

North America's Plunge in Enrollments
The Struggle Over Moving the GC

SPECTRUM

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FAMILY PORTRAITS

An Ingathering of Angels
Christmas at the Old Place
Diary of an Abused Wife
She Was White, He Was Black

SPECTRUM

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Stories From the Family Album

This issue offers you Adventism retail. Sometimes we deal with broad issues, publish comprehensive statements—Adventism wholesale. What follows does include a survey by Winslow and Gardner of attitudes toward divorce and remarriage in the church, and Tom Smith's tracing of alarming demographic trends in North American Adventist education.

But most of this issue—certainly the special section on the family—is narrative; accounts of specific events in the lives of particular Adventists. We glimpse the experience of the Adventist

family refracted through the eyes of Adventists growing up in Colorado, Texas, Nebraska, and Michigan; through the pain of a young Adventist wife in one small town in America. What we see is not always pretty or reassuring. But we also discover in the Adventist family playfulness, humor, passion, and reconciliation. And Christmas celebration.

At this holiday season we send you our warmest greetings and an ingathering of irrepressibly human angels.

—*The Editors*

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An Ingathering of Angels

by Roy Benton

N ight after night the five of us boys would go out Ingathering dressed like little angels. Wearing pure white smocks and oversize red bows at the neck, we sang as sincerely as was possible for eight- and nine-year-olds on those blustery Denver nights when a permanent bed of ice glazed the sidewalk and the frigid air flared in your nostrils, instilling a steady sinus ache by the third hour. Ricky and his mother Opal would knock on apartment doors, holding up the blue-gray oval can with the incomprehensible words “For Humanity” arched over a golden torch, a carefully crumpled and suggestive dollar bill protruding from the top.¹ They handed out the literature showing starving people in ragged clothes, and gave their pitch about “helping the poor and needy.” The other four of us would put on a face which was half inner sincerity and half role-playing in the angelic mode. Building by building and floor by floor we sang until we got hoarse, with a harmony which I remember to be as excellent as the heavenly host could possibly have achieved over Bethlehem.

We all went to the same Adventist school and church in Denver, and around Christmas time in the late 1950s we would be mightily puffed up by the compliments that poured in on us from this supporting community. Ricky’s dad Chuck was the local auctioneer, and it is no surprise that Ricky later took over the business, for even then he showed promise of surpassing his father’s skills as a salesman. On Ingathering nights, we would often run out of apartment buildings to canvass as a caroling unit. When we split up to go

house to house, sometimes Ricky and I would work opposite sides of the same street. I would surreptitiously cut across lawns, cross over at the end of the block to come back and meet him, working twice as many houses, but he’d still be beating me to the Minuteman goal. One year he earned our awe as the first kid to ever reach the Jasper Wayne.²

This was hard on my worldview at the time. Though painfully short of perfect, I was still plainly several levels of piety above Ricky, who was frequently loud and coarse, even around girls. He was always the first to defy the Pathfinder leaders and the least likely to testify at the end of a week of prayer. I would watch him while we were singing and try to discover the source of his success, but I never did. Even today I still recoil reflexively when I hear someone say, “I already gave at the office.” But somehow Ricky could slip such counterpunches, so that people in the apartments seldom slammed the door on him—and never knew the way he cynically mocked them once we got outside. Nevertheless, we had discovered—I guess by an unconscious adaptation to selective pressures, as the modern biologists would put it—that we were all better served if the rest of us sang, he and his mom solicited, and we all split the proceeds, which ranged from \$25 to \$50 on a good night.

Robin, the pudgy and steady soprano with the thick glasses, was the son of a plump, gregarious nurse, who confused us all by being obviously faithful to the truth while wearing red lipstick. We figured she was trying to please Robin’s father, a slightly built usher at the local dog-track, who came to church on his off days and was the perennial project for conversion. Robin always claimed that his dad would join the church as soon

Roy Benton is associate professor of mathematical sciences at Columbia Union College. He received his doctorate from the University of Michigan, specializing in mathematical logic within the department of philosophy.

as he had built up enough money to get a new job that didn't require Sabbath work. Sure enough, a couple of years later, he did.

Stacy could easily be led off the melody, so we had to put him out on the end next to the other soprano. We sensed he would never be kicked out altogether, since his mother was the music teacher at the school and served as our initial coach. Also, his dad was the school principal.

During Ingathering, my freckled brother Davey and I generally honored a truce in our war of sibling rivalry, becoming companions in both music and mischief. Though Davey was the youngest in our group, he had the best musical sense. He easily held his own on the alto part of "Silent Night" when I left him alone to sing a tenor descant above the melody. Often my mother would take Opal's place as chaperone, and she would reward us at the end of the evening by fixing homemade snowcones from fresh snow and grape juice concentrate. At that time she was a homemaker and part-time teacher, and my dad was a carpenter.

When I think of Christmas, the memories of these Ingathering nights have the highest resolution, even sharper than the visits from the cousins and the yearly rounds we made as a family to see all the decorated houses. The Ingathering night would begin when we received our assignment, and I learned the lesson early that in fact lurks behind every congressional attempt at reapportionment—the "territory" you get means everything. We kids were bitter at the dregs that would be left us after the adults had picked things over. My dad's slick quartet, which fortunately operated mostly on weekends, would steal all the prime apartment houses, where they could make \$150 a night. On one of those evenings when we were forced to go house-to-house, we actually got to the home of Kathy, by repute the poorest girl in my class, where we had once taken a Thanksgiving basket. Her mother, like many others on her block, gave some pennies and nickels. Seldom would her neighbors say, as people in the richer sectors often did, "we're pretty poor and needy ourselves."

One night we had received some good territory, dense in apartment buildings, where exotic

worldly smells exuded into overheated halls. Though "No Soliciting" signs often scolded from the front window, we would enter boldly on behalf of our legitimate and superior cause. Abetted by subtle adult casuistry, we convinced ourselves that we couldn't actually be soliciting since our carols and literature benefited not only the generous and enlightened, but even those who refused or claimed they gave to a mere secular recipient like the United Way.

Anyway, on this particular night we had even been invited into a couple of apartments where there were holiday parties going on. As the revelers enticed us to perform our entire sacred and secular repertoire, we instinctively gathered that

I gained unforgettable instruction about the interplay between reality and appearances, about how we make the world safe for hypocrisy.

it was time to crank out our best. We were rewarded when the guests, tipsy with good cheer, put down their long-stemmed glasses and went for their wallets in a big way. Because of our success, we were swollen with good cheer ourselves. The shrinking authority of my mother was not enough to keep us from "cutting up," as our parents called it back then, while we ran from building to building, giggling, pinching, trying to outdo each other sliding on the ice, and bellowing out the nonsense lyrics of "Catalina Ratalina . . ." Finally my mother ran out of escalated threats. As we boisterously erupted from a building into its U-shaped courtyard, she decided to make a spectacle of punishing me for the benefit of the others. Unable in her first few tries to land a respectable blow through all my winter padding, she ordered me to bend over. She lifted my angel smock and overcoat, the way a football quarterback used to raise up the towel on the back of the center as he came up behind the line, then belted me with all her strength (which fortunately was a lot less than that of Ricky's mom Opal). While I was letting out false whoops of pain, a female voice from the third story thundered as if from on high: "Stop it now,

stop hurting those darling little boys! You should be reported!”

When my mother suddenly froze under the spotlight of public shame, I gained unforgettable instruction about the interplay between reality and appearances, about how we make the world safe for hypocrisy. Some other lessons about hypocrisy have come since I shed my naïveté. Only later would I learn that my church had enough hubris at that time to collect money in the name of “humanity” and put it directly into its operating budget.

But my naïveté obscured some positive lessons as well. Little did I know that some people really

do give at the office, until it hurts. Little did I realize that I was being bound silently at night to a community around the image of the Christchild, to a vision that values compassion and cooperation in serving the whole human family.

1. Last names are omitted in this story to protect the innocent; or, rather, to partially protect those who were probably a lot more innocent at the time of this story than my possibly distorted recounting allows, and who may or may not be innocent now.

2. For the uninitiated, the Minuteman and Jasper Wayne awards went to those raising \$25 and \$130, respectively. Around 1958, we were told that \$25 would keep the entire “worldwide work” of Seventh-day Adventists going for one minute.

Christmas—Southern Style

by Mitchell A. Tyner

My grandparents lived on the Old Place in Texas until I was about 10 years old, and all my early Christmas memories come from there. We lived in Shreveport, Louisiana, about 60 miles away. We were 18 miles from the state line, which was as far from Texas as my mother ever really cared to be. Although my parents always erected a Christmas tree at home, not later than Christmas Eve we bundled presents and family in the car and headed for Texas.

The family had already been in America for a while. Herr Kasselburg, my earliest known maternal ancestor, took passage from Germany to Pennsylvania in the late 17th century. Two of his descendants, using the name Castleberry, enlisted in the army of what was rapidly becoming the United States. True to long-standing military tradition, these Pennsylvanians were not sent to Valley Forge, but rather to the army of General Nathaniel Greene in Georgia. After the war, they surveyed their options and the climatic implications thereof and quite sensibly decided to stay south. One branch of the family kept moving farther south, founding the town of Casselberry, Florida. The other moved west, following the frontier first to Alabama and then into the Spanish province of Texas and finally to the Old Place.

From the time Andy Jackson lived at the south end of 16th Street in Washington, D.C., my family lived on this same piece of land. My great-great-great-grandfather bought a piece of sandy ground covered with pines, red oaks, and sweet gums and every subsequent generation of Castleberrys lived on what came to be called the Old Place.

As much as I wanted our journeys from Louisiana to Texas to resemble the illustrations in my reading books at school, they didn't. The books, having been written by Yankees, always showed people bundled up against the cold and driving over snowy terrain. If we had cold weather, a windbreaker jacket was sufficient. And on those rare occasions when we saw snow, it was in January or February, not December. You might *dream* of a white Christmas, but that was as far as you were going to get.

This relative balminess caused me great consternation. There was no snow upon which to land a sleigh and even if there was, my grandparents' house had no chimney! My parents patiently persuaded me that Santa Claus's strongest personality traits were tenacity and creativity and that I could trust him to work something out. And, of course, he did.

First order of business on Christmas morning was the long-awaited revelation of the contents of that great pile of packages beneath the tree. Adults admired the wrapping paper, the ribbon, the bow, the artistic combination thereof, shook the package, speculated on its contents and generally took an interminable amount of time getting into it. Being of a certain pragmatic bent from an early age, I considered that the sole function of all that stuff was to hold the package together until I could get into it, and therefore did so with considerable rapidity. (Type A behavior shows itself at an early age.)

But my elders managed to take up most of the morning with that process, and by the time the reusable bows were retrieved to safety and the remaining wrappings were reduced to rubbish and removed, it was about time for the next main event: Christmas dinner, served at dinnertime,

Mitchell A. Tyner, a former pastor and an attorney, is an associate director and legal counsel for the General Conference Department of Public Affairs and Religious Liberty.

which is to say between noon and 1:00 p.m. We were aware that some misguided souls in areas that mistakenly considered themselves more enlightened, thought of this meal as lunch. To us, lunch was something you ate out of a paper sack (not a bag, a sack).

Nothing approaching the contents of this meal ever came out of a sack lunch. There were so many dishes on that table there was hardly space

The table was so impressive that I once took a picture of it and then used the picture to inflict exquisite torture on my roommates during the lean winter months at Ozark Academy.

left for the plates. My grandmother, a small, quite imperturbable soul, would typically produce four meats, four salads, assorted relishes, 10 vegetables, half a dozen desserts, and a variety of beverages. The table was so impressive that I once took a picture of it and then used the picture to inflict exquisite torture on my roommates during the lean winter months when the kitchen at Ozark Academy seemed to exist on government surplus cheese, beans, and rice.

The dishes on my grandmother's table were typically southern. Unheard of—and unmissed—were such things as broccoli, Brussels sprouts, cauliflower, and rutabagas. But there would be fried okra, turnip greens, and peas: crowder peas, purple hull peas, cream peas, black-eyed peas—although the black-eyes were usually saved for the traditional southern New Year's meal of cornbread and black-eyed peas. I had never experienced cheesecake, and had seen a blueberry pie only once—brought to a church social by a transplant from Michigan. She was a Yankee, but she was also an Adventist and therefore to be tolerated. She was also to be pitied—she didn't know how to make a decent pecan pie or peach cobbler, without which Christmas was incomplete.

Before partaking of this feast, certain amenities were observed. My grandfather, who would

have shared a mutual animosity with the women's movement had he lived a few years longer, was nonetheless the family baker. For every occasion of any consequence it was he who produced the biscuits and cornbread. As the participants gathered at the table, he brought in his products, announcing what a sorry job he had done. Then my grandmother would opine that the whole meal was barely tolerable for human consumption and say, "I hope you can find something you can eat."

This last phrase was my mother's signal to begin her part in this antiphonal production: She remonstrated that each and every dish was unequalled in culinary elegance and excellence. This time, she allowed, the food preparers had just outdone themselves.

Then began what seemed an incredibly long period of passing every dish *on* the table to every person *at* the table, before the conclusion of which no serious eating could begin.

A few minutes later my mother would typically say, "Mitchell, don't you want some more potato?"—or whatever was at the two o'clock position from my plate. This question could not be answered with a simple, "No, thank you." Anyone with any breeding would understand that the real message conveyed was, "I want some more potatoes (or whatever) so pass them around again."

After coping with all this food, someone would pass around a plate of homemade pecan pralines (p'cahn prah-leens). In 1985 some General Conference people bought some imitations thereof in New Orleans (Nuahlans). Not nearly as good as homemade, of course. And they said they went to New Orleans (New Orleans) and bought pray-leens with pea-cans. To refer to pecans like that makes it sound like something not to be discussed in polite company.

In midafternoon, it was time for a bit of exercise, so everyone trooped out to walk over the Old Place. Through the woods and across the fields just to look at the land and reminisce about how things used to be.

Then shortly before dark began that most peculiarly southern of Christmas observances: fireworks. We set off firecrackers, Roman candles, star shells, the whole works, well into the evening. The smaller fry enjoyed it openly, but our fathers

had to join in for the supposed purpose of maintaining safety and order. No one had to ask them twice.

I wish I could tell you that the fireworks represented joyous celebration of the birth of the Christ child. But I can't. It's much closer to the truth to say that we simply enjoyed making noise. So Christmas fireworks stand in the grand tradition of the Rebel Yell of the last century.

For that matter, you may have noticed no mention of the Christ child anywhere in this account. The religious content of our holiday was a bit thin. Even when Christmas fell on Sabbath, it was not seen so much as an opportunity for a dual celebration as an impediment to shooting off the fireworks. Nevertheless, at the end of a day such

as I have described, there was a deeply satisfying feeling of peace on earth and goodwill to men. (After the fireworks, of course.)

Things have changed. My mother cooks broccoli. I have learned to enjoy Brussels sprouts and have developed an unfortunate affinity for cheesecake. My suburban Washington neighborhood would be scandalized by fireworks at Christmas. My grandmother is no longer able to produce those monstrous meals. She is in less than perfect health as she approaches her 94th Christmas. But sometime during this holiday season I expect that she'll carry out time-honored tradition. Somehow, she'll manage to set foot again on the Old Place. And, of course, we'll all eat black-eyed peas on New Year's Day.

The Winter Is Past

by Mildred Rhoads Bennett

*The following selection is taken from a book-length, autobiographical manuscript. It is a glimpse into North American Adventism of the late 1920s and early 1930s. Born into a Seventh-day Adventist worker's family, the author is best known to the public for her book, *The World of Willa Cather*. When that volume on one of America's most famous female authors first appeared, it was welcomed with favorable reviews. In *The New York Times* Malcolm Cowley said that "the Nebraska years have been vividly restored," and Orville Prescott added that Bennett had provided "an important literary service." *The Saturday Review of Literature* concurred, saying "this is indeed the 'world' of *O Pioneers* and *My Antonia*."*

A product of Adventist elementary and secondary schools, Mildred Rhoads Bennett went on to receive a B.A. (1931) from Union College, and an M.A. (1938) from the University of Nebraska. In 1931-1932 she was an instructor in English and Spanish at Union College. From 1932 to 1942 she held a variety of teaching posts in Nebraska. In 1934 she married Dr. Wilbur K. Bennett, who also attended Union College. Several of Mildred's family held responsible posts within the denomination. Her father, Bert Rhoads, served as a pastor and departmental director in several mid-western conferences. Her brother, James Rhoads, for many years during the 1960s was the senior pastor of the Pioneer Memorial Church at Andrews University, and her nephew, Dr. Donald Rhoads, was a professor in the Andrews University department of mathematics.

—The Editors

One day I receive a call from Union College. This spring it has been 50 years since I graduated. The college wants to honor me at my class reunion.

"Are you sure you know what you are doing? I left the Adventist church 50 years ago."

"That doesn't make any difference. We want to honor you for your work on *Willa Cather*."

Since 1951 I have given lectures at colleges and universities all over Nebraska and other states about Willa Cather, but never at Union College. I have decided they are ashamed of me. I cannot believe they want to honor me.

I recall so much of my college days. I remember September 1927 when I am 18. Belle, my older sister, has been at college one year already. We've seen a style where the girls make puffs over their ears. Someone has told us that the prostitutes in Paris wear their hair that way because the ears have rotted off from evil diseases.

Week of prayer in college seems more sophisticated than in academy but I make no progress toward that "giving my heart to Jesus." I decide to pray all night and maybe I will get a vision. Belle has gone to sleep before I creep out of bed and kneel. I don't know how long I have been there when I hear Belle's voice, "What's the matter with you?"

"Nothing!" I get into bed.

On Fridays we have to clean our rooms thoroughly. This week I take my turn and while I am dusting I knock over a lamp that Gerald Minchin, a ministerial student from Australia, has left with Belle. I am horrified.

"You'll have to write and tell Gerald yourself

about breaking the lamp. I won't." Belle says.

I do write him and tell him how sorry I am. His reply says not to worry. "I'm glad nothing more than a lamp is broken." I like this Gerald.

I adore going to school. My classes keep me busy, but I also have a job cleaning the president's office. This work pays 25 cents an hour, much better than the usual 10 cents.

One day my left breast itches, then swells, then hurts. Finally, I go downtown to a doctor, who says I have an abcess under the left breast and he must "attack it locally!" I have a mental picture of him slicing my breast open right through the nipple. Elder H. U. Stevens, one of the college Bible teachers, takes me to the Lincoln General Hospital. When I wake up the nurse tells me I have a hole in the lower part of the breast and one on the side. Out of each hangs a drain. But at least they have not split me in two pieces.

Elder Stevens comes to take me home. Do I have some dreadful disease like syphilis? I have heard you can get it from toilet seats but I have been very careful. Finally the doctor tells me the germ came from a common cold. I have kept my handkerchief in my brassiere and germs from that have traveled to the tiny holes in the nipple and gone in to start the trouble. I have scars, but I am again well.

When the first year of school finishes, Belle and I take the train to Topeka, Kansas. Papa and Mama live in an upstairs apartment over the rooms where another "worker" lives. Belle and Gerald Minchin will be married in August. She will be a minister's wife.

That summer Gerald helps in an evangelistic "effort" in Topeka. The preacher with whom he works has a reputation for converting many souls to God. But his advertising methods distress Gerald, who has to play a calliope that drives through the streets advertising the meetings. As if this were not lurid enough, the evangelist wants Gerald to dress up like the devil and crawl over the calliope while someone else plays. At this Gerald absolutely refuses. Enough is enough.

Lots of evenings Gerald talks with us. He has studied the early books of Ellen White in the New

York Public Library. He has found that these books tell about cohabitation of men and beasts and the monsters thereby conceived and brought forth. In the later editions, this material has been deleted, but at the opening of the book, the publishers make a statement that not one word has been changed from the original. Gerald thinks this practice of the church dishonest. He also

**I am much interested.
I can't wait to learn more.
I am bothered, yes, but I'd
like to know the straight of it.**

thinks some of Mrs. White's writings may have come from human rather than divine sources. Papa and Mama do not like this sort of talk. I am much interested. I can't wait to learn more. I am bothered, yes, but I'd like to know the straight of it. But before long Gerald ceases to discuss these topics with Papa and Mama. I think Belle does not hear what he is saying.

Belle and Gerald do get married in August. After their honeymoon they return to attend the Kansas camp meeting. Mama has made Belle and me yellow dresses with black polka dots, exactly alike. In mine she has sewn short sleeves since I am going back to Union College and the rules prohibit sleeveless clothes. She has left Belle's dress sleeveless, but a large Bertha collar covers her arms. At the camp meeting the wind blows Belle's collar up and someone sees her bare arms. Some old lady censures her for immodesty and Gerald almost explodes with fury. What business has anyone passing judgment on his wife's clothes?

Soon I am back in college for my sophomore year. We have a new college president, Elder P. L. Thompson. My roommate, Ruth, and I do not get along. Ruth's father, as president of the Kansas Conference, has priority over my father, the superintendent of education. Her father says, "We must dictate to the people." He is old-country German. Papa resents his attitude and as usual makes his objections clear. We girls have inherited this antagonism. When we quarrel Ruth

says I look just like my father. Eventually we stay in separate rooms for the rest of the school year.

I carry 20 hours and sometimes I think I cannot endure the year and make high grades. I am majoring in Romance languages: Spanish and French. My language teacher asks me if I would like to correct papers for her, and I am happy to do so. Every cent I can earn helps pay off my tuition, board, and room. Also Miss Couch, the psychology teacher, asks me to correct papers for her, and I find time.

Papa and Mama can afford only two years of college for each of us. They would like me to stop school after my sophomore year and teach a couple of years to earn money for the rest of my schooling. I don't want to quit now, and I ask if I could borrow \$500, which with my work will finish paying my last two years. I am confident I can repay the huge debt as soon as I finish school. They agree.

I am monitor on South Third and lead a prayer band once a week. One of the other monitors has found *The Rubaiyat of Omar Khayyam*. Because it sounds beautiful, I guess, she thinks it is religious, and reads some of it each week to her group of girls. Why doesn't she listen to the words? Certainly they are lovely, but they do not say anything that an Adventist should believe. I certainly won't tell her the difference.

In psychology class we study the part that heredity and environment play in one's life. I can't see any place for free will in the theory. I can't see any place for God, either, but I do not want to think wicked thoughts.

My Spanish and French teacher, Lulu Blanche Hiatt, asks me down to her room—a double one on the first floor—to eat crackers and fancy spreadable cheese. I adore her, so petite, so tiny. In French class we get to read Victor Hugo's *Les Miserables*. I know I can never attain the compassion of the priest who gives Jean Valjean the other

candlestick and so frees him from the gendarmes.

Each year I have looked at the new college boys. This year I see a tall handsome boy, Reinhold Bietz, and ask him to a party girls can ask boys to. Reinhold pays me back by inviting me to go down to the University of Nebraska to see a musical program on *The Ring of the Nibelung*. With the music they show moving pictures.

When I write home about having seen moving pictures I get an immediate reproof telling me I have betrayed the family, the church, and myself. I begin to think how dreadful I have been and I write Reinhold a letter telling him I am sorry I have gone to the movies, that I am really not that kind of person.

In Union College we have four brothers who sing together for chapel and other public meetings. One day Julius Humann, one of the brothers, comes into the psychology classroom to talk with Miss Couch. They discuss the Bible and he draws an outline on the blackboard to show that the Old Testament shows a growing revelation of God as the Jewish people thought about him. He thinks the Old Testament should not be taken as scientific.

His ideas astonish me, but they make sense. I have never liked the story of how God told the Israelites to kill everyone in a village and to dash the children's brains out against a stone. Maybe the Israelites just thought God wanted them to do that. I don't like to believe God does cruel things. I don't like the story of Abraham getting ready to kill Isaac. A God who demands that a father kill his only son seems horrible to me, but I feel guilt at my thoughts. I must reread the Old Testament in light of what Mr. Humann said.

In psychology class we study the part that heredity and environment play in one's life, and I can't see any place for free will in the theory. I can't see any place for God, either, but I do not want to think wicked thoughts. But questions nag at me all the time.

I am reading the Bible and I find the apostle Paul saying: "If they speak not according to these words, there is no light in them." By what right does he command this? He is a human being like the rest of us. But I am filled with condemnation. How dare I question the Bible? But I do.

I try to find what things the Bible says that are true for me: "He has shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:7). "Pure religion and undefiled before God and the Father is this: 'To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" (James 1:27). This much makes good sense to me and I will take these precepts for my rules. Being worldly doesn't concern wearing a flower in your hat, or a ring on your finger; it means acting ugly, hateful, and selfish.

Miss Couch sometimes talks to me about boys. One day after psychology class she startles me by asking if I kiss my brother-in-law on the lips. I say, "Yes." She tells me that I am doing a great wrong and will get into trouble. So, the next time I see Gerald I turn my lips away. I see such bewilderment in his eyes that I want to cry.

We are all home in Topeka for the summer. I sleep on a cot in the living room; Belle, Gerald, and Dorothy, their baby girl, have the extra bedroom. I have a million questions I want to ask Gerald about the idea of the Old Testament being a growing revelation in the minds of the Jewish people. I follow him to ask more questions. He will visit with me for a long time, but usually, if company comes, he retreats behind a book.

Mama takes me aside. "Do you want to cause trouble between Belle and Gerald? Do you want to break your sister's heart?" I guess she says something to Belle too. One morning as I am sleeping on the living room cot, I hear someone coming and then Gerald's voice. "That girl is as innocent as a newborn babe."

Later in the summer a boy asks me to go to a party with him. By then I am staying with Miss Terwilliger, an old maid Bible worker. When my date comes to pick me up for the party Miss Terwilliger tells me, "Have a good time!" Nobody in the world has ever told me to have a good time. I wonder how this dear old lady knows anything about good times.

Back in college for my senior year I think our college president gives very interesting chapel

talks. One day he reads a poem by Edwin Markham:

He drew a circle that shut me out
Heretic, rebel, a thing to flout.
But love and I had the wit to win
We drew a circle and took him in.

But President Thompson is resigning this spring of my graduation. He has written each of us an innocuous letter, but I know why he's leaving. He can no longer accept the tenets of the church.

When I go to talk with him, he tells me, "The board wanted me to stay, even after I told them I no longer believed the church doctrines. They wanted me to stay because I am good at raising money for the college. I couldn't believe it."

In this class which tries to prove Christianity, all evidence comes from some authority. I no longer trust authority.

Why could money be more important than a man's conscience? He has to do what he knows is right, and the board ought to do what they say they believe, or admit they don't really believe.

This semester I have a class called "Evidences of Christianity." I don't like the class or the teacher. He likes to hug the girls who come to ask a question. "Now, dearie, if you'll just pray and read the Scriptures," here he hugs a little tighter, "you will understand." He has told us in class that every man is rotten to the core. He likes to read all the obscene parts of the Bible, and asks us if we know what it means when it says, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Do we know what the lawgiver is? Do we girls know? He disgusts me.

In this class which tries to prove Christianity, all evidence comes from some authority. I no longer trust authority. I am supposed to read two other books for outside work but I can't make myself touch them. I do read Hawthorne's *The Scarlet Letter*. It stands on the forbidden shelf in the College library. Since I am such a "good girl," and have such a pure reputation, the librarian

gives me the book without any questions. I read it in one sitting. But I still can't bring myself to read the assigned theology books. They put out the same inadequate explanation that the text uses.

Graduation approaches. Papa and Mama, Uncle John and Aunt Blanche will come.

I go to the Bible teacher and tell him I have not read the two outside reading books, and to just give me a grade, whatever it might be, so that I can graduate. I wonder if this low grade will cost me the valedictory, but I tell myself I don't care.

We are at a picnic in Antelope Park the day of graduation when a friend comes out. "Middy, do you know that you aren't going to get your diploma tonight?"

"No. Why not?"

"Your Bible teacher has given you an incomplete in 'Evidences of Christianity.'"

"But I told him. . ."

"He hasn't done it. Come with me and we'll find him."

My friend and I go to the teacher's house. Yes, he has given me an incomplete. "But I want a grade. Give me a 'D' if you can, and let me graduate."

He gets out his cards and changes my grade. "What would I have had for a grade if I'd read those books?"

"An 'A' of course." I'm right. This perverse honesty will cost me the highest honors.

I return to the picnic.

Back at school the president of the college asks me to teach Spanish during summer school. I am delighted. At least I have a job for the summer. My students are all older people, except for Carl Moyers. He has come back to finish college next year. He was kicked out a couple of years ago because he and a theological student rigged up a microphone and let it down an air shaft to listen to a faculty meeting. No one would ever have known but the ministerial student, after he has passed his exams and secured his grades, but before Carl has his, gets such a heavy conscience that he goes to the faculty and confesses. Carl is thrown out without his grades, and only now been allowed to return.

One summer day he says, "I'm going to drive down Prescott Street about two o'clock this afternoon."

I look at him. "Why are you telling me this?"

"I mean you could walk along the street and I could accidentally see you and pick you up and we'd take a ride in my Chevy."

I see. It would be a chance meeting. No one on the faculty would approve of "joy-riding."

As the summer goes on Carl and I see a lot of each other. We walk along the grassy lawn that extends from the bridge on Sheridan Boulevard north to Antelope Park. Carl begins to hum the wedding march from *Lohengrin*. I know he teases. He will marry a stable, dependable girl whom his mother likes. "You only like me the way you would bread and butter," I say.

"No, I like you the way I do cherry pie and ice cream."

He gives me Walter Lippmann's *A Preface to Morals*. I read it with a sinking heart. I do not see any reason for moral conduct if moral conduct is only an end in itself without any progress toward some kind of future. We talk about whether or not there's a life hereafter. Neither Lippmann nor Carl believes so. I think I could accept personal death if the race were to continue.

Carl says, "I don't want to believe death is the end. I would like to put my head in Mama's lap and have everything be all right. But I can't anymore."

Carl and I often meet on Saturday afternoon in the Lincoln public library, where we talk. But one day Carl breaks his ankle. He and his mother live in an upstairs apartment. I go to ask him if he wants any books from the library. I also will pick up his copy of *The Saturday Review of Literature*, which he reads each week. His mother comes to the door and greets me with a hostile look. She does not want me in her house. But I just stand in her doorway, and finally she lets me come upstairs. Carl seems glad I stopped, but I also sense that his mother's attitude makes him uncomfortable. I state my errand and get out of there.

When Carl's foot has healed we drive to Crete and take a boat ride. As we are about to dock the boat and go ashore, Carl turns and kisses me on the mouth. I am astonished and frozen.

“By the way,” he says, “it takes two people to kiss.”

“I’ll try,” I say.

We do better, but I am so dizzy that when I start to step on the pier, I fall into the lake. Carl catches me before I go under and drags me out. How awkward and embarrassing can I be? I guess I have no limit.

This summer I have extra time to read papers for Elder H. U. Stevens of the Bible department. His method of thinking and teaching appeals to me. He gives me books that sound reasonable, books that no other Bible teacher would use. One book on the parables makes such eminent sense. We talk every day about religion. He thinks the Ten Commandments are not equally important. For him, keeping holy the seventh day does not have the weight of “Thou shalt not kill.”

We are discussing parables. “I can’t understand why the wise virgins won’t give the foolish virgins some of the oil,” I say. “They seem very selfish to me.”

“But, you see, what the wise virgins have cannot be given. Each person has to find that inner light for himself.”

“How? How do I find it? I have been trying all my life, but I don’t have it.”

“I think if you study the books I can get for you, and keep on trying, you will find it.”

The church wants us only to read Mrs. White. Elder Stevens knows other religious books that cast new light on belief.

One Friday evening two of the college students go out “joy-riding.” They have a flat tire and while the boy fixes it, another car hits and kills him. The next morning the campus buzzes with comment. Did God punish him for “joy-riding” on Friday night?

This Sabbath day we have heavy rain all day. I walk in the rain until I am soaked. I find myself at the door of Elder Stevens’ house. His wife lets me in, and he takes me into his study.

“Do you think this boy was punished for what he did on Friday night?”

“No, I don’t think so. God does not act like that. When I was a missionary in South America, I lost my first wife. As I bent over her when she was dying I felt she had a choice to stay or go. And I

learned one thing. ‘In death there is nothing to fear.’ ”

Mrs. Stevens asks me to stay for supper. The rain has stopped and they are planning on going to an outdoor lecture by an astronomer from Drake University in Des Moines. When they ask me to go with them, I accept, because they are kind and Elder Stevens does not mind when I question meanings of Bible texts.

One Friday morning as I come up to the en-

I can hardly make myself stand for the music. Does Jesus care? Nobody cares! This man is being crucified and nobody cares. They are driving in the nails. I look around me with bitter hatred. What does their religion mean, anyhow?

trance of the Main Building, Elder Stevens waits for me. I can see he is upset. He tells me that all the preachers from this area have gathered because someone has reported that he teaches heresy. These 40 men have come to judge him. Only one has stood up and said, “Let’s not be hasty. I’ve known Brother Stevens from our work in South America, and I know him to be a godly man.” The other 39 have voted to kick him out of his position without compensation.

“If they had only given me a little time. I have a master’s in science and I could have gone back to the university and studied and then found another job.” Then he adds, “They are going to question you, too. They know you have been studying with me.”

“What shall I do?”

“Tell the truth.”

All the next week I wait for someone to tap me on the shoulder. I have been sitting on the platform for chapel, but I will not do that again. On Friday of that week Elder Stevens chooses for the hymn “Does Jesus Care?”

Does Jesus care when I’ve said “goodbye”
To the dearest on earth to me

When my sad heart aches 'til it nearly breaks,
Is this aught to him? Does He see?

I can hardly make myself stand for the music. Does Jesus care? Nobody cares! This man is being crucified and nobody cares. They are driving in the nails. I look around me with bitter hatred. What does their religion mean, anyhow?

On Sunday Papa comes for a teachers' institute. He has heard about Elder Stevens and wants to go over to question him. Reluctantly I go with him. We find Elder Stevens walking back and forth under the trees on his lawn. He is so nervous that he can hardly stand to talk. Papa fires questions, all of which Professor Stevens can answer without incriminating himself. Finally satisfied, Papa shakes Elder Stevens' hand and says, "I am with you, Brother Stevens." But I know that Papa would not approve of the thoughts and studies we have made. He hasn't happened on the right questions for entrapment.

On Monday Papa finds me and tells me that they have taken Elder Stevens, out of his mind and cursing God, away to a mental institution. I get away from Papa as soon as I can.

I receive a royal welcome on the beautiful campus. I cannot believe that in 50 years I have come full circle, and kept my integrity. I am still myself, yet Adventists accept me. Would Papa and Mama be proud of me now?

Somehow I live through that long day. Night comes and I try to sleep alone in my room, but I am terrified. Finally I take a thick quilt and a pillow and go down the corridor to the room of a couple of girls whom I know. I tell them I need their company, and I will sleep on their floor. They laugh. They think—and I am happy to let them think—I am making a joke.

I lay my quilt on the floor, talk with the girls—light-hearted stuff. Finally they turn out the light. Soon I can hear their heavy breathing. I lie there and wonder if I can keep my sanity. Can I hold together until morning? Elder Stevens was the

finest, most spiritual guide I have known. He is gone. I am alone. I can talk with no one.

Night crawls on. Time creeps. Dawn delays. Then I hear something under the floor. This old building has rats between the walls. I once saw one in the elevator shaft. I *know* they are rats. Of nothing else am I sure. The church in which I have grown up and for which I intended to give my life has turned upon a good man and driven him mad.

Then word comes that Elder Stevens has died. I am glad he is out of it, but I am stricken for myself. Who can help me now? I attend the funeral. The preacher says that the kind Father in his mercy has taken our dear brother away. I mutter to myself: "Murderers. You killed him. You broke his heart." The preacher says that his last words mentioned "the Sabbath day." To me the man is saying "God took him before he could do any more mischief." A bitter taste floods my mouth. I will leave this place. I will go out into the world where people do not pretend to be God's Chosen People. But, I also know, I must be able to support myself. Otherwise I will end up in a mental institution myself.

Back in my room I write:

Let not these walls confine.
I will not stay
Seek not to hold me here this passing day.
Call me not back to you.
Because I know
It is the law of life
That I must go.

As long as possible I put off going down to see the widow. I have no comfort to offer. She comes out on the porch to meet me and enfolds me in her arms. "You poor child." I appreciate her kindness. She knows what I have lost.

At the 50th anniversary of my graduation from Union College my fellow alumni elect me president of the Golden Club, those who have been graduated for 50 years. That means I must go back in 1982. That will be the anniversary of Carl Moyers and Gerald Minchin's graduation.

When I go back for the 1982 reunion, I read the list of all those who have died. The two most important to me, those who have had the most influence on me, are Carl Moyers and Gerald

Minchin. Carl, a star medical student at Loma Linda, died in 1937 of cancer. Gerald, after a career of teaching theology in Adventist colleges, died in Singapore on a trip. I ask for a time of silence in their memory and then their class president says a prayer.

That same year Union College asks me to come and lecture on Willa Cather. Dr. Everett Dick, one of my former teachers, grown old in the college, tells me how proud he is of me, my family, my father, my brother, my nephew. I cannot believe that I am an accepted person on this campus.

In 1983, I receive a telephone call from An-

draws University. They want to give me an honorary doctorate. Will I accept it? I say, "Yes."

Then I begin to think. The authorities there cannot know about me. I call them back. "Do you know that I have not been a Seventh-day Adventist for over 50 years?"

"Oh, yes, we know. We give honorary degrees to persons not in the church."

I receive a royal welcome on the beautiful campus. I cannot believe that in 50 years I have come full circle, and kept my integrity. I am still myself, yet Adventists accept me. Would Papa and Mama be proud of me now?

Notes From the Diary of an Abused Wife

by Ashley James

We were 21 and in love. We first met at Emmanuel Missionary College, now Andrews University. Before repeating our vows before the minister, we carefully examined what they said. We deleted the word *obey* from my vows, as we did not feel that was part of our marriage plan. The “love and to cherish. . .until death do us part” we repeated and believed would never change.

We went the usual route of the post-World War II veteran. Graduate school for him and a job for me to support us. He finished with a dental degree, free of debt. We had even managed to buy a brand new car that was completely paid for. We shared a great feeling of accomplishment at having jointly achieved these goals.

We worked together to establish a practice and shared our pride in each new patient. He began to get involved in community affairs, for example, the Junior Chamber of Commerce and the Rotary Club. We became active in the 125-member Adventist church; I played the piano and organ and taught in children’s Sabbath School; he served as superintendent of the Sabbath School. There were several young professional couples in the church with whom we enjoyed many pleasant social occasions.

I had our first baby and then 13 months later another, and happily busied myself with them. I felt so fortunate to be married to such a handsome man, with a charming and powerful personality. He became the Junior Chamber of Commerce Young Man of the Year when he was 35—the

Ashley James is a pseudonym for a woman who not only participates in the civic events of her city, but is once again a leader in her Adventist community.

most prestigious award the town gave to a young man for personal, community, and church accomplishments. The members of the little church took great pride in this award. How could I have even imagined that 15 years later I would be a battered wife and leave him?

Diary Excerpts

Slowly and insidiously, things are beginning to change. Last night he spent the whole evening complaining about the real estate man who sold us a house and had not taken him to lunch after the deal was set—eight years ago! I am shocked at his hostility toward this man for a such a petty oversight so long ago.

He berates the children more—especially our son. He stays away from their piano recitals, school plays, and other activities. He always has something more important he wants to do, usually a golf game, dental meeting, or cocktail party for community affairs.

I know that most of his problems are the result of the dysfunctional family he grew up in—his father beat his wife as well as his sons. However, even before our marriage he had often commented that he did not want a home life similar to the one he had known as a child.

. . .Yesterday—even though it was our wedding anniversary—he hit me for the first time. I had left the garage door open. This morning he said he is sorry and that it won’t ever happen again. I believe him.

. . . But it happens again and again. At first,

infrequently (maybe only every month or two), but now oftener and oftener. When I ask the next day what I have done to upset him, the answer is always, "If you don't know, I'm not going to tell you."

I have everything—except life without fear. I constantly worry about how I and the children can avoid yet another tantrum, along with the swearing, verbal abuse, and violence. I know I am not the cause of his temper tantrums, but the excuse for striking out whenever he needs to.

His unreasonableness baffles me. We went out to dinner with another couple, and I finally was able to get him home. He immediately goes to bed. As I brush my teeth in the adjoining bathroom, he keeps shouting that I am taking too long, that it is disturbing him from falling asleep and since I was so anxious to get to bed I should brush less. Rather than undress with the light on in our dressing room, I go into our large walk-in closet to take my clothing off. He complains that the light under the door is bothering him, gets up, and drags me half-dressed onto the bed. I struggle to get free from him and then he begins to choke me without letup. I fear for my life, especially when I look into his eyes and see the hatred in them. Somehow I have the strength to free myself, get in the car, and go to a friend's home where I am mildly hysterical. What saves me is that he is naked and I am not, and I am able to escape before he can get dressed and follow me. After calming myself down and knowing he would be asleep, I return home to yet another sleepless night.

... We have been out with friends. They have car trouble and we take them home. He is angry at me for telling the punch line of a joke he told before anyone else has had time to guess it. As we return from our friends' home, he becomes extremely abusive, shouting obscenities and berating me. Suddenly he stops the car and shoves me through the door at 2:00 a.m. onto a major highway several miles from home. I start to walk on the shoulder of the road, but am terrified that he will return and run me down with the car. I finally walk up a nearby hill where some friends live, wake them, and they take me home. Walking into our house, I feel terror, not knowing what I will encounter. What I find is someone raving, de-

manding to know who has brought me home, why it has taken me so long to get back. All the time he is slapping me around to show that he means it. The next day, unbeknown to me, he calls our mutual friend and thanks him for bringing me home. But not a word of regret is said to me. I know what I did annoyed him, but I don't think I deserve the punishment he meted out.

And then there is sex—how confused I am with his physical abuse at night and his sexual advances the next day. The tenderest moments between man and wife become nightmares. I feel so degraded and rejected for the evening before I have to fight down the bile rising in my throat, but am too afraid to deny him. After the hate and hostility he has shown a few hours earlier, how can he demonstrate any "love" for me? I begin to understand it is just another of his ploys to control me absolutely in body and soul. I am shattered.

Why don't I go for help? The answer is very simple. In my small American town there are no hot lines to call, no shelters to provide housing, and the average person, including the police, tend to blame the woman and vindicate the man.

... After each episode I struggle to control the hysterics I feel—I am determined through all this to maintain my dignity. But I do cry for my children and can see no way out. The town is too small for both of us. My minister father lives thousands of miles away and does not condone marital discord or divorce. Also, I don't want my children to hate me for taking them away from their friends and school.

Why don't I go for help? The answer is very simple. In my small American town there are no hot lines to call, no shelters to provide housing, and the average person, including the police, tends to blame the woman and vindicate the man. I find this out one terribly violent night when my husband threatens to burn the house down and has even started pouring gasoline around the foundation—the police do nothing. Of course, by the

time they arrive, he turns into Prince Charming.

. . .The church members are much inclined to gossip, and I feel alienated and estranged in their midst. What a choice bit of news I would provide them if I confided in anyone there. Besides, they would say that if I were a better Christian this would not be happening to me. The children and I continue going to church, but because of our situation we do not socialize anymore with the members. As my fervent prayers for improvement in our marriage are to no avail, I feel God has abandoned me.

. . .Being physically weaker than another can be terrifying. Last night after returning from the house of our friends, my husband kicked me to the floor of our living room. I get up and duck as he swings at me; he hits the stone fireplace with his fist, ripping his skin open and bleeding profusely. He yells at me, "Look what you did to me" and shoves his bloody fist in my face.

On more than one occasion I am deliberately accused of causing my marital situation. The biblical admonition to care for the fatherless children and widows in the church certainly does not apply to divorcees.

Anyone who has not experienced such a situation must wonder why I stay. But when we have a few "good days" they cause me to forget the traumas and hope. I can't accept what is happening as real. I live where happy families are supposed to live—in a redwood and stone house with a swimming pool and a Lincoln Continental in the garage. Husbands beat wives only in the ghetto.

I feel particularly afraid for my son who is constantly bullied by his father. I am full of shame that I allow these things to happen to my child.

I try repeatedly to convince my husband that counseling, either on an individual or joint basis, would help, but he flatly refuses to go. If anyone needs such help, he says, it is me, not him. Psychiatrists are for the mentally ill, not for those like

him who are capable of earning a good living.

The moment has finally come when I am emotionally and physically spent. Since I can trust no one in our small town, I go to see a lawyer in a nearby city. I find out that I do have rights and can demand a property settlement. Of course, since my husband is a professional man, the attorney is sure of getting paid. I wonder what he would have done if that were not the case? Would he still have been so eager to help me?

. . .The long night of my marriage is finally coming to an end, but not without additional turmoil. My husband insists that the separation agreement be effective on the anniversary date of our marriage. He smears his blood on the first modest alimony check.

I am now working in an office where everything is new to me. I live in a small two-room apartment in a large city. It is quite a comedown from my previous luxurious living conditions. But the sense of peace and quiet is overwhelming. I am thankful to God that I am still alive.

. . .I am encountering another problem in an unexpected place—the church. Each week I faithfully attend services in one of the largest and best-known congregations of the Adventist denomination. There is a church singles group which I want to become a part of. But after one meeting where they have their first look at me, I am not included in the weekly potluck dinners they hold at various homes.

There are more women than men in the group and the women organizing the singles group pointedly ignore me if they see me at church. I go home to many solitary Sabbath dinners.

I have made the acquaintance of some married couples—they inevitably promise to invite me to their homes, but so far during the five years it has only happened twice. It is fortunate that I have several old-time friends who do include me, though they tend to invite me when their husbands are out of town. I did not anticipate this reaction of the church members to my marital status. Although I am beginning to get my new life in some sort of order, I feel a stranger within the gates of my own church.

No one knows the background of my separation, but since I was the one who left home, they

tend to blame me for the breakup. On more than one occasion I am deliberately accused of causing my marital situation. The biblical admonition to care for the fatherless children and widows in the church certainly does not apply to divorcees. Sometimes I wish I were a widow, with all of the attendant sympathy and legal status conferred by the church.

Wider Reflections

It is hard for me to accept the church's attitude toward remarriage—the crimes of assault/battery and attempted murder are not listed in the *Church Manual* as valid enough grounds for remarriage—only adultery. It would have been so much easier had my husband been cheating on me instead of beating on me. Again, I feel victimized by unreasonableness and irrationality—only this time imposed by my church.

I am convinced that there is a whole sisterhood of us out there within the enclaves of the church who are silently suffering through abusively controlled home situations. Because of our conservative, legalistic upbringing and the “happy family” portrait other families display to fellow churchgoers, we mistakenly think this terrifying situation is unique to us. We are afraid to address

the issue because of our husbands' positions, parental and familial disapproval, and our own tendency to blame ourselves as the cause.

The church needs to know that every family that pretends to pray together should not necessarily stay together. As with so many of our current problems—drug and alcohol dependency, child abuse, abortion, homosexuality—they are afraid to admit God's children have such problems.

Let me end with a happy note. I am now married (although without the church's official blessing), to a gentle, sensitive man who has yet to raise his voice to me. The peace and serenity of our relationship is very special. I again participate in the life of Adventism. The fact that I am still on the church books may be due to a clerical error, since the *Church Manual* clearly states that upon remarriage I should be disfellowshipped.

I now know the scars I bear from my first marriage will be with me forever, and I have no illusions of ever completely ridding myself of them; they have cut to my very soul. I am learning to cope—partially by becoming more vocal and active in helping others who are going through spouse abuse, and by opening my heart and home to those single adult church members who are shunned by their church at the very time when they most need support. Perhaps my story will reassure other abused women that there can be light—and love—at the end of their dark tunnel.

Love and the Colorblind

by Wanda Bryant

Heads turned as eyes stared curiously at all the interesting faces. Diverse looks. Diverse personalities. Some spoke loudly while others just stared silently. Groups of young women chattered among themselves. They were dressed in brightly colored sweaters, designer jeans, and dramatic-looking coats. They looked the same. A young man with glasses shyly sat down, looking around as if to invite company. Another seemed to convey his ambiguity with life as he tuned in only to the Walkman encircling his head. His hand tapped the seat as he sang, "What about love; don't you want someone to care about you. . .?"

It was in this crowd of Adventist college students that their brown eyes first met as she directed a wink across the crowd straight toward him. Although they had known each other for years, it was with this teasing gesture that their relationship began.

Only a few days later they found themselves sitting alone in a restaurant, each completely captivated by the other. The loud music and laughing voices were drowned out as their conversation flowed from classes to friends, politics to religion.

She wore a bright yellow sweater, black pants, fur coat, scarf, and blue cashmere gloves. Her long, dark hair had been curled and recurled like a ribbon on a Christmas package. She had spent time preparing for this date, almost as if she knew it was to be special.

The bottom of his faded blue jeans brushed across the stained Nike tennis shoes. His off-white T-shirt was almost unseen beneath the red flannel shirt and orange hunting vest. He had rushed home from work without time to change and resembled a lumberjack who had lost his ax.

His look was his own. In fact, nothing about him was ordinary. Not his clothes, not his features, and certainly not his personality. He was a joker—always laughing, and yet held a very gentle, vulnerable side as well. All this unfolded as they exchanged glances and ideas.

It was because of his uniqueness, his idiosyncrasies, his humor, his vulnerability, his passion, and his strong convictions that she fell in love. He was the warmest person she'd met and the best friend. An ordinary guy, and yet very special.

It was in this simple, innocent love that they met opposition. Despite common interests and values, many disapproving glances seemed to shout that they were entirely incompatible: she was white; he was black.

According to the U.S. Census Bureau, in 1983 there were 719,000 interracial marriages. Although interracial marriages constituted less than 1 percent of all marriages, according to a 1979 census report, the number of black-white couples between 1970 and 1977 increased a significant 92 percent.¹

What the Courts Decided

Gallup opinion polls have shown a gradually increasing tolerance of black-white marriages over the past two decades.

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Yet in 1983, 30 percent of those polled still disapproved of these marriages.² It is not surprising to find such controversy surrounding this topic, given its rocky climb to legalization and the shaky relationship between blacks and whites in the past.

The first law banning miscegenation (marriage between people of different races) was passed by the colony of Maryland in 1661. By 1932, black-white intermarriage was forbidden by law in 30 states and condemned by the mores throughout the nation. The penalties varied from imprisonment for a few months to a term of up to 10 years and fines up to \$20,000. By 1949, miscegenous marriages had become felonies in 11 states and misdemeanors in five others.

The first law banning miscegenation (marriage between a man and woman of different races) was passed by the colony of Maryland in 1661. Despite this progress, 19 states still prohibited interracial marriage as late as 1965.

In that same year, however, the Supreme Court of California, in the case of *Perez v. Sharp*, struck down the state's miscegenation law. The court stated,

The right to marry is as fundamental as the right to send one's child to a particular school or the right to have offspring. A statute that prohibits an individual from marrying a member of a race other than his own restricts the scope of this choice and thereby restricts his right to marry. Distinctions between citizens solely because of their ancestry are by their very nature odious to a free people whose institutions are founded upon the doctrine of equality. The right to marry is the right of the individuals, not of racial groups. The equal protection clause of the United States Constitution does not refer to the rights of the Negro race, the Caucasian race, or any other race, but to the rights of the individual.³

Despite this progress, 19 states still prohibited interracial marriage as late as 1965: Alabama, Arkansas, Delaware, Florida, Georgia, Indiana, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North and South Carolina, Oklahoma,

Tennessee, Texas, Virginia, West Virginia, and Wyoming.

Finally, in 1967, the Supreme Court of the United States declared that the 16 remaining state laws against racial intermarriage were unconstitutional.

Why Interracial Couples Marry

The Puritan theory that nonwhite races are either mentally or physically inferior has been disproved again and again. However, while the laws have been erased, some prejudice still remains.

Today, despite such prejudice, intermarriages are becoming increasingly common. Not only among whites and blacks, but also among whites and Asians or Hispanics as well. Intermarriage between various religious groups, too, has become acceptable. Jews, Catholics, and Protestants intermarry more frequently now than ever before.

According to Albert Gordon, a Jewish rabbi and author of *Intermarriage: Interfaith, Interracial, Interethnic*, there will be an increase in all forms of intermarriage. This increase will take place because of changes occurring in four specific areas:

1. The increasing similarity of backgrounds. The large number of young people attending colleges and universities has resulted in a reduction in differences along ethnic, educational, economic, and national lines.
2. The elimination of religious differences and distinctions. There is an increasing indifference to religion which generally tends to minimize the importance of these distinctions that in previous years played a major role in grouping people.
3. The official change in status of colored nations. Colored nations have received recognition by the United Nations and have had a greater number of their citizens traveling throughout the world and attending American universities and colleges. There has also been a lowering of the color bars that formerly separated different races, enhanced by the Supreme Court's decision of

1954, officially outlawing segregation in the schools.

4. The general decrease in parental authority. There has been a weakening of family ties, as well as an increasing number of parents who are more permissive than before with respect to intermarriage in any of its forms. Aware of these and other changes, young people of college and university age are more likely to intermarry in the decades ahead.⁴

Interracial marriages have become more acceptable as individuals become more compatible. Thirty years ago there were vast cultural differences among the races. Today there are fewer problems of cultural adjustment because, like whites, blacks cross all socio-economic classes; listen to the same types of music; attend the same schools and churches; and share in the same societal traditions, customs, and responsibilities.

What interracial couples do face is the attitudes of the families involved. Many times these couples are rejected by families and are forced to move to more liberal communities. The heaviest concentration of interracial marriages appears to be in the larger urban centers of the country, where couples are absorbed by the masses of people, and in the more progressive-minded college and university communities.

In many instances, this being “driven together” forces couples closer together, and they become even more determined to make the relationship work. *Ebony* magazine states, “The anticipation of problems usually forces couples to very carefully consider the prospects of an interracial marriage—the kind of forethought which many say often helps their marriages to be rather stable.”⁵

While some sociologists would claim that individuals involved in an interracial relationship are rebelling against their families or societies, most interracial couples will tell you that their relationships are purely personal, individual matters with little impact on the larger world.

For example, June, a Filipino, had never considered dating a black man before she met Lloyd at the Adventist school she attended. It wasn't a strong attraction to blacks that drew her to him; it was the same qualities that draw traditional all-

white or all-black couples together. He was warm, friendly, and he loved her selflessly. “Most people don't realize that you fall in love with an individual—not a race. The color of Lloyd's skin has very little to do with what kind of a person he is,” she said.

The only real problem they've faced as an interracial couple is dealing with her parents. “Filipinos are very particular about marrying other Filipinos. At first they wouldn't even acknowledge Lloyd, but now they're beginning to realize how serious we are and how much he really loves me. They've begun to treat him a little better, but it's still hard for them to accept.”

In 1978, Ernest Porterfield completed a study of 40 black-white married couples in two mid-Western and two Southern cities. In general, he found that the couples were motivated by the same forces as persons in racially homogenous marriages. And, for the most part, they were of similar socioeconomic status.

Seventy percent of the people in Porterfield's study had not told their parents they were dating a person of another race and only 22.5 percent had at least one parent present at the wedding. Whereas 65 percent of the white parents rejected their child's marriage, only 27.5 percent of the black families did so.⁶

How the Children Turn Out

A major argument against interracial marriage often focuses on the offspring. Although there are no official U.S. Census Bureau figures on interracial children, sociologists and population researchers estimate that there are from 600,000 to five million or higher.⁷ Undoubtedly, the number of these children will continue to increase. Many people believe that these children are both physically and psychologically abused because of their heritage.

Alvin Poussaint, M.D., a professor of psychiatry at Harvard Medical School, did a study on interracial children and concluded that “the assumption that interracial children are destined for psychological problems is incorrect. We have

lots of reasons to suspect that an interracial background can be an advantage to children in this society. Not only are they high achievers, but also socially they are adept at forming friendships with both black and white peers.”⁸

Other professionals on the topic are not so optimistic. Many feel the children will suffer problems dealing with their identity. It is a widely held belief that neither the black nor the white community will accept these children. However, the child born of an interracial couple will be lighter than the black partner. A lighter child in the black community is actually perceived as having higher status and therefore has advantages not accrued by the darker child. “Thus, whether on the family, personal, or social level, the child of a black-white marriage has all the disadvantages of being black, mitigated by some of the advantages of being light or white.”⁹ The child may even have the option to “pass” as a white. This ability, which may or may not be seen as an advantage, is more frequently experienced by males.

Sociologists have found that the major pressure on children of mixed backgrounds comes not from strangers, but from family members. It has also been found that although the children of Asian or Hispanic and white parents do often assimilate into white society, children of black-white couples do not, and usually identify with blacks.¹⁰

“The child’s identification with the racial heritage of both parents is important to his self-esteem,” says James P. Comer, M.D., a child psychiatrist at Yale University Medical School. “Parents should make sure children understand the racial differences. They should know that while they are black and white, the world will perceive them as black, and they should be proud of both backgrounds.”¹¹

With a proper upbringing, children may grow up virtually untarnished by the pressures of being racially mixed. For example, Nikke, an Adventist attending one of the colleges in the North American Adventist educational system, is a mixture of black, white, and Indian. With her long, silky black hair and fair skin, a quick glance might lead you to believe that she was of Hispanic descent.

Although she is racially mixed, her outgoing personality hardly resembles that of an unstable or insecure person. She possesses a refreshing optimism that seems to shine from her face when she speaks.

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My parents always encouraged me to be proud of my black heritage. My folks never pressured me to identify with the blacks or whites. They taught me that prejudice was wrong and that no one was better than anyone else just because of skin color.

proud of my black heritage. I remember when my dad used to march during the sixties for the rights of blacks. My folks never pressured me to identify with the blacks or whites. They taught me that prejudice was wrong and that no one was better than anyone else just because of skin color. They were always very open and accepting of all my friends.”

At the Adventist college she attends, she sits on a couch next to her boyfriend. Dave, rather tall and muscular, resembles a professional basketball player. His smile portrays warmth and friendliness, and when he speaks he pauses first, revealing a tendency towards reflective thought. While he is black and she is interracial, it is clear this Adventist couple is happy.

What Does God Think?

When people attack intermarriage, they often argue that it is morally wrong, citing “biblical proof.” “Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? . . . What does a believer have in common with an unbeliever? . . . Therefore come out from them and be

separate, says the Lord. Touch no unclean thing, and I will receive you' "(2 Corinthians 6:14-17).¹² This text is often quoted by opponents of intermarriage. But what is the text really saying?

Throughout the Bible, reference is made to intermarriage. God directs us not to intermarry lest our relationship with him should suffer. However, *intermarry* in a biblical sense refers to the mixing of the righteous with idolaters.

In Matthew 24:38 Jesus says, "For in the days before the flood, people were. . . marrying and giving in marriage, up to the day Noah entered the ark." As they intermingled, they became corrupt, and, by intermarriage, they lost their holy character. They did not lose their "holy character" by compromising the "purity" of their race, but rather by compromising the purity of their morals and values. When God speaks against intermarriage it is to save us from losing our relationship with him.

Christ's recurring theme throughout the Bible is "love." He speaks of his love for us, our love for him, and our love for one another. In Matthew 22:39 he says, "Love your neighbor as yourself." This does not contain a conditional clause; it does not say to love only those of the same race. Rather, it speaks of all people equally.

1 John 4:7, 8 says, "Dear friends, let us love one another. . . Whoever does not love does not know God, because God is love." In God's eyes we are all his children. He does not evaluate us in terms of the color of our skin, he looks much deeper. He did not create a black race and a white race, rather, we were all created from one man. God loves us equally. This, too, is how we should relate to others—through the eyes of one who is color-blind.

Many have argued that Ellen G. White speaks against intermarriage. In her book *Conflict and Courage* she says, "No one who fears God can without danger connect himself with one who fears Him not. 'Can two walk together except they be agreed?' (Amos 3:3)." She goes on to say,

The happiness and prosperity of the marriage relation depends upon the unity of the parties; but between the believer and the unbeliever there is a radical difference of tastes, inclinations, and purposes. . . However pure and correct one's principles may be, the influence of an

unbelieving companion will have a tendency to lead away from God.¹³

It is evident that when reference is made to intermarriage it implies interreligious marriages.

What Blacks and Whites Think

Of the 719,000 interracial married couples reported by the U.S. Census Bureau in 1983, 164,000 of the marriages were between blacks and whites. Of these, 118,000 were black men with white wives, and 46,000 were white men with black wives.¹⁴

In about seven of 10 intermarriages between blacks and whites, then, the male is black. Some of the possible reasons for this tendency are given by Joseph R. Washington, Jr., in his book *Marriage in Black and White*:

(1) The women in these groups have fewer opportunities for meeting the men in other groups than the minority men have for meeting women outside their group. (2) Religious and other institutional controls of behavior may exert a stronger influence on minority women than on minority men. (3) Men generally take the initiative in dating and courtship. (4) Marrying a woman in the majority group, or a woman in the minority group whose appearance and manners closely approximate those of the majority group women, is a symbol of success, prestige, of being accepted in the larger community.¹⁵

However, the system works both ways. Black women-white men marriages are becoming increasingly common too. One of the reasons black women feel attracted to white men is the perceived power and influence they possess. The numerical imbalance is also a key factor. "There are just not enough available black men for the available black women (according to the latest census figures there are 690,000 more black women than black men between the ages of 18 and 45)."¹⁶

By whichever combination, it is evident that the number of interracial couples will continue to increase as blacks and whites are merged closer together. This is just as true within the Adventist church where the makeup of the church is changing, and where blacks, whites, Hispanics and Asians are able to interact on a personal level at

our Adventist schools and in the workplace.

A question posed by many interracial marriage advocates is: Why is white society so against black-white intermarriage? One of the main reasons that interracial marriage remains so controversial is the perceived threat felt by the dominant white group. In-group marriage may be enforced by the dominant group, sometimes by the minority, and frequently by both. "This pattern of endogamy functions to perpetuate the physical and cultural differences between the dominant and minority groups as well as inequalities in status."¹⁷

A group's status and defense of group position are key factors influencing the negative attitudes toward black-white intermarriage.

If an advantaged group permits out-group members to enter into intimate relationships with its in-group members, the advantaged group runs the risk that the boundaries dividing the two groups will erode and ultimately will be breached. Moreover, interracial marriage would mean that one's nephews or grandchildren would be members of the out group (where a black parent ensures the placement of a child in the black group). This demeaning place of one's "blood kin" is threatening to a person's self-image as a member of an elite group.¹⁸

However, it is not only the whites who oppose black-white intermarriage. The Black Muslim movement, too, forbids interracial marriage. They view whites as being impure, calling them "white devils." This reverse prejudice, while not as common, occurs with varying degrees throughout American society.

How Interracial Marriages Can Work

In the book *Marriage Across the Color Line*, Mr. and Mrs. William Grant Still give their views on interracial marriage:

If a marriage succeeds, it succeeds not because of racial considerations or in spite of them, but because two individuals are suited to each other. If it fails, it fails because of something in the characters of the two people who married, not because of their ancestry.¹⁹

All too often people generalize about interracial couples. Their beliefs are based on the false assumption that there are basic differences in the races. However, Mr. and Mrs. Still note that

the races... are made up of people, and people are people the world over, no matter what the color of their skin. One doesn't marry one's in-laws, and one never marries a whole race of people. One just marries an individual, usually a person with whom one has common interests, common ideals. And if one really cares for the person he

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intends to marry, racial considerations never enter his mind. He thinks only of that person.²⁰

Thus, it seems important for us to give support where it is needed and to look past the racial issues—to remain colorblind. If arguments against interracial marriage stem from prejudice, then it's time to reevaluate our thinking process. It is love that draws two people together, not the similarity in the color of their skin. The most we can hope for is that a person will find true happiness in his or her marriage, someone to return that love selflessly. When we speak of love we cannot place a racial stipulation on it, for if we do, then the whole concept of love has been grossly misinterpreted.

If two people of different races have fallen in love, and are certain that they've made the right choice and get married, they should thank God for each other and always be grateful to him that prejudice has not prevented their marriage.

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Welcoming Back the Divorced and Remarried

by Robert W. Gardner and Gerald R. Winslow

For more than a decade now, we have been studying the attitudes of Seventh-day Adventist ministers toward divorce and remarriage. The results of this work suggest interesting and important shifts in how the ministers who were surveyed view divorce and remarriage within Adventism. Before reporting these results, it should be helpful to sketch some Adventist history.

Shutting and Opening the Door

From its inception, Adventism has grappled with the twin issues of divorce and remarriage.¹ At the 1862 business meeting of the Michigan State Conference—the very first of such conferences—one of the early questions for discussion was: “How shall we treat divorced marriages?”² The questioner, Brother Sanborn, was referring to people who had become divorced without “biblical justification” and subsequently remarried. “Shall such persons. . .,” he asked, “be received among us?”

The group handled the issue in a way not at all uncommon for tough questions. They resolved that “the matter of divorced marriages be referred to the Conference committee.”³ Unfortunately, no record of the committee’s work is extant.

In the years that followed, Adventist leaders

frequently warned against becoming lax in the standards for membership, especially in the areas of marriage and divorce.⁴ But it was not until eight decades had passed that a full answer to Brother Sanborn’s question became an official part of Adventist church policy.⁵

That policy, finally voted and published in 1942, is what many Adventists still remember as the denomination’s traditional position. And there can be little doubt that the policy did reflect an established approach that had developed over many years. It can be summarized this way: People who marry should remain married for life. Only the sin of physical adultery can break the marriage bond. If such sin occurs, the “innocent party” has the right to divorce the “guilty party” and marry someone else.⁶ The “guilty party” should be disfellowshipped, whether or not there is a divorce. He or she can be readmitted to church membership by rebaptism after “a suitable period of time” and if repentance is sincere. However, if the “guilty party” divorces and remarries, he or she must not only be disfellowshipped but must never be readmitted to the church so long as the “unscriptural relationship continues.” Such a person is living in a “state of adultery” as long as the second marriage continues, provided that the first spouse remains chaste, single, and alive. In order to be readmitted, the guilty one is expected to divorce the second spouse and either attempt reconciliation with the first spouse or remain single. The local pastor has the responsibility to “investigate all the circumstances” in order to ascertain who is guilty and who is innocent. And the member in question must “produce satisfactory evidence in support of his or her claim.”

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When adultery is not a factor in the divorce, neither party has the right to remarry. The one who remarries first becomes the “guilty party” and is subject to all the above-mentioned provisions. However, people who were not Adventists at the time of their divorce and remarriage may be baptized and admitted into the fellowship of the church without dissolving the second marriage.

As official policy, this traditional position was destined for a short life. By the late 1940s the divorce rate in the United States was climbing sharply. At the same time, Adventists began to prepare changes of the divorce and remarriage policy.⁷ In 1950, these changes were made official.⁸

Many church members, including a number of influential leaders, saw the new policy as a dangerous relaxation of membership standards.

The key difference from the earlier policy was the recognition that the “guilty party” might find that attempts to “bring his [or her] marital status into line with the divine ideal” could present “insuperable problems.” In other words, some second marriages, even though contracted following a wrongful divorce, did not need to be dissolved in order for the “guilty party” to be readmitted to church membership. (Or so the 1950 policy has been interpreted by most congregations.) The new policy then outlined the steps for renewing the membership of those whose second marriages are still intact, so long as such former members are sincerely repentant.

The 1950 revision was not greeted with universal acceptance. Many church members, including a number of influential leaders, saw the new policy as a dangerous relaxation of membership standards. And two members, Doctors Roy O. and Marguerite S. Williams, labored tirelessly for nearly 30 years, writing books and letters directed primarily to the Adventist ministry, in an attempt to bring about a return to the traditional policy.⁹ Despite their efforts, the Williamses did not live to see the policy changes they had sought. In fact,

subsequent refinements of the 1950 policy have simply clarified the steps for reaccepting remarried persons.

The 1950 revision does not represent the first time in the history of Christianity that changes in practice have preceded correlative changes in theology. Indeed, in the dialectic between faith and practice, this pattern may be the rule rather than the exception. Theoretical justification often comes tumbling after practice. During the past 35 years in Adventism, much of the confusion over divorce and remarriage can be described in terms of fitful attempts to find a theology that will harmonize with increasingly established practice. The 1950 revision opened the door, at least a crack, for repentant adulterers and adulteresses to regain church membership along with their second spouses. Through this thin opening have come thousands of remarried members and their families. However, a large percentage of the membership, and the pastors who lead them, have retained the belief that neither God nor the church can fully forgive these divorced and remarried ones because they are living in a state of adultery. This theological and ethical conundrum was not resolved by the 1950 revision, and it is still unresolved.

One solution would be to return to the policy of 1942. No doubt this would please many members, who would see it as the Doctors Williams would have—a “cleansing of the camp,” ridding the church of members who are living in adulterous second marriages.

Such a return, however, is not at all likely. As they develop, religious movements, such as Adventism, do not normally gradually stiffen their membership requirements.

Widening the Open Door

Since 1973, we, one of us a sociologist and the other an ethicist, have been studying changes in the ways Seventh-day Adventist ministers think about divorce and remarriage. By studying the attitudes of Adventist ministers, we are attempting to understand better

how one group with sectarian roots is developing in an important area of its membership standards. We anticipated that forces of social accommodation would lead to modifications of the Adventist clergy's attitudes toward divorce and remarriage. In the now common language of the church/sect typology, we supposed that the boundaries of membership would shift away from the sectarian type and toward those more common among the established churches.¹⁰ We expected that the traditional position would become more and more relaxed as ministers expressed a willingness to work with problem cases rather than permanently expelling them.

Our report is based on data from two surveys of Adventist ministers in the North Pacific Union

Conference, the first conducted in 1973 and the second in 1984. The 1973 questionnaire was developed from the results of in-depth interviews with 10 pastors. It was pretested for validity and reliability and modified accordingly. Two items, not deemed essential, were deleted from the 1973 instrument in order to shorten it for use in 1984. All ministers listed in the various local conference directories were mailed one wave of the questionnaire. Both the 1973 and the 1984 survey mailing resulted in a response rate of 60 percent.¹¹ The total number of people returning questionnaires was 199 in 1973 and 220 in 1984.

Early in the questionnaire we presented the following case:

"Mr. Brown has been married for several years.

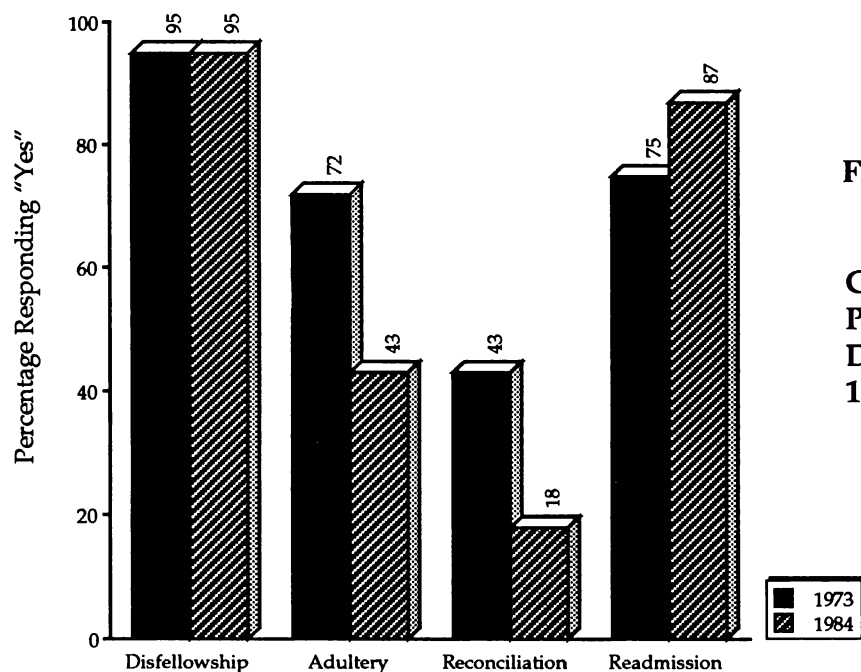


Figure 1

Comparison of Ministerial Perceptions on Divorce/Remarriage, 1973 and 1984

1. Disfellowship: Would you ordinarily advise the local congregation to disfellowship Mr. Brown and his second wife?

	1973	1984
Yes	95%	95%
No	4%	4%
No Response	1%	1%

2. Adultery: Would you consider Mr. Brown and his second wife to be living in adultery as long as they continued living together?

	1973	1984
Yes	72%	43%
No	20%	51%
No Response	8%	6%

3. Reconciliation: Would you advise Mr. Brown to divorce his second wife and attempt reconciliation with his first wife?

	1973	1984
Yes	43%	18%
No	42%	76%
No Response	15%	6%

4. Readmission: If Mr. Brown and his second wife had been disfellowshipped, can you envision a time when you might advise the church board to readmit them?

	1973	1984
Yes	75%	87%
No	18%	11%
No Response	7%	2%

Both he and his wife have been members of the SDA church in good and regular standing. Eventually Mr. Brown 'fell in love' with a younger, single SDA woman with whom he worked. Mr. Brown divorced his wife and married the second woman."

This case was followed by four questions that will be the focus of the analysis presented here. These questions and the results are presented below.

1. **Disfellowship:** Would you ordinarily advise the local congregation to disfellowship Mr. Brown and his second wife?

2. **Adultery:** Would you consider Mr. Brown and his second wife to be living in adultery as long as they continued living together?

3. **Reconciliation:** Would you advise Mr. Brown to divorce his second wife and attempt reconciliation with his first wife?

4. **Readmission:** If Mr. Brown and his second wife had been disfellowshipped, can you envision a time when you might advise the church board to readmit them?

The responses to the question on disfellowshipping an individual for remarriage show remarkable consistency over the 11-year period. The overall percentage responding "yes" or "no" did not change at all. However, responses to the item on adultery changed dramatically. In 1973, 72 percent of the group responded "yes" to the view that Mr. Brown is living in adultery with his second wife. This view of "perpetual adultery" appears to be changing. In the 1984 data, we found only 43 percent who would agree with the position that Mr. Brown and his second wife are living in adultery.

Although the shift is not as dramatic, a change has also occurred in attitudes toward solutions. In 1973, 43 percent of our respondents reported that they would advise Mr. Brown to divorce his second wife and attempt reconciliation with his first wife as a means of rectifying his mistake. This approach, although not absent, has nearly disappeared in 1984. Only 18 percent of the ministers responding would seek such a solution.

Finally, the attitudes toward readmission to the church were examined. While adultery and reconciliation are primarily matters of theology and

ethics, readmission is a question of church policy. Ministers in the later 1984 survey were more likely to encourage readmission after a divorce/remarriage episode than they were 11 years earlier. This increased willingness to readmit erring members fits with the decreased belief that the second marriage is continually adulterous. It may also fit with a growing emphasis on church growth.

It seems clear that from 1973 to 1984 there has been a dramatic and highly interesting shift in the attitudes of the Adventist ministers we surveyed. These attitudes also appear to be an indication of a change in Adventist theology and ethics relative to adultery. These findings invite further analysis and interpretation.

Who Is Widening the Door?

When compared to the 1973 study, the pattern emerging from the 1984 data suggests that a growing number of ministers do not view Mr. Brown's second marriage as a continual state of adultery, and they do not think that Mr. Brown should divorce his second spouse and live singly or reconcile with his first wife. This group of ministers tends to be those who are younger (below 45) and better educated (graduate degree). Of the two, it is education more than age that explains these differences in attitudes toward divorce and remarriage.

In our 1973 survey we expected to find some significant, age-related differences in attitude toward adultery, reconciliation, and readmission. We hypothesized that the 1950 change in policy would tend to result in two distinct views: One held by ministers who received their education and entered the ministry before 1950 and another by those who received their education and entered the ministry after 1950. However, the 1973 data revealed no such significant difference in attitudes relative to age and corresponding with the time of the policy change. But analysis of the 1984 data does reveal an important pattern relative to age.

The graph below shows the results broken down by age. We have chosen the midpoint of a ministerial career (45 years old) for a division.

Figure 2 shows that the attitudes about divorce and remarriage differ by age. Clearly the greatest difference is on the item about continual adultery in the second marriage. Younger ministers are far less likely to view second marriages as being continually adulterous. Older ministers, on the other hand, are more likely than their younger counterparts to advocate divorce of the second

spouse and reconciliation with the first spouse.

The second variable that we examined is level of education. Does graduate education or advanced ministerial training affect attitudes toward divorce and remarriage? We compared ministers who hold an undergraduate degree (B.A. or B.Th.) with those who have a graduate degree (M. Div., B.D., D.Min., or other doctorate). These data, like the data on age, show an important shift in perspective. The data are presented in Figure 3 on the following page.

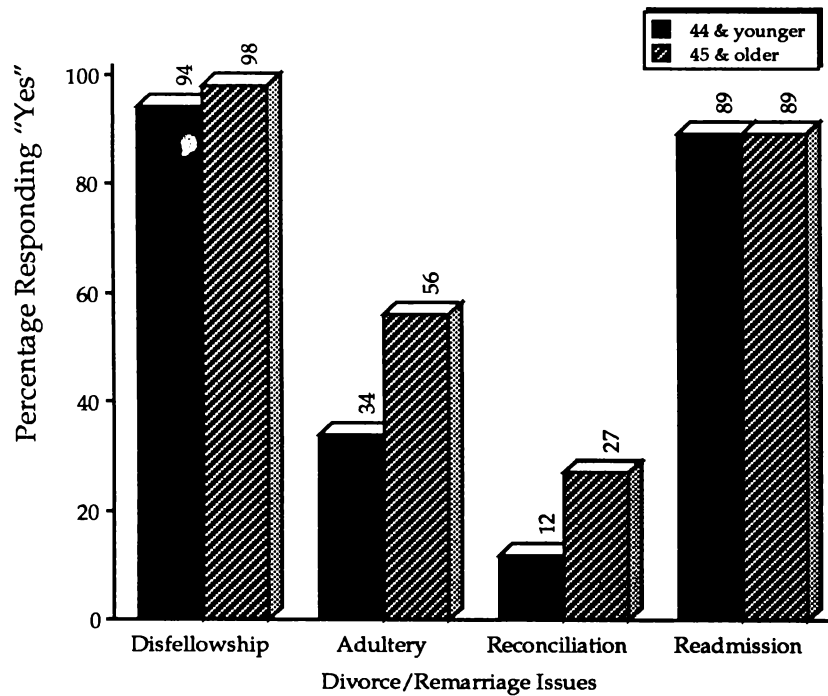


Figure 2

Comparison of 1984 Ministerial Attitudes on Divorce and Remarriage by Age

1. Disfellowship: Would you ordinarily advise the local congregation to disfellowship Mr. Brown and his second wife?

	<u>44 and younger</u>	<u>45 and older</u>
Yes	94%	98%
No	6%	2%

2. Adultery: Would you consider Mr. Brown and his second wife to be living in adultery as long as they continued living together?

Yes	34%	56%
No	66%	44%

3. Reconciliation: Would you advise Mr. Brown to divorce his second wife and attempt reconciliation with his first wife?

	<u>44 and younger</u>	<u>45 and older</u>
Yes	12%	27%
No	66%	44%

4. Readmission: If Mr. Brown and his second wife had been disfellowshipped, can you envision a time when you might advise the church board to readmit them?

Yes	89%	89%
No	11%	11%

The ministers we surveyed who hold graduate degrees are less likely to view the remarried Mr. Brown as continually living in an adulterous relationship. Moreover, these better-educated ministers were far less likely to think that Mr. Brown should divorce his second spouse and seek reconciliation with his first wife. However, no statistically significant differences were found, relative to education, on the questions concerning disfellowshipping or readmitting Mr. Brown and his second spouse.

The possible interaction of age and level of

education suggests the importance of looking at the data for age while controlling for education and looking at the data for education while controlling for age. There are no significant differences in attitudes about these four factors of divorce and remarriage between younger (below 45) and older (45 and over) ministers when level of education is held constant. But examination of the data for education while controlling for age revealed a significant difference in attitudes about adultery and reconciliation (i.e., undergraduate or graduate). Among older ministers (45 and over)

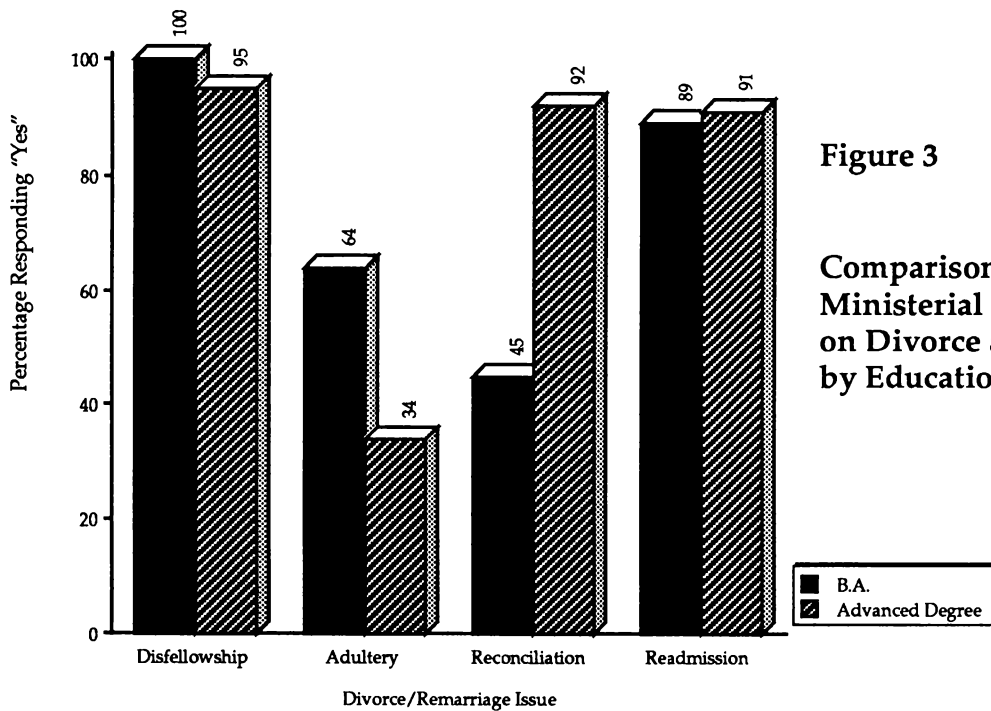


Figure 3
Comparison of 1984 Ministerial Attitudes on Divorce and Remarriage by Education

1. Disfellowship: Would you ordinarily advise the local congregation to disfellowship Mr. Brown and his second wife?

	<u>B.A. Degree</u>	<u>Advanced Degree</u>
Yes	100%	95%
No	0%	5%

2. Adultery: Would you consider Mr. Brown and his second wife to be living in adultery as long as they continued living together?

Yes	64%	34%
No	36%	66%

3. Reconciliation: Would you advise Mr. Brown to divorce his second wife and attempt reconciliation with his first wife?

	<u>B.A. Degree</u>	<u>Advanced Degree</u>
Yes	45%	8%
No	55%	92%

4. Readmission: If Mr. Brown and his second wife had been disfellowshipped, can you envision a time when you might advise the church board to readmit them?

Yes	89%	91%
No	11%	9%

68 percent of those with undergraduate degrees believe that Mr. Brown is living in adultery with his second wife while only 44 percent of those with graduate education believe he is. A similar pattern was found among younger ministers. Fifty-four percent of those with undergraduate degrees and only 28 percent of those with graduate degrees believe in the continual adultery of Mr. Brown.

What Does Widening the Door Mean?

A decade ago, Oxford sociologist of religion Bryan Wilson predicted that Seventh-day Adventism would continue to move from being a sect toward being a denomination. In Wilson's words this process would likely include "increased tolerance of other movements, attenuation of distinctive commitment, diminished emphasis on boundaries and boundary-maintaining devices."¹² Among the factors continuing to influence this development, Wilson

listed Adventism's high regard for education, even advanced education, and the increasing development of a professionally educated ministry. Our study tends to confirm Wilson's predictions.

To the extent that sectarian boundaries have been maintained in the past through strict standards concerning divorce and remarriage and the exclusion from membership of former members now in second marriages, those sectarian boundaries appear to be eroding. Our data indicate that the groups of Adventist ministers we questioned are now less likely to consider second marriages to be adulterous and less likely to call for the dissolution of such marriages than they were in 1973. This is particularly true for ministers who are younger and more highly educated.

We do not wish to speculate as to whether or not such trends might also be observed in other segments of the Adventist ministry throughout North America or the rest of the world. Nor do we offer, at this point, an evaluation of the trends that we think we have observed. These observed trends may be viewed as evidence of moral decay. On the other hand, they may be regarded as the gracious fruit of denominational maturity.

NOTES AND REFERENCES

1. For an historical account of Seventh-day Adventists' treatment of divorce and remarriage, see Gerald Winslow, "Divorce, Remarriage, and Adultery," *Spectrum* 7:2, 1975, pp. 2-11. cf. Gerald Winslow, "Seventh-day Adventists and Divorce," unpublished M.A. thesis, Andrews University, 1968.

2. Joseph Bates, "Business Proceedings of the Michigan State Conference," *Review and Herald*, 20 (October 14, 1862), p. 157.

3. *Ibid.*

4. For an example of one such admonition from an early leader, see George I. Butler, "Marriage and Divorce," *Review and Herald*, 60 (December 18, 1883), pp. 785-786.

5. A report of the denomination's action establishing a six-point policy on divorce and remarriage is in "Divorce," *Review and Herald*, 119 (December 3, 1942), p. 10. Earlier statements were published by the denomination, but they simply called for the church to uphold its standards, to

disfellowship offenders, and, in the case of ministers who committed adultery, to not only disfellowship them but also bar them from ever again serving as ministers. See *Manual for Ministers* (Washington, D.C.: General Conference of Seventh-day Adventists, 1925), p. 8; and *Church Manual* (Washington, D.C.: General Conference of Seventh-day Adventists, 1932), pp. 175-176.

6. In this summary of the traditional position, all of the expressions in quotation marks are taken directly from the 1942 statement of the denomination's official position.

7. The change was led by A.V. Olson, a vice-president of the General Conference. In his 1949 paper on the subject, Olson argued that adultery breaks the marriage union. Thus, he claimed, it is inconsistent to say that only one of the parties is free to remarry. He asked rhetorically, "Does a chain that is broken still bind?" He then outlined what he thought would be the steps for readmitting erring members who had been disfellowshipped for divorce and remarriage.

When the denomination's policy was revised in 1950, Olson's work was plainly in evidence. See A.V. Olson, "The Divorce Question," an unpublished paper presented on April 5, 1949, to a meeting of the General Conference officers and North American union presidents.

8. This revised policy first appeared as "Divorce and Remarriage in Relation to Church Membership," *Review and Herald*, 127 (July 23, 1950), pp. 228-229. Subsequently, the policy has been incorporated in various editions of the *Church Manual*, and it remains substantially unchanged to the present.

9. See for example, Roy O. Williams and Marguerite S. Williams, *God's Seventh Commandment: The Right and No-right to Remarry*, 7th ed. (Sedona, Arizona: The Pronto Press, 1977). This work first appeared in 1952 as a response to the General Conference's change of policy in 1950. The work went through many editions, revisions, and supplements. It was distributed widely by the authors to Adventist ministers, teachers, and ministerial students during the 1960s and 1970s. The authors are now both deceased; no

one seems to be carrying on their work with equal fervor.

10. For an accessible discussion of the church/sect typology see Bryan Wilson, *Religion in a Sociological Perspective* (Oxford: Oxford University Press, 1982), chapt. 4.

11. The survey design assumes that the data will reflect changes in clergy groups. Anonymous questionnaires make it impossible to match pairs of data for those individuals who responded to both surveys.

One minor adjustment was made in the data. The 1973 mailing list did not include as large a number of names and addresses of retired ministers as were part of the 1984 mailing. Because age may be an important factor in explaining significant changes, a percentage of the retired ministers' responses were deleted randomly from the 1984 data set in order to bring their percentage in the 1984 and 1973 data sets to comparable levels prior to analysis. Readers who wish fuller documentation than appears here may write to the authors.

12. Bryan Wilson, "Sect or Denomination: Can Adventism Maintain Its Identity?" *Spectrum*, 7:1, 1975, p. 41.

The Struggle Over Moving The General Conference

by Beverly Habada and Roy Branson

Denominational and civic leaders officially broke ground September 1, 1987, for the new world headquarters of the Seventh-day Adventist church. March 1989 is the target date for moving into the new building, located 15 minutes driving time into the Maryland suburbs from the the present General Conference complex in Takoma Park, Maryland, on the edge of Washington, D.C.

The story behind the relocation reveals how groups within the Adventist community use different methods to check and balance one another; critically, in this case, different ways of relating to a third-party government. Local Adventist leaders feel that their direct contacts with county officials, despite the advice of denominational officials that they not become involved, helped the church headquarters to remain in the Washington metropolitan area.

The new building, located along the Route 29 corridor (see map), will have 300,000 square feet compared to the 187,000 square feet in the six buildings on the present General Conference headquarters, and the 211,000 square feet in the previous Review and Herald Publishing Association building.

The overall cost for replacing the building complex in Washington, D.C., will come to at least \$39,163,840. Of that total \$24,325,000 will

be spent just to build the new General Conference headquarters. Other costs include the \$13,463,840 the Review and Herald Publishing Association spent to replace their previous plant adjacent to the General Conference, \$675,000 in required traffic reduction costs and road and parking space improvements at the new site, and \$700,000 to be paid in lease-back costs to the buyer of the General Conference headquarters. When the \$14 million gained from sale of the present site is subtracted from the overall cost, the price tag for building new headquarters for the General Conference and Review and Herald Publishing Association comes to \$25,163,840.

The story began 18 years ago when the General Conference strenuously debated whether or not the General Conference headquarters should be moved out of its present site. Neal Wilson, then vice-president of the General Conference for North America, led those strongly urging relocation of the General Conference outside Washington, D.C. He opposed the decision that prevailed—erecting the 10-floor high-rise office building that dominates the present General Conference complex. Wilson successfully convinced the General Conference officers to purchase 30 acres of farmland in Montgomery County on Route 29 for less than \$1 million.

The President Begins the Move

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Roy Branson is the editor of *Spectrum*.

Wilson became president of the General Conference in 1978. Within two years he assumed the chairmanship of

the Review and Herald Publishing Association board and led its constituency in approving relocation out of the Washington, D.C. metropolitan area. At that 1980 constituency meeting an associate treasurer of the General Conference, Robert Osborn, predicted that if the publishing association moved, its 211,000 square foot building could not be leased or sold independently of the adjacent General Conference buildings. Consequently, financial pressure would lead to disposal of the whole General Conference headquarters complex. Therefore, he said, moving the publishing association would have a domino effect on the General Conference and other Adventist institu-

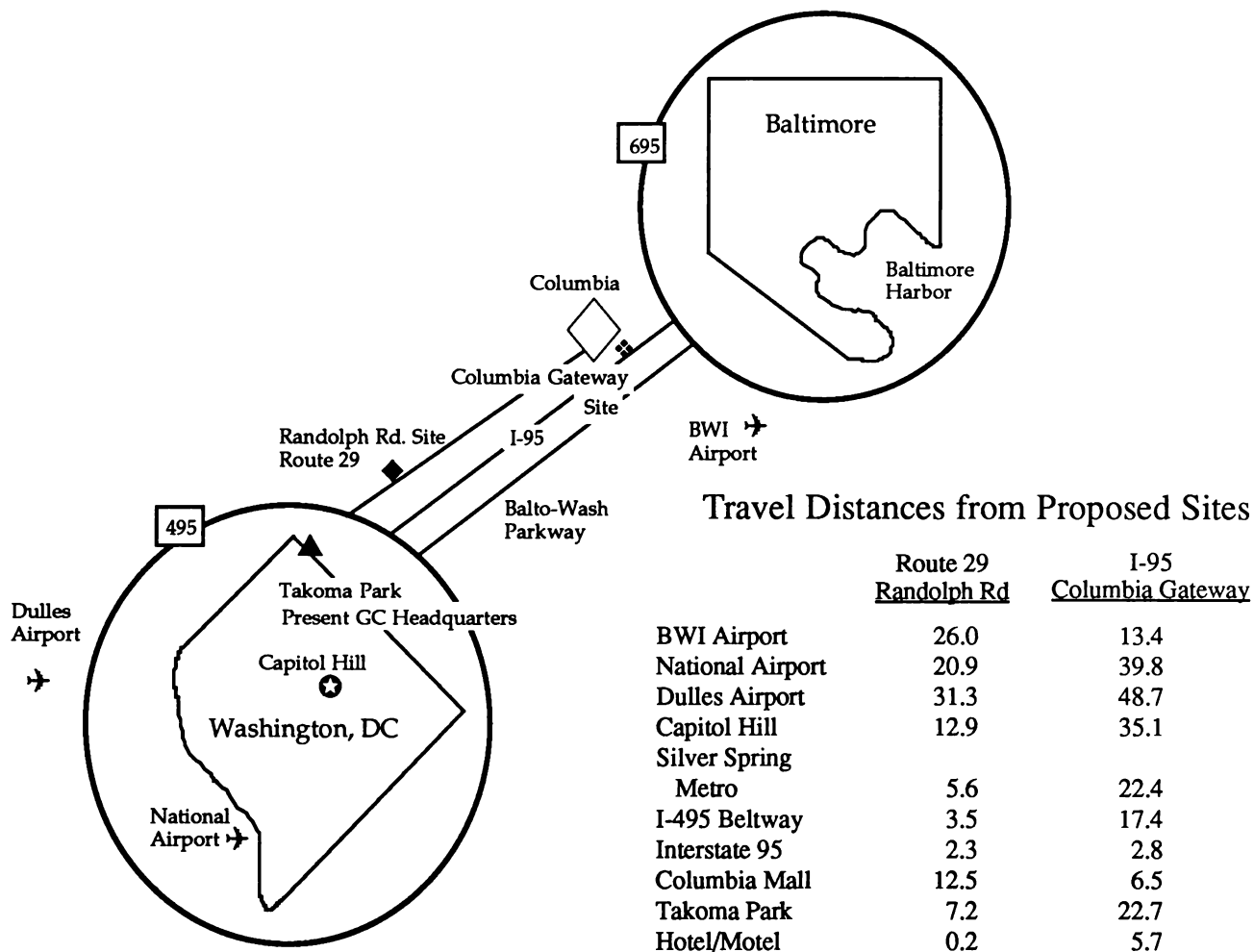
tions in the metropolitan area, including the Takoma Park and Sligo Adventist churches.

Indeed, the *Adventist Review* now pinpoints this moment as decisive. "The die was cast in 1980, when the Review and Herald Publishing Association constituency voted to move the publishing house. If the church made a mistake, it was then. The publishing house relocated in Hagerstown during 1982-1983, leaving empty the cavernous old Review building right next to the central GC building."¹

Toward the end of that 1980 constituency meeting, the chairman, Neal Wilson, acknowledged that he did think it might be better for the

Locating the General Conference Headquarters

(Map not to scale)



General Conference to be located outside Washington, D.C. However, he said, the leadership of the church was not spending all its waking moments devising ways to accomplish such a move.²

At the very next (1981) Annual Council, church leadership discussed moving out of Washington, D.C., and the buildings were soon put up for sale. In 1982 the General Conference officers turned down an offer of \$11.9 million because they wanted to sell for the same amount they projected a new headquarters would cost—\$15 million. The move, leadership said, would not cost the denomination any new appropriations.³

By 1983 leadership was preparing the Annual Council for the possibility that the sales price of the present complex would not be sufficient to pay for construction of the new building. Walter Blehm, then president of the Pacific Union, and others, urged that no appropriations be made until documentation demonstrated space needs and reliable building costs. But the Annual Council proceeded to approve spending up to \$6 million beyond the sales price of the present site.⁴

That same year the Review and Herald Publishing Association moved into their \$13,463,840 plant and offices in Hagerstown. Without income from sale of the Takoma Park property, the debt

General Conference Commitments on Transportation

The agreement between Montgomery County and the General Conference approved in April specifies more than a dozen measures to be taken by the church and the county to mitigate the impact of the projected 443 vehicle trips that would be generated during rush hours because of the development along the Route 29 corridor. The more significant elements of the agreement include:

1. Montgomery County will provide reverse flow bus service from the Silver Spring Metro Station to Route 29, using available capacity on existing buses. Bus service will be provided for Adventists traveling from their homes in Takoma Park and Silver Spring to the new site as well as service for the general public.

2. Montgomery County will build a 200-space Park 'N Ride commuter parking lot in the Route 29 corridor to encourage transit use and ride-sharing use.

3. The church will operate a transit encouragement program, including participation in reduced-rate transit bus passes subsidized by the church.

4. The church will pay an estimated \$1.5 million for road improvements and Park 'N Ride lots, including a 155-space public lot to be built on the 30-acre site and 150 spaces to be built elsewhere along the corridor.

5. The church will operate a ride-share program with a full-time Adventist employee designated as transportation coordinator spending at least half his or her time on promotion of van-pooling and other ride-sharing programs.

6. The church will provide reserved parking spaces close to the new building(s) as an incentive to employees who car/van pool.

7. The church will adjust its official working hours by 15 minutes (from 8:00 a.m. to 8:15 a.m.) or initiate flextime to avoid the highest peak traffic hours on Route 29.

service on the new facilities remained high, creating further pressure on the General Conference to sell. No one seems to have urged expanding the General Conference facilities by remodeling the old Review and Herald building or razing it and constructing a new facility for the General Conference on that site.

Finally, in 1985 negotiations were completed to sell the 10 plus acres of the General Conference and Review and Herald property in Takoma Park to the Development Group of Laurel, Maryland, for a reported price of \$14 million. The sales

The church had not anticipated the importance of a major debate within Montgomery County dividing the county executive and the majority of the council on the management of county growth.

agreement provided for the new owners to occupy the Review and Herald building November 1, 1985, and to lease back to the General Conference its other buildings until March 1988, when the new General Conference headquarters was expected to be ready.

However, the present site was sold before a building permit had actually been obtained for constructing the new headquarters at the Route 29 site. Several unanticipated events ensued. One was the loss of \$1 million in rent to the new owners because the General Conference had to remain in its buildings beyond its anticipated departure. Another unexpected result was an opening of the decision-making process within the denomination. Still another outcome was greater appreciation by both church leaders and governmental planners of the complexity of each other's structure.

General Conference officials seem to have realized only after sale of their headquarters how significant it was that three major governmental players had to be satisfied before the General Conference could build and move into a new

headquarters: the county executive, the county council, and the county planning board.

The county executive, Charles Gilchrist, was positive about the headquarters project. He encouraged Neal Wilson, and Charles Frederick, coordinator of the General Conference building project, to proceed with plans to build on the denomination's 30 acres of property along the Route 29 corridor.

However, the county executive at that time did not play a significant part in the county land use planning process. The Montgomery County council was the body to act on zoning matters. What had been farmland when it had been bought 18 years ago was now a developing corridor of headquarters buildings, such as the huge Chesapeake and Potomac Telephone Company complex. First, the denomination's property had to be rezoned from land on which single family residences could be built, to a site where a moderate intensity office building could be erected. The General Conference applied to the county council in May 1985, but sold their Takoma Park property before receiving county council approval of their rezoning application.

The church had not anticipated the importance of a major debate within Montgomery County dividing the county executive and the majority on the county council on growth management in the county. The county executive favored development and growth. The council majority wanted to restrain growth. Indeed, Gilchrist and the council were often at odds on many other matters as well. It was not until more than three months after the new owners of the General Conference complex had already started moving into the old Review and Herald Publishing Association building, that the county council approved the zoning application for the General Conference that would allow for building yet another office building in Montgomery County.

The General Conference had initiated discussion with the third relevant governmental entity, the Montgomery County planning board, before selling its old headquarters. In 1984 the General Conference had filed its subdivision application,

but went ahead and sold its Takoma Park property before obtaining approval for starting its proposed complex on Route 29. Members of the county planning board are appointed by the county council and are charged with the responsibility of review and approval of what is called preliminary subdivision and site plans. In compliance with Adequate Public Facilities laws enacted by the county council, the planning board insisted on plans showing adequate facilities and arrangements for transporting the increased number of employees coming into the already burgeoning area where the General Conference expected to build.

The first public hearing on the General Conference's subdivision application and proposed site plan did not take place until May 1986, more than six months after the new owners began moving into the old Review and Herald building. And at that meeting the planning board did not give its approval, deferring action until the church provided more adequate plans for not adding to the already overcrowded traffic patterns in the Route 29 corridor. The price tag for all the parking sites and road improvements the planning board seemed to require shocked the church—\$1 million.

To complicate matters further, Charles Gilchrist, who had been supportive of the General Conference, announced that he would not run for reelection in 1986; he was retiring from politics to become an Episcopal priest, which left an important vacuum in the political process. During the primary season Wilson met once with front-runner Sidney Kramer, who eventually was elected in the fall to succeed Gilchrist. But Wilson was clearly frustrated by the nearly two years of negotiations over site approval in Montgomery County, and did not meet with Kramer after his election. Wilson quietly began considering sites considerably farther away in Maryland.

The Pastor Speaks Out

Adventist members in the Washington metropolitan area did not real-

ize that the General Conference might move to the vicinity of Baltimore or beyond until the new senior pastor of Sligo Church, Charles Scriven, preached a sermon on November 1 that was broadcast by radio. He emphasized the theological significance of Sligo's demonstrating that a multiethnic community can flourish, but warned that the diversity of membership was a fragile treasure. Seventh-day Adventist community life in Takoma Park could be irreversibly threatened

Why was such a fateful decision being made without careful study into the impact on the existing institutions presently supporting the General Conference staff—not only churches, but two Adventist elementary schools and Takoma Academy?

by a move of the General Conference and its hundreds of staff completely out of the Washington metropolitan area. Why, he asked, was such a fateful decision being made without careful study into the impact on the existing institutions presently supporting the General Conference staff—not only churches, but also two Adventist elementary schools and Takoma Academy?

Pastor Scriven, to the amazement of members listening to a discussion of sensitive denominational matters by radio and in church, announced that the Sligo Church board had decided this was a matter of overriding concern to the churches in the Washington metropolitan area and was therefore inviting all interested Adventists to attend an open meeting the following Sabbath afternoon, November 8, to discuss the move of the General Conference headquarters. He encouraged as many Adventists from as many churches as possible to attend the meeting.

After careful guidelines had been agreed to and Potomac Conference President Ralph Martin had been chosen as chairman, Neal Wilson consented to attend. Sabbath afternoon, November 8, some

500 people gathered in the main sanctuary of Sligo Church. Scriven took the initial 10 minutes allotted to him to summarize his concerns. Surely, wise planning would require considering the impact the move would have on school enrollment (i.e., the loss of students to John Nevins Andrews and Sligo Elementary schools and to Takoma Academy). There would also be the costs of building new schools and churches near the homes of the staff that would inevitably leave Washington to cluster around the General Conference building. The total financial burden of moving the General Conference could become so high that Adventist givers would become increasingly demoralized and local Takoma Park SDA congregations become financially drained.

In the 30 minutes provided to the General Conference president, Wilson for the first time publicly confirmed that the church was looking at other sites, specifically a “high-tech” park known as Columbia Gateway on Route I-95 in Howard County, and the Review and Herald campus at Hagerstown. He conceded that no impact studies had been undertaken to assess the long-term costs of abandoning the nearby Montgomery County site and moving further away.

Since he knew that many still wondered why the General Conference should spend several millions to move at all, Wilson listed several reasons, among them:

- Some foreign governments assumed the church had ties to the United States Government since both had their headquarters in the same metropolitan area. Moving out of the District of Columbia would lessen that impression. Indeed, some urged that the denomination’s headquarters should move out of North America entirely.

- The fact that headquarters offices are scattered in several buildings across narrow and heavily trafficked streets undermined the achievement of team spirit. Productivity was reduced. Indeed, it was fortunate that with all the traffic no staff had been killed in an accident.

- Operating savings at a new site were expected to reach up to \$500,000 a year. In a single, new building, located in a less urban setting, efficien-

cies could be achieved in energy, maintenance, and security. In addition, moving that part of the General Conference complex from the District of Columbia line would permit avoiding payment of the District’s high workmen’s compensation fees.

After two hours of discussion, Martin adjourned the meeting. That same week a group of local lay leaders, pastors, and school principals were convened by Martin to discuss local church strategies for coping with the impact of the move out of Takoma Park. Preliminary estimates put loss of elementary and secondary students at existing Adventist schools in Takoma Park as high as 100. Strong sentiment was expressed among this group of local denominational leaders that the least expensive approach would be to buy back the existing headquarters complex in Takoma Park. The General Conference could either expand into the existing Review and Herald building (doubling the General Conference’s office space), or construct a new building on open land opposite the existing high-rise. The sale of property elsewhere, owned by the General Conference, could help pay for the construction.

However, recognition of the practical difficulties involved in persuading denominational leaders to repurchase the existing headquarters (and persuading the developers to sell it back to the church) convinced the group to focus on urging the General Conference to remain committed to the Montgomery County property on the Route 29 corridor. Within four days of the public meeting in Sligo Church, Martin, as Potomac Conference president and chairman of the ad hoc committee, wrote to Wilson:

If Montgomery County is not willing to give a satisfactory proposal on the Highway 29 property, we are ready to mount a citizens campaign to help them realize the detrimental consequences to the County of their decision. We represent about 8,000 voting constituents and have begun to pull together some excellent arguments as to why it is in their interest to assist in this move. We believe that we can add a factor that has not been there before.

Wilson wrote back within the week, discouraging such activism.

We would hesitate to encourage you, or any of our dear

people here, to try and put undue pressure on Montgomery County authorities. We have had candid discussions with them. They have been very kind in listening and trying to find solutions. We would be very unhappy if other groups began to put pressure on them which might appear as though we were begging; and it could ultimately create an atmosphere of alienation. There have even been some serious questions raised as to church/state implications if they did something special, unusual, and preferential for the Seventh-day Adventist Church.

Martin, Scriven, and the other local Adventist leaders acquiesced. As it had for several years, contact with Montgomery County officials remained in Wilson's hands.

In less than a month, on December 15, Wilson urged the General Conference officers—the vice-presidents, treasurers, and members of the secretariat—to recommend to the General Conference Committee that they abandon Montgomery County as the site for the General Conference headquarters. Surprisingly, the officers refused to go along, reportedly voting 13-11 to remain with the Montgomery County site.

Still local denominational leaders and lay persons deferred to the General Conference president and mounted no campaign with Montgomery County officials. And, on January 29, 1987, after arranging for the Rouse Company, developers of Columbia Gateway, to give a half-day presentation, Wilson got a different vote from the General Conference Committee: 58-17 in favor of relocation to Howard County. The General Conference Committee voted not to build in Montgomery County, but to construct the new General Conference in the Columbia Gateway business park, next to Highway I-95 in Howard County near Baltimore. News stories on the church's decision appeared in the *Washington Post* and other regional papers.

The County Executive Intervenes

Since the dramatic meeting at Sligo Church in November 1986, local

Adventist leaders had abided by Wilson's admonition against involvement. Only when the final decision seemed to have been made in January, did local Adventist leaders finally launch their own series of meetings with Montgomery County officials. Since Wilson had not met with County Executive Kramer after his election, Kramer was stunned by the General Conference Committee vote. He would work hard, he told the local Adventist leaders, to gain the necessary approval from the county planning board to keep the Adventist headquarters in Montgomery County. He pointed out that he had grown up in Takoma Park and always appreciated their presence. State Senator Ida Rubin, a prominent political figure in Montgomery County and Takoma Park's representative in the Maryland state legislature, also spoke out in favor of retaining the Adventist headquarters in Montgomery County.

On February 6, Kramer wrote directly to the General Conference, pledging that the county's transportation department, at his direction, would work with the denomination on a proposal designed to overcome the objections of the county planning board.

Following a meeting with Scriven, Takoma Park Mayor Stephen Del Giudice, along with the City Council, adopted, on February 12, a resolution of support for keeping the General Conference headquarters in Montgomery County. Copies of the resolution were sent to the county executive, county council, and county planning board. The action was taken despite the obvious immediate financial advantage to the City of Takoma Park if the previously untaxable Adventist church property were sold to taxable private concerns. The mayor and city council were nevertheless anxious to sustain the viability of the remaining Adventist institutions in their community.

The great imponderable during February was how the General Conference officers would respond to the new county executive's initiative. The General Conference treasurer and others continued to meet with developers of the Columbia Gateway business park. They visited with

County Executive Elizabeth Bobo of Howard County, where the business park was located. Simultaneously, Charles Frederick, coordinator of the General Conference building project, and John Delaney, the experienced Montgomery County real estate attorney retained for years by the denomination to work on the project, stretched their mandates to the breaking point. Despite the General Conference Committee's January action to abandon Montgomery County, they intensified their contacts with Montgomery County officials, focusing on plans to avoid the traffic congestion feared by the planning board. They apparently were acutely aware that during February Wilson several times reminded the General Conference officers and General Conference Committee that—despite the rumors—the General Conference was not going to build in Montgomery County.

The moment of truth came toward the end of the month. County Executive Kramer asked for a commitment from the General Conference that it would actually proceed to submit to the county planning board the plans his department of transportation officials and the General Conference attorney had worked out. Kramer promised that the county transportation officials would appear with the Seventh-day Adventists before the planning board and strongly argue for alterations in the planning board's traffic-reduction requirements, but only if the General Conference officially applied for permission to build.

At one point, after listening to the county transportation officials' vigorous arguments, the chairman noted wryly that the county executive had "pulled out all the stops on this one."

By now, Kramer had clearly informed himself of the structure and workings of the General Conference. He let it be known that since it was public knowledge that the General Conference Committee had taken an official action to move to

Howard County, for the application to be taken seriously, he felt it was imperative that the application be presented personally by the president of the General Conference at the next meeting of the Montgomery County planning board, March 5, 1987.

On March 2, the General Conference officers debated whether or not to proceed with the application. Although Wilson remained dubious, the officers voted overwhelmingly in favor of cooperating with the Montgomery County executive. It was still unclear whether the General Conference president would appear personally.

The Planning Board Decides

The afternoon of March 5, the room in which the planning board met was packed with Adventists. Many were Washington-area laypersons and pastors, along with local conference and union officials. Others came from the General Conference, including departmental directors, treasurers, and various vice-presidents. In addition, General Conference employees were released from work if they chose to attend the planning board session. On the front row, easily accessible to the denomination's attorney, sat Neal Wilson.

In the tradition of government bureaucracies, the meeting started one-half hour late. Along with Attorney Delaney and several traffic consultants retained by the church, representatives of the county executive sat at the applicants' table. For three hours they negotiated together, debating with the planning board and its staff. At one point, after listening to the county transportation officials' vigorous arguments, the chairman noted wryly that the county executive had "pulled out all the stops on this one." The wisdom of County Executive Kramer's plea that the president of the General Conference attend the hearing was borne out. Repeatedly, Attorney Delaney was able to turn to Wilson for a prompt yes or no as to whether the church could live with some compromise suggested by a member of the planning board.

The lengthy discussion ended in a consensus favorable to the church. Before the final vote, the board offered the president of the General Conference an opportunity to comment without interruption. For Wilson it must have been a bittersweet moment. He pointed out that the project was nine months behind schedule. "For some of us it has been quite a period of education, further developing our patience and helping us know how to deal more effectively with frustration . . . also it has been a graduate course in county politics." Wilson also took pains to acknowledge that the chairman had said that afternoon that the planning board wanted the Seventh-day Adventist world headquarters to remain in Montgomery County. However, he told the chairman, "we are here not because we do not have other options—we do. We are not here to beg." Indeed, although Wilson hoped that the board would approve the application,

if you, Mr. Christeller, and the Board deem our proposals totally inadequate . . . perhaps the only honorable thing for us to do is to gracefully withdraw our application rather than to see this matter concerning the world headquarters of the Seventh-day Adventist Church become some kind of a political issue, or an ongoing column in the newspapers, or some internal misunderstanding between the county and the planning board.

After listening stony-faced to Wilson's comments, the board proceeded to vote approval of the plans submitted by the General Conference, conditional upon the signing of an agreement that stipulated measures required to mitigate traffic congestion on Route 29.

Two weeks of fine tuning by the church and its lawyers won a limitation on the church's traffic-reduction efforts from an indefinite period to 10

years, with the understanding that the church would cooperate with trip-reduction programs the county might propose at a later date. At their very next meeting the planning board approved the set of specific requirements (see box), and on April 21, 1987, the General Conference officers approved acceptance of the same document. The struggle was over.

With the General Conference headquarters at the Route 29 site, the existing network of institutions will be able to continue to serve the General Conference staff and benefit from its personnel. Local Adventist leaders were pleased with the outcome, and the fact that their insistence on being involved in denominational decision-making had paved the way for the church to build its new headquarters on the site initially selected.

Interestingly, the Montgomery County community seemed to display the greatest satisfaction at the outcome. County Executive Kramer told the *Washington Post* that Montgomery County had won an important victory. . . . "We have been in competition with Howard County for the Adventists' headquarters because it is an international headquarters, and because they have been very good neighbors."⁵ In an April 23 editorial entitled "Adventists Stay—Amen," the *Montgomery Journal* was even more expansive.

A move by the church to Howard County, as was contemplated would have meant uprooting many of the 800 workers associated with the church headquarters and would have meant the loss of one of the county's most prestigious religious and cultural institutions. . . . County officials worked hard to accommodate the Adventists while requiring they take extensive measures to eliminate adverse traffic impacts. Because of the County's efforts, the Adventists may call Montgomery County home for another 82 years.

NOTES AND REFERENCES

1. William Johnsson, Editorial, *Adventist Review*, 164 (May 28, 1987).

2. Richard C. Osborn, "Why the Review Voted to Leave Washington," *Spectrum*, 11: 3, February 1981.

3. "General Conference Puts Headquarters Up for Sale,"

Spectrum, 13:1, September 1982, p. 64.

4. Penelope Kellogg Winkler, "Money, Mergers, and Marriage—The 1983 Annual Council," *Spectrum*, 14: 3, December 1983, p. 47.

5. Molly Sinclair, *Washington Post* (April 22, 1987).

The Fire This Time: Enrollment Drops Threaten North American Academies and Colleges

by Tom Smith

This year enrollments in North American Adventist academies began a precipitous drop, which projections indicate will continue until 1990. Our academies in North America have lost nearly 2,000 students since 1981.

Just three years from now (fall 1990) enrollments will plunge as dramatically at North American Adventist colleges and universities. Since 1981 the universities have already lost 1,748 full-time students. The colleges will continue to drop until the mid-1990s. An imminent and decisive drop in secondary and college students, then, is the first and most important conclusion to draw from analysis of recent enrollment figures in Adventist schools in North America.

The second conclusion is that the kind of student attending both Adventist academies and colleges is changing—from boarding to commuting students. That means that the number of urban day academies is increasing at a time when rural boarding academies are closing. In colleges, part-time and adult students are enrolling in larger numbers and constitute an increasing proportion of total student hours.

Our colleges, universities, academies, and elementary schools are interdependent. Each one's

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survival depends on the health of the others.

The Imminent Plunge in Enrollment

For years, the single most accurate predictor of Adventist college and university enrollments has been patterns of enrollment on the elementary and secondary levels. To predict the future, we must look at what is happening in the system as a whole. (See Figure 1.)

Past and Projected Enrollments of North American Adventist Schools

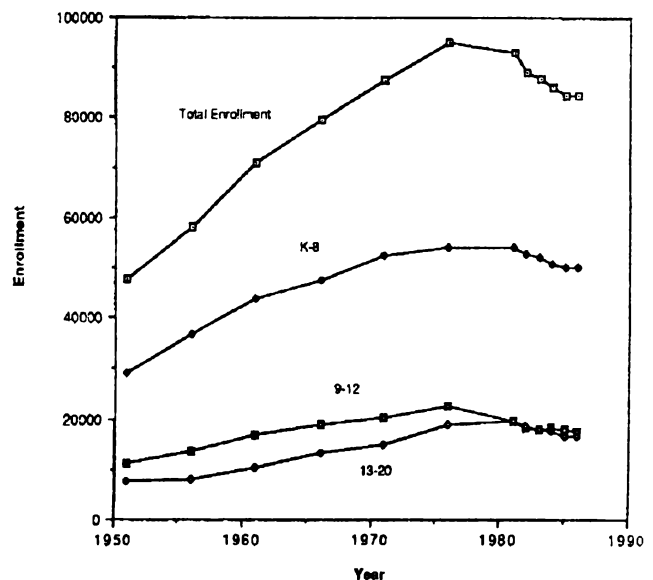


Figure 1

Let's start with the elementary sector, then proceed to academies and colleges. As in the nation, Adventist elementary schools had their fewest overall number of students in 1985. However, in that year kindergarten and grade one showed higher enrollments, and since 1986 the increased number of students in the lower grades has meant a steady rise in overall Adventist elementary school enrollment. Indeed, national demographic patterns of births and recent enrollment patterns in Adventist schools indicate a likelihood that for the next four years there will be increased elementary enrollments from kindergarten through grade six.¹ In the long run, that bodes well for Adventist academies and colleges.

But what is most relevant for the immediate future of academies is the fact that the highest elementary school grades—seven and eight—declined in numbers during 1986-1987. (See Appendix, Table 1.) Hence, Adventist academies face a crisis as early as next school year (fall 1988).

The academies have already been dropping in enrollment. There were almost 2,000 fewer students in Adventist academies in 1986 than five years before, in 1981. During that time, enrollments declined every year but 1984. As recently as the 1986-1987 school year, overall enrollment dropped by 165 students (See Appendix, Table 2). Despite the loss of only two seniors and a healthy increase (+274) in grade 11, significant decreases occurred in grades nine and 10. Add to those small ninth and tenth grade classes small seventh and eighth grade classes, and a bleak picture for Adventist secondary schools appears until 1990.

Unfortunately, these projections for Adventist schools are made more plausible by coinciding predictions for public secondary schools. Adventist secondary enrollments, like those in the public sector, will not begin to increase above their current levels until after 1995.²

What about the situation in North American Adventist colleges and universities? Since 1981 their enrollment has dropped by the equivalent of 2,748 full-time students. Just in the past three

years there has been a drop of 968 full-time equivalents. (See Appendix, Table 4.) Happily, last year (1986-1987) there was a smaller drop—336 full-time equivalents—than the decline of 632 the previous year.

Still, Adventist colleges across North America lost 315 freshman in 1986, a drop similar to what happened in 1982, 1983, and 1984. This drop of more than 300 freshman in 1986 took place despite a decrease of only 48 graduating academy seniors from the previous year. This would indicate that Adventist colleges face not only a decreasing pool of academy graduates, but also a declining enthusiasm on the part of those fewer academy graduates to attend Adventist colleges.

The Changing Face of Adventist Students

Most dramatically, on both the academy and college levels, the students are commuters. On the secondary level, while less than 6,000 students live at senior boarding academies, more than 9,000 commute to senior day academies. (See Appendix, Table 3.) Since 1981 there has been a decline of 1,210 students at our boarding academies, and only about one-third that number, 486, at our day academies. During the 1985-1986 school year alone, while 193 fewer students than the year before were living at rural Adventist boarding academies, 216 more than the previous year were traveling each day to urban day academies.

Less dramatically, but still statistically significant, has been the increase since 1980 in elementary students from the Hispanic (from 7.2 percent to 9.9 percent) and Asian (from 4.7 percent to 6.2 percent) Adventist communities in North America, while the black student population has remained steady at 22 percent and the percentage of white students has decreased slightly, from 64.9 percent to 61 percent.

At Adventist colleges and universities an increasing number of students are older and/or attend part-time. While overall enrollments were

decreasing during the year 1984-1986, the number of graduate and professional students increased by 198. During the same period of overall decline in enrollments, unclassified students—most of whom are in nontraditional, adult, part-time programs—increased by 186. (See Appendix, Table 4.)

Both the Adventist schools that had the most obvious rise in enrollment last year—Atlantic Union College and Columbia Union College—have vigorous programs for non-traditional students. For example, Columbia Union College enjoyed an increase of 75 full-time equivalents because of a dramatic increase in a student headcount of 197, largely due to an increased enrollment in an evening program catering to part-time, adult students.

Historically, Adventist enrollments at all levels have paralleled national patterns. Nationally, from 1983 to 1993, the 18-24-year-old population should decline 18 percent, 25-34 year-olds de-

crease by 4 percent. During the same period those 35 years old and up are expected to increase by 37 percent! Full-time students are projected to decrease by 17 percent, and generate only slightly more credit hours than nontraditional students.

The Shape of the Future

In projecting the future of Adventist education in North America, a central fact is the widening gap between total membership and number of students in Adventist schools. The percentage of members in Adventist schools has dropped from a high of 20.6 percent in 1961 to its present level of 12 percent. (See Figure 2.) Studies commissioned by the North American Division Boards of Education are attempting to learn from Adventist families why they are—and are not—sending their children to Adventist schools. Careful analysis of these sur-

At the Center of the Church's Vision— Academic Excellence

“There is an incipient vision to this church that is waiting to be mobilized.” That is how Mitchell Seltzer and Eliot Daley, consultants to the North American Boards of Higher Education, concluded their report to top denominational leaders attending the Annual Council this October in Washington, D.C. Rather than the polarization some Adventist leaders warned them they would find, Seltzer and Daley discovered members have a “strong central vision.” While that vision continues to value better education in religious principles and standards, North American Adventists says that their highest priority is improvements in academic excellence.

Before the end of the year the North American Division will receive the final report (including some 500 pages of computer tables) from what are called the Seltzer Daley Companies. Based in Princeton, New Jersey, they have conducted surveys for top American corporations. In January the boards of education for North America will meet in California to start long-range planning for the entire system of education.

The October report to church leaders provided preliminary results of a major survey of how 1,419 Adventists in North America (including 110 ministers, 143 educators, 183 students) evaluated their entire kindergarten-through-university educational system. An amazing 96 percent of the members contacted by phone completed the 45-minute, 162-question survey interview. Researchers followed the same procedures they use in all other surveys. Seltzer and Daley are confident, they told denominational leaders, that “this research very clearly, in our estimation, has given voice to the central sentiment of the church.”

Supporting their contention is the fact that on a scale measuring religious views and lifestyle practices the average respondent to the survey placed himself or herself right in the middle, between extremely liberal and extremely conservative. The survey also found what many members might have anticipated: overwhelmingly (from 82 percent for colleges to 88 percent for grade schools), North American Adventists regard their schools as essential or very important for the future of the Adventist church and its faith.

veys should help us learn how the present trend might be reversed.

What we already know from patterns we have analyzed in this report indicates that elementary

school enrollments should continue to rise. However, if secondary enrollments are to increase, more attention may need to be paid to expanding day academies, which are increasingly

North American Church Membership Compared to Opening Enrollments in North American Adventist Schools

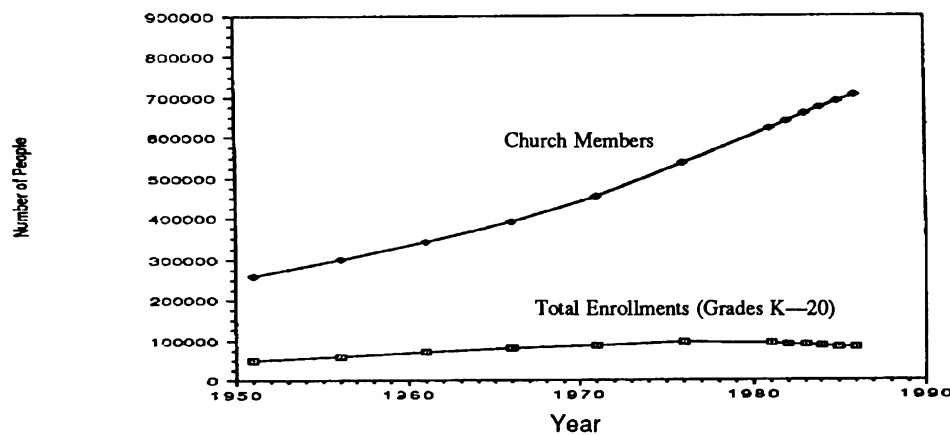


Figure 2

What surprised many denominational leaders was Seltzer and Daley's conclusion that the "cry for competence" is the "main message of the report." They found that "in every case academics by at least a statistically significant margin outstrips religious considerations as the area in which people are asking for change." For example, when it came to evaluating teachers, a substantial majority of members said that they should be caring and committed, but even more said that it was "extremely important" or "absolutely essential" that the teacher have academic competence.

Given the deep commitment of Adventists to their schools and their equally passionate concern about the level of academic excellence at Adventist educational institutions, Seltzer and Daley identified what they considered "potentially the most-disturbing and lethal question of all. There is the potential that Adventist parents will one day ask themselves if there is a distinction between being a good parent and being a good Adventist. That is to say, are my responsibilities to help my children fulfill the full range of their promise compromised by my loyalty to the Adventist Church if I put them in an Adventist school?"

The urgency that the church, by improving the excellence of its schools, avoid forcing that dilemma on parents, is underscored by the attitude of students from 19 to 25 years of age toward Adventist education. Within just five years,

their decisions as to whether or not they will send their children to Adventist schools will begin determining the survival of the Adventist school system. Daley said this group, who will soon be young parents, express the lowest level of belief in the need for an Adventist school education, the lowest regard for Adventist schools, and the highest regard for public schools.

While Seltzer and Daley stressed the necessity for the church to take decisive action, they also pointed to a source of reassurance: The present breadth and depth of interest among members in improving Adventist schools. (Seltzer and Daley were astounded that 23 percent of the survey respondents said that they provide direct financial support for a student not a member of their family. A dramatic confirmation of Seltzer and Daley's contention that "ownership of both the system, its problems and its solutions is very widespread," is the fact that members look for improvement from parts of the church closest to them—local congregations, conferences, unions.

While members' answers to survey questions amounted to a ringing demand for action, Eliot Daley, for one, certainly did not think that the voice of the membership was one of despair. "The present moment," said this non-Adventist Christian, "requires both fervent prayer and hard work."

If North America is to avoid seeing one or two Adventist colleges disappear, Adventist colleges will have to increase the percentage of Adventist academy and high school graduates that they enroll on their college campuses. The percentage of total membership attending Adventist schools is declining, and the percentage of graduating academy and high school seniors going on to Adventist colleges is also decreasing. A situation cannot continue where, for example, Andrews University outstrips the other Adventist colleges by enrolling as freshman over 50 percent of the

academy graduates in its region—the Lake Union.

Equally importantly, all Adventist colleges will have to significantly expand programs for part-time, adult students. Our analysis of enrollments in Adventist elementary and secondary schools indicates that the increase in nontraditional and older students that is just beginning in Adventist colleges and universities will have to be accelerated. This change must occur if there are to be enough students for the present number of colleges in North America to continue to operate.

NOTES AND REFERENCES

1. U.S. Department of Education, *The Condition of Education: A Statistical Report*, National Center for Education Statistics, Washington, D.C. 1985. However, decreases in school-age populations during this period are predicted for areas in the Atlantic and Columbia unions. Increases of 20-25 percent are expected in Mid-Central America, in the sunbelt states of Florida, the Southwest and California, and in the state of Washington. The largest

increases are predicted for Mississippi and the Rocky Mountain states.

2. *Ibid.* Public secondary school enrollments peaked in the late seventies, and then decreased 6 percent between 1980 and 1985. They are expected to decrease another 12 percent between 1985 and 1990, for an overall drop of 18 percent between 1980 and 1990. They are projected to reach a low in 1990 and then have small increases in the nineties.

APPENDIX

North American Division Elementary Opening Enrollment By Grades (Table 1)

Year	GRADES								
	K	1	2	3	4	5	6	7	8
Total 1986	3,028	6,335	5,994	6,021	5,923	5,672	5,828	5,727	5,601
Total 1985	2,826	6,116	5,961	5,939	5,750	5,795	5,717	5,937	5,934
Gain/Loss 1986/85	+202	+219	+ 33	+ 82	+173	-123	+111	-180	-333
Gain/Loss 1985/84	+365	+ 48	- 84	+148	-145	-111	-160	-317	-438
Gain/Loss 1984/83	+187	- 186	+165	-125	- 87	-129	-286	-457	-412
Gain/Loss 1983/82	+119	+ 276	- 12	-105	- 67	-311	-520	-493	+342
Gain/Loss 1982/81	+121	-177	- 160	-186	-459	-542	-329	+397	+ 17

North American Division Secondary Opening Enrollment By Type of School And By Grades (Table 2)

Year	Senior Acad.		Junior Acad.		Totals				
	Acad.	Acad.	Acad.	Acad.	9th	10th	11th	12th	Special
Total 1986	15,232	2,372	17,604	4,980	4,643	4,212	3,677	94	
Total 1985	15,143	2,626	17,769	5,227	4,843	3,938	3,679	82	
Gain/Loss 1986/85	+89	-254	-165	-247	-200	+274	-2	+12	
Gain/Loss 1985/84	-325	+30	-295	-326	+191	-57	-73	-30	
Gain/Loss 1984/83	+30	+57	+87	+365	-97	-140	-57	+16	
Gain/Loss 1983/82	-247	-1	-248	-2	+2	-4	-198	-46	
Gain/Loss 1982/81	-1,227	-45	-1,272	-164	-118	-362	-604	-24	

APPENDIX (cont'd)

Senior Academy Opening Enrollment By Residence (Table 3)

Year		Boarding Academy Students	Day Academy Students
Total NAD 1986	2,678	5,904	9,262
Total NAD 1985	2,825	6,097	9,046
Gain/Loss 1986/5	-147	-193	+216
Gain/Loss 1985/4	-133	-168	-157
Gain/Loss 1984/3	-99	-194	+224
Gain/Loss 1983/2	+17	+2	-249
Gain/Loss 1982/1	-292	-657	-520

Comparative Fall Enrollment Report 1984-1985-1986 (Table 4)

College/University	HEAD COUNT												FTE		
	Undergraduate			Grad & Grad/Prof			Unclassified			Total			Total		
	84	85	86	84	85	86	84	85	86	84	85	86	84	85	86
Andrews University	1,984	1,925	1,890	1,028	1,096	1,141	22	11	22	3,034	3,032	3,053	2,538	2,474	2,476
											-2	+21		-64	+2
Atlantic Union College	538	458	508				89	109	80	627	567	588	440	406	450
											-60	+21		-34	+44
Canadian Union College	249	276	252				14	26	11	263	302	263	231	264	247
											+39	-39		+33	-17
Columbia Union College	896	704	1,031							896	834	1,031	538	456	531
											-62	+197		-82	+75
Kettering College of Medical Arts	463	407	440							463	418	440	334	305	319
											-45	+22		-29	+14
Loma Linda University	2,518	2,324	2,228	1,678	1,689	1,753	414	377	587	4,610	4,390	4,569	3,836	3,681	3,606
											-220	+179		-155	-75
Oakwood College	1,326	1,140	953							1,326	1,141	978	1,240	1,111	934
											-185	-163		-129	-177
Pacific Union College	1,301	1,328	1,364	3	4	23	99	70	112	1,403	1,402	1,499	1,264	1,327	1,364
											-1	+97		+63	+37
Southern College of SDA	1,508	1,338	1,256							1,622	1,468	1,327	1,225	1,130	1,041
											-154	-141		-95	-89
Southwestern Adventist College	647	682	726							683	734	795	570	586	605
											+51	+61		+16	+19
Union College	838	683	582							898	749	670	761	640	566
											-149	-79		-121	-74
Walla Walla College	1,524	1,469	1,368	24	11	14	101	87	70	1,649	1,567	1,452	1,458	1,423	1,328
											-82	-115		-35	-95
Totals	13,792	12,734	12,598	2,733	2,800	2,931	949	1,070	1,135	17,474	16,604	16,665	14,435	13,803	13,467
											-870	+61		-632	-336

Revised December 1986

Dakota Constituents Vote to Close Dream Academy

by Berneice Lunday and Tom Seibold

On 1300 acres of gently rolling terrain overlooking the Missouri River, 11 miles north of Bismarck, North Dakota, stands a singularly unique building housing Dakota Adventist Academy. Today, 10 years after the groundbreaking at this site, the physical plant looks lush. Trees and grass now grow on what used to look like a construction site. But this year the building that was envisioned as the most modern and comfortable boarding school ever designed, stands empty. Dakota Adventist Academy has been closed.

In a vote taken at a conference constituency meeting August 16, 1987, a difference of 16 votes spelled the doom of the school whose history goes back to 1904, and previously was known as Sheyenne River Academy.

John Thurber, president of the Dakota Conference, called for the special August constituency meeting to provide financial information on the academy and to make a final decision on its operation for the 1987-1988 school year. At a similar meeting in April 1987, the constituents had voted to keep the financially troubled school open. Fund-raising efforts during the summer had generated more than \$150,000. But that was not enough to totally solve the problems of a school with a capital debt of \$1.5 million and an operat-

ing budget of close to \$1 million per year.

The action taken in August called for a temporary close of Dakota Academy until financial problems could be solved, but after the motion carried with 189 yes votes and 173 no votes, Thurber urged the selling of the building.

"I am not willing to give up on secondary education in North Dakota," he said. "I do feel that this building is beyond us. We need to put our building up for sale. I, for one, don't believe that because we have voted to close our academy that it couldn't happen again with much less cost for secondary education." (Thurber has since resigned as president.)

The building that Thurber mentioned was originally intended to cost \$3 million, has already cost \$11 million, and the total may be \$15 million by the time everything is paid for, according to Treasurer William Brown. Designed to house all campus activities in one building, the structure was meant to free students and teachers from trudging through snowbanks during brutal North Dakota winters.

This unusual, one-building campus design has been criticized as its greatest curse from the day students first moved in. The lack of barriers between the boys' and girls' dormitories (just a 30-second stroll, indoors) was a perennial source of frustration for deans. In 1984, doors were installed between the dormitories and central mall area, and the doors were locked after classes. Students wishing to go to the gymnasium for the evening recreation period walked on the outside sidewalks. In recent years special effort was also made to hold physical education classes and recreation outdoors as often as the weather permit-

Berneice Lunday recently received her B.A. in communications from the University of Mary, Bismarck, North Dakota. Southern Publishing Association published her first book, *Unblessed*.

Tom Seibold, a former student at Dakota Adventist Academy, was the editor of *College People* and associate editor of the *Collegiate Quarterly* when he attended Union College, his alma mater. He is currently news coordinator for Pacific Union College.

ted. "Getting fresh air is an important part of the Adventist health message," said Vice Principal Chris Williams, "and a building like this defeats that purpose."

At the August meeting Treasurer Brown showed figures indicating Dakota Academy owed more than \$92,000 on accounts payable, some of which dated from 1985. A total of \$170,587 (which includes the \$92,000 for accounts payable) was needed by the conference to subsidize the 1987-1988 school year. Dakota Academy's annual budget was \$1,134,299, making the school's cost per student approximately \$10,000 a year.

During the debate over closure, some people had suggested that it would cost as much to keep the school closed and honor teacher contracts as it would to operate the school. The accounts payable of \$92,000 and the capital debt would still need to be met, but constituents might not be willing to "pay for a dead horse." Others argued that Ellen White counsels us to discontinue our business if it cannot run debt free.

Ron Zeeb, of Yankton, offered the first year's profit of his yet-unpublished manuscript, *For Jesus Sake It Is Written*, to help pay the debts. His offer followed in the spirit of other fund-raising projects for the school. For example, during camp meeting in June, literature evangelist Stewart Lozensky conceived the idea of establishing a modern-day "Joash's Treasure Chest," based on the biblical story in which Joash's chest was created to receive gifts for rebuilding the temple. Responding to appeals from Lozensky and others, members attending camp meeting deposited offerings of \$43,000 in the box. Additional thousands were raised at an antique sale organized by lay members. According to the conference handouts distributed at the August meeting, constituents under the leadership of Vern Vliet, a lay member of the conference committee, and Clifford Kahler, president of the conference's lay advisory council, had raised \$147,704.13 for academy building debt reduction and \$72,228.67 for operating expenses. Thurber gave delegates to the special conference constituency meeting another opportunity to make money pledges before the vote on the school was taken. The 369

delegates present pledged \$62,493. Vliet said another \$30,000 for operating funds was available. According to the figures written on the chalkboard at the meeting, that left only \$78,094 to be raised.

A motion that constituents be allowed until September 1 to raise the remaining funds and reopen school on that date was defeated, 184 to 113.

Dennis Kaiser, former Dakota Academy farm manager, noted that for the price of two candy bars a week from the 5,000 Dakota Conference members, the school could operate.

After the vote at the constituency meeting, students stood in disappointed clumps. . . . "They tell us to find another school, but that's not it. We come here for the kids."

Robert LeBard, principal of Dakota Academy, said the school had recruited around 90 to 100 students for the fall term. The academy enjoyed its highest enrollment of 195 students in 1977-1978. Enrollment dropped to a low of 81 in 1985-1986 and shot up to 106 students in 1986-1987. LeBard said, "It's hard for me to say much now," as he observed his staff nearby in tears. He said his prayer was that provision would be made for his students to have a Christian education.

After the vote at the constituency meeting, students stood in disappointed clumps. Reed Anderson, a senior from Redfield, South Dakota, said, "Mr. LeBard changed the students' attitude to positive. Before he came, kids were troublemakers here, but LeBard cared about what happened, and he disciplined and let us know where he stood."

Most of the students interviewed said they would go to Maplewood Academy in Minnesota. But lives were being messed up, according to Derek Reiner, a junior from Rapid City, South Dakota. Reiner's mother is not a Seventh-day Adventist, and Dakota Academy has given him spiritual support. "They tell us to find another school, but that's not it. We come here for the

kids.” What were his plans for school? Reiner said, “Probably public school, but I hate to leave my friends, so maybe Maplewood.”

Joel Tompkins, president of Mid-America Union, said after the vote at the August constituency meeting, that he felt good about a lot of things. “The people had a chance to vote knowing the facts. Of course, I am sad we voted to close the school. I’m glad for the word *temporary* in there. We have an opportunity to work out other arrangements. For instance, the Bismarck church could have a 12-grade school. I have no idea what will happen with this building. Get a reasonable bid and sell it.”

The administrator added that he hoped this particular building would not be in the picture in the future. He said he felt it had caused problems and that many North Dakotans resented the building. He added it may be that someone will come up with something creative, but he had no plans to hire any specialists to decide about the building or its use.

Vliet observed it was too bad to sacrifice secondary Christian education in Dakota to get rid of a building. Patrons who had given heavily of their time and money to build and operate DAA stood aghast at losing it over only \$78,000.

But conference officials were worried that the membership, even if it paid off all the debts, did not have the resources to operate the academy. Conference Secretary Marvin Lowman estimates that only about one-fifth of the approximately \$500,000 recently raised actually came from members. Treasurer Brown said, “Some people have given their life savings for this project. And those who can give have given, often sacrificially.” He said he is impressed that the 5,000-

member conference has been able to maintain the facility for this long. The conference tithe base is around \$2.5 million, and Brown estimates that the conference has put “close to \$500,000 per year into the academy.” Registering amazement, he added, “Conferences with a tithe base two to three times ours don’t put that much into an academy!”

The contention that the academy was dragging down other ministries of the conference became a highly disputed point. Lowman, the secretary of the conference, said about 11 pastors had left the conference in the past five years. Because of a lack of funds, they have simply not been replaced. So, the remaining 22 pastors have often had to serve districts covering entire counties within the 145,000 square miles of the Dakotas.

“I support secondary education,” said Lowman, “But you’ve got to look at the total mission of the church in the conference and ask, Should we sacrifice the rest of our mission on the altar of Dakota Academy?”

Brown, the conference treasurer, concurs. “Much of the money that comes in from mature trusts, from members who die, goes into the legal association of the conference. A great deal has already been siphoned off, or ‘loaned’ for the operation of the academy. Now that money is gone; we’ll never see it again. The time may have come when we have to face the reality that not every conference can afford an academy.”

Evy Hanson Allram of Bowman, North Dakota, former member of the conference executive committee and a present member of the board of education, said, “It’s so sad. We were so close to making it. We spent a lot of time in prayer and when a constituency votes, it has to be God’s will.”

The Resurrection of Mount Vernon Academy

by Monte Sahlin

In the spring of 1986 the Ohio Conference constituency delegates seriously considered closing Mount Vernon Academy. Today, however, it is thriving, according to one lay leader “with more visible support than I’ve ever seen it have.”

From 1980 to 1985 the 100-year-old boarding school had an enrollment decline of 61 percent, while secondary enrollment throughout the Columbia Union declined 25 percent. During that period Mount Vernon Academy’s yearly operating loss (before conference subsidies) averaged \$428,000, more than twice the \$160,000 to \$190,000 average yearly operating loss of other boarding academies of similar size in the union.

During 1981-1985, the Ohio Conference put nearly \$2 million in operating subsidies into the academy, as well as taking over the mortgage on a major piece of property built for an academy industry that went under. Lay persons on the conference committee became increasingly concerned about the depletion of conference reserves, and at a March 1985 constituency session the delegates commissioned a second “blue-ribbon” panel (an earlier group had reported in 1983) to look into the situation.

The Taskforce on Secondary Education, chaired by Timothy McDonald, education director of the Columbia Union Conference, included business people and education professionals

employed outside the denomination, as well as pastors and denominational educators. Jan Kuzma, director of the Survey Research Service at Loma Linda University, consulted for the project. The taskforce spent a full year in careful fact-finding and analysis, and looked at eight alternatives for the future of secondary education in the Ohio Conference.

A demographic study indicated a shrinking pool of teenagers in Adventist homes—more than in previous years. But the taskforce found additional reasons for the declining enrollment including high tuition costs, a growing feeling among parents that sending teenagers away from home—even to an Adventist boarding academy—could be detrimental, and the disappointment of church members at a perceived lack of leadership, good management, and maintenance of high standards.

Although opinions among church members may not have been completely accurate, the failure of a number of attempts to start industries and the turnover in principals at the academy, as well as repeated budget overruns, low morale among the faculty, and the personal problems of one key staff member all contributed to a picture of an institution with little future. As discussion of the academy’s future spread in wider and wider circles, students wondered if they would be able to complete their secondary years at Mount Vernon.

When the taskforce circulated its 85-page report in the weeks ahead of the crucial March 16, 1986, constituency session, it made no recommendation to keep the school open. Instead, it

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listed what could be done once the school was shut down:

- developing dormitories at the conference's strong day academy near Dayton;
- upgrading five junior academies at major metropolitan areas around the state to full secondary schools;
- subsidizing attendance by Ohio boarding students at the academies in neighboring conferences;
- cosponsoring an institution with a neighboring conference;
- initiating a proposal with the Columbia Union to operate one boarding school for the entire region;
- moving MVA into a modern and smaller physical plant at another location in the state.

A cost/benefit analysis for each of these alternatives was included in the report, as well as opinion poll data on each one.

Since the vote to keep Mount Vernon open, natural gas was discovered under the campus. When a functioning well is completed it will be possible to meet the heating needs of the school and provide a tuition rebate to the students.

However, at its March 16 meeting the Ohio Conference constituency brushed the options aside, voted overwhelmingly to revitalize the school in its historic Mount Vernon location, and devised a plan calling for:

- a full-time recruiter for the school;
- spending \$25,000 a year on curriculum improvement;
- developing a \$1 million endowment for student aid;
- improving outreach and religious activities programs for students;
- renovating the physical plant;
- operating the school within a balanced budget;
- reopening school industries managed by a

board of lay persons who are successful business-people.

The approved plan also included what one delegate referred to privately as “a sleeping alligator”—a provision to go into effect if the plan is not implemented at any point in the future. Under this provision the conference president convenes a special meeting of the academy board, conference executive committee and board of education, together with 30 special delegates (10 selected by each of the three boards), to “decide on the continued operation” of the school.

Edward Motschiedler, the Ohio Conference president, had been in office only three months at the time of the constituency session. Yet as the former senior pastor of the Kettering Church, he was familiar with the issues. Calling his staff together the Monday after the vote, he asked them to clear their calendars for immediate attention to a plan of action.

Over the next few weeks Motschiedler met personally with interested church members in every section of the conference. A conference of Ohio pastors discussed in detail plans for Mount Vernon Academy. In his meetings around the conference Motschiedler continued to listen carefully, but also insisted on prompt implementation of the plans voted by the constituency.

A recruiter, hired within days of the vote, visited every pastoral district in the state by the June camp meeting. A \$30,000 matching grant from the Commonweal Foundation in Washington, D.C., got the fund raising started by the end of the summer, and Campbell and Company, a major national fund-raising firm, was hired to do a feasibility study and devise a strategic plan for the endowment.

When the 1986 school year started in August, enrollment had risen more than 50 percent to 154 students. The trend has continued with a projected enrollment of 168 for the 1987-1988 school year. By June 30, 1987, the alumni association had raised not only the \$30,000 to match the foundation grant, but another \$17,000 to match a challenge grant under a plan developed by Philanthropic Services at the General Conference. Since the vote to keep Mount Vernon open, natural gas was discovered under the campus. When a func-

tioning well is completed it will be possible to meet the heating needs of the school and provide a tuition rebate for students from Ohio Conference churches or alumni families.

The key to success has been the personal leadership and sacrifice of Charles Hanson, Ohio Conference superintendent of education and new academy principal. In the spring of 1985 when conditions at the school were at their lowest, the board fired the principal and asked Hanson to function in both jobs through the rest of the school year. By July it was clear that a replacement could not be hired while a study of possible closure was in progress, so Hanson was asked to continue in both jobs through the 1985-1986 school year and again in 1986-1987. He finally relinquished his responsibilities as education superintendent and is now the full-time academy principal.

The Ohio Conference recently hired Jeff Wilson from Faith For Today as a full-time development director with major responsibilities for the endowment fund. The Campbell and Company's feasibility study indicated the possibility of raising more than \$1 million in endowment funds if the purpose is broadened to include local church schools as well as secondary schools, and projects outside the field of education.

Conferences facing the possible closure of an academy might learn from this experience. First, a careful, unprejudiced look at the facts must be made. Enrollment projections and budgets must be studied as well as opinion polls of various seg-

ments of the constituency; demographic studies and academic measurements must be factored in to a careful comparison of the alternatives. Decisions made on the facts are better than those made on emotion.

Second, conflicting points of view must be heard. If elected conference leaders listen carefully they may gain the support of the constituency.

Third, like everything else in our world, education must be marketed or it will soon have no buyers. The enrollment at Mount Vernon during school years when there was a recruiting program stands in stark contrast to the years in which two or three of the faculty did a little recruiting during the summer.

Fourth, alumni and other lay leaders can be a powerful force for the survival of an institution if administrators bring them into planning sessions. The larger the network of "insiders," the greater the chance that sufficient fund-raising and recruiting will be accomplished.

Finally, a long-range effort at anticipating and planning for the needs of Christian education is essential in each local conference. The alternative may well be the loss of constituent support, both financial and attitudinal. Lay leaders and conference administrators must remain alert to shifting enrollment demographics, changing attitudes about day schools versus boarding schools, and increasingly sophisticated cost/benefit analysis by parents.

Adventism in the Life of Wright Morris

Wright Morris. *A Life*. (New York: Harper and Row, 1973), 152 pp., paper, \$3.95.

_____. *Fire Sermon* (Lincoln, NE: University of Nebraska Press, 1971), 155 pp., paper, \$3.50.

_____. *Will's Boy: A Memoir* (New York: Harper & Row, 1981, cloth, \$11.95.

Reviewed by Beatrice Jensen Smith

A good Adventist is hard to find in fiction, but Wright Morris's *A Life* offers a candidate. *A Life*, found in a Santa Fe bookshop in the section labeled "Partial New Mexico Setting," was my first Wright Morris. Reading aloud as my husband and I drove through the southwestern desert, I was captured by the vernacular authenticity of character and the poetic-meditative voice, then intrigued by the rare counterpoint between an unbeliever and, of all people, his Seventh-day Adventist sister.

Five years later, I own more than 20 of the nearly 35 Morris titles, which include fiction, photography, criticism, and autobiography. They have been produced in a remarkably steady flow, beginning in 1942 with *My Uncle Dudley* and still counting with his *Collected Stories*, 1986. Truly a writer's writer, as well as a photographer's photographer, Morris taught literature and creative writing at San Francisco State University, retiring in 1975. Among many honors, he holds the National Book Award for *The Field of Vision* (1956), and the American Book Award for *Plains Song* (1980). Though his name hasn't the easy ring of recognition won by a Hemingway or Steinbeck, appreciative critics and readers do not hesitate to place him among America's most gifted and distinguished authors.

In *Will's Boy: A Memoir* (New York: Harper and Row, 1981), Morris, a native of Nebraska, writes that his mother, Grace, youngest daughter of a Seventh-day Adventist farmer and lay preacher, died within a week of his birth. Although her married sister pleaded to be permitted to care for the infant, Will Morris chose to raise his son himself. Until age 19, Wright Morris was completely separated from his mother's family. During his infancy they had moved to a new Adventist community in Boise, Idaho.

While his preoccupied father earned a living and sought surrogates to mother the boy, young Morris lived a Huckleberry Finn childhood in towns along the Platte River, in Omaha, and in Chicago. After finishing high school, he received the first of many letters from his aunt, Winona Osborn, in Boise. She wanted her nephew to feel a part of his mother's family and turned his life around with word of Grandfather Osborn's wish to pay for his schooling in an Adventist college.

As Morris met the Osborns in Boise for the first time, he felt in their manner and their loving memories of his mother "an image of human goodness that I had been lacking." He also sensed that their belief "need not be good for me to be good in itself" (p. 161). Although he never became an Adventist, the faith of the Osborns did have its impact on his life and art.

Morris might have graduated from Pacific Union College had his career there, circa 1930, not ended inside a month. For a freshman who had honed sportsmanship at a Chicago YMCA and still had visions of Ivy League colleges, this had to be an eye-opening time. Here was a gymnasium floor waxed like new but forbidden for use in competitive sports, later featured in his novel, *The Fork River Space Project* (1977). More surprising still were the literal views of Bible stories, particularly the short-term creation.

Willing to learn, but gifted in promoting his own points in dormitory debates on the implications of mastodons and petrified trees, Morris was soon invited to the office of the dean. He had been linked to a variety of incidents that demonstrated his unpreparedness for Adventist lifestyle and

doctrine. Though there had been no real wrongdoing, and despite his ingenuous appeal for a second chance, the dean felt it best that he continue his education elsewhere. Winona Osborn's response to her nephew's abrupt dismissal was a letter lovingly assuring him that this, too, must be according to God's will. She approved his plan to work for a time on her brother Dwight's Texas farm.

Uncle Dwight, in stark contrast, proved to be a confirmed evolutionist with an intense disdain for his Adventist father. Uncle Dwight praised Morris for being thrown out of a school that taught only lies. With ardor akin to Winona's, Dwight missed three days of plowing to teach him Nature's creative power at the Carlsbad Caverns (p. 181).

The distinctive behaviors and experience of Dwight and Winona have been imaginatively recaptured and restructured in the art of their nephew. In two short, related novels, Morris profiles his familial favorites against the hippie era of the 1960s. *Fire Sermon* (1971) introduces 82-year-old Floyd Warner, like Dwight an agnostic with a believing sister. The novel develops the theme of age and youth in confrontation: age gives way as generations of Warner (Osborn) family artifacts go up in fiery ashes, and two crass young hippies, untouched, get on with the dance of life.

In *A Life* (1973), old man Warner appears again. In his litany of vexations and memories, his entire past interfaces with events of his last two days. His sister Viola, like Winona Osborn a Seventh-day Adventist, has died and presumably gone to heaven. Warner sees his own life at "dead end." He meets, with mild surprise, then observant, conscious acceptance, a bizarre sort of euthanasia. On reflection this end seems curiously right for an old scoffer with no taste for eternal life.

Morris is in no sense an "Adventist writer," but he does picture in the character, Viola, an attractive Adventist foil for a studied agnostic. In her weekly letters Viola expresses a firm trust in God's will, and bears with humor her brother's

jibes against creation and heaven. Perhaps with more desire than conviction, she insists that God, though sorely tried, will find enough good in her brother to save him.

The author does permit Viola one surprising variance from the Adventist view of soul sleep. In the novel, *Fire Sermon*, she disconcerts the orphan Kermit, by writing him that in heaven his mother's loving eyes are always upon him. Though her religion is not identified in *Fire Sermon*, the idea of instant passage to heaven continues in *A Life*, where she is clearly an Adventist.

Father and son were set in a battle of wills. If the father had prior claim on the love of God, the son, already alienated, might reject that "monstrous" love outright.

Otherwise, reference to specific Adventist teaching in *A Life* is limited but generally authentic. The aging Warner recalls a baptism in the Platte River, his future bride emerging, gasping for air. Elsewhere he notes with chagrin that his own distaste for tobacco chewing and immorality stem from parental example. Conversely, he abhors hymn singing for its reminder of his father's voice and exults in profanity to show contempt for his religion. In boyhood, he "refused to observe the Adventist sabbath or any day as holy" (p. 23) studying Ingersoll instead. His revulsion for his father is a strong but elusive theme, based mostly on the early death of his mother in childbirth. But Viola offers a deeper insight: that father and son were set in a battle of wills. If the father had prior claim on the love of God, the son, already alienated, might reject that "monstrous" love outright.

Nearly all Morris's books are available in paperback in University of Nebraska Press Bison Book Editions. In his photo-texts—*The Home Place* (1948), *The World in the Attic* (1949), and particularly *God's Country and My People* (1968)—the author features direct reflections on family personalities, including Dwight, Winona, and the Adventist grandfather for whom he was named.

Morris's sensitive farewell portrait of his 85-year-old Aunt Winona, "Real Losses, Imaginary Gains," is included in his *Collected Stories 1948-1986*. As the gentle, aging aunt who had never married, her "first love" being dedicated to God, she is shown giving "proven sinners three or four times their share of her concern and love" (p. 156). "In her presence I was subject to fevers of faith, to fits of stark belief," writes Morris. "Like the grandfather, she saw me as a preacher in search of a flock" (p. 159).

In the Clear Light of Myth

George R. Knight. *Myths in Adventism: An Interpretive Study of Ellen White, Education, and Related Issues* (Washington, D.C.: Review and Herald Publ. Assn., 1985). 272 pp.

Reviewed by Steve Daily

On the dust jacket of *Myths in Adventism*, Robert Olson asserts that, "This book is destined to become a classic work on how to interpret and apply the writings of Ellen White to Seventh-day Adventist life." George Knight has made a commendable attempt to help Adventists better relate to our misunderstood spiritual mother. The book is not the kind of uncritical, confessional, or apologetic history to which Adventists have become too accustomed. Nor is it the kind of reactionary, iconoclastic approach, typified by authors from Canright to Rea, that attempts to debunk apologists for the church.

This is a book that stresses balance and context. It suggests that because of our own tendencies toward rigidity, perfectionism, historical myopia,

projection, bias, and spiritual apathy, we have generally misinterpreted the prophet, or misunderstood our spiritual mother, "Mother" White was balanced and normal, but she has been misunderstood by "kids" who are inclined to be dysfunctional and abnormal.

This book is filled with fascinating insights and interesting historical details, but the nagging question remains: if mother was so clear and straightforward in what she wanted to communicate, why do we need to go to such pains to interpret and explain what she meant?

The book has many more strengths than weaknesses. First of all, it is well researched. Knight has drawn on a wide spectrum of impressive sources to document the arguments that he presents. Secondly, the author has written in a popular style that makes for easy reading and should appeal to a general readership within the Adventist community. Thirdly, there is no obvious ideological bias or polemical intent in the author's interpretation of Ellen White. Fourthly, the book is constructively critical. It not only attempts to expose a number of popular Adventist myths (defined as false beliefs that are generally held to be true, p.11), but suggests a positive hermeneutical approach to Ellen White's writings that will help to minimize the embarrassing infighting that typically occurs when church members try to "prove a point" with an "inspired" reference.

Finally, I found the book to be filled with informative insights, particularly in the area of Seventh-day Adventist education. In recent years Ellen White studies have focused on the areas of health (Numbers), eschatology (Butler), literary borrowing (Rea), and personal family life (Graybill). In a less controversial manner, Knight has now provided us with a broader understanding of Ellen White's role in the institutional development of Adventist education.

Some of the most prominent educational "myths" that Knight discusses are: (1) The myth of the good old days—the belief that the early years of Adventist education provided a detailed account of the "secular" approach to education that Adventists practiced in Battle Creek during the 1870s and 1880s. (2) The myth of accreditation, which has been based on the traditional as-

sumption that Ellen White was opposed to accreditation. Knight shows that E. A. Sutherland, rather than Ellen White, was the voice behind the antiaccreditation movement in the church. (3) The myths of the omnipotent school and teacherless home. The author presents strong arguments against the popular trend of full-time professional parents trying to raise Christian children. (4) The myths of the ignorant Christian and the Bible as omniscient textbook. Knight deals with the anti-intellectual bias in Adventist history and reductionist approaches to Adventist educational curriculums.

From this reviewer's perspective, the most apparent weaknesses in the book can be summarized under two general headings. First, the author focuses on educational myths as his subject matter, but strays marginally into other areas that may not even be tangentially related to education. Some of the chapters dealing with literary myths, human nature, hierarchicalism, sacred versus secular, and recreation could have been tied more specifically to the book's theme of education. This may be the reason that the editors suggested the title *Myths in Adventism* over the author's proposed title, *Myths in Adventist Education*. But the book would read more clearly and cohesively if it limited its focus to Adventist education.

Secondly, the author has not adequately addressed the question of Ellen White's own inconsistencies, or the evolutionary development of her thought. There seems to be a tendency on Knight's part to assume that all of the problems and contradictory views relating to education,

which claim to be based on the prophet's writings, can be laid at the doorstep of extremist interpreters. Knight asserts they have simply failed to recognize that Ellen White was very consistent and balanced in her views. While the author acknowledges that Ellen White was generally not systematic in her approach to the various subjects that she addressed, he consistently uses quotations from her writings in an authoritative manner to support his arguments.

Knight fails to deal with the "megamyth" that "Ellen White's writings are totally consistent if they are only studied in their proper historical context and approached systematically." Because she wrote so much, on so many topics, over a span of so many years, it is easy to find statements from her writings that will support contradictory viewpoints. No set of principles on how to interpret her writings can free us from the tension and pluralism that exist with regard to the extent of her authority in the church.

In part because Ellen White was a balanced person, she clearly expressed her position to church leaders before the 1901 General Conference. She said,

Quote the Bible, make the Bible the source of authority to which you appeal. When you adopt this practice you will better understand the benefit from my writings. Do not repeat what I have said, saying, 'Sister White said this,' and 'Sister White said that.' Find out what the Lord God of Israel says, and then do what He commands.

The greatest myth in Adventism is the myth that our spiritual mother provided us with a systematic body of literature that frees us from the continuing responsibility of doing creative moral thinking.

On AIDS

To the Editor: As a person who has been very involved as a volunteer and as a professional in the AIDS crisis, I'd like to thank you for the four articles on AIDS. It is encouraging to see *Spectrum* responding to current issues and concerns. Fritz Guy's sermon at the University Church in Loma Linda was well received. In November he will be presenting a similar sermon to the Chapel Church which is a part of the University Church (mostly students). He will invite the congregation to become volunteers in the local hospice or Inland AIDS Project. I challenge the readers of *Spectrum* to become involved with some volunteer organization.

Elizabeth A. Rogers, Ed.D., P.P.
Associate Chair of Physical Therapy
Loma Linda University

To the Editors: In the last issue of *Spectrum* the series of articles dealing with AIDS was the most informative and challenging as well as thought-provoking series I have seen on the subject.

Gordon Zytoskee
Paradise, California

To the Editors: Fritz Guy is right! AIDS is an imperative to Adventists to do something! While it is true that on one level AIDS is a major public health issue, for those professing to be Christians it is even more fundamentally a spiritual challenge.

Dr. Guy mentions several times throughout his article that the Christian gospel and the Advent Hope both speak significantly to the AIDS situation. In all the examples he used to support this proposition it was easy enough to discern the Christian application, but almost impossible to detect any evidence that the Advent Hope declares anything of importance to those suffering from AIDS itself or any who seek in some way to "do something." Was the term "Advent Hope" included simply as a perfunctory exercise because of the audience, both listeners and readers? And if not (which I suspect to be the case) it seems that Dr. Guy could and should be more explicit in making his case for an Adventist contribution.

However that may be, I applaud you for tackling a

terribly significant issue that begs more and more for Christian understanding and action.

H. Bruce Messinger
Director for the SDA Student Center
University of Florida

To the Editors: I have waited a long time to read about AIDS in an Adventist journal. The articles on AIDS were very informative. The personal stories let one see another side of AIDS, not covered in the news, etc. My comments are directed toward Appendix B: A Laymen's Glossary to AIDS Terms.

First, regarding the numbers of AIDS cases in America: a total of 42,965 cases have been reported as of October 12, 1987, by the Center for Disease Control National Surveillance (NYC DOH AIDS Surveillance Update October 28, 1987). And secondly, very little is actually known about the origins of the AIDS virus known as HIV. The notion that AIDS started in Africa and then migrated to the United States, is a theory. However, it was printed as a fact in the glossary. According to the Panos Institute (March 1987):

What is known is that the first cases of AIDS began to appear at roughly the same time in Africa, Haiti, and the U.S. in 1980-1981. Before this time, no one seems to have observed the disease, although by looking back through medical records we can establish that AIDS was probably present a few years earlier.

Thirdly, *Spectrum's* readership needs to know clearly the various ways in which the AIDS virus can be passed from one person to another: 1. by penetrative sexual contact (vaginal, anal, or oral); 2. by sharing unsterilized hypodermic needles and related drug works, such as syringes, droppers, cotton, etc., used by I.V. drug abusers or careless medics; 3. by a blood transfusion with contaminated blood; and 4. from mother to baby before, during, or after birth. (Panos Institute; NYC DOH) The glossary did not make this as clear as it should have been.

Lastly, the preferred terminology in the medical community is *risk behavior*, not *risk group*. The term *risk group* implies that only certain individuals are at risk, when almost everyone can be at risk of HIV infection if he or she engages in such high risk behaviors as: gay/bisexual, heterosexual sex including anal and oral sexual relations. Receiving HIV infected blood through needles or transfusions, being a sexual partner of anyone involved in such high risk behaviors, and being born to an HIV-infected parent is also high risk behavior. The *Human Immuno Deficiency Virus* can live in a human being for 10 years or longer. Everyone can be at risk, not just a few individuals.

AIDS is a very sensitive and also a rather explosive topic. Statements made as to the origins of AIDS or who

gets AIDS, need to be backed up by documentation. Speculative comments only add fuel to the fire that is currently burning right now. Remember what happened to the family of hemophiliacs in Florida. *Spectrum* and others writing about AIDS must be extremely careful about the comments put into print.

Bernadette D. Chapman, MA
AIDS Public Health Educator
New York City Dept. of Health

On The Isolation of the SDA Seminary

To the Editors: In reading Gary Land's article entitled "The SDA Theological Seminary: Heading Toward Isolation?" (*Spectrum* 18:1) I wish to point out that *some* of his reasoning lies on assumptions that cannot be borne out by careful research, evaluation, and examination.

Let me begin by agreeing with him that I, too, am very concerned with recent shifts and developments at the seminary. Nothing pains me more than to see an institution that I love and care for heading off in what seems a very dangerous direction as the result of reactionary thinking on the part of leadership.

I had the privilege of attending the SDA Seminary at a time that Land calls the "high point," in 1979-1981. I found the program at that time to be stimulating, both academically and professionally, although the professional program seemed a bit weak to me.

Therefore, I do not believe that an increase in the professional aspect of ministerial training will necessarily lead to isolation of the seminary, as an evaluation of the M. Div. programs offered at other prestigious seminaries and divinity schools—ones that Land and many others strongly admire—might reveal.

For example, at Harvard Divinity School, according to its 1986-1987 Harvard school bulletin, a student must complete 24 half-courses of study. Of these 24, three are to be in "Area I: Scripture and Interpretation," six are to be in "Area II: Christianity and Culture," and another three are to be in "Area III: Religions of the World." Nine half-courses are to be used in the developing of ministerial skills in three of six areas: preaching and worship, pastoral care and counseling, religious education, administration and program development, public policy and planning, and denominational polity. These nine half-courses, in very practical and professional areas, represent 37.5 percent of the

students' preparation.

The Yale Divinity School program is not structured so heavily in the area of practical or professional curriculum. It requires its graduates to take a total of 72 semester hours of study: 12 hours in Bible and interpretation; 18 hours in historical, theological, and ethical courses; nine semester hours in human nature and culture; 12 hours in preaching, administration, and worship, along with six hours in Clinical Pastoral Education, or field-based ministries. This leaves 15 hours, or 20 percent of classwork, in the practical or professional area. A careful look at the other class requirements reveals that a student could elect to take some very practical and professionally based courses.

Duke Divinity School requires 24 courses. The student takes eight "core" or required courses that are distributed among the various academic areas. The remaining 16 courses, or a full 67 percent of classwork, is to be dedicated to "working out an individualized program of studies leading to specialized preparation in academic depth and for purposes of professional ministerial competence."

Land seems to indicate that because the seminary restructured its M. Div. program to [require] "more than one third, rather than the previous one-quarter, of the total program" [to be professional courses] it will become isolated. This is simply unsound and unsubstantiated. If it does lead to isolation then we will have some very good bedfellows in Harvard, Yale, and Duke! If that is the kind of isolation the SDA Seminary is headed for, full steam ahead!

However, Land did point out an area of true concern: the hiring of eight graduates of the seminary who make up 30 percent of the seminary faculty. This inbreeding of academic and professional faculty is a knee-jerk reaction to the Desmond Ford-Glacier View crisis of the early 1980s and the installation of an ultra-conservative seminary administration because of outside pressures from the General Conference, union, and conference administrations.

If there is one thing that will tend to isolate us, it is our constant unwillingness to accept the fact that denominations and religious scholars who sincerely hold a differing philosophy of education or theological view can teach us anything. Is this not a Pharisaical assumption? Will we be like the ancient Jews and hide our great light from the Gentiles, only to find out in the end that we were the greater losers?

I am amazed that six out of 11 of the professors in the Christian Ministry department either have no doctorates, or just a D. Min. degree. Yet they attempt to teach Ph. D. candidates in Church Ministry! What we will have are Ph.D. recipients with only the competence level of a D. Min.

Coupling this lack of adequate training in the faculty with the inbreeding that is apparently taking place at the seminary means that not only may the seminary become isolated, but we may be doing *all* our seminary ministerial students a great disservice.

Jim Ellithorpe, Pastor
Kingsbury, New York

To the Editors: The articles on the SDA Theological Seminary (*Spectrum* 18:1) were frightening. There is still a sub-zero chill in the intellectual climate of the Seventh-day Adventist church, even though going by recent articles in the *Adventist Review* and in *Ministry*, there appear to be signs of a “thaw.” But this also happened in the Dubcek era of Czechoslovakia in the 1960s, until he was quelled and the Ice Age started all over again.

What is so frightening about Gary Land’s article is the fact that he portrays our theological seminary at Andrews University as having become nothing but a vocational school for pastors. The changes he describes as having occurred from 1983 to 1987 will only enhance our image as a rigid, peculiar cult or sect, whose leaders and teachers are so prejudiced and uninformed that it would be a waste of time to dialogue with them on theological issues.

This is already occurring. Our pastors are reluctant to join interfaith ministerial alliances because they are encouraged not to associate too strongly with clergy from other denominations. They huddle together, publish in the same church-sponsored publications, talk mainly at church-sponsored events, and thus continue more and more with their intellectual inbreeding.

It is disconcerting to see the faculty at Andrews University increase from 35 to 38 from 1981 to 1985 and notice that those holding doctorates decreased from 29 to 26 of the total. It would be of interest to know who these three people are and why they left. It is also disappointing to note that from 1979 to 1985 “the seminary faculty with Andrews doctorates wrote only four articles in non-Adventist scholarly journals and presented just six papers at academic conferences.”

In a way Land pays a compliment to Andrews when he says that the “curriculum is becoming increasingly professional.” I would reword this to say that it is becoming increasingly “vocational.” It appears that initially Andrews had a much more rigorous intellectual climate when their students were required to take “courses in Old and New Testament, systematic theology, and church history,” and when research and bibliography courses, as well as biblical Hebrew, were required. These courses are crucial in the education of a theologian, and for Andrews University to have become more “professional” (excuse me—more “vocational”) and less academic is only detrimental and a step down from the lofty status of a university or a vocational or pastoral bible college. It is inconceivable to imagine that a university can graduate a theologian without requiring him to take research and bibliography courses, as well as biblical Hebrew. Andrews Theological Seminary surely will become nothing but a vocational school where courses in salvation, law-covenant-sabbath and eschatology are supplanting the traditional rigorous requirements in New and Old Testament, theology and Christian philosophy, as well as church history.

I can only pray that this trend can be reversed and that the excessive intellectual inbreeding in our church is reversed so that our theologians can thrive in a freer intellectual climate that includes intellectual cross-fertilization with other non-Adventist theologians, producing “hybrid vigor.” If this is not done, isolationism will continue, and our church’s strongman policies will continue to purge anyone whose intellectual interest in theology leads to reinvestigation of earlier interpretations. This, in turn, will produce nothing but fear that will erode our church from within.

Harold Krueger, M.D.
Midwest City, Oklahoma

On Greenwalt’s Priesthood of All Believers

To the Editors: I would like to suggest that Glen Greenwalt’s article, “A Priesthood of Believers—Neither Republic Nor Hierarchy,” (*Spectrum* 18:1) may very well be one of the most significant articles to appear in your magazine since its inception. Greenwalt says he “attempts to cut through the rhetoric of some 400 years of Protestant polemics and practice,” and I think at the least he has achieved his objective relative to Adventist history. Wisely, he did not attempt to answer the question, “How do we get from where we now are to what the gospel would have us become?” but proposes a task force be commissioned by AAF to prepare a study guide *for use by members*. I believe Greenwalt’s proposal, in the context of his article, should be implemented. I believe this holds the promise of achieving more real progress than most of the polemics within Adventism to date. The thrust of his article, and the spirit it expresses, seems to harmonize with Mark 10:42-45, Luke 22:25-27, 1 Peter 5:1-6, etc. It is a refreshing and stimulating article that speaks to each individual and to the church as a whole, and challenges all to action. Unless we are moved to uncommon action, Seventh-day Adventism can only look forward to the same inexorable slide toward the same fate as other denominations and groups before it, a fate from which we have no divine special dispensation. We will determine our destiny, individually as well as collectively. The promises of the “ship” going through are not without qualification; the prophecies of final triumph are conditional upon how we as a denomination respond to the True Witness. If we will hear, I believe the Spirit is speaking in Greenwalt’s article.

Arlyn Baldwin
Coarsegold, California

On Bacchiocchi and *Women in the Church*

To the Editors: I was most impressed by the critique of Dr. Bacchiocchi's work on *Women in the Church* printed in *Spectrum* 18:1. However, this otherwise exemplary article was marred for me by the statement:

While I would not discount the predominately masculine qualities of strength, aggressiveness, and logical reasoning, which guarantee a preponderance of male leadership in this world. . .

While I *might* concede that strength (physical, not moral or emotional) and aggressiveness (a trait learned through socialization) are predominately masculine qualities, I cannot concede that logical reasoning is an exclusively male prerogative.

If we analyze what is considered "logical" about much male reasoning, we will find it is based on some very male and very specious assumptions. Female reasoning, on the other hand, is frequently dismissed as "intuition." Recent studies indicate that the basic difference between male and female reasoning is that women calculate many factors, some not easily quantified, into their reasoning. This is also the result of socialization—of a sex that has learned to take gestures, feelings, and many other variables into account.

Male reasoning is based upon selected facts, while female reasoning derives from a much broader base and is, if anything, more logical—as Ms. Neall's review demonstrates.

Bernise Morgan
St. John's, Newfoundland
Canada

Early Adventures in Maine

To the Editors: When I was a child I thought as a child. In regard to your articles on early Adventist history regarding Mr. Foy's actual historical role, as well as Mrs. White's involvement in fanaticism, it seems to me that the above sentence applies. As children we are told stories about heroes in the past of our country and church. Often these heroes are presented as larger than life, without any of the wrinkles or warts that real people have. For example, we all tell our children about

George Washington and the apple tree. Seldom, if ever do our children learn that George was not faithful to his wife and did not attend church frequently. Therefore, when children grow up they are sometimes shocked to learn that their heroes had foibles, or even, God forbid, serious faults. Sometimes the shock is so great that the grown-up child cannot admit new realities to disturb the stable and comforting views of his childhood years.

Neither do the shepherds of the lambs often find it prudent to disturb sweet childhood dreams. They view one of the major functions of their position as providing social cohesiveness by upholding traditional views. Thus, church authorities rarely take the initiative to critically examine their past, and usually attempt to deny or downplay the research of those that do.

The results of this attitude can be seen in J. N. Loughborough's *Rise and Progress of Seventh-day Adventists*, revised in 1905 as *The Great Second Advent Movement*. In an unpublished paper on the history and historiography on the Shut Door era, Rolf J. Poehler notes that to "classify his [Loughborough's] approach as 'extremely careless' is almost a euphemism," citing instances where Loughborough omits key words for quotations (once with ellipses, sometimes without ellipses!) in order to twist them into meaning exactly the opposite of their intended meaning. All this in order to uphold a mythological view of Adventist history!

It must be remembered, if we are to understand their attitudes towards historical research today, that many of the leaders of our church were brought up on such "history". Church history rarely deals with the eccentricities or faults of past leaders, and how these affected the development of the church in past times. More rarely still does it deal with past conflicts that still underlie some of the differing views present today among Adventists. (An example would be the accreditation debate of the 1930s and how this still underlies conflicting approaches to our educational system today).

Thus, I expect the official response to *Spectrum's* latest bit of historical reporting will be to downplay its significance or ignore it as far as practically possible.

Donald E. Casebolt
Roseburg, Oregon

Vegetarianism

To the Editors: Re "Vegetarianism At The Scientific Frontier," the First International Congress on Vegetarianism seems to have overlooked a crucial aspect of the subject.

Granted that vegetarianism has demonstrable health advantages over the typical nonvegetarian diet, does it also

(other factors held constant) produce better health statistics for those who limit their meat consumption to fish and lean meat? I have seen no evidence to that effect. Are researchers investigating this?

Reo M. Christenson
W. Carrollton, Ohio

The Dammon Case

To the Editors: The two articles, “Trial of Elder I. Dammon” and “Scandal or Rite of Passage? Historians on the Dammon Trial,” (*Spectrum* 17:5) are bound to prod historians and theologians alike into further research. One important key to good research is documentation, and unfortunately that is sometimes lacking. The second article (p. 44) seems to imply that Ellen White had nothing to say about the Adkinson episode in *Life Sketches*. She does, although in a more general fashion. (See LS 85ff.) The second article (pp. 45-46) quotes from an Ellen White letter to J. N. Loughborough without mentioning the following pertinent details regarding Israel Dammon:

While I was repeating this Scripture [1 Thess. 4:16,17], Elder Damon arose and began to leap up and down, crying out, ‘The dead are raised and gone up; glory to God! Glory, glory, hallelujah!’ Others followed his example. . . .

Elder Damon and several others were baptized many times and frequently by the hand of a woman, Mrs. Ayers, a female preacher who had drunk deep of fanaticism. We had done our duty, and with hearts filled with sorrow we turned from these our brethren, whom we had loved, reluctant to leave them in error and delusion. (Letter 2, 1874, to J. N. Loughborough, MR Release 592-20).

This picture of the fanatical exercises of Elder Dammon is further corroborated by the Advent Christian historian, Isaac C. Wellcome:

“Israel Daman [sic], one of the most noisy and unaccountable of men. Has labored much in word and has become especially conspicuous by shouting and jumping. But sinners have been converted under his labors.” (*His-*

tory of the Second Advent Message, Boston: Advent Christian Publication Society, 1874, p. 350). In light of all this, the arrest of Elder Dammon for disturbing the peace and sponging off others is not too surprising!

Warren H. Johns
Seminary Librarian
Andrews University

Jonah Wrote Jonah

To the Editors: Thank you so much for publishing “See Jonah Run: Comic Narrative in the Book of Jonah” by Dr. Beverly Beem. It was well written and made delightful reading.

This is in response to the question posed by the last heading: “Where Is the Fifth Act?”

The final act sees an older, wiser Jonah finally get it all together and write out this fantastic story so later generations could learn from it. Can I prove Jonah wrote Jonah? Of course not, but I do propose the following as strong circumstantial evidence:

1. Jonah witnessed nearly all the experiences in the narrative—the narration follows him. The only exception is the vows of the mariners, and that bit of information could have been picked up when a (very surprised) crew member met up with Jonah later. Although one of the main characters is God, the story is not based in heaven, nor is it based in Ninevah. The scene is wherever Jonah happens to be.

2. Many of the writers of that period wrote about themselves in the third person.

3. Jonah specifically points out that he paid the fare for passage all the way to Tarshish. When you notice how brief he is being at this point in the story, you realize that no one but an autobiographer would mention that—of course, everyone pays for a sea voyage, why pull in that detail? But the now-converted author still retains the sense of irony that got him into so much trouble earlier, and has a strong desire to underscore the fact that he bought a ticket for a voyage clear across the Mediterranean, but used only a small fraction of it. If that happened to you, wouldn’t you feel an extra urge to make mention of it?

Please keep first-rate articles like this one coming.

Charles Wilkinson
Hagerstown, MD

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PILGRIMAGE OF HOPE

EDITED BY
Roy Branson



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