularly in view of the change in the General Conference presidency in 1999, it appeared that a sort of “benign neglect” would be more effective than strident protest that could backfire by fueling greater fervor among and sympathy for advocates of centralizing control.

Recent developments, however, suggest that the centralized “coordination and supervision” project has not faded, but taken on new vigor. Much of the driving force behind these ongoing endeavors originated in the broad, ambitious program of the Robert Folkenberg General Conference presidency to address the challenges of church unity, growth, and vitality with corporate quality management techniques.

The document “Total Commitment to God,” voted at the 1996 Annual Council, called the Church’s educational and health care institutions to “spiritual accountability,” which would be achieved through development of a “spiritual master plan, an outcomes-assessment plan, and annual reports.” Folkenberg’s enthusiasm for the document emerged out of his sense of “desperate need to focus again on the reason for our existence—our message and mission.” He described the endeavor to ensure that the Church’s institutions focused on the correct message and were prioritized properly for mission as “effectively quality management, in the context of a spiritual agenda.”

In an interview with *Adventist Review* editor William Johnsson, the General Conference president agreed that the “Total Commitment” document was, in one sense, an attempt to “bring the Church into line.” Pointing out that General Conference leadership has very little direct authority, and must therefore rely on the “bully pulpit,” Folkenberg suggested that public “disclosure of evidence” about problems revealed by spiritual assessment might be a necessary if unpleasant means of making the “bully pulpit” effective, if other means of pleading and persuasion failed.

Application of the “Total Commitment” agenda to the teaching of theology in higher education led to the “Internation-

Coordination and Supervision of Seventh-day Adventist Ministerial and Theological Education” document approved at the Annual Council in October 1998. Under the rubric of “maintaining theological unity” and “preserving the message and the mission” in a growing world church, this document provided for the establishment of Boards of Ministerial and Theological Education (BMTEs) in each world division and an International Board of Ministerial and Theological Education (IBMTE) at the General Conference.

The document gave these boards responsibility to regulate the curricula and control faculty appointments at all higher education institutions that offered theological and pastoral training programs. The new measures rapidly prompted expressions of concern from the Adventist Society for Religious Studies, which met for its annual meeting the following month in Orlando, Florida, and from the North American Division of Adventist University and College Presidents. The concerns mainly fell into three categories:

1. **Process.** Perhaps more troubling to the educators than any other point was the fact that the document had been produced by a five-member drafting committee chaired by Folkenberg and that none of the members was directly involved in theological education or in the hiring and formation of pastors. The policy was then abruptly introduced at the Annual Council in Brazil without any consultation with or preparatory information given to the Church’s educa-



The Commission on Higher Education: Terms of Reference

1. Develop in conjunction with the General Conference planning process, a global plan for Adventist higher education in response to the current and projected needs of the Church in fulfilling its mission.
2. Conduct research, surveys, and evaluations regarding the strengths, weaknesses, opportunities, and challenges at each Adventist college, seminary, and university.
3. Identify areas of duplication in institutions and programs within each division.
4. Outline conditions necessary to establish new institutions and to launch new educational programs.
5. Develop strategies to strengthen the unity, integrity, and financial viability of the Adventist system of higher education.
6. Develop lines of administrative authority designed to apply appropriate means of compliance.

Source: Commission on Higher Education Planning Document, June 8, 2001

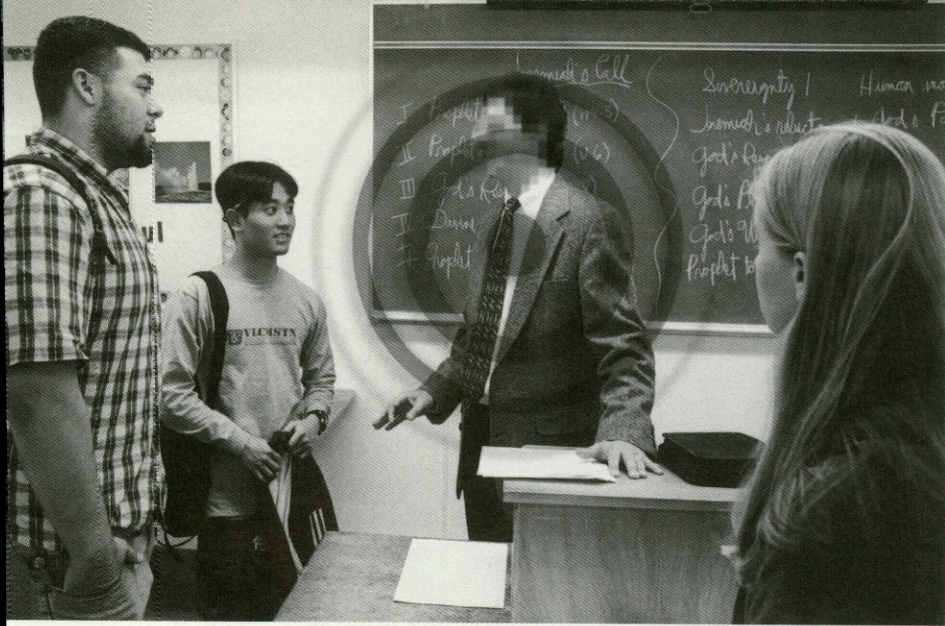


Photo: James Reeder

tional leaders and religion scholars. The North American Division's (NAD) university/college presidents, while affirming the goal of improving the theological formation of pastors, urged that those who train, hire, and listen to pastors from the pew have broad participation in the NAD's implementation of the new policy.

2. Integrity of institutional governance and accreditation. The ASRS statement pointed out that in giving authority to "endorse programs, curricula, hiring procedures and individual leaders and teachers" to entities other than the boards that govern each institution, the document "jeopardizes the integrity and responsibility of faculties and boards, and may threaten the accreditation of their institutions."

3. Redundance. The educators pointed out that existing bodies, such as the Adventist Accrediting Association, already carried out the responsibilities assigned to the new boards. Thus, the new policy seemed to be establishing "parallel structures that cost time, money, and energy but bring no new benefit to our church."

Although the "coordination and supervision" document became part of the General Conference Working Policy in 2000, little progress was made in establishing functioning BMTEs in the divisions. In his keynote address to the Annual Council in 1999, the new General Conference president, Jan Paulsen, voiced firm support for the principle that "the church, as an international community, must have significant say in what constitutes training for its ministry." While acknowledging the possibility of problems in regard

to the wording of the document and the process by which it came into being, Paulsen urged division and union presidents and the heads of educational institutions to, for the good of the Church, "move briskly to accomplish what we have agreed on in this matter."

However, in subsequent dialogue with leaders from several world divisions, not just the NAD, Paulsen encountered considerable resistance to the plan and conceded that there may be another way to accomplish the basic goals involved. In the NAD, virtually no progress was made in establishing a BMTE, probably due both to a lack of enthusiasm for it on the part of some and to the demands of more pressing problems, such as the impending retirement of division president A. C. McClure in 2000, and conflict over changes in the division's retirement plan.

Whatever the impediments to implementation at the divisional level, the IBMTE had been voted into official church policy and proceeded with its work. The most controversial duty given to it was authorization of theological faculty to teach at General Conference educational institutions. Such faculty would need an "endorsement" voted by the IBMTE. The endorsement would need to be renewed every five years.

The policy allows divisional BMTEs to establish alternative procedures for "endorsement," provided that they accomplish the same goals and receive the approval of the IBMTE. This provision, along with slowness of action in the divisions, has for the time being buffered most of the Church's educational institutions from the oversight plan.

Of crucial importance, though, is the fact that the way is now open for the IBMTE to formulate and implement an endorsement procedure for religion faculty at institutions directly under the governance of the General Conference: Andrews University (locale of the theological seminary), Loma Linda



University, Oakwood College (locale of the undergraduate training of the majority of black ministers in North America), Home Study International/Griggs University, and the Adventist International Institute of Advanced Studies (AIAS—the theological seminary and graduate school in Cavite, Philippines).

A 113-page draft of the handbook was presented to the IBMTE in July. At least two members of the IBMTE believed that they had a definite agreement with the IBMTE leadership that the July draft would be widely circulated to deans of schools of religion and

chairs of religion departments prior to the pre-Annual Council meeting of the board in September. A prominent scholar who spoke with these members reported that they seemed shocked that this had not happened.

Major responsibility for finalizing the draft procedures handbook was assigned to Werner Vyhmeister, former dean of the theological seminary at Andrews University, according to sources at the General Conference. Individuals who have seen earlier drafts indicate that the proposed endorsement procedures would involve submission of 'all faculty members'



Membership of the International Board of Ministerial and Theological Education and the Executive Committee of the IBMTE, July 2001

Ex Officio Members

GC (General Conference) President: *Jan Paulsen*
 GC Vice President: *Calvin B. Rock (chair)*
 GC Vice President: *Eugene Hsu (vice chair)*
 GC Vice President: *Ted N. C. Wilson (vice chair)*
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publications and other public work for review, and that institutions that employ unendorsed teachers would be penalized with loss of Adventist accreditation.

The makeup of the original IBMTE has been altered, establishing more diverse worldwide representation and more faculty and individuals currently in pastoral ministry. However, observers have noted that some IBMTE members who had been outspoken in raising critical questions, such as Joseph Gurubatham, president of Home Study International/Griggs University, and Gerald Winslow, dean of the faculty of religion at Loma Linda University, were not reappointed to the board in 2001. At the same time, the dean of Southern Adventist University's School of Religion, Ron Clouzet, was newly appointed to the IBMTE, despite the fact that SAU moved forward recently with launching a master's degree in religion in violation of action taken on the matter by the North American Division Higher Education Commission.

Meanwhile, the 2000 Annual Council had set in motion yet another mechanism for evaluating Adventist higher education. The Commission on Higher Education, chaired by General Conference vice-president Calvin Rock, is charged with a comprehensive review of all aspects of Adventist higher education—not just theological and ministerial training—for the purpose of developing a “global plan for Adventist higher education” responsive to current and expected needs of the Church in fulfilling its mission.

Administrators of the five General Conference institutions of higher learning are scheduled to give reports in mid-September at the pre-Annual Council meetings. The reports are to include the results of the SWOT (strengths, weaknesses, opportunities, threats) analysis that colleges and universities have conducted at their institutions, a five-year strategic plan, and a rating of institutions based on a document entitled “Characteristics of a Successful Seventh-day Adventist College or University” adopted at the General Conference headquarters in 1996 by the World Education Advisory. This document calls for self-ratings on the extent to which the institution's “philosophy, mission, and objectives” are “congruent with the SDA message and mission” and how committed the faculty and staff are to “the Seventh-day Adventist message, mission, and lifestyle.”

One practical impediment to the project of centralized worldwide supervision of higher education may be the reality that, other than at the five institutions mentioned above, it is the divisions and union

conferences that take responsibility for funding, not the General Conference.

Nor is the General Conference in any position to take greater fiscal responsibility, according to treasurer Robert Rawson. In a talk given to a conference of Adventist college and university business officers in July, Rawson stated that if “administrative authority” over institutions and programs is “centralized at some level, it must be done in such a way that responsibility for funding the institution still lies with those it serves.” He described as “a delicate task” successful achievement of a link in which those responsible for funding educational institutions “share authority for programs” with a “higher” centralized administrative entity that provides little or no funding. One does not get the sense from Rawson's remarks that he is brimming with confidence that such a task can be achieved.

Nonetheless, just as in the larger society, impetus in the Church for centralized measurements of higher education remains strong in some quarters. Rasi sees the coordination and supervision endeavors not as punitive, but for the purpose of unity and coherence in a rapidly growing church, ensuring, for example, “a common understanding of the beliefs and mission of the Seventh-day Adventist Church” among ministerial workers.

Few, if any, dispute the need for accountability. The conflict comes over how the terms for accountability will be structured, who will have a say in them, and how they relate to existing governance systems. Some educators question whether new and overlapping regulatory bodies are the best path to an Adventist future of dynamic faithfulness to the gospel. Or, as one educator suggests, the best administrative means toward that goal in the higher education arena may be the “established channels of accountability—faculty governance, administrative and board review,” along with the Adventist Accrediting Association, which is responsible for ensuring that educational institutions worldwide reach prescribed standards.

Douglas Morgan chairs the department of history and political science at Columbia Union College. His latest book, from the University of Tennessee Press, is *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement*.
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What Does "Soon" Mean?

The Adventists' Dilemma. By Edward W. H. Vick.
Nottingham, U.K.: Evening Publications, 2001.

Reviewed by Michael Zbaraschuk

Edward W. H. Vick's new monograph, *The Adventists' Dilemma*, should be required reading for any Adventist who wishes to examine seriously her or his intellectual and religious heritage relating to questions of the Second Advent. Vick uses an approach taken from the philosophy of language, putting his central point in the form of a dilemma regarding a statement that mainstream Adventism has affirmed for years: "The Advent is soon." The dilemma is that when we examine this statement closely, it is either false or meaningless: false, if "soon" is taken in the ordinary sense of the word, and meaningless if it turns into something like "in the unknown but indefinite future but not long into that future."

After outlining the dilemma, Vick goes on to examine various contemporary Adventist responses to this dilemma: the argument from prophecy, the idea that the delay is only apparent, the idea that language about the Advent is inspirational or hortatory, and the idea that the apparent delay is based on God's pleasure that we are misguided. Although Vick notes some interesting directions in contemporary discussions about the breaking of the Kingdom of God into the present day, he nevertheless finds all of the attempts to preserve the statement "the Advent is soon" sadly wanting.

He then proposes that, in light of the dilemma, we return to the New Testament sources and see what they say about the delay of the Christ's return. Vick points out that the New Testament was written in a context in which the expected return of Jesus had not occurred, and that the writers found Jesus' teachings appropriate to their situation of disappointment and delay. Noting carefully the differences between our situation and theirs, he offers the suggestion that a careful examination of the New Testament writings about the Kingdom of God and the return of Jesus could offer some suggestions for a way out of the dilemma.

Finally, Vick offers the beginnings of a systematic eschatology, based on suggestions from Karl Rahner. Pointing to the primary experience of God's grace in the present and the doctrine of last things as a projection into the future of the experience of the present, Vick sketches the outline of a good, gracious, creative, powerful God conserving or preserving what is good in the future, breaking into the present from outside history, the future calling us on. The eschatology that Vick sketches is firmly in the camp of the "realized" eschatology, meaning that it is present, rather than future, that it is existential, rather than historical. Although such an emphasis is not totally unknown within Adventism, the shift away from an historically oriented eschatology is significant.

Vick's willingness to describe the emperor's lack of clothing is refreshing. Although there has been a spate of recent Adventist writing on the "delay" of the Advent, most of it is, as Vick describes, an attempt to preserve the status quo. With his frank admission of error on the part of the Adventist contention that the

Advent is “soon,” Vick clears much intellectual underbrush from the scene and allows us to see the problem far more clearly than before.

In addition, his attention to writings in the New Testament needs to be praised. Vick’s point that the New Testament was written at the time when the early church was concerned over the failure of Jesus to return is well taken, as is his attention to the difference in contexts between our contemporary world and that of the Greco-Roman Empires. His point that the three-story universe is implied in the idea of a “return” of Jesus from a celestial place that is “above” us is only one example of such attention.

Another excellent point that arises out of his attention to the New Testament is that the Kingdom of God and the Second Advent are not identical. Vick points out that while New Testament writers expected and wished for the return of Jesus, they also paid attention to the present experience of God’s kingdom. The delay of Jesus’ return did not invalidate their present experience of God’s grace.

Finally, Vick’s insistence on rationality in theology and his crusade against sloppy thinking and obscurantism are points that are too often ignored in all theological circles.

Vick’s treatise has much to engage readers. The first point I would like to address is his assumption that neologisms are not a legitimate use of language, ignoring the phenomenon of “semantic drift” as a possibility in the Adventist discourse about the word “soon.” Meanings are dependent on contexts, and it is entirely possible for the same word to have one meaning in one context and a different one in another. Certainly, the Adventist discourse about “soon” with reference to the Advent has meaning—it just might not have the meaning that someone from outside might think it has. Vick is correct, however, to point out that we should be clear about what we are talking about, and if, for example, the use of the word and its meaning has “drifted,” such a drift should be acknowledged. I suspect that much of Vick’s criticism would still hold.

Another point on which I wish Vick had spent more time is the relation between religious experience and the Scriptures. In his final chapters, he points out that the present religious experience of God’s grace is primary, and it is our present experience we discuss when we formulate a doctrine of last things. At the same time, he seems to have a view that the New Testament writings are in some degree normative or deeply suggestive of workable answers to the questions he poses. Vick also explains in a footnote that the New Testament views are not ones that we can adopt uncritically, and notes the

existence of a variety of theologies in its writings. In addition, he points readers to aspects of the New Testament writings that deal with the present reality of God’s salvation. How and why does he consider such passages authoritative? Is it on the basis of religious experience? I think it would have to be, but I wish for more clarity surrounding this point.

Although it is a minor point, I found myself wishing that I could open a discussion with Vick on his view of the person and work of Jesus. He seems to adopt wholeheartedly the position of E. P. Sanders and others that Jesus was an eschatologically oriented prophet in a Jewish milieu, while at the same time pointing out that the Synoptic Gospels were written some distance from the actual life of Jesus and reflected the needs of the early church.

How do we know whether it was Jesus’ message or the early church’s that was eschatological? Put more directly in relation to Vick’s topic, he seems to hold that Jesus’ message was that the Kingdom of God was present, and that a consummation would also come. He holds that model up as one from the New Testament for contemporary Adventists to emulate. How does he know that Jesus’ message had both a present and future component, and how does he make distinctions between the early church’s view and Jesus’ view about the Kingdom of God? This is perhaps a minor point, because Vick does point to the New Testament—rather than to Jesus’ teachings specifically—as the model by which Adventists can come to grips with the delay of the Advent. However, he does seem to engage in the appeal to Jesus as an authority, which would seem to be an inconsistency. This is another point on which I would like more clarity.

I wrote at the beginning of this review that Vick’s monograph should be required reading for any Adventist who wishes to examine seriously her or his intellectual and religious heritage relating to questions of the Second Advent. That is true, but the book should not be read as the final word on the subject. Rather, it is a serious criticism of traditional Adventist eschatology and offers suggestions toward a more adequate doctrine of last things. Much more labor will need to be done before that day comes, and many more books will need to be written—hopefully others written by Vick.

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Openness of God

Ever since Richard Rice came out with his first book on this issue ("The Openness of God," *Spectrum*, summer 2001), I have been a proponent of the open view of God. I have to confess that I stand alone in my family in my support of this view. The issues that Rice raises in his excellent article are the same ones the rest of my family stumbles over. However, I agree with Rice that the open view is the most cogent and most consistent with Scripture, and that it best addresses the issue of freedom.

The reason I have stepped into this discussion is to share with everyone who reads *Spectrum* something that, for me, has been a fairly new but exciting discovery. This discovery has, in my opinion, profound consequences in relation to this debate. I have been doing a lot of reading in physics of late. The most exciting thing I have learned is that physicists now believe freedom is a much broader issue than that of creaturely freedom. They now believe that freedom is fundamentally built into the very structure of the universe all the way down to the subatomic level and below.

This insight excited me so much that I had to call up my father-in-law, Al Smith, who taught physics at La Sierra University for many years. I phrased my question like this: "If I understand what I read correctly, it seems that God is so committed to freedom that he built it into the very structure of the universe at the most fundamental level. Am I right?" I could tell by the tone of his voice and by his typical short answer that he, too, was excited that I had made this discovery.

I encourage Rice to engage physicists he knows in this discussion. They might have some valuable insights to strengthen his views. Regardless of whether or not we all agree with the open view, I think we can agree that, as Adventists, we are committed to a view of God as a God of infinite love.

Thank you again for a stimulating and excellent issue.

Dave Reynolds
skyponies@canby.com

In Richard Rice's article, it is not clear what the writer means by God's openness. Does he propose to inform God

of something he did not know? A wise employer will be open to the suggestions of his employees. But that employer is finite in all things, and his employees may well have some information he lacks. Can this be true of God?

The article focuses on the question of God's foreknowledge of future events. In particular, it takes the position that if he knows what we will do we are not free to do something else. I disagree. This position is artificial, not what we are actually faced with. For that situation to arise we must know what God knows of the future events, and these in turn must involve an act or omission on our part. If we do not know what he knows it will not occur to us that what we are doing agrees with or contradicts what he knows. This being so, how can we be said to be prevented from doing what we choose? Lack of money or lack of time, and much more will stand in the way, but not his foreknowledge.

What we face is a practical problem more than a theological one. We are not likely to know what God knows that stands in our way of doing something. Rather, the problem is more apt to be a lack of funds, time, or opportunity. If we are restrained by God, the cause is more likely to be our respect for his law than our knowledge of what he knows.

Kenneth H. Hopp
Yucaipa, Calif.

Church Music

I greatly enjoyed the interview with Herbert Blomstedt (*Spectrum*, summer 2001). Some years ago, I saw him conduct the Philadelphia Orchestra in Beethoven's Third Symphony. I have not forgotten the performance—it was polished and powerful. He had just released a well-reviewed recording of that composition with, I believe, the San Francisco Symphony.

Blomstedt's comments on church music were right on target. Our church hymnal has a large collection of excellent, high-quality hymns. However, in most churches there is no effort to help the congregation learn these new hymns, so we

all too often select and sing the gospel-type hymns of lesser quality—those with the same types of flaws that Maestro Blomstedt pointed out with respect to “How Great Thou Art.”

A music issue of *Spectrum* would make interesting reading, particularly if it focused on pragmatic issues pertaining to congregational singing in our churches and covered topics that would be relevant to small congregations, as well as our larger, institutional churches, where the resources often exist to ensure a somewhat higher quality.

I do not necessarily have in mind a *Spectrum* issue that debates the merits of contemporary Christian music vs. hymns vs. classical music. That debate is old and will never be resolved. But an issue devoted to worship and music in worship might focus on different styles of worship, not necessarily criticizing the styles or comparing them favorably or unfavorably to one another, but focusing on how each style might be improved so that, gathered together in a congregation, we sense and respond to the awesome power and majesty of God.

Jeffrey Bromme
Washington, D.C.

Dancing

Thank you so much for publishing Chris Blake’s excellent article “A Time to Mourn, a Time to Grand March” (*Spectrum*, summer 2001), the point of which could perhaps have been summarized by the addition of this old chestnut:

Q: Why don’t Seventh-day Adventists make love standing up?

A: It might lead to dancing.
Keep up the sacred-cow slaying.

Jerry L. Cox
Modesto, Calif.

Hell, No

In the letter to the editor, “SDAs and Evangelicals,” (*Spectrum*, summer 2001, pages 76-77), the anonymous author argues that not believing in eternal hell somehow diminishes the sacrifice on Christ on the cross. He holds that “perish” in John 3:16 means “eternal conscious separation from God,” not “annihilation.”

The cross of Christ provides a powerful argument against the author’s thought. Most of us would agree that Christ suffered the punishment that unrepentant sinners will endure in the lake of fire at the end of the millennium, which Revelation 20:14 calls the “second death.” But he did not suffer an eternal hell. Although he tasted death for every man (Heb. 2:9), his sufferings on the cross lasted just six hours.

Did he suffer conscious separation from God? He certainly

did. Did he pay the price for our sins? Yes. Was his sacrifice sufficient to redeem everyone of us? Infinitely so! But his sufferings unto death do not demonstrate an eternal hell.

Ralph Neall
Lincoln, Neb.

Historic Beliefs

Whatever our feelings about the Perez lawsuit, Tom O’Hanley’s article (“What’s in a Name,” *Spectrum*, winter 2001) offers fresh evidence of the vast rift in Adventism between the perceptions of people such as O’Hanley and those of the denominational mainstream. Perhaps his article will help dispel the persistent illusion of some that these polar-opposite convictions can peacefully work and worship alongside each other in the contemporary church.

Whether or not he or others like it, our historic Adventist eschatology regarding the papacy and other topics is not only based on clear biblical evidence, historical and contemporary affirmation, as well as confirmation by Ellen White, it is also part of our official beliefs as a church, as documented in the book *Seventh-day Adventists Believe*, pages 155-57, 168, 343.

O’Hanley’s claim that in our presumably enlightened world “we have had to work harder and harder to find potential new threats” to religious freedom, makes one wonder how much attention he pays to national or global events. Even now, as I write, the pope’s influence on President Bush regarding the stem cell debate is making headlines and causing widespread concern. Why can’t O’Hanley and his fellow travelers give any consideration to the possibility that such events might possibly mean Ellen White and our historic beliefs are right after all?

Kevin D. Paulson
New York, N.Y.

Correction

In our summer 2001 issue the last paragraph of Pat Cason’s poem “Window, Wall, and Door” was unfortunately omitted. With our apologies to Dr. Cason here is the last paragraph as it should have appeared:

And in that moment before the door opens,
the doctor’s white blossoming into the room,
you long to feel hope
open around you, the dogwood unfolding
its trunk and its limbs, while its roots
search for the heart of the earth.

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America Attacked: Now What?

We do not differentiate between those dressed in military uniforms and civilians,” Osama bin Laden declared to ABC news correspondent John Miller, “they are all targets in this fatwa.” “Americans want war, more than two-thirds are calling for retaliation, even if it means killing innocent people,” reported Gloria Borger in *U. S. News and World Report*.

Terrorists with such views savaged civilized life on September 11, 2001, by plunging civilian airplanes they had hijacked into both towers of the World Trade Center in New York City, the Pentagon in Washington, D.C., and the soil of rural Pennsylvania. Thousands are missing and presumed dead. Thousands more are wounded and mourning.

How should we respond?

We should attempt to rescue those who may have survived. We should provide the wounded and mourning the best care possible. We should install enhanced security measures in public places and more careful screening at national borders. We should acquire better information about the plots and movements of terrorists. We should repair or replace destroyed buildings. We should return to life as usual, albeit with painful memories and greater vigilance, unity, and mutual support. We should study why some groups hate Western nations and change things where it makes sense.

But what should we do about those who planned the September 11 attack?

My own view is that we should prevent terrorists from doing something like this again, even if this requires the use of military power. Those who ethically prefer nonviolent measures usually agree that on occasion it is morally necessary to make limited and focused exceptions. The criteria we create for such exceptions are often similar to those of the “just war tradition.” It is therefore an oversimplification to state that pacifists always reject the use of military power and others always accept it.

Those of us who are pacifists and those of us who prefer the “just war tradition” both reject the “crusade ethos.” We agree that it is dangerous to describe any human battle as a struggle between good and evil unless we keep in mind that the line between the two falls within our own lives. There is good, there is evil, there is an intense struggle between them, and there are degrees of both in individuals and groups that make informed choices morally possible and necessary. But none of us is wholly good or evil.

On balance, for example, the Buddha was a far better person than the Führer; however, neither was entirely without virtue or vice. One of the dangers of the “crusade ethos” is that it encourages us to overlook the amount of evil in our own lives as well as the measure of good in the lives of others. This frees us to make things worse by disregarding distinctions that are ethically essential even in war.

One of these is the difference between combatant and noncombatant citizens. It is ethically wrong intentionally to cause the avoidable injury or death of innocent bystanders. This is so because, as Jesus, Confucius, Immanuel Kant, and many others have shown us, it is impossible for us to choose to be treated in such ways and in this matter there are no ethically decisive differences between “us” and “them.”

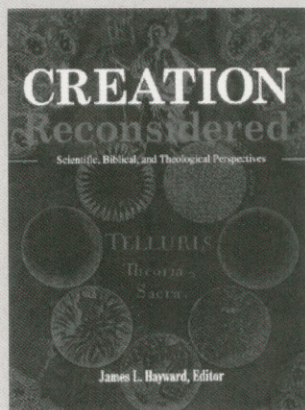
Terrorists disregarded the distinction between combatants and noncombatants on September 11, 2001. Other nations, including the United States, have disregarded it on previous occasions. A number on all sides of the current conflict want to do so again. But at some point, all of us must stop this immoral practice. Why not now?

David R. Larson
AAF President

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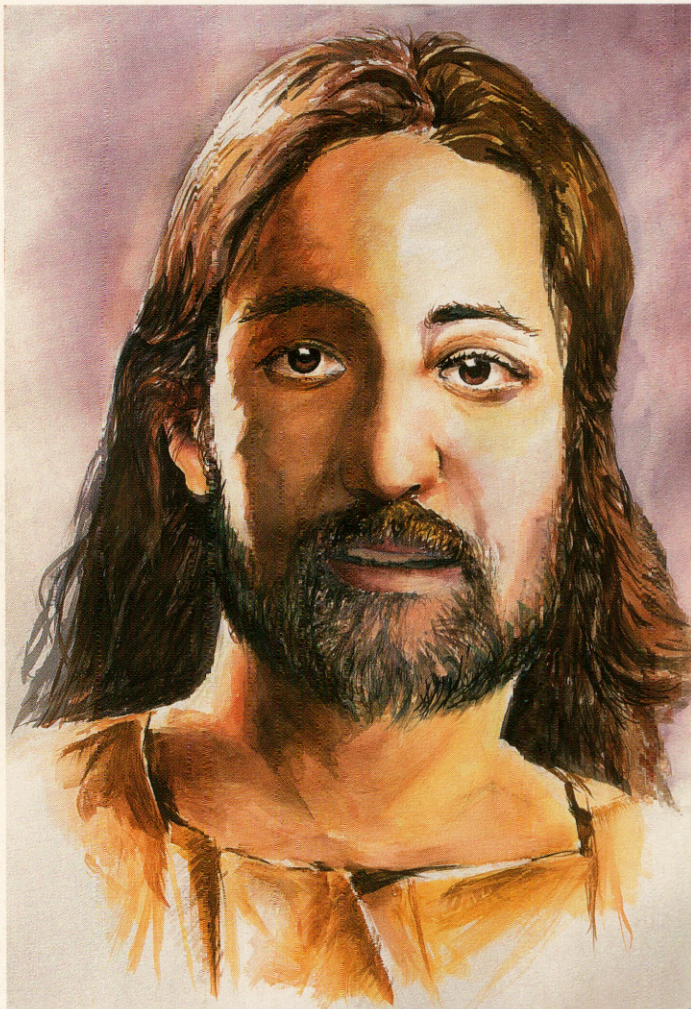
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Your Face is All I See...

Artist Tom Turner created *A Portrait of Christ* over the course of several Sabbaths to accompany a sermon series by Pacific Union College Church pastor Mic Thurber. Turner used six men and women of various races as his models for the work. The eyes are those of Paulette Johnson. When she saw the painting after it was finished she did not see the resemblance to her own eyes, so she was shocked when others recognized her from seeing the portrait. The nose and mustache are those of Marvin Douglas. Although his wife is an Adventist (Ileanna Douglas, academic dean of PUC), he never had the desire to be baptized until this year. One of the things that prompted him toward baptism was seeing himself in this portrait of Christ.

Now this small project has turned into its own special ministry. This Christmas, Turner will paint another congregational portrait for the Grace Episcopal Church in St. Helena.

*"So in Christ we who are many form one body,
and each member belongs to all the others."*

☞ Rom. 12:5 NIV ☞



Larry Hiday (mouth and beard), principal of PUC Prep. *Paulette Johnson* (eyes), librarian PUC. *Marvin Douglas* (nose and mustache), husband of Ileanna Douglas, academic dean PUC. *Michelle Madsen* (forehead and hair above ears), sophomore PUC. *Peter Lecourt* (ears and hair below), PUC Prep student.

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