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# adventist today

may | june 2006

volume 14 issue 3



## The Power of Listening

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Editorial | John McLarty

# The Power of Listening

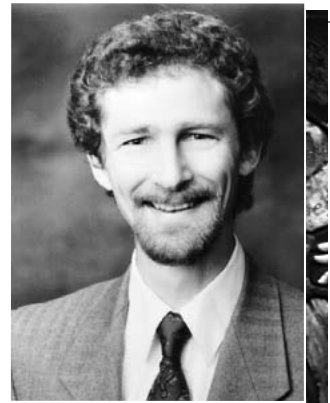
Recently, I've had the privilege of long conversations with two old friends — George and Francis. Both times I made the call to ask how they were doing. But each of them somehow turned it around and got me talking — about personal stuff, stuff that I don't talk about, some of it light, some heavy. I was amazed at the power of their listening. I was embarrassed about doing so much talking, but the pleasure — the comfort and sense of well-being — that came from their listening was worth all the embarrassment and more. There is power in listening.

Historically, Adventism has done a decent job of telling people to move, to change, to grow. We have emphasized achievement in the pursuit of holiness. We expect people to quit smoking and womanizing, to quit Sabbath-breaking and swearing. A lot of people meet our expectations and change their lives enough to join our church. These changes in living patterns are good. But once people are in, there is enormous social pressure to keep up the holiness. There is a powerful temptation to maintain the appearance of holiness even when our lives are falling apart. Our holy facades sometimes mask enormous hurt.

In recent years, my congregation has openly walked with members and friends through all sorts of problems: pornography, drugs, alcohol and nicotine, sexual addiction, affairs, failed marriages, witchcraft, runaway kids, and doubting adults. We've celebrated restored marriages and recovery from addictions. We've seen "lost kids" make a new start in life and a witch show a bit of interest in a different way of viewing reality.

I don't think our congregation is unusual in having these problems in "our family." My guess is these problems are in every church. But they are closely held secrets. The only remarkable feature of our congregation is openness. In small groups, and occasionally even in worship, people have discovered the freedom and comfort that comes from being heard in their pain and failings. And sometimes, having been heard, they've experienced healing.

The most serious consequence of holy posturing in church is the entrenchment of secret evil. A person seldom transcends serious dysfunction



» These monstrous secrets lose much of their tyrannical power when they are voiced to a compassionate listener.

without acknowledging it in the presence of another trustworthy person. Addictions thrive in secrecy. They wither in the light of gracious listening.

One of the greatest gifts we can offer one another and the world is openhearted listening. We can give people quiet permission to voice the unspeakable questions and passions that restlessly prowl their minds. These monstrous secrets lose much of their tyrannical power when they are voiced to a compassionate listener.

Occasionally, I've been trusted to hear the confessions of conservative theologians regarding their private doubts about some aspect of Adventist theology. If their questions became known, their jobs would be in jeopardy. These scholars love the church. They are devoted to historic, official Adventist theology. But they need some safe ear to hear the one unanswerable question that eats at the edges of their convictions. The question becomes lighter once they've been able to bring it out into a small patch of light.

As followers of Jesus, we pursue an exalted ideal. We cultivate a holy discontent with our own status quo. But this striving for excellence and growth can be joyously sustained only when it is coupled with affection for one another and with patience. And we show affection and patience best by listening.

Openhearted listening gives people fresh strength for coping with the weight of life. It is a simple gift with unexpected power to transform and empower. I pray you will be heard today and that you have opportunity to listen.

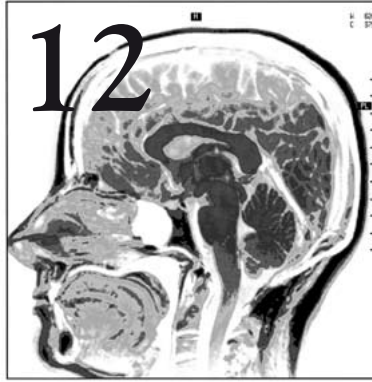
*Adventist Today* will be featuring  
"Intellectual Adventism, Part II"  
by John McLarty in the next issue  
of the magazine (July/August 2006).



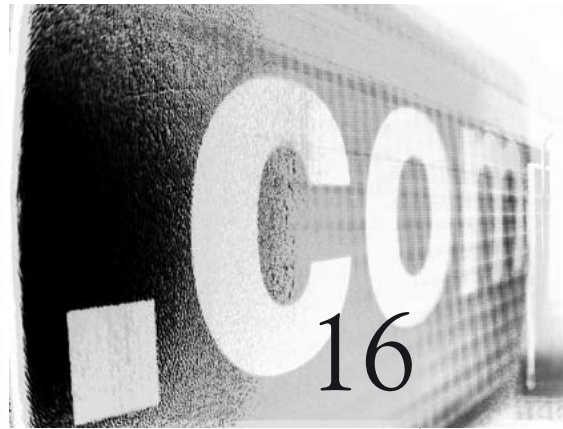
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*Adventist Today* (ISSN 1079-5499) is published bimonthly by Adventist Today Foundation, P.O. Box 8026 Riverside, CA 92515-8026. Periodical postage paid at Riverside, California, and additional mailing offices. POSTMASTER: Send address changes to *adventist today*, Box 8026, Riverside, CA 92515-8026. Copyright ©2006 by Adventist Today Foundation, a nonprofit organization dedicated to fostering open dialogue in the Adventist community.

# letters

## READERS RESPOND

### DANNY SHELTON AND 3ABN

Both sides, Danny and Linda, claim to be innocent, and both claim to have proof!.... It is so upsetting, the strong feelings of all the viewers of the 3ABN family. By Danny getting married it just stirred up all the feelings again. Even though it is wrong to gossip, this is the topic of discussion at fellowship lunch at church. I have changed my viewing to Hope TV and do not waste my time trying to listen or read anything of either side. I have voiced my opinion and have had the replies from 3ABN Danny and Thompson. I truly wish I could forget it! In time, this will not be news anymore. I suppose that those who are on Linda's side will never change their opinion of Danny, and those who are on Danny's side will never change their opinion of Linda. A concerned and disgusted member.

Beverly Kirby - Via the Internet

### UNION OF CHURCH AND REALITY

The Lord works in mysterious ways. The same day the latest *AToday* came in the mail (14.2 / March-April 2006) there was a report in the local newspaper about our local bishop addressing the National Catholic Prayer Breakfast. As John McLarty criticized the Adventist attitude, "We should not impose our moral values on others," Bishop Morlino called on faithful Catholics to write their religious beliefs — their idea of natural law — into civil law. Although I understand how Elder McLarty wishes to have the church rise up and speak on "war, earth stewardship, health care, pornography or public education," he should attend to the bishop's desire to write into American law "a definition of marriage as being between a man and a woman, the acknowledgment of the existence of God, and opposition to abortion and artificial means of contraception." Incidentally, for those who don't know, artificial contraception, which he and some South Dakota lawmakers want outlawed, include condoms and diaphragms. For 2½ decades Evangelicals have been luring the Adventist church into these dangerous waters, sometimes with disturbing success.

Even at the height of the abolition movement, though E.G. White counseled support for abolition, she also counseled against the church involving itself in politics or in the war effort. However active



individual Adventists may be in political and cultural conflicts, the church's involvement there should be limited to ensuring religious freedom.

Jim Miller - Madison, Wisconsin

### DR. DESMOND FORD'S RECORDINGS

We are happy to say that we already subscribe to *Adventist Today* and have for quite some time. We appreciate what we feel is an unbiased and fair reporting of issues pertinent to the Adventist people. Thank you for your good work! We await information about the Des Ford recordings. Dr. Ford is a personal family friend. My husband was part of the "collateral" damage when Des was defrocked in 1981. After 10 years outside the church he returned "older and wiser" and we have been members of a more gospel-oriented congregation in Florida ever since.

Jodie Howell - Via the Internet

### SCAM ARTIST

"Scam Artist Targeting Adventists Arrested" reported that a church member talked to the pastor, who assured her he was convinced of its value and planned to invest himself. It is true that after attending a motivational seminar in which Winston Ross was a presenter, I invited the presenters to do a similar presentation to my church. Ross (whom I did not know) accompanied the team and presented an investment plan and opportunity to my church members. Before the seminar, I publicly emphasized to my members, please don't invest any money in this or any program you cannot afford to lose. I have no money to give you should you lose your investment. Please don't do anything that will jeopardize your financial position.

*Continued on page 5*

I am writing to you to give you the kind of response I would have been glad to give James Stirling for his AT report had his voicemails reached me. Unfortunately, they did not. We continue to grieve with all our members and those in the community who have suffered as a result of the financial losses, and pray that both their spiritual and earthly well being remain in God hands.

**Pastor Reginald Robinson - Pacoima, California**

**Editors Note:** *AT welcomes Pastor Robinson's clarification of events in his church. It would be good if we could have similar statements from other prominent Adventist clergy who got drawn into this scheme.*

## SPIRIT AND TONE OF ARTICLES

While there are some excellent articles in *Adventist Today*, I am truly concerned with the spirit of a number of articles. There have been several that, rather than demonstrating redemptive concern, are written with insinuations of wrong and statements as fact even where it is not documented to be so. I am personally aware of multiple statements that have no foundation in fact. The overall effect of these articles is to tear down, discourage, and create distrust in the entity involved, be it the church organization, Ellen White, or a supporting ministry. While I imagine that the desire of the AT board is to give a platform to express personal views, which is legitimate, I would like to encourage the exclusion of those articles whose net effect is to hurt rather than build up. In Christ we have been called to demonstrate a self-forgetful love quite unknown to this world. What a privilege! Let's do it!

**Kathryn Irizarry - Minden, Louisiana**

## DEAR EDITOR

The abstract on a presentation given at an Adventist Forum by Dr. Patrick was appreciated ("Twenty-Five Years After Glacier View," Nov/Dec 2005). Dr. Patrick is correct that what paved the way for Dr. Ford's views to become so prominent among the Adventist intelligentsia were the Adventist-Evangelical dialogues of the 1950s. At that time, our theologians had not done their homework on our sanctuary doctrine and soteriology.

The reason [the evangelicals] Barnhouse and Martin were successful in persuading our SDA Church to adopt the Protestant Reformation gospel is because our church was ripe and ready for a change. Fifty years of the legalism of Historic or Traditional Adventism, with no assurance of salvation, had to be replaced. Along with the Reformation gospel, our church also adopted the Reformation definition of legal justification and the prelapsarian view of the human nature of

Christ. To our administrators and theologians, this was welcomed as a theological breath of fresh air. Our church historians were convinced that the Reformation gospel was all that our SDA Church lacked in order to receive the latter rain.

Now, fifty years after the dialogues, and twenty five years after Glacier View, the Reformation gospel and Reformation soteriology is what we read in Adventist publications and hear from the Adventist pulpit, with few exceptions.

At Glacier View, our SDA Church agreed with Dr. Ford on seven out of ten issues. All seven had to do with soteriology. Our church should have agreed with Dr. Ford on only one issue. Dr. Ford is sincerely mistaken on the gospel (the Reformation gospel is not the everlasting gospel), legal justification, the day/year principle in Bible prophecy, the significance of the date 1844 and the ministry of Christ in the heavenly sanctuary, the meaning of "the daily" in the Book of Daniel, and the human nature of Christ.

Dr. Ford has influenced many Adventists in leadership, laity, journalism, and, particularly, in the ministry. Should not the readers of *Adventist Today* be exposed to an alternative to Dr. Ford's theology? This is long overdue. I would recommend either Dr. Herbert Douglas, or R. J. Wieland for this task.

**R. W. Fanselau - Via the Internet**

## OPEN LETTER TO ANDREWS BOARD OF TRUSTEES

Dear Board of Trustees:

My name is Professor Peter Marks. I am a visiting professor at Sunchon National University in the far south of South Korea. I am also a 1989 graduate of Andrews University (Newbold College Campus) having graduated with an MA (Religion).

I have no personal ax to grind with Elder Gerry Karst or his Vice Chairman. In fact, my one brief encounter with Elder Karst many years ago in St. Johns, Newfoundland, led me to have enormous respect for him as a Christian gentleman and for his ability as a church leader. Yet these personal memories do nothing to allay my great concern at the seeming sudden demise of three of the presidential officers of Andrews. I am particularly concerned because this action was taken without the prior action of the Board of Trustees. From this great distance, the request for the resignation of these officers seems to be a surgical strike with a rather blunt ax. The actions of the past little while are so wrong-headed and ill-conceived that I believe they call for the resignation of the Board Chairman and his Vice Chairman.

**Professor Peter Marks - South Korea**

*Continued on page 6*

# Letters policy

## WE WANT TO HEAR FROM YOU

*Adventist Today* welcomes letters to the editor.

Short, timely letters that relate to articles appearing in the journal have the best chance at being published.

We reserve the right to edit for length and clarity.

In publishing letters, *AT* does not necessarily endorse the

views represented, but believes in giving voice to differing viewpoints.

We prefer messages sent by e-mail, addressed to [atoday@atoday.com](mailto:atoday@atoday.com). Please include your complete address and telephone number

— even with e-mail messages. Send postal correspondence to Letters to the Editor, *Adventist Today*, P.O. Box 8026, Riverside, CA 92515-8026.

## Letters *Continued from page 5*

### DEAR EDITORS:

Thank you for printing all those letters about the Monterey meetings.

When I heard Des Ford was not to be there, I made plans to go anyway to meet the men who objected to hearing this skinny guy from Australia. I felt it was my duty to ask them some questions about church doctrine. They didn't show. I'm still disappointed. How will I find out why they object to Righteousness by Faith, the substitutionary doctrine or Des' message of God's love and grace? Might be they wouldn't disagree if they know what his message was. Could be they just don't like Australians?

To refuse to hear Des Ford's teaching of the Gospel may not be a serious mistake, but just to be a critic and not learn Bible answers to serious questions, may hamper your confidence concerning your salvation.

Here is an important question for all thinking Seventh-day Adventist: Is there really investigative judgment, as Ellen White seems to indicate, or did she oppose the idea in most of her later writings?

Ed Tomczek - Milton Freewater, Oregon

P.S. God Bless Hanan Sadek

**Editorial Comment:** *The editors of Adventist Today thank God for Hanan Sadek, the AT office manager, on a daily basis.*

### CORRECTION

In the Jan/Feb 2006 issue of *Adventist Today*, the report on 3ABN mentioned an article by Lee Boothby in the "July, 2005, *Liberty*." I can't seem to find it in that *Liberty* issue. Could you tell me where the Boothby article is?

Ruth Campbell - Via the Internet

**Editorial note:** *In McLarty's article about 3ABN, he attributed the wrong date to an article by Lee Boothby in Liberty. The correct date is July/August 2003.*

## *Continued from page 9*

# Exploring Adventist Identity: "Who is the Seventh-day Adventist?"

communicated effectively? How can we all embrace this complexity and yet rejoice in the essential simplicity of the Adventist message so that we can share our faith winsomely? And what will occur when the crises of faith that have impacted Western culture impact the young, rapidly growing church within developing nations?

As an attendee at the three conferences mentioned, by the close of Bible Conference 2006 I had a long list of burning questions. But one matter was beyond question: the laudable wisdom of the church leaders who envisaged these events and are leading the church from the center. Addressing the crucial issue of Adventist identity is not a simple task, nor is it an easy one. The process is imperative, however, if the church is to nurture its members effectively and witness to its world coherently in Century 21.

### References

<sup>1</sup> George R. Knight, *A Search for Identity: The Development of Seventh-day Adventist Beliefs* (Hagerstown: Review and Herald, 2000), 17.

<sup>2</sup> See Nathan Brown, "Conference explores Adventist identity," "Leaders reflect on identity issues," *Record*, February 18 and 25, 2006, for reports in the "Official Paper of the South Pacific Division," available online with related material at [www.adventist.org.au](http://www.adventist.org.au).

<sup>3</sup> See Fritz Guy, *Thinking Theologically: Adventist Christianity and the Interpretation of Faith* (Berrien Springs, Mich.: Andrews University Press, 1999.)

<sup>4</sup> Cf. Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press, 1911), 598.

<sup>5</sup> Richard W. Schwarz and Floyd Greenleaf, *Light Bearers: A History of the Seventh-day Adventist Church* (Nampa, Idaho: Pacific Press, 2000), 627-647.

<sup>6</sup> Peter H. Ballis, *Leaving the Adventist Ministry: A Study of the Process of Exiting* (Westport, Conn.: Praeger, Peter 1999), 27.

<sup>7</sup> I reviewed five related books by six authors in "Prophets Are Human! Are Humans Prophets?" *Spectrum* 33, no. 2 (Spring 2005), 71-72.

*Arthur Patrick, Ph.D., is currently a Research Fellow at Avondale College, Australia.*

# Niels-Erik Andreassen Fired, Then “Unfired”, as Andrews University President

**M**arch of 2006 was a tumultuous month for Andrews University, an Adventist school in Berrien Springs, Michigan. On Monday, March 6, President Niels-Erik Andreassen submitted his resignation at the request of the university’s board of trustees, chaired by Gerry Karst, also a vice president of the General Conference of Seventh-day Adventists. The board accepted his resignation, along with those of two of his vice presidents. Dr. Andreassen’s resignation was effective immediately, and those of his colleagues were to take effect June 30.

On Friday, March 10, the president called the campus community to a general meeting in the Pioneer Memorial Church. He was given a prolonged standing ovation when he stood up to speak. He attributed his decision to leave as a consequence of differing views between him and the board chair, but he noted that that was nothing unusual; university presidents come and go.

A few days later Elder Karst, the board chair, announced that he and the board had held discussions with Andreassen and had requested him to stay on in his position until the end of the school year, June 30. That would give them time to find a replacement. Spectrum magazine, on its Web site, reported that Andreassen had agreed to “soldier on” in his position.

On Thursday, March 30, the university board held a special meeting to reconsider their decision. They decided to reinstate Andreassen as president and also to create a new position of university provost. Later that day Elder Karst announced to the university community that Andreassen had been reinstated as president, along with his two vice presidents, and that the new provost would manage the day-to-day administration of the school. That would free Andreassen to continue as the university’s visionary leader and to chair the planned Legacy of Leadership fund-raising campaign to begin later in the spring.

## Board Turnaround

Just what prompted the about-face by the board?

»» Just what prompted the about-face by the board? Clearly, the Andrews University community was shocked by the earlier action terminating Andreassen and two vice presidents.

Clearly, the Andrews University community was shocked by the earlier action terminating Andreassen and two vice presidents. Questions about both the process and the decision served to mobilize opinion, both on and off campus. Factors that led to a reversal of the board’s actions are believed to include:

- The board did not fully realize the consequences of its original action both to Seventh-day Adventists and the academic public.
- It appeared some board members acted without fully understanding what had transpired between the board chair and vice chair and President Andreassen.
- Within days of the original action, the board received a very strong “Vote of Confidence” for Dr. Andreassen and his leadership from a majority of the deans and faculty, asking the board to reconsider their action. Andreassen is highly respected by the world church and academia. He has very loyal personal and public supporters.

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*Adventist Today will be publishing an interview with Andrews University Board Chair Gerald (“Gerry”) D. Karst, in the next issue of the magazine (July-August 2006)*

# Exploring Adventist Identity: “Who is the Seventh-day Adventist?”

REPORT ON BIBLE CONGRESS 2006:  
A CONFERENCE IN THE SOUTH PACIFIC DIVISION

What is it necessary to believe in order to maintain an identity as a Seventh-day Adventist? What is the core of our beliefs? How do we relate to changes in theological emphasis or theological content?

“Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to agree to the denomination’s ‘27 Fundamental Beliefs.’” With those provocative words, Adventist historian George Knight opens a scintillating book about the development of the church’s beliefs and the long quest to understand Adventist identity.<sup>1</sup> Knight’s volume was recommended reading for over 160 attendees at the conference on Adventist identity convened by the South Pacific Division (SPD) at Avondale College, January 30 to February 2, 2006. Entitled “Past, Present and Future: Who is the Seventh-day Adventist?” Bible Congress 2006 drew participants from entities and churches throughout Australia, New Zealand, and the SPD mission territories.<sup>2</sup>

## Major Questions

Major questions were listed “to permeate all presentations” and guide discussion. What is the Seventh-day Adventist as a Christian? What are our beliefs as compared with those of other Christian denominations, or even, other religions and worldviews? What is it necessary to believe in order to maintain an identity as a Seventh-day Adventist? What is the core of our beliefs? How do we relate to changes in theological emphasis or theological content? What is our divine mission as a church to present to the world?

Dr. Paul Petersen, SPD field secretary and secretary of the Biblical Research Committee, bore major responsibility for planning the event. The congress was billed as a beginning “at this early stage of the quinquennium in order to inspire strategies and action plans in a number of areas at various levels of the church.”

## Presenters and Presentations

Three presenters came from the Northern Hemisphere. Niels-Erik Andreasen, president of Andrews University, focused on “The Vision: Where Are We Going?” He identified 21<sup>st</sup>-century trends, challenges and opportunities in the Adventist church and its theology, in Adventist education, and “in our Advent hope, the cornerstone of our theology.” Roy Gane, an Old Testament professor at the Seventh-day Adventist Theological Seminary, Andrews University, explored the doctrine of the sanctuary from Leviticus and then discussed Righteousness by Faith. Gunnar Pedersen, a lecturer in Systematic Theology at Newbold College, examined “Justification and Judgment” in four dimensions: “The Dogmatic Challenge,” “The Divine Provision,” “The Redemptive Outcome,” and “The Redemptive Participation.”

SPD specialists augmented the contribution of the overseas guests. Petersen gave two presentations: his first dealt with the challenge to remain aware of “the central theological pillars of our faith and to reflect on how to present them to church members and the world in a Christ-centred manner;” his second session examined an issue currently under discussion worldwide, “The Trinity and SDA Identity.” Two Avondale College Research Fellows presented: Bryan Ball spoke on “The Heart of an Authentic Adventist Identity”; Norman Young defended the integrity of the Sabbath against claims of Sunday observance in the New Testament. In addition to Petersen and Pedersen, other doctoral graduates of the Adventist Theological Seminary at Andrews University participated: Ray Roennfeldt, currently dean of the Faculty of Theology at Avondale College, presented a paper on the Second Coming; Ross Cole’s title was “The Who and What of the Remnant”; Darius Jankiewicz explored the “Sacraments in Seventh-day Adventist Theology and Practice.” Grenville Kent, a pastor in Sydney and a doctoral candidate at Manchester University, teamed with Philip

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Rodionoff, a medical doctor and M.Phil. candidate at the University of Queensland; their topic was “The Wholism Debate in Systematics and Biblical Studies.” Barry Oliver, yet another doctoral graduate of Andrews University (Adventist history) and now SPD secretary, participated in the conference, as did Laurie Evans, SPD president.

The topics selected, viewed in relation to the roles and qualifications of the presenters, suggest that the leadership of the SPD envisages Seventh-day Adventist identity as an issue of profound importance but considerable complexity.

### **Back to Adventist Origins**

Only one of the presenters is primarily a church historian, but all of them in some way implied that Adventist identity is illuminated by the study of Christian history and Adventist heritage. The fact that such an array of specialists was assembled to address the theme of Adventist identity indicates powerfully that SPD Adventism is serious about coming to terms with the way in which evidence challenges and sustains faith in the modern world. The congress highlighted selected theological issues, all of them crucial to its theme. But “Seventh-day Adventists accept the Bible as their only creed,” according to the voted preamble to our Fundamental Beliefs. Therefore, only Scripture in its entirety expresses Adventist identity; to encapsulate that is a task far too large for any particular conference. Therefore, Bible Congress 2006 may be viewed as offering useful case studies on how to explore Adventist identity.

Christianity was founded by a carpenter who communicated effectively with “common people;” fishermen, a tax agent, a medical doctor, and a teacher were among its earliest exponents. But history demonstrates that Christianity offers intellectual challenges to all humans, from the unlearned to the highly educated.

Nonspecialists founded the Advent Movement, including two farmers (William Miller, Hiram Edson), a teenage girl (Ellen Harmon), a retired mariner (Joseph Bates), and a schoolteacher with 29 weeks of formal education/training (James White). Profound respect is indicated for these pioneers in that five biblical landmarks they perceived remain crucial after 16 decades: Second Coming, Sabbath, Sanctuary, State of the Dead, Spiritual Gifts.

The presentations by Roy Gane on Leviticus, that by Grenville Kent on I Samuel 28, like the lectures of Gunnar Pedersen on Romans, indicated that if Adventism is to reliably express and credibly present its message in Western culture, it must understand thoroughly every facet of human knowledge that illumines the biblical text. Farmers and mariners are able to understand and apply this evidence; they cannot be expected to invest the years required to master it or to write the books that present it. Thus

Adventism must foster “the dialogue and dialectic of a living community” along the lines that Fritz Guy enjoins so cogently.<sup>3</sup> In no way do such realities diminish the responsibility of “every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example.”<sup>4</sup> Rather, they call all of us to be humble learners in the school of Christ.

### **Potential for Conflict Resolution**

The 20th century in Adventism, according to the textbook commonly used in university classrooms, witnessed effervescent debate over Adventist fundamentals.<sup>5</sup> A recent doctoral study identifies one of these debates as a crucial factor in “the most rapid and massive exit of Adventist pastors” in the church’s history.<sup>6</sup> The evidence is compelling: events like Bible Congress 2006 may be expected to have a constructive role in offsetting such outcomes.

The life and writings of Ellen White were only in soft focus during Bible Congress 2006, no doubt because they were in prime focus at the 2004 event. The strident criticisms levelled at the church leaders who convened the Ellen White Summit have not caused them to withdraw from a coherent strategy formulated in 1999 and revised carefully for the new quinquennium. Graeme Bradford’s slim volume on Ellen White was launched at the 2004 Summit; the same publisher will launch Bradford’s sequel to that book during March 2006. A cluster of such initiatives bodes well for the future of Adventism in the SPD.<sup>7</sup>

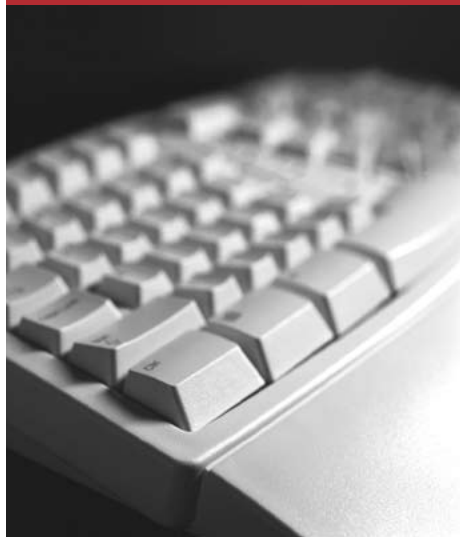
### **Burning Questions**

All this does not mean the immediate future of Adventism may be free from challenges, especially if Neils-Erik Andreasen’s analyses are realistic. The content of Bible Congress 2006 appeared to put some participants under uncomfortable pressure. What of the far greater number of ministers and teachers who could not even attend? How can the vaster body of evidence relevant to Adventist faith, not even mentioned at the conference, be understood by ministers, teachers, and members, and



*Continued on page 6*

# HeavenlySanctuary.com— Making the Net a Holy Place



The various groups within Adventism may never see eye to eye on every doctrinal detail, but what would happen if Adventists as a whole were known for the wonderful things they have to say about the kind of Person God is?

**A**lthough I am associated with an Adventist Web site, some time ago I decided to surf the Web to see what others might be there. Expecting to find a number of official Adventist sites mixed in with a smattering of right- and left-wing forums, I soon discovered that a massive amount of communication occurs among Adventists every day in cyberspace. The Three Angels Network, *Tagnet.org*, groups the various Adventist Web sites into 30 distinct categories, with more than 1,844 links! In this overwhelming sea of information and dialogue, I had to ask, where does my site, *HeavenlySanctuary.com* fit?

## **The HeavenlySanctuary.com team**

*HeavenlySanctuary.com* officially became a nonprofit organization a little more than a year ago, and in June 2005, members from all over the country met for the first time. Out of that remarkable weekend meeting there arose a determined and cohesive team that has in this short time produced three new Internet portals. Most recently it has announced a major conference that will be of particular interest to Adventists worldwide. This conference, the “Good News Tour” (*goodnewstour.com*) will be held in Redlands, California, June 2006.

## **The Message: “The whole character of God was revealed in his Son.”**

Ellen White wrote this statement in the *Signs of the Times*, December 30, 1889, and it remains a guiding principle to this day. The passion and energy that unites our group is the message about the character of God that Jesus came to reveal. At the very end of his ministry, Jesus summarized his grand mission: “And this is the real and eternal life: That they know you the one and only true God, and Jesus Christ, whom you sent” (John 17:1-6, *The Message*). His disciples could comprehend the meaning of salvation best when they learned to know God intimately and as a Friend. Through the man Jesus — God in the flesh — we see clearly the character

of God, and it is this great revelation of love and kindness that naturally draws us into an intimate relationship with him. “I glorified you on earth by completing down to the last detail what you assigned me to do.” How did Jesus glorify the Father and complete what the Father assigned him to do? Jesus continued, “I spelled out your character in detail to the men and women you gave me.” If Jesus’ mission was primarily to reveal the true character of God, should not ours be the same as well?

## **Our Mission: Unity**

The various groups within Adventism may never see eye to eye on every doctrinal detail, but what would happen if Adventists as a whole were known for the wonderful things they have to say about the kind of Person God is? What would it be like to have a stranger say to you, “So you’re an Adventist! I think I’ve heard of you — aren’t you the people who claim that God is all about love and freedom and that people have no reason to be afraid of him? How did you come to that conclusion?”

We believe that Christians as a whole have the distinctive mission of telling the world about the true goodness of God’s character, and that if we were to become united on this belief with others in our faith community, there would be greater harmony and love within the church. This would speak well to the world about the kind of God that Seventh-day Adventists and their friends worship.

## **HeavenlySanctuary.com — the Web site**

Every day at *HeavenlySanctuary.com*, an active discussion occurs about a variety of issues related to God and the Bible. There are featured articles, recorded audio sermons, and various weekly stories that are designed to help people reflect on, and give attention to, the character of God.

Tim Jennings, a psychiatrist in Tennessee, wanted to develop a Web portal where his weekly Sabbath School class on the campus of Southern Adventist University could maintain an Internet presence. By working closely with our group, he was able to launch *comeandreason.com* a few months ago.

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Dr. Jennings uses his extensive clinical expertise to illustrate how people who trust in God and internalize the principles of his kingdom can achieve healing and restoration.

In addition, *HeavenlySanctuary.com* has developed *GodsCharacter.com*, a Web site for the weekly recording of my book-by-book Bible study with the medical students at Loma Linda University. Each week around 80-90 students meet voluntarily to find answers to these questions in every Bible passage.

### **GoodNewsTour.com**

The Good News Tour is the first annual conference sponsored by *HeavenlySanctuary.com*, and it will be held at the University of Redlands, in Redlands, California, on June 16 and 17, 2006. This conference will focus on the Good News about God as revealed throughout the Bible. We are excited about the diverse group of speakers for this

conference. Ty Gibson, Alden Thompson, Manuel Silva, Tim Jennings, and Marco Belmonte will bring unique and complementary insights about the character of God. There will be a total of 10 lectures, in addition to informal Q&A sessions.

We look forward to joining with all those who are seekers of the truth, for there is only one truth that has the power to set us free and change the world: **The truth about God!**

*Brad Cole, M.D., is a neurologist and teaches the neuroscience course for the medical students at Loma Linda University.*



*Continued from page 7*

## Niels-Erik Andreasen Fired, Then “Unfired”, as Andrews University President

- Lay members of the board acquainted with other academic institutions were perhaps better able to see the need for a visionary president and for a provost to carry out everyday administration.
- Last, but certainly not least, knowledgeable, influential individuals made personal contact with board members on the issue.

For Seventh-day Adventists who believe in the “Lord’s leading in all things,” this issue was certainly an example. Many people, both on and off campus, did everything within their power to bring about the board’s reconsideration. Then they “left it in the Lord’s hands” and trusted the Holy Spirit to work it out.

### **The University Community Briefing**

When Elder Karst spoke to the assembled faculty and staff, he reported that he and Andreasen had had a long telephone discussion two days earlier, working through many of the issues that had led up to the board’s action on March 6 and the resulting resignations.

In his announcement, Karst was very gracious, and Andreasen seemed most understanding of the board’s decision to step back and reconsider the earlier decision. Both men acted cordially and with dignity. They seemed quite comfortable with each other.

Karst stated that he had realized that the original board announcement had been perceived “as cold.” But, he said, this was not intended. He particularly wished to acknowledge that and move on.

While neither Karst nor Andreasen are known

as demonstrative individuals, at the meeting they seemed quite comfortable with each other, stating that they were “now on the right track,” and that that would “work for the greater good of the university.”

### **Reaction**

The announcement of Andreasen’s reinstatement was met with standing applause by the vast majority in attendance at the meeting. However, some were clearly disappointed. One highly placed faculty member stated it would take some time for “healing on this” but was confident that it would happen.

### **The Future**

It is far too soon to suggest that people will forget the events of those weeks in March at Andrews University. No matter how hard they try to smooth over the conflict between trustees and administration, it will take time for the affected people to rebuild the needed relationship for the future.

Furthermore, in overseeing the church’s flagship university, the Andrews board includes leading clergy of the church. Hopefully, what has happened will not be seen by onlookers as “shooting themselves in the foot.” Rather, it demonstrates that no matter what level people may reach in the church’s hierarchy, they can still make faulty decisions. It speaks well for them when they can admit and correct their mistakes.



News | Dennis Hokama

# How *Adventist Today* Made a Difference

*A Young Scientist Discovers That Intellectual Integrity and Spirituality Can Coexist*

Kim ordered sweet and sour pork. When she learned that Marvin did not eat pork, she asked him whether his anti-pork stance was for religious or health reasons. Marvin hedged by saying, “a little of both.” “Are you a Muslim?” asked Kim. “No, I am a Seventh-day Adventist,” replied Marvin.

“When I was considering becoming a member of the Adventist church in 1995, *Adventist Today* helped convince me that it was the right decision,” said Kimberly Payne, Ph.D., one of the newer members of the Loma Linda University Schuman Pavilion Sabbath School class. I couldn’t forget that remark, so a few months later I sat down with Kimberly and her family to ask about their odyssey of faith in which *Adventist Today* had played a part.

## **A Fateful Sweet and Sour Lunch**

Kim first met Marvin Payne while both were teaching science at Cisco Junior College, in Cisco, Texas, and they had lunch together at a Chinese restaurant. Kim ordered sweet and sour pork. When she learned that Marvin did not eat pork, she asked him whether his anti-pork stance was for religious or health reasons. Marvin hedged by saying, “a little of both.”

“Are you a Muslim?” asked Kim. “No, I am a Seventh-day Adventist,” replied Marvin. Kim remembered another Adventist, a middle-aged woman she had known earlier, but from whom she had not learned anything about doctrines.

Kim had been reared in a Baptist home, but after her father died she and her mother left the Baptist church to join the Church of Christ.

Marvin Payne had been reared as an Adventist and had attended church school, but his local church family was lacking in young people. The congregation held little interest for him, though he never lost his identity as a Seventh-day Adventist. At the urging of his father, Marvin eventually went to junior college, then on to get college and university degrees in chemistry, biology, and biochemistry. Before and during his doctoral studies he taught chemistry at Cisco Junior College, where he met Kimberly.

After the sweet and sour pork incident, she and Marvin continued to date, and since there was no Seventh-day Adventist church nearby, Marvin often accompanied Kim to the Church of Christ services

on Sunday. When they became engaged, they had a discussion about what they would do about church.

Marvin said he didn’t mind visiting other churches but would belong only to a Saturday-observing church. Kim didn’t mind which Christian church she attended, so long as they did it together as a family. She decided that attending the Adventist church was a good compromise, though she had no intention of switching membership again. They got married in 1992, and by the end of 1993, they were living in Norman, Oklahoma, where Marvin began his post-doctoral training and Kim was just starting her doctoral work in immunology.

When they located the local Adventist church, they found the pastor, Bill Norman, to be very academically oriented. Although he loved to discuss theological issues of the day, most of the church members were very conservative. However, among those members were Dr. Kevin Nick, a geologist, and his wife, Jan, a graduate student in nursing. (Kevin is now assistant professor of geology in the Department of Earth and Biological Sciences at Loma Linda University, and his wife, now a Ph.D., is associate professor at Loma Linda’s School of Nursing.) For the first time, Marvin encountered a fellow scientist who was also an Adventist. Marvin was well accepted at the Norman Adventist church and was soon a church elder.

Kim began observing the Sabbath and threw herself into church work. She soon found herself with many church duties, including teaching youth classes. The church wanted her to take more responsibilities, such as deaconess, but Marvin and Kim pointed out that as a nonmember she was ineligible. But because this had become a barrier to further service, Kim began to consider the question of transferring her membership.

## ***Adventist Today* Makes a Difference**

Kim cannot remember how it happened, but soon after marrying she and Marvin had subscribed to *Adventist Today*. What they saw as striking in the journal were three things:

1. *AT* proved that writers like Steve Daley and

*Continued on page 13*

John McLarty, who were loyal church employees, could question the church and not be fired. This meant to them that the church was open to, and capable of, self-criticism — something they valued, themselves, as scientists. The fact that the magazine pointed out some church problems was nothing compared to the value of the church's openness to criticism.

2. *AT* provided evidence that the Adventist church was a place where intellect and science could be nurtured, along with a love for spiritual values and a respect for Scripture.

3. *AT* demonstrated that within the Adventist church there was a ministry directed toward intellectuals and scientists, usually the orphans of a Christian community. It was confirmation that people like Pastor Norman and Jan and Kevin Nick were not complete anomalies, but that there was a wider community of Adventists with whom they could identify and worship. Marvin found this exciting, because he had never experienced true community within the church, other than with the Nicks and Pastor Norman.

When Dr. Nick was invited to the BRISCO (Biblical Research Institute Science Council) meetings in Ogden, Utah, in 1994, he managed to get Marvin an invitation as well. They flew there together, and Marvin was able to meet many serious scientists who were working for the church. To this point, Marvin had resigned himself to the idea that the pursuit of his profession and the practice of his religion were as irreconcilable as East and West, but the people he met at BRISCO changed that.

Now, for the first time, Marvin dared to think that his profession as a scientist could also be a mission outreach, and that he might find community within the Adventist church. Kim was also excited by this discovery, and she attended the next two BRISCO meetings with Marvin. They were both fascinated by the interplay between theologians and scientists, including Dalton Baldwin, Ivan Holmes, Ron Carter, Ivan Rouse, Ben Clausen, Clyde Webster, and others.

### *The Baptismal Vows*

In the meantime, Kim began seriously considering becoming a member of the Adventist church. She found the doctrine of Present Truth to be especially exciting and consistent with her understanding of the inherently progressive nature of knowledge. "How can it be that 2,000 years ago people knew all there is to know of God?" she asked me. She also found many things that were troubling, including various controversies *Adventist Today* was following, including women's ordination and the theological fallout from Glacier View.

In the course of their friendship, Pastor Norman had provided them with books and magazines on the history of the church, dealing with William Miller, Ellen White, and the 1888 controversy, as well as

Desmond Ford's Daniel and Revelation series and the original issue of *Ministry* magazine that covered the issues at Glacier View.

While some of this was puzzling, Kim began to rethink her earlier resolve not to change her denominational affiliation again. Marvin says Kim began writing a commentary of her views on each of the 14 baptismal vows. After discussions with Pastor Norman, both she and the pastor felt that her views were compatible with the Adventist church.

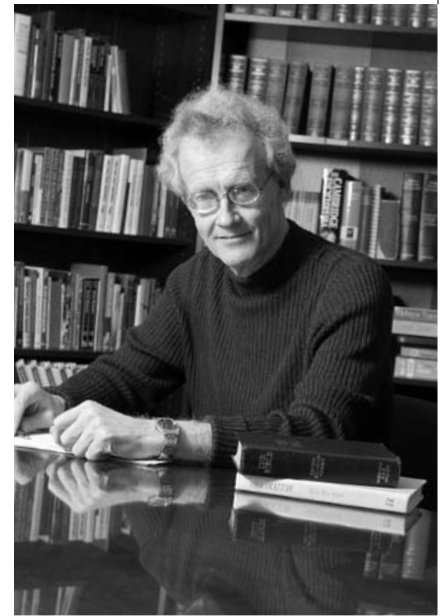
So she made her commitment and joined the Seventh-day Adventist Church by profession of faith in the summer of 1995, just a few weeks before the Utrecht meeting of the General Conference of Seventh-day Adventists, at which the question of the ordination of women as pastors was to be discussed and voted on. Because she anticipated that the issue would be voted down, she felt that joining the church after such a vote would somehow show her assent to it. Like many other *Adventist Today* readers, she vigorously opposed it. She is now part of a community of the loyal opposition, and she has much company.

Marvin eventually made a phone call to Loma Linda University, inquiring about the state of ongoing biochemistry research. That set off a chain reaction of events that eventually led him to La Sierra University in 1997 to accept a faculty position in chemistry, while Kim is with the University of Southern California Keck School of Medicine, Division of Research Immunology and Bone Marrow Transplantation at Childrens Hospital in Los Angeles.

*Dennis Hokama writes from Southern California.*



# A Healthy Independent Press



**T**hese days I worry a lot about the Adventist mind. We are an exciting and scary community right now, adding one million new members every year.

Speaking in 2003, Charles Sandefur, president of the Adventist Development and Relief Agency, noted that at least one million of us are illiterate, and thousands are living with the stigma of AIDS and haunted by hunger.

“More Adventists speak Spanish than English,” he declared. “The new Seventh-day Adventist Church is overwhelming poor.”<sup>1</sup>

Where does the thoughtful, educated Adventist fit into all that?

Awkwardly, it seems to me, and at some risk, but with great excitement for the opportunities facing the church.

But here I focus on the challenge presented by education in a church where many of the members are uneducated and even illiterate. Education, you see, opens up nuances that aren't evident to the untrained eye. But if knowledgeable people address issues in ways that unsettle ordinary people, they can be seen as villains, even as they seek to help the church. Thus, in the interest of preserving peace, church papers often round off the sharp edges in their reporting of issues and events.

Several years ago, for example, a devout Adventist scholar was asked to prepare an insert for *Ministry* magazine on Bible manuscripts. He had written that there were “many” variants — most of them minor, but still many. The editors wanted him to re-write the article to say that the variants were few instead of many.

Similarly, all three editions of the *SDA Encyclopedia* (1966, 1976, and 1996) soften the history of the Adventist move toward Trinitarian theology. In the article on Christology, instead of James White's vivid 1852 reference to “that old trinitarian absurdity,” we have “that old trinitarian' idea.”

Another example is provided by the first edition of Herbert Douglass's 600-page, *Messenger of the Lord* (Pacific Press, 1998), a significant book in Ellen

White studies. But it nowhere mentions Desmond Ford or Walter Rea. Even a review of Rea's *The White Lie* is quoted with Rea's name deleted.<sup>2</sup>

In that connection I recently went to the latest edition of the *SDA Encyclopedia* (1996) to verify some factual material relating to Ford, famous in Adventism for his 1979 attack on the investigative judgment. I found nothing. The repercussions of Ford's presentation have been enormous. I can understand why Ford might not merit a separate entry in the *SDA Encyclopedia* — though there is one for Dudley Marvin Canright (1840-1919). But I would expect to find some kind of public record of the meetings which determined Ford's fate in Adventism: Glacier View, Consultation I, Consultation II, and Sanctuary Review Committee. I found nothing.

Today's college students are post-Ford. But where can they learn about the trauma of the last 25 years? Are we telling them that it's not important? Do we want them to conclude that we are afraid of what they might find out?

Before we are too critical of the modern church, however, we should remember that the tendency to avoid hard questions is not new. At the great “righteousness by faith” General Conference of 1888, the traditionalists, led on site by Uriah Smith and from afar by the “absent and ailing”<sup>3</sup> General Conference president, G. I. Butler, mounted a strong defense against the young progressives from the west, A. T. Jones and E. J. Waggoner, who were presenting a fresh emphasis on righteousness by faith. Here is our most memorable match-up between the “landmark” traditionalists and the “present truth” progressives.

While Ellen White was deeply concerned about unchristian attitudes manifested at the conference, she was equally troubled by the attempt to restrict discussion. In an 1889 testimony appealing to Peter's admonition to “grow in grace” (2 Peter 3:18), she

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warned of the danger when believers rest “satisfied” with present knowledge and “discourage any further investigation of the Scriptures,” becoming “conservative” and seeking “to avoid discussion.”

“When no new questions are started by investigation of the Scriptures,” she said, “when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.”<sup>4</sup>

Given the impulse by believers to avoid the difficult, the health of the independent Adventist press is crucial: *Adventist Today* and *Spectrum* on the left, *Perspective Digest* and *Adventists Affirm* on the right, all play an important role in church life. I regularly quarrel with pieces published on both sides of the aisle. But I believe it is important that a wide variety of perspectives be heard and discussed. By God’s grace, we will be stronger for it.

I do wish, however, that we could be more careful of our words, with less “horror” in the voices on the right, and less “scorn” in the voices on the left. Here Ellen White’s counsel to A. T. Jones is noteworthy: Treat every person as “honest,” she said. “Speak no word, do no deed that would confirm any in unbelief.”<sup>5</sup>

The devotional side of me is drawn by the piety reflected in the conservative journals on the right, though I am often troubled by strident language and the fear of exploration. The exploratory side of me is attracted by the greater openness to new ideas evident in the journals on the left, though I often find myself wishing for a more explicit believer’s perspective.

Is it appropriate to encourage such diversity in Adventism? Recently I was startled, encouraged, and admonished when a question from a friend took me back to some intriguing quotations from the *Testimonies* that I have used to illustrate both growth and change in Ellen White’s experience. The explicit contrasts, dealing with our preferred target for evangelism, are separated by 17 years. But what a contrast! In 1872, she wrote: “Our success will be in reaching common minds.” By 1889, however, she’d had enough of that line, exclaiming: “We have had altogether too much talk about coming down to the common mind. God wants men of talent and good minds.... who will be able to reach, not only the common, but the better classes.”<sup>6</sup>

The seven-page section of the *Testimonies* in which the 1889 quote is found has long been one of my favorites, laying out Ellen White’s amazing vision for Adventist education. Here she speaks of “young men, rooted and grounded in the faith...” entering “the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of

popular methods of education, and a knowledge of the theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes....”<sup>7</sup>

But two comments struck me with peculiar force this time as I went back and read this remarkable section. The first comes right in the heart of her counsel for a “broader” educational vision: “We need the intelligence of varied minds, but we should not find fault with them because their ideas do not just fit our own.” In short, long live diversity!

The second quote comes from the next section in the *Testimonies*, one that a number of us in academia may need to hear. There she admonishes a brother who had been “charmed with that line of education from which the religious element is almost entirely excluded.” She comments on his tendency to talk at length on topics that cannot be “understood or appreciated by common people.” Then she brings in this vivid metaphor: “There is a danger of your dwelling upon themes at the very top of the ladder, when those whom you are instructing need to be taught how to climb successfully its first rounds.”<sup>8</sup>

#### **Ouch and amen....**

I wish our official publications could tell us more than they do, but I think I understand why they don’t. A responsible independent press can help fill out the picture — that is, if we take the time to read anything at all. And maybe that’s what worries me most of all about the Adventist mind these days.

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- <sup>1</sup> *Adventist Review*, July 2003, (693) 19.
- <sup>2</sup> “A Kinder, Gentler Ellen White,” *Spectrum* 27:1 (Winter 1999), 58-65, a review of Herbert Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White* (Nampa, Idaho: Pacific Press, 1998).
- <sup>3</sup> A. V. Olson’s phrase in *Thirteen Crisis Years* ([1966] 1981), 282.
- <sup>4</sup> *Testimonies for the Church* 5:706-707 [1889].
- <sup>5</sup> 6T 122 [1901].
- <sup>6</sup> 3T 39 [1872] and 5T 581 [1889].
- <sup>7</sup> 5T 583-84 [580-86, 1889].
- <sup>8</sup> 5T 587, 588 [1889].

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» I do wish, however, that we could be more careful of our words, with less “horror” in the voices on the right, and less “scorn” in the voices on the left.



*Feature*

# Prodigals International: His Story

“**M**y name’s Stan. <sup>1</sup> I’m a sex and love addict....” I could say the words at the recovery group, but it took many weeks before I could even begin to accept that label. I knew I shouldn’t look at those Internet pictures, but it wasn’t all that bad. I couldn’t stop, but I probably wouldn’t admit that. I felt compelled to have the fix, the adrenaline rush I received from seeking and viewing pornography.

My wife didn’t know the depth of my addiction until 16 years into our marriage (nearly two years ago as of this writing). In a pivotal marriage counseling session, I said I experienced pain in our relationship.

Larry, our counselor, asked me what I did about the pain. I sheepishly answered that I looked at pictures I shouldn’t. He had the “nerve” to use the term pornography. I might have admitted to occasionally looking at fine-art photography of the female form, but porn? Whenever and wherever I could get it? Not likely.

At that point, all hell broke loose in my marriage. My wife evacuated the room rapidly and walked about two miles until she had calmed down enough to take a bus home. I paced along with her until she stepped on the bus, defending myself to her, arguing that she was just as sinful as I was. I felt her rage pouring out of her. She told me I’d better have my things packed when she got home. I panicked. Walking back to our car along a busy avenue, I contemplated throwing myself in front of a speeding



vehicle. Larry strongly encouraged me to attend a Prodigals Homecoming group.

A few days later, I walked hesitantly down the hallway into a Sunday school classroom of a Methodist church. I was drawn to the Christ-centered focus of the meetings. Immediately, I found acceptance and friendship, something I really didn't have from other men in my life, certainly not in my own church (except from an Adventist pastor who also was a client of Larry's). I did not feel safe sharing this part of myself with other men in my own church — still don't.

Each session began with Scripture and praise songs. Readings, based on the Alcoholics Anonymous 12-Steps, outlined how the program worked. The Homecoming program develops a relationship between a mentor, who is himself a recovering sex-and-love addict, and his mentee(s). The mentor guides the mentee through the assignments and homework that are part of his recovery program and holds him to a significant level of accountability, tempered with grace and understanding. After all, the mentor is an addict, too.

After dragging along the “bottom” for awhile, I did the prequalification readings and started with a mentor. He began guiding me through the sewage collected in my heart, with the goal of cleansing, healing and restoring my relationship with God.

I hurt a lot during that time. My marriage went celibate for nearly a year and a half. My wife struggled with her own issues, as well as staying with me. At least I kept my marriage. I heard other guys tell of divorce or separation. Almost six months into my recovery program, working on Step 5, I started feeling a little pride, a little arrogance, and I relapsed. Back to Step 1, working the program again to be even more thorough than before, to get rid of every shred of garbage possible, since the rats go away when the garbage they feed on is removed. In Larry's office, with him present, my wife asked me to move out for awhile. She chose not to enforce that request, but other men I've listened to — against their choice — are still separated from their wives.

» Immediately, I found acceptance and friendship, something I really didn't have from other men in my life, certainly not in my own church....

I was raised a Seventh-day Adventist, attended Adventist schools from first grade through college graduation, served as a student missionary, was employed at a variety of Adventist institutions, and am ordained as an elder in my church. It literally took getting caught as a sex-and-love addict to save my soul.

As I write this, I'm working on Step 9, guided by my mentor — a man nearly 20 years my junior — who has completed the 12 Steps of the Prodigals Homecoming program. A few months ago, my wife and I experienced a renewal in our marriage — a relationship that is now blessed in a way that we never had before (no exaggeration!). Larry now sees us on an occasional basis only, rather than every week. But best of all, as a result of working the Prodigals' recovery program, I have come to know God and experience a deep spirituality I never knew. I was raised a Seventh-day Adventist, attended Adventist schools from first grade through college graduation, served as a student missionary, was employed at a variety of Adventist institutions, and am ordained as an elder in my church. It literally took getting caught as a sex-and-love addict to save my soul.

At meetings when a new guy shows up, a regular will often say, “We're glad you're here, but we're sorry you're here.” I, too, am sorry I'm there — sometimes I even hate “having” to be there, but at the same time, I am so very glad that is where I am. I have this particular “thorn in my flesh,” and now I understand what Paul wrote about. I have asked God to take it away, but I know that in my weakness, Jesus Christ is strong and most worthy of all praise.

#### Reference

<sup>1</sup> Names of people and denominations other than Adventist have been changed.



*Feature*

# Prodigals International: Her Story

**A**nger roared through me the day I heard my husband's admission of pornography viewing. I had thought, and he had reinforced, that I was the sole problem in our troubled marriage. I had tried self-help books, counselor's appointments, Prozac, "submitting," praying harder, and taking on extra responsibility to "make things work." Now I heard a vastly different story that blew my world apart.

Some people say that pornography isn't as devastating as an affair. I disagree; the betrayal is as real. I felt cheated, used, and relieved. First, it wasn't all about me. Second, I could quit acting "nice." "That's it, God. I'm done with this sham marriage," I said. The internal walls rose thick and fast; the doors bolted tight. I said to the counselor, "I want him out."

"Tell him that," my counselor replied. I was too enraged to even speak to my "husband." I wanted him out of my life, immediately and forever. I was not riding in the same vehicle with that person; I did not want to go back to the same house, and certainly not the same bed. That thought made me nearly wretch. "All I can feel is anger," I said, "there's nothing else."

I could have caught a bus sooner, but it took almost two miles of walking before I calmed down enough to face going home. Even after the hour-long bus ride, I refused his offer of a ride the rest of the way home. I had made it that far on my own; I would finish it on my own. I had my anger.

Desperate for understanding, I told one person: his sister, because I knew she had been married to a sex addict. I felt betrayed again when she "asked for prayers" from several mutual friends. I volunteered

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»» I have cried, prayed, raged, felt helpless, made choices, accepted reality and moved on. Learning to take care of myself frees me to let other people be responsible for themselves.

nothing after that. Only one person from my church ever asked me if something was wrong. I put her off until she confronted me with her story — that she had dealt with a (former husband) sex addict and saw through my act.

Terrified that I radiated “wife of a sex addict” and that everyone knew my husband was a pervert, I retreated behind a frenzy of work-related activities and involvement with our children. I would prove that I had everything under control. I refused to dialogue with anyone except the counselor; I refused to consider the husband’s viewpoint; I absolutely refused any physical involvement. I considered divorce. I considered suicide. I considered having my own affair. I had tests for AIDS and other sexually transmitted diseases. I screamed at God. I cruised the Internet in unhealthy ways. After six months of rage and isolation, I went to the Partners in Process meeting (the Prodigals International program for partners of sex addicts). As I did not want my husband to know I was going, I refused to answer his direct questions about it. For two months I said nothing during the group talks. I listened to the stories, I joined a small group working through the “Partner’s Healing Journey” workbook, I read voraciously, I cried, and I screamed at God. Finally I began to talk and process the rage.

The anger sustained me through my husband’s relapses, my boundary-setting attempts, the shame and accusations. I held onto that anger because I feared no other feelings were possible — certainly not love or even simple compassion. For the past two years, I have articulated the pain, the confusion, and the betrayal I feel. I have listened to — and read — stories of women who have walked this same path, to varying destinations. I have cried, prayed, raged, felt helpless, made choices, accepted reality, and moved on. Learning to take care of myself frees me to let other people be responsible for themselves.

My husband, for example, now takes responsibility for his choices, and I have seen his growth. Though my growth and healing have begun, I find that

processing the anger, working to forgive, and accepting valid feelings come excruciatingly slow. I know God accepts my rage, even as he leads me to let go of it. Am I glad this happened, to “improve my character”? No, absolutely not. I hate living with a sexual-addiction reality, because I question every assumption, every response, every word. Memories haunt me and need to be processed and forgiven. Now, however, I live the truth instead of a lie, and for that I am resignedly grateful. I’ve lost trust, self-confidence, and my innocence. Trust is being rebuilt by my husband and his commitment to sobriety, self-confidence is my journey, and innocence is God’s gift.

The anger? I’ve learned to listen to it, to understand the warning signal it sends, and to wrestle with it.

To any woman who wonders what is going on, whose head is telling her to ignore the craziness but whose gut is telling her to pay attention, who is trying to “hold it all together,” while choosing between her own sanity and her partner’s perspective, I have two words: *Get help* for yourself. The man’s journey will be his own, if he chooses to take it. Every woman is responsible for herself; she is not simply a victim. As terrifying as it is, facing reality is more productive than continuing to run. Working harder to “keep things together” only encourages this demon. I wish someone had said that to me long ago; I wish I could have heard it; I wish I would have listened to myself. Read, talk to professionals, reach out, and find a Prodigals International group or other Christian-based support group. Ask a good friend if she thinks you’re taking care of yourself, then be willing to listen to her response. The process is painful, revealing, and dream-shattering, but the truth sets one free to begin to be alive the way God intended. I’m not there yet, but I begin to hope. Facing life takes courage, humility, and lots of tissues. Let the anger come, and as you learn what drives that anger, the truth will set you free.

# Prodigals International: The Organization

Since its beginning in 2000, Prodigals International and its Homecoming Program have helped and supported hundreds of men throughout the United States and Canada in achieving freedom from the bonds of sexual addiction. Prodigals International desires to inspire leaders to get involved in the fight to break the destructive stronghold of sexual addiction in the church at large and to be an effective guide in the journey leading to recovery, healing, restoration, and wholeness.

Through [www.prodigalsonline.org](http://www.prodigalsonline.org) the organization provides resources, ongoing training, practical tips, and consultation to equip and support leaders who want to start and manage a

successful Christ-centered sexual-addiction recovery program in their church or community. Contact information for local groups can also be found on this Web site.

Prodigals International does not intend to become a large para-church organization, running its own independent recovery groups around the country. Its passion is to equip churches across North America and around the world to establish their own sexual-addiction recovery ministries.

*Prodigals International*  
6619 132nd Avenue NE  
PMB 262  
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## Moore's Light on an Adventist Trouble

Such caveats do not negate the enduring value of Moore's efforts. His 2005 book nudges the church to look beyond decades of destructive conflict toward a better asking of generic questions about QOD and a more fruitful evaluation of the full range of potential answers. Andreasen's charges can never be published again, conscientiously, as "accurate to a fault" (to quote Joe Crews).

Moore encourages Adventists nurturing deeply held convictions opposing one another to listen actively to each other as they navigate toward the harbor of salvation. He has braved turbulent seas to position another guiding light amidst shoals and reefs that have too often caused shipwrecks in terms of personal faith, church relationships and effective mission.

### Reference

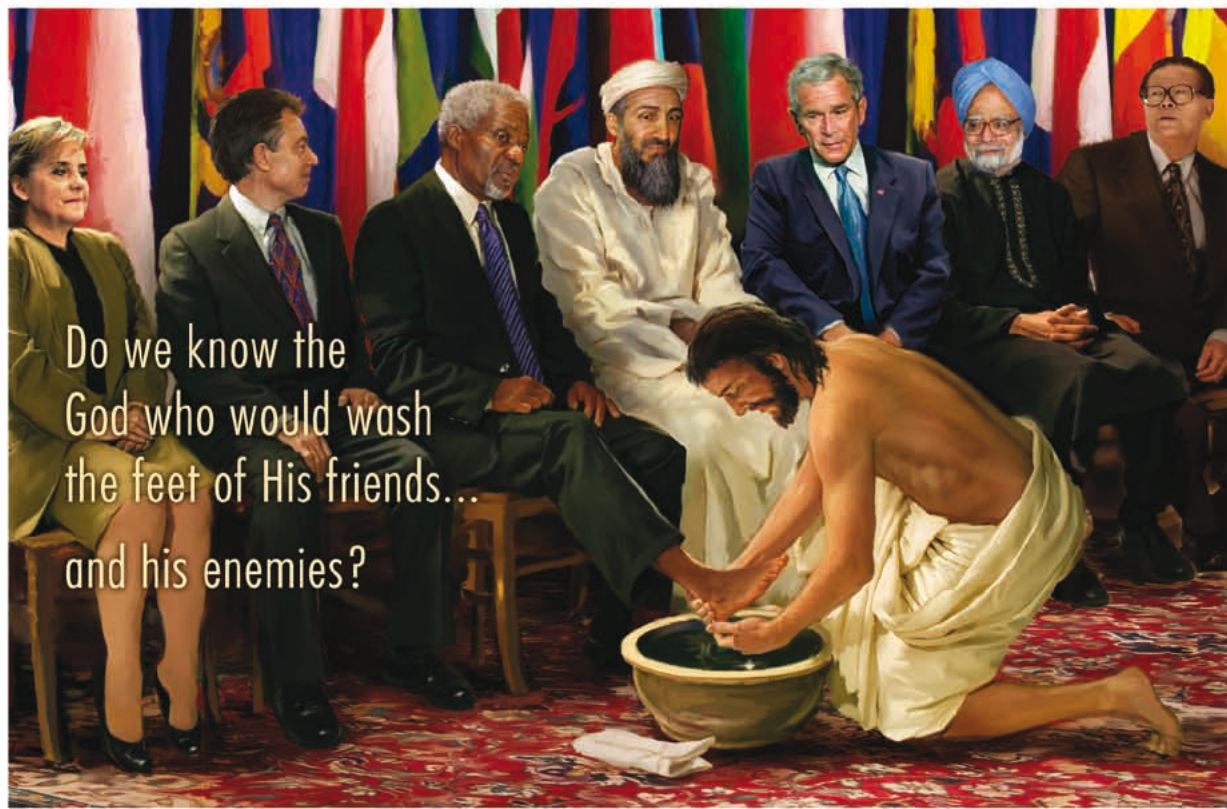
<sup>1</sup> Knight's analyses are well expressed in his "Historical and Theological Introduction to the Annotated Edition," pages xiii-xxxvi, *Seventh-day Adventists Answer Questions on Doctrine* (Berrien Springs, MI: Andrews University Press, 2003). Of particular value are his comments in Appendix B: "Christ's Nature During the Incarnation," pages 513-547, plus his contextualization of the issues in others of his many articles and books.

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## From Adventist Today Board and Editorial Staff

*Adventist Today* provides reliable, unfettered news reporting on events, people, institutions, and theological movements associated with the Seventh-day Adventist Church, promotes a sense of connection among people who treasure both their Adventist heritage and the ongoing quest for "present truth," and fosters creative conversations about how to preserve and promote the best of Adventism. The beliefs and sentiments expressed in *Adventist Today* articles are those of individual authors and may or may not be shared by the *Adventist Today* board or editorial staff.

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Book Review | by Arthur Patrick

# Moore's Light on an Adventist Trouble

BOOK: A. Leroy Moore, *Questions on Doctrine Revisited! Keys to the Doctrine of the Atonement and Experience of At-one-ment*. Ithaca, Michigan, AB Publishing, 2005, 288 pages.

**I**rish folk may speak obliquely of “the troubles” long blighting the Potato Isle. Some Adventist troubles are so painful the church avoids frank analysis of them in its official magazines and journals, thereby making publications like *Adventist Today* and *Spectrum* essential.

Perennial controversy surrounds the 720-page volume *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald, 1957). Historian George Knight identifies this conflict as “one of the thorniest problems in Adventism,” a “casualty” that “has hurt the Seventh-day Adventist Church more dearly than most realize.”<sup>1</sup> After almost half a century, many Adventists refer to this particular “trouble” in ways that indicate that a high level of pain still surrounds it. While some interpret the events robustly, as a genuine and largely successful attempt to explain Adventism to an Evangelical wing of Christianity, stentorian voices still declaim against church leaders of the era, often in language borrowed from M.L. Andreasen (1876-1962) and his trenchant “Letters to the Churches.” Thus General Conference president Reuben Figuhr and some of his closest associates continue to be charged with administrative errors and doctrinal apostasy, tampering with or downgrading Ellen White’s writings, and reprehensible conspiracy.

Thankfully, A. Leroy Moore has distilled 50 years of his engagement with the issues by writing three books, most recently *Questions on Doctrine Revisited! Keys to the Doctrine of the Atonement and Experience of At-one-ment*. Moore’s analyses and proposals deserve close attention, due to their potential to kick-start a fresh conversation about the conflict relating to *Questions on Doctrine* (QOD).

*Revisited* is in part spiritual autobiography. Born in 1932, by 1947 Moore was praying his way through *The Desire of Ages* as an inquiring teenager with an unusual penchant for heavy reading, and this helped prepare his mind to engage with the Adventist-

Evangelical discussion of the 1950s. Moore’s parents gave him the first name of LeRoy Edwin Froom (1890-1974) with adjusted spelling. Leroy Moore now presents Froom’s responsibility for the QOD conflict as perhaps greater than that of Figuhr, R.A. Anderson, or any other Adventist leader (Chapter 24). As pastor, researcher, and author, Moore has struggled long with the issues, incubating his latest book for 11 years, anticipating its publication would be (like his *Adventism in Conflict*, 1995) from a denominational press. Suddenly, within weeks of the 2005 General Conference session, the book was hurried off an independent press to be available at the quinquennial event.

The processes that hone a book at Pacific Press or Review and Herald would have helped Moore’s revisitation, but his work must not be given less attention because AB did the publishing and was paid with borrowed money. Obvious mistakes in Moore’s book are within reasonable limits. The volume does lack both a bibliography and an index. However, commendable strengths are apparent: clear language that makes diligent effort to avoid semantic conflict; aversion to conspiracy theories; advocacy for placing “the best possible construction” on the motives of others; research and reflection informed by a lifetime of interaction with the doctrinal problems; and helpful reference to little-known data and studies by others.

Moore’s insights as a pastor may be his greatest single strength. QOD was the attempt of Adventist leaders in Washington to respond to written questions from Walter Martin as a foremost Evangelical writer on cults, preparing to write on Seventh-day Adventists. The QOD manuscript, evidently written in the main by Froom, was sent to 250 thought leaders worldwide. Detailed responses in writing were comparatively few, but with one exception they sounded procedural and theological warnings. Did church leaders fail to understand these cautions? Why did they not heed them? Did they willfully keep them secret? Enter

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Andreasen, Adventism's "Great Dane" who became a whistleblower par excellence, losing his cherished ministerial credentials in the process and regaining them posthumously. Not only have Andreasen's strident epistles been published or quoted since 1958 by independent presses worldwide, they have become a bible for criticism of Adventist leadership that flourishes to this day. For instance, Russell and Colin Standish have written 55 books. Some of their periodicals and about 18 of their books focus on "the ills of God's church." For such authors the QOD affair is a fundamental deviation.

Other strengths of Moore's tome deserve unpacking. Adventists who live in places distant from the church's archives in Washington often languish for access to primary sources, a reason why at Andrews University overseas students cherish the collections housed in the James White Library. However, because of an intentional decision made at Adventist headquarters in 1972, costly research facilities have been established and maintained in the major geographical regions of the world. It is 35 years since I migrated from pastoral-evangelism via Andrews University to research and teaching focused on Adventist Studies; for eight years I was director of the Research Center serving the South Pacific Division. But Moore teaches me important things in his book, even though I thought I had reviewed most of the relevant documentation. The biography of Raymond Cottrell currently being written will likely put in place another important piece of the QOD jigsaw puzzle.

However, there are some crucial questions that Moore needs to comment upon as part of the ongoing Adventist conversation.

First, has he read Rolf Poehle's Andrews University dissertation (1995) in its original form or as two published books, and, if so, to what extent does he see Poehle's illuminating work as providing a reliable framework for understanding the development of doctrine during the first 140 years of Sabbatarian Adventism?

Moore's Appendix D, "Pioneers Proclaim Atonement on the Cross" indicates a commendable interest in the big picture to which he needs to give more definition. Much of the unreasoned opposition to QOD derives from the false claim that Adventist doctrine is static, not dynamic.

Second, Moore seems to use the writings of Ellen White as doctrinally authoritative and fully harmonious, without historical explanation or theological qualification.

Has Adventism learned nothing on this issue from the discussions that began a new phase with a celebrated issue of *Spectrum* in 1970? What conclusions emerge from a careful reading of five recent books: Graeme Bradford, *Prophets Are Human* (2004) and its forthcoming sequel; Don McMahon, *Acquired or Inspired?* (2005); Leonard Brand and Don

McMahon, *The Prophet and Her Critics* (2005); and Alden Thomson, *Escape From the Flames* (2005). Do we not better understand Ellen White's prophetic witness as we keep in mind "time and place," her symbiotic relationship with a developing movement and her remarkable ability to grow in understanding as she walked with the Lord during 70 long years?

Third, Moore ardently believes he can resolve the conflict over the human nature of Christ. He rightly emphasizes Adventism's need to better implement the Protestant principle of the priesthood of all believers. How should this principle be applied? Christ's nature during the incarnation is, first of all, a biblical question that calls the church to benefit from the spiritual gifts of its small army of New Testament scholars. Next, we need to learn from historical theology within the Christian church generally, and Adventism particularly.

Adventists frequently ask contrasting questions about Christ's nature during the incarnation: How can Christ be effective as my Savior *unless* He is just like me? How can Christ be effective as my Savior *if* He is just like me? Tragically, rather than listening well to each other we often divide according to preconceived hunches about the issues and their implications. It would be wonderful if Moore has found the ultimate solution to this dilemma with his proposal of sinless spiritual nature and sinful physical nature. But there is probably much more than that needing to be said if the priesthood of believers is to reach effective consensus. Moore helps this process by drawing attention to relevant analyses by Kenneth Wood (1978), Jerry Moon (1988), Woodrow Whidden (1995, 1997), Julius Nam (1995-2005), and others. But he misses vital research such as that by Paul McGraw. All these studies and others like them need availability worldwide to inform the discussion effectively.

Moore has written an America-centric book. Currently, only about one of every 14 Adventists lives in North America. The QOD debate has a life of its own, and proposed solutions should be applicable in other parts of the Adventist world. Moore's few dismissive references to Desmond Ford do not take adequate account of Ford's attempts to elucidate the relevant issues.

Nor does Moore mention the consensus statement developed by the largest-ever group assembled to focus on the ministry of Christ in the heavenly sanctuary (August, 1980). He doesn't even allude to the report of the Righteousness by Faith Consultation rendered on the last day of July that same year. No attempt to understand Adventist teachings on the sanctuary and Righteousness by Faith from 1957 to the present can afford such omissions.

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By Edwin A. Schwisow

# Ogden Music: A Quest for Truth and Beauty

**J**oan Ogden, owner and manager of Ogden Music Company in Portland, Oregon, has become *Adventist Today's* newest Lifetime Advisor.

An accomplished artist and avid reader, Joan (pronounced Jo-ANN) and her late husband, businessman Orland Ogden, established Ogden Music Company in 1984 to help Adventist churches and institutions affordably acquire high-quality keyboard instruments.

Orland had been inspired at age 11 by hearing a live concert by John Philip Sousa's band, and he became a prodigy on clarinet and saxophone in the early 1910s. By the mid-to late-1920s he was leading his own band in Seattle.

Joan explains, "When Orland was growing up, bands were not permitted in Adventist academies and colleges — people believed that listening to or playing band music could lead young Adventists to dancing, smoking, and drinking. So there was no outlet in the church for my husband's talents when he was young, and he felt he had to leave the church to pursue his dream. But he promised his mother on her deathbed that he would come back."

By 1941 Orland was well established financially and ready to settle down. After marrying Joan, he rejoined the church, bending his prodigious musical and business talents to helping churches expand and improve their music programs.

Orland was appalled by the low-quality pianos and organs he saw in many Adventist churches and was aghast at the outrageous prices they sometimes paid for new ones. So he fulfilled a personal dream in 1984 when he and Joan opened Ogden Music Company in Portland, Ore., to help Adventist institutions secure the very best prices on high-quality pianos and organs. He also offered instruments for sale to the general public.

Beneficiaries of his dream include Walla Walla College, the University of Montemorelos in Mexico, Universidad del Plata in Argentina, Avondale College in Australia, Southwestern Adventist University, and hundreds of churches and smaller schools.

Orland died in May 2002 at nearly 95 years of age, but Joan and her long-time assistant Alice Preston keep Ogden Music open six days a week.

Joan learned about *Adventist Today* soon after her husband's death and was intrigued by the magazine's interest in art and music, and its strong concern for young people who drift away from the Adventist culture.

She became a subscriber and recommended the magazine to her friends. *Adventist Today* welcomes Joan, and Ogden Music with her, as a Lifetime Advisor and fellow traveler in the quest for truth and beauty.

Adventist keyboard musicians and institutions in need of quality organs and pianos (from new or slightly used uprights to nine-foot grands) are encouraged to contact Joan or Alice at (503) 777-2666.

*\* See page 2 for complete list of Advisors.*

*Edwin A. Schwisow serves as development director of Adventist Today and is point person on matters related to donations and underwriting for Adventist Today Foundation. Ed retired from 27 years of denominational journalism in 2003, after forming his own publishing firm, LifeScape Publications. He writes, edits, publishes, and serves Adventist Today from his home near Portland, Ore. He can be reached by email at [easchwisow@hotmail.com](mailto:easchwisow@hotmail.com); by phone at (503) 668-7956.*



*Adventist Today* welcomes Joan Ogden (right) as its newest Lifetime Advisor. Alice Preston (left) assists Joan in the operation of Ogden Music, which offers a broad inventory of organs and pianos distributed worldwide and locally, and dedicated to helping churches and church musicians acquire top-quality instruments at a fraction of list prices. Ogden's inventory includes such nameplates as Yamaha, Kawai, Bösendorfer, Estonia, Samick, Schulze & Pollman, Suzuki, and Johannus.