

## MOVEMENT

# VIBRATIONS

*Throughout this year, I have planned for each issue of the journal to draw inspiration from the previous editors' first issues.*

“Considering the stir” opens the editorial in the July 1978 issue of *Spectrum*—the first that Roy Branson solely edited. He goes on to introduce the journal’s response to a major book of that time, *The Shaking of Adventism*, by Geoffrey Paxton. Some of those aftershocks continue in another tome creating a stir today, historian Gil Valentine’s *Ostriches and Canaries: Coping with Change in Adventism, 1966-1979*. An excerpt from the book detailing the founding of the Association of Adventist Forums and *Spectrum* appears in this issue. In the first of two reviews of the book, Eric Anderson offers a contrarian jiggle to the usage of “fundamentalist” and asks a provocative question: in what ways were the anti-intellectuals right? In his review of Valentine’s book, Scott Moncrieff reflects on the battles that administrators picked—from beards to beliefs—and asks the question: who gets to define Adventism?

Turning to Scripture, Matthew Korpman searches it—canonical and apocryphal—while exploring the paradox of breaking the Sabbath in order to keep it relevant for Adventist mission. For those craving more Adventist vibrations, Warren Trenchard draws on Fred Veltman’s *Full Report of the Life of Christ Research Project* and takes a very deep dive into portions of Ellen G. White’s *Spiritual Gifts* and *The Desire of Ages*. Finding echoes of her work elsewhere, he thoughtfully calls it biblical fiction.

Shaking can be a good thing, too. It releases tension and prevents breaking. A man whose career—authorial and administrative—embodies gentle agitation, Reinder Bruinsma writes about his life and books. In honor of his 80th birthday, a dozen friends in our community



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have contributed brief reflections on their relationship with Reinder and the concept of thoughtful leadership. Former General Conference President Jan Paulsen writes:

Do we always see eye-to-eye or agree in our analysis of the life, mission, and values of our Church? Of course not. "Of course not" because the conversation is with Reinder! These conversations have taught me the importance of talking, honestly and earnestly—especially with those with whom you do not agree. Genuine conversation does not require an agreement point of arrival. But it does require a shared care, or it becomes quite pointless.

Like many, I first met Roy Branson on the campus of Andrews University. I was an undergrad attending a weekend ethics symposium. As Roy took the stage, the apologetically inclined professor sitting next to me leaned over and warned, "He's a maverick." I liked Roy immediately. But not because he represented difference. Instead, Roy took what we shared—Adventism—and offered a hopeful vision for its application beyond our borders. In this case, Roy extended a classic anti-tobacco personal belief into a campaign for legislation to keep kids from becoming addicted through corporate manipulation. Thanks to him I continue to ask myself: what changes for me when I view the body politic also as the temple of the Holy Spirit?

One person's earthquake is another's energetic expansion. As this movement continues, Roy's holy public spiritedness stirs among us today.

Black Unions: Pro and Con  
Ellen White and Reformation History

# SPECTRUM

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## THE SHAKING OF ADVENTISM?

Reviews by Douglass, Ford  
Guy, LaRondelle, and an  
Interview with Paxton