

SPECTRUM

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On Uncle Arthur's Knee

Daring to
Disagree with
James Dobson

Spouse Abuse in
the Adventist
Home

Three Views
of Islam

When Faiths
Collide

Issues
in Australasian
Adventism

Troubled Waters
in South Africa

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SPECTRUM

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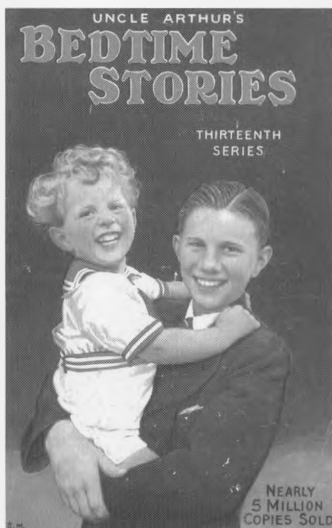
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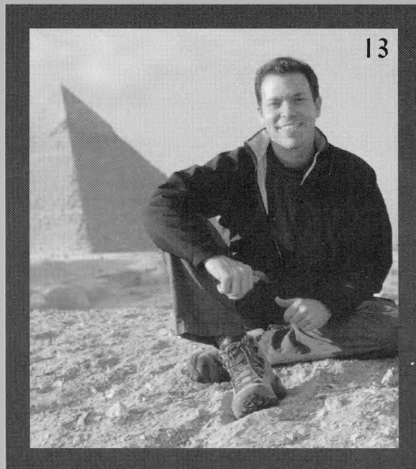
About the Cover

This photograph of Malcolm and Graham Maxwell was taken by their father, Arthur, and used on the cover of an early edition of *Uncle Arthur's Bedtime Stories*.

About the Artist

Arthur Maxwell is best known for his classic children's books *The Bible Story* and *Uncle Arthur's Bedtime Stories*. He developed his storytelling talent with his own six lively children. In this issue, we feature a story about him on page 40.

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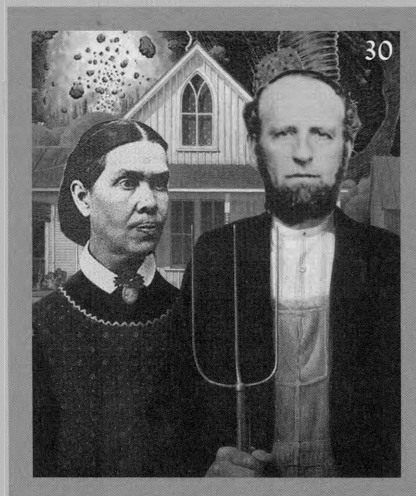
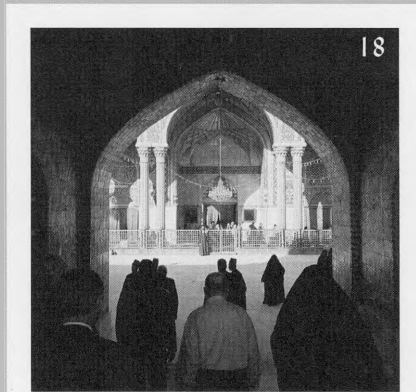
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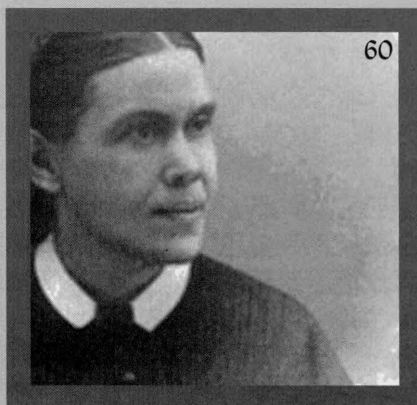
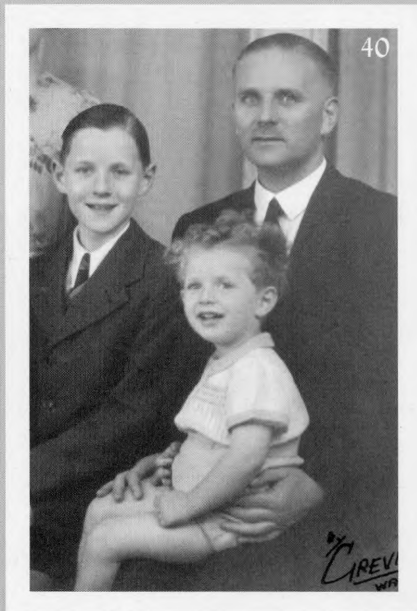
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Thoughts After the Andrews March Madness

More care goes into the choosing of an elementary school principal than for the highest positions in the Church,” Richard Osborn, president of Pacific Union College, told fellow members of the General Conference Executive Committee a few weeks before the General Conference Session in 2005. “The higher you go in the Church, the less process is used in the selection of leaders.”

Certainly, the process for picking church leaders at the union and division levels is very different from the processes proscribed in the education or business communities. And the differences create misunderstandings at the election of all leaders.

Academic and lay business leaders find fault with the simple process that must be shoehorned into a constituency session that often leaves little or no time for consideration of performance reviews, interviews for multiple candidates, or discussion of what personal characteristics would best help the organization move in new directions. Some church officials, accustomed to the streamlined processes that they regularly manage by virtue of their positions, feel that they also have the right to overrule the more elaborate processes required within the academic community and thereby create tensions and resentment.

The board chair and vice chair threw the Andrews University board and the university community into a tailspin in March when they abruptly asked for the resignation of President Niels-Erik Andreasen in the middle of the board meeting on March 6. Although concerns had been expressed about academic and financial issues, there was no board-wide discussion of change in presidential leadership. Just that morning, the president had presented strategic plans for solving key financial issues. The General Conference treasurer had commented that the university's finances seemed to have improved. Some board members thought the turnaround they sought was under way.

But without formal board discussion, Board Chair

Gary Karst and Vice Chair Walter Wright went to President Andreasen during the noon hour and told him it was time for him to resign. They came back to the afternoon board meeting with his resignation letter in hand. When they asked for a board vote to accept the resignation, they got it.

The next day an e-mail message was circulated to the board asking for approval of an interim president—a retired former General Conference vice president. When lay board members realized that Andreasen had been asked to resign and that he had not volunteered to do so, they asked for the issue to be readdressed. In a conference call on March 9, Andreasen was asked to stay until the end of the school year, eliminating the immediate need for an interim president. Over the next couple weeks, intense discussions continued, and on March 30, Andreasen was reelected.

At the campus assembly session where his reelection was announced, Andreasen was given a standing ovation, and any hint of difficulty between him and board chair Gary Karst was erased by the embrace that they gave each other on stage.

But why had the whole scenario taken place? Did the board chair and vice chair feel that they had the power to ask for his resignation without consulting the board? On campus, there was initial speculation of scandal, given the abruptness of the action, but with Andreasen's reinstatement, the scandal rumors
Continued on page 79...



LETTERS TO THE EDITOR

Conversations about the Gay Issue

EDITOR'S NOTE: Several readers have told us about conversations they have had about gay church members in response to material that Spectrum printed regarding Kinship Kampmeeting in 2005 and the Ontario Conference in 2006. With the permission of two participants, we share one conversation below.

Dear Elder Brown,
I have written this letter a hundred times in my head and discarded each one—yet it is a letter that burns in my mind. I will do my best to ask a question where maybe I should not.

From the first time I met you, I knew you were a man of God—I could see it in your face, which radiated love and caring. You also shared the book you had written that speaks of God's love, so I knew that the concept of love was the cornerstone of your ministry. I also know this by the way you live your life, which is an example to all about how to care for the temple of God and does not condemn those of us who do not do as well as you.

Your actions and comments showed me how much you care not only for humanity but also for the Church. You have a love for others that is patient, wise, and giving. Your love for others is shown in your actions—not only in your words. There are people all over the world

who love you and are in the Church today because of the message you have brought to them.

Therefore, for me to question a comment made by you is difficult. The comment came from the story in *Spectrum* concerning Adventist Kinship. I believe the comment was that you thought *Spectrum* should not have printed the article on the Kampmeeting experience of the individuals who attended.

I realize that you might have problems accepting the Kinship organization as Adventist; therefore, the comment could have been only in response to the acceptability of the organization. However, the story in the magazine was a heartfelt story of God's presence in the lives of those who attended.

As I read it, the story did not make a judgment call as to whether it was acceptable to be gay, it just told a story of God's love working in the lives of people who happened to be gay.

To me, the story is very much like many of the stories in the Bible about people's connection to and worship of God, regardless of their station in life. Remember the story of how Mary washed Jesus' feet with her tears and wiped them with her hair? She was very unacceptable to the established church and those present, as was her lifestyle, but Jesus welcomed her.

Remember the story of the lady

who let down the red cord to help God's people, or the story of the lady who was to be stoned? There are so many stories of how God connected to their lives. The story is in the love of God, not in their lifestyles.

The Bible is filled with these stories. These stories have touched my heart, and I could not help but be touched with the stories from the Kampmeeting of Adventist Kinship, no matter what my beliefs regarding the gay issue. These people are brothers and sisters to you and me. They love God in their own way—just as Mary did. We may not understand, but I could see Jesus listening to their stories and retelling them.

So how do I fit your response to the *Spectrum* article into the Pastor George Brown I know and love? Especially when I know how much you care—and how much you believe in the message of love. Should their stories not have been told? I know they are not popular stories, but Mary's was not either. Yet it was told.

I have this picture in my mind of you opening your arms to these people if you were there listening, just as you have with me even when we disagree. I see Jesus doing the same, listening to his children's stories—the good, the bad, and the messy life stories.

They may not be politically correct and they may cause consterna-

tion. They may not have a happy ending here on earth, but God will make us whole in heaven.

What do you think?

Take care and see you soon,
Ellen Brodersen

Dear Ellen:

Greetings and best wishes for yourself and your lovely family. Thanks for your very moving e-mail. I could sense the concern that motivated your message.

First of all, let me sincerely thank you for your very gracious expressions of love and appreciation for me and my ministry. The fact is that I, too, have profound admiration, love, and respect for you as a fine and considerate Christian person. Knowing you and associating with you through the years has been, without question, a genuine pleasure. Moreover, nothing must be permitted to neutralize or diminish in any way our mutual appreciation for each other.

The primary reason for your e-mail, as I perceive it, is to determine why I made a certain comment regarding an article that appeared in *Spectrum*. Evidently, you feel that the comment I made was out of character with the kind of person you know me to be.

Since *Spectrum* purports to support and advocate the Adventist faith, message, value system, and lifestyle, I sincerely believe that it erred when it published the article that could be easily interpreted as an endorsement of the gay lifestyle.

It may well be that the impression given by the article was unintended. However, any journal identified with the Adventist Church must be careful not to misrepresent its

biblical teachings, moral values, and lifestyle. In today's secular culture, it is politically correct to applaud, defend, and even glorify lifestyles and practices that are unequivocally disapproved in Scripture.

Those who have experienced God's redemptive grace and transforming power should avoid anything that gives the impression of supporting the worldview of our secular society. The article in question rightly or wrongly led many to believe that Adventists, too, have gotten on the bandwagon in support of the gay lifestyle.

Let me now comment on the issue of love, acceptance, and caring, which you expounded upon so well in your letter. It cannot be disputed that the moral imperative of the Christian is that we love as Jesus has loved us (John 15:9–11). As imitators of Christ, we ought to love all God's children freely and unconditionally. It is our Christian duty to be compassionate, respectful, kind, and accepting of all peoples without exception.

However, the other side of the Christian coin is that wrongdoing should not be affirmed. To do so is to violate the true meaning of discipleship. The Christian does not love the sinner because he is a sinner, but because he is a precious soul for whom Christ died and is therefore a prospective candidate for eternal life.

We often assert that Christ loves us just as we are, but that is only a half-truth. The whole truth is that Jesus loves us just as we are so that by loving us just as we are we might become what he wants us to be. In other words, Christ's love is life changing as well as redemptive.

Hence, practices and lifestyles that are incompatible with the

transforming message of the gospel should not be countenanced. It is our spiritual responsibility to love, accept, welcome, and encourage every soul for whom Christ died in his or her spiritual pilgrimage. However, it is faulty discipleship to interpret such acceptance as an approval or endorsement of those practices and lifestyles that are clearly contrary to the teachings of Scripture.

You correctly stated in your letter that the Bible is replete with stories of the way Christ dealt with people whose lives were "bad and messy." To prove the point, you cited three superb examples of Christ's treatment of people with sordid immoral lifestyles: the woman caught in adultery, the prostitute of Jericho, and Mary Magdalene, to mention only a few.

The obvious message in each of these narratives is the power of redeeming love to transform sinners. These three characters are celebrated in Scripture, not for their former lifestyle, but for what they became when in repentance and faith they came to Christ and renounced their ugly pasts.

When confronted with the message of the God of Israel in faith, the prostitute of Jericho responded to God's will and was therefore affirmed for her transformed experience. Mary Magdalene, a woman of ill repute, responded to Christ's redeeming love and was forgiven. She was affirmed and celebrated when she publicly perfumed and anointed Christ for saving her from a life of prostitution and shame, a true example of transformation through



Christ's redeeming love and grace.

Perhaps the story of the woman taken in adultery is the most eloquent of the three examples. With deep compassion, Christ forgave the repentant prostitute with these life-changing words: "Neither do I condemn you," then came the key appeal, "go and sin no more."

For all who come to Christ in penitence and are sorry for their sinful lifestyle, the response is always the same: "Neither do I condemn you go and sin no more." Romans 8:1 speaks to this truth when it states: "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the spirit."

Please be assured, Ellen, that my comment is by no means an index of any personal dislike or lack of love for anyone. We are all a community of faith, fellow believers who are totally reliant on the saving grace of Christ. As a struggling pilgrim in pursuit of that perfection that only Christ can give, I must seek to love as he has loved us.

However, as disciples of Christ, we also have a solemn responsibility to glorify God by endeavoring to protect and safeguard the good name of his Church, which he regards with love and tenderness (Eph. 5:25-27). This is the privilege and duty of all who have embraced God's saving and transforming grace.

I apologize for such a lengthy response to your concern. I know that you wrote in all sincerity, love, and candor. Be assured that my response is in the same spirit. May you continue to feel the loving embrace of God's grace in your continuing spiritual pilgrimage.

Your fellow pilgrim,
George W. Brown

Leif Lind's article in *Spectrum's* winter 2006 issue made quite an impact. The information was new to me. To be quite frank and honest, I struggle to understand this topic of homosexuality. Trouble is, there are no accepted scientific criteria, as far as I know, to decide on sexual orientation.

I think I sense a slight defensiveness toward members of the author's family who reacted negatively, as well as toward church leaders who found it necessary to terminate his service in the Church. Maybe they did not understand Lind's inner tension, and probably failed to treat him with Christlike tact and sympathy, which is so important, particularly for people in crises.

But they faced a hopeless dilemma. The conference and union leaders are the guardians of a movement that came into being as a result of earnest and straightforward Bible study. The Adventist pioneers of the nineteenth century sincerely believed that the answer to all issues could be found in the pages of the Bible. Sometimes they were stuck with simple and literal answers rather than sensing the underlying meaning of the texts.

This candid commitment to the Bible text is the holy legacy of the Seventh-day Adventist Church. I'm sure no thinking Adventist wants to forfeit that legacy.

I do not have the answers to the dilemmas that gay and lesbian members of our Church raise. The only thing I feel sure of is that the way forward goes through empathy and mutual understanding.

Sverre Skoglund
via e-mail

Evangelical Persecution

In Gregory Schneider's review of books on American Evangelicals

(winter 2006), a key point was missing, perhaps because it is also missing from the books he reviewed. One important theme in popular Evangelical media is that Christians cannot persecute, they can only be persecuted. Although this is strongest in Evangelical eschatology, it appears elsewhere as well.

One effect of this idea, perhaps the one intended, is to make Evangelicals immune to ideas foreign to them. If Evangelical children are forced to learn un-Evangelical ideas in public school, they are being persecuted. If they are forced to tolerate gays, they are being persecuted.

But there is another effect, one that Adventists should pay attention to. This effect makes Evangelicals immune to the thought that some things they do with their political clout might persecute others.

If they manage to force local public schools to teach their ideas, children from families with dissenting ideas are somehow not being persecuted. If they manage to turn gays into second-class citizens, they cannot see how this could possibly be considered persecution.

Could this have any relevance to our Adventist eschatology?

Jim Miller
Madison, Wis.

Spectrum Needed

I have subscribed to *Spectrum* for about twenty-six years, since I was a college student at Andrews University. In the early years, I found the journal very exciting because it tackled controversial issues in a way that I considered fair. It presented all sides to the issues without revealing bias.

The Glacier View controversy was a case in point. *Spectrum* gave me an

opportunity to read the views of Desmond Ford and his opponents, and make up my own mind. The excellent coverage that *Spectrum* gave Glacier View was actually what prompted me to subscribe. I was hooked!

However, I am sorry to say that in recent years I have not been as happy with the journal. I still find value in it, and I continue to subscribe, but my enthusiasm isn't there anymore. I say this because, although it still bears the title *Spectrum*, it doesn't really seem to provide a spectrum of viewpoints anymore. The only viewpoint I hear coming through these days is that of the Adventist far left.

Now please don't misunderstand. I believe these people have a right to be heard, and I don't mind reading articles that promote theistic evolution and SDA Kinship. But there are many Adventist scientists who are still cre-

ationists, and there are many Adventist ethicists who still believe that Christians can genuinely love homosexuals without condoning the gay lifestyle. They also deserve to be heard. And, really, this is only fair if the journal truly intends to be a "spectrum."

So I am making a friendly plea that we, the readers, be given all the viewpoints again, so we can make up our own minds.

*Bob Helm
via e-mail*

Differentiating between ID and the Designer

Andrew Hoehn ("Good Religion, Bad Science," winter 2006) is right that teaching religion as science in the public schools violates

the separation of church and state. However, teaching intelligent design is not a violation.

Everything in nature—the fine tuning of the universe to make life possible, the interdependence of the animal and plant kingdoms with each other and the environment, the microinformation systems in living cells for transmitting and reproducing life, the beauty in nature corresponding to human esthetic sense—all of this and much more shouts design and purpose.

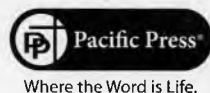
One would have to be blind not to see it. Even scientists applaud "the wisdom of Mother Nature"! What breeches the wall between church and state is teaching the Intelligent Designer.

*Beatrice Neall
Collegedale, Tenn.*

"I have always believed in God. What changed in my heart during the translation of Rainbow Over Hell was that I realized God believes in us. As He believed in Saburo Arakaki and saw a man of God and not a murderer, so He believes in us."

—**Sharon Fujimoto-Johnson**,
former assistant editor and designer of *Spectrum*.

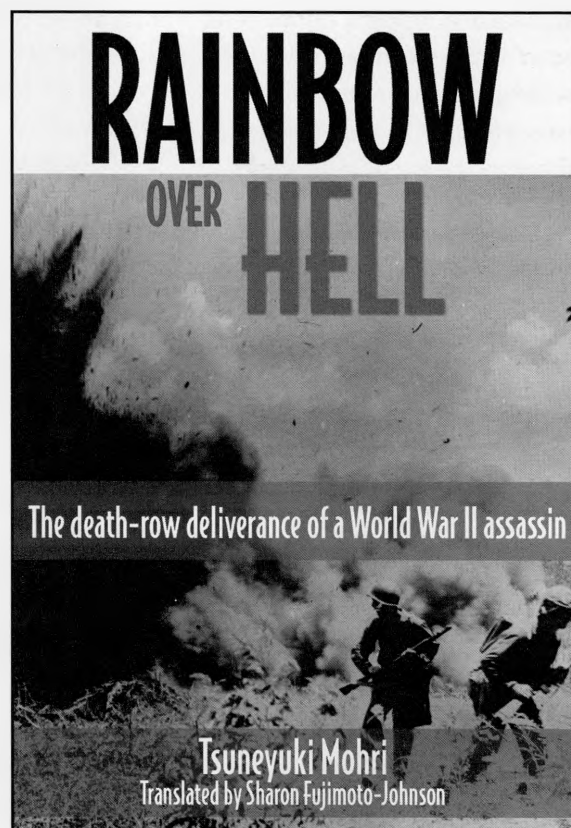
Rainbow Over Hell, by award-winning Japanese author Tsuneyuki Mohri, is an unforgettable story of grace and forgiveness. A young Japanese student loyal to his deified emperor is trained as an assassin and then betrayed by the one who trained him. Sentenced to death by an American military court, his deliverance from death row is a one-of-a-kind conversion story.



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NOTEWORTHY

Troubled Waters in South Africa

By Eric Webster

In the fall 2005 issue of *Spectrum*, I presented a brief report of the session of the Southern Africa Union Conference held in Bloemfontein, South Africa, on Sunday November 20, 2005. At that time, action was taken on the basis of GC Policy B 65 05 to amalgamate two conferences in the south into one conference, and two in the north into one conference.

The session adopted this action by a vote of 163 to 28. This despite the fact that in the north the Transvaal Conference (traditionally white, but also serving the coloured and Indian churches and having several hundred black members) had already turned down a merger proposal 56 percent to 44 percent.

In the south, the Cape Conference (traditionally white but having many coloured and black members) had agreed to a merger 56 percent to 46 percent. However, the Cape Conference had to agree to the merger by at least 66 percent for the action to be constitutional.

Perhaps in desperation, with pressure from the world Church and from large segments of the Church in South Africa, the union grasped at Policy B 65 05 as a possible solution to the logjam. Here is the text of that policy:

B 65 05 Territorial Adjustments or Resizing of Territories.

1. If it is proposed to make territorial adjustments between local fields or between unions, or to resize the territorial units, the proposal shall be considered by the executive committee of the next higher administrative organization, at a time when a full representation of the territories and organizations involved is present.

2. If the proposal is approved by the executive committee of the next higher level of church organization, the proposal shall then be routed to the executive committee of the division, in the case of local fields, and of the General Conference, in the case of union territories, where, in each case, the final decision shall be made.

3. If the territory of a conference or union conference is involved, the administration of the next higher organization shall use its discretion to examine constitutions and legal requirements to determine whether a constituency meeting should be called and, if so, at what point (s) in the procedure.

At the union session, dates were set for a combined session in the south on Sunday, March 19, and for one in the north on Sunday, March 26.

The two sessions were dramatically different. In the south, the two conferences merged successfully into one new conference after a lengthy day of deliberation. In the north, the

session ended abruptly almost before it began.

The session in the south was held outside Port Elizabeth, in a large new complex called Vulindlela. Some 720 delegates registered on Sunday morning. Of these, 483 represented the 277 churches in the Southern Hope Conference (serving the blacks and the coloureds); 228 delegates represented the 46 churches and 11 companies in the Cape Conference (traditionally white but with coloured and black members, too); and 9 delegates from a portion of the Trans-Orange Conference represented 6 churches.

After the devotions, the session proceeded to form the organizing committee, which numbered about 250. Because of its size and language diversity, the committee was cumbersome, but the spirit was good.

The nominating committee did not get going well until the afternoon, and toward the end of the day it brought in its first report. The three officers it reported represented the three major segments of the church: L. M. Mbaza, a black man, as the new conference president; S. Zinn, a coloured man, as the secretary; and Cliff Glass, a white man, as the treasurer.

A spirit of patience and goodwill could be felt among the delegates as they waited for reports from the nominating committee. During the wait, many departments of the Church gave

interesting short reports. Many delegates stayed on until the end. The meeting finally closed on a good note at 11:45 p.m.

It remains to be seen whether this new conference will succeed. Much depends on the leadership of the new officers and the executive committee. The conference president stated his intention to cater to every segment of the conference constituency. This is a good omen.

It must be remembered that delegates who attended this session were willing to give the new conference an opportunity to succeed. Many were happy to forge a new dispensation. Members of the former Cape Conference dissatisfied with the venture were unwilling to be delegates. In fact, two churches did not send delegates. Furthermore, there are pockets of resistance scattered throughout the former Cape Conference. Many are still perplexed that the constitution of the former Cape Conference calls for a vote of dissolution and the allocation of its assets.

The session in the north, held in the Saint Georges Hotel near Pretoria on Sunday, March 26, had a more dramatic and unexpected outcome. The Transvaal Conference (representing white, coloured, and Indian churches) registered 279 delegates, and the Trans-Orange Conference (representing black churches) registered 304 delegates. Although the black conference has a membership of more than twenty-two thousand compared to eleven thousand in the Transvaal Conference, it was agreed that these two conferences would each limit themselves to 335 delegates.

As the session got underway, union president Francois Louw asked the two conference secretaries to proceed with seating the delegates. As this

began, one of the delegates from the black conference stepped to the microphone. He was a lawyer and wished to address the question of the proposed constitution. He evidently had concerns about it. The union president turned down his request for the floor, stating that the delegates needed to be seated first. The black delegate insisted that there was a problem with the constitution and wished to speak. Again, he was refused.

A second black delegate, another lawyer, took to the floor and expressed his desire to speak to the same concern. He, too, was turned down. A third delegate from the black conference arose and moved to the microphone. When he, too, was refused permission to speak, he and his two predecessors turned around and started walking to the exit door. About eighty delegates from the black conference followed. This was a dramatic moment; one sensed that the session was disintegrating before it had even begun.

Some of these delegates thronged the exit and some were in the foyer, and the atmosphere was noisy and tense. The remaining delegates from both conferences sat in stunned silence. After some minutes, the departing delegates regrouped and started to sing as they crowded around the exit. Sitting close to the back, I got up and walked to the exit. I stood next to one of the black delegates and put my arm around his shoulder as the group started to sing a Christian freedom song: "My Hope is Built on Nothing Less."

At the same time, these delegates started to surge forward down the side of the hall and onto the stage singing and carrying banners, one of which read, "No to MPG—Yes to Cultural Conference." The union president called for order and announced a break

in proceedings for thirty minutes.

At the conclusion of that thirty-minute period, the division president, Paul Ratsara, and the general conference vice president, Gary Karst, made statements. The gist of their reaction was that a way forward would be found, but that it was best to halt proceedings for the day. Karst wished that all the delegates had been able to witness how groups from the two conferences had wrestled and prayed over the proposed constitution and had often been willing to make concessions.

The session declared at an end, some delegates began to leave, whereas others stayed to enjoy the meal prepared for them and to visit with each other.

What happened? What lay behind the unhappiness of this large group of black delegates from the Trans-Orange Conference?

Prior to this session, a committee comprised of representatives from the Transvaal Conference and the Trans-Orange Conference had met to work out a proposed constitution for the combined conference. Upon the suggestion of the division, certain provisions were placed in this constitution that would have ensured care of minority groups (white, coloured, and Indian).

During the few weeks before the March 26 session, there was insufficient opportunity to familiarize everyone with this proposed constitution. Several lay members of the Trans-Orange Conference became concerned about a provision in the constitution that some saw as entrenching separation, or apartheid, and they approached the Trans-

Orange Conference leadership to express concern. The parties agreed to hold a special meeting of delegates on the Saturday night prior to the session. But a few days before, the Trans-Orange Conference called it off on the advice of the union.

Nevertheless, lay leaders felt that the meeting should go on and they proceeded. At this meeting, participants expressed concern regarding the questionable provision. Conference leaders visited with the lay group during the meeting, and the exchange was not cordial. Some lay leaders then attempted to approach the union and division leaders—even as late as Sunday morning prior to the session—to discuss the constitution, apparently without success.

The item in the constitution that disturbed some members in the Trans-Orange Conference was provision for existence of a “Ministry to Minority Population Groups Committee” (MPG). This committee of fifteen to nineteen members would ensure special attention to the pastoral and evangelistic needs of minority groups and would recommend plans to provide for special events, such as camp meetings, among them.

On Sunday morning, delegates staged their walk-out when they were not given an opportunity to address the issue of the constitution. The posters (“No to MPG—Yes to Cultural Convention”) were apparently not part of the strategy; no doubt unidentified persons composed them hastily.

What are some of the issues that arise from this situation?

1. Church Authority

This writer believes that the real authority in the Seventh-day Adventist Church lies in the local church. Authority is then delegated to the conference president and an executive

committee. The president is to act as a dedicated servant in the interests of the churches, and not as a dictator.

This authority of the local church is delegated up the ladder to the conference, union, division, and ultimately the General Conference. The only reason why the General Conference in session is the highest authority in our Church is because it is a representative meeting of all local churches around the world.

2. We Must Listen to Each Other

E-mail messages going the rounds after the debacle of March 26 are titled “If They had Only Listened.” The feeling is expressed that if leadership of the Trans-Orange Conference, the union, and the division had listened to the concerns of lay people, some compromise or understanding might have been reached that would have enabled the March 26 session to proceed.

3. The New Combined Cape Conference in the South

Having attended the session that brought this conference into existence and experienced the blessing of the Lord, I hope that this conference will proceed. Opportunities exist for the leadership to make it work and to cater to every group within the conference. I believe that declaring this session illegal and disbanding what has been done would have unfortunate results. We pray that its legitimacy will prove valid and that it will continue. After all, it was brought about by the will of the union session, which represents all of the churches in the union.

4. Conferences in the North

After the failure of the March 26 meeting, the Trans-Orange Conference and the Transvaal Conference remain in existence. The prospect of

joining these two conference has suffered a blow. The higher echelons of the Church should guard against temptation to force the two conferences to unite. Some in the Trans-Orange Conference do not want the MPG clause to remain in the constitution. Many churches in the Transvaal Conference were evidently prepared to hand in letters of protest at the commencement of the session.

It would seem foolish for a bride and groom to proceed with a wedding if it is discovered that the bride doesn't want to get married. Likewise, it would seem just as unwise to force these two conferences to the marriage altar if one party is not ready for the wedding. We would only be preparing for a divorce.

Perhaps one way out of this predicament would be for the Transvaal Conference to reconstruct itself as a new conference for minorities with the blessing of the Trans-Orange Conference. This would be similar to the idea of the regional conferences that exist in North America. I am sure that North America's regional conferences are not organized on the basis of racial prejudice, but along the lines of worship style, culture, and church growth. The situation is similar in the Transvaal Conference.

In addition, the special need exists to spread the Advent message among the Afrikaans-speaking population of South Africa. In a minority conference, greater attention can be given to this need.

The Trans-Orange Conference should also ascertain the wishes of its churches that were slated to be given to the Cape Conference and the KwaZule Freestate Conference. The desires of the churches and pastors concerned should be solicited.

At times, some of us are tied

more to a concept of unity than to unity itself. The concept is that one controlling committee means unity and two committees mean disunity. As long as we can write in a report that we have one committee we think we have achieved unity. It matters little if we lose a few hundred members in the process. This kind of unity is, indeed, strange.

If the union, division, and General Conference force a structural union between the Transvaal Conference and the Trans-Orange Conference when one party is unprepared, the Church will commit an ecclesiastical blunder of the highest order in South Africa. If this happens, church leaders in the United States must likewise immediately call for the disbanding of all regional conferences in North America and their amalgamation into traditional conferences.

5. A Spirit of Respect and Loyalty

Attempting to halt a merger in the south, some laymen have engaged in an e-mail campaign. I believe these e-mail tirades have often led to a spirit of antagonism toward church leaders. This spirit of disrespect can easily infect many church members.

We should pray for a calmness of spirit and for much more prayer and love.

6. Legal Action

One group in the South African church has called upon a legal firm to engage the South African Union in this matter. This group seeks to declare the union action of November 20 unconstitutional and has apparently appointed a firm of attorneys to handle the matter.

Another group of eleven laymen has appointed itself to promote this action against the union and to raise money to cover legal costs. Many in

the Church are appalled, but those pursuing it hold the opinion that this is their only recourse.

Conclusion

The Church in South Africa is passing through troubled waters. The winds are severe and the prospects at times bleak. What we need at the moment are cool heads and warm hearts. The good news is that the Pilot aboard the ship is experienced, has weathered the storms of Calvary, and is well able to bring the ship safely into the eternal harbor.

Eric Webster is editor of *Signs of the Times* in South Africa.

BRI Spring Break in Mexico

By Dan Smith

A landmark model for collegial dialogue, titled Symposium III on the Bible and Adventist Scholarship, occurred March 19–26, 2006. It was my honor to be invited to provide the worships for this gathering, which took place south of Cancun on the Yucatan Peninsula in Mexico under the sponsorship of the Foundation for Adventist Education and the General Conference Department of Education.

In this symposium, fifteen Seventh-day Adventist scholars and their spouses presented scholarly papers that explored the role of Scripture in guiding and judging each of their respective disciplines.

The donors behind the foundation asked Humberto Rasi, who retired in 2002 from his position as director of the General Conference Education Department but is still

extremely active, to host the symposium. Presenters were chosen from across the theological, geographical, and academic spectrums.

The genius of the concept was that the fifteen couples were invited to a resort on the coast south of Cancun. Rasi created an environment of collegial respect, and with a blend of passion, enthusiasm, and warmth, he encouraged, cajoled, and challenged the presenters and respondents.

Each day began with worship, which focused on the theme of God's character and applied it to each of the core beliefs of Adventism. Then, each morning two papers were presented, followed by general discussion, along with suggestions for improving the papers for their final form online and in print.

Afternoons were free, followed by a third paper in the evening. On three of the afternoons, the group took excursions to Mayan ruins, a fantastic Mexican cultural show, and, on Sabbath, a nature preserve.

The magic of the week came between presentations. Most of the couples ate at the same buffet restaurants, so discussions continued throughout meals. Sharing across disciplines and theological comfort zones was a powerful experience. Misperceptions were often set aside, and some participants had to release people from theological boxes in which they had been placed.

There was time for nuance and context, which helped address the stark polarities in which people are often perceived. Participants reached across the creation–evolution short-age vs. long-age divide trying to understand, clarify, and search for ways to

Continued on page 79...

THE BIBLE

The spectacular beauty of Wadi Rum in southern Jordan, which may represent part of the wilderness through which ancient Israelites wandered.

While filming *Walking the Bible*, host Bruce Feiler, right, was given unprecedented access to some of the world's most well-known landmarks.



Discussed: faith and learning, science and religion, uncommon characters, impact of living faith, biblical questions, value of archaeology, journey toward God, wilderness, larger meaning of Scripture

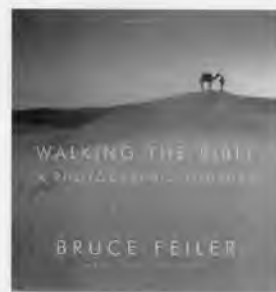
Traveling Toward God

A review of the movie version of *Walking the Bible*.

By Douglas Clark

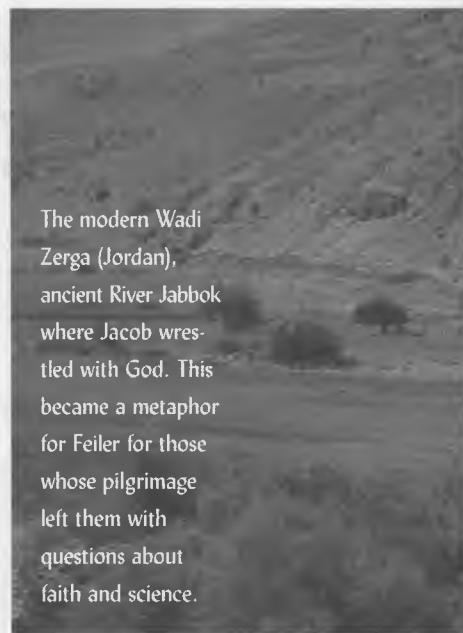


Which is better: the book or the movie? In the case of *Walking the Bible: A Journey by Land through the Five Books of Moses*, by Bruce Feiler, both are very much worth the purchase price. Both print and digital versions impressively capture the angst and ecstasy of a man on a journey to the roots of his faith as they follow the same time-honored story line from “the beginning” in Eden—through human trauma and tragedy in the valleys of Mesopotamia, Egypt, and Palestine, past mountain-top visions of grandeur, all the way to the Promised Land.





A view of Mount Nebo in Jordan from the east. Here is where Moses viewed the Promised Land and Feiler camped out.



The modern Wadi Zerga (Jordan), ancient River Jabbok where Jacob wrestled with God. This became a metaphor for Feiler for those whose pilgrimage left them with questions about faith and science.

Raising the same questions of the Bible's backdrop and background—and of faith—both find a way to needle readers/viewers with seemingly imponderable dilemmas of life and belief, of faith and learning, of science and religion. And, in both, the goal is the same: to see what difference it might make to experience the land of the Bible's early stories for clues into meaning and relevance in the modern world.

What the book succeeds in accomplishing through engaging, reflective dialogue and narrative reporting of the journey, the film goes a step further to bring about: allowing viewers opportunities to visualize the Bible's landscape directly, even if not by visiting the sites in person. The power of profound written narrative to elicit mental templates of biblical scenes provides sufficient reason for publication of the book.

As I have personally felt since my first trip to the Middle East in 1973, traversing biblical landscapes, climbing storied mountains, visiting sacred sites, digging up ancient households, and experiencing the land firsthand—these make it impossible to read the Bible the same way ever again. If one can't afford the trip, a visual tour like this is the next best thing.

The film is spectacular, capturing effects, sounds, songs, and ambiance extremely well. I could almost have climbed into my television, given the stunning shots of bedouin hosts and their hospitality. Too bad there were no olfactory sensations so I could smell the tea! I found the cinematography appealing, the maps graphic and informative. The story was well-paced and for the most part well-conceived.

I have nothing but praise for the visual portrayal Bruce Feiler has created in the film version. Without hesitation, I could also easily feel myself walking the Bible.

Along with a cast of at times curious and uncommon characters, Feiler sets out on the improbable mission of visiting in order biblical sites connected with events recorded in Genesis through Deuteronomy, making sure to stay close to the land and its people. This is not a luxury tour with fifty-one other yawning, out-of-town pilgrims imprisoned behind the protective glass of a full-sized bus and five-star hotels.

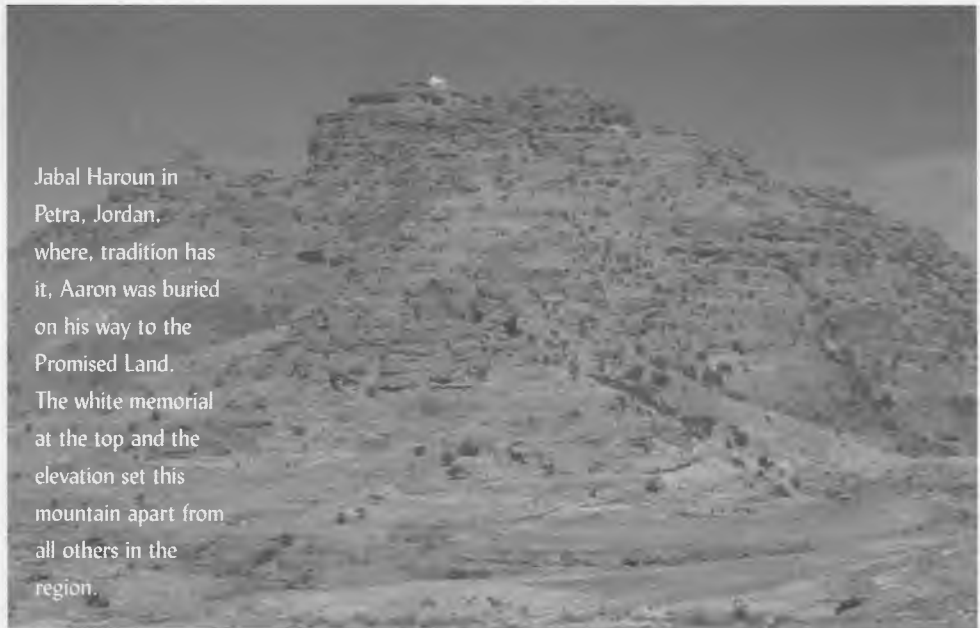
Engaging various companions in conversation along the way, Feiler moves from Mesopotamia—with its ties to stories of creation, deluge, disaster, and finally deliverance—through Abraham, to Egyptian and Sinai venues of a meager existence, indentured enslavement, and finally escape at the hand of Moses. Then he goes to wild, deserted expanses of sand and steppe, where pain and potential danger finally give way to visions of the Promised Land.

Often in the company of archaeologist Avner Goren, Feiler encountered, enjoyed the hospitality of, learned from, and came to appreciate dozens of people along the way. These included local government (un)officials, other archaeologists, bedouin hosts, farmers, merchants, monks, and many other kinds of interlocutors. People from all walks of life came into the service of Feiler's quest to traverse the lands of the Bible in search of the truth.

The journey itself is multilayered, consisting of overlapping levels of interest and concern, dictated by



Jabal Haroun in Petra, Jordan, where, tradition has it, Aaron was buried on his way to the Promised Land. The white memorial at the top and the elevation set this mountain apart from all others in the region.



the topography of the land but defined by its impact on living faith. Mountains predominate and carry promise—Ararat, Moriah, Sinai, Jabal Haroun, and Mount Nebo; water threatens and rescues—rivers of Mesopotamia and Egypt, the Red Sea; and deserts are both hostile and hospitable.

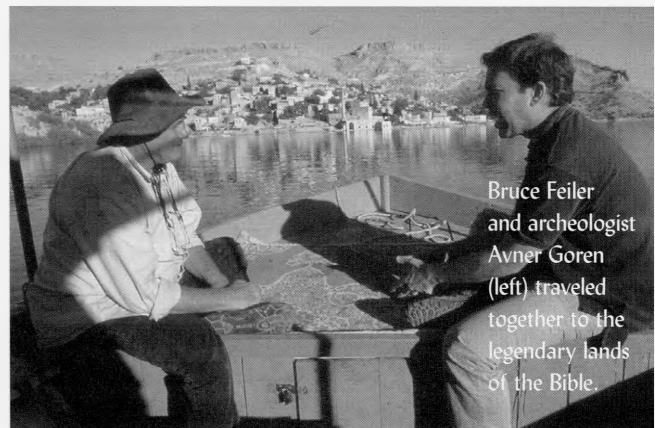
Just as Feiler travels the landscape of the Bible, he also journeys through a minefield of biblical questions about historicity, scientific inquiry and its results, and the value of archaeology. Even more central to the film—as to the book—this is a journey toward God, a path from initial naïveté through severe challenges to uninformed faith, to a settled, apparently satisfying coming-to-terms with what he discovers along the way.

Encountered en route is a series of pressing problems, fraught with danger and no less daunting than the Israelites' bondage in Egypt or the Red Sea stretching out before Moses. Is Feiler to trust the Bible? Can he confidently lay claim to the Bible's historical value? What happens when various conclusions deriving from archaeological or other scientifically driven endeavors run counter to the biblical story? What then?

Without disparaging the perspectives of his colleagues and conversation partners, he nevertheless finds himself grappling with observations made in honesty and integrity by historians and archaeologists that appear to disagree with the Bible, even if local lore may not. How to manage the conflicts and resolve them? How to square varied accounts of the Flood, the Exodus, the location of the Red Sea (five candidates), Mount Sinai (twenty-two options), and the Abraham story?

As recorded in the book, midway through the journey Feiler finds himself very much in the wilderness: "It's as if the act of mapping the land was forcing me to remap my own internal geography, suddenly taking into account a broader range of feelings than I had ever previously explored—deeper canyons of confidence, perhaps, but also wider expanses of uncertainty and higher elevations of need" (223).

What, then, saves Feiler from his ambivalence, from the complex discoveries he has made wandering the same route as our biblical forebears? While taking seriously what he learns and at the same time attempting to retain some type of faith in the Bible, he grants us access to the inner process of transformation taking place with-



Bruce Feiler and archeologist Avner Goren (left) traveled together to the legendary lands of the Bible.

in his mind throughout the trip. Without doubt, the journey has been worth the effort, claiming for him a new and vital respect for the Bible because of it. Citing Goren, "The way to keep a trail alive is to walk in it."

In the end, Feiler opts for the larger meaning of Scripture rather than focusing on the factuality of all the details. The land was not the destination after all; the real destination was God. The journey began with scientific, historical, and archaeological questions, but it became much more a spiritual pilgrimage. At the end of the day, he had indeed reached a destination, Israel, the place where, in his words, one strives with God.

For Feiler, the Bible is alive, made more so by his travels through the geography of its stories. It spoke not only to the ancients to whom it was originally delivered, but continues to speak to countless generations, including our own, about the reality of God. The Bible invites us to relive its events, to experience deliverance anew each time the story is read or reenacted through annual rituals.

As Feiler states in the book, "We should enter the story ourselves, reimagine ourselves in bondage, and reconsider the feelings of awe, fear, apprehension, and expectation we have upon being released by a god we're just seeing—and feeling—for the first time" (184).

Will Feiler's devotional, even somewhat mystical, response to the dissonance he has experienced walking the Bible prove satisfying? The answer will depend in part on his audience. Will he satisfy historians who attempt to ask the hard questions about what really happened? Perhaps, but mixing what can be demonstrated historically with uncritically analyzed local lore would present a challenge for this group.


What about archaeologists who seek to uncover whatever is buried and let it speak for itself? Maybe, but the goal of using archaeology to chase down questions with theological overtones will not fly, as Feiler himself recognizes. What about the biblical scholars who investigate literary style, sources, structure, and finesse? Could be, as long as people don't try to squeeze the Bible into something it is not, something inerrant and verbally inspired.

What about his appeal to people like me, who take the Bible seriously as God's inspired word, who have been trained in and have practiced for three decades biblical studies and the science of archaeology in a collegiate setting and who admit to having a right side to their brains, even a devotional bent? Is this book/film satisfying to me?

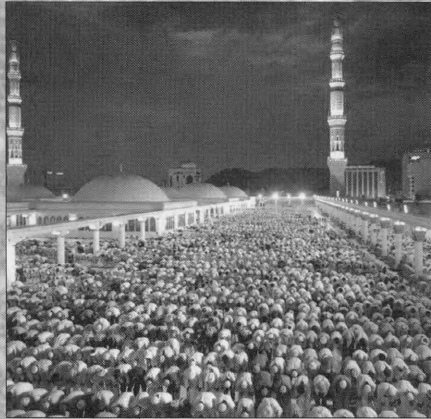
Feiler credits me with a devotional streak in the book. This comes in answer to his own question about which version of God he should accept, "The creator God of Genesis, the destroyer God of Numbers, the Christian God of St. Catherine's, the Muslim God of Jebel Haroun, the deeply personal God that Doug Clark found on Mount Nebo" (419).

Not everyone will be drawn to Bruce Feiler's travels through the land of the Pentateuch, written or visual. Not everyone will capture or be captured by the nuances of a maturing faith seeking expression in the face of more and more information about the Bible and its background, some of it positive and affirming, some challenging. But for anyone who enjoys the journey, who is willing to be surprised, who feels comfortable learning more and believing in new ways, this is a must-see movie!

Archeologist Douglas Clark has served as executive director of the American Schools of Oriental Research.



The shadow of
Mount Sinai
cast in the early
morning on
neighboring
mountains to
the west.

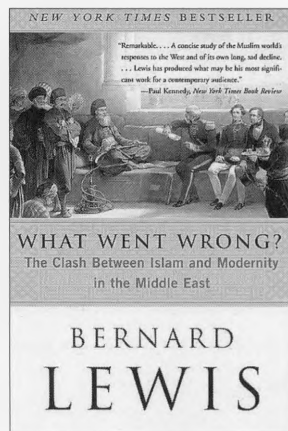


Discussed: exotic languages, neoconservative worldview, Donald Rumsfeld, Islamic empires, freedom seekers, regime change, Six-Day War, Orientalist dogma, Occidentalism, kamikaze pilots, absolute evil, deuce court

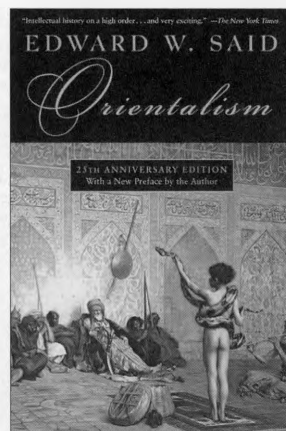
Three Views of Islam

By Terrie Aamodt

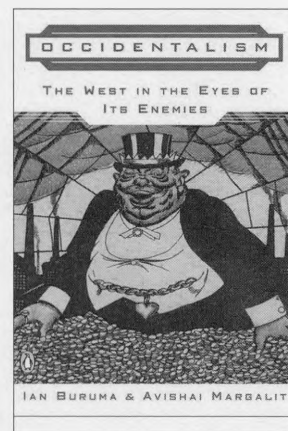
Juxtaposing these three books is a bit like watching a tennis match, with the reader's head swiveling back and forth. Bernard Lewis, a British Orientalist historian, is widely regarded as one of the world's most knowledgeable experts in Middle Eastern and Islamic history. In his recent collection of essays, *From Babel to Dragomans: Interpreting the Middles East* (New York: Oxford University Press, 2004), Lewis introduces his work with an autobiographical memoir.



Bernard Lewis. *What Went Wrong? The Clash Between Islam and Modernity in the Middle East*. New York: Oxford University Press, 2002.



Edward Said. *Orientalism*. 25th anniversary ed. New York: Vintage Books, 2003.



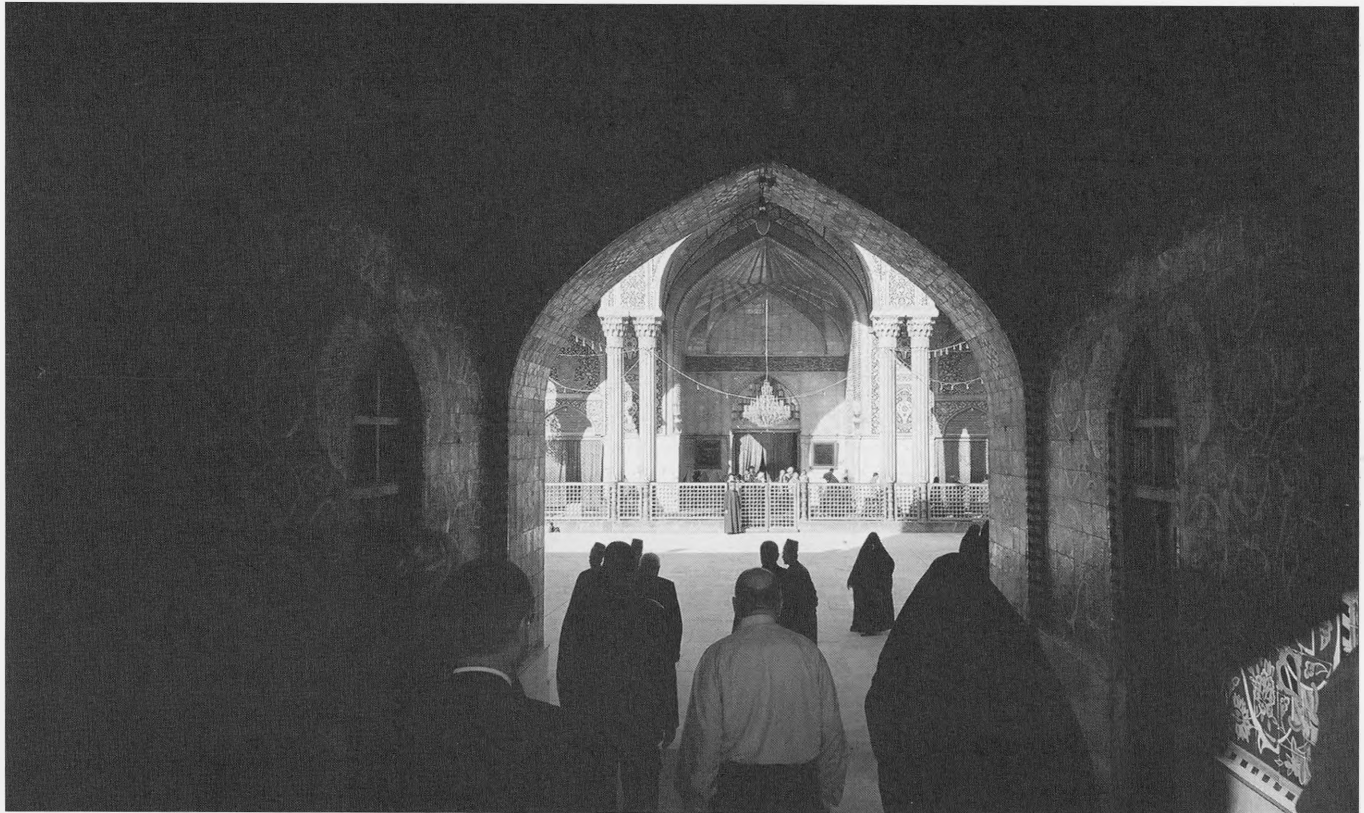
Ian Buruma and Avishai Margalit. *Occidentalism: The West in the Eyes of Its Enemies*. New York: Penguin Books, 2004.

Lewis acquired what he describes as a “fascination with exotic languages” while learning Hebrew as he prepared for his Bar Mitzvah at age eleven or twelve. From there, he moved to Aramaic, Arabic, Greek, Latin, Persian, and Turkish as he studied at the University of London. He traveled widely in the Middle East, and in 1949 he became the first Western researcher admitted to the Imperial Ottoman Archives. His research there created the foundation for several of his subsequent books.

After the September 11 attacks in the United States, countless Americans turned to Lewis’ books to

former government officials and advisers (including Elliott Abrams, Donald Rumsfeld, Paul Wolfowitz, John R. Bolton, William Kristol, Richard Perle, Douglas Feith, Caspar Weinberger, and Robert C. McFarlane) in signing a letter to President Bill Clinton, requesting the development of a broad strategy to dislodge Saddam Hussein from Iraq.

On September 19, and 20, 2001, Lewis was present at a secret briefing in Donald Rumsfeld’s Pentagon office as the Defense Policy Board debated the possibility of taking military action against Iraq. Also present was



understand a part of the world that had previously escaped their attention. The slender book *What Went Wrong?* although based on a series of lectures Lewis delivered in 1999, appeared propitiously in 2002, when general interest in the topic was very high, and it quickly became a best seller.

It is no coincidence that Lewis’ works were foundational for the neoconservative worldview that shaped Bush administration policy in Iraq. Lewis had long maintained that the Middle East’s intractable problems could be solved with governments comparable to Kemal Atatürk’s militantly secular, pro-Western regime that had taken shape in Turkey while Lewis was working in the Ottoman Archives in Istanbul.

In 1998, Lewis joined a host of neoconservative

Ahmed Chalabi, who had been touted by Lewis and others as a prime candidate to lead a Saddam-free Iraq to a secular, pro-U.S. stance.

In *What Went Wrong?* which Lewis was polishing for publication when the September 11 attacks occurred, he introduces the title question by describing “the growing anguish, the mounting urgency, and of late the seething anger” (3) in the Arab world. He contrasts the dazzling accomplishments of earlier Islamic empires with the increasingly grim outlines of the Middle East’s encounters with Western modernity. He connects the





East-West “clash of civilizations” with religious differences, views of church-state roles, and the treatment of women.

Lewis compares the

dysfunctional Middle East with parts of the Orient and South Asia that have beat the West at their own game, “in commerce and industry, in the projection of political and even military power, and, in many ways most remarkable of all, in the acceptance and internalization of Western achievement, notably in science” (148).

In his conclusion, he contends that the root of problems in the Islamic world is not the residue left by the Mongols, the Turks, Western imperialists, or Jews, but rather “the lack of freedom,” which will set up the Middle East once again to be dominated by another alien regime: perhaps Europe, Russia, or a new Eastern superpower.

In a post-9/11 afterword, Lewis reiterates his point about freedom. Instead of outsiders, the Islamic world’s prime enemy is “their own rulers, regimes that maintain themselves by tyranny at home and terrorism abroad and have failed by every measure of governmental achievement except survival.”

The number of “freedom seekers” in these failed regimes, says Lewis, is unknown because they live in constant danger, receiving scant help “from those who present themselves as their friends and advocates, but who prefer to deal with corrupt tyrants, provided that they are amenable, rather than risk the hazards of regime change” (165).

The inescapable solution, according to Lewis, is for troubled



Middle Eastern countries to adopt secular, Western-style governments and for sympathetic Western friends to help them do so. The rest, as they say, is history.

Actually, for another prominent authority on relationships between East and West, the rest is literature—and language. Edward F. Said was a professor of English and comparative literature at Columbia University when he died in 2003. Born in Jerusalem, Palestine, in 1935 to Protestant parents, Said and his family fled to Cairo when Jerusalem was captured by Zionists in 1948. Educated in Cairo and the United States, he adopted a secular world view and became the leading exponent of the poststructuralist left in the United States.

The 1967 Six-Day War reignited his interest in his Palestinian roots. One result, *Orientalism*, was published in 1978 and became a foundational document for postcolonial studies. (Said followed this rather broad-based critique of the language of Oriental studies with a specifically literary analysis, *Culture and Imperialism*, in 1993.) In the 1978 book, Said maintains that the Western enterprise of studying the East, which for centuries has been labeled “Orientalism,” is inherently biased by cultural chauvinism and a host of other blind spots, even when the Orientalist claims sympathy with his subject.

For Said, the primary offender has been Bernard Lewis. Said dissects Lewis’s claims to scholarly objectivity in a particularly scorching passage (314–22), where he insists that Lewis follows an agenda of depicting Islam as “an anti-Semitic ideology, not merely a religion” (317). Said maintains that the roots of Orientalist dogma come from the enterprise of philology, specifically the Western analysis of the Arabic language as a “dangerous ideology” (320).

According to Said, “the reliance of today’s Orientalist on ‘philology’ is the last infirmity of a scholarly discipline completely transformed into social-science ideological expertise” (321). Said carries out his own philological exercise on the language of Orientalism:

“It brings opposites together as “natural,” it presents human types in scholarly idioms and methodologies, it ascribes reality and reference to objects (other words) of its own making... [O]ne does not really make discourse at will, or statements in it,

without first belonging—in some cases unconsciously, but at any rate involuntarily—to the ideology and the institutions that guarantee its existence. (321)

Orientalism is a blatantly visible, extended polemic, written to counter what Said identifies as the hidden polemical purposes of Lewis and other Orientalists. Said's diatribe, intense as it is, makes it difficult to read Orientalist scholarship, or, for that matter, accounts of the colonialist aspects of Christian mission projects in the non-West, with any degree of complacency.

In early 2003, writing a preface for the twenty-fifth anniversary edition of *Orientalism* in the context both of the September 11 attacks and his own losing battle with leukemia, Said made explicit a comparison with the invective satire of Jonathan Swift, a kindred polemic that must have been on Said's mind from the beginning:

There has been so massive and calculatedly aggressive an attack on the contemporary societies of the Arab and Muslim for their backwardness, lack of democracy, and abrogation of women's rights that we simply forget that such notions as modernity, enlightenment, and democracy are by no means simple and agreed-upon concepts that one either does or does not find, like Easter eggs in the living room. The breathtaking insouciance of jejune publicists who speak in the name of foreign policy and who have no live notion (or any knowledge at all) of the language of what real people actually speak has fabricated an arid landscape ready for American power to construct there an *ersatz* model of free market "democracy," without even a trace of doubt that such projects don't exist outside of Swift's Academy of Lagado [a hilarious sendup of "serious science" in Part III of *Gulliver's Travels*] (xix).

Said has literally been on the front lines himself. His always-controversial advocacy for a Palestinian viewpoint led someone to set his office on fire at Columbia. In a highly publicized, highly criticized move in 2000, he heaved a rock at an Israeli guard station near the Lebanese border as a gesture of solidarity with the stone-throwing teenagers of the first *intifada*.

As provocative as some of his actions have been, Said's presence as the Palestinian "Other" in the United States supplies a sobering counterpoint to any tendency to over-generalize or oversimplify the current war on terror.

Making cross-cultural explanations may be complicated and dangerous, but there is no shortage of people willing to try, despite Edward Said's assertion in 1994 that "words such as 'Orient' and 'Occident' correspond to no stable reality that exists as a natural fact" (*Orientalism* Afterword, 331).

In January 2002, the *New York Review of Books* published an essay, "Occidentalism," by Ian Buruma, a British journalist and scholar currently teaching at New York's Bard College, and Avishai Margalit, a professor of philosophy at the Hebrew University of Jerusalem. Later that year, the two collaborated in Jerusalem to expand their essay into a small book, *Occidentalism*, published in 2004.

In this book, Buruma and Margalit set out to turn Orientalism on its head in an attempt to understand the attitude of the Orient toward the West, or Occident. In their view, Occidentalism is not the same as criticism or even hatred of the West. Rather, it is hatred based on an inaccurate impression of what the West is, and it is "like the worst aspects of its counterpart, Orientalism, which strips its human targets of their humanity.... To diminish an entire society or a civilization to a mass of soulless, decadent, money-grubbing, rootless, faithless, unfeeling parasites," as the authors describe the Occidental enterprise, "is a form of intellectual destruction" (10).

They begin their analysis by revisiting Japanese perceptions of the United States during World War II. At a scholarly conference in Kyoto in July 1942, Japanese intellectuals debated "how to overcome the modern." They concluded that modern science, capitalism, technology, democracy, and Hollywood films had created a "poisonous materialist civilization" based on Jewish financial capitalist power.

What resulted as the war worsened for Japan was the establishment of the Tokkotai (Special Attack Forces) kamikaze pilots and human torpedoes, who left last words such as "To die while people still lament your death; to die while you are pure and fresh; this is truly Bushido" (quoted on 60). The suicide pilots and torpedo riders believed the purity of their motives would ultimately defeat the decadent West.

The authors show first how various Eastern groups from the kamikaze warriors to members of Al Qaeda shared a scorn for the Occidental city as an unspiritual



place, the source of Western "machine civilization" (31). Secondly, the Occident is defined by its enemies as culturally soft, a decadent threat to believers in a rigorous, ascetic faith. This attitude gave young Taliban warriors confidence as the armed conflict began in Afghanistan in the autumn of 2001; they believed they would prevail because, whereas their American opponents loved Pepsi-Cola, they were in love with death.

A third pillar of Occidentalism, according to Buruma and Margalit, is the disdain for Western intellectual constructs. According to this view, having a Western mind is "like being an idiot savant, mentally defective but with a special gift for making arithmetic calculations. It is a mind without a soul, efficient, like a calculator, but hopeless at doing what is humanly important....[I]t lacks spirituality and understanding of human suffering" (76). Finally, Occidentalism depicts the capitalist West's interest in matter and materialism as idolatrous (102).

As the authors build their description of these pathological attitudes toward the West, a crowning irony emerges: Occidentalist notions are not even native to the East; they were borrowed from various European entities that were disillusioned with mainstream Western modernity. Some concepts came from German idealism and Romanticism, appropriated and repackaged by the Nazis; others depended upon the disillusioned grandson of a Jewish rabbi, Karl Marx; still others took shape in Russia, based on a combination of Slavophilic notions and borrowed German romanticism.

These nationalistic forms, or "secular Occidentalism," contrast with "religious Occidentalism," which privileges Islam, State Shinto, or some other religious system "in Manichaean terms, as a holy war fought against an idea of absolute evil" (102). Manichaeism developed in Persia as a rival to early Christianity, but its vocabulary is familiar to anyone who has heard the world described in terms of black and white, us and them, the children of light vs. the children of darkness, the "evil empire," or the "axis of evil" (106). Manichaeism's separate, independent realms of good and evil are antithetical to all monotheistic religions, including Islam.

As they conclude, Buruma and Margalit ask how the "idea of the West," or liberal democracy, can be protected from its enemies. In their view, the conflict does not come down to a clash of civilizations: "although Christian fundamentalists speak of a crusade, the West is not at war against Islam.... There is indeed a worldwide clash going on, but the fault lines do not coincide

with national, ethnic, or religious borders" (147).

Rather, the primary conflict these authors see is within the Muslim world, between mainstream institutions and an underground, borderless revolutionary movement. For Buruma and Margalit, Western guilt about colonialism is also misplaced: "To blame the barbarism of non-Western dictators or the suicidal savagery of religious revolutions on American imperialism, global capitalism, or Israeli expansionism is not only to miss the point; it is precisely an Orientalist form of condescension, as though only Westerners are adult enough to be morally responsible for what they do" (148).

Worst of all, they say, would be yielding to the temptation to fight fire with fire. "Religious authority, especially in the United States, is already having a dangerous influence on political governance. We cannot afford to close our societies as a defense against those who have closed theirs. For then we all would become Occidentalists, and there would be nothing left to defend" (149).

Buruma and Margalit avoid the pitfalls of Occidentalism, but their enterprise may not be as diametrically opposed to Orientalism as they claim. It is difficult to cover as much ground in a small book as Lewis does, or as Buruma and Margalit do, without dealing in broad generalization.

As the global matchup veers from the deuce court to the ad court and back again, Edward Said's 2003 reiteration of the foundational point of Orientalism is made more poignant:

There is a difference between knowledge of other peoples and other times that is the result of understanding, compassion, careful study and analysis for their own sakes, and on the other hand knowledge—if that is what it is—that is part of an overall campaign of self-affirmation, belligerency, and outright war. (xix)

Sometimes, as we rush to make up our minds, we would profit from a more deliberate, careful examination of claims by all sides.

Terrie Aamodt is professor of history and English at Walla Walla College, College Place, Washington.

Two Adventist Views of Islam

Adventists officially began to address relations with the Muslim community in 1990 with the creation of the office of Global Mission within the General Conference. Børge Schantz was chosen to be the first director of an Islamic Study Center because of the years he had spent as a missionary in Islamic countries, and the center was placed at Newbold College in England.

A missiologist with a doctoral degree from Fuller Theological Seminary, Schantz continues to write and lecture on the topic of Islam, even though he has retired from his position at the Study Center. In 2004, he published a book, *Islam in the Post 9/11 World*, that has gone through three printings in Danish and soon may enter a second printing in English.

In the introduction, he writes, "*Islam in the Post 9/11 World* is not a completely neutral book, even though I have been as objective as possible in my description of Islam and my comparisons with Christianity. The undeniable fact that I am a Christian missionary, who has worked for many years in Islamic areas, and studied Islam as a specialist subject, has inevitably influenced my approach to this book. *Islam in the Post-9/11 World* is a book written by a Christian for Christians." (*Spectrum* carried an interview with Schantz in its summer 2002 issue.)

However, in the post 9/11 world, Adventists have changed their approach to Islam. What was formerly the Islamic Study Center has become the Global Center for Adventist-Muslim Relations (GCAMR), the director is now Jerald Whitehouse, and it is located in Loma Linda, California.

Under Whitehouse, rather than comparing and contrasting Adventists and Muslims, conversation begins with what the two groups share. In April, Adventists and Muslims met at Newbold to share their perspectives on last-day events. According to a report of the meeting carried by the Adventist News Network, Oscar Osindo, also of the GCAMR, told the assembled group that both Adventists and Muslims look forward to Jesus' second coming

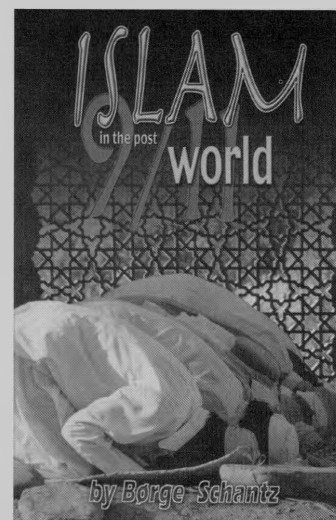
and see it as the time when peace and justice will be restored.

Rather than writing about Islam for Christians, Whitehouse has developed in-depth Bible studies for Muslims that incorporate the Q'ran. His purpose is to challenge Muslims to a deeper faith, one that urges acceptance of Jesus as a personal savior and mediator. Yet he assumes that Muslims will stay within their religious and cultural context.

The contrast between the approaches of Whitehouse and Schantz can lead to heated debates. Whitehead, who learned his approach to Islam from Robert Darnell, shuns anything that might be confrontational. His accommodations lead critics of his to ask whether those who complete his studies are Adventists or Muslims. Others question the honesty of his approach.

Schantz is challenged on the confrontational nature of his approach to witnessing. "Evangelism is not a hate crime..." he told ANN, "to try to convince [others] about false and dangerous teachings and what you believe as a truth from God is a Christian duty."

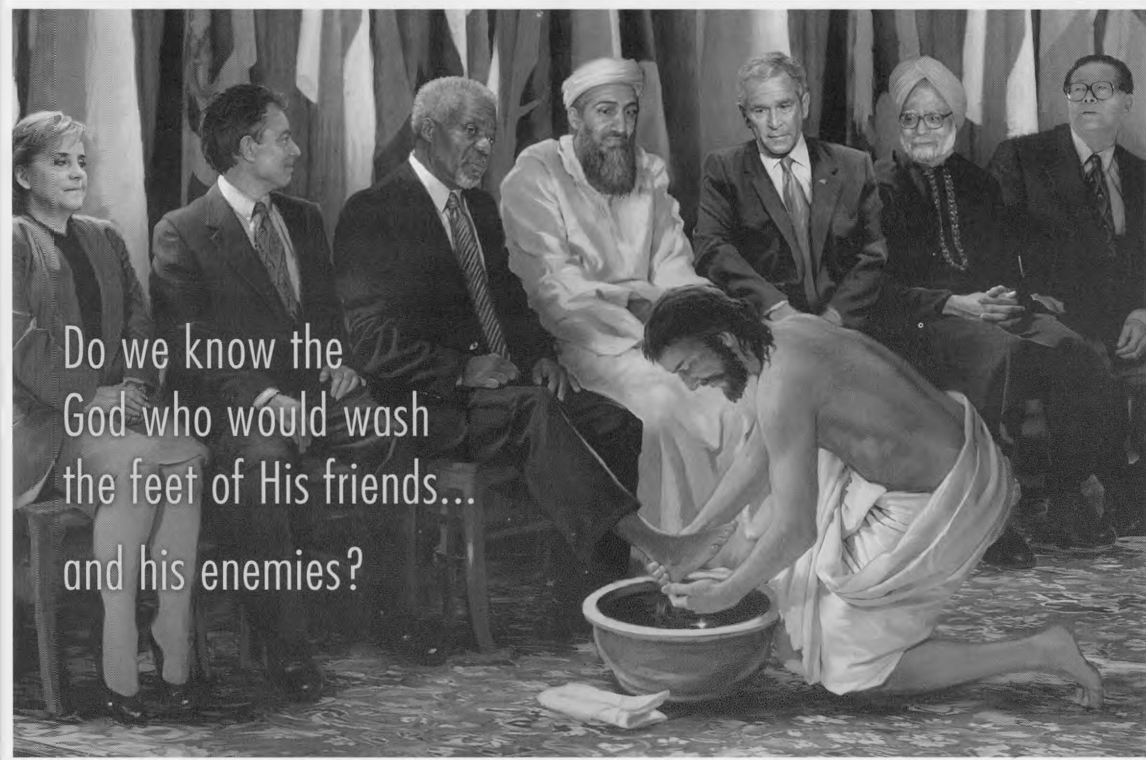
It becomes particularly evident that there is more than one way to go about the process of witnessing when one considers Islam in the contemporary world.



In this introduction to Islam for Christian readers, Børge Schantz covers the books of Islam, Shari'ah Law, the five pillars, and the five articles of Islamic faith. He also describes Muslim lifestyles, diet, and art.

An interview with Jerald Whitehouse is featured on the *Spectrum* Web site <www.spectrummagazine.org>.

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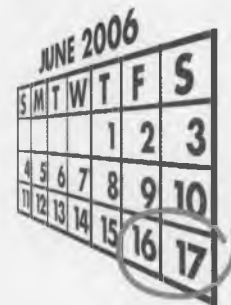
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Discussed: fundamentalism, conversation, hospitality, Christian Arabs, intrareligious conflict, vitriolic culture wars, political rights, simplistic definitions of the “self”

When Faiths Collide

A review of Martin Marty's recent manifesto

Reviewed by Sasha Ross

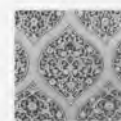
It is little wonder that religious observance and support for conservative religious traditions are on the rise as people search for certitude and meaning in a chaotic world transfixed by acts of violence and terrorism. Sociologists of religion suggest that people respond at least two ways. Either they seek to understand, and thereby pacify, the threat posed by the religious “other,” or they keep it at bay by creating strong and narrow identity boundaries.

As religious groups increasingly come into contact with each other, interaction with traditions other than one's own often yields conflict, says church historian Martin Marty. For Americans, this was exemplified by the events of September 11, 2001. This interreligious conflict sometimes strengthens internal ties and can even cross national boundaries, but more often it leads to a collision between “belongers” and “strangers.”

Marty's recent book, *When Faiths Collide* (Malden, Mass.: Blackwell, 2005), is more than a chronology of that phenomenon. It is a subtle but carefully constructed argument—a manifesto of sorts—on

behalf of a “religiously informed civic pluralism” (70). One of the preeminent historians of modern Christianity in America, Marty's publications have long addressed the history and ideology of religious fundamentalism, but in this volume he moves past it to find strategies for understanding and genuine “conversation” between those who think they belong in a place, nation, or faith tradition, and those they regard as “other” (10).

The strangers to which this book most frequently returns are Muslims in secularized non-Muslim societies—in France, Britain, Australia, the United States, or the Netherlands—but Marty is careful to hold his argu-





ment separate from theological pluralism. He recognizes the way that calls for tolerance, like calls for a resistance to tolerance, have often been used to

jostle and trivialize other faith traditions by suggesting that all religions are equally true or valid.

He does not seek—or accept—easy solutions to the existential and theological obstacles that prevent dialogue, for example, with Christians and those who reject the salvific role of Jesus; with mainstream Jews and those who reject the politically salvific role of Israel after the Holocaust; or with mainstream Americans and those who use Islam against the American body politic.

Marty does not go so far as to challenge those walls. Instead, he proposes strategies for an accommodation within a “pluralist polity” that permit development of a moral ethos and reconciliation between groups in conflict where one is vulnerable and honest toward the other through the “risk” of hospitality.

Whether the book’s treatment of the normative self in the United States and the theological struggles that are often couched in political terms—and that play out against self and other alike—are adequate for civic and moral engagement remains for the reader to judge.

It may be that a broad comparative study is the best introduction for an audience for whom civic pluralism poses a problem. However, one must consider whether ignorance and disregard of the other really are the key problems faced today, or whether a deeper study of the “estranged” self is necessary to ask why certain categories of identity exist and remain beyond their immediate relevance—categories such as the boundaries of land ownership, race, and gender in past eras.

Although the book is persuasive in its narration of the occurrences of interreligious conflict, its treatment of intrareligious conflict and the political machinations over the soul (and face) of the American body politic remain hotly contested topics where hospitality may not be the sole or full issue.

One example of this might be found at a political campaign stump last year in northern Virginia, where gubernatorial and state legislative candidates spoke

before a packed ballroom of leading Arab Americans. There, the role of religion in determining identity and civic engagement proved to be a problematic motif.

Few Republican candidates had chosen to attend the event. However, their representatives stressed the supposed commonality between Christian and Muslim political values. Seated next to the daughter of the Arab Republican organizer, I was struck by this glaring assumption—not that all Arabs are Muslim, but that the problems Arab-American voters cared about most were religious or cultural ones.

As I watched the silent and increasingly inattentive audience, it was clear to me that they responded more to issues of civic and political rights, economic and educational attainment, and foreign policy—not culture war issues regarding the sanctity of life or family values.

Unsurprisingly, a colleague who attended confided to me frustration at the fact that Republican politicians and candidates were more likely to reach out to his community as Muslims (the religious “other”) than as Arab Americans (part of the “self”), which contradicts the premise of Marty’s manifesto.

Although some Americans may indeed remain ignorant of religious and cultural strangers, these Muslim and Christian Arabs saw political acceptance and simplistic definitions of the “self” as the key problem. They do not consider themselves outsiders any more than they see religion as the main basis for—or against—their civic and political engagement in the United States.

This fact, combined with the increasingly vitriolic culture wars that fragment religious communities along what have been called “horizontal” lines, seems to suggest that Marty’s risk of hospitality is most critical toward the “stranger within,” and that a deeper search for conversation is most needed toward the shifting nature of “belonging” and the politics of identity at work in American society today if true healing is to be found.

A resident of Washington, D.C., Sasha Ross serves as publications manager at the Jerusalem Fund for Education and Community Development, a nonprofit organization that does humanitarian and educational work on behalf of Palestinians <www.thejerusalemfund.org>.

Discussed: racism, Alain Badiou, stolen bicycle, identity checks, violence, electrocution, housing projects, globalization, white masks, retirees, low birth rate, social security system, identity crisis

Muslims and the Identity Crisis in France

By Alison Rice

France has made headline news around the world for different reasons in recent months. The outbreak of riots in October and November 2005 attracted footage and commentary, as did the widespread demonstrations that began in March and continued in April 2006. These two diverse incidents have hastily been attributed to a population of “Muslim immigrants” in a number of media reports.

Although it is true that France presently faces serious challenges, chalking them up to “Muslim immigrants” is a big mistake. The real impetus for the riots of autumn 2005 was racism, and the instigation for the demonstrations of spring 2006 was economic instability; both events featured young people infuriated by their current situation in France and desperate to express themselves in the dwindling hope of changing their future.

Alain Badiou, a renowned French philosopher, contributed an article to the newspaper *Le Monde* on November 15, 2005, in which he described a particular incident in a long string of unfortunate occurrences in the life of his sixteen-year-old adopted

black son, Gérard.

The latter was spending the afternoon with a friend, born in France to Turkish parents, who had just purchased a bike for around thirty dollars from some teenagers in front of a Parisian high school. The transaction had gone well and the presumed owners had gone on their way when a group of young kids suddenly emerged, claiming that the bike actually belonged to one of them. Gérard convinced his friend that the correct thing to do was to return the item to its rightful owner, and the friend begrudgingly handed it over, regretting his loss.

At this point, a police car arrived on the scene and two of its occupants jumped out and grabbed Gérard and his friend,



knocking them to the ground and handcuffing them, all the while shouting the worst insults known to the French tongue. The kids protested, insisting that the two teenagers had done nothing inappropriate, that they had returned the bike, but “the Black” and “the Turk,” as Badiou refers to them, were whisked away to the police station.

Hours later, Badiou had no news of his son’s fate and was waiting for him at home when the phone finally rang. The voice on the other end of the line announced that the boy had been arrested for “probable” participation in “group violence” two weeks earlier. This call came after ten, and Badiou was allowed to pick up his son shortly thereafter, at which time he was met with apologies, since his son—the victim of physical and verbal abuse at the police station—was innocent of any wrongdoing.

The title of Badiou’s piece, “Ordinary Humiliation” (*L’humiliation ordinaire*), gives evidence to the very banal nature of this episode: between April 2004 and November 2005, Gérard was stopped innumerable times in the street for “identity checks” and was actually arrested on six occasions!

As Badiou surmises, his son is relatively privileged, if we examine his experiences alongside those of young people from the *banlieues*, the French suburbs that were the location of the riots last fall. Living in Paris, the son of an intellectual, Gérard is arrested less frequently than his suburban counterparts and is likely to hear apologies at the end of the ordeal; those from the outskirts of cities are rarely the recipients of kind words.

Badiou concludes his heartrending article with a harsh condemnation of the current state of affairs in his country. He insists that France deserves its riots, for a nation that concentrates on protecting private wealth and “lets loose its dogs” on working-class children and those of foreign origin is “purely and simply contemptible.”

Badiou is not the only writer to lament racism in France today; a number of contemporary novelists, musicians, and filmmakers call attention in their work to the prevalence of prejudice and the constant struggle of those who are not “*Français de souche*” (of French stock), or—to put it more plainly—those who are not white.

What is particularly painful is that many who suffer from racial discrimination in France today are French citizens. A large majority of the rioters who set fire to cars and schools in November were born and raised in France.

When interviewed about the impetus for their violent actions, they explained in eloquent French—and often, for foreign media, in English, a language they have mastered much more convincingly than their political leaders—that they spoke only French, that they had attended French schools their entire lives, that they belonged to French sports clubs, but that they could not find work in France.

The desperation in the voices of those interviewed last fall was clear. They had taken to flamboyant measures because this was the only way they saw to attract attention to their cause. Despite their efforts to obtain various diplomas in the French university system, many of them earning master’s and even doctoral degrees, they were unable to gain employment.

As soon as they submitted their résumés with the obligatory photograph, name, and place of residence, they were denied interviews. They reminded us that *banlieue*, the word for the suburbs to which they have been relegated, is etymologically related to the word *banishment*, and they have found themselves literally and metaphorically distanced from French society.

We must remember that the incident that set off their display of frustration was the electrocution of two adolescent boys in the Parisian suburb of Clichy-sous-Bois: the teenagers were fleeing police. These boys were not the adopted sons of prominent French intellectuals—unlike Gérard—and their fear of the authority figures on their tail was so great that they were willing to risk death to escape them.

What angered youths from the French suburbs was not only the senseless deaths of two fellow suburb dwellers, but also the appalling discourse of Interior Minister Nicolas Sarkozy, who used untranslatable words to refer to the population of the housing projects and made reference to a strong cleaning product that sandblasts buildings, peeling off their outer layer. Sarkozy’s unfortunate choice of metaphor for “cleaning” the high-rise apartments obviously carried the connotation of ethnic cleansing.

Following the first of the riots, the French police mistakenly supposed that the threat to civil order came from followers of Islam and set off a tear gas bomb at a local mosque during a worship service. This error was quickly corrected when representatives from the Muslim community made it clear that they did not encourage violence in any way.

Although the suburbs do constitute a breeding ground for deep-seated frustration and discontentment,

attributing the recent riots to Muslims is wrong. Trudy Rubin, in an article for the April 2, 2006, issue of the *Miami Herald* titled "Two Ways of Coping with Globalization," is right to point out that "the French have not figured out how to absorb the tide of Muslim immigrants from North Africa; isolated in slums and alienated from the system, some will seek solace in Islamic extremism."

Robert J. Samuelson echoes Rubin's opinion in his contribution to the April 3, 2006, issue of *Newsweek*: "Look at France. Its needs are plain: to assimilate a large and restless Muslim population of immigrants and their children..."

It is true that the French have not "figured out" how to "assimilate" immigrants in effective ways, but religion is not a significant factor in current problems. For the most part, offspring of Muslim immigrants from the former French colonies of West and North Africa are perfectly assimilated into French culture, and that is precisely the problem.

Their parents and grandparents, who came to Europe in order to fight for France in the First and Second World Wars or to work in the factories that were suffering from manpower shortages, did not complain about their situation. They were often illiterate and unaware of their rights, which made them perfect candidates for hard labor.

Their children, who grew up with French ideals and took to heart the national slogan, *Liberté, égalité, fraternité*, are disillusioned by the reality that surrounds them. Most of them feel alienated from their parents' faith; if Islam plays any role in their lives, it is likely to be cultural rather than spiritual.

It is important to note that just three days after the riots began in the Parisian suburbs on October 27, 2005, a silent demonstration took place within the walls of the French capital. In this *manifestation*, young people wearing white masks protested their precarious status in a society where they were hired as interns at low wages with little or no hope for steady, long-term employment.

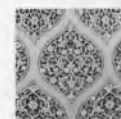


Fires from outside the city eclipsed this demonstration, but these young professionals and their grievances were to resurge with a vengeance in March 2006, in response to a law that essentially legitimated an already widespread practice of firing young workers for no reason at all.

According to Samuelson in his piece for *Newsweek*, this new law "stemmed from last fall's rioting among young Muslims and complaints about their high jobless rate." But he and others who create such links are confused on several levels. The "first hire" law—which has now been withdrawn—had nothing to do with the riots or the unemployment situation of "young Muslims." But it has much to do with a country that is struggling with severe identity crises.

Neither youths from the outside nor youths from the inside have any hope left, and France must cope with a large population of retirees, a low birth rate, and a costly social security system in a climate that is quickly becoming more and more racist, closed off to the innovation, creativity, and energy that its multicultural youths could provide.

Alison Rice teaches French and Francophone literature at the University of Notre Dame. She lived in Paris for four years and holds dual citizenship in France and the United States.



Discussed: BBC, cartoons, chaos, Jackson Pollock, provocative images, freedom, cultural foundations, spirituality, artist's craft, religious imagery, grievances, family linen, cheese

Danish Cheese and American Gothic: Thoughts on Depicting the Prophet

By John Hoyt

I was sitting at the kitchen table (taking a break from a productive morning's work in the studio), eating a piece of amazingly pungent Danish cheese and thinking about the stunning vitriol I have heard from callers to the BBC's "World Have Your Say" recently. "You do not have the right to represent our Prophet—peace be upon him—let alone in this demeaning manner....No, we do not have a sense of humor about such things."

So argued many callers, who felt that the decision to print a set of cartoons in a Danish newspaper was an attack on the essence of their religious and cultural identity. In contrast, a number of fellow cheese eaters phoned and e-mailed to contend that this had nothing to do with religion, that the crux of the matter was personal choice and freedom of expression, and that callers who felt differently were thin skinned and humorless.

As I listened to the radio coverage, I marveled at the hours of airtime that the BBC was devoting to an issue that had at its core a few small, black-and-white images that first appeared in a Danish newspaper. How often do the visual arts receive this sort of publicity? Of course,

this was the exception that proved the rule, since no one seemed to be arguing that these cartoons had any sort of artistic merit at all. Yet the issue certainly has implications for all creative people.

One essential role played by the arts throughout history has been to negotiate and attempt to control forces of chaos. In different ways, this applies as much to paleolithic cave painting as it does to the abstract expressionism of Jackson Pollock. In times of social stability and predictability, established visual conventions may serve well enough; in times of stress and social change, however, artists can be counted on to cast about for

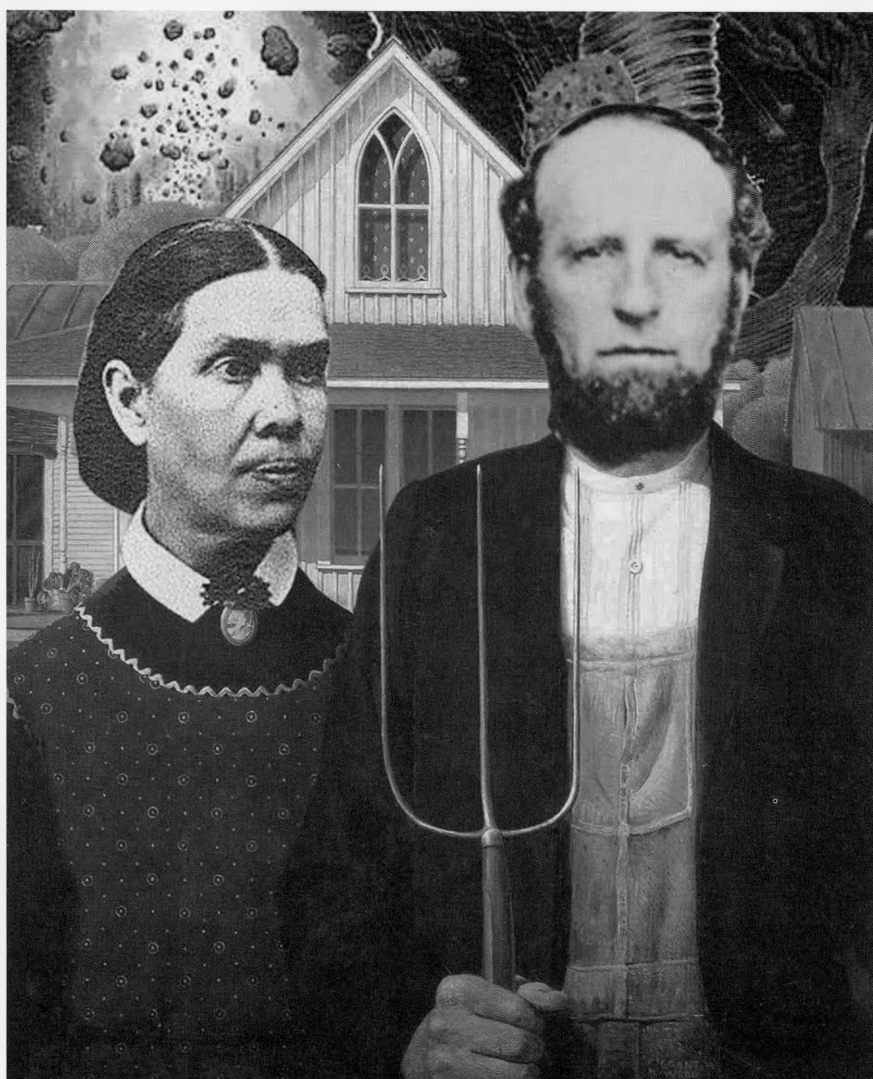
a new set of images and to play with and manipulate traditional iconography in an attempt to expose their dysfunctionality. This helps put into context the need felt by many artists to shock “bourgeois” audiences out of their complacency.

In the early years of modern art, artists often deliberately set out to create provocative images. Of course, this task was easier at that time since there were traditional and accepted norms in place for artists to work against in the areas of sexuality, religion, and politics. Even the violation of accepted rules of color and composition could provoke a reaction from the artistic establishment and visually less-sophisticated audiences.

It seems understandable that young artists today would be looking for areas in which to provoke their audiences—this is in the nature of the visual environment in which they learn their craft. It seems clear, as well, that they are finding the task increasingly difficult. In the context of the art gallery or cinema, sex, blasphemy, “bad” color, and so forth, may at times seem gratuitous and tasteless, but are not likely to provoke much response, let alone be seen as incitement to riot.

Presumably, we have learned a few things from the artistic explorations of the last 150 years or so, and perhaps reflecting on these can help provide a sense of balance as we contemplate possible future directions for the arts. Here are a few thoughts that come to mind as I continue to munch on my cheese:

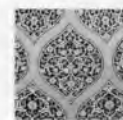
1. Challenging these norms did not necessarily destroy our society. I realize that this point is debatable—for religious and cultural conservatives there has indeed been loss, whereas liberals would argue that these struggles have brought increased liberty, tolerance, and openness. But that, of course, is the point: these ideas continue to be debatable, and people continue to go about their search for their personal idea of the “good”—however misguided that



may seem to us in some cases.

2. Increased freedom need not necessarily erode our cultural foundations. Admittedly, there seems to be less interest in (for example) organized religion in its traditional forms—a pronounced shift away from traditional religious subject matter in painting can be noted as early as the 1700s. Similarly, traditional artistic disciplines (such as easel painting on canvas) may be in decline. But with freedom to reflect and explore have come new understandings of spirituality and of the artist’s craft.

So does the visual artist have the right to manipulate traditional religious imagery in ways that will shock and provoke viewers? My personal response would be a clear Yes, provided these manipulations



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(distortions, mockery, and so forth) are understood as the work of an "insider." Christian religious imagery is a part of "our" heritage—it represents a view of the world that has shaped who "we" are; continuing dialogue—however shrill at times—is in the nature of that tradition.

Just who counts as an insider I am not sure. As far as the Christian tradition goes, its influence has been so pervasive that I would hesitate to draw any lines at all. And does the artist need to justify or rationalize such liberties by invoking a greater good of some sort? That is, "I decided to depict the image of a woman crucified on a cross because I felt that..." Please, artists, spare us your rationalizations! Just get on with the painting, poetry, composing, and so forth. If it works, we will pay attention and gradually begin to see things in a new light; if not, we will just look away or change the channel.

But back to the images of the Prophet for a moment: the more I listened to enraged callers, the more I realized I would need to hear a great deal more of this sort of heated—though potentially constructive—discussion before I could begin to see the issues clearly from both points of view. Although trying my best to understand the grievances of Muslim callers, I felt I was listening in on a family that clearly has some linen to sort out, yet I did not feel that I was a member of this family with a contribution to make. And my own family seems to have enough linen of its own at the moment!

I put away the cheese, brushed my teeth carefully, and returned to the studio, hoping to regain the sense of calm that I often find in my work and in this sheltered space. There on the easel was Ellen, in all her youthful splendor, standing calmly on a seashell in the sparkling Aegean: an American upstart aspiring to the ancient pantheon. Yet in spite of my precautions, I could tell immediately from her pursed lips and furrowed brow that she had guessed the truth (as prophets have a habit of doing): *I had been eating cheese again.*

John Hoyt lives in Lacombe, Alberta (Canada), where he works as an artist and art teacher.

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- 6/10 Michael Campbell, *The Impact of Fundamentalism and Adventism's Embrace of that Movement in the 1920s*
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HOME AND FAMILY



"THE PRODIGAL SON," LUKE 15:20-24. FROM THE "TREASURY OF BIBLE ILLUSTRATIONS" BY JULIUS SCHNORR VON CAROLSFELD, DOVER PUBLICATIONS, N.Y., 1999

Discussed: heartaches, Sinai desert, Isaac Watts, revenge, prodigal son, Robert Frost, mortgage payments, heavenly companion, cosmic dark, Jacques Monod, cosmology, junior camp, Greece, relationship

Coming Home

By Richard Rice

If you really want to learn a language, you have to get a handle on word meanings that are hard to find in textbooks and dictionaries. When my daughter went to Collonges to study French her sophomore year in college, she had the good fortune to room with a teenager who couldn't speak English.

During the day, Alison learned the French of the classroom and the office. In the evenings, with her roommate she learned the words her teachers would never tell her. In other words, she really learned how to communicate. You know, the stuff that gets you beyond "Hello," "How are you?" "What time is it?" "Where is the train station?" and lets you express what you really think and feel.

The most basic words we use go way back to the roots of the English language, before the Norman invasion and the influx of scholarly Greek and Latin derivatives. They are solid, one-syllable Anglo-Saxon

expressions like *heart* and *home*. Words like these are heavy with sentiment and emotion. Nobody sings about residences and domiciles. But there are hundreds of songs about home. And nobody sings about cardiac conditions. But we have all heard about heartaches and heartbreaks.

When Loma Linda University's physicians performed the famous operation on Baby Fae twenty years or so ago, some people were concerned about what a baboon's heart would do to a little girl. The doctors were quick to emphasize that the heart has no psychological function. Its purpose is purely mechanical. It's just



a pump that sends blood around the body. It's a vital organ, of course, but it's not the seat of the soul.

Well, maybe not. But in spite of our anatomical insight, heart language persists. No organ in the body attracts such colorful descriptions. It is hard to talk about your emotions without using "heart" words. Hearts can be light or heavy, warm or cold, soft or hard. We do things wholeheartedly or halfheartedly. When we learn something really well, we learn it by heart. On Valentine's Day, we remember our sweetheart. And if you don't have one, you may be heartbroken.

We need home because we have hearts.

Words like *home* and *heart* often go together, as in the familiar adage, "home is where the heart is." Jesus brought the two together in one of his last "heart-to-heart" talks with his disciples. On the night before he died, he said, "Let not your heart be troubled. I'm going to prepare a place for you, and after that I'm coming back, and I'll take you home with me."

Home and heart go together. In fact, we need homes because we have hearts.

The ninetieth Psalm was written by a man who spent the most important years of his life wandering in the wilderness of Sinai. I've been to the Sinai desert several times. It's a fascinating place to visit, but it is so barren that it makes the desert terrain of Joshua Tree National Park in southern California look like a rain forest. Yet somehow, in that wilderness Moses found a home. No, it wasn't a tent or a lean-to or a cave in a canyon. It was a person. It was God.

"Lord," said Moses, "you have been our dwelling place in all generations. From everlasting to everlasting, you are God."

Or, as Isaac Watts put it centuries later, "O God our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home."

What does it mean to call God a home? Well, what does it mean to call any place home? One factor is a sense of safety we have there. Home is a place of security. At least, it is supposed to be.

The summer I was eleven years old I spent most of my time hanging around with Ted, Bob, and Ronnie—a small group of friends who, like me, were going into seventh grade the following year. One hot afternoon,

we were standing in the breezeway of Ted's house trying to keep cool, when a younger boy, an annoying fourth grader who lived across the street, decided to make us his source of entertainment.

Terry walked across the street into Ted's yard and began to tease and pester us. We chased after him, but he escaped into his house. A few minutes later, he was back, and we chased him home again. This scene repeated itself several times. Each time we got more irritated and he had more fun.

Finally, we had had it. Terry taunted us again, and

again we chased him. Once again, he ran laughing up the steps to his house and into his living room, letting the screen door bang shut behind him. He assumed he would be safe. But we had discovered that his parents were gone at the time and he was all alone. So this time we didn't stop at the front door.

We barreled right into the living room after him. And his attitude changed dramatically. We had finally managed to frighten him. He bounded up the stairs and locked himself in the second floor bathroom just before we could grab him. So we stood in the hall pounding on the door and telling him how much worse things would be for him if he made us wait.

Suddenly, our quest for revenge was interrupted when someone urgently said, "Stop. Terry's parents are back! They're coming in through the back door." Sure enough, they were. Then it was our turn to run. We ran down the stairs, out the front door, across the street, and into the breezeway by Ted's house, where we stood gasping for breath.

After a few minutes, we regained our composure and laughed about the close call we had just had, when the door across the street opened once again. This time, Terry's mother emerged, and she walked toward us with a purposeful stride. We tried to act nonchalant, as if we didn't have the slightest idea why she wanted to talk to us. But it didn't work. I found out later that she had been a junior high teacher in her earlier years.

Terry, she said, went into his house for protection, and we had no business following him there. After all, what did we think a home was for? It was obvious she had only heard Terry's side of the story, so we gave

her our perspective, and the conversation ended on a friendly note. But we all knew that she was right. It was OK for us to chase Terry out on the street and even into his yard. But we should never have entered his house. Home is a place where people should be secure—even obnoxious fourth-grade boys.

Home is also the place that is always open to you, no matter what. On the outside, people care about you only if you're successful. But at home people care about you whether or not you are successful.

During my freshman year of college, I missed a quiz point in a Life and Teachings of Jesus class because I didn't know the meaning of the word *prodigal*, as in *prodigal son*. To be prodigal, I have remembered ever since—it is amazing what you learn from your mistakes—is to be recklessly spendthrift.

So this parable is named after the wasteful things the son did in the far country. But the real focus of the story is not on what happened when he left, but what happened when he returned. In other words, it is a parable of homecoming. Its bold and brilliant message is this: you *can* go home again.

The prodigal son went to the far country with a lot of money and came back with nothing. His friends lasted as long as his money did. And when it ran out, so did they. Finally, with nowhere else to go, he went home. And as Robert Frost put it, home is where, when you go there, they have to take you in. Home is a place of unconditional acceptance.

Something else that makes home what it is, is the sense of belonging it gives you. Your home is an essential part of your identity. Home is where you feel yourself, and find yourself. It's where you just fit in.

A friend of mine moved to another state years ago and faced the challenge of house hunting with his family. They looked at one place after another. They discussed the merits of this house versus the shortcomings of that house, and measured the mortgage payments against their bank account.

Their search wasn't going well until they came to one house in particular. They went their separate ways, walked through its rooms, looked out its windows, inspected the closets, and surveyed the yard. When the four of them went back to the car, they climbed

inside, looked at each other, and all of them said, "This is it. Our search is over. This is home."

They realized that this was the place where life could go right on for all of them. Home is the place where you know you belong.

If we think of home in terms of security, acceptance, and belonging, we can see why Moses described God as our eternal home, our dwelling place in all generations. Only in God do we find a permanent source of security, acceptance, and belonging. After all, when it gets down to it, it's not where you are, it's who you're with that makes a home.

Arthur Maxwell tells the story of a little girl whose father had returned from overseas and was looking for a place to settle with his wife and daughter.

During this time, someone asked the girl, "Where do you live?"

"We don't have a place to live right now," she said.

"Oh, you don't have a home?" the questioner repeated.

"We do have a home," the girl replied, "we just don't have a house to put it in."

The idea that we can be truly at home in this world, that we have a heavenly companion from whom nothing can separate us, faces some real obstacles today. The thought that we have a cosmic friend who is always there for us, eager to meet our needs and give us strength and comfort, is a beautiful sentiment. But the more we learn about the world we live in, the less like a home it seems to be.

There's a famous picture of the earth taken from a position 3.7 billion miles away as Voyager 1 sped toward the edge of the solar system fifteen or sixteen years ago. Our planet, this third rock from the sun, is so hard to spot in the middle of a vast sea of lights that they put a box around it to identify it.

In response to this dramatic photograph, Carl Sagan made this observation: "Our posturings, our imagined self-importance, the delusion that we have some privileged position in the universe, are challenged by this point of pale light. Our planet is a lonely speck in the great enveloping cosmic dark. In our obscurity, in all this vastness, there is no hint that help



Futures Built Here

According to "Characteristics of Dental School Feeder Institutions" (*Journal of Dental Education*, September 2004), La Sierra University tops the list of colleges and universities that send the greatest percentage of their students to dental school. The university is also among the top 50 schools nationwide that provide the greatest actual number of applicants to dental school.



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will come from elsewhere to save us from ourselves."

Sagan's words echo those of another noted scientist, Jacques Monod, a Nobel Prize winning biologist. At the end of *Chance and Necessity*, a book on the genetic code, Monod asserts, "Man knows at last that he is alone in the universe's unfeeling immensity, out of which he emerged only by chance. His destiny is nowhere spelled out, nor is his duty."

Cosmology and biology seem to agree. We are utterly alone. There is no purpose for our existence. There is no hope for the future. Our cosmic environment is utterly indifferent to our existence.

As Steven Weinberg put it, "The more the universe seems comprehensible, the more it also seems pointless." There is no home for the human in this universe. There is no security, acceptance, and belonging here.

So is there any evidence that we are at home in the universe?

I've taught philosophy of religion many times over the past thirty-two years, and I enjoy studying and talking about the great arguments that philosophers have constructed to demonstrate the existence of God. Some thinkers appeal to the intricacy and complexity of the universe. Others argue that everything in the universe depends on something else, so there must be Something or Someone outside the universe who created it and keeps it going.

But the strongest evidence of all is the evidence of the human heart. "Thou hast made us for thyself," said Saint Augustine, "and our hearts are restless till they find their rest in thee." Is there a home for the heart? That is the great question of life. The best way to answer is not to seek it in the world around us, but to explore the world within. Because it is here, in the profound depths of our experiences, in our deepest joys, our darkest fears, our greatest anguish, and our most fervent desires, that we will finally encounter God. God is the heart's true home.

Years ago, my wife and I drove up to Pine Springs Ranch to pick up our son at the end of the first junior camp he ever attended. There wasn't much water at the ranch that summer and it was clear that none of it had reached him. He was bursting with stories about all the things that had happened during the week. He told us about the nature center, the bicycle races, the boys in his cabin, the horse he rode, and so on.

It was clear that we had missed him a great deal

more than he had missed us. So I guess for reassurance, we asked him if he ever got homesick. "No," he said, "but one of the boys in my cabin did. You know," he continued, "until my counselor explained it to us, I thought being homesick was just like being carsick or having a cold. I didn't realize that it just meant feeling lonely."

"Just feeling lonely" may not sound like much of a problem, but when you are homesick, deep inside, you know it can hurt more than any physical affliction.

To find a home is to find a place where you really belong. Bailey Gillespie and I began leading study tours to the Middle East and southern Europe in 1983, and we have returned almost every year since. Our guide in Greece for a number of years was a young woman who lives in Athens, the capital of the country. She is thoroughly urbanized and modernized, in every way a woman of the world.

But she once described what it would be like for her to return to the little village where she grew up. She said the people there would recognize her as someone they once knew, but to be sure they would ask her this question—whose are you? In Greek villages to this day, a woman's identity is determined not by asking her, "Who are you?" but by asking "Whose are you?"

To whom do you belong? Who has a claim on you? A man has identity in his own right. But a woman is always connected to a man—either to her father, or to her husband.

We may not appreciate the politics, but there's a wonderful spiritual lesson here. Finding the heart's true home is not a matter of location. It's not where you are, it's who you're with. And it's not a matter of identity, it's a matter of relationship. So much has happened to some of us over the decades that we may have to ask each other, "Now, who are you? And what have you been doing?"

Those are important questions, but not the most important. The vital question is not Who are you? but Whose are you? God is the heart's true home. And if you belong to him, then you'll always be at home, no matter where you live or what you do.

Richard Rice teaches in the Faculty of Religion at Loma Linda University.

Some doors are still closed to women...



because Adventist women still can't serve as ordained ministers. And that's too bad. For them and for us.

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Discussed: Maureen, Graham, Malcolm, Lawrence, Mervyn, Deirdre, the Peter Stories, Cecil B. DeMille, maroon Humber, *Queen Mary*, gardener's quarters, Stanford University, English truffles, theology, family dinners, stories

On Uncle Arthur's Knee

By Lynn Neumann McDowell

If you grew up Adventist in the 1950s or 1960s—and even later—there's an excellent chance that your knowledge of biblical stories is based not on a black book or even a set of red books, but on ten volumes of child-friendly short chapters with spectacular full-color paintings on every spread. The first image that comes to your mind when someone mentions Queen Esther is that of a curvaceous redhead in an off-the-shoulder gold lamé gown with a dramatic fringe. Abraham has a black and yellow robe that traveled well, from his call in Ur, through his accumulation of great wealth in Egypt, and still looks great on Mount Moriah, where he is dramatically poised to plunge a knife into the body of his long-awaited son.

For *The Bible Story* alone, never mind his *Bedtime Stories*, Arthur Maxwell may well rival Ellen White as the most influential author in Adventism. The mythic proportions attained by the "Uncle Arthur" persona are perhaps best measured by the flow of childish letters that poured into the Maxwell family mailbox. During his lifetime in America, there wasn't a mail delivery to the Maxwell household that didn't include at least one letter from a child, usually sharing a personal experience that was potential fodder for the *Bedtime Stories*. The



This photograph of Uncle Arthur with children was taken in Golden Gate Park in San Francisco.

Uncle Arthur's
BEDTIME STORIES



The cover for the 1941 edition of *Uncle Arthur's Bedtime Stories*, volume 4, published by *Review and Herald*. *Review and Herald* published fifteen volumes of *Uncle Arthur's Bedtime Stories*. Pacific Press published twenty more.

flow continued for years, even after Arthur passed away in 1970, with his son Lawrence continuing his father's practice of responding to each missive.

As a child, I, too, had wanted to write to Uncle Arthur, but my mother, who would have had to serve as scribe, never got around to getting his address. So instead, I imagined myself sitting on Uncle Arthur's knee. I'd never seen his picture and I attributed no physical face to him even in my imagination. It was more an aura I imagined. I knew from the way he wrote that he

he edited the *Junior Guide*, and later the *Primary Treasure* and *Our Little Friend*; he compiled *The Pathfinder Field Guide*, and eventually became the second Maxwell to edit the *Signs of the Times*.

Mervyn, according to Malcom, was "the most natural writer of the bunch." Mervyn authored several books, including *Tell It to the World, God Cares*, and *Man What a God!* Mervyn became head of the Department of Church History at the Seventh-day Adventist Theological Seminary, Andrews Univer-

When Cecil B. DeMille died Dad [Arthur] was invited to the reading of the will....

really understood kids, and so I adopted him as my uncle, just as I had some of my parents' friends.

Imagine my delight when I discovered, upon arriving at Pacific Union College in 2001, that the man who as academic dean at Walla Walla College gave me my diploma actually had sat on Uncle Arthur's knee. In fact, Malcolm Maxwell—who became the longest serving president of PUC—was the keeper of Uncle Arthur's legacy in more ways than one.

Of course, other of Uncle Arthur's children carried with them the imprint of his breadth and brilliance. Graham, the eldest son, who as an author and professor at PUC and Loma Linda School of Medicine, influenced the spiritual life of more physicians and laypeople generally than any other pastor, carried his father's love of theology into dimensions that packed churches as well as classrooms. Like his father, Graham made Adventist publishers smile with brisk sales from his books (*Can God be Trusted?* is a modern Adventist classic).

Maureen, the eldest daughter and the firstborn, inherited the focus and pioneering spirit that led her to start the graduate nursing program at Loma Linda and write a book on nursing. For years, she sat on the board of the National League of Nursing, the governing body of the profession, and was the first Adventist nurse to earn a doctoral degree and apply it to nursing.

The twins, Lawrence and Mervyn, took up the editorial torch that first brought Arthur and his wife Rachel (nee Joyce) along with their five children from England to Mountain View, California, where Arthur became editor of the *Signs of the Times* in 1936. Lawrence, like his father, was to be a major influence in Adventist children's literature. For eighteen years,

and the first editor of *Adventist Affirm*, which Lawrence also edited after Mervyn's passing.

Then there was the "second family," which comprised Malcolm, born in England nine years after the twins, and adopted-in-America baby Deirdre, Malcolm's constant companion and co-star of the "Kenny's Comfort" episode in *The Bedtime Stories*. The array of classic literature in the considerable family library was a source of much joy and formative in Deirdre's choice of library science along with home economics as her minor and major at PUC.

But it was Malcolm who perhaps more than the others benefited from the seasoning that accompanied his father into later life and the luxury of a bit more time with his family. It was Malcolm who helped his father build a house on Vancouver Island, who collaborated on improvement projects at home, and who had his own private series of bedtime stories—the Peter Stories, about a young inventor whose workshop bore an uncanny resemblance to the Maxwell garage. Spun in Technicolor at Malcolm's bedside until Rachel shooed Arthur away, the Peter Stories were for Malcolm's ears only, never committed to paper and thus they remain forever a gift passed between the master storyteller and his youngest son alone.

To no one's great surprise, Arthur chose Malcolm—and in the old understanding of married team work, Malcolm's highly efficient and organized wife, Eileen—to be the custodian of his 112 books and other literary works, with their attendant intellectual property rights.¹

I had to know more. So I put on my writer's cap and gave Malcolm a call.

A Tale of Two Continents

It's hard to say whether the Adventist Arthurian legend begins in England or at the Golden Gate Bridge.² Shortly after their cross-country road trip from Battle Creek to Mountain View, the Maxwell family Buick was the first civilian vehicle to traverse the new bridge on opening day. It was the kind of cocktail party anecdote—one of many from Arthur's life—that no doubt made the proudly Scottish Arthur welcome in places that other church employees would never see, like the Commonwealth Club in San Francisco, and prayer meetings in the homes of various Hollywood stars.

"When Cecil B. DeMille died," recalls Malcolm, "Dad was invited to the reading of the will because DeMille asked that he be there. [In the will], he thanks Dad for the insights he gave in his writings, and how this made a difference in his life personally and in his films, particularly *The Ten Commandments*." Arthur also received a red leather-bound copy of the script that has the historical basis for each scene and line of the movie noted in it—a sort of film script "dissertation" honoring Arthur's contribution.

"Dad had a knack," says Malcolm. "I sit down on a plane and end up with a crying baby beside me; he'd sit down and he'd have the treasurer of the United States sitting beside him. That kind of thing happened to him over and over again."

Malcolm's charming and self-effacing modesty appear to have come mostly from his mother. Recalling another car-related episode in his father's life, Malcolm spoke tongue-in-cheek about the dash and individuality that were always just below the surface of Arthur's British correctness.

His father was one of the first church employees in Great Britain to own a car. If there was a buzz when Arthur first turned up in his Austin, there was a roar when he showed up in his second car—a maroon Humber with inlaid door handles. "Not being particularly bashful," smiles Malcolm, "he caused quite a stir." The "stir" required Arthur to park two blocks from the churches he visited, but it didn't deter him from keeping the trendy driving machine.

It was this kind of pluck and individuality that distinguished Arthur from other young men who manured the lawns of Stanborough Press, where Rachel Joyce was chief copy editor. "Dad rose through the ranks at the press," Malcolm remarks. "When he eventually got



The wedding photo of Rachel and Arthur Maxwell in Watford, England, May 3, 1917.

to the point of reading copy to the attractive red-headed editor, Dad used to say that the only way to get any further was to marry her and get her out of the way."

It was to be a literary partnership as well as a lifelong friendship. Rachel actually published her writing in *The Present Truth*, the British church's periodical, before Arthur began his publishing career, and she published in the genre that was to become his legacy: children's stories. While in America, Arthur wrote two books a year at home in addition to editing full-time at the *Signs*. He would frequently call down from his upstairs study, "How do you spell—?" and Rachel would answer from the kitchen.

Publishing was Arthur's inevitable calling. At the time of his mother's conversion to Adventism, however, the fifteen-year-old from Brighton had set his course for the sea, and he had no use for the Adventist clergyman who had diverted his mother from the true faith of the Church of England. When the pastor came to visit the home, Arthur refused to meet him and escaped through his bedroom window, shinnying down



the drain pipe rather than shake the man's hand.

But the pastor prevailed. For educational reasons, Arthur's mother instigated the family move to Stanborough Park/Newbold College. While the family was unpacking, they discovered that an evangelistic meeting was underway, so they left Arthur, who refused to join them, with instructions that he finish unpacking. When they returned, Arthur was in a sailor's hammock, which he'd strung up among the still-packed boxes, a kind of one-man sit-in protest to his mother's choices.

But the family stayed and Arthur needed a job. Reluctantly, the staunch young Church of England supporter became a colporteur, selling Adventist books in the Outer Hebrides. Feeling very much like a fish out of water—or maybe more like Jonah on his way to Nineveh after the whale—Arthur prayed as he lugged his bag of books up the path to a remote lighthouse, "Lord, if you want me to be a colporteur, please let the lighthouse keeper be nice to me." The lighthouse keeper was as happy to see another human being as the lonely sixteen-year old was to be out of the wind. From the generous proceeds of that sale, Arthur purchased a green "purse" (which the family still has), put



Deirdre and Malcolm Maxwell with Sooty the dog, taken at their Los Altos home.

a gold sovereign inside, and sent it along with a letter telling the story to his mother.

It was the beginning of a series of events that led to Arthur's conversion to Adventism and publishing. Arthur got acquainted with his future father-in-law, who was in charge of literature evangelism for the British Isles.³ Arthur got his first job at Stanborough Publishing fertilizing lawns, and thus began his brilliant career.

Having married his job competitor, Arthur was chief editor and manager of the press when he received the invitation to edit the *Signs of the Times*, the touchstone of Adventist publishing. And the rest is "American" history.

One might think that the brash young man who could sell books he didn't even believe in would have no second thoughts about his decision to relocate in America, but the heaviness of family responsibility no doubt weighed upon him as they crossed the Atlantic on the *Queen Mary*, with two-and-a-half-year old Malcolm shouting at the waves as they pounded the deck, "Stop that noise!"

Where was he taking his five children? Graham was sixteen at the time, a brilliant pianist who'd already matriculated in music in the English system, and had the opportunity to go pro as a cricket player. And what about education? Arthur had braved the wrath of local parishioners when he pulled his children out of the Adventist church school that he helped establish because the education was, in his opinion, quite standard. When he'd applied for a visa, it was denied because, the letter said, "we have sufficient people on the dole already in the United States."

Arthur had had to prove that he was going to be paid what every Seventh-day Adventist pastor was paid (some things never change). He'd sold the jewels of his aunt and mother to build the Watford Town Church and so had no major assets but Glencairn, the home he'd designed and built in Stanborough Park. And his house wasn't selling.

For weeks, Arthur looked at property in the Mountain View and Los Altos area, all of it too expensive or small. With little expectation, Arthur followed up on a suggestion to look at the Atwood estate, the summer home of a C&H Sugar executive. It was grand, and included among its amenities a greenhouse, and maid and gardener's quarters, with grounds big enough to keep his children busy. To Arthur, it was a pipe dream, and he cringed at the price: forty-seven hundred dollars.

Arthur got back in the car and drove home. On arrival, he found a letter from his solicitor back in England. Glencairn had just sold for forty-seven hundred dollars. "Dad took that as an indication," says Malcolm, "that it was OK to bring the family out to the colonies." But Arthur steadfastly refused to buy any power equipment to maintain the vast grounds until Malcolm went to college.

Life with Arthur in America

"Dad was a workhorse right until he went into the hospital," recalls Malcolm; often he was gone for six weeks at a time on *Signs* campaigns. "Dad preferred a brass band [to classical music], but we all took piano lessons. He was lots of fun, always into things."

In the evening, the family gathered for reading. Sometimes there would be drafts of *Bedtime Stories*, but more often there were stories from the *Atlantic Monthly* or books of history read aloud by Rachel.⁴ The readings would spark questions, and the young Malcolm absorbed the perspectives of his parents, and when they were home, his older siblings, all of whom were well-read and precise about detail.⁵

It was at these evening readings, with Arthur flopped on the sofa and kids scattered on the floor, that Malcolm's broad education began. Arthur was never one to rely on just one source and ignore other perspectives. With the advent of World War II, he went out and bought a shortwave radio so the family could get information about the war from more than one source (Arthur was particularly fond of the BBC).

And while Arthur embraced the good life in America—he had season's tickets to lectures and theater at Stanford University—there was always a little bit of England at home.⁶ There were regularly scheduled holidays at the seaside; Arthur never did get the salt out of his veins. He loved being on a boat, and Rachel would readily drop her book for a stroll down the boardwalk or to help build a sandcastle.

Friday night meant English china and English truffles. "The whole Christmas Sequence," as Malcolm terms it, was a blend of what they liked best in the English and U.S. traditions: plum pudding that required each family member to give fifty stirs; a Father Christmas/Santa suit that Arthur donned and that Malcolm still uses.



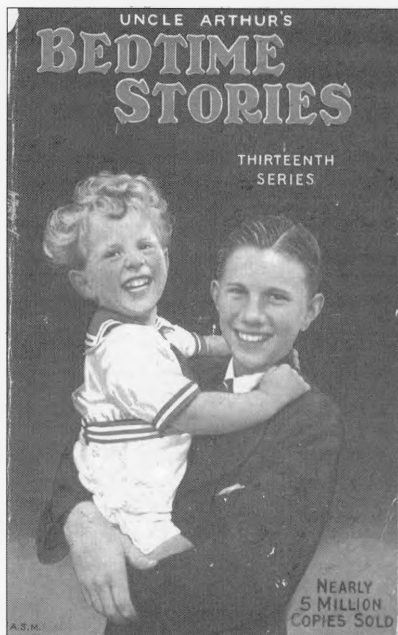
Arthur Maxwell with children in a photo taken at the 1950 General Conference in San Francisco and used in volume 5 of the *Bedtime Stories*. His children's books were translated into twenty-nine languages.

Theology: An Open Conversation

"Mealtimes were always conversation times," remembers Malcolm. "They [my parents] were always open to inquiry. Any question was OK. Never can I imagine Mother saying, 'You know, Malcolm, that's not appropriate. That's not something we delve into.' She was a voluminous reader herself. Dad was a reader, but Mother even more so." In a house where theology was in the air, it's no wonder that three of the boys went on to study theology at the best graduate schools of the day—Graham and Mervyn at the University of Chicago, and Malcolm at Drew University, near New York.⁷

Not that these forays were always sanctioned by Arthur's colleagues. When PUC offered to pay young Graham's way through any graduate school he chose, "the Brethren" were concerned about his choice of Chicago and came to remonstrate with Arthur. Arthur listened first patiently, then not so patiently to their concerns that Chicago would undermine Graham's confidence in Adventism. "After being brought up a Seventh-





This 1936 photograph of Graham and Malcolm was used in the British edition of the *Bedtime Stories*, volume 13.

ly divided them. But always they would come together as a family. And as the boys and Dierdre married and the table grew longer at family dinners, Arthur, who hated to be left out of a good theological debate, would call out from the head of the table to the end, where his sons would invariably be exchanging theological volleys, “No theology until after dinner!”

“That’s a healthy environment,” observes Malcolm. “We [children] were given latitude to be ourselves, and you really have six individuals... We don’t think that one has to be in agreement in order to have a good relationship, either in the family or in the church.”⁸

How can the range of theological views in the brothers—extremely conservative to more groundbreaking—be explained? “For whatever reason, some people are more inclined to think philosophically,” says Malcolm.⁹ “I think Graham and I kind of think philosophically. Mervyn and Lawrence were more, what—fact-based, perhaps... Because of the different backgrounds and experience [they attended PUC at different times, for example], different ways of looking at things and processing data—yes, we are different. But,” reflects Malcolm, “we had and still have great times together.”

The memory of an egg toss on the front lawn of Mervyn’s Andrews University home—to see how far they could toss them before they broke—lights up Malcolm’s countenance; he chuckles at having found a smelly bird’s nest when he helped Lawrence move

day Adventist and all these years of attending church and young people’s meetings and Sabbath School,” Arthur retorted in exasperation, “if there’s something he doesn’t know about Adventism, he might as well learn it now and be done with it.”

That was to become the family position on theological inquiry. Sometimes it united them, sometimes it temporarily

(Lawrence wanted to dissect it to see how many trips the bird made in its construction).

We’re nearing the end of our conversation—a conversation of memories about “Uncle Arthur,” a man who created memories for millions of children, whether they lived in his house or were connected to him only by words on a page. That’s a kind of family, too.

“I think it’s impossible to understand the dynamics of the family without [stories],” says Malcolm as I rise to leave. “Because basically, a family is a series of anecdotes.

“They’re memories,” explains Malcolm. There’s a slight pause. “Without memories, you have no bonds.”

Notes and References

1. Along with rights come responsibility: Malcolm and Eileen poured over more than five thousand pages of editorial proofs when *The Bible Story* was updated in the 1970s.
2. Arthur was born in London on January 14, 1896, and died in Mountain View, California, on November 13, 1970.
3. Samuel Joyce, of Irish extraction, went into publishing rather than pubs, even though his mother’s family owned the Rose and Crown Pubs of Great Britain.
4. Arthur and Rachel expected—yea, required—their children to have private devotionals during the week; family worship was reserved for Friday and Saturday evenings.
5. Malcolm is especially thankful for his father’s attention to acronyms. Arthur’s youngest son was almost named Donald Alwin until Arthur decided that sending the lad through life as “the DAM Maxwell kid” was a bad idea.
6. For many years, the Maxwells felt strong ties to the land of their birth. Lawrence remembers that his father “had to fight to get furlough” back to England after working at Mountain View for the number of years customarily required of missionaries.
7. Lawrence began work on a Ph.D. in history at the University of Maryland, but became absorbed in his editing work.
8. When I contacted Lawrence, who for a time edited *Adventist Affirm*, to get his recollections, he was at first cautious about speaking to a *Spectrum* writer, noting “*Spectrum* hasn’t always been a friend of the Church, you know.” He was, however, quite willing to chat upon being assured that it was OK with Malcolm—an indication of the mutual respect and solidarity they share.
9. Malcolm recalls that the overriding goal of his father in writing *The Bible Story* was to illuminate for children the loving character of God that Arthur saw revealed in The Great Controversy—a theme Graham has explored in several venues.

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FAMILY PORTRAITS

It's been said that every child in a given family has different parents. Spread as they were over almost twenty years, some of Arthur's other surviving children and one grandchild recall moments that stand out and define for them who Uncle Arthur really was.

Lawrence

"I don't particularly remember the theological discussions; those were more between Graham, Malcolm, and Dad," says Lawrence. Rather, he recalls a father who loved Christmas—more and more as he got older and had more time to make it special—and who never worried about giving kids too much candy. "I think he was sustaining the British Empire, as a number of the economies are built on sugar.

"Dad was always interested in us," continues Lawrence, recalling the dream he and Mervyn shared of being medical missionaries to "dark countries" and the theology/premed studies they pursued in college with distinction. When the dean of Loma Linda School of Medicine wrote rejection letters to the twins, Arthur came to the defense of his sons in the best way he knew: he wrote back to the dean. "[Dad] didn't hold a grudge, though," says Lawrence. "He published the dean's articles in the *Signs*."

The most poignant of Lawrence's memories is perhaps the day he left home to start his new job as founding editor of *Junior Guide*. "I had my car all packed. Mother

and Dad were there to see me off," he recalls. "I turned around just in time to see Dad wipe a tear from his eye." When he got into his new office on Sunday morning ("I wanted to get off to a good start"), a letter from his father was already waiting—a sort of "welcome to my world" for the son who was to share his father's editorial vocation.

Deirdre

Although Deirdre may have been adopted as a darling two-year-old, to the world she was clearly Uncle Arthur's youngest child—so much so that people often remarked how much she looked like him.



Members of the Maxwell family in Brighton, England, the year they emigrated to the United States. From left to right: Rachel, Graham, Mervyn, Maureen, Lawrence, Malcolm, and Arthur.

"Malcolm and I were almost another generation," she observes; the twins went to college a few months after she arrived at the Maxwell home, and she had Graham as a teacher in biblical philosophy at PUC. Theology was a natural part of family discussions when they got together—animated discussions to be sure, but "it was all done in a very kind spirit."

Camp meeting circuit stories like "Jimmy and the Jam Jar" made an indelible impression, but at home Deirdre remembers her father less as a storyteller than as a letter writer and recipient. "Sometimes he'd come running down, excited about a story a child had told in a letter. That kept him writing—all the stories from the children."

Waving good-bye to her father through a chain link fence at the San Francisco airport is a dominant memory of her childhood, and the little gifts he would always bring back. She learned to ask for forgiveness for "trespasses" rather than "debts" in the Lord's Prayer; she benefited from the understanding her parents had of different worldviews, and understood early that being cautious about associations even with neighbor children was very important.

She remembers greeting dinner guests from the General Conference with rope burns around her neck at age four, after playing "horse" in one of Malcolm's dramatic make-believe episodes. But the overriding memory she has of both Arthur and Rachel (from whom she received an extraordinary education in gardening) is of their joy in celebration.

"Both my folks, but especially Dad, loved to celebrate," Deirdre says. "They made the house a place people wanted to come home to. Whenever we all got together, it was big and boisterous—a lot of love and appreciation."

Especially at Christmas. Having nieces who are only four years younger, Deirdre was not the baby at family gatherings for long. "Dad would call Santa at the North Pole. Later, there'd be a knock on the door and Father Christmas (Dad) would come in with a pillowcase." The children each got a small gift, and the adults got a one-pound box of chocolates from a special store in Palo Alto. Then there would be cellophane-wrapped candy at the bottom of the sack, which Father Christmas would toss out to all. "To see all those ordained ministers on their knees grabbing candy was quite a sight," remembers Deirdre. "Somehow, Graham always seemed to get the most."

Researching and writing an anecdote-filled genealogy of the Maxwell family piqued her interest in finding out about her birth parents, whom she did find in her birthplace of Nashville. But whether it was the Maxwell family penchant for story, the little tokens of love brought home by Arthur after a trip, or the happy memories that drew her in, she concludes with resolve, "The Maxwell family—that's my family. There's no doubt."

Audrey

"I was lucky. I'm older than most of my cousins, so I remember my grandfather," says Audrey Zinke, Graham's second child. "It was awe-inspiring to hear him preach. Outside the pulpit, he was the most gentle person. But he would pound the pulpit like no one else could." And he gave her two great gifts: "He passed down to me the excitement of the second coming. There was never a moment when you didn't know you were absolutely and totally loved."

"Each year this very busy man, from the time we were small, would take the three of us sisters (Lorna, Audrey, and Alice) shopping to buy us our new Easter Sabbath dresses, complete with hats, shoes, and purses. He literally made us girls feel like 'queens for the day,' and then on the way home he would take us to get an ice cream cone. He seemed to love this day and look forward to it as much as we did!

He didn't rush through the day but instead made us feel like we were the most important persons on earth. This is just an example of the extraordinary person he was, and is one of the things that endeared him to us. In fact, the last time he took me shopping for a dress was for my 'going-away outfit' for my wedding day, three months before he passed away.

"He loved each of his children, their spouses, and his grandchildren with all his heart and he showed it. He was involved in each of their lives and knew what they needed. It brought him great joy to help out in little things to make their lives easier."

Lynn Neumann McDowell writes from Angwin, California, where she resides with her husband John and children Myken and Aran, both of whom have become acquainted with Uncle Arthur through his books.
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Discussed: battered women, Laodician mindset, study data, gift of knowledge, types of victimization, statistical methods, harsh punishment, challenging perceptions, financial difficulties, solicitation for murder, abuse prevention, *Steps to Christ*

Spouse Abuse in the Adventist Home

By René Drumm with Linda Spady

A third-generation Adventist, I still remember my shock when I initially realized that spouse abuse occurred among members of the Seventh-day Adventist Church. Soon after receiving my master's degree in social work, I directed a shelter for battered women and sexual assault victims. During the first year of my employment, we housed a local church member in the shelter.

The next surprise quickly followed when I heard the pastoral response to the situation. On Sabbath, the offender calmly picked up the offering, acting as if nothing were amiss, and I remember feeling confused. After church, the pastor approached. "I don't know why Sue [not her real name] went to your shelter. John said he never hit her." I listened without acknowledging anything that would compromise the victim's confidentiality.

Although I don't remember clearly what transpired because the incident occurred more than twenty years ago, my

mouth must have hung open before I closed it and thought sarcastically, "Well, if John *said* it, then it *must* be true! How naive can this man be?" Evidently, the pastor was only slightly more in the dark than I had been only a few months earlier, when I believed that spouse abuse happened only *out there*.

Perhaps this type of denial is due in part to what some have called the Laodicean mindset, a tendency to become indifferent and self-absorbed. The remedy for this condition is service to others. Our healing in Christ becomes exponential when we are in intimate service with him.



I have been privileged to lead a research team for the past few years investigating intimate partner violence (spouse abuse) among Seventh-day Adventists in the North Pacific Union Conference. The union leaders have made up an exceptional team with which to work. They are courageously making plans to address abusive relationships in spite of concern among some that acknowledgment of the problem would air the Church's "dirty laundry."

Conferences within the NPUC support Adventist domestic violence shelters and Polly's Place Network, an organization that helps promote education and healing that surround issues of abuse.

The research team has done considerable work analyzing the study data and is trying to understand the phenomenon of intimate partner violence. The team believes that some of the results may be generalized to Adventism in North America. Our data reflect a broad spectrum of adults from each conference in the North Pacific Union, with a total of 1,431 responses. Both men (40 percent) and women (60 percent) contributed to the study by filling out a questionnaire.

The results reveal a significant number of hurting people in our congregations. About one-third (33.8 percent) of the females and 20 percent of the males reported being assaulted by an intimate partner in an adult relationship. Almost half of the survey respondents identified a behavior at the hands of a husband, wife, or intimate partner that could be identified as abusive. Table 1 offers a comparison of physical violence among participants in our study and in other populations.

Although it is tempting to assert from these percentages that the rate of domestic abuse is higher among Adventists than society-at-large, it is premature to do so. As with larger national studies, we faced the persistent research problem that abusive incidents are underreported. Our team worked hard to overcome this difficulty through its research design.

It was our goal to set up a safe environment for participants to minimize underreporting and to protect those who participated. To begin, a family life professional at the randomly selected churches delivered a Sabbath homily that focused on healthy families. Afterward, adult church members were invited to give something back to their church: the gift of knowledge that would strengthen Adventist families by supplying information from which to build safety programs.

For additional privacy, men and women were invited to sit on different sides of the congregation. Those who completed a survey were asked to deposit it in a locked box. These precautions may have provided enough safety for church members to offer accurate information without underreporting their victimization.

Types of Victimization

The research team used a statistical approach to group the types of victimization. From the survey, we discovered that those who responded experienced several types of abuse with their intimate partners (husbands, wives,

Table 1. Physical Violence in North Pacific Union Conference and in Other Populations

Type of Assault (Lifetime)	WOMEN PERCENT		MEN PERCENT	
	NPUC	Others	NPUC	Others
Total (anyone reporting at least one of the following)	33.8	22.1 ^a –37.6 ^b	20.1	7.4 ^a –18.2 ^c
Threw, smashed, hit, or kicked something to frighten you	27.4	8.1	13.4	4.4
Pushed, grabbed, or shoved you	28.2	18.1	17.0	5.4
Beat you up	8.8	8.5	2.4	.6
Threatened to use a weapon on you	7.1	3.1	5.1	1.0
Used a weapon on you	2.0	.8	2.2	.45

^a P. Tjaden and N. Thoennes, *Full Report of the Prevalence, Incidence, and Consequences of Violence against Women Research Report: Findings from the National Violence against Women Survey* (Washington, D.C.: U.S. Department of Justice/Centers for Disease Control and Prevention, 2000).

^b A. L. Coker, P. H. Smith, R. E. McKeown, and M. J. King, "Frequency and Correlates of Intimate Partner Violence by Type: Physical, Sexual, and Psychological Battering," *American Journal of Public Health* 90, no. 4 (2000): 553–59.

^c J. Schaefer, R. Caetano, and C. L. Clark, "Rates of Intimate Partner Violence in the United States," *American Journal of Public Health* 88, no. 11 (1998): 1702–4.

Table 2. Categories and Percentages of Abuse

Categories	Survey Items	Percent Lifetime
Controlling and demeaning behavior	Told you what to do and expected obedience Made big family and household decisions without consulting you Limited your involvement with others Monitored your daily activities Ignored or discounted your accomplishments Was extremely jealous or accused you of having an affair Exhibited general contempt for your gender	65
Escalating violence	Insulted, swore at you, or called you names Destroyed property or cherished possessions Threatened to hit or throw something at you Threw, smashed, hit, or kicked something to frighten you Pushed, grabbed, or shoved you	46
Sexual victimization	Used pornographic materials Used sexually degrading language toward or about you Used you sexually against your will Persuaded you to do something sexually that you consider a perversion Raped you	29
Resource deprivation and leveraging the children	Did not let you have access to family/personal income Restricted your use of the car Prevented you from getting or keeping a job/education Deprived you of heat, food, or sleep Threatened to take the children away from you Threatened to abuse your children Abused your children or pets to punish you	25
Severe physical abuse	Threatened to used a weapon on you Used a weapon on you Beat you up	10

or live-in partners). These types we named Controlling and Demeaning Behavior, Escalating Violence, Sexual Victimization, Resource Deprivation and Leveraging the Children, and Severe Physical Abuse.

The most prevalent type of abuse was Controlling and Demeaning Behavior (65 percent). Almost half (46 percent) encountered Escalating Violence, and about one-third (29 percent) Sexual Victimization. One-quarter (25 percent) recalled Resource Deprivation and Leveraging the Children, and one in ten (10 percent) suffered Severe Physical Abuse. The items that comprise the categories, along with their percentages, are outlined in Table 2.

Factors Associated with Victimization

After discovering the types of abuse present in the Church, the research team wanted to know the characteristics of people most likely to report their abuse. Again using statistical methods, we discovered several



Table 3. Effects of Relationship Difficulties

Category or Type of Effect	Survey Item
Difficulties at home and at work	Been unable to prepare meals or keep normal routines for your children Taken your anger out on your children Parented your children less consistently because of marital difficulties Arrived late or missed days of work because of difficulties with your partner
Anxiety and depression	Felt your life was out of control Felt very nervous Felt so sad, blue, down in the dumps that nothing could cheer you up Felt worn out or tired Avoided thinking about the difficulties in your life
Suicidal ideation	Wished you could die Thought about taking your own life
Spirituality	Led you to distrust God Took away time from your personal devotions Discouraged you from going to church Kept you from giving tithe or offering Held you back from your Christian witness Decreased your church activities Led you to feel betrayed by the church and/or a pastor

factors consistently associated with victimization. In general, women were at greater risk than men. However, a comparison between findings in our study and national samples reveals higher-than-average male victimization rates. Although it is important to target women for immediate help, long-term plans to facilitate healing must include men as well.

Among both men and women, those who reported the most significant levels of abuse at the hands of an intimate partner were divorced or separated. Although this type of study cannot determine which event occurred first—abuse or divorce—logic suggests it was abuse that most likely influenced these victims to seek divorce or separation.

Other factors we found associated with every type of victimization were negative childhood experiences such as harsh punishment, physical and sexual abuse, and witness of violence. These findings support an abundance of professional literature telling us that children who experience violence (including overpunishment), child abuse, and sexual abuse—or who witness violence—are at higher risk of victimization as adults.

Based on these findings, we encourage the Church to

prioritize the development and promotion of programs for divorced or separated individuals, especially women, who have experienced childhood trauma. Targeting these groups would maximize resources and begin with individuals most affected by violence. Whether or not this will actually happen anytime soon, however, is related to other findings from the study, particularly in regard to church members' opinions about spouse abuse.

As the research team investigated those opinions, we learned that more than half (54 percent) of those who participated in our survey did not agree with the statement, "Domestic abuse is a serious problem in the Adventist Church." More than half of our church members either do not know the extent of victimization in our congregations or deny its existence.

Given the reality of congregants' experiences as victims, challenging this perception must become a priority. Congregants will not support programs for which they see little need. It is imperative that abuse of any kind be clearly and consistently condemned from the pulpit and that the extent of the problem be communicated from every official voice of the Church. The Church must take responsibility for promoting healthy

relationship skills among its constituents or face increasing physical, emotional, and spiritual difficulties.

As shown in Table 3, our analysis of the data indicates clearly that abusive behaviors manifested themselves in four major areas: at home and work, anxiety and depression, suicidal ideation, and spirituality. Furthermore, we discovered that all of these were sig-

Steps to Christ. The Adventist church did nothing to help address the victim's needs or those of her children.

Today, the woman, the potential target of death, and her children are all members of that Baptist church.

I do not know if this account is typical for the Seventh-day Adventist church as a whole, but one story like this is enough to point out our need for more appropriate action,

What do churches actually do when violence takes place?

nificantly more likely to be present among people who had experienced recent abuse through controlling and demeaning behaviors and among those who had recently passed through economic difficulties. As with other research, ours pointed to a strong connection between financial difficulties and abuse.

What is our church currently doing to help the victimized? At the Fifty-sixth General Conference Session in 1995, church administration released a Statement of Abuse and Family Violence to the press. A statement is a good first step, however, there is much to do in terms of translating intentions and beliefs into action. What do churches actually do when domestic violence occurs? I do not know an extensive answer to this question, but I have firsthand knowledge about a tragic situation in one Adventist church that may be the norm rather than the exception.

This incident happened in a community with a well-established Adventist church. Five years ago on May 9, in a rural Midwestern town, an emergency room physician was arrested on charges of solicitation for murder. He had tried to hire someone to kill his wife—the worst kind of domestic violence. He had six children. He and his wife were members of no particular church, although he had been raised an Adventist. The local Adventist church was well aware of the situation because the man's parents were lifelong members of the Church when the story hit the local media.

The nearby Baptist church also tuned into this news, which was significant in this small rural setting. The day after the story ran, members from the Baptist church set down six bags of groceries and two hundred dollars on the woman's kitchen table. Down the road, the pastor of the Adventist church suggested to the parents that the offender needed a copy of Ellen White's

particularly within the pastorate. The results of our study in the North Pacific Union point to a pressing need for immediate and decisive church-level intervention.

It's time that the Church moved from a position that denies social problems among our members to dealing with them with proactive primary prevention. Primary prevention refers to activities that target whole populations, such as vaccination of all children against communicable diseases.

Based on information gathered in our study, we believe that many approaches are needed to help hurting church members and promote emotional health. With this knowledge, the team has developed a multifaceted approach that addresses the issue of domestic abuse within the Seventh-day Adventist Church. Table 4 (page 54) suggests a variety of strategies for church members to become involved in strengthening our families and providing healing ministries for hurting people.

Abuse prevention is the best option for the long-term emotional health of congregants in our church. One of the greatest stories in history that points to the positive effects of primary prevention and grassroots organization is the March of Dimes. The March of Dimes organizers had a dream: to end polio in their lifetimes. Because there was no cure for polio, prevention was the only solution. In the same way, there is no complete cure once a person has been victimized emotionally and/or physically. Although good professional intervention helps reduce symptoms and promote healing, the emotional scar hovers forever.

Organizers of the March of Dimes started their campaign by placing dime holders in every store checkout



Table 4. Paradigm of Interventions

Type of Intervention	Local Level	Regional or Group Approaches
Messages from the pulpit	Encourage every church in the union to sponsor one Sabbath bi-annually to understanding abuse issues	Offer pastor recognition for sermons that focus on abuse prevention Give an award to the most innovative church for programming targeted toward abuse prevention
Education on healthy relationships	Sponsor workshops for children on healthy relationships Presentations and workshops for adults in the local church—issues include: abuse recovery; healing from childhood issues; healthy parenting; relationship skills	Sponsor regional youth rally events that stress emotional and spiritual health Offer camp meeting presentations Promote regional meetings to address abuse healing issues Include information on emotional health in every Adventist educational textbook
Outreach to women	Identify women who are skilled professional helpers in each congregation Appoint one representative in every church as a women's ministries liaison. Offer training to the women's ministries liaison via regional training sessions	Train women's ministries leaders in each conference on abuse issues
Parenting	Hold church-sponsored parenting workshops	Adopt and promote union-wide healthy parenting models
Self-help	Supply self-help books to churches	Initiate support groups in local congregations
Pastor support	Provide opportunities for each pastor to become knowledgeable about abuse issues	Make a union-wide commitment to ongoing training in abuse issues Have at least one pastor from each region receive extensive training (typically forty hours for certification); compensate the pastor for this designation
Shelter and refuge	Identify local shelters and post numbers in the church restrooms and in the church bulletin Help church members become aware of the union shelter	Support one Adventist domestic violence shelter in each union For each "outside union" client, the other union would contribute to the cost of housing/treating the client

Broadly Based Interventions

Submit best sermon to *Ministry* magazine for publication

Devote Sabbath School lessons at all levels on the connections of emotional and spiritual health

Sponsor a national annual conference that brings together abuse victims and experts in the field for healing, sharing resources, and training

Instill comprehensive procedures to evaluate skills of helpers and women's ministries efforts

Dedicate a General Conference-level parenting advocate

Develop and circulate a reviewed, annotated list of self-help books

Supply guidelines for self-help group interactions

Influence Andrews University Seminary to include mandatory abuse training in its curriculum

Develop evaluation of pastors on knowledge and skills in emotional health and abuse intervention.

Encourage other unions to use and support our Adventist shelter

counter that would accept them. Absurd as it may have seemed at the time, the campaign grew until the entire nation became aware of the problem and committed small sums of change. Because of the dedicated and persistent efforts of a few people who inspired millions, polio is virtually nonexistent in the United States today. Is it absurd to think that this could also be the case with the encouragement of healthy family life within our church today?

One of the most frequent objections I hear when I propose wide-sweeping programs to address abuse issues and strengthen Adventist families is that there is no budget for such programming. What does this objection say about our church's priorities? It is a mystery to me how our church can organize literally millions of members, empowering a well-known Adventist evangelist to warn people about the Three Horns and the Mark of the Beast, and not have a budget for helping hurting people in our congregations.

Our churches make it a priority to invest in equipment and structural revisions so that certain well-worn messages can be flashed on screens by satellites from thousands of miles away to people all over the world, but we can't seem to fund practical ways to help hurting people in our own families and congregations.

If our only response to an abusive act in our church or community is to present an offender with a copy of *Steps to Christ*, then it may be time to broaden our set of responses. However, I believe that by prioritizing documented, existing needs in our church, we can, should, and must respond with the same precision and forethought we put forth in our evangelistic outreach activities.

It is my prayer that the Adventist Church and its members will take the initiative and become icons of peace and healing to hurting and broken people—not just in our own homes and congregations, but also in our communities and around the world.

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Discussed: preacher's son, Judeo-Christian heritage, self-esteem, physical beauty, intelligence, respect, bloody fight, code of honor, drinking bouts, Bible Belt, gambling, horse racing, dancing, gender roles, wild oats, divine plan

Daring to Disagree with James Dobson

By A. Gregory Schneider

In his first book, *Dare to Discipline* (1970), James Dobson revealed his political edge by writing a tract that asked not just how to manage children, but also how to stem the tide of social and political chaos that he saw engulfing the United States and Western civilization.¹ Later in the 1970s, with the practiced indignation of a veteran stump speaker, he deplored modern psychology's attack on the "Judeo-Christian ethic." "Traditions which have been honored for several thousand years are suddenly vilified," he exclaimed. "Not even the flag, motherhood, and apple pie are safe; we burned the flag in the sixties, we are mocking motherhood in the seventies, and the way I've got it figured, apple pie is living on borrowed time!"²

Dobson may always have been political, but his assumption that God, flag, and motherhood have always been married in the cultural imagination of America or of the West is illusory. It is a conjunction less than two hundred years old.³ Arguably, Dobson comes by his illusion honestly enough. As a southern Nazarene preacher's son who says the ideas for his books come directly from his father, his roots in the Church of the Nazarene connect

him to American Methodism, the dominant religious influence in American popular culture when the God, flag, and mother amalgam was forged.⁴

This article is an interim report on an attempt to locate the "effective history" of the family ethic Dobson derives from that time and then passes off as the "Judeo-Christian" heritage handed down from the time of Christ, or Abraham, or Adam.⁵

Two parts of Dobson's family ethic reveal an influence other than strictly "Judeo-Christian." The first is about building children's self-esteem. In *Hide or Seek*, the book in which he first expounded his strategies of self-esteem, two images of the world emerge. The primary image is of a heartless world of young peers and crass media bent on imposing inferiority on children, evaluating everyone in terms of shallow standards of beauty and intelligence. The resulting epidemic of low self-esteem is a major cause of society's current chaos.⁶ Dobson calls on the Christian family to stand as a bulwark of self-esteem, a sacred circle committed to the principle that all humans have worth because they are children of God.⁷

Dobson's world of competition for respect stands in remarkable continuity with the world his forebears in religion battled in the 18th and 19th centuries.

Dobson's secondary image of the world emerges as he addresses the practical question of just how the Christian family is to accomplish its task. His comment on the title of his book hints at a less rejecting view of the world. The issue, he suggests, is whether children will hide in shame or be given "courage to seek the best from their world."⁸ What kind of world, then, has these best things on offer? It is a world where all must compete to earn respect. Mere parental love at home will not do.

Love is private; respect and admiration, the foundations of self-esteem, are social, having implications for people outside the home.⁹ *Compensation* is Dobson's key concept for the task of winning the necessary admiration. Parents must find skills at which their children excel, and they must teach the children to turn the negative emotions of inferiority into energy for developing those skills. This compensation strategy will allow children to win some niche of respect and thus protect their self-esteem.¹⁰

A world that judges human worth in the "gold coin" of physical beauty or the "silver coin" of mere intelligence is a world that stands condemned in Dobson's understanding of biblical values. Nevertheless, a competitive world where one must fight for self-worth in the face of challenges from others seems all right with Dobson, or at least a simple reality—like the weather—with which everyone must cope.

This acceptance of aggressive challenge as an aspect of the natural social order connects to his philosophy

of child discipline, which demands that parents look for and conquer defiant, self-willed challenges to parental authority. Do not try to reason a child out of defiance, he argues, because the issue with children is not who is right but "who's toughest." Just as every child who moves to a new neighborhood must fight to establish himself in the hierarchy of strength, and every teacher must show the entire class whether he's strong or weak, every parent must show his child who is in charge.

This is why it is nonsense to say that spanking teaches the child to be violent. What the parent does in spanking a defiant child is like what a hot stove does when the child bumps up against it. Bumps and bruises through childhood do not damage self-esteem or make a child

vicious, they only acquaint him with reality. Spanking just teaches the child that there are social dangers—selfishness, defiance, dishonesty, unprovoked aggression, and so forth—as well as physical dangers to be avoided.¹¹ Dobson finds the same natural order in marital relationships.

He says he learned the basic lesson in high school when he had to jump a guy who was harassing him in the football stands, and meet another on a Saturday morning for a bloody fight to a draw. Both battles resulted in deep, lasting, mutually admiring friendships. In the same way, wives with wayward husbands may generate respect when they stand up for themselves. It makes no sense that we so often test the limits of the ones we love, but it seems to be human nature. "What is required in each instance is discipline and self-respect by the one on trial."¹²

Dobson's world of competition for respect stands in remarkable continuity with the world his forebears in religion battled in the eighteenth and nineteenth centuries. Early American Methodism defined itself against the ethos of honor found in much of late colonial and early national America, especially in the upper South, where Methodism first flourished.

The sovereignty of the patriarch defined the family in this ethos. The man's woman was hidden in his per-



son, legally, as a femme covert. Their children were his children. "Family" meant all those dependent upon the order and productivity of the man's estate. Challenge and response among men were the governing norms of interaction. "Show us you can defend and govern yourself and your property, especially your sexual and generational property," was the implied message.

Why? The world was seen to be a dangerous place. Your neighbors must trust your manliness when external threats demanded that men band together to defend

virtually all else. They felt the authority of age over youth—male over female and white over black—to be central to the good order of households and society.

In contrast and confrontation, the early Methodist fellowship undermined distinctions of kinship, age, gender, and even, to some degree, race. The Methodists forged their community in and through a revivalism that starkly separated God's people from the world, demanding of all—young and old, male and female, white and black—a surrender of self-will and humilia-

...the route to the Bible Belt was marked by major compromise and accommodations...

hearth and home, women and children. The proper patriarch must show that he knew the boundaries within the community of patriarchs, neither yielding to challenge nor overreaching. To do either was to lose respect and suffer shame.

These messages were sent and received typically in rituals of convivial contest. Drinking bouts and gambling in the taverns, shooting or wrestling matches or cock fights or horse races somewhere around town on court days, corn huskings or dances or balls at or around the homes of prominent men in the neighborhood—all these put men together and pitted them against each other as they strove to prove manhood and reliable belonging.

The dances or cornhuskings or other events of mutual aid and sociability included women and upped the ante for young men to prove a manhood that was attractive to women. Included in what won respect were good looks, wit and intelligence in verbal exchange, and skill in the various forms of contest.¹³ The first two of these categories of traits are close to the qualities of beauty and intelligence Dobson excoriates as false bases of self-esteem in the modern world. The third category, however, seems akin to the skills that Dobson recommends as the basis for effective compensation.

There is historical irony in this tacit endorsement of a latter-day culture of honor. The early American Methodism at the root of Dobson's own Wesleyan heritage was a fellowship of spiritual equals that challenged the substance and style of eighteenth-century honor codes. The early Methodists evangelized women and men who valued family lineage and kin loyalty above

tion of self before the cross of Christ. They demanded of each other an intimacy born of personal introspection and testimony, testimony rendered with such depths of emotional expression as to challenge norms of masculine self-possession and emotional restraint.

Nevertheless, the community of feeling enjoyed by those set apart from the world felt more like a family to the converted than the literal families from which they came. Children defied parents and wives defied husbands to become a part of it. Women, youngsters, and even slaves spoke in testimony, exhortation, and even preaching to build up their community, and early Methodism recognized and supported their spiritual authority to speak.¹⁴

Southerners especially, and Southern men even more strongly, had a hard time with this challenge to their privileges, their sense of social order, and their very manhood. It took a long time, therefore, to evangelize the South, and the route to the Bible Belt was marked by major compromise and accommodation, with more compromise coming from the evangelical communities than from the Southern traditions.¹⁵ Thus, resistance to slavery died early in Southern Methodism, whereas resistance to the authority of age followed a generation or so after. Loyalty to kin was accommodated as the churches' metaphorical family of God settled in to nurturing literal families for God.

But this domestication entailed some compromise on the part of Southern traditions of masculinity as well. The evangelical communities forbade most of the contest pastimes whereby men proved their manhood. Drinking, gambling, horse racing, duels, brawls, and such were still proscribed. Dancing for men and women

alike also continued to be forbidden. All were expressions of sinful pride and lust against which Christianity had always battled.

The message of the new evangelical domesticity, moreover, was that the home, centered on the moral influence of the self-sacrificing mother, was the engine of virtue for all members of the household and therefore the foundation of the American Republic.

The republican ideology that fueled the American Revolution had long held that only the frugal, industri-

libertinism and gender bending was palpable.

Dobson told his readers that his message to men was the most critical topic he had ever addressed and thus might be "the task for which I was born." The survival of Western culture and of America as a people was at stake.¹⁸ The book was surrounded, furthermore, with stories of remarkable providences directed both to Dobson and his father, messages from God that made it clear this book, inspired by the life of the elder Dobson, was God's will, and that the younger Dobson's whole

Dobson told his readers that his message to men was the most critical topic he had ever addressed.

ous, and self-sacrificing virtue of the citizenry made possible a republic. A republic was a society of defiantly independent men who needed no king to enforce order or any court to offer hope of advancement through dependence upon and deference to their supposed betters.

The mid-nineteenth-century evangelical vision of Home and Woman promised to redeem the republican vision. Pious Christian women as wives and mothers located in their proper domestic sphere were the morally pure and spiritually powerful presence that restrained their husbands from vice and taught their children the ways of virtue, insuring a prosperous and patriotic life here as well as heaven and homeland hereafter.¹⁶

This is the historically conditioned ideology of the family that James Dobson has enshrined as the everlasting gospel. Dobson's stance as a Christian warrior for God, flag, and motherhood, moreover, reveals something like an old-time Southern patriarch underneath a veneer of therapeutic talk about self-esteem that turns out to be mainly about honor's thirst for respect. Honor presumes a dangerous world, however, and even as Dobson half relishes a good fight, he also complains of getting no respect for his causes, using the energy of inferiority to stoke his combative indignation.¹⁷

At no point does Dobson's indignation appear to be more stoked than over a second part of his family ethic: the need for traditional gender roles. His understandings of sex and gender are fundamental to his theory of God's will for the social order. By the end of the 1970s, when he sat down to write *Straight Talk to Men*, his alarm over America's sexual

Focus on the Family ministry was blessed by God as an extension of the Reverend Dobson's gospel evangelism.¹⁹

By the mid-1990s, in a revised version of *Straight Talk*, Dobson was growing ever more strident. He posed an imaginary conversation between traditional men of about 1870 and a modern man that portrayed today's society in the most lurid extremes of sexual violation and gender confusion that extended even to women fighting in the military while men stayed home. This latter fact was, to Dobson, the most dramatic evidence of the loss of dignity in modern manhood. It was like a man staying in bed with the covers over his head while his wife goes to confront an intruder. The men of 1870, he concludes, would hold us in utter disdain. They knew intuitively that a man is designed by God to protect and provide for his wife and children. Take that away, and society falls apart.

Looking for updated social science support, he borrowed from right-wing ideologue George Gilder an argument that portrayed single men as loose cannons on the decks of America's ship of state. Men are a danger to society, Gilder suggests, because their sexuality pushes them to sow their wild oats. Women, in contrast, have natural maternal inclinations that motivate them to seek long-term stability for themselves and their children.

Taking no notice of the roots for this argument in neo-Darwinian evolutionary psychology, Dobson makes a remarkable leap. "Suddenly," he declares, "we see the beauty of the divine plan." When a man falls in love with a woman, dedicating himself to her protection and

Continued on page 77...



ISSUES IN AUSTRALASIAN ADVENTISM



Views of Australia from Darb.net, left to right: Hammersely Iron Rail Access Road; Kalbarri National Park; Milstream Chichester National Park; Pilbara Region; Hammersely Iron Rain Access Road. Next page, left to right: Pinnacles; Kalbarri National Park; a storm over the plains; Coral Bay, Nigaloo Reef; Milstream Chichester National Park.

The human agents are to be laborers together with God, doing the same kind of work that he came into our world to do. As long as it is in our power to help the needy and oppressed, we must do this for the human beings whom Christ shed his own blood to save from ruin....We cannot with our wills sway back the wave of poverty which is sweeping over this country [Australia]; but just as far as the Lord shall provide us with means, we shall break every yoke, and let the oppressed go free [Isa. 58:6]. (Ellen White to H. W. Kellogg, Oct. 24, 1894; and J. H. Kellogg, Oct 25, 1894)

From light which the Lord has graciously given to mother...I learn that the Lord has chosen to use Australia, as [a] field in which to work out an object lesson for the benefit of his church, the world, and all, and in which to demonstrate the power of the Gospel presented in the spirit and manner of his counsels. (W. C. White to John Wessels, Mar. 28, 1899)



THEN AND NOW

Discussed: public labor, Isaiah 58, poverty, minister's wives, Christian Help Work, female prisoners, Tasmania, tithe funds, self-supporting work, ministering servants



Ellen White, the Australasian Ministers, and the Role of Women Preachers

By Bert Haloviak

Until 1895, Seventh-day Adventists had only three categories that allowed for ordination: pastor-evangelists, local church elders, and local church deacons. In that year, Ellen White wrote in the *Review and Herald* that women who participated in ministry “should be set apart to this work by prayer and laying on of hands.” Historical sources indicate that the Church had not yet ordained women to any of those categories before she wrote these words.¹ This study probes the possibility that Ellen White’s advice suggested an entirely new understanding of Seventh-day Adventist ministry to which women should be ordained.



Here is her statement in fuller context in the July 9, 1895, issue of the *Review and Herald*:

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be *set apart to this work by prayer and laying on of hands*. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, *privately or publicly*, to help forward this grand work.²

The meaning of the term *public labor* assumes great importance in this study, which attempts to probe the fullest context of Mrs. White's statement. That context included the Australasian understanding of ministry, which she guided from 1893 to 1901. This writer believes that the resulting analysis reveals her support for full-fledged ordination of Seventh-day Adventist women to the most progressive ministry in the Church up to that time.

Crucial to this study is the Church's understanding at that time that ministry precluded the local church pastorate. No Seventh-day Adventist church during that period retained what would later be called a "stationary pastor," someone who had jurisdiction over a local congregation. General Conference president O. A. Olsen reaffirmed this understanding to the Australasian Union Conference at its first session in February 1894:

"A minister should not be located with a church."³

Thus, when the term *minister* is used in this article, it means a minister under the jurisdiction of a local or union conference who ministers through that entity. Most often in the Australasian setting, it referred to the conference president.

Ellen White's Ministry to Australasia

Ellen White constantly alluded to the impoverished situation she observed throughout the Australian countryside, especially within the cities: "Men are willing to do anything, and women will do what they can, washing or working in any line, but money is very, very close in this country."⁴

Mrs. White described the Australian context of ministry to Stephen Haskell in August 1894: "On every hand we see opportunities for using our means. Poverty and distress are everywhere. I will not see the people suffer for the want of food and clothing so long as the Lord gives me something to do with." She went on: "I will dispense to the poor. Throughout New South Wales we have been tested and tried with the epidemic influenza. Nearly every family has been afflicted in the cities and country towns."⁵

In October of that year, she referred to Isaiah 58 and gave hints of another form of Seventh-day Adventist ministry that would soon pervade Australia and New Zealand: "We cannot with our wills sway back the wave of poverty which is sweeping over this country; but just as far as the Lord shall provide us with means, we shall break every yoke, and let the oppressed go free."⁶

The Australasian setting became the backdrop for



the significant Ellen White testimony titled “The Laborer is Worthy of His Hire.” In that testimony, dated March 22, 1898, she clearly referred to women who were defined as “laborers” beyond the local church level. Those women, according to Mrs. White, should be paid from tithe funds. Indeed, the testimony deals with every basic issue addressed in this article. It encompasses the following points stated briefly:

1. Minister’s wives were performing ministry as defined by Mrs. White.
2. Such ministry was *recognized by God*; thus, in God’s sight, such woman were ordained (implied).
3. Women who labored beyond the local church should be paid within the normal administrative structure.
4. Ministry for women, as defined in the Australasian context, was gospel ministry.
5. Doors should be opened for consecrated women to enter public labor paid by the conference.

Christian Help Work

Among the evangelistic tools that A. G. Daniells, president of the Australasian Union Conference, used at the Toowoomba camp meeting in 1899 were stereopticon slides of Seventh-day Adventist institutions. These slides depicted the Melbourne Helping Hand Mission; the Sanitarium at Summer Hill, New South Wales; the Adelaide Rescue Home for Women; the Napier New Zealand Bethany Home for Women; the Orphanage; and the Old People’s Home.

Because of the ministry known as Christian Help Work, Seventh-day Adventists were recognized throughout Australia and New Zealand in 1899, and

they had more than doubled their membership between the beginnings of that ministry in 1894 and 1900.⁷

Ministry defined as Christian Help Work involved training lay members of local churches to visit, report physical needs within families, and provide biblical training to assist those families along spiritual lines. Although trainees from local churches were lay volunteers, the Australasia Union provided financial support for those who educated them. This program supported both women and men.

Perspective from the General Conference

Numerous letters from General Conference administrators demonstrate that General Conference leaders worked to transform the definition of ministry in the United States to bring it into harmony with Ellen White’s counsel. Space precludes citing more than one related letter from General Conference president O. A. Olsen, who wrote the following to Washington Conference president R. S. Donnell:

The line of work which we call “Christian Help Work” is essentially important; and if we take hold of it as God would have us, our people would become noted for the practical blessings of Christianity....And the good works that we ought to do, and in which we ought to exceed others, is in the line of work that Christ himself performed while here on the earth....From the light that God has given me [through Ellen White], and from the practical results that have come under my observation, I am satisfied that any Conference that can have the opportunity, can well afford to



expend some money in that line of work, even if there has to be curtailment in some other lines....*Hereafter this branch of the work will receive much more attention than it has in the past. This must be so, if we shall meet the mind of the Spirit of God.*⁸

Margaret Caro

Ellen White praised the ministry of licensed minister Margaret Caro. Indeed, Mrs. White attended the meeting of the New Zealand Conference at which Caro received a ministerial license.⁹ Not only did Mrs. White speak approvingly of Caro holding a ministerial license, she also approved of Caro's major role within the local church at Napier, New Zealand.

"She speaks to the people, is intelligent and every way capable," stated Ellen White. In the absence of a stationary form of pastorate within nineteenth-century Adventism, Caro obviously maintained a prominent position within that local church.¹⁰

As with others from the Napier church, Caro embraced Christian Help Work, focusing on projects that assisted unwed mothers, former female prisoners, and female alcoholics. After several years of such ministry, participants decided that the ministry needed a home of its own.

The community was canvassed for funding and eventually the ministry rented a building "in the most aristocratic quarter of the city, on one of the hills for which Napier is famous." One of the members of Napier church's Christian Help Band became the matron of Bethany Home, which opened February 16, 1898, with the mayor of Napier present.¹¹

Caro described the success of the home after its initial eighteen months of operation: "The Home is presided over by a matron, whose heart is full of love to God and love for fallen humanity, and yet possessing the firmness required for the place which she holds." "She has the confidence of all classes," continued Caro, "and can go anywhere to obtain the help required, and our work has been signally blessed in the evidences we have had of the poor lost creatures that have been saved."¹²

"[O]ne of the hardest cases" that Caro experienced put her in contact with a woman who affirmed that the personal care she received from Caro had pointed her toward salvation. "Now she is married," wrote Caro of the woman, "and they have sent to me

for another to take her place" in the home.

Caro concluded after discussing a number of other incidents: "The cases mentioned here are but samples of the work we are enabled by the grace of God to do. Many others might be given, but these suffice for illustration, and this is why we refer to them."¹³

Jennie Wilson and Tithe

In the latter part of her ministry in Australasia, Ellen White made three statements that, taken together, seem to link the women ministers of Australasia, the nature of Australasian ministry, and implications concerning the ordination of women. The central issue involved how tithe should be used.

I have never so fully understood this matter as I now understand it. Having questions brought directly home to me to answer, *I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work, as the LORD'S CHOSEN to do his work not only in sermonizing, but in ministering.*¹⁴

If the husband should die, and leave his wife, she is fitted to continue her work in the cause of God, and receive wages for the labor she performs.... This question is not for men to settle. The Lord has settled it. You are to do your duty to the *women who labor in the gospel*, whose work testifies that they are essential to carry the truth into families.... Again and again the Lord has shown me that women teachers are just as greatly needed to do the work to which *he has APPOINTED them* as are men. They should not be compelled by the sentiments and rules of others to depend upon donations for their payment, any more than should the ministers.... *There are women who should labor in the gospel ministry.*¹⁵

There are ministers' wives, Srs. Starr, Haskell, *Wilson* and *Robinson*, who have been devoted, earnest, whole-souled workers, giving Bible readings and praying with families, helping along by personal efforts just as successfully as their husbands.... *I will feel it my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are*

*doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls.*¹⁶

After ministerial labor in Michigan, West Virginia, and Georgia, Gilbert Wilson and Jennie Wilson were sent as missionaries to New Zealand, where the husband served as president of the New Zealand Conference. Later, the couple assumed ministerial responsibilities in Tasmania and Australia. In 1898, Ellen White commented on the nature of the ministry in the Sydney, Australia, suburb of Stanmore in which the Wilsons worked:

The interest continues to be good. Bro and Sr Haskell, Bro and Sr Starr, and Bro and Sr Wilson are at work. Meetings have been held in the tent on Sabbaths and Sundays, and every evening in the week except Monday. The workers visit from house to house, laboring personally with the people. They have so many calls that the three married couples separate, one going to one place and one the other, to hold readings with those who are interested. New families, one after another, are soliciting help, and the workers say that ten or twenty more could be employed to good advantage. In the mission there is a company of twelve. Two classes are held every day, that the workers may receive instruction from the Bible, and know how to work to enlighten others.¹⁷

Gilbert Wilson died in Brisbane, Queensland, of tuberculosis on January 13, 1899, at the age of forty-one. In a letter written in 1900, Ellen White expressed high regard for Jennie Wilson's ministry, which continued in the tradition of work that she and her husband had conducted together during their marriage.

"Brother Colcord, and Brother and Sister Hickox, and Brother and Sister James from Ballarat, and Sister Robinson and *Sister Wilson*, are doing just as efficient work as the ministers;" Mrs. White wrote of the ministry in Maitland, New South Wales, "and some meetings *when the ministers are all called away, Sister Wilson takes the Bible and addresses the congregation; and Sister James says she does excellently.*"¹⁸

Considered within context, Mrs. White's statements about payment of women ministers from conference (tithe) funds, the ordination of women to either public or private ministry, the role of women in bring-

ing the gospel to families, and women giving the spoken word during Sabbath services all clearly relate to Jennie Wilson.

Given this realization, it seems apparent that administrative action to ordain women to the gospel ministry is required if today's church wishes to be in harmony with the counsel of Ellen White.

After a year of ministry in Maitland, Jennie Wilson served as a Bible worker and trainer of "young ladies" as Bible workers in the South Australia Conference. She continued to minister to newly baptized believers in the aftermath of camp meetings, when the ordained conference ministers went on to new fields.¹⁹ According to a report on baptisms written by J. H. Woods, president of the South Australia Conference, Jennie and her Bible workers remained active in his conference until 1901.²⁰

Jennie's ministry continued after she returned to the United States in 1902. She ministered in Michigan and Tennessee, and in 1907 married W. W. Williams, an ordained minister. The couple labored together in varying capacities, including self-supporting work, and Jennie died in 1938.

Scripture within the Australasian Context

As Ellen White analyzed the situation in Australasia from the early 1890s onward, she developed a scriptural rationale that, she believed, outlined a ministry appropriate to the impoverished situation that existed at that time in that area of the world. She seemed to focus primarily on two pairs of passages: Isaiah 61 and Luke 4, and Isaiah 58 and Luke 14.

The passage in Luke 4 identified ministries linked to Jesus' ministry on behalf of the poor and needy. The passage in Luke 14, which focused on the parable of the great supper, emphasized a ministry in the "highways" and seemed to urge compassion that would "compel them to come in" because of its unselfishness.

Later, General Conference leaders created a series of Special Testimonies for Ministers and Workers from copies of testimonies that Mrs. White had made available to them. The passages from Isaiah and Luke were



constantly used as underpinnings for the new concept of ministry that Ellen White had fostered throughout the denomination.

One of her favorite phrases as she thought about the kind of ministry she had fostered in Australasia was *helping hand*. Many of the missions established in Australasia and the United States used that phrase as part of their mission name, as did the Helping Hand Mission in Melbourne, the Helping Hand Laundry, and others.

After her return from Australia early in 1901, Ellen White wrote the following from St. Helena, California:

“In the mind of God, the ministry of men and women existed before the world was created.” *E. G. White*

“I cannot sleep after half past two o’clock. I wish to speak to my brethren who occupy positions of trust. As God’s husbandry you are invested with the responsibility of acting in his stead, as his helping hand.”²¹

As she continued reflecting on the scriptural rationale for Christian Help Work from Isaiah and Luke, Mrs. White linked both men and women within a ministerial context as neither Isaiah nor Luke had done in their time. “If men *and women* would act as the Lord’s helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rearguard,” she wrote.²²

Quoting Luke 4:18, she went on: “You are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help and relief; and more, you are to search for the needy.” “Wake up, wake up, my brethren and sisters,” she warned. “You must do the work that Christ did when he was upon this earth. Remember that you may act as God’s helping hand in opening the prison doors to those that are bound.”²³

In this testimony, Mrs. White brought the New Testament into the twentieth century, proclaiming a vital ministry for women within a new context shaped by Christ’s emphasis in the first century.

As she quoted Isaiah 61:6, Mrs. White shattered all suppositions Seventh-day Adventists may have held concerning women in ministry: “Of those who act as his helping hand the Lord says, ‘Ye shall be named Priests of the Lord; men shall call you the ministers of our God.’”²⁴

In this quotation, Ellen White applies to both men and women a passage from Isaiah written when there were no women priests and considered within a con-

text in which to be named a *priest* or *minister* referred to the special status accorded through ordination.²⁵

Shortly before beginning her Australasian ministry, Mrs. White had addressed ministers at the 1891 General Conference Session in Battle Creek. In addition, she wrote some of the contents from that address in her diary. There she provided a foretaste of the ministry she eventually endorsed in Australasia.

“The Lord has given Christ to the world for ministry. Merely to preach the Word is not ministry,” she wrote. “The Lord desires His ministering servants

to occupy a place worthy of the highest consideration. *In the mind of God, the ministry of men and women existed before the world was created.*”²⁶

The original 1891 version did not contain the phrase *men and women*. She added it in 1903, perhaps because of her observation and counsel concerning the ministry of women in Australasia during her stay there.

If we accept as true Mrs. White’s premise that God had considered a concept of ministry for both men and women prior to creation, does that not destroy any premise of a lesser role for women? Does it not inherently include women within the sphere of ministry? Does it not reveal Ellen White’s premise that women were indeed full-fledged ministers in the sight of God as they ministered along “Christ’s own lines”?

The history of the ministry of the Seventh-day Adventist Church in the nineteenth century and Ellen White’s conception of it early in the twentieth century illustrate that women indeed served as priests and ministers of the Lord in her day.

Notes and References

1. See W. H. Littlejohn, “The Duties of Local Church Officers,” *Review and Herald*, Nov. 22, 1887, 730; “Ordination,” in *SDA Encyclopedia* (1976); and 1986 edition of the *Seventh-day Adventist Church Manual*, “THE DEACONESS...Women served in the early church as deaconesses. There is no record, however, that these women were ordained; hence the practice of ordaining deaconesses is not followed by the Seventh-day Adventist Church.”

2. Ellen White, “The Duty of the Minister and the People,” *Review and Herald*, July 9, 1895, 434, emphasis supplied.

3. O. A. Olsen, Address to Australian Union Conference Meeting, Feb 18, 1894, 10, GC Archives.

4. Ellen White to Dear Children, Sept. 17, 1894, White Estate, W118-1894, 2.

5. Ellen White to S. N. Haskell, Aug. 13, 1894, White Estate, 5 H30-1894.

6. Ellen White to Brother Kellogg, Oct. 25, 1894, 5, White Estate, K46a-1894.

7. From 1,146 in 1894 to 2,375 by 1900.

8. O. A. Olsen to R. S. Donnell, May 21, 1895. GC Archives, OAO Bk 14, p 377ff, bracketed insertion and emphasis supplied.

9. At that same session, G. T. Wilson received the ordained minister's credential. The ministry of Wilson's wife would later assume prominence within Australasia and elsewhere. Andrew Simpson, "The New Zealand Conference," *Bible Echo*, May 15, 1893, 156.

10. Ellen White, White Estate, Ms 22-1893.

11. E. R. Caro, "The Napier Bethany Home," *Bible Echo*, Mar. 7, 1898, 77.

12. Mrs. Caro, "The Bethany Home, Napier, N.Z.," *Union Conference Record*, July 19, 1899, 1.

13. Ibid.

14. Ellen White to Brother Daniells, Mar 16, 1897, 1. *Special Testimonies 1897 Vol.*, emphasis supplied.

15. Ellen White, "The Laborer is Worthy of His Hire," White Estate, Ms 43a-1897, 1ff, emphasis supplied.

16. Ellen White to Brothers Evans, Smith, and Jones, April 21, 1898 (copy for George A. Irwin) I191a-1898; *Special Testimonies, Vol. 6*, 1897-98, 68-69, emphasis supplied.

17. Ellen White, White Estate, C6-1898, 2.

18. Ellen White to "Brethren Irwin and Haskell," July 17, 1900, *Special Testimonies, Vol. 11 1898-1900*, 365, emphasis supplied.

19. *Union Conference Record*, Dec. 1, 1900, 15.

20. See July 1, 1901, 15; Mar. 1, 1902, 18-19, as examples.

21. Ellen White, Jan. 17, 1901, *Special Testimonies 1901*, 296.

22. Ibid.

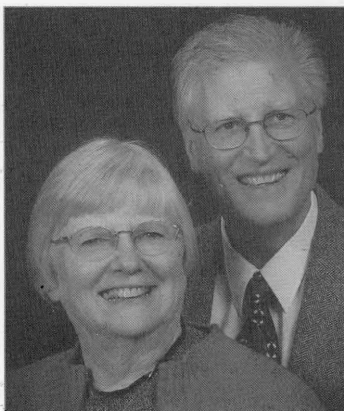
23. Ibid.

24. Ibid.

25. Ibid., 303, emphasis supplied. See "Ordination," *International Standard Bible Encyclopedia* (1986), 3:612.

26. Ellen White, Mar. 12, 1891, with 1903 editing, White Estate, Ms 23-1891, emphasis supplied.

Bert Haloviak is the archivist for the General Conference of Seventh-day Adventists.



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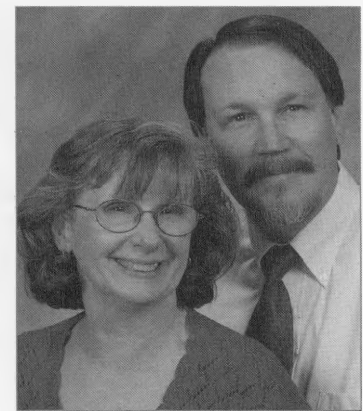
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Glacier View and the Australasian Ministers

By Arthur Patrick

The words *Glacier View* are well known among older Seventh-day Adventists. They are particularly poignant for Adventists who live in Australia, earth's driest continent. Rather than conjuring mental images of an ice river that issues from snow-covered mountains, for many the two words evoke vivid memories of years darkened by career crises for ministers and teachers, exits, "failed expectations, loss of commitment, and the erosion of faith."¹

This article acknowledges the harsh reality that, for many Australians and others, a sense of trauma and unresolved grief are still bewildering realities regarding developments related to Glacier View. However, it also seeks to move beyond the struggle and its immediate outcomes by contending that twenty-five years after Glacier View there is evidence of growth, vitality, and increased understanding.

Defining Glacier View

For five days in August 1980, some 125 Seventh-day Adventist administrators and scholars assembled at a youth facility in the foothills of Colorado's Rocky Mountains to consider the content of the Church's Fundamental Belief 23, Christ's Ministry in the Heavenly Sanctuary.

Of the invitees, 115 arrived at Glacier View to constitute the Sanctuary Review Committee (SRC), participate in discussion, and approve consensus statements. Reports

of the conclave applauded the quality of the fellowship, the constructive stimulation the attendees derived from collective Bible study, and satisfaction with the dialogue and the resulting consensus documents.

Richard Hammill was the principal organizer of the SRC, under the direction of General Conference president Neal Wilson. Hammill's autobiography summarizes positive aspects of Glacier View, but also lists problematic features: "a serious mistake in tactics"; official reporting at times "the opposite of the discussion on the committee"; the way in which crucial pieces of evidence were ignored; "hasty" action "due to the ineptitude of the Australasian Division officers," and so on.²

Hammill's diverse career as a pastor, scholar, educator, and administrator made him one of twentieth-century Adventism's best-known leaders. Since his testimony indicates that Glacier View incorporates significant elements of profit and loss, it would seem worthwhile for the Church to construct a comprehensive balance sheet of its own now that enough time has elapsed to facilitate effective historical analysis.

Assets

By 1980, Adventism was established in 190 nations and had three million members. In August of that year, the SRC represented this geographical diversity quite adequately. It convened on United States soil to diagnose and treat an Australian cancer that was metastasizing rapidly to other parts of the Adventist body.

The SRC was the largest assembly ever to give significant consideration to Adventism's most distinctive and controversial fundamental belief. Coming out of Glacier View, it created a comprehensive and potentially unifying description of Christ's high priestly ministry. In doing so, it addressed a cluster of issues constantly simmering and boiling over about once each generation since 1844, usually with significant loss of one or more valued employees.

Glacier View's two relatively succinct consensus statements were voted unanimously and applauded by many, including Desmond Ford, the pastor/educator/scholar whose October 27, 1979, address at the Pacific Union College chapter of the Association of Adventist Forums highlighted an immediate need for the SRC.

It is obvious now that the SRC made outstanding progress toward clarifying divisive theological issues long under debate. Perhaps it achieved as much clarification in five days as the Church had managed in fifty years.

President Wilson and his colleagues deserve positive recognition for their "conciliar" initiatives within Adventism, and the SRC merits particular attention. The SRC stands out as a constructive illustration of healthy, creative tension between continuity and change in Adventist thought. It laid a useful foundation for Consultation I, which began on the evening of August 15, 1980, confirming the essentiality of a working partnership through face-to-face dialogue between thought leaders and elected leaders.

The SRC underscored the value of serious Bible study that embraces disputed aspects of a fundamental belief and the potential for consensus statements to offer a path for disputants to walk together in enhanced fellowship and intentional engagement with the Church's mission.

In short, any serious analysis of Glacier View in terms of Adventist conferences is likely to rate at least part of it as a success.

Liabilities

Why has Glacier View become Adventist shorthand for contention, pain, and division? On the afternoon of August 15, 1980, after the close of SRC and the departure of many conferees, nine church leaders met with Desmond Ford, initiating an administrative process employed in the trials of scores of ministers, teachers, and members in Australia.

Some of the outcomes can be documented in detail. They include divided congregations, alienated families, blighted evangelism, reduced tithes and offerings, the loss of a major part of a generation of potential leaders, and virulent distrust of church administrators.

One relevant doctoral dissertation that came out of that era is that of Peter Ballis. A sociological study, it became a major book in the *Religion in the Age of Transformation* series.³ Ballis began his professional career as an effective pastor, demonstrating early in his ministry a passion for understanding Adventism via historical research. His published writings and unpublished papers document a strong Adventist commitment and scholarly maturity.

However, Ballis observed with increasing angst the decimation of the Australian church after Glacier View. He finally decided that he could not risk his family to the tensions that engulfed so many ministerial families. Leave of absence from pastoral ministry for doctoral study in sociology brought an unexpected outcome: the loss of his ministerial credentials. However, Monash University in Victoria welcomed his scholarship and administrative potential and he found employment there.

Ballis's dissertation "compiled a list of 182 ministers who left the Adventist ministry between 1980 and 1988" in Australia and New Zealand, "an astonishing 40 percent of the total ministerial work force." Although the exact number of exits and the precise reasons for some are elusive or disputed, Ballis observes: "Theology has consistently featured in exits, although it would be both incorrect and simplistic to attribute fallout exclusively to one set of theological issues or to assume that the conflicts occurred in a social vacuum."⁴

Ballis uses a range of descriptors—"complex," "subtle," and "difficult" among them—and he contends that "social factors and organizational processes interacted with sectarian beliefs to generate loss of confidence in Adventist bureaucracy, disillusionment with sect



ideology, and loss of commitment in ministry, which have contributed to the most rapid and massive exit of Adventist pastors in the movement's 150-year history."⁵

These factors deeply affected a far larger number of people than the ministers who exited. They included employees who soldiered on, wounded members determined to remain, members ejected forcefully, those who left of their own volition, and others. It is difficult to quantify the effects of the conflict on the quality of the fellowship within the Church and the effectiveness of its outreach to the wider society.

Many of these developments can be traced to the administration of Keith Parmenter, who held office as the division's president from 1976 to 1983. Earlier, he had had observed tensions growing in Australia and New Zealand during his tenure as the division's secretary.

Parmenter understood the potential of such bodies as the Biblical Research Committee to clarify issues and recommend responses. But once in the president's chair, he chose to handle such matters administratively rather than turning to such bodies for advice. In fact, he deemed as insubordination a request to call together and consult with the Biblical Research Committee.

During Parmenter's tenure as division president, the role of Ellen White in the Adventist Church was under increasing discussion. He declined to engage with new data related to her life and writings; fostered administrative procedures that disallowed the flow of information to ministers, teachers, and churches; and refused to acknowledge or correct disinformation.

Furthermore, Parmenter failed to grasp the significance of righteousness by faith as the core issue of the 1970s. He focused anxiously on the peril posed by Robert Brinsmead, whose ideas, activities, and agitation in relation to theological issues that surrounded the theology of the sanctuary was climaxing in 1979.

The picture that Ballis paints emerged from the actions of church leaders who felt themselves at bay. After the closure of the SRC, on August 15, 1980, administrative leaders conferred with Desmond Ford, whose nine-hundred-page position paper was a key part of material supplied to the conferees. The administrators parried Ford's enthusiasm for the conference's consensus statement on the sanctuary and dismissed the significance of his written commitment to teach and preach within its parameters.

In one afternoon, nine leaders from Australia created a template in the form of a ten-point statement whereby the Australasian church would measure its employees and members. The resignations and dismissals Ballis documents came for complex reasons, but the most prominent was the decision

of administrators to opt for difference rather than consensus, for traditional belief rather than the evidence of Scripture and history that renewal was essential and achievable.

Another Ten-Point Statement

In the aftermath of Glacier View, the interpretation of Adventism fostered by the unofficial but vigorous GROF (Get Rid of Ford) party prevailed and administrators adopted it as normative for the South Pacific church. The theological benchmark of this group was not so much the Bible as the concept of truth carried in the minds of a trusted group of vocal leaders composed mainly of retired ministers, evangelists, missionaries, and administrators, plus some prominent lay members. Desmond Ford's dismissal was merely one early step in a pervasive process designed to cleanse the Church.

Ultraconservative members in numerous congregations welcomed a virtual charter to hold ministers for ransom. Pastors became vulnerable for what they read and said—and for what they did not say. The attitude of the ten-point statement created a way to assess the theological reliability of anyone who appeared enthusiastic about righteousness by faith or was impressed by the relevance of new data about Ellen White's life and writings.

This costly night of Australian Adventism is now far spent as new leaders have striven to lead from the center rather than from the right. Perhaps the Church is ready and able to consider issues of profit and loss with the aid of an alternative ten-point statement along the following lines.

1. *Adventist doctrine has developed in constructive ways over time.* One chief contention of the Australian "winners" after Glacier View was that Adventism's "truth" was unchanged and unchanging. Since then, a plethora of books and dissertations, such as that by Rolf Poehler (Andrews University, 1995), offer realistic correctives for this view.
2. *Adventists can participate constructively in the development of their teachings.* As early as 1980, Fritz Guy outlined how "the activity of theological reflection and construction" might proceed coherently, a process now well-described in his book, *Thinking Theologically* (Andrews University Press, 1999).
3. *The Adventist sanctuary doctrine as it was in the mid-twentieth century needed development.* Ford's concern over concepts presented in Adventist books motivated a quest of his that started in 1945 and culminated

in Glacier View. There is now widespread agreement that some earlier formulations negated Christian assurance, or were stilted or inadequate.

4. *Serious mistakes were made in the way the Glacier View event was interpreted.* This matter, introduced in Hammill's autobiography, can be explored effectively with the help of primary and secondary sources readily available.
5. *The general treatment of Adventist ministers in Australia and New Zealand during the 1980s crisis was inadequate.* President Wilson wrote in 1980: "We do not believe it is Christian nor morally just to condemn or assign guilt by association." He also declared: "The church is not embarking on a hunting expedition to find pastors who teach variant doctrines."⁶ However, such wise and reasonable comments did not deter the Australian church from a hunting expedition, followed by actions that were unchristian and unjust.
6. *Although Hammill warned that the "official" reports of Glacier View were flawed, a trustworthy account of Glacier View is available online.* F. E. J. Harder, Raymond Cottrell, and *Spectrum* "are to be congratulated for providing what must be regarded as the normative description of that unprecedented and historic session for the Seventh-day Adventist Church."⁷
7. *Australasian Adventism in the 1970s and beyond implemented a creed in terms of Loughborough's definition.* He said: "The first step of apostasy is to get up a creed, telling us what we shall believe. The second is to make that creed a test of fellowship. The third is to try members by that creed. The fourth is to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such."⁸

This creed was *not* the Twenty-seven Fundamental Beliefs voted at the 1980 General Conference Session; it was the concept of Adventism carried in the minds of an earnest but misguided pressure group.
8. *Adventism is tempted to choose tradition over Scripture in a time of crisis.* According to Raymond Cottrell, "In the thinking of the majority at Glacier View, Adventist tradition was the norm for interpreting the Bible, rather than the Bible for tradition."⁹ The problem of putting tradition above Scripture was the fatal flaw in the approach that the Australasian Division took.
9. *Currently, a vigorous reversionist stance continues to elevate tradition above Scripture.* Perhaps nineteen of the books written by Colin Standish and Russell Standish illustrate this observation, as does their periodical, the *Remnant Herald*. In their view, Adventism is in deep apostasy, as argued in their recent volumes on

Ellen White and Adventist fundamentals.

10. *There is a single major solution for conflicts like that of the era that followed Glacier View: the dialogue and dialectic of a community.* This pattern does not exclude members who ask questions, nor does it reject Adventism. Rather, it transforms Adventist faith and practice through attention to Scripture by a community that values each member and invites every one of them to participate in understanding, expressing, and sharing its message.

Ellen White claimed that ours is a "progressive truth" that challenges us to "walk in the increasing light." She also declared "we having nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teachings in our past history."¹⁰

Perhaps the supreme lesson of Glacier View is that vigilante parties who demand dismissals should never control the Church's agenda when the clear voice of a properly constituted council (like the Sanctuary Review Committee) offers realistic consensus.

Notes and References

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3. Ballis, *Leaving the Adventist Ministry*.
4. *Ibid.*, 17.
5. *Ibid.*, 22, 27.
6. See Neal Wilson, "Wilson Responds," *Spectrum* 11.2 (Nov. 1980): 65–67, available online under the archives section at <www.spectrummagazine.org>.
7. Desmond Ford, "Ford Responds," *Spectrum* 12.2 (Dec. 1981): 64.
8. *Review and Herald*, Oct. 8, 1861, 148.
9. Raymond F. Cottrell, "The Sanctuary Review Committee and its New Consensus," *Spectrum* 11.2 (Nov. 1980): 18.
10. Ellen G. White, *Life Sketches* (Mountain View, Calif.: Pacific Press, 1915), 196; *Signs of the Times*, May 16, 1881; and *Manuscript Releases* (n.p. [1981?]), 3:386.

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Who Is the Seventh-day Adventist in 2006?

By David Thiele

From January 20 to February 2, 2006, the South-Pacific Division (SPD) of the Seventh-day Adventist Church held a conference titled "Who Is the Seventh-day Adventist?" The theme was Adventist identity, more specifically theological identity. Topics included the sanctuary, the judgment, the remnant, the second coming, the sacraments, prophetic interpretation, the Trinity, and the nature of man. The centerpiece of the program was a series of presentations by guest speakers Niels-Erik Andreasen, Gunnar Pedersen, and Roy Gane, all of whom went to Australia for the conference

The purpose of this article is neither to report on that conference nor to evaluate it. Rather, its intention is to explore a question raised there but left unanswered. The approach taken here will be to offer a tentative model and to test it against a case study.

The issue at stake concerns the borders of Adventist identity. The SPD conference focused largely on its core. Various presenters acknowledged diversity in Adventist thinking, but where do the acceptable limits of this diversity lie and how are they to be determined?

To put this question in concrete terms: Is

there room for Alden Thompson and Richard Davidson in the same church when they differ on the nature of inspiration?¹ Or for Jack Provonsha and Hans LaRondelle when they disagree on the atonement?² Or for Richard Rice and Fernando Canale when they differ on the nature of God?³ What about Desmond Ford and William Shea when they disagree in regard to the judgment?⁴

The answer appears to be Yes in the first three cases and No in the last. Why? In each case, a fundamental belief of the Church is involved (nos. 1, 9, 3, and 24, respectively). Why do the differences between Ford and Shea warrant a

response that differs from that of the others?

The reason is not because Ford made his views known, since all the scholars named above have published their views. Is Ford's deviation greater than that of the others? How can that be quantified? Is deviation from a distinctive doctrine more serious than deviation from common Christian heritage? If so, why? Would that mean that being Adventist is more important than being Christian?

To me, these seem to be the fundamental questions

also in the experience of believers (nos. 10, 11). The availability of the relation-restoring atonement is made a contemporary reality through Christ's ministry in the heavenly sanctuary (no. 24), and humanity experiences it through the work of the Holy Spirit (no. 5).

God desires a comprehensive relationship: no part of the human entity is excluded—body, mind, or soul (no. 7). Indeed, that relationship is essential to life; without it, no part of a person ultimately survives (nos. 26–27). The

Just as families are multifaceted, so the church is diverse.

that ought to lie at the heart of any discussion about Adventist identity. A number of different solutions may be offered for this puzzle, and I tentatively offer one here.

How should the nature of Adventist doctrine be correctly conceptualized? Adventist theology has been compared to a chain of pearls on the string and to a patchwork quilt.⁵ The essential point of such views is that Adventist doctrines have no integral relationship to one another.

This seems fundamentally wrong. Adventist doctrines interlock, forming a theological system in much the same way that the five points of Calvinism form a theological system that is integrally related. Each doctrine has an essential—not incidental—relationship to others in the system.

Unlike Calvinism, which finds its center in the sovereignty of God, Adventism focuses on God's personhood and the need for relationship. Relationships are essential for the human individual, created in God's image, and they are essential for God's personhood. John declares, "God is love" (1 John 4:8, 16), and love is an essentially relational term. The God of Adventist theology is a God of relationships.⁶

The Bible is the revelation of God's personhood and the relationship with humanity that it entails (Fundamental Belief 1). Nature reveals much about God but not his personhood. The Trinity doctrine shows that personhood and relationship are constitutive for God and not merely a cloak adopted for his dealings with others (nos. 2–5). Creation (no. 6) outlines the beginnings of God's relationship with humanity and illustrates what it was intended to be.

The fall ruptured that relationship (no. 8). The atonement provided a restoration of the relationship (no. 9), which results in a basic change not only in the status, but

Church consists of those who have entered into a renewed relationship with God (nos. 12, 14). Baptism (no. 15) is the sign of entering that relationship, and the Lord's Supper is the celebration of the relationship's continuation (no. 17).

Marriage and the family ideally provide a living parable of the relationship that God desires to have with humanity (no. 23). Marital fidelity echoes the faithfulness God demands of those who enter into relationship with him. Just as families are multifaceted, so the Church is diverse. Believers are called to assist in building up the Church (Eph. 4:12)—by extending the invitation to enter the heavenly relationship to others, and ultimately to all. God does not merely demand such work as sovereign. Rather, he equips us with spiritual gifts (no. 17) and works together with us.

The law (no. 19) reveals God's character and outlines appropriate behavior for people in relationship with him.⁷ A new relationship with God does not destroy our moral obligations, but heightens them because others judge God through our behavior. The assertion that the judgment extends to believers emphasizes our moral responsibilities. The prospect of divine judgment is bearable only because it occurs while Christ continues his priestly ministry in heaven (no. 24), and not after he has finished there (that is, at the second coming or during the millennium).

The Sabbath (no. 20) makes a provision of time for the relationship, and both stewardship and church standards reflect our appreciation and gratitude for the relationship (nos. 21–22).

The remnant (no. 13) are those who ultimately



stand firm in their commitment to the relationship in face of overwhelming opposition, whereas the rest of the world rejects the offer of salvation. This remnant is also given the task of extending the invitation to enter the relationship with God to all who dwell in the world, aided by special guidance through the gift of prophecy (no. 18).

The relationship we now have with God is undeniably real and will be fully realized at the second coming of Christ (no. 25). The relationship with humanity that God intended in the beginning will ultimately be realized in a

Given the diversity of views in the Church—even on distinctive doctrines—the interlocking nature of the Church's doctrines is not absolutely rigid. Where, then, are the limits to this diversity? Surely, those are found at the point where the system unravels. Thompson and Davidson can differ on inspiration, and the system remains intact.

But if one were to deny the inspiration of Scripture, the system would obviously unravel. Similarly, LaRondelle and Provonsha may differ on the nature of the atonement, but both see it as the means of restoring the

Does denying the prophetic significance of 1844 cause the Adventist theological system to unravel?

world made new (no. 28), when sin is finally and completely brought to an end (no. 27).

Adventist theology, then, looks like a wheel—each doctrine a spoke connected to the central hub of the God of relationships. However, the doctrines do not relate only to the central hub. They have an integral relationship with each other. If any of these interlocking doctrines is discarded, the entire system unravels.

For example, if the law of God (no. 19) is discarded, the Sabbath (no. 20) goes with it, as does the judgment (no. 24)—there now being no standard of judgment. This, in turn, dramatically alters the understanding of the second coming and the millennium (nos. 25, 27). The self-understanding of the Church as the commandment-keeping remnant (no. 13) must also be discarded. Our traditional understanding of the Great Controversy (no. 8) would also be destroyed. Without a judgment of believers, the entire understanding of salvation is likely to move in a much more Calvinistic direction.⁸

This process can be demonstrated from many starting points. If creation is denied, the Sabbath is lost and, with it, the law. If the judgment is discarded, the entire system unravels.⁹ If the Trinity is denied, the atonement doctrine is rendered incomprehensible, and the entire doctrine of salvation is altered. Relationship is then understood as not being integral to God's being.

Instead, God is a being who drives one created being to his death on the cross, so that he might spare another—not a God of love, but a god of rage. The great controversy theme with its emphasis on the justice of God would inevitably collapse, as would the doctrines of judgment and the millennium.

broken relationship with God. Rice and Canale differ on the question of God's foreknowledge, but this issue is tangential to the crucial questions of God's relationship with humanity (as we experience it).

This brings us back to Ford and Shea.¹⁰ Why were Ford's views deemed outside the permissible range of diversity? Clearly, it was felt that Ford had denied the doctrine of the judgment of believers and that the whole system would unravel if his views were accepted.

According to Ford, one crucial question he refused to answer was how his views differed from those of Robert Brinsmead.¹¹ When one looks at Brinsmead's subsequent history—with his rejection of virtually every tenet of orthodox Christianity—it is clear that he had, in fact, rejected the judgment doctrine and the entire theological system consequently unravelled.¹²

However, the Adventist theological system did not unravel in the case of Ford. He remains today, twenty-five years after Glacier View, a Sabbath keeper, a nondispensational premillennialist, a health reformer, a conditional immortalist. Could it be that both his friends and his enemies misunderstood the significance of what he said about the sanctuary and the judgment at Glacier View?

Ford explicitly affirmed belief in the judgment in his Glacier View document, albeit a judgment conceptualized as beginning at the ascension and finding eschatological realization in a declaration of verdict immediately prior to the second advent, rather than a process of investigation. He should be allowed to speak for himself:

True it is that the judgment spoken of in Scripture vindicates God's righteousness to the universe in the sense of making public His righteous deci-

sions...Certainly the Scripture teaches a judgment for all men, but it is one that holds no terror for the true believer...It is just as certain that while the great judgment has its public revelation at the coming of Christ, destinies are judged and sealed while Christ is still high priest above. This is the truth of the pre-advent judgment. At every point of His intercession Christ knows whether professed believers are truly abiding in Him. While they trust Him as Saviour, a trust manifested by loyalty and obedience, He represents them before the Father and their destiny is never in doubt. We must ever keep in mind 1 Cor. 4:4 which speaks of a pre-advent judging of us all by our Lord...See also 2 Thess. 1:5-10 and compare Rom. 2:5-8,16. These latter passages make it clear that both those who have been patiently continuing in well doing and those who do not obey the truth; those that need rest from persecution, and those that persecute—both groups are revealed for what they are at the actual appearance of Christ in glory. Because the saints are to join Christ in judging even angels they must themselves be judged first—that is found in Christ at the close of their probation.¹³

What Ford does deny is that the pre-advent judgment began in 1844. This is the point of his extensive treatment of Daniel 8 and his detailed examination of Hebrews.

Does denying the prophetic significance of 1844, in and of itself, cause the Adventist theological system to unravel? Evidently not. This might appear startling, but when analyzed dispassionately it is not surprising. No date has theological significance. Dates mark segments of human history; theology deals with God's acts. Certainly, God acts in history and his acts are fraught with theological significance, but not the date of their occurrence.

How many crucial events in salvation history are undated in Scripture? When was the creation? The fall? The flood? The Exodus can only be dated from a passing reference in the account of the building of Solomon's temple—and if it is assumed that the Deuteronomic author is not using a round number.¹⁴

No date is given for the birth of Jesus, or for his death. Luke notes the beginning of John the Baptist's ministry by mentioning the ruling authorities at the time. However, not even Luke tells us how long John's ministry had gone on before Jesus came to him, or how long Jesus ministered before his crucifixion.

The year of Jesus' execution is uncertain.¹⁵ Scripture

specifically excludes knowledge of the date of the end of the judgment, that is the second coming (Matt. 24:36). Is the date of the beginning of the judgment that much more significant than the date of its end? The creation, fall, flood, exodus, birth and passion of Jesus, and the judgment are of extraordinary theological significance. But their dates are not.

The one theological value of dates may be their evidence for the fulfillment of prophecy. However, in the case of 1844, we cannot see any fulfillment. What proof do we have—outside the prophecy itself—that the judgment began in 1844?

It is certainly possible to muster evidence that 1844 was a significant year in human history.¹⁶ However, surely, there is no conceivable earthly activity that could serve as evidence for the sort of heavenly activity we associate with 1844. It is logically invalid to point to our own proclamation of the judgment's start as evidence that it had actually started.

In the SPD Bible conference, Roy Gane declared that Daniel 8:14 (and therefore 1844) was important because it told us when the words of John, "The hour of his judgment has come," became true. The question remains: Why is this theologically valuable? Does sin become more serious in the judgment hour? Does salvation become more urgent? Surely this has been a matter of life and death from the beginning.

The one possible theological significance of knowing that the judgment has begun is that it provides a sign of the imminent return of Christ. However, as time goes by, it becomes harder and harder to maintain 1844 as an eschatological sign. Logically, nothing that happened more than a lifetime ago can serve as any sort of sign that Jesus is coming soon, that is, in my likely lifetime.¹⁷

If time should go on (God forbid) until 3844, would the two thousand years since the beginning of the judgment be any less of a difficulty for eschatological imminence than the two thousand years since the cross are for us today? If Adventist identity is to be understood in terms of theology, denial of the prophetic significance of the date does not threaten this identity.

There is no denying that the date has vast historical significance for Adventists. Can the Church pre-



serve its identity if that historical significance is shorn of theological significance? When such effort has been put into defending the prophetic significance of 1844 has the basis for this effort really been historical and theological? Theologically, the date 1844, has no significance.

And yet... In one respect, 1844 is perhaps more important to us than it has been to any generation since the one that experienced the Great Disappointment. We, like the Millerites, are confronted with disappointment over the nonreturn of Jesus. Like them, we have had our hopes dashed—again and again. History itself seems to mock us and our beliefs, and our proclamation of “soon” is becoming increasingly problematic. How long can we credibly say “soon”?¹⁸

Little wonder we are confronted with questions of identity—even as the Millerites eventually were. The crucial difference between us and the Millerites is that their pain, disappointment, and self-doubt were concentrated in a point—October 22, 1844—whereas ours is the culmination of generations.

In the face of their disappointment, disillusionment, and despair, the pioneers turned their gaze from the mocking of their neighbors and the stubborn continuation of a sinful world to heaven and the ministry of Christ in the sanctuary. We must do the same. Our hope is in the sanctuary. Eighteen forty-four remains for us a reminder that God rules in heaven, despite the happenings on earth. “Though it linger, wait for it; it will certainly come and not delay” (Hab. 2:3 NIV).¹⁹

Closing the Bible conference, South Division president Laurie Evans spoke of the dangers of reengineering the Church. He highlighted the dangers of severing the tree from its roots, of becoming alienated from our own history. His warnings were apt and appropriate. However, might not a different sort of reengineering be needed—one that allows the experience of our forebears to be ours, one that reformulates their message in terms that make it as exciting and relevant for us as it was for them?

Whatever the answers, it seems evident that church identity is more complicated than the simple affirmation of certain doctrinal positions might indicate. The topic of the Church’s self-identity is timely and important. Preserving self-identity is vital for the Church. The South Pacific Division is to be commended for convening a conference with scholars, administrators, field pastors,

and even the odd layperson to discuss openly such potentially sensitive matters.

Division Field Secretary Paul Petersen deserves the thanks of all who attended, for organizing the entire program and its speakers so that the final result was stimulating, informative, and challenging. The SPD Bible conference on this theme was an important first step, but more work is needed. The issues are perhaps deeper than acknowledged at the conference and need to be addressed more broadly than was done there.

Notes and References

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4. See, D. Ford, *Daniel 8:14, the Day of Atonement and the Investigative Judgement* (Casselberry, Fla.: Euangelion, 1980); W. H. Shea, *Selected Studies on Prophetic Interpretation* (Washington D.C.: General Conference of Seventh-day Adventists, 1982).
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6. Sakae Kubo has explored Adventist theology in relational terms. See his *The God of Relationships* (Hagerstown, Md.: *Review and Herald*, 1993), and *God Meets Man* (Nashville, Tenn.: Southern Publishing Association, 1978).
7. The first four Commandments deal with the human relationship with God; the last six with human relationship with other people.
8. Walter Martin pointed out many years ago that many of the objections to Adventist theology (especially in regard to the law and judgment) are in reality objections of Calvinism to Arminianism. See, W. Martin, *The Truth about Seventh-day Adventism* (Grand Rapids, Mich.: Zondervan, 1960), 205.

9. In an unpublished paper titled "Yes, There is No Judgment," I have outlined the significance of denying the pre-advent judgment. Logically, anyone who does so has to adopt at least one (and probably many) of the following positions as a result: atheism/agnosticism; universalism; immortality of the soul; some form of postmortem "second chance"; unconditional election and perseverance of the saints (Calvinism); antinomianism; or amillennialism, with a postadvent judgment.

10. As with the brief discussions of the views of Thompson, Davidson, Provonsha, LaRondelle, Rice, and Canale, the purpose of the discussion of Ford's views is not intended to present a defense or rebuttal of either his proposals or Shea's. At issue is whether or not the table of Adventism is large enough to include him, and if not, why. Fritz Guy's evaluation that "subsequent [that is, since Glacier View] Adventist thinking in North America seems to have moved closer to his [that is, Ford's] position and further away from that of those who dismissed him" suggests that the issue deserves attention. See, F. Guy, *Thinking Theologically: Adventist Christianity and the Interpretation of Faith* (Berrien Springs, Mich.: Andrews University, 1999), 90.

11. A. Zytkoske, "Interview with Desmond Ford," *Spectrum* 11.2 (1980): 57–58. Brinsmead's critique of the Adventist understanding of the judgment, *1844 Re-Examined*, was published in 1979, before Ford made his notorious Pacific Union College Forum presentation.

12. L. Pahl, "Where is Robert Brinsmead?" *Adventist Today*, May/June 1999, available online: <<http://www.atoday.com/magazine/archive/1999/mayjun1999/articles/WhereIsBrinsmead.shtml>>.

13. Ford, *Daniel 8:14*, 296–97.

14. See, G. R. Driver, "Sacred Numbers and Round Figures," in *Promise and Fulfillment* (Edinburgh: T & T Clark, 1963), 62–90.

15. It is illegitimate to determine the year of Jesus' passion from the prophecy of Daniel 9 and then, in turn, demonstrate the accuracy of the prophecy from the fact that Jesus came "right on time."

16. See, J. Clark, *1844*, 3 vols. (Nashville, Tenn.: Southern Publishing Association, 1968).

17. The point here is this: If Jesus does not come in my lifetime, then his return is not soon for me. The affirmation that Jesus is coming soon is an existential one. Once my existence ends, it is irrelevant to me if the second coming is a day away or a millennium away. The clock, in a very real way, has stopped.

18. For a recent provocative discussion of this issue see, E. W. H. Vick, *The Adventist Dilemma* (Nottingham, Eng.: Evening Publications, 2001).

19. This is one of the texts that spoke directly to the experience of the pioneers after the Great Disappointment.

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care, "he suddenly becomes the mainstay of the social order...His sexual passions are channeled. He discovers a sense of pride—yes, masculine pride—because he is needed by his wife and children. Everyone benefits from the relationship."²⁰

In ideas of gender, as in theories of self-esteem and views of discipline, it would seem that James Dobson shapes his family ethic as much or more by the honor-shame codes of early Anglo-American patriarchy as by Christian faith or Scripture. This kind of honor-shame response showed up vividly in his polemical work of cultural politics, *Children at Risk*, coauthored with Gary L. Bauer, head of the Family Research Council, "the Washington office of Focus on the Family."²¹

In a vituperative discussion of Planned Parenthood and SIECUS (Sexuality Information and Education Council of the United States), Dobson portrays the access of young minor women to contraception and abortion without parental notification as an assault on the liberty of the local community and its individual households:

Imagine how your father or grandfather would have reacted if a school official had secretly given contraceptives to you or arranged a quiet abortion when you were a teenager. The entire community would have been incensed. Someone may well have been shot! Yet today's parents have tolerated this intrusion without so much as a peep of protest. Why? What has happened to that spirit of protection for our families—that fierce independence that bonded us together against the outside world? I wish I knew.²¹

To what conclusions does this brief analysis of the Dobson family ethic push me? Not that Dobson is guilty of sponsoring authoritarian abuse of women and children. Such crude generalizations and wild charges are unfair to his explicit prescriptions and fail to square with current sociological evidence.²³

Rather, I believe it fair to suggest that the boundary posturing entailed by Dobson's deeply ingrained stance as pugnacious patriarch encourages a politics of enmity, absolutism, and the scapegoating of minority groups perceived as sources of impurity and disorder. Homosexuals,



unmarried pregnant women, and never-married single mothers come to mind as categories likely to be socially and politically disadvantaged by Dobson's family values politics. Within Adventism, for instance, it is difficult to see how the seeds of healing and reconciliation planted at the Ontario Conference reported in the last issue of *Spectrum* could ever grow if the Dobson family ethic were to further pervade our subculture.

More deeply, I would recall the push for radical spiritual equality in the community of early American Methodism. Even though it was a thrust soon blunted and compromised, it bore witness to the longstanding Christian message: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28 KJV).

The original Methodist message undermined the inherent inequalities of the culture of honor. Historically and culturally sensitive research into the world of the New Testament also shows that the radical life and message of the Christian community was not compatible with the first-century Mediterranean culture of honor.²⁴

To the degree that James Dobson and Focus on the Family sacralize codes of honor and shame, misrepresenting them as the ageless "Judeo-Christian tradition," they create an idol and betray the gospel of Jesus Christ.

Notes and References

1. See, for example, James Dobson, *Dare to Discipline* (Wheaton, Ill.: Tyndale House, 1970), 13–14, 98–107, 224.

2. James Dobson, *The Strong-Willed Child: Birth through Adolescence* (Wheaton, Ill.: Tyndale House, 1978), 176.

3. For a story of how God, mother, and flag joined forces, see A. Gregory Schneider, *The Way of the Cross Leads Home: The Domestication of American Methodism* (Bloomington, Ind.: University of Indiana Press, 1993); and idem, "Social Religion, the Christian Home, and Republican Spirituality in Antebellum Methodism," *Journal of the Early Republic* 10 (summer 1990):163–89.

4. Dobson elaborates on his ties to his father in James Dobson, *Straight Talk to Men: Recovering the Meaning of Biblical Manhood* (Nashville: Word Publishing, 1995), 39–51. See also, Rolf Zetterson, *Dr. Dobson: Turning Hearts toward Home: The Life and Principles of America's Family Advocate* (Dallas: Word, 1989), 11–30.

5. The term *effective history* derives from the hermeneutic philosophy of Hans Georg Gadamer as practiced and explicated in Don

S. Browning et al., *From Culture Wars to Common Ground: Religion and the American Family Debate*, 2d ed. (Louisville: Westminster John Knox Press, 2000).

6. James Dobson, *Hide or Seek*, rev. ed. (Old Tappan, N.J.: Fleming H. Revell, 1979), 17–21.

7. *Ibid.*, 38–39.

8. *Ibid.*, 14.

9. *Ibid.*, 60–61.

10. *Ibid.*, 79–84, 162–65.

11. *Ibid.*, 94–95.

12. James Dobson, *Love Must Be Tough: New Hope for Families in Crisis* (Waco: Word Books, 1983), 61–63.

13. Schneider, *Way of the Cross*, 1–10.

14. This account of the clash of evangelical community with the culture of honor draws on Schneider, *Way of the Cross*; Russell E. Richey, *Early American Methodism* (Bloomington, Ind.: Indiana University Press, 1991); and Christine Leigh Heyrman, *Southern Cross: The Beginnings of the Bible Belt* (New York: Alfred A. Knopf, 1997).

15. This is the central argument of Heyrman, *Southern Cross*.

16. Schneider, "Republican Spirituality."

17. For a self-depiction as the beleaguered Christian warrior, see Dobson's online newsletter for April 2006, <<http://www.focus-action.org/Articles/A000000189.cfm>> (accessed April 25, 2006). For complaints of disrespect and ridicule directed at motherhood and traditional masculinity, see Dobson, *Hide or Seek*, 157; and idem, *Straight Talk*, 22–33.

18. Dobson, *Straight Talk*, 49.

19. *Ibid.*, 47–48; Zetterson, *Dr. Dobson*, 101–2.

20. Dobson, *Straight Talk*, 26–32.

21. James Dobson and Gary L. Bauer, *Children at Risk: The Battle for the Hearts and Minds of Our Kids* (Dallas: Word, 1990), 82.

22. *Ibid.*, 13.

23. W. Bradford Wilcox, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* (Chicago: University of Chicago Press, 2004).

24. See Chapter 5, "Honor, Shame, and Equality in Early Christian Families," in Browning et al., *Culture Wars to Common Ground*, 129–54.

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died. Lay board members spent the month muttering about governance issues.

The thirty-eight member Andrews University board is a mini-General Conference Executive Committee composed of all three General Conference officers (president, secretary, and treasurer), two general vice presidents, four division presidents, four union conference presidents, five local conference presidents, the secretary and educational director of the Lake Union, and a president of the Adventist Midwest Healthcare Corporation, plus six nonvoting church advisers (the rest of the Union Conference presidents and the ADRA president). There are only eleven lay members, less than one-third of the total board.

With the Seventh-day Adventist Seminary a part of the university and its designation as a General Conference institution, a significant proportion of the board seats go to people who represent church entities. Thus, the board can become the place for political battles that have more to do with the institutional church than with the core function of the university in providing education.

In his book, *Managing the Non-Profit Organization*, management expert Peter Drucker says, "Over the door to the nonprofit's boardroom there should be an inscription in big letters that says: Membership on this board is not power, it is responsibility. . . . [B]oard membership means responsibility not just to the organization but to the board itself, to the staff, and to the institution's mission" (158).

When church officials who sit on many boards view the colleges as serving only the corporate purposes in their corner of the Church, they betray the concept of trusteeship. Trustees exist to serve the educational institution. At General Conference institutions, in particular, the conflicts of interest between institutions can be particularly jarring.

Union conference presidents chair the boards of the colleges in their territories. When a General Conference institution, like Andrews University or Loma Linda University, is added to their list of responsibilities, which institution's needs come first, the college in their own territory or the General Conference institution? In unions with more than one college, which one takes priority? And do Adventist colleges exist solely to fill the

employment needs of the denomination? Or do colleges also help the Church serve society by providing educated Christians dedicated to service.

Managing the Non-Profit Organization reports a conversation between David Hubbard, president of Fuller Theological Seminary, and Peter Drucker about effective boards. In it, Hubbard says, "Peter, you've stressed so much that the process is essential to the quality of the product. And the process of trusteeship is one of the central processes in organizational life. The process of leadership with the board is as central to the successful outcome—hospital care or relief—as any other single task. . . . An organization hasn't come anywhere near its full potential unless it sees the building of a great and effective board as part of the ministry of that organization" (178, 179).

When board chairs act unilaterally to manipulate presidents—or to overstep the election processes—without consulting the boards they serve, they injure themselves, the candidates, the boards, the institutions, and the process that has been created to protect all of them from such disasters. Andrews is not the only institution to have experienced this problem, it is simply the latest.

At this time when the General Conference has established a commission to look at the structure of the Church, perhaps it should also address the checks and balances necessary at every level of the organization for the effective ministry of all.

Bonnie Dwyer
Editor

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find solutions that would preserve the ultimate authority of Scripture, but also draw into thoughtful dialogue those who interpret scientific evidence differently.

When the week came to an end, the consensus was that something special had happened and that the symposium could serve as a model for other gatherings within a broad and diverse church. When people meet and worship and eat and tour together, they discover connections and bonds between heart and soul that transcend theological or philosophical differences. Those core beliefs that hold Adventists together far outweigh stances that sometimes divide them.

Dan Smith is senior pastor of the La Sierra University Church of Seventh-day Adventists in Riverside, California.

Living God's Grace for Our Kids

FROM
AAF

A friend just told us this story, from a few years back, of work and family values gone awry.

A famously demanding conference president (now retired) tells his pastors, "Your pulpit first, your family second." This is his mantra for, among other things, motivating compliance with Ingathering and baptismal goals.

But a theology professor at the Adventist college in his union teaches would-be pastors that your family comes first, then your job. Hearing this, the conference president confronts the professor: "Why," he demands, "are you saying this to your students?"

The professor shoots back, "I'll tell you why when you tell me why your son has left the church."

We laughed over the professor's zinger of a comeback.

Perhaps the laugh came too easily.

We have, between us, six children. Naturally, we're proud of them, and we hope—and every day we pray—that they will take their cues from Christ and share their lives with his community on earth.

But we know, too, that having kids is a little like bathing a cat: you don't really control what is going to happen. You might achieve a fine balance between work and family. Even so, when it comes to your children, you know you'll be surprised, perhaps in ways that disappoint you.

Like God.

Grace must have been invented with parents in mind. As a father and mother might have done, God granted us our lives, and made sure we had what it took to make a difference in the world. And that just meant risk.

Think about it:

You make a gift—or a series of gifts—to your children. You give them a vision of how to live; you give them power and freedom to shape their world; you realize creative people can make mistakes and determine to love them through

the tough times and the easy. And just like that you have put on the mantle of grace: you've decided, no matter what, to give, and keep on giving, the gifts your children need.

In our thoughtful moments, then, we both realize a simple truth: we've been called to live God's grace for our kids.

We enjoy the writer Anne Lamott, and she tells about the time when she was "cracking up"—drinking and sleeping around and feeling suicidal and wondering whether God could have a single positive feeling about her.

In desperation, Lamott visited the new minister at a nearby church. And when she wondered about how God could love her, he said: "God has to love you. That's God's job."

Well, it's our job to live God's grace for our kids; to love them as God loves us.

Except that we'd like to say we get to love them. Sure, it's scary. Sure, it's a test of patience. But it's a wonder just the same—a job that's as good a gift as you could ever ask for or receive.

Charles Scriven and
Rebekah Wang Scriven

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Not for riches in heaven one day,
But for richness of days.

Not to live forever,
But to live fully.

Not to be good in God's sight,
But to truly see what good is.

Not to be favored by God,
Nor special favors from him secure,
But to favor him.

Not to be saved,
But to follow a God who saves and salvages lost causes.

To follow a God who brings forth light from darkness,
Who creates a cosmos from chaos,
Art from dust,
Who speaks to us through the bush he refused to let be consumed,
Who pulls us out of flames he can't let consume us.
To follow this God is to hope.

To be heavenly enough to embrace humanity.

To commune with this God
Is to sit down at that strange table too
With the offensive and the illiterate.

To love this God who loves
Is to love.

To be with a God who is moved
By humanity's pain and poverty,
Is to be moved too,
...And to move.

To take up with your hands not just a cross,
But also the mission of creating, touching, feeding, clothing and healing.

To dwell in the house of the Lord,
Is to tabernacle with an incarnate God,
In a tent pitched in the midst of it all.

