

Volume 1, Number 2

**"Variant Views"
Digested**

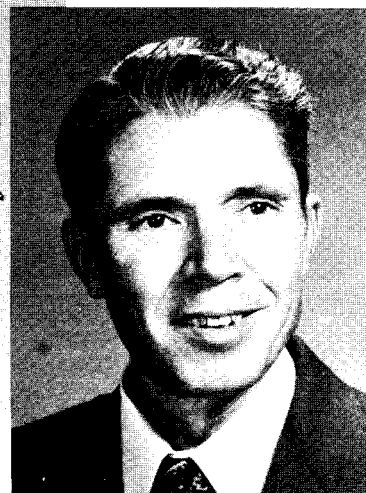


"Awesome Power"

**Interview with
ANTHONY
COMPOLO**



**The Power of
Prophecy**



**Fresno Forum
Pyrotechnics**

AN UNAUTHORIZED, FREE PRESS SUPPLEMENT TO OFFICIAL SEVENTH-DAY ADVENTIST PUBLICATIONS

adventist currents

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FROM THE PUBLISHER:

The publisher and editorial staff of *Adventist Currents* are committed to the belief that Christian freedom is enhanced by information that makes judicious choice a possibility.

Adventist Currents represents an effort to put before Seventh-day Adventists, in a careful, creative, and lively way, information and ideas not usually discussed in official, denominational publications.

Readers should find *Adventist Currents* stimulating and accurate at all times, even when they disagree with its editorial posture. Also, it must not be assumed that the publisher of *Adventist Currents* subscribes to the opinions of its contributors.

It is expected that readers will understand the humor sprinkled throughout the magazine as a useful relief to the curse of protracted seriousness. Amen.

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CURRENTS NEEDS

PEOPLE

Adventist Currents needs people in a variety of geographical locations who will report to the magazine local matters that are of interest to the general readership.

Particularly needed are individuals in or around church administrative offices who can help *Currents* to better understand the minds and actions of conference, union, and General Conference officers.

Also needed are reporters from Seventh-day Adventist college campuses — continuing sources of information and news.

Friends of *Currents* who can assist in its distribution and/or the acquiring of mailing lists are essential.

INFORMATION

Adventist Currents welcomes carefully written articles about Adventism's past, present, and future — articles about issues, events or individuals (maximum length, 5,500 words).

Currents needs brief, specific, and documented news items that provide information that is generally not available through the "General Organ of the Seventh-day Adventist Church" (maximum length, 1,800 words).

Guest editorials are welcome, so long as they do not address the characters of individuals or employ language that is untoward (maximum length, 1,200).

Letters to the editor are encouraged. Those that are not published will be polled.

CONTRIBUTIONS

Adventist Currents needs contributions to promote the growth in size, quality, and readership of the magazine.

Currents needs friends with stamina who will send tax-free contributions on a regular basis — what is elsewhere termed "systematic benevolence."

Adventist Currents' publisher, Mars Hill Publications, Inc., intends to publish books that address various issues of interest to *Currents'* subscribers. Suggestions for topics and potential authors are welcome.

Kenneth Wood's Dictum

by Douglas Hackleman

Discussing my second favorite Seventh-day Adventist publication (*Spectrum*) in a recent interview, retired *Adventist Review* editor Kenneth Wood said: "It's for the curiosity seekers, the voyeurs, you might say."

Knowing that the same Kenneth Wood is both a *Spectrum* subscriber and reader, there were those who reasoned unkindly that Elder Wood had logically labelled himself a voyeur:

(A) *Spectrum* is for voyeurs.

(B) Kenneth Wood reads *Spectrum*.

Therefore,

(C) Kenneth Wood is a voyeur.

This attempt at a syllogism would never be certified by a professional logician because premise (A) does not demand conclusion (C). Even if Wood is correct in his judgment that Roy Branson edits for voyeurs, the possibility exists that some individuals might read selectively through his journal — skirting the licentious bits — even as some people subscribe to *Playboy* exclusively for its interviews and articles.

In the same interview, Wood gave it as his opinion "that a thing ought to be either fish or fowl." Not only is Wood no voyeur, he is also no hypocrite. And he demonstrated his consistency with an embarrassing letter to the editor of *Christianity Today*, published 20 May 1983.

Christianity Today (CT) writer James Hefley is to be commended for careful and objective journalism because Wood, for all his indignation, presented no evidence that the CT story "distorts" or "exaggerates" the facts. Rather, Wood disingenuously diverted the reader's focus.

For instance: Wood said, "The truth is" — as if CT had said otherwise — "Adventists neither believe nor teach that Hiram Edson had a vision...." CT never attempted to state what Adventists believe. The magazine accurately reported that Hiram Edson and Ellen Harmon both "reported having visions of Christ entering 'the most holy place of the heavenly sanctuary.'"

Wood complained about the CT statement that "Ford and many other Adventist theologians say the investigative judgment is nonbiblical." After asking "how many is 'many'? Six? Twelve?", Wood absurdly compares those numbers of his own concoction with "a church of four million." Four million what? Surely he doesn't mean four million theologians! And if he means four million laymembers, he should know better than to compare crêpes with crackers.

Wood further claimed in his letter to *Christianity Today* that at Glacier View, Ford's "peers repudiated him soundly."

Wood has never been able to assimilate the fact that Ford's peers (including present *Review* editor William Johnsson) produced a consensus statement at Glacier View that Ford agreed to and was willing to sign. I have letters in my files from theologians who attended the Glacier View conclave accusing Kenneth Wood of deceiving *Review* readers with his report of what took place there.

As if truth were concerned with how many it persuades, Wood minimized the number of Adventist leaders and members who have left the church over "the past hundred years" to "about a half-dozen" leaders and "a few hundred church members" who "died in obscurity." With totally controlled church publishing houses and the restrictive manuscript release policies of the Ellen G. White Estate (Wood is chairman of the board), it is not surprising that few Adventists know enough to ask penetrating questions. How many Adventists know, for instance, that in the early months of 1870 the Battle Creek Church was purged from a membership of over 400 to a mere 12?

Wood plays semantic games when he denies CT's claim that through the years SDAs have defected over "White and the doctrines she delivered to Adventism." If Ellen White's own description of how Adventist doctrine evolved can be trusted, her role in its establishment was absolutely pivotal. She was a doctrinal urim and thummim:

When they [her brethren] came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me,.... Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. (Review & Herald 25 May 1905)

Ellen White's authority has been, as it is today, the ultimate issue behind all the documented "defections."

Wood claimed that "the material published by *Spectrum* in 1979" (he referred to a verbatim stenographic transcript of discussions in 1919 regarding Mrs. White's role and writings) between General Conference leaders and history and religion teachers was not, he quoted CT, "a long suppressed transcript." To paraphrase Wood, "How long is 'long'? Five years? Sixty?" The transcript of the 1919 conversations was set aside initially to protect the participants from reactionary factions in the church. Fifty-six years later (December

1974) it was rediscovered by General Conference Archives Director Donald Yost, but none of its revealing contents were brought before the Adventist public until *Spectrum* published a portion of it, without permission, nearly five years later.

Wood was correct when he told CT readers that Adventists are not verbal inspirationists. But that fact has little practical consequence. Adventists are struggling — and I know they struggle — to honestly admit that Ellen White made errors and contradicted herself on a variety of topics, while simultaneously insisting on her absolute, inerrant doctrinal authority. It is a juggling act that would discourage an enlightened octopus.

Everyone, but especially Kenneth Wood, should meditate the wisdom of Wood's predecessor, *Review & Herald* editor F.D. Nichol: "A vividly held premise can blind the eye and invalidate the reasoning even of the most conscientious."

And although duty requires that Elder Wood be defended from the scurrilous charge of voyeurism, it must be admitted that his letter to *Christianity Today* — consistent with his own dictum "that a thing ought to be either fish or fowl" — was a bona fide *meleagris gallopapo*.



About the Cover:

Pictured top to bottom are some of the Seventh-day Adventist leaders who either doubted or discarded the traditional teaching of the sanctuary: O.R.L. Crosier, D.M. Canright, E.J. Waggoner, A.F. Ballenger, J.H. Kellogg, A.T. Jones, L.R. Conradi, W.W. Prescott, Raymond Cottrell, Desmond Ford.

"Variant Views" Digested

by Raymond F. Cottrell

Former Review & Herald associate editor and Review & Herald Publishing Association book editor, Raymond F. Cottrell is in his fifty-third year of service to the Seventh-day Adventist church. He is a part-time member of the Loma Linda University Division of Religion, and writes and lectures in his spare time.

Along with his late brethren F.D. Nichol and Donald Neufeld, Cottrell contributed heavily to the production of The SDA Bible Commentary series — especially the commentary on Daniel. Cottrell has memorized Daniel in the Hebrew and Aramaic admixture in which the earliest extant manuscripts appear.

Equipped with this expertise and interest, Cottrell here provides Adventist readers with a parsimonious, accurate, and readable digest of Desmond Ford's formidable, 991-page Glacier View manuscript.

Cottrell has provided the busy but caring and responsible Seventh-day Adventist an opportunity to quickly grasp the "variant views" that the first, post-Glacier View Adventist Review announced had been "rejected." To state that the reports of what took place at Glacier View by the Review and Ministry were dismal, tendentious, and sometimes misleading is not necessarily to subscribe to Ford's suggested solutions to the longstanding and still unresolved sanctuary doctrine difficulties.

At any rate, every church member should recognize at least the silhouette of the heterodoxy that earned Ford the removal of his credentials and his ordination. There is — even now, in some quarters — a clamoring for his excommunication from the Pacific Union College Church.

The material that follows is a last-minute replacement for another effort by Cottrell that was slated for this issue of Adventist Currents, "Architects of Crisis: A Decade of Obscurantism." Both Cottrell and the editor regret any frustration this substitution may cause Currents' subscribers. — Ed.

Like an airplane unexpectedly entering a region of clear air turbulence, in 1945 Dr. Desmond Ford began to encounter exegetical problems with the traditional Adventist interpretation of Daniel 8:14, the sanctuary, and the investigative judgment, and set out on what proved to be a long quest for a viable solution.¹ Unlike all who had preceded him in this quest, he eventually found a way to put all of the disparate pieces of the puzzle together in a coherent pattern that resolved the problems to his satisfaction, that was faithful to sound principles of exegesis, and that at the same time left him a dedicated Seventh-day Adventist with complete confidence in the integrity of the church as an authentic witness to the gospel for our time.

By 1955 Ford had discovered that he was not the only one who had been wrestling with these problems. In his definitive Glacier View manuscript, *Daniel 8:14, the Day of Atonement, and the Investigative Judgment*, he names twelve Adventist leaders with whom, among others, he had discussed them, in person or by correspondence.² He devoted his master's thesis and one of his doctoral dissertations to this topic.² His formal, published commentaries on the books of Daniel and The Revelation total 2,328 pages.³ He has probably devoted more scholarly study to the subject, and written more extensively on it, than any other person in history.

As head of the Bible department at Avondale College and later at Pacific Union College, Ford's teaching and personal example inspired the lives of thousands of young people for Christ. Half of the ordained ministers in Australia received their training under his guidance. In both Australia and

the United States he was always in demand as a speaker, and thousands testify to a clearer understanding and appreciation of the gospel as a result of his witness to it. His theme ever was — and is — salvation by faith in Jesus Christ; he never discussed the controversial aspects of the sanctuary doctrine in public — until October 27, 1979. A thirty-four-year silence surely reflects commendable restraint.

In 1977, after seventeen years as head of the Bible department at Avondale College, Dr. Ford accepted an invitation to teach biblical exegesis at Pacific Union College in Angwin, California, as an exchange teacher under the affiliation arrangement between the two colleges. In accepting this assignment he requested, and the General Conference promised, an opportunity to participate in an in-depth task force investigation of the sanctuary doctrine. That promise never materialized. "Nevertheless, it was the enticement of at last being able to see the church come to grips with its central

before was doubtless an important factor in his decision to make his first public presentation of the problem. "The presentation was positive on the providential role of Adventism and Ellen G. White,"⁵ but some present detected what they took to be "heresy" and reported his remarks to the General Conference. With a leave of absence from Pacific Union College, he was given six months by the General Conference in which to prepare a formal defense of his position on Daniel 8:14, the heavenly sanctuary, the investigative judgment, and 1844. The result was his 991-page Glacier View document. At the same time the General Conference appointed a Sanctuary Review Committee consisting of 115 Bible scholars and administrators from around the world — one-third scholars, two-thirds administrators — to examine the document. This committee met at Glacier View, Colorado, August 10 to 15, 1980. Curiously, the document itself was scarcely mentioned, and it was evident that many of

The General Conference promised [Ford] an opportunity to participate in an in-depth task force investigation of the sanctuary....

theological problem that was influential in Ford's decision to accept the North American invitation."⁴

The Pacific Union College chapter of the Association of Adventist Forums asked Ford to discuss the investigative judgment at an open Forum meeting October 27, 1979. Disappointment that nothing was done to fulfill the promise made two years

the participants had given it little attention and were not well informed with respect to its contents.

The Glacier View document defines its objectives as (1) "to make clear the doctrinal problem confronting our church" and (2) "to suggest a solution to the problem."⁶ In working toward his first objective, Ford traces the turbulent and sometimes

traumatic history of the sanctuary doctrine, reviews the consensus of the contemporary Adventist scholarly community with respect to it, and evaluates it by the accepted norms of the historical-contextual method. He resolves the inherent dichotomy between the traditional Adventist doctrine of the sanctuary, and Scripture, by what he refers to as the apotelesmatic principle. With this resolution of the problem he reaffirms his own abiding confidence in the integrity of the Advent message and the Seventh-day Adventist church. The following analysis of Ford's views is based primarily on the Glacier View document.

A History of Problems with the Sanctuary Doctrine

In fifty-one pages the first chapter reviews the experience of seventeen church leaders over the previous 130 years who struggled with the sanctuary problems. Twelve of the seventeen left the church primarily or in part because they could not reconcile the traditional doctrine of the sanctuary with the Bible on the basis of sound exegetical principles, or were disfellowshipped for supposedly heretical views on the subject. The remaining five were equally aware of the problems but chose to remain with the church rather than make an issue of them.⁷

First of the twelve was O.R.L. Crosier, author of the original exposition of the sanctuary doctrine in the February 1846 *Day-Star Extra*. Scarcely had James and Ellen White accepted Crosier's heavenly sanctuary interpretation of Daniel 8:14 and the disappointment of October 22, 1844, when Crosier himself renounced the idea.⁸ Notable among the others Ford mentions who abandoned the doctrine — and the church — are D.M. Canright in 1887,⁹ A.F. Ballenger in 1905,¹⁰ E.J. Waggoner about 1907,¹¹ E.S. Ballenger about 1911,¹² W.W. Fletcher in 1930,¹³ L.R. Conradi in 1931,¹⁴ Harold Snide about 1945,¹⁵ and R.A. Greive in 1955.¹⁶ All of these had served the church faithfully for many years as ordained ministers, Bible teachers, and administrators; and in each instance their departure was a definite loss to the church.

Among the leaders Ford documents as acknowledging unresolved problems with the sanctuary doctrine but remaining with the church are W.W. Prescott, M.L. Andreasen, F.D. Nichol, L.E. Froom,¹⁷ and W.E. Read.¹⁸ In 1850 James White wrote that the idea of a "day of judgment . . . prior to the second advent . . . is certainly without foundation in the word of God."¹⁹ For fifty years Prescott, for instance, distinguished himself as an able and respected minister, Bible teacher, educator, and administrator. His views on the sanctuary were similar to those of Ballenger, Fletcher, and Conradi; yet he remained a faithful servant of the church to the close of his life.²⁰

Repeatedly in his Glacier View document Ford quotes the *SDA Bible Commentary* as tacitly recognizing the inaccuracy of various details of the traditional sanctuary doctrine. For instance, he quotes at length from an exchange of correspondence between F.D. Nichol, editor of the *Commentary*, and F.G. Clifford, president of the Australian Division, in which the latter took serious exception to proposed comment on Hebrews 6 and 9 and Nichol defended the *Commentary* position.²¹

Ford recalls the sharp challenge of Walter Martin and Donald Barnhouse to the sanctuary doctrine in the mid-1950s, and the 1958 questionnaire in response to which twenty-seven leading Bible scholars of the church acknowledged the lack of any linguistic or contextual basis for the traditional Adventist interpretation of Daniel 8:14.²² He refers also to the General Conference Committee on Problems in the Book of Daniel, which deliberated for five years (1961-66) without resolving any of the problems.²³

Another facet of the problem to which Ford calls attention is the fact that over the past 130 years the church has found it necessary to modify fifty-five details of the original sanctuary doctrine.²⁴ Chief among these changes were the abandonment of the shut-door theory about 1851 and the "old view" of "the daily" about 1910. He points out that the pioneers originally adopted the sanctuary doctrine because it seemed to them to confirm their "shut door" theory, according to which human probation closed October 22, 1844.²⁵ This theory limited eligibility for salvation to those who had awaited the return of Christ at that time.

The expression "shut door" originally referred to the shut door in the parable of the ten virgins — which was considered prophetic of the 1844 experience; but the sanctuary doctrine with its door to the first apartment of the heavenly sanctuary shut on October 22 was thought to add support to the theory. During the years 1846 to 1851 the sanctuary doctrine was considered one facet of the shut door theory.²⁶ By 1851, however, the pioneers had abandoned the shut door idea; but they retained the heavenly sanctuary explanation of the great disappointment of October 22, 1844.

The first decade of the twentieth century witnessed an acrimonious debate between the so-called "old view" and the "new view" of "the daily" of Daniel 8:11-13. According to the old (or pioneer) view, the daily represented pagan worship, which was "taken away" by the papacy (identified as the abomination that makes desolate). This interpretation, which originated with William Miller, was based on an unsubstantiated, verbal analogy with 2 Thessalonians 2:7 that left Daniel 8:14 completely isolated from its context. But the question of verse 13, to which verse 14 purports to be the answer, requires that verse 14 be intimately related to its context. By identifying the

daily of verses 11 to 13 as the ministry of Christ, and the cleansing of the sanctuary as the restoration of a knowledge of Christ's ministry through the sanctuary doctrine, the new view exalted Christ and gave verse 14 a more direct and logical relation to its context. "The battle over the 'daily' was a battle to give the context its right place, and thereby to understand the answer of 8:14 in harmony with the question of 8:13."²⁷ To proponents of the new view — such as L.R. Conradi, W.W. Prescott, A.G. Daniells (then president of the General Conference), W.C. White, F.M. Wilcox, and W.A. Spicer — these were the primary reasons for adopting the new view.

But to proponents of the old view, the new view tacitly ignored the traditional interpretation of verse 14 as the cleansing of



Photo: courtesy David S. Baker portfolio

Ford typing his 991-page *Glacier View* manuscript in a General Conference store-room.

the heavenly sanctuary from the confessed sins of God's repentant people which had been transferred there by virtue of the atoning blood of Christ, in an investigative judgment²⁸ — an interpretation that had been approved by Ellen White in *Early Writings* and *The Great Controversy*. To advocates of the old view — such as C.W. Irwin, S.N. Haskell, J.N. Loughborough, G.I. Butler (former president of the General Conference), O.A. Johnson, L.A. Smith (son of Uriah Smith), F.C. Gilbert, J.S. Washburn, and G.B. Starr — this was tacit rejection of Ellen White, and they appealed directly to her for support. She, however, refused to decide the issue and sent the proponents of both views back to the Bible for an answer.²⁹ More or less by default and

*Adventist scholars, all our sanctuary apologetic works of this century are both inadequate and inaccurate.*³³

In 1934, at the age of 79, W.W. Prescott, who had served on the General Conference committees to hear both Ballenger (1905) and Fletcher (1930), said:

*I have waited all these years for someone to make an adequate answer to Ballenger, Fletcher and others on their positions re. the sanctuary but I have not yet seen or heard it.*³⁴

Some church leaders of that earlier time commented that E.E. Andross' *A More Excellent Ministry*, the official response of the church to Ballenger, contained more heresy than Ballenger's polemics, which it was intended to answer. F.D. Nichol once told

the sanctuary. They believe, in a general way, that we are correct, but they are as fully assured that Ballenger's views [nearly forty years ago] have never been fully met and that we cannot meet them This is not a wholesome situation. If the subject is as vital as we have thought and taught it to be, it is not of secondary importance. Today, in the minds of a considerable part of the ministry, as far as my experience in the Seminary is concerned, it has little vital bearing, either in their lives or theology.

*I dread to see the day when our enemies will make capital of our weakness. I dread still more to see the day when our ministry will begin to raise questions.*³⁷

On the last page of *The Reasons for My Faith*, published two years after leaving the church in 1930, W.W. Fletcher warned against continuing obscurantism and neglect:

*Seventh-day Adventists are in danger today of holding on blindly to a misinterpretation of prophecy, because they feel that so much of their past experience in the things of God must stand or fall with it. In this we have received our impressions from Sister White and the pioneers, a relic of similar impressions that led them to persist in a mistaken position some eighty years ago. Let us beware of reaping the results of their error, and passing them on to perplex the minds of our children, and to make faith difficult for them.*³⁸

As long ago as 1915 W.W. Prescott wrote to W.C. White lamenting that no special effort was being made to correct errors in his mother's books that he had been calling to White's attention for six or eight years, neglect of which Prescott said accounted to "betraying our trust and deceiving ministers and people ... I think however that we are drifting toward a crisis which will come sooner or later and perhaps sooner. A very strong feeling of reaction has already set in."³⁹

To these expressions of concern over several decades Ford adds his own:

*At the 1919 Bible conference church leaders ... while loyal to Ellen G. White, ... stressed that a crisis would come if we did not inform our people on the true nature of her inspiration. That crisis now [1980] confronts us. In every discipline our scholars feel hamstrung lest their expressions of scholarly conclusions should seem to contradict anything in Ellen G. White. This is a deplorable situation, and the church will make little progress until the situation is remedied.*⁴⁰

Ford's Analysis of the Problem

In his Glacier View document Ford makes an exhaustive analysis of the problems contemporary Adventist scholars encounter in the traditional sanctuary doctrine. In Chapter 2 Ford enters into a comprehensive study of the fact that the book of Hebrews does not teach the traditional view

I dread still more to see the day when our ministry will begin to raise questions.

— M.L. Andreasen

attrition the new view eventually prevailed, though the two interpretations of verse 14 continue to exist side by side in a state of exegetical symbiosis.³⁰

In addition to this intermittent internal debate over the traditional interpretation of the sanctuary, Ford notes that non-Adventist biblical scholars have consistently branded the sanctuary doctrine as unscriptural. For instance, Donald G. Barnhouse — one of the principals in the Martin-Barnhouse discussions of the mid-1950s — characterized the investigative judgment as:

*... the most colossal, psychological, face-saving phenomenon in religious history ... We personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position, and we further believe that any effort to establish it is stale, flat, and unprofitable ... unimportant and almost naive.*³¹

Ford mentions also the fact that no non-Adventist Bible scholar has ever accepted the Adventist interpretation of Daniel 8:14, the cleansing of the heavenly sanctuary, and the investigative judgment.³²

Benign Neglect of a Long-standing Problem Leads to Crisis

Summarizing the experience of the church with the sanctuary doctrine over the past 130 years Ford concludes that it is:

... not the recurrence of problems within the church over our sanctuary teaching, but the failure to deal adequately with these problems [that] is the strangest feature of any historical review of the subject. While we have works which are exhaustive in treating objections regarding our views on the Sabbath and the nature of man, there is no parallel in the issue of the sanctuary. Instead, a silence confronts us ...

According to many of our contemporary

Ford that "a definitive work on the sanctuary is our greatest need."³⁵ The church, Ford says, has never dealt adequately and fairly with the exegetical problems; it has always responded with diversionary arguments that leave the problems themselves untouched. This was as true of the answers proposed at Glacier View as it had been in the past.

In his Glacier View document Ford expresses concern that unless the church faces up realistically to the problems inherent in the traditional sanctuary doctrine a major crisis will arise:

*One thing is sure — unless the church works in this area with promptness and efficiency, the sanctuary doctrine as traditionally taught will become an increasing source of embarrassment, and a cause of loss of membership among both ministry and laity. With our increasing number of graduate students proficient in the original languages of Scripture and the tools of grammatico-historical exegesis, awareness of the problems under consideration is inevitably going to spread and multiply.*³⁶

In 1942 M. L. Andreasen, a teacher in the Seminary, expressed similar concern in a letter addressed to J. L. McElhany, president of the General Conference, and W. H. Branson:

To the best of my knowledge and belief, there has been no official or authorized study since [Fletcher and Conradi left the church over the sanctuary question]. We shall be unprepared when another crisis occurs.

I doubt that we fully appreciate how much these heresies have undermined the faith of the ministry in our doctrine of the sanctuary. If my experience as a teacher in the Seminary may be taken as a criterion, I would say that a large number of our ministers have serious doubt as to the correctness of the views we hold on certain phases of

of two apartments, or phases of ministry;⁴¹ in Chapter 3, he similarly treats the book of Daniel.⁴² All of the pioneer positions on the sanctuary were wrong exegetically,⁴³ and the church has already modified fifty-five details of the doctrine in its original form.⁴⁴ At some length he explores twenty-two points of difference between the original teaching of the church on the sanctuary and its present position.⁴⁵ Elsewhere he enumerates twenty facets of the sanctuary doctrine which most of our scholars who have worked in these areas would agree are defects.⁴⁶ Twelve “popular presentations of the sanctuary doctrine” during “the proof-text era of Adventism (until the establishment of our seminary) ... have repeatedly been challenged by Adventist scholars, and several of them at least, repudiated by a majority of those who are specialists in the particular area of Scripture concerned.”⁴⁷ Dr. Roland Loasby, one of the Seminary professors, repeatedly affirmed in class that “the traditional sanctuary doctrine was one built on sand.”⁴⁸ Numerous studies conducted at the Seminary over the years have sided “against the earlier positions.”⁴⁹

In an extended footnote Ford lists eighteen points on which the *SDA Bible Commentary* implicitly takes exception to the traditional interpretation of the sanctuary, Daniel 8:14, and the investigative judgment.⁵⁰ “Our own *SDA Bible Commentary*,” he says, “has laid foundations which effectually make it impossible to build the former doctrine structure in this area.” Among these are (1) the denial that the book of Hebrews teaches our sanctuary position, (2) plain statements that the New Testament writers all expected Christ’s return in their generation, (3) the conditional element of prophecy, (4) the fact that prophecy always had direct relevance for the people first addressed, (5) the meaning of various Hebrew and Greek terms, and (6) the *Commentary*’s refusal to be dogmatic in areas where the facts do not permit. “These,” Ford says, “have, for those who read, changed the complexion of our former apologetic in the area of the sanctuary.”⁵¹ The *Commentary* clearly affirms that Christ could have returned to earth within the first century of the Christian Era.⁵²

The Sabbath School *Lesson Quarterly* for the first quarter of 1967 was “light years beyond all previous studies in published form on Daniel and the sanctuary.”⁵³ Among other things it affirmed the conditional nature of Old Testament prophecy, the fact that Daniel 8:14 is related to its context, and the fact that the judgment of Daniel 7:9-13 is concerned with the little horn rather than with the saints. That *Quarterly* was “revolutionary in Adventist literature.”⁵⁴

The basic problem Adventist scholars today see in the traditional doctrine of the sanctuary is that it considers Daniel 8:14 a contextual island.⁵⁵ Contextually, verse 14

is the answer to the question of verse 13, which summarizes the vision of verses 9 to 12; whereas the traditional view ignores this relationship and interprets verse 14 by analogy with Leviticus 16 and Hebrews 9.⁵⁶ Instead of listening to Daniel and giving him an opportunity to explain verse 14, it goes to Moses and Paul — neither of whom is dealing with the same subject as Daniel, as determined by context.

In context, the sanctuary of verse 14 is the temple in Jerusalem; the analogy with Hebrews 9 defines the sanctuary of verse 14 as the sanctuary in heaven. The KJV (which follows the LXX instead of the Hebrew text) *nisdaq* incorrectly translates as “cleansed,” and the traditional view equates this presumed cleansing with the cleansing of the earthly sanctuary on the day of atonement. But the word for “cleansed” in Leviticus 16 is *taher* (rather than *nisdaq*), and the analogy with Leviticus 16 is therefore invalid. Furthermore, the cleansing assumed for *nisdaq* is moral while that denoted by *taher* is always ritual.⁵⁷ In context, the sanctuary of verse 14 has been defiled by the little horn (verses 9-12); in the traditional Adventist interpretation the defilement results from the confessed sins of God’s people previously transferred there by the atoning blood of Christ.

In context, the 2,300 evenings-mornings of verse 14 are 2,300 sacrificial sanctuary services, one each morning and one each evening, as would be conducted over a period of 1,150 twenty-four-hour days. Twenty-two assumptions made in reckoning the 2,300 days are “interlocking in such a way that if one falls, so do the others.”⁵⁸ By a series of twelve interlocking assumptions —

been desecrated and laid desolate by the little horn of verses 11 to 13. The traditional interpretation has it cleansed of the confessed sins of God’s repentant people, transferred there by virtue of the atoning blood of Christ on the cross. This cleansing is described as an investigation of the life records of God’s professed people to determine their eligibility for admission to heaven. This “investigative judgment” is equated with that of Daniel 7, which in context is the judgment of the fourth beast and its little horn, and that of Revelation 14:6-7, which in context is the judgment of Babylon the great.⁶² On seven points Old and New Testament scholars both “frequently confess that it is scripturally impossible to prove our doctrine of the investigative judgment.” The investigative judgment “is dependent, not upon plain didactic statements of Scripture, but upon a prolonged series of assumptions and inferences — most of which are highly debatable.”⁶³ “Certainly the Scripture teaches a judgment for all men, but it is not one that holds fear for the true believer.”⁶⁴

According to the book of Hebrews, Christ entered upon His high priestly ministry in the heavenly sanctuary at the time of His ascension and cleansed (or purified) it in the sense of Hebrews 9:23-24;⁶⁵ whereas the traditional view has Him doing so on October 22, 1844. Almost unanimously, contemporary Seventh-day Adventist New Testament scholars affirm this interpretation of the passage.⁶⁶ “The consequences of these facts are momentous for the church.”⁶⁷

Christ and the New Testament writers unanimously refer to His return as occurring within that generation.⁶⁸ This the tradi-

The investigative judgment “is dependent... upon a prolonged series of assumptions and inferences — most of which are highly debatable.”

for not one of which is there clear biblical or historical evidence — the traditional view terminates the 2,300 evenings-mornings on October 22, 1844. The year-day principle is not an explicit or implicit biblical datum;⁵⁹ None of the dates the traditional interpretation associates with the 2,300 evenings-mornings can be verified historically beyond a shadow of a doubt.⁶⁰ The 2,300 evenings-mornings do not begin at the same time as the seventy weeks of chapter 9. In context, they commence with the desecration of the sanctuary by the little horn and span the time during which it lies desolate. In the traditional interpretation they begin with the decree to *restore and build* the temple in Jerusalem; contextually, they begin when the temple is destroyed. The traditional interpretation, following the proof text method of Bible study, thus “entirely ignores the context.”⁶¹

In context, the sanctuary of verse 14 is restored to its rightful state after having

tional interpretation denies when it affirms, on the basis of Daniel 8:14, that He could not return until 1844.⁶⁹ “This writer [Ford] wholeheartedly agrees with the Spirit of Prophecy, the *SDA Bible Commentary*, and numerous of our scholars, such as R. Cottrell, D. Neufeld, etc., that the long delay in our Lord’s return was not necessary, but caused by the failure of the church.”⁷⁰

The Bible teaches that sins are fully atoned for and forgiven when we confess and forsake them; tradition has them transferred to the heavenly sanctuary by the blood of Christ, there to await a final atonement during an investigative judgment that began in 1844. Anciently the blood of sacrificial animals presented by the common people was never taken into the first apartment of the sanctuary — representing the transfer of their sins to the sanctuary — as the traditional view holds. According to the Bible, sacrificial blood always cleanses; according to the traditional view the sin-laden

blood of Christ defiles the heavenly sanctuary.⁷¹

The Hermeneutical Problem

Ford attributes these exegetical difficulties to the fact that “our Adventist pioneers, including Ellen G. White, based their distinctive positions on the sanctuary on the principle of analogy” and that “this approach, linked to the proof-text method, had built-in inadequacies.”⁷² As already noted, instead of interpreting Daniel 8:14 in terms of its own context, the proof-text method does so on the basis of a verbal analogy with Leviticus 16 and Hebrews 9 without ascertaining whether these other passages are, as a matter of fact, even dealing with the same set of facts as Daniel 8:14.

Another problem with the proof-text method is the fact that it ignores the meaning the prophecies of Daniel had for Daniel and his original reading audience. “It is a primary datum of hermeneutics,” recognized by all Adventist Bible scholars today and affirmed by Ellen White, “that every part of the Bible had meaning for the people who first received it.”⁷³ The proof-text method affirms that Daniel 8:14 had no meaning for the people of Daniel’s time, but applied only, and directly, to 1844. It also ignores the fact that predictions are always conditional “on the faithful response of the church.”⁷⁴ Furthermore, “our pioneers applied the details of the sanctuary type and the details of the parable [Matthew 25:1-13] in a way their spiritual descendants could never do.”⁷⁵ Types and parables can never be made the basis of doctrine,⁷⁶ as we insist with respect to the parable of the rich man and Lazarus, for instance.

Ford assumes that the “grammatico-historical / hermeneutical system” is “the only valid means of doing full justice to the meaning of Scripture. The well-known five principles of exegesis — lexical, grammatical, contextual, historical, and the analogy of faith — are all considered as basic for all serious work in Biblical research.”⁷⁷

The Apotelesmatic Principle

Ford concludes that the traditional Adventist doctrine of the sanctuary cannot be reconciled with the Bible on the basis of generally applied hermeneutical principles; and because he is fully committed to the authority of the Bible on doctrinal matters, he has no alternative but to reject the traditional interpretation — at least as the primary intent of Scripture. But he does find a principle that enables him to be faithful to both the Bible and the historical integrity of the church. It is a principle well represented in the Bible, in the writing of Ellen White, and the *SDA Bible Commentary*. Seventh-day Adventists have long recognized and used it but have never applied it consistently to the prophecies of Daniel and The Revelation. Curiously, the

traditional interpretation does apply the apotelesmatic principle to one point in Daniel 8: it makes the little horn out to be both pagan and papal Rome!⁷⁸

“The resolution of our Adventist sanctuary problem,” Ford says, “is found in the apotelesmatic principle.”⁷⁹ That principle “is the very key we need to authenticate our denominational appropriation of Daniel 8:14 to our own time and work.”⁸⁰ “By

“Antiochus did fulfill the little horn prophecy, but he did not fill it full.... an apotelesmatic fulfillment.”

apotelesmatic we mean dual fulfillment or more.” “Scripture clearly shows that prophecies may have more than a single fulfillment.”⁸¹ Note that Ford uses the apotelesmatic principle, not to prove the church wrong but to *authenticate* the application of Daniel 8:14 to our own time and work. He explains, further:

The apotelesmatic principle ... affirms that a prophecy fulfilled, or fulfilled in part, or unfulfilled at the appointed time, may have a later or recurring, or consummated fulfillment. The ultimate fulfillment is the most comprehensive in scope, though details of the original forecast may be limited to the first fulfillment....

*The main idea, rather than precise details ... is what has a recurring fulfillment.*⁸²

Of the primary application of Daniel 8:14 Ford says that “only Antiochus Epiphanes fulfills the chief specifications of Daniel 8’s little horn, and the vile person of Daniel 11. All other fulfillments, such as pagan and papal Rome, are fulfillments in principle rather than in detail.”⁸³ “Antiochus did fulfill the little horn prophecy, but he did not fill it full.”⁸⁴ “Every era of revival of the truths symbolized in the sanctuary may claim to be a fulfillment of Daniel 8:14.”⁸⁵ “Daniel 8:14 had its primary application to the times of Antiochus Epiphanes.”⁸⁶ “The Adventist application of Daniel 8:14 to 1844 was an application in principle, an apotelesmatic fulfillment — a legitimate but not an exhaustive application.”⁸⁷ “1844 thus becomes a providential re-interpretation and an apotelesmatic fulfillment, rather than the primary intention of the apocalyptic passage.”⁸⁸ “1844 and the Advent movement are indeed a fulfillment of Daniel 8:14, an apotelesmatic fulfillment in the same sense that A.D. 70 was a fulfillment of Matthew 24, and John the Baptist of Malachi 4:5, 6; and Pentecost of Joel 2:28.”⁸⁹

Ford adopts the apotelesmatic principle because, in a number of instances, the Bible itself makes use of the principle.⁹⁰ The *SDA Bible Commentary* acknowledges this principle and makes repeated use of it.⁹¹ In numerous instances Ellen White gives Bible prophecies, including those of Daniel, more than one fulfillment.⁹² For instance:

*The prophecy in the eleventh (chapter) of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.*⁹³

She similarly applies all of the signs of Christ’s second coming delineated in Matthew 24 to the destruction of Jerusalem in A.D. 70 and to the coming of Christ:

This entire discourse was given, not for

*the disciples only, but for those who would live in the last scenes of earth’s history.*⁹⁴

*The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow.*⁹⁵

*While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.*⁹⁶

*This prophecy [Matthew 24] will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel.... So now, before the coming of the Son of man, the everlasting gospel is to be preached “to every nation, and kindred, and tongue, and people.”*⁹⁷

*This warning [false messiahs] was given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem have been practiced through the ages, and will be practiced again.*⁹⁸

*This prophecy [false prophets] was spoken also for the last days. This sign is given as a sign of the second advent.*⁹⁹

*So it will be again. The authorities will make laws to restrict religious liberty.*¹⁰⁰

*This prophecy [Joel 2:28] received a partial fulfillment in the outpouring of the Spirit on the Day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.*¹⁰¹

Ellen White similarly applied the parable of the ten virgins to both 1844 and its “perfect fulfillment” in the future.¹⁰² She applies Daniel 8:14 not only to 1844 but also to “the final purification of the universe from sin and sinners,”¹⁰³ and 2 Thessalonians 2 not only to the apostasy of the early Christian centuries but also to the closing events of earth’s history.

The word apotelesmatic may be new to many who have long been using the principle without realizing the fact.

The Role of Ellen White in the Church

Every attempt to resolve the problems

associated with the doctrine of the sanctuary has been aborted by the protest that Sister White gave her approval to it. In his Glacier View treatise Dr. Ford explains his concept of the role of Ellen White in the church and the relationship of her writings to the Bible. Ford says that he "found Christ through the writings of Ellen G. White" and was influenced by her "more than any other writer since John the Apostle."¹⁰⁵ She led him "to Christ and His Word as supreme in all things."¹⁰⁶ Speaking of himself he says:

*He thanks God for the spiritual help he finds in her writings, and acknowledges her as one of God's greatest saints, specially raised up and endowed to lead the weak and needy remnant into areas of service allotted by the counsels of heaven.*¹⁰⁷

"What type of people would we be if we followed the counsels of Ellen G. White?" he asks. "One word answers — saints."¹⁰⁸ Ford's conservative lifestyle as a Seventh-day Adventist is a living demonstration of the pattern provided by the Bible and her writings.

Of Ellen White's role as God's special messenger to the church today Ford writes that she "was a special messenger to the remnant, entrusted with the gift of prophecy."¹⁰⁹

*Her inspiration should be defined in the terms she herself used as "for practical purposes," "imperfect," not reflecting God "in logic, rhetoric," etc., not infallible or inerrant, but reliable for the divine purposes.*¹¹⁰

*It is ignorance of the true nature of inspiration that has caused many problems for Seventh-day Adventists. Our leaders at the 1919 Bible conference recognized this fact.*¹¹¹

[At the 1919 Bible conference] our church leaders ... while loyal to Ellen G. White ... stressed that a crisis would come if we did not inform our people on the true nature of her inspiration. That crisis now confronts us.¹¹²

In 1942 M.L. Andreasen wrote to J.L. McElhany, president of the General Conference, and W.H. Branson: "The ever-present question of the position which Sister White should hold among us is a prolific

of any passage of Scripture By and large the conclusions of the scholars of this church are that the writings of Ellen G. White are for the purposes listed in 1 Cor. 14:3 [upbuilding, encouragement, and consolation] rather than for the purpose of exegesis."¹¹⁵

*Let us build our framework of truth solely on the Word, but use with gratitude the counsels from His Spirit conveyed through Ellen G. White in these latter days, prophetic counsels meant to be for "upbuilding and encouragement and consolation."*¹¹⁶

"As for me," Ford says, "I must make Scripture the sole basis of doctrine."¹¹⁷ Ellen White "never claimed to occupy the position of a definitive commentary upon Scripture many of her applications were pastoral and homiletic rather than exegetical."¹¹⁸ He cites passages where her comments "are quite insupportable from the text itself, but appropriate for homiletic use. In many instances we find different applications of the same Scriptures."¹¹⁹

Ford:
... feels he honors her most if he accepts her own understanding of her inspiration and position, and therefore makes the Bible and the Bible only the source of his understanding of all doctrines binding upon the church.¹²⁰

*Our major error has been to make the writings of E. G. White have veto power over Scripture. ... Repeatedly, her writings have been misused to prevent progress in understanding Bible truth.*¹²¹

*Let us take the writings of Ellen G. White, confident that God has spoken through her in a way He has not spoken through us, and acknowledge them as light, though a lesser light when compared with Holy Writ.*¹²²

Ellen White's own statements on the relationship between her writings and the Bible clearly support Ford's position:

The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. ... Let us lift up the banner on which is inscribed, The Bible our rule of faith and

tions over which there is now so much controversy [the daily]. I entreat Elders H, I, and J, and others of our leading brethren, that they make no reference to my writings to sustain their views of "the daily." ... I cannot consent that any of my writings shall be taken as settling this matter. ...

*I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; for I have no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.*¹²⁵

*I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. I exalt the precious Word before you today. 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.*¹²⁶

In further support of his position on Ellen White's relation to the Bible Ford quotes A. G. Daniells, then president of the General Conference, at the 1919 Bible conference:

*It is not our position, and it is not right that the spirit of prophecy is the only safe interpreter of the Bible. That is a false doctrine, a false view. It will not stand. It is a terrible position to take! That is false, it is error. It is positively dangerous! [To understand the Bible] only as we get the interpretation through the spirit of prophecy ... is heathenish!*¹²⁷

Ford as a Dedicated, Loyal Seventh-day Adventist

The pioneers were mistaken, exegetically, on almost every point of their sanctuary doctrine, says Ford,¹²⁸ but this in no way depreciates their sincere endeavor to understand God's Word and His purpose for them nor the fact that God was leading them. Says Ford:

*Elements of the pioneer two-apartment heavenly ministry represent swaddling clothes around the baby of truth, swaddling now to be discarded, for truth need no longer be presented in infantile form ... The "swaddling clothes" referred to were absolutely essential in the nineteenth century for the survival of the disappointed and bewildered remnant who remained faithful to the Miller emphasis.*¹²⁹

[Even] Paul could use faulty arguments to arrive at right conclusions [1 Corinthians 9:6-10; Galatians 3:16].¹³⁰

We have sketched the glowing features of the child of truth entrusted to this divinely raised movement. The fact that the child came in swaddling clothes, which at this point of maturity are no longer need[ed], is no occasion for discouragement or shame, any more than at Bethlehem long ago.¹³¹

Ford considers himself a dedicated Seventh-day Adventist, and his personal

The everpresent question of the position which Sister White should hold among us is a prolific cause of difficulty. — M.L. Andreasen

cause of difficulty."¹¹³ Of the relationship of her writings to the Bible Ford comments:

*Ellen G. White is not our authority [in doctrinal matters]. That position only Scripture can hold. To divert from "the Bible and the Bible only" as the "sole bond of union" and our only "creed," would be to cease to be either Biblical or Protestant, and could only result in splitting this church down the middle.*¹¹⁴

Ellen G. White certainly never claimed to be the final arbiter regarding the meaning

*discipline.*¹²³

*The testimonies of Sister White should not be carried to the front. God's Word is the unerring standard. The Testimonies are not to take the place of the Word. ... Let all prove their position from the Scriptures and substantiate every point they claim as truth from the revealed Word of God. ... Never do we want any soul to bring in the Testimonies ahead of the Bible.*¹²⁴

I request that my writings shall not be used as the leading argument to settle ques-

Prodigal president welcomed home, sort of

While preaching the Sabbath sermon at the La Sierra Church recently (25 June 1983), General Conference president Neal Wilson told a story based on his recent tour of the South African Union:

Our people were rejoicing. They were encouraged and happy because of something that had happened.... Eighteen months ago, the president of the South African Union, Pastor Francis Campbell — a godly man, a fine leader, a sensitive Christian — had become confused. He'd heard a lot of voices talking, read certain things that had been circulated, and he was unsure; he stood at the crossroads. "And," he says, "some of these paths look very inviting, these new paths; I think I'm going to try one of them."

And he's so honest and honorable that he decided, because of that confusion that existed in his mind over such things as justification and sanctification, perfectionism, the investigative judgment, 1844, Ellen White, and so on — he was sort of disoriented — he was so honorable that he decided to resign as the president of the South African Union.

It was a terrible blow to our people emotionally. The morale was hit hard. And he decided to eliminate, to remove himself from the Seventh-day Adventist church. And he, along with a few others, started a little evangelical Seventh-day Adventist church, so called, in the beautiful city of Port Elizabeth. He tried that path for about one year. And then he said to himself, and to his dear wife — and she'd been praying for him all these months, and many others of us had been praying for him too because he is a true Christian — after a year he said, "Where am I? Where is this path leading me? A new path?" He said, "I better return to the former path."

Three months ago [March-April], after about six months of intensive personal study, agonizing with God (prayer and fasting), Pastor Francis Campbell — and I know he'd be glad to testify to you if he were here this morning — decided that he must repent and return to the former ways. He determined in his heart and soul that God has given to this prophetic movement the message that is needed for today, in preparing a people for His coming.

If Campbell was and is such "a godly man," such "a fine leader," "so honest and honorable," it seems as if — "after about six months of intensive personal study, agonizing with God (prayer and fasting)" he felt compelled to "repent and return to the former ways" — he might be trusted by his

brethren to speak again in our churches.

"I know he'd be glad to testify to you if he were here this morning," said Wilson. Probably not, since he would by so doing break the twelve-month moratorium his brethren have placed upon his speaking publicly. At the end of that year Campbell's case will be reviewed, but Campbell says he has no assurance that his speaking privileges will then resume.

If Wilson's listeners understood him to be saying that the church had seen a prodigal son returning from afar off, had run to meet him — falling on his neck, placing a ring on his finger, throwing a robe over his shoulders, and giving a party in his honor — they should remember that we Adventists don't wear rings or robes and seldom party.

Wilson could have portrayed the situation more realistically had he given his listeners the following information:

(1) Campbell's evangelical flock had become divided theologically, especially over the Sabbath. (2) Campbell's wife left the group. (3) Campbell had developed a physical ailment. (4) In the midst of his duress, the Union, with the approval of the Division, offered Campbell a three-month, paid study leave if he would separate himself from his fellow evangelical Adventists for that period. (5) There was the possibility of Union employment, should Campbell see his way clear to renounce his doctrinal experimentation. (6) Campbell now works as a manager of some Adventist-owned retirement homes. Lacking even an office, he works out of his home in Heidelberg. Furthermore, (7) some of the brethren would like Campbell to draft an apology for publication in the *South African Union Lantern*.

Although everyone knows that the prodigal son's Father in the story, represents our heavenly Father, it may be best not to speculate about whom, in the parable, the elder brother represents.

Martin queries, G.C. replies

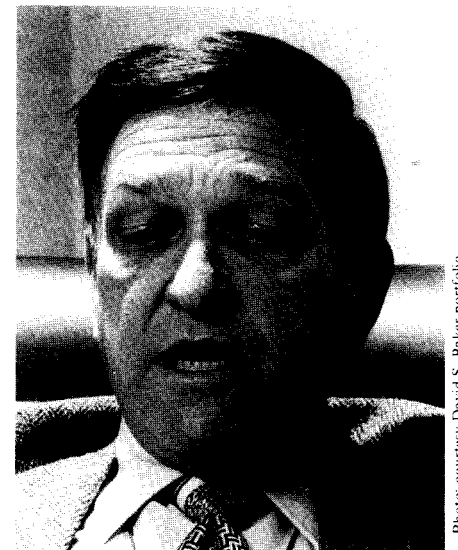
When *Currents* originally taped the interview (17 February 1983) with Walter Martin that later appeared in the magazine's first (July/August) issue, he had already written Neal Wilson certain specific questions. Among those questions were two that *Currents* is aware of: (1) Why is the book *Seventh-day Adventists Answer Questions on Doctrine* no longer available? and (2) Does the Seventh-day Adventist church still hold to the answers it gave in that book to the doctrinal questions non-Adventists have posed?

Currents queried General Conference

officers and discovered that Neal Wilson's assistant, Arthur Patzer, had written Martin — on Wilson's behalf — informing him that his questions were being referred to the Biblical Research Institute for answer by its chief officer W. Richard Leshar.

When Leshar's office was contacted (26 August 1983), Leshar was out of town; but his associate, Frank Holbrook, answered the two questions posed above.

In answer to the first question, Holbrook said that *Questions on Doctrine* "went out of print for the same reason that any book goes out of print; there was no call for it." He added the astonishing statistic — and repeated it — that there had been four copies of *Questions on Doctrine* printed for every North American Adventist member! When asked where they all were, he said, "in libraries."



Walter Martin

Told of Holbrook's answer, retired General Conference Ministerial Association secretary and former *Ministry Magazine* editor R. Allan Anderson found it preposterous. Anderson has repeatedly said that the total of all *Questions on Doctrine* copies ever published is 147,000.

Responding to the second question from Martin regarding our present faithfulness to the answers given back in 1957, Holbrook said vaguely, "We answered him consistent with our 27-point Statement of Fundamental Beliefs."

Holbrook would not elaborate on answer number two; but he did say that *Questions on Doctrine* was, in a sense, passé; that it had outlived its usefulness; and that a special volume (number eleven) of the *SDA Bible Commentary* series was being prepared to deal with various doctrinal issues (such as the nature of Christ). Fortunately or unfortunately, the new book will not be published for several years.

Recorder needs "heads" cleaned

Six hundred and fifty delegates to the 1983 Southeastern California Conference Triennial Session spent six hours discussing and voting into the record two controversial resolutions.

Those resolutions — fully reproduced in *Adventist Currents* Vol. 1, No. 1 — included (1) the expression of "deep concern with the handling of the Davenport financial affair by the General Conference," along with the delegates' insistence that "the President's Commission on Davenport be reconvened for the purpose of completing a full investigation of this matter"; and (2) a resolution for study "that the Union structure ... has outlived its usefulness," and "should be removed."

There was no hint of the constituency's precedent-setting actions in the two-column, *Pacific Union Recorder* report (27 June 1983) of the all-day session. The title itself, "Six Hundred Hear Triennial Session Reports," was misleading since the floor discussions left no time for department reports. Some cynics have suggested that the *Recorder* needs its heads demagnetized or at least cleaned, since it seems not to have picked up much of the delegates' discussion.

Like their brethren in the Southeastern California Conference, the delegates to the Michigan Conference Triennial Session (10 May 1983) voted ground-breaking resolutions, among them one that "require[d] the Michigan Conference president to recommend to the 1983 Annual Council a 50 percent reduction in the local conference financial support to the union conferences."

Less trusting perhaps than the Southeastern California Conference constituents, the Michigan Conference delegates voted "Further, that this motion be reported in the *Lake Union Herald* by June 15, 1983."

They spoke, and it was done.

"Extremely important document"

By an act that was perhaps the reverse of yelling, "Wolf!" or, "Fire!" in a crowded theatre, White Estate Secretary Robert Olson momentarily raised the hopes of individuals anxious to find compelling evidence that Ellen White was sometimes candid about her use of sources.

"I am enclosing a copy of an *extremely important document*," Olson wrote in a letter of 9 March 1983 addressed to, among others, all the SDA "College and Seminary Bible Teachers."

Alluding to words from *The Great Controversy's* preface that admit "in some cases ... historian[s] ... words have been quoted," and that "similar use has occasion-

ally been made" of the Adventist pioneers' published works, Olson exclaims that "Ellen White's note, written in her own hand in the flyleaf of the book, *Sunshine and Shadows*, goes still further. Here she is obviously referring not to historical and doctrinal materials, but to her devotional writings."

With a little help, *Currents* was able to decipher Mrs. White's post-1870s hieroglyphics:

This is a book I esteem highly Never let it be lost at this time I appreciate it, I shall be pleased to keep this book, for it has treasures of Truth Which I appreciate in presenting to to Many others,

Let us all Seek most earnestly for to for to fashion after the Divine similitude.

"These lines from Ellen White underscore the accuracy," says Olson, "of the W.C. White comment on the same subject, first published in 1933." Olson then quotes the following sentence from "Brief Statements," page 6, which was produced in 1933 but never really published until June of 1981:

She was told that in the reading of religious books and journals she would find precious gems of truth expressed in acceptable language and that she would be given help from heaven to recognize these and to separate them from the rubbish of error with which she would sometimes find them associated.

But it is necessary to question the accuracy of another W.C. White comment from the same "Brief Statements":

In the vast field covering thousands of pages of messages of encouragement, reproof, and spiritual instruction, she worked independent of all other writers...

Included with Olson's "extremely important document," but not commented upon, is the contents page to Ellen White's copy of *Sunshine and Shadows*. Possible clues to those portions of the book that she may have used are inked crosses by several topical titles such as "Bad Company," "Changes of Fortune," "Fashion," "Home," "Hope," "Pleasure," and "The Position and the Work of Woman."

It is of further interest to note that on the title page to *Sunshine and Shadows* (1868), the book is described as "compiled by" Mrs. M.G. Clarke — a notation that should perhaps sometimes have preceded Mrs. White's name.

Letters of reprimand

Unconfirmed reports have come to *Currents* that letters of reprimand from the office of Neal Wilson, to both active and retired workers involved in the Davenport affair, arriving by certified mail, have sometimes been refused by their intended recipients.

True or not, some of these letters have

been accepted. And just so that you can see how severe they are, one of those letters is reproduced below:

April 7, 1983

Dear Brother [name deleted]:

As you are aware, we have recently given very careful study to the matter of loan transactions between Dr. Davenport and various entities of the church in North America. We were disappointed to discover that your participation in certain decisions while serving as Treasurer of the [name deleted] Union contributed to the unfortunate financial embarrassment that now confronts the church.

We feel certain that you regret your part in any violation of North American Division policies with regard to fiduciary responsibility. It is only fair to state that if you had still been in active, full-time service for the church, the General Conference Officers would have recommended that you receive some type of appropriate discipline.

Please pray that the right action will be taken so that confidence and trust can be maintained and the church can move ahead to fulfill her promised destiny of preparing a people for the soon coming of Jesus. God is wonderfully good to each of us, and to His church, and we daily see many evidences of His prospering and saving grace.

May the Lord bless and keep you, and with kind regards, I am

Sincerely yours

[Signed]

Neal C. Wilson

Readers may notice that Wilson expressed his concern for "financial embarrassment" rather than financial loss, or damage to church credibility and witness.

Davenport disfellowshipped again

On Monday, May 23, 1983, the Loma Linda University Church in business session voted, with only one opposed, to disfellowship physician-real estate entrepreneur Donald J. Davenport.

The church Membership Committee voted 1 December 1982 to urge the church in business session to drop Davenport's membership, based on the following report from an elders' *ad hoc* committee:

- "A. That the basis for evaluation of Dr. Davenport's membership be moral and ethical grounds and not a legal settlement of this problem.*
- B. That the basis of judgment be substantial evidence.*
- C. That the membership committee censure or disfellowship Dr. Davenport on the basis of the following:*

- (1) *He appeared to have practiced fraud or wilful misrepresentation in his real estate and development business.*
- (2) *He does not appear to be cooperating with the bankruptcy court and trustees, further complicating the lives and fiscal matters of individuals who lost retirement and other monies with him.*
- (3) *Dr. Davenport appears to have offered to help investors violate usury laws (such as soliciting loans of 50 and 80 percent and hiding the interest rate).*
- (4) *We believe that Dr. Davenport's conduct has brought reproach to the Seventh-day Adventist church."*

University Church Business Session minutes add that "Dr. Davenport had been asked to respond to the Membership Committee recommendation, but declined to do so on the advice of his lawyer. ... A motion was made to send him a letter of censure and place him on affiliate status for six months when it will be reviewed. This was voted down, with 3 for, the rest opposed."

Adventists in the Aftermath

by Art Wong

(Reprinted with permission from the 18 September 1983 *San Bernardino Sun*.)

It's been two years since Southern California developer Donald J. Davenport's vast real estate empire collapsed in bankruptcy and revealed scandalous dealings with the Seventh-day Adventist Church.

Adventists were stunned to find that Davenport, an ostentatious surgeon, had used his reputation as a financial genius and philanthropist to convince top leaders of their church into steering nearly \$20 million in church funds into his financial schemes.

Scores of laymen also were encouraged to invest personal savings with Davenport.

Not a few clergymen seemed personally to profit from their dealings with Davenport.

In general, the church, many lay investors — including a dozen or so from the Inland Empire — and ministers expect to suffer staggering multimillion-dollar losses when Davenport's estate is all sorted out.

The financial misdealings raised profound moral issues in the church, where laymen have leveled charges of influence peddling, conflict of interest and fiscal mismanagement.

Said Adventist journalist Bonnie Dwyer of Grand Terrace, "Davenport was a real watershed for the church. Hereafter there will be a before- and after-Davenport in terms of the laymen's attitude toward the whole organization."

Following a recital of the Membership Committee's recommendations, a motion to disfellowship Davenport was seconded and carried, with one opposing vote.

Davenport's route to University Church membership was itself seen by some to be irregular. Over a decade ago Davenport had been disfellowshipped, at his own request, from the Long Beach Church, following his divorce from his first wife. He later acquired membership, by profession of faith, with the Garden Grove Church in the adjacent Southeastern California Conference.

Later still, according to pamphleteer Jack Eartherail, Davenport was recommended for membership at the University Church late in 1976 by one of his investors, Loma Linda University president V. Norskov Olsen, through a letter to then associate Pastor James Mershon. During that period, Olsen had over \$57,000 invested with Davenport.

Following his loss of membership, Davenport's second wife, Patricia MacLachlan Davenport, requested that her membership be cancelled as well.

However, he impresses associates as being little scathed by his seeming misfortune. He's moved from a Beverly Hills condominium to a Newport Beach waterfront condo. He practices medicine in Corona del Mar.

Still driving a Mercedes-Benz 280SL bearing the personalized license plate, "MRS DJD," the 70-year-old Davenport tells relatives he plays tennis each morning.

In Los Angeles, the remnants of Davenport's once far-flung property holdings are slowly being disposed of.

A few weeks ago a bankruptcy court trustee closed a \$47.2 million deal, selling a prime Beverly Hills office building owned partly by Davenport.

Sale of the eight-story, Wilshire Boulevard structure netted his [Davenport's] bankrupt estate slightly more than \$10 million.

After two years of untangling Davenport's complex property holdings, the bankruptcy trustee has found that the Beverly Hills bank building is the only major asset in Davenport's estate, said Bill Russ, a bankruptcy adjuster.

Davenport's other properties were so encumbered as to be termed "nickel-and-dime stuff" by Russ. So the assets will be far short of the \$49 million Davenport was estimated to be worth last year.

Perhaps the estate will amount to only between \$10 million and \$15 million, said Russ.

However, claims against the estate, estimated last year to be as high as \$68 million, also may actually turn out to be considerably less.

But Russ said he still expects the claims to be three or four times as much as Davenport's assets.

He said Davenport's creditors can hope in the years to come to get maybe 30 cents on the dollar for their claims.

Church leaders believe, however, that the dollar losses, while great, are pale in comparison to the blow dealt church credibility. Still they remain hopeful.

"The church has been hurt, especially from a public relations standpoint," said Jack Provonsha, chairman of the Loma Linda University Christian Ethics Department and a member of a church committee which studied the Davenport scandal.

"But the church has not been dealt a mortal blow," he concluded. "If we can come out of this with a healthy church organization sharing responsibility between laymen and clergy, in the long run this will be a plus."

Some Adventist officials say the church has already emerged healthier, if not wealthier from its experience with Davenport.

Said North American church leader Charles E. Bradford, who headed the disciplinary campaign, "This has tested us and the system does work."

He said he believes the crisis has been successfully dealt with because many

church members indicate they are sick and tired of the controversy, going so far as to formally vote to put the matter to rest. "(At one meeting), one man got up and said he wanted to bury it," said Bradford.

Others say the matter could lie uneasily on the church for years because of the inconclusive nature of the discipline meted out.

"Nobody was voted out of office," said Sidney Allen, a San Bernardino Valley College associate professor who was one of the first Adventists to question church dealings with Davenport. "I don't see that (the discipline) accomplished anything. All it produced is cynicism."

The controversy stems from decisions reached early this year by the General Conference, the top ruling body of the 3.5 million-member worldwide Adventist Church.

After lengthy study of a massive report by the nationwide law firm of Gibson, Dunn and Crutcher, a widely respected advisory panel of laymen and church officials — including Provonsha — had called for unusually harsh punishment for clergymen improperly involved with Davenport.

In a conservative church that has traditionally frowned on public airings of its misdeeds, the panel recommended to the General Conference sanctions against nearly 100 past and present church officials, including more than a dozen targeted for severe public rebukes.

The General Conference initially agreed, but then reversed itself and voted for watered-down private reprimands because, reported one church leader, "There is no great virtue (in) exposing people to public ridicule."

"This has tested us and the system does work."
— Charles E. Bradford

Bradford added the ministers involved with Davenport all seemed well-intentioned. "(They), in every instance, were trying to better the (church)," said Bradford. "Dr. Davenport seemed to offer very attractive investments. He was a personal friend. He was also sharing with people (ministers) whose salaries were very limited. Friend would tell friend. Here was a good angel who offered help."

Bradford concluded: "They were naive."

An investigation last year by *The Sun* found that the "good angel" seemed to repay investors with funds obtained from other investors. A few selective church leaders were repaid at exceptionally high interest rates, as much as 80 percent. Davenport himself lived extravagantly, even as his financial empire crumbled.

Bankruptcy court officials say \$25,000 in furs and \$425,000 in jewelry, believed to be part of Davenport's estate, remains unaccounted for.

Criticism of the General Conference's disciplinary efforts has been unusually



Photo: James Nickles, San Bernardino Sun

Donald J. Davenport

heated. Typical were the remarks of Glenn E. Coe, chief trial attorney for the Connecticut state attorney, who wrote, "The action of the (General Conference) leadership, while sounding compassionate and decent, amounts to complicity."

"Were I, as a public prosecutor, to treat public officials accused of wrong-doing such as that alleged to have been done by certain church officials, I would be removed from office, and rightly so."

Said another early critic, John Adam of Memphis, Tenn., "I'm a stockbroker. If I took \$5 I'd be thrown in jail. This (church involvement with Davenport) is inexcusable and all they're doing is slapping his hands. That's not enough."

Nonetheless, a team of General Conference officials headed by Bradford crisscrossed the nation calling on a half-dozen church governing bodies in North America to chastise their top officials.

According to *"Spectrum,"* an independent Adventist publication, and confirmed by Bradford, 80 officials were disciplined. But the majority received mild, private letters indicating disappointment and disapproval.

Seventeen officers were disciplined in semi-public church meetings that *"Spectrum"* reporter Dwyer characterized thusly: "The discipline meant that your sins were read. You were made a fool for a day. This was terrible, but we forgive you."

A half-dozen of these officers were named last year in the investigative series by *The Sun*.

The harshest discipline was leveled in the Pacific Northwest and in Georgia, the two areas most involved with Davenport.

The Georgia-Cumberland Conference, which is owed nearly \$4 million by Davenport, voted to bar a former president, Des Cummings Sr., and former conference director, Jack L. Price, from further church employment. It also voted to transfer conference assistant secretary Fred Minner

from his job for failing to safeguard church funds.

The North Pacific Union Conference, owed more than \$7 million by Davenport, transferred church attorney James Hopps from his job, and issued official reprimands against conference president Richard Fearning, treasurer Duane Huey, secretary H.J. Harris, trust services director C.F. O'Dell and Robert Burns.

The highest-ranking official targeted for a job transfer was Mid-America Union Conference President Ellsworth Reile. After intensive debate in which Reile's colleagues rejected the General Conference recommendation and suggested a milder rebuke, Reile made the issue moot by resigning to take a position with Adventist Health Systems.

As many as two dozen other former church officials escaped sanction because they had retired.

While Bradford said he regarded the disciplinary campaign as a triumph of the Adventist Church's multi-tiered administrative system, others say it demonstrated some of the same church inadequacies revealed in the investments with Davenport.

The campaign made clear that administrative authority in the Adventist Church rested not so much with the General Conference as at the regional and local church level.

Some find this alarming. "What we're going to need is tighter enforcement of policies," said Provonsha, "but what is also apparent is that there are weaknesses organizationally which are clear from the way policies can be so casually ignored."

Across the country, Adventist groups are

"I don't see that the (discipline) accomplished anything." — Sidney Allen

calling for greater lay participation in church affairs. They have introduced new church constitutions and alternative systems of checks and balance.

At a constituency meeting of the South-eastern California Conference, which includes the Inland Empire, church members called for elimination of the union administration level which channeled the most funds to Davenport.

Whatever the fate of the proposed reforms, Adventist leaders agree the church, with its estimated \$4 billion in assets, will be greatly changed administratively by the Davenport scandal.

Said Bradford, "We are growing up from being a group of people formed in the agrarian 19th century and early 20th century. We are making investments in securities, caring for huge funds and we need greater (business) sophistication."

Added Provonsha: "The birth pains of change are always unpleasant. But we need to come out of this with a true 20th century structure."

"AWESOME POWER"

by Skip Baker

My pilot, John Thompson, maneuvered the two-place helicopter down among powerlines and other obstacles to a plot of grass next to a shopping mall in Nashville, Tennessee. As I unfastened my seat belt and ran into the mall to buy film for my 6x7 Pentax, motorists stopped to see what the commotion was all about. It was 6 April 1983, and 400 miles to the north, in Berrien Springs, Michigan, the lead story on the front page of *The Journal Era* read: "Adventists stick to agreement, but suit continues."

The *Journal Era* story was about the case of Andrews University Professor Derrick Proctor, owner of Library and Educational Services, a Berrien Springs business that sells Adventist books and literature well below the prices listed by Adventist Book Centers or Home Health Education Services of the Union Conference.

As Proctor attempted to spread Adventist publications "like the leaves of autumn," certain entities of the church seemed to be doing what they could to hamper his operation. For example, on 29 November 1979 then associate director of the publishing work in North America, J. Clyde Kinder, sent a directive to all North American Division union Adventist Book Center coordinators regarding Derrick Proctor and his father, James Proctor:

It has been brought to our attention that Jim and Dick Proctor ... are ... selling books to Adventist and non-Adventist school teachers and ministers under the name of Library [and Educational] Services....

John Bernet and the ABC managers from the Lake Union ... feel these men are going out of their way to embarrass the denomination....

They are selling directly at prices that are less than what the ABC can purchase their books....

Work very closely with your educational superintendents and see that this sort of thing does not come into your territory....

Because the church's own schools and literature evangelists could buy books from Proctor at lower prices than those offered wholesale by the church's Home Health Education Service, some ignored Kinder's order and bought part of their stock from Proctor and — to disguise their advantage — the rest from church-owned distributors.

Nevertheless, Proctor's business began to slip; and his complaints to Lake Union publishing director John Bernet, Lake Union Conference president Robert Carter, treasurer George Crumley, Michigan Confer-

ence president Charles Keymer, and repeated letters to Neal Wilson availed nothing.

The attorney general for the State of Illinois, Tyrone C. Fahner, was more sympathetic to Proctor's concerns and was able to extract from Lake Union president Robert Carter a signed promise (31 December 1980) not to "engage in, enter into, or participate in any agreement, understanding, plan or program which unlawfully restrains or interferes with the business or trade of Library and Educational Services. ..." Carter further pledged that no entity or personnel of the Lake Union Conference would "contact, directly or otherwise, any book publishers, suppliers, distributors, retailers, or other persons, regarding the operational or pricing policies of Library and Educational Services, in order to unlawfully restrain the business or trade of Library and Educational Services."

Proctor recalls a letter he wrote to the union president four months later:

On April 30, 1981, I... requested that Elder Carter provide me with specific "procedures to follow in order to obtain SDA publications at the normal discounts." Earlier in the year Elder Carter had given procedures, however, when I followed his suggestions the church-owned outlets refused to sell to me.

One reason that Proctor was having trouble making purchases from church-owned outlets was explained by a letter of 10 April 1981 to Proctor's attorney from General Conference General Counsel Walter E. Carson:

In light of the current controversy between your client and the Seventh-day Adventist Church, we are advising the



Charles E. Bradford

Photo: courtesy David S. Baker portfolio

CURRENT ANALYSIS

Church to hold in suspension such orders from Mr. Proctor, pending the outcome of the current efforts to resolve those differences.

As if in response to the Carson letter, a month later a cease and desist order was filed (12 May 1981) by Frank Kelley, attorney general for the state of Michigan. According to the Andrews University *Student Movement* (27 May 1981) "a press spokesman for the ... Attorney General's office stated that an order to cease and desist all alleged violations of the antitrust act ... has been issued to the General Conference, the Lake Union Conference and the Michigan Adventist Book Centers."

Proctor had watched his sales to Adventists fall from 46.7 percent of his receipts to 19.2 percent by May of 1981. Between May of 1980 and June of 1981 he had documented ten specific and most unanswered initiatives he had taken to resolve his dispute with the church. Finally, Proctor's patience ran out; and in August of 1981 he filed a federal lawsuit against the General Conference Corporation, the Review & Herald Publishing Association, and nine other publishing entities, seeking \$450,000 in damages and a permanent injunction to thwart alleged price-fixing activities. The suit also requests \$150,000 in compensatory damages and \$1 million in punitive damages.

According to the *South Bend Tribune* (19 September 1982):

Proctor's suit claims that Adventist-controlled publishing and book-selling concerns, which take in \$134 million a year from round-the-world sales of religious literature, were trying to fix prices and monopolize the Adventist book market in the United States ... in an effort to guarantee income for its 7,000 sales representatives, known to Adventists as "literature evangelists."

An Andrews University *Student Movement* story (21 October 1981), titled "The battle of bucks and books," helped to explain why the church publishing entities did not appreciate Proctor's competition: "In his bookstore ... Proctor sells a 10 volume set of *Bible Stories* for \$79.95, while literature evangelists sell the same books for \$269."

The *South Bend Tribune* (20 September 1982) reported that even "at that price" he makes a profit ... since both he and church sellers pay the church's Review & Herald Publishing Association about \$50 per set."

Clyde Kinder listed for the *Tribune* the many overhead costs — such as supervisory personnel, stocking, legal and transportation fees — the church has to figure into the retail price of its books (see diagram). Proctor seems to be cynical about some of those

Skip Baker is a freelance photographer in Rolling Oaks, California.

overhead costs. Beyond the \$269.95 price of the *Bible Story* set, he says, "The customer is then charged an additional \$18 shipping and handling fee. The actual cost of shipping these books by UPS within the Lake Union ranges from \$2.88 to \$4.06, depending on how far away the customer lives" (*Student Movement* 20 January 1982).

The *Student Movement* report of 21 October 1981 said, "There are indications that the difference in price between the books sold by the General Conference affiliates and by Proctor is more than an overhead difference. . . . This leads us to wonder if the Adventist church is in the book business for the souls or the cents."

Three months later, "the Andrews University administration ordered a gag on its student newspaper . . . involving any further press coverage of the Derrick Proctor suit," reported Berrien Springs' *The Journal Era* (3 February 1982). *Student Movement* editor Sherri Strom announced the gag order in the paper's 27 January 1982 issue and told the *South Bend Tribune* later (21 September 1982), "We wanted people to know that this man or this institution was stopping this information, and if we can't tell the story, at least we can tell why we can't tell it."

A bizarre incident took place four months later. "On the night of May 6, 1982, the Library and Educational Services building, which houses the book store, was broken into, Proctor's office rifled, and a quantity of stock removed from the building." The *Watchman, What of the Night?* (Vol. 15, No. 8, Aug., 1982) report continues:

In connection with this incident, the police have arrested John Bernet, an eighteen year old employee of the HHES in the Lake Union, and the son of the Union Publishing Department Secretary. Information available to us indicates that young Bernet entered alone into the building and ransacked Proctor's office. Then to make it look like a burglary went and gathered some of his friends to help him remove items of merchandise from the building. With Bernet, the law officers arrested five others who have been charged with entering without breaking with intent to commit larceny. None of those arrested have any previous police record. Bernet in plea-bargaining with the prosecutor has pled guilty to the charge of "conspiracy to enter without permission," a lesser crime in Michigan than "breaking and entering."

Interesting in this case is the fact that an attorney in the firm of Boothby, Huff, and Yingst was retained to defend young John Bernet. These same attorneys represent one of the defendants in the suit filed by Proctor in Federal Court. Further, Mr. Huff is Vice President for Legal Affairs at Andrews University, and represented the Lake Union in an earlier action.

According to a *South Bend Tribune* story (21 September 1982), "The senior Bernet in 1979 first ordered him [Proctor] to quit selling religious books at a discount

and promised to destroy his firm, Proctor claims."

On 24 August 1982, fifteen months following the 12 May 1981 cease and desist order filed by the Michigan attorney general against the General Conference of Seventh-day Adventists and a group of its subordinate institutions for engaging in violations of Michigan anti-trust laws, the church signed a consent judgment which



Derrick Proctor

read in part:

Defendants [SDA church entities] are hereinafter enjoined and restrained from reducing, suspending, or threatening to reduce, suspend or terminate sales or shipment of trade and subscription books and/or printed material to any independent reseller [such as Proctor], or from penalizing or threatening to penalize in any way, any such reseller to whom defendants sell because of the prices, margins or mark-ups at which such reseller sells, offers for sale, or communicates an intention to sell said trade and subscription books and/or printed material published and distributed by Defendant.

The Dictionary of Law, published by Running Press, describes a consent judgment as "an agreement by the parties to an action, entered into without the approval of the court and acknowledged and recorded by the court. A settlement agreed to by the parties to an action." In simple terms, the church agreed not to attempt any further obstruction of Proctor's business, without admitting that it had already done so.

Quoted in *The Journal Era* (8 September 1982), Proctor sounded pleased: "The church is finally beginning to realize that doing the right thing is more important than trying to evade the laws. . . ." But Proctor's optimism seems to have been premature.

Less than three months after the church signed the consent judgment, Pennsylvania Conference Superintendent of Education Paul W. Roesel addressed a letter (11

November 1982) to "All Teachers: I am writing in regards to the Library and Educational Services that you may be receiving information about." Roesel's letter continued:

The person who sends this information out is Derrick Proctor from Michigan. We have been instructed by the Union and General Conference offices not to purchase any materials from this service. . . . please help us out by not purchasing any materials from him at this time.

Despite the fact that the Roesel letter was on Pennsylvania Conference stationery and claimed General Conference instructions, church attorneys were able to persuade the state of Michigan that Roesel had acted independently, unaware of official policy. In a letter to an Adventist layman (18 May 1983), attorney Carson took the same approach: "The letter sent by Paul Roesel was done through a misunderstanding which was subsequently corrected by a follow-up letter to each of the teachers originally contacted."

Whether or not Carson persuaded the layman that his church was abiding by the consent judgment, the Michigan attorney general seemed convinced — thus the headline of the 6 April 1983 *Journal Era*, the day before I arrived in Washington, D.C., "Adventists stick to agreement."

The same afternoon that the *Journal Era* story appeared, after photographing the nearly completed Adventist hospital in Portland, Tennessee, I pressed the mic button on my headset and asked pilot Thompson to set a heading for Nashville. Because of mechanical trouble on an Eastern Airlines flight from Texas to Atlanta early that morning, I'd hired a helicopter to make up for lost time. And now we were headed to the airport for my flight from Nashville to Washington, D.C.

With the door removed on my side of the craft and the headset muffling the noise of the engine, flying back to the airport at treetop level was an exhilarating experience, but not so interesting as events to come. In just twenty-four hours I was to find myself in the General Conference central building, suddenly and inexorably enmeshed in the Proctor case.

I spent the next afternoon photographing executives at the Washington Adventist Hospital and then went to the General Conference for a 5:00 p.m. appointment to photograph General Conference vice-president for North America Charles Bradford. The receptionist at the General Conference, June Vogt, recognized me and pressed the foot button that unlocks the front door, allowing me to enter with my equipment.

When the lights were all set up in Bradford's office, he entered, asking his secretary Annette Stephens to get Clyde Kinder (by now chief representative of the North American publishing work) on the phone. He stepped behind his desk and extended

his hand to shake mine, asking, "What's your name again?" and I refreshed his memory. He told me that his wife had always liked my photography; and while he caught up on messages that had accumulated during the afternoon, I took flash meter readings and set the lens aperture at F/11. Annette reentered the room, announcing that Kinder was now on the line.

Since I was already quite familiar with the background to Derrick Proctor's case, I was shocked to hear Charles Bradford order Kinder to terminate, cut off, or suspend the shipment of printed material to Proctor because he was "taking the food out of the mouths of our L.E.s [literature evangelists]." Bradford further ordered him to "get on an airplane" and go somewhere to make sure that the disruption of Proctor's supply was carried out. And he said if anyone should give him any resistance (perhaps because of concern for the consent judgment), that Kinder should cite Bradford as authority for what he was doing.

Believing that what I was hearing was directly contrary to both the cease and desist order and the consent judgment, I began photographing Bradford as he spoke, to further record the event. He interrupted his phone conversation long enough to say, "You're not going to take my picture now, are you, Skip?" And I explained that I was simply finishing the end of a roll of film so that we could use a new roll for his portrait (a true statement, since I didn't want to reload midstream).

The photograph of Bradford that accompanies this article includes his calendar watch, revealing the time and date to be 5:01.5 p.m., on Thursday, the 7th of April — twenty-four hours after headlines in Berrien Springs' *Journal Era* read, "Adventists stick to agreement."

Now I was entangled in a situation that required deep soul searching. Here was the highest ranking officer of the North American Division ordering something that I believed to be a direct violation of the consent

judgment the church had signed (months earlier) promising not to interfere with the business of any independent reseller. If a government agency had issued an order to my church's leaders to refrain from violating anti-trust laws, it seemed to me that the church should abide by the state's command as the New Testament requires.

But what would people say about me if I reported what I'd overheard at church head-



J. Clyde Kinder

Photo, courtesy: David S. Baker portfolio

quarters — indeed, while being paid by the church? Does the fact that one is paid by an employer nullify one's civic duty to report wrongdoing to the proper authorities? If one works for Sony and discovers the company is stealing secrets from IBM, is one ethically or legally obligated to report that lawbreaking to the FBI?

Then there were economic considerations, the "mammon," as it is sometimes called. How would testifying affect my future contract possibilities with church entities? I would be making about \$10,000 from the assignment I was on when photographing Bradford. The executives who

hired me were pleased with my work; but if I came forward with what I'd overheard, never again would I get an assignment from Adventist Health Systems/US — Bradford is chairman of the board.

What was my civic duty, and, indeed, what was my Christian duty? These and other questions plagued me as I dismantled the photographic equipment in Bradford's office and carted it down the elevator to the lobby. June Vogt was still at her desk, and I used the phone behind her to dial the General Conference law office to ask Chief Counsel Warren Johns what he thought of the situation. His secretary said that he had already gone home and that she couldn't give me his unlisted number because of a standing order. I would have to make this decision alone.

Verse eight from the Amplified Version of John's Revelation seemed to address my dilemma:

But as for the cowards and the ignoble and the contemptible and the cravenly lacking in courage and the cowardly submissive ... those who give supreme devotion to anyone or anything other than God, and all liars, those who knowingly convey untruth by word or deed, all of these shall have their part in the lake that blazes with fire and brimstone. This is the second death.

I did not wish to be numbered among the "cravenly lacking in courage," the "cowardly," or the "liars" — much less have my part "in the lake that blazes with fire and brimstone." So, the next day, 8 April 1983, I picked up the phone and called Derrick Proctor. The peace of mind and sound sleep were worth it all. I concluded that pontifical position does not excuse disdain for the just laws of the land. And, certainly, we cannot expect honesty from our church leaders unless we practice it ourselves.

After I called Proctor, he contacted his attorneys. They asked if I would ever be able to come to Chicago to sign an affidavit. When I told Proctor I had a TWA ticket in my pocket at that very moment to Chicago,

CONTRASTING TESTIMONY

Skip Baker Affidavit

April 10, 1983

On April 7, 1983 at or about 5:00 p.m. I was in the office of Charles Bradford... for the purpose of photographing Charles Bradford for the First Annual Report of the Adventist Health Systems U.S. After I had set up electronic lights and entered Bradford's office while I was taking light meter readings, Annette Stephens, Charles Bradford's secretary, entered Bradford's office and stated that Clyde Kinder was on the telephone line. Charles Bradford picked up the telephone and greeted Clyde Kinder by name. During the telephone conversation with Clyde Kinder, Bradford stated that "Proctor is taking the food out of the mouths of our L.E.s". He then told Kinder to do what he could to interrupt Proctor's supply and sales of denominational books. He further stated that Kinder should get on an airplane and go somewhere to carry out these instructions with regard to Proctor. During this same conversation Charles Bradford further stated that if Kinder met any resistance he should inform those who might question his actions that he had "full authority" from Charles Bradford.

Charles Bradford Affidavit

August 24, 1983

The Seventh-day Adventist Church has no policy regarding purchases from Derrick Proctor or his business, Library & Educational Services.

I have never sent a letter to anyone concerning purchases from Mr. Proctor or Library & Educational Services, nor have I given anyone oral instructions on that subject. So far as I am aware, nobody at the General Conference has sent such a letter or given such oral instructions.

I have reviewed the statement of Skip Baker as Exhibit to the Affidavit of Derrick Proctor dated July 27, 1983 as Exhibit D. The conversation between Clyde Kinder and myself referred to in that statement pertained solely to the sale and distribution by the Church itself of Church-published books and literature. Our conversation did not touch in any way on the subject of purchases from Mr. Proctor or his company, nor did we discuss sales to Proctor or his company by independent publishers.

the next stop on my itinerary, he was surprised and delighted. Three days after my encounter with Bradford, I gave and signed an affidavit at the Chicago offices of law partners Erde & Chaconas (see box titled, "Contrasting Testimony.") Subsequently, I have responded positively to a request from the Michigan assistant attorney general asking if I would be willing to fly to Michigan to give an in-depth deposition.

Since my April 7 photographic session in Bradford's office, I have followed the Proctor case more closely. Additional information continues to become available as the discovery phase of his suit proceeds.

Another letter, such as the Roesel letter, citing union and General Conference instructions "not to purchase any materials from this [Library and Educational] service," written 9 November 1982 by D.K. Sullivan, president of the Texico Conference, to his "Pastors Teachers Literature Evangelists Academy Personnel Office and ABC Staff," appeared in Proctor's August 1983 affidavit:

We have received instruction from the Office of General Counsel of the General Conference (as well as being informed directly during the Annual Council) in regard to Derrick Proctor....

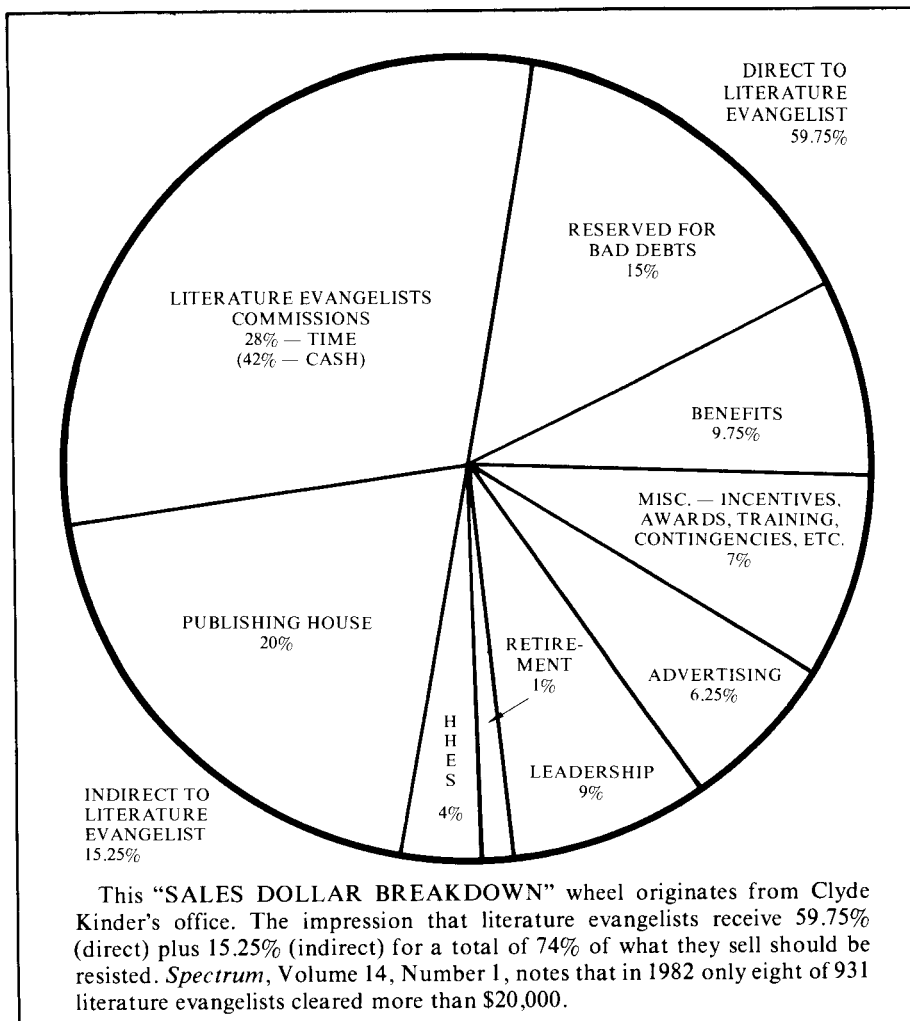
We are not to do business with him nor his company,...

Lake Union President Robert Carter argued — in a March 1983 affidavit opposing Proctor's motion for a preliminary injunction — that "corrective letters have already been sent — in February and June of this year," regarding the Sullivan and Roesel letters.

Proctor's attorneys countered by claiming that "the so called corrective letter is not a retraction or real corrective letter when read as a whole," and cited the analysis of the "corrective letter" by sociologist Donald D. Gillespie:

When a church official has written a letter telling workers not to buy from a particular source, then several months later tells them there is no prohibition against buying from that source, but he (the source) is suing the church and they should consult their own consciences — the real meaning is clear: you do not engage in business with someone who is suing God's only true church.

General Conference vice-president Lowell Bock on 23 August 1983 signed an affidavit saying, "I have examined the letters of D.K. Sullivan and Paul W. Roesel... Mr. Sullivan and Mr. Roesel were not instructed or encouraged by the General Conference to send those letters." No doubt the General Conference did not specify in what exact form the various institutional leaders were to communicate with their workers. Or, maybe the institutional leaders were asked to write to their subordinates regarding Proctor but were not specifically instructed "to send" those letters. Or, again, perhaps they were instructed to write letters to their



workers regarding Proctor; but since the leaders in the field were not taking dictation, Bock could testify in truth that the General Conference had not ordered the sending of "those letters" — not knowing, in advance, exactly what they would say.

As early as 18 October 1982, General Conference lawyer Walter Carson wrote the publishing director of the Columbia Union, John Mason, informing him "that neither the Adventist Book Center nor the Home Health Education Service is obligated under the terms of the Michigan Attorney General's Consent Judgment to engage in business activities with Proctor or his company.... I am requesting ... that you do not under any circumstances establish a business relationship with Mr. Proctor or his company...."

Mr. Mason responded obediently to the letter. At an annual Potomac Conference gathering (16 August 1983) of about 150 teachers and pastors in New Market, Virginia, Mason instructed the workers that they were not to purchase from Proctor. Each worker was given a handout that included a document titled, "Are SDA Books Fairly Priced?" which carried an obvious reference to Proctor:

... to have a traitor in the organization who receives a good salary from another

source, who himself has benefited from BUT NOW BY-PASSES ALL THE PERCENTAGES necessary for advertising, organization, recruiting, training, worker benefits, additional-personal customer services, retirement, and delinquent and lost accounts, and who undersells the product from a very small mark-up enough to give himself only a comfortable profit to add to his already comfortable salary!

I would hate to be a traitor undermining the very organization that has been supporting me and my family through the years, wouldn't you?! And I would likewise be a traitor if I would knowingly do business with a traitor to my organization, wouldn't I? God forbid!

The same sheet closes with a capitalized quote from volume four of the *Testimonies* in which Mrs. White admonishes literature evangelists to show potential customers "that they will receive much more than their money's worth. Exalt the value of the books you offer. You cannot regard them too highly."

Beyond the psychological pain — "This has been the most traumatic, emotionally scarring experience of my life" — have Proctor's business opportunities and income really been affected? Two examples from his recent affidavit (24 August 1983)

CURRENTS INTERVIEW : ANTHONY CAMPOLO

A Christian sociologist discusses everything from Gandhi to the application of "guerilla theater" to Seventh-day Adventism.

Over the past five years Christian sociologist Anthony Campolo has been an entertaining and conscience-pricking presence on several North American Seventh-day Adventist college campuses. When he is entertaining, he resembles a baptized Don Rickles. When he drops the humor to present a compelling scenario of human need, there is a rush of volunteers for both home and overseas service.

While Campolo is chairman of the department of sociology at Eastern College and lectures at the University of Pennsylvania, he is also an associate pastor for a black congregation in west Philadelphia. His most recently released book is *A Reasonable Faith: Responding to Secularism*.

Campolo's overwhelming cynosure is to bring the kind of justice Christ taught and exhibited to a world suffering continual shortfalls of that commodity. He has aimed much of his creative ire at the multinational corporations for what he feels is the insensitivity they demonstrate — in their rush for profit — toward both lives and lands.

Those who have heard this originator of the "bald is beautiful" poster on tape or in person are unlikely to forget "the umbrella thief," the man whose "sperm count goes up" when he boards an airliner, or, especially, the message of Campolo's old black preacher that "It's Friday night, but Sunday's comin'!"

Until that great "gettin up mornin" really does arrive, Tony Campolo is probably the friendliest critic from whom Seventh-day Adventists could hope to have the opportunity to learn.

The following conversation took place between the first and second Sabbath morning sermons that Campolo delivered to the Loma Linda University Church 14 May 1983.

CURRENTS: Your message last night that in a fallen world there is an inverse relationship between power and love was very clear, but your use of Gandhi as an example of illustration brought to mind a question that I had when I saw the movie: How would Gandhi have made out in Nazi Germany or with Stalin or Pol Pot?

CAMPOLO: The very interesting question that you raise is built on the fact that from a secularist point of view, without any reference to God at all, you would say that one group of people — the English — who have been sensitized to a particular Judeo Christian value system, could not handle Gandhi

because they could not indiscriminately kill and beat and punish people. But that another group with another value system would not respond that way. Thus, this would not work against Hitler or in Cambodia. The question that you really have to ask is this: What does it mean to live by faith? When you say you have faith in Jesus, what you generally mean by that is that you accept what the Bible teaches about Jesus. But living by faith means that you say that these principles — as absurd and as impractical and as way out as they may appear to be — are principles that are going to guide your behavior because you

believe that God will work out His will if you are faithful to Him. In short, the issue is simple. Not, will it work? The issue is, number one, does a Christian do what Jesus asks him to do whether it works or doesn't work? Number two is, if we really have faith in Jesus, we believe Romans 8:28 — that all things do work together for good to those who love God and are called according to His purpose. The real question is, do you believe the Bible when it outlines a principle which according to the reason and the orientation of this world will never work? Christians say it's right. This is foolishness except to those who believe. That's



Those who want to see change have to, of course, always make those who are in positions of power — when they are exploiting that power in a negative or diabolical manner — feel uncomfortable....



What happened was that her followers.... began to define her as a Moses. And it isn't long before any person so defined begins to define himself or herself in that way.



Let's take the tabernacle doctrine, heavenly tabernacle, as a case in point. I don't think that the Adventists have rejected it. I think they have simply bid it a fond farewell.

the question. Will it work? Maybe it will; maybe it won't. But whether it works or doesn't work, we must be faithful to the teachings of Scripture.

CURRENTS: Would you contrast Gandhi's method with that of John Woolman, who travelled on horseback from home to home visiting his fellow Quakers and persuading them to release their slaves. Some suggest that, in fact, Gandhi used power.

CAMPOLO: Well, he said he did.

CURRENTS: In a way he was very intimidating.

CAMPOLO: Let me contrast power and authority from a sociological point of view. Power, according to Max Weber's classical definition of power in his book *Social and Economic Organization*, is the ability to force people to do things against their will. Authority is the ability to illicit from people compliance with your will because they desire to do so. Jesus, obviously, never utilized power; but He did speak with great authority. His whole style was to get people to want to do His will. It might be argued that Gandhi did not force the English to do anything, but in the end they preferred to comply with his demands. So maybe, in fact, he wasn't quite so passive. I think Woolman has passiveness. Gandhi never says to be passive. Nor do I think that Jesus is passive. I mean, if you see him in the temple he is certainly not passive. But there is a difference between saying we are going to force people to do what we want and saying we are going to behave in such a manner that they will want to do what is right.

CURRENTS: To me it is debatable whether self-oppression or British oppression was better or worse for the Indian people. And Gandhi's repeated starving towards death seems almost manipulative. We resent it if a family member who is emotionally ill keeps making the family want to do what he/she wants them to do by threatening suicide.

CAMPOLO: That could be manipulative. But note, it did say in a sense that our ultimate defense against evil is not to destroy it but to refuse to cooperate with it. That's all.

CURRENTS: It is not our place to destroy it.

CAMPOLO: That's right. It's God's job to destroy evil.

CURRENTS: Do you see an analogy between your biblical argument for Gandhi's method (within the context of Stalin, Hitler, or Pol Pot) and the familiar question raised in discussions of passivism — whether it would be right for a French Resistance worker to lie to a Nazi who came to the door and asked, "Are you hiding any Jews?" Would you treat the two the same and tell the truth regardless?

CAMPOLO: Well, you know, what you are doing is obvious. You are pressing the principle to its logical conclusion and I am not prepared to do that. I think that the principles do have to be worked out carefully.

CURRENTS: In the real world.

CAMPOLO: Yes. And I haven't worked it out in an existential situation. If you are asking me what I would do if somebody broke into my house and was going to kill my wife and kill my children, would I act or would I in fact try to overcome them with love —

CURRENTS: Quote Romans 8.

CAMPOLO: I'm not about to answer that question. I'm saying here is a biblical principle. As I begin to struggle with it, it's a pretty clear principle to me. It has relevance.

You have become ecclesiastical like the rest of the denominations, and you're facing the same kind of problems....

I think we have to begin to work out our own salvation with fear and trembling. And I am doing that.

CURRENTS: Would you be willing to apply the Christian proposition that power and love are negatively correlated to the current Adventist dilemmas, to the extent that you are aware of them.

CAMPOLO: Well, I don't think that the Adventist dilemmas are any different than the dilemmas that confront any other denomination. I've talked to many Adventists who say: "Well, you don't know what is going on in the church. It's so upsetting; it's so disturbing. The place is a mess." The problem with you people is that you have had so much peace in your denomination for so long that you just don't know what the rest of us have been living with for centuries. For the first time you are experiencing what the rest of the denominations have always experienced in terms of power plays, manipulative movements and selfish interests. And I don't say that to you lightly. I would say that insofar as you are experiencing what other denominations have experienced, it indicates that maybe the Adventists have gone through a transition and have lost some of their uniqueness and have become simply another American denomination — which I don't think is anything to be proud of. Because I think that institutionalized religion becomes calcified, becomes ecclesiastical, and loses the dynamism that sectarian religion possesses. I think that Jesus' early movement, that Christianity in its earliest days, was sectarian. I think that the Adventist Movement has been sectarian, and that is nothing to be ashamed of. It is something to glory in.

CURRENTS: We are better off.

CAMPOLO: Yes. Not miserable. But you know, being a sectarian is not a form of religiosity that one needs to back away from and say, "Oh, that's not us." The word sectarian, from a sociological position, means that, first of all, you do not respond to a hierarchy of leadership. You, in fact, do reject the ways of the world, which ecclesiastical types do not; they affirm the ways of

the world. You reject the ways of the world. You say that there is another way of living that sets you in diametrical opposition to the world. All your people are members in a sect group by virtue of the fact that they have had a conversion experience; whereas people in the ecclesiastical structures are members because they have been socialized into their religion. So to be a sect is a glorious thing, you see, from a religious perspective. It means that your members are all converts, and converts are very dif-

ferent from people who have been reared in a movement.

CURRENTS: It's okay if you don't revel in it.

CAMPOLO: Yes.

CURRENTS: As we have.

CAMPOLO: Yes. But the point is, I am not even sure that you're —

CURRENTS: Have a sect to revel in?

CAMPOLO: Yes. I'm not sure you're sectarians. You have become ecclesiastical like the rest of the denominations, and you're facing the same kind of problems that the rest of the denominations are facing. And they are the same problems that I was talking about last night.

CURRENTS: Why do the Walter Martins of this world resent our having been perhaps a sect or, in his eyes, even a cult?

CAMPOLO: I don't know; that's his problem.

CURRENTS: You don't have insight into that?

CAMPOLO: No. A sect, by definition, is never a socially acceptable movement. And what has happened is quite obvious; Adventists used to be a socially unacceptable movement.

CURRENTS: That attracts masochists. How do you parse the healthy sect and the —

CAMPOLO: Well, maybe the fact is that true Christianity always attracts the sick people.

CURRENTS: Which it should, I guess.

CAMPOLO: After all, Jesus said if you're healthy you don't need this whole bag.

CURRENTS: That's right.

CAMPOLO: William James once said, "Thank God for those who are cracked; that's where the light shines through." I'm not sure that I want to fit into that simple category of masochist, but I think that there are two kinds of people in the world — those who are sick and those who don't know they are sick. So, if you accept a cultural understanding of human personality, you would have to say that there are no healthy people. There are only some people who know that they're sick. If you apply the Freudian position, everybody

that's civilized is suffering from repression and is psychologically messed up. Agreed?
CURRENTS: Yes.

CAMPOLO: I accept that. Consequently, I think that there are those who, in their sickness, have adjusted to the world and have worked out a symbiotic relationship where they are able to live at peace with their sickness in the midst of a sick world; there are others who can't.

CURRENTS: You have applied creative techniques in your effort to persuade multinational corporations to consider the plight of the poor along with their corporate self-interest. Can you think of any creative techniques which Adventist laymen, who would like to see their church be more open and tolerant, might utilize to bring that change about — in a loving manner?

CAMPOLO: Of course, loving. We sometimes confuse being loving with being pleasant. I'm never going to force you into anything. I'm never going to beat you on the head, but I am going to make you uncomfortable. I think that those who want to see change have to, of course, always make those who are in positions of power — when they are exploiting that power in a negative or diabolical manner — feel uncomfortable

CAMPOLO: Guerilla theater is the creation of an episode that only takes about two minutes and upsets everybody. For instance: when we were trying to get a migrant labor bill passed in the state legislature in Pennsylvania, we were in the balcony of the state legislature (this was way out); and all of a sudden we lifted up this wooden cross that we had made and we had a guy dressed like a migrant worker there, and very quickly we had three guys who had painted on their back "state legislators" pretend to crucify him. Well, cops came up and carried us off, but the point was made. It was very upsetting, but a statement was made. This is what you are doing. No yelling, no screaming, but the point was made. I would think that, for instance, if there is some kind of play in which you could act out your concern symbolically as the worshippers are all walking out of the church at Loma Linda on Sabbath morning. If on the grass, right in front of the sanctuary, suddenly a group of people acted that out, the ripples that would immediately be created through the church would be awesome.

CURRENTS: They would talk about it for sure.

Guerilla theater is the creation of an episode that only takes about two minutes and upsets everybody.

about what they are doing. And that means that in some way or another you must be willing to demonstrate the worst abuses of that power for all to see. Read the book of Colossians. That is exactly what Jesus did on the cross. There were the Pharisees; there was the Roman government, here were the priests, — all of them claiming to be the agents of God. But on the cross Jesus exposed them for what they were. They were not the agents of God. They were the agents of the devil. How do we know that? The agents of God would not have crucified Jesus. And so it says in the book of Colossians, on the cross he stripped naked their pretenses.

CURRENTS: What might you suggest that would dramatize and expose the excesses of Seventh-day Adventist leadership?

CAMPOLO: There are all kinds of techniques. I'm not about to suggest what they should be. From my own experiences there are all kinds of things I would do. I don't know your situation well enough to say this is what you ought to do.

CURRENTS: We have no free press. That's a place to start.

CAMPOLO: One of the things, for instance, that is very effective is guerilla theater.

CURRENTS: Guerilla theater?

CAMPOLO: Have you ever heard of guerilla theater?

CURRENTS: No.

CAMPOLO: They certainly would. There would be no way —

CURRENTS: When is Neal [Wilson] going to be here?

CAMPOLO: But you see, there are all kinds of ways of saying we are going to embarrass you. We are going to embarrass you — but not by shouting you down. We are going to embarrass you by doing something that exposes you.

CURRENTS: Points you out.

CAMPOLO: Yes. And that, I think, is what Jesus did over and over again. He embarrassed the Scribes and Pharisees. He embarrassed them by pointing out what they were really doing. And guerilla theater is — I remember during the feminist movement there was a little skit that the feminists used to do. At that time there was an advertisement for the Playtex bras in which the guy would come off the elevator and see this girl; and with his eyes riveted on her breasts he'd say, "Jane, is that really you?" And she would say, "Cross my heart," advertising Cross My Heart Maidenform bras. Well, at this gathering of politicians they came running in. This guy came walking in and a girl looked at his crotch and said, "John, is that really you?" And he said "Cross my jockey shorts," and ran off. And of course it was hilarious, but the message is communicated — the little turn around, the little twist. So, guerilla theater is one method. An under-

ground newspaper is another. There are all kinds of ways of communicating powerfully without using force.

CURRENTS: Could I do a switch? You were pretty confrontive this morning as you preached the first service. If you were to fantasize people beginning to seriously explore the implications of your challenges this morning, what would you fantasize?

CAMPOLO: Well, I think that several things would have to happen. The first is that there needs to be a reorganization of the church. Reorganization of the church would not necessarily mean that you would dismantle the Loma Linda University Church, but it would mean that people who shared a commitment — five, six, or seven people — would come together and say we all share this commitment. We are going to covenant (I like that word covenant); we're going to covenant together, and this covenant means that the job of every person in this group is to keep every other member of the group faithful to this commitment. That means we have to meet regularly in order to confess, to reinforce, to strengthen. That's the first thing. The second thing is that in all probability we need to incorporate.

CURRENTS: You mean laymen incorporate?

CAMPOLO: Yes. We need to form an organization. Our little organization is the Evangelical Association for the Promotion of Education; you make up a name. You incorporate. You go through the whole process of going through the state legislature, getting a lawyer — incorporating like any other corporation. The reason for that is that you are going to cut back, and all your surplus money you are going to put into this corporation to avoid taxation. If you don't do it that way and you start contributing more than 20% of your income, you'll be continually harrassed by the IRS. Secondly, who are you going to give your money to? Are you going to give it to [the] Loma Linda [Church] so they can buy new desks for the pastoral staff, new pictures for the wall? Is that what you're going to give it to? You're going to take the picture off your wall so the pastor can put one on his? It makes no sense. You are going to form your own corporation and your surplus money goes into that.

CURRENTS: And then what you get personally comes out of that, too?

CAMPOLO: No. Let's say I make \$50,000 in a year and I live on the \$15,000 to \$16,000 that I designate as a fair amount. The rest goes into this nonprofit pot. With the seven or eight other group members doing the same, you will end up in the course of a year with about a quarter of a million dollars. With a quarter of a million dollars, a group like that need not work through a denominational office to figure out what to do with their money. What happens is that a couple of your group go to a place like Niger, the Dominican Republic, or Ethiopia. Find a village where you can work and set up a

yoke relationship. Here is a church, an indigenous church, that has a lot of dreams. They would like to start some small industries to put people to work; they would like to start an agricultural project; they would like to set up a feeding program. They have all of these wonderful projects. And your Loma Linda group over here says, "We would like to set up a relationship between you and us. We will provide resources. We will depend on you to utilize those resources in a responsible way for people who are in need." In that respect, if you got seven people, chances are in those families you probably have twenty kids. And you say to the kids that are in college each year: "Two of you are going to spend a year in Bance, living with these people." That way you have a constant check at the other end to make sure that the resources are being employed in a responsible manner. So, if I could fantasize, the Loma Linda Church would break down into maybe 200 to 300 fellowships like that. Each trying to envision the ways in which it could utilize its resources in real life situations. Maybe those situations would be as close as Los Angeles. For instance, La Salle Street Church in Chicago has taken over Cabrini Green and has made that into a commitment. There are groups that are living there, providing services there. So it doesn't have to be overseas. It's wherever there's need, that small fellowships (cellular units), in fact, apply themselves and their resources. Incidentally, I understand that there is interest on the Loma Linda pastoral staff in small groups. And my observation is that small group movements fall apart constantly.

CURRENTS: Because there is no mission.

CAMPOLO: Because there is no mission. But it basically exists in order to —

CURRENTS: It's ingrown.

CAMPOLO: Yes. It becomes, you know, let's all get together and get the kind of spiritual food that we need. When the group exists for the sake of others, then it will exist. When it exists for its own sake, it will die.

CURRENTS: So formal "church" would involve these two or three hundred units coming back and reporting to each other what they have been able to do. Sharing.

CAMPOLO: Now let me tell you, when you have that, then you will be able to have a genuine worship service. Worship will be a time of rejoicing. It will be a time of celebration as these groups come back and report on the glorious things God is doing. "Guess what our group has done." "Guess what our group has done." And each group saying, "Hallelujah, praise God for what the Lord is doing over here." And other groups saying, "If you're going to rejoice over there, listen to this." And one group after another, in a kind of symphony of giving praise to God for what He is doing in the world, reports back; and that reporting becomes the essence of worship. It becomes

the reason that we give praise to God for what He is doing — not only in our little fellowship but in every other little fellowship that makes up His church.

CURRENTS: I've got to bring you back down from that high. As a sociologist, to what extent (from what you know) are you able to see reification in the ministry and the writings of Ellen White. Elaborate a little on reification first.

CAMPOLO: Reification, as I understand reification, using [Peter] Berger's terminology, is that something that a person has created is treated as though a person did not create it.

CURRENTS: As if God created it.

CAMPOLO: Yes. I think what has happened with the writings of Ellen White, particularly in light of the fact that some of their authenticity has been called into question, has been very healthy — for this reason. Number one, the writings of Ellen White have to be taken seriously because what they say is true.

CURRENTS: Much of the time.

CAMPOLO: Yes. She does speak as a prophet of God but she is not the only prophet. And in a sense Tony Campolo [is a prophet].

.... the fact that some of their [Ellen White's writings] authenticity has been called into question, has been very healthy....

CURRENTS: You mean it defined anthropologically; she speaks as a prophet.

CAMPOLO: I am saying that in a sense the prophetic ministry is given to many, many people in the church. You know that in the body of Christ there are some that are called to be evangelists; some are called to be preachers; some are called to be prophets.

CURRENTS: The New Testament definition rather than the Old Testament.

CAMPOLO: That's right, the New Testament. But in a sense there is no question that when Ellen White spoke and when she moved, there was a sense in which the Holy Spirit spoke through her. To make her into an Old Testament prophet who comes from the mountain top with the oracle is what we have done. We have made Ellen White into an Old Testament prophet on the order of Moses. We almost make her —

CURRENTS: But Tony, she demands that in her own writings.

CAMPOLO: Well, perhaps we have to look at it this way. Sociologists say that what a person thinks of himself is to a large degree determined by what the significant others think of that person.

CURRENTS: The social mirror.

CAMPOLO: Yes. It's Cooley's "looking glass self." I would basically say that from an outsider's point of view, here was a person whom God was using in a special way to say some special things that needed to be said and still need to be said. What hap-

pened was that her followers — I'm looking at the social dynamics of that — began to define her as a Moses. And it isn't long before any person so defined begins to define himself or herself in that way. And I think that's what happened. I think that would happen to me or happen to you or happen to any of us. So what we now have to do is go back and ask about the writings of Ellen White: Is what she said about dietary behavior correct? The answer is yes. Well I think it is. I am convinced.

CURRENTS: But, you will drink a glass of water with your meals, won't you.

CAMPOLO: Yes, I will. But she was big on water. She says you ought to drink 8 or 10 glasses a day. Not bad. So a lot of her advice is correct and needs to be said. I think we get cancer because of the diets that we have. I think that her views on a number of things are very, very accurate. And one has to begin to say, "This is a prophet." Now, like all prophets, she, too experiences the influence of sin in her own life. And thus we always have to test the spirits to see if they be of God. Not everything that Ellen White said was of God. Not everything that the apostle Paul said was of God. I believe

the Scriptures, but Paul said a lot besides what's in the Scriptures. And people, I am sure, if they took everything Paul said and insisted that whatever he wrote is of God, I don't think that would be valid.

CURRENTS: That brings us to a question I wanted to ask: I know that you wouldn't be comfortable with an inerrant doctrine of inspiration, such as John Warwick Montgomery might hold or Harold Lindsell or Walter Martin. Because you once told me that inspiration was primarily horizontal in nature rather than vertical. But how do you reconcile your doctrine of inspiration, where most of it is horizontal, with your presentation of yourself as an evangelical.

CAMPOLO: Well. One of my students the other day said, "Do you believe in inerrancy?" And my answer was, "Almost." Now, I think that our style of thinking in the Western world is too categorical. Either you are inerrant or you're this or you're that. Let me be quite frank with you. When I read the Bible, there are about ten verses in Scripture that give me trouble. Now, what I basically do — I'm telling you quite honestly what I do — I put brackets around those verses. I'm not saying they are false. I'm not saying they are culturally determined. I am not saying anything. I am just saying there are hundreds of thousands of verses in that book, none of which give me any trouble at all.

CURRENTS: As you understand it.

CAMPOLO: That's right.

CURRENTS: How about as they were intended originally?

CAMPOLO: Even as they were intended originally. I'm trying as best I can to be faithful to that. But there are certain positions. For instance. Some of the things that Timothy says about what women should do in the church can be great problems. And I don't know how to handle them. When somebody says we can't take that seriously, I say, "I do take it seriously." But for the time being I bracket it. And you might say that's intellectually dishonest. Not dishonest at all. I'm just saying that for the most part I do function as though the Bible is inerrant.

CURRENTS: When someone says biblical revelation is primarily horizontal, it is understandable why alarms might go off in the conservative believer's mind. It sounds as if the speaker is implying that the Bible is a great book, but nothing extra.

CAMPOLO: No. I am saying that there is something extra.

CURRENTS: Okay.

CAMPOLO: No. I do believe that there is a kind of authority to Scripture that comes from the fact that the Holy Spirit inspired it and that it's set apart from other books as an authority.

CURRENTS: But we have it in earthen vessels.

CAMPOLO: That's right. And what I'm basically saying is that all my practices, all my behavior —

CURRENTS: Scripture is your base.

CAMPOLO: — have to be checked according to Scripture. And I have said time and time again — and here's where the bracketing comes in — for the most part it works perfectly, except for about ten verses. But I'm not about to throw away a principle that works so effectively for ten spots where it doesn't work. For example, the kind of impression that I get about women in Timothy's writing, in the writings of Paul and Timothy; and the kinds of things I hear Jesus saying about women; and the kinds of things that Paul says in other places about women seem to be at odds with each other. And I am having a hard time working all of that out. But I don't panic. I simply say for the most part I believe the Bible to be a message from God that I can rely on. And I am ready to say, when I read the Scripture, "My goodness, I have developed this theology over here; I have developed this perspective over here that doesn't jibe with Scripture; therefore, my theology must be wrong." I'm ready to treat the Bible that way. It becomes the touchstone against which all my thoughts and all my theologies have to be tested. And there are a few problem verses, but I'm not even sure that there are ten in number. Under scrutiny, I think they'd probably reduce themselves to about five in number.

CURRENTS: Do you suppose that Timothy and Paul might have been doing — in those

instances, in their culture and in their time, with their church, regarding social issues — the kind of thing we hear Adventist theologians doing frequently these days? It's almost a Barthian type of practice where they use all the old terms but in their head they are thinking a different view of the sanctuary doctrine, even though they are using the familiar language. Do you think that's the right thing to do, or should they all come together and say, "Look, we don't buy the sanctuary doctrine the way it was traditionally taught," and have a confrontation? A lot of laymen who have accepted the possibility that some Adventist doctrine is not exactly biblical, as traditionally taught, listen to theologians whom they know well — knowing what they *really* think — speaking in public, and it grinds.

CAMPOLO: This is going to be a terrible thing to say. But I guess it is the most useful

that to be a believer in Jesus Christ is to live according to His law. That one is not saved by living according to the law, but because when one is saved, living according to the law is the expected mode of behavior. That this is the result, the fruits of salvation. And in that respect your Sabbath day observance comes into play. If you were to ask a Baptist, a typical Baptist, what about Sabbath day observance, what would he say? "Well, it's there but I don't take it very seriously."

CURRENTS: He'd probably say that. He'd probably say that Colossians and Romans downplay it.

CAMPOLO: And they do. But they would say, it's there but we don't take it very seriously. In that respect the Adventists are people who say we do take it seriously. I think that's what separates them. They are people who take very seriously the laws of

I don't think that the Adventists have rejected it [the sanctuary doctrine]. I think they have simply bid it a fond farewell.

thing I can say, in honesty. Let's take the tabernacle doctrine, heavenly tabernacle, as a case in point. I don't think that the Adventists have rejected it. I think they have simply bid it a fond farewell.

CURRENTS: The theologians.

CAMPOLO: Theologians. Yes. Because what I'm basically saying is, I've heard a lot of Adventist preachers, collected a lot of tapes, and I've never heard a thing preached.

CURRENTS: Right.

CAMPOLO: I asked some Adventist people, "When was the last time you heard a sermon on Ellen White's doctrine of the heavenly tabernacle?" Why, they can't remember. So it's a little thing that's kind of moved away from the crux of what Adventist faith is all about. As I interpret Adventist faith, I see that that doctrine has become passé. It's not rejected, which is a nice way of doing it. Instead of having a big fight to settle it once and for all, it just kind of gets pushed off to the side.

What still remains central in my mind, when I confront the Adventist community, are the following things: A faithfulness to Scripture. Secondly, a strong commitment, still, to the Second Coming. Some of the old timers will feel that the new timers are not preaching the Second Coming enough.

CURRENTS: Or it's imminence.

CAMPOLO: Or it's imminence, yes. But I think it is being preached, and I think that it is still a characteristic of Adventism. I think that when people give up the Adventist theme, they cease to be Adventist. The thing that keeps people in the Adventist community is the awareness that Jesus Christ is coming back soon. And the third thing is a strong commitment to the fact

Scripture. The tabernacle doctrine, I think, was a necessary social device to get you through the Great Disappointment; and as time has moved on, the impact of the Great Disappointment is left behind. Every once in a while, when I get a book in Adventist circles on that, it's almost like, "Isn't this an interesting curiosity of our past?" There is almost a tendency to giggle at it. But, it's hard for us to take ourselves back to when that happened and the social psychological impact of that event. They needed something to carry them through.

CURRENTS: Let me ask you what, from your perspective, what special — I don't like the word special — but what do Adventists have to offer to the whole mosaic of Christian denominations, of the body of Christ? What do you see to be the special gift we have to offer, if we do have something?

CAMPOLO: Well, first of all, I think that you people basically affirm the Second Coming in word but not in lifestyle.

CURRENTS: True.

CAMPOLO: If you really believed that Jesus was coming back tomorrow morning, you wouldn't be putting money in the bank and buying stocks and bonds. The whole lifestyle that I see here at Loma Linda reflects a lifestyle of people who have put down roots and expect to stay for awhile.

CURRENTS: Okay.

CAMPOLO: Is there any question about that? I think the talk about the impending return of the Lord is your primary genius, and if somehow that could be asserted —

CURRENTS: How long can you keep that up, though? Is that genius or stamina?

CAMPOLO: I think it can be. For 2000 years. The next thing would be, how does

that impact itself on lifestyle. The whole idea of the Second Coming, for instance, affected whether or not the early Christians got married. Their whole lifestyle was tremendously impacted in terms of giving them a tremendous sense of freedom. There is a real secret of freedom in that. If you really believe that before this day is over the trumpet may sound and the Lord may return, there is tremendous freedom. The kinds of things you worry about, you don't worry about anymore. If you got your car smashed up, that is not going to bother you — if you believe that the Lord is going to return tomorrow.

CURRENTS: It might make you irresponsible though, in the context of the real world.

CAMPOLO: It could make you irresponsible. And that was one of the problems of the early Church, was it not? In Thessalonians we learn that some people were so freed that they became irresponsible. Paul says, "Hey, wait a minute, if you don't work you don't eat." But there is a sense of freedom of lifestyle that follows from that. I think that the second thing that I would hold to is that there is in Adventism a missionary thrust. Other denominations have it. What I am saying is that the Adventists did not come into being because they had something new. They came into being because something old had been neglected. Please understand that. The reason why you are not a cult, in sociological terms, is obvious. A cult, by definition, is a group that says we have a brand new understanding of God. Reverend Moon falls into the category of cult. He claims to have a whole new understanding that supercedes the old. In a sense Jesus was a cultist. "You have heard of old, but I say unto you." "A new commandment I give unto you." What He says supercedes what had gone before. What the Adventist movement was about was very simple: Here in the early part of the 1800s there was a group of Christians who said, "You know, we have gotten away from what the early Church was all about." A sect, defined sociologically, differs from a cult in that a cult is a new revelation; whereas a sect movement is going back to the original revelation which has been ignored or diluted over a period of time.

CURRENTS: Restoration.

CAMPOLO: That's right.

CURRENTS: Restoring a focus on Christ's soon return.

CAMPOLO: That's right. So that every statement that the Adventist church makes that is of major significance is something that was made from the beginning of the Christian Church. All the other denominations have held on to it, but not the same way. So the purpose of the Adventist church is to say to the other denominations: "Here are things in your theology that you've got to get back to, that you've got to be faithful to." To the Baptists, you say, "You believe in the Second Coming. We

don't sense it in you. You say you believe in observing the laws of Scripture. We don't see this in you. You say that we must not sin that grace may abound. We have some problems with you on this." And insofar as you call us to be faithful to things that we say we believe because they are part of our historical tradition but are not being faithful to, you perform your primary function to the rest of Christendom. And incidentally, that is the same function that the rest of us perform for you, too. That is where the body of Christ really ministers. Each denomination, in a sense, recaptures a dimension of the Christian truth that was in the early Church but has been ignored.

CURRENTS: And our primary emphasis you consider to be the Second Coming?

CAMPOLO: Presbyterians will give you the sovereignty of God. Now, you are not into predestination; but you are into the sovereignty of God. On the other hand, when that came along, the Methodists came along to say "Wait a minute. All this stuff about predestination and sovereignty of God has ignored the fact that people still have a free will." So, each one of these movements picks up a theme and maybe carries it to absurd extremes and makes a minor thing into a major thing. I think each denomination does this.

CAMPOLO: In a sense each denomination came into existence because there was a neglected truth of Scripture that had been forgotten. Insofar as each group reminds other groups that are Christians of what in their tradition has been forgotten, each performs its major contribution. Does that make some kind of sense to you?

CURRENTS: On your view, what is left for Adventism to contribute? In the sixties there was a tremendous revival in mainline Christianity of study and emphasis on the Second Coming that has continued to this day. And while Adventists at one time were the primary voice emphasizing the Second Coming, today, in a lot of major protestant

tions. I think God calls groups into being for exactly the reasons which I said. Perhaps they outlive their usefulness and in some respects —

CURRENTS: That's good.

CAMPOLO: That's right. If the rest of the world suddenly accepts what you are saying then you can say, "Well, we've done it." And you're right. Other denominations are becoming very interested in prophecy and Second Coming theology, and they are modifying their stances in terms of this. I think, for instance, of the way in which contemporary social action theorists in Christianity have been modified under the impact of the Second Coming message — the whole growth of the European school that says we've got to start talking about an actual historical event. The over-optimism of social action during the 20s and 30s was predicated on the assumption that mankind could do away with the evils of society and create a utopia. Suddenly World War II comes along and all that optimism gets blown out the window, and we become very cynical. We're recovering the commitment to doing something to straighten out the messes in the world; but at the same time, because of prophecies about the Second Coming, we don't have an overly optimistic view of what we are able to accomplish. At the same time, we know that whatever we do accomplish will have significance because Christ is coming back and He shall gather all the little efforts that have gone forth in His name and make them into a triumphant and glorious kingdom.

CURRENTS: Tony, you use so many illustrations from the existentialists because they have so much pathos. But people often wonder what is Tony Campolo thinking when he talks about the Second Coming. Does he mean it in the traditional, literal sense?

CAMPOLO: Yes. Yes, I do believe that there will be a day.

CURRENTS: When the lightning goes

The tabernacle doctrine, I think, Was a necessary device to get you through the Great Disappointment.

bodies, there is a real revival interest in the study of last-day events, looking toward the Second Coming of Christ. What happens when Adventism, as you identify it, is swallowed up in mainline —

CAMPOLO: Who cares? I mean, obviously there was Christianity before the Adventist movement started, and obviously there will be Christianity after the Adventist movement ends. Historically that could happen and probably will happen. There will be a day when perhaps Baptists will cease to exist, and Presbyterians — because Christianity transcends these particular groupings. And these are historical manifesta-

from the east to the west.

CAMPOLO: The whole bit. I think that Paul makes it very clear that he expects a bodily return of Jesus, that the kingdom will come; and I believe that too. And that's, of course, what enables me to become seriously committed to social action, because I know now that I cannot fail. Even if I fail, I fail in a cause that ultimately will win. Which is better than to win in a cause that will ultimately fail.

CURRENTS: So you don't feel like Whittaker Chambers — that when he joined Christianity he left the winning side for the losing.

CAMPOLO: That's right.

FANNIE'S FOLLY

Part I of the Unfinished Story of Fannie Bolton and Marian Davis

by Alice Elizabeth Gregg

Had Ellen White been priscient, she would never have employed Fannie Bolton or Marian Davis as her editors. Nor would she have written the letters to Fannie and Marian that appeared in *The Fannie Bolton Story: A Collection of Source Documents* released by the Ellen G. White Estate in 1982. But she did not know the end from the beginning; and as a result, the struggle over the dark secret they shared was to belong irrevocably to the annals of the Seventh-day Adventist church.

The barrage of words hurled from typewriter to typewriter, as can be read in that collection, barely gives a clue that much of the drama took place in the harsh and beautiful continent of Australia — land of the outback, the billabongs, the coolabah trees, and the koalas. The names of Cooranbong, Melbourne, and Adelaide, dropped occasionally in the letters, are only incidental to the conflict between the antagonists in the story.

The Story, a quasi biography of Frances Eugenia Bolton, cites her birthday as August 1, 1859. Her death certificate indicates that her birthplace was Chicago, Illinois.¹ Her father was a Methodist minister, and she had at least two brothers. Her picture on the title page of *The Story* shows an attractive brunette with the small, chisled features that might please a cosmetologist.

Fannie was a June 18, 1883, graduate of the Preparatory School (high school) of Northwestern University in Evanston, Illinois; and she delivered one of the commencement orations, "The Flight of the Gods."² *The Story* indicates that she attended "Ladys' Seminary" and/or "Evanston College." Whether she went beyond the preparatory school at that time has not yet been substantiated. What is known is that after her schooling she found work as a correspondent with the [Chicago] *Daily Inter-Ocean*, one of the predecessors of the *Chicago Tribune*.

She was converted to Seventh-day Adventism in 1885 by George B. Starr, a minister at the Chicago Mission. Fannie first met Ellen Gould White, Seventh-day Adventism's messenger, at the Springfield, Illinois, campmeeting in 1887 when she was reporting for the paper. She was then twenty-eight years old. Because of her background it was natural that she be asked to edit Ellen's sermons. According to Fannie's

account to a friend, Ellen was pleased with the way she made the sermons over for the press, and she wished to employ her.³

Ellen had recently returned from Europe filled with ideas for writing books and articles. *The Great Controversy* was finished. *The Desire of Ages* was a dream, and the Adventist periodicals were constantly clamoring for articles. Marian Davis had been working for Ellen since 1879 and editing for her since the death of James White, her husband, in 1881. But with the number of requests for articles, tracts, books, and letters, Marian was staggering under the load. Ellen had to have more help, and Fannie was a likely candidate.

William C. White, Ellen's son, and Dores E. Robinson, her grandson-in-law, recalled many years later that Fannie "was recommended to her as a young woman of rare talents, of good education, and an earnest

Fannie wrote; and on the same trip Willie White brought into the car a "thick piece of bloody beefsteak" for Sara McEnterfer, one of Ellen's valued employees, to cook on a small oilstove. These incidents were shocking to Fannie, who had "lived up to the testimonies with all faithfulness discarding meat, butter, fish, fowl and the supper meal, believing that as the 'Testimonies' say, 'no meat-eater will be translated.'"⁵

When the party arrived in California, Fannie was given specific instructions regarding her assignment. She was told at the outset that she was to work under the direction of Marian in preparing letters, or "testimonies," as they were usually referred to, and in editing articles for publication. She was told also, according to White and Robinson, that the "matters revealed to Mrs. White in vision, were not a word for word narration of events with their lessons, but that they were generally flash-light or panoramic views of various scenes in the experiences of men, sometimes in the past, and sometimes in the future, together with the lessons connected with these experiences."

Likewise she was told about Ellen's tendency to make errors of mechanics (spelling, capitalization, punctuation) and of syntax, to be repetitious, and to fall short of organizing her material well — all of which the editors should correct, modify, or rearrange for clarity and effectiveness.⁶

Fannie enjoyed working on articles for publication, according to White and Robinson, but "she found the copying of letters of reproof to be distasteful and revolting to her. She was heard to say that she wished there were no such word as 'don't' in the English language."⁷

The first year of working with Fannie seemed a happy experience for Ellen. She wrote on February 13, 1888: "Fannie Bolton is a treasure to me. We are all harmonious, all working unitedly and in love."⁸

Fannie, however, was finding some aspects of her work appalling. Early during her employment she showed Marian some material she was working on, and to her surprise Marian asked if she had compared the chronology with Edersheim or another standard religious writer. When Fannie told her that the Lord was a correct historian, Marian replied that Ellen was not. In



Francis Eugenia Bolton

Christian." The arrangement for employment was beneficial for both Ellen and Fannie, they wrote, and Fannie "proved to be brilliant and entertaining, and, although somewhat erratic at times, was loved by the other members of the family."⁹

When Ellen left the campmeeting circuit to return to her home in California, she arranged for Fannie to meet her and her party at the Chicago depot so that they could travel together. Ellen was "not with her party, so Elder Starr hunted around till he found her behind a screen in the restaurant very gratified in eating big white raw oysters with vinegar, pepper and salt,"

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Alice Gregg and the editor thank Ada Turner for preparing Fannie's Folly copy ready for typesetting.

recounting the story for his paper, *The Gathering Call*, Edward S. Ballenger later wrote that Fannie, on comparing, was “shocked and astonished to face a paragraph exactly like one in the articles she was copying, although there was no sign in the articles of its being a quotation, and on turning a page found a whole page which in the articles was only changed enough to prevent its being an exact quotation.” Ballenger went on to explain that Marian tried to reassure Fannie by saying that “the earth is the Lord’s and the fullness thereof.” But Fannie was not satisfied.⁹

In the days that followed, Fannie found that many authors’ works were used without credit. Nor was credit given to Fannie or to Marian for their original work incorporated in articles going out over Ellen’s name and, moreover, represented as inspired of God. Thus Fannie found herself involved in something she believed to be dishonest. Conscience-stricken and disillusioned, she brought the matter up with Ellen, in the conviction that she ought to uphold the “principle of ordinary justice and literary honesty [and be] a martyr for truth’s sake.”¹⁰ There were golden rules for writing that were not being followed, she told Ellen. What Ellen said at that time is not known or included in *The Story*, but evidently she was intractable, inasmuch as Fannie retired to the typewriter and to doing the work assigned to her.

After the 1888 General Conference meeting in Minneapolis, Ellen went to live in Battle Creek; and in December Fannie and Marian were called from California. White and Robinson recollected that “on the way to Battle Creek, Miss Bolton spent a week in Chicago. There she met many of her former acquaintances, and found many things to remind her of old time experiences and ambitions. Soon after this she made it known to her fellow-workers that she was not satisfied to spend all her life in handling the thoughts and writings of another person. She had thoughts and ideas of her own, and longed to give expression to them.”¹¹

Although Fannie went on working for Ellen, the situation continued to deteriorate. At last, not yet two years after Fannie began working, White wrote to Charles H. Jones of the *Pacific Health Journal* on June 23, 1889, suggesting that it would be profitable for him to employ Fannie. “I believe that Sister Fannie Bolton is much better qualified for work on a journal like the *Pacific Health Journal*,” he wrote, “for in this she would have more occasion for original work, and it would not demand the accuracy which our work on the *Signs* must have.”¹²

Since Jones obviously, for whatever reason, did not employ her, Fannie continued working for Ellen, trying to “harmonize what seemed to [her] an inconsistency in the work with a worldly literary maxim that requires an author to acknowledge his

editors and give credit to all works from which he quotes” and holding to “the position in [her] mind that Sister White should acknowledge her editors and every source from which she obtained suggestion or expression.”¹³

Fannie must have kept the subject of crediting authors and editors fresh before Ellen during those months, for by the autumn of 1890 she was fired. Having found some courses that she wanted to take at the University of Michigan at Ann Arbor, Fannie eased herself out of her job, with the exception of a few of Ellen’s manuscripts that she took with her to edit. About this, Ellen wrote that Fannie “asked for some articles of mine to take with her to Ann Arbor, saying she loved the work. But

When campmeeting time came in 1894 (January 5-28), Fannie was ready for a vacation. Campmeetings were times for refreshing and exchanging experiences and views; and Fannie, a workaholic by nature, looked forward to them. While she was there, it is likely that friends told Fannie how wonderful it must be to work for such an inspired and brilliant writer as Ellen; and Fannie would have thought it was important to put the record straight. “She talked much to friends and acquaintances in Melbourne about the difficulties attending her work, and the faulty way in which some of the manuscripts were written,” recalled White and Robinson of the occasion. “Her estimate of the great improvements made by the editors was dwelt upon, and the

Your work was not as you say the work of God ought to be, “as open as sunlight.”

— Fannie Bolton

I now think that she wished to use the pretext that she was employed by me in order to gain the confidence of others because I trusted her as my agent to prepare copy for my books. I see my folly now.”¹⁴

Writing an apology to Ellen, Fannie said, “I can not help writing to you because God has helped me so much since I last saw you. I did feel so sad about being severed from your work when I had just become so reconciled, so anxious to do it; but I cast all my perplexity on God.”¹⁵

A year later, in the autumn of 1891, the General Conference asked Ellen White to go to Australia. When Sara McEnterfer unfortunately became ill with malaria, Ellen, to the surprise of others in the inner circle, invited Fannie to go with her as a replacement for Sara. Ellen acknowledged later that “Fannie pleaded hard and with tears to come with me [to Australia] to engage with me in the work of preparing articles for the papers. She declared she had met with a great change, and was not at all the person she was when she told me she desired to write herself and could not consent that her talent would be buried up in the work of preparing my articles for the papers and books. She felt she was full of the matter and had talent she must put to use in writing which she could not do connected with me.”¹⁶

Once in Australia, Fannie settled into the work with her usual speed and efficiency. In a letter of October 7, 1892, she wrote that she had copied forty-two pages of the mail, had sent off seven articles for the *Review* and six for the *Signs*, and had prepared four articles more since the mail had gone.¹⁷ On May 4, 1893, she wrote that she had rushed down town the day before and mailed eleven articles to Ellen — seven or eight for the *Youth’s Instructor*, one for the *Signs*, and one for the *Review*.¹⁸

work of Mrs. White was belittled. Again she expressed her decided conviction that the talents of the copyists and their work should receive public recognition.”¹⁹

At the same time she told Merritt G. Kellogg, half-brother of John Harvey Kellogg and William K. Kellogg, that she was “writing all the time for Sister White.” Furthermore, she said that most of what she wrote was “published in the *Review and Herald* ... as having been written by Sister White under inspiration of God. ... I am greatly distressed over this matter, for I feel that I am acting a deceptive part. The people are being deceived about the inspiration of what I write. I feel that it is a great wrong that anything which I write should go out under Sister White’s name as an article specially inspired of God. What I write should go out over my own signature[:] then credit would be given where credit belongs.”²⁰

The essence of her complaints, as Fannie would express it to Ellen later when she looked back, was: “I thought as I have always thought before, that you did not see my perplexity, or comprehend my trouble, that it was your withholding of the truth about your writings in not acknowledging your editorial help, that was at the bottom of all the perplexity, and that your work was not as you say the work of God ought to be, ‘as open as sunlight’” [emphasis added].²¹

When Ellen found out that Fannie was revealing her working methods, she had a vision, according to what she told George B. Starr: “There appeared a chariot of gold and horses of silver above me, and Jesus, in royal majesty, was seated in the chariot. ... Then there came the words rolling down over the clouds from the chariot from the lips of Jesus, ‘Fannie Bolton is your adversary! Fannie Bolton is your adversary!’ re-

peated three times."²² Ellen wrote Marian also that she was "warned" that Fannie was her adversary.²³

On February 6, 1894, Ellen wrote Fannie: "Now, my sister, I do not want you to be any longer connected with me in my work. I mean now, for your good, that you should never have another opportunity of being tempted to do as you have done in the past."²⁴

The only reference Ellen made in that letter to the matter of her "copying" from other authors was: "*Should I attempt to vindicate my course to those who do not appreciate the spiritual character of the work which is laid upon me, it would only expose myself and the work to misconception and misrepresentation.* To present the matter before other minds would be useless, for there are but few who are really so connected with God [who] see beneath the surface appearance as to understand it. This work is one that I cannot explain."²⁵

Since she could not explain the copying — because to do so would disclose it — Ellen wrote *ad hominem* on Fannie's character, about which she could say much: "You are not a safe and a capable worker. Your mind is subject to changes; first it is elated, then depressed. The impression made by this frequent change is startling. Self-control is not brought into your life. You choose a life of change, crowded with different interests and occupations, therefore you cannot possibly put your life, as you suppose you have done, into this work; you are most wonderfully deceived in thinking you do this. ... All you engage in tastes so strongly of the dish that it is not acceptable to God."²⁶

On the same day Ellen wrote to her son Willie: "Her love of ambition, her love of praise, and her idea of her own ability and talents was the open door Satan had entered to not only ruin her soul, but to imperil the work given me of God. ... I am in a very grave perplexity and when I see how Satan works to take the very ones who ought to be intelligent and sharp as steel to understand their position before God, and their privileges and honor to have a part in the work, become disloyal, surmising, and whispering evil and putting the same into other minds, it is time decisive measures are taken that will correct the disaffection before it shall spread farther."²⁷

Ellen spared no rhetoric in her invective during this period. She wrote to Ole A. Olsen, the General Conference president: "Her ardent love for praise and ambition was very similar to that presented to me in regard to the workings of Satan in the heavenly courts to bring disaffection among the angels."²⁸

To Marian, she wrote: "She becomes at times as verily possessed by demons as were human beings in the days of Christ. And when these paroxysms are upon her, many think she is inspired of God. She is fluent, her words come thick and fast, and she is

under the control of demons."²⁹

"If she were converted," she wrote to George A. Irwin, soon to become the General Conference president, "she would have a clear understanding of the influence of her past misrepresentations of the work she has done for me, and would confess some of her misstatements regarding it, which have been used by the enemy to unsettle and undermine the faith of many, in the testimonies of the Spirit of God."³⁰

To Willie, Ellen likened Fannie to Aaron and Miriam: "Aaron had been mouth-piece for Moses, and Miriam was a teacher of the women. But now come whisperings between the brother and the sister in murmurings and jealousies against Moses, and they were guilty of disloyalty, not only to their Leader appointed of God but God Himself. ... Those who give place to Satan's suggestions in their desperate efforts in panting

that is Satanic. ... In doing the work, I have looked at what was perplexing, and handling it day after day, have lost the real sense of its sacredness, and began to look upon it from a literary standpoint alone. I don't know that it is quite just to put it in that way, either; for I have had a sense of what it was to me, and to all, above that of a mere literary matter. ... My faith in the testimonies is stronger today than ever, and I feel that I want to put my whole influence on the side of upbuilding the faith of God's people in this great and sacred work."³³

Ellen wrote back to Fannie the next day, on February 10, 1894: "I received and read your letter, and assure you that my heart is deeply touched by its contents. I accept your confession. As far as yourself and your connection with me personally is concerned, I have and do freely forgive you."³⁴ Fannie was rehired on the spot.

Should I attempt to vindicate my course... it would only expose myself and the work to misconception and misrepresentation.

— Ellen White

for recognition of talents they flatter themselves that they possess, will be so blinded by the enemy that they will not discern sacred things in distinction from the common." In the same letter to Willie, she said that Fannie was like Eve: "Again the warning came, 'Fannie is your adversary, and is misleading minds by entertaining the suggestions of Satan as did Eve in Eden.'"³¹

To Fannie on the same day she wrote, in the third person singular, about Fannie's likeness to Saul: "My prayer is that God will convert the poor child [Fannie], that she may understand the leadings of His Holy Spirit. The character of Saul is a marked one. There was strength and weakness combined. Gifts of talent were bestowed upon him, and had he consecrated these gifts wholly to God, he would not have dishonored himself by his own transgression."³²

Impaling Fannie thus on her sharp pen, Ellen was able to divert attention from the copying problem to Fannie's character. Nowhere in the record does Ellen say to Fannie, "Let's give credit where credit is due. Let's do the right thing." The red herring assault on Fannie's personality was the perfect tactic.

Fannie was remorseful, to say the least, having just lost her job, and she wrote to Ellen: "I can see just how Satan has come and has always found something in me whereby he could work to harass and distress those with whom I was associated. Self has never died fully and therefore a door was left for the entrance of the enemy. The bottom of all my trouble has been self, and

Whether this was startling to Ellen's cadre is not known. They knew that Fannie was good help, and Ellen needed her help. Willie's letter to Edson, his brother, on October 25, 1895, confirmed that: "She [Fannie] has remarkable talent and handles mother's matter very intelligently and rapidly, turning off more than twice as much work in a given time as any other editor mother has ever employed."³⁵

But not all was well with Fannie. She was in the process of forming a near-adulterous relationship with a married man. Ellen had hired a youngish man by the name of W.F. Caldwell in 1893 to help Fannie with the typing. He had been separated from his wife and two children for three years. Caldwell took to the cloistered life and showed "a fondness for the society of young girls and [was] full of gaiety, conducting himself like a boy," as Ellen later wrote perjoratively to I.N. Williams, president of Caldwell's home conference.³⁶ Although Caldwell's wife later divorced him, this had not been done before Fannie and he had formed "the attachment and love and had been pledged to one another, Fannie to Caldwell, and Caldwell to Fannie," Ellen reported to John Harvey Kellogg.³⁷

As meliorist, Ellen pointed out to Fannie the less-than-heroic character of Caldwell: "The Lord has a controversy with Brother Caldwell. His love of self, his love of self-gratification, and his determination to have his own way, have made him unreasonable, overbearing, dictatorial. His practice of over-eating has taxed his digestive organs, distended his stomach, and taxed his nature

to endure a burden that has reacted upon the brain, and his memory is weakened."³⁸

Fannie denied at first that there was any affection between them. "She stood before me in my tent," Ellen wrote to her friends the Tenneys, "and declared that there was nothing to the reports. For one year after this, she was good for nothing to me, only a dead, heavy load." Fannie finally admitted that she loved Caldwell with all her heart and that "three times has this cup of bliss [engagement] been presented to me, and then been snatched away."³⁹

Although Ellen was able to nip the romance in the bud, she continued over a period of two years to write to various people about the unseemly liaison: "It is not the work connected with me that has prostrated her [Fannie's] nervous system," Ellen wrote to Willard A. Colcord. "It is practicing a course of secrecy and deception and wrong-doing. It is not the requirements made upon her, but it is kindling a fire and walking in the sparks of her own kindling in connection with her wonderful desire for another woman's husband; lovesick sentimentalism."⁴⁰

Rummaging in the past, Ellen brought out Fannie's dead second romance to couple with this third incident. In Ann Arbor Fannie had met a Californian named Blakley (first name not given) and had fallen in love with him.⁴¹ When she went to Australia, Ellen told Colcord, "she expected he [Blakley] would write her, renewing his attentions to her, but no letter was received, and she almost blasphemed God because of His providence."⁴² Ellen wrote to John Harvey Kellogg also about the Blakley matter, saying that Fannie "acted at times as if possessed of an evil spirit, and she set in to make us all miserable ... [and] was sometimes impudent and accusing."⁴³

When campmeeting time rolled around in 1895 (October 17 to November 11), Fannie was there to meet her Waterloo. Again she told her secret. Ellen wrote that she stood "like a sheep bleating about the fold."⁴⁴ The bleating and the romantic entanglement were too much for Ellen. Kellogg wrote Ballenger of Fannie's report that she and Marian Davis had to go over the material copied from the books of other writers "and transpose sentences and change paragraphs and otherwise endeavor to hide the piracy," and as a result of Fannie's objections, Ellen not only dismissed her but slapped her face.⁴⁵

Finally, on November 12, 1895, Ellen wrote to Marian: "I have given nothing into Fannie's hands, and never expect to give her another chance to seek to betray me and turn traitor. I have had enough of 'talent' and 'ability' to last me a life time." Again on November 29 she wrote to Marian, "I have served my time with Fannie Bolton."⁴⁶

This was to have been the end of Fannie's term of service. Off and on, for a period of seven and a half years, Fannie had worked for Ellen. Now, the once "Christlike," "bril-

liant," "entertaining," "talented," "educated," and "productive" Fannie had degenerated, according to Ellen's recriminations, into a "poor, shallow soul," a "flashing meteor," a "practicer of deception," a "love-sick sentimentalist," a "pretentious actor," a "poor, deluded, misshapen character," and a "farce," and she had become "trying," "provoking," "one-sided," "impulsive," "fickle," "unbalanced," "depressed," "vacillating," and "unself-controlled."⁴⁷

Incredible as it may seem, Fannie was invited to work for Ellen a fourth time. As Fannie quoted Ellen's words back to her later, Ellen said that she had been told by an "unseen presence" on March 20, 1895, "that Fannie was to be taken back into the work: 'If she [Fannie] separates now from you,' said the Spirit, 'Satan's net is prepared for her feet. She is not in a condition to be left to herself now to be consumed of herself. She feels regret and remorse. I am her Redeemer, I will restore her if she will not exalt and honor and glorify herself. If she goes from you now, there is a chain of circumstances which will bring her into difficulties which will be her ruin.'"⁴⁸

In 1900 Ellen wrote to Irwin giving the reason for asking Fannie back a fourth time: "I now see why I was directed to give Fannie another trial. There are those who misunderstood me because of Fannie's misrepresentations. These were watching to see what course I would take in regard to her. They would have represented that I had abused poor Fannie Bolton. In following the directions to take her back, I took away all occasion for criticism from those who were ready to condemn me."⁴⁹

But Fannie was broken in body and spirit. The years of overwork and stress had taken their toll of her less than robust physical and emotional health, leaving Fannie in no condition to work, and she decided to return to America. Her ship sailed on May

of God," she wrote to Ellen, "and that should I be with you, there would be more hope of my salvation, than if I remained in any other branch of work. I thought that were I editing your writings, I should be found in the time of judgment giving meat in due season."⁵²

Finally, in 1901, to the great relief of Ellen's supporters, Fannie wrote what they considered to be her true confession: "I thank God that He has kept Sister White from following my supposed superior wisdom and righteousness, and has kept her from acknowledging editors or authors; but has given to the people the unadulterated expression of God's mind. Had she done as I wished her to do, the gift would have been degraded to a common authorship, its importance lost, its authority undermined, and its blessing lost to the world."⁵³

The last letter Ellen wrote to or about Fannie, according to *The Story*, was the one to Irwin in April 1900. She was nearing age seventy-three, and Fannie was in her forty-first year. Perhaps Willie took over the controversy at that time. He wrote to Stephen N. Haskell: "It is no doubt a relief to you to write a few lines in each letter about Sister Bolton [to Ellen], but unless there is some obvious good to be accomplished, something definite to be done in response to what you write, it would be much pleasanter for Mother and greatly for the advancement of her work if such unpleasant things were not mentioned. The loss of two or three nights' sleep over such a matter may deprive Mother of the strength which might have been used in bringing out some very important general matter for the instruction of the churches."⁵⁴

In 1911, when Fannie was fifty-two years of age, her emotional health broke, and she was admitted to the Kalamazoo State Hospital. She was released after thirteen months (February 20, 1911, to March 18, 1912).

I thank God he has kept Sister White from acknowledging editors or authors; but has given to the people the unadulterated expression of God's mind. — Fannie Bolton

10, 1896.

The conflict might have died there, but Fannie talked again and again, wavering between loyalty to her literary maxims and to Ellen and her work. In 1897 Ellen was still smarting from the reports when she wrote to Fannie in April: "I will cut off the influence of your tongue in every way I can,"⁵⁰ and to the Tenneys in July: "Her imagination is very strong, and she makes such exaggerated statements that her words are not trustworthy."⁵¹

Fannie had given the reason for her conflict in 1894. "I felt that you were the servant

Less than two years before she died, she was admitted again for three months (October 9, 1924, to January 21, 1925). To Fannie's detractors, this was an indication that divine retribution was being meted out in the here and now, and positive proof that she had been unbalanced all along.

Fannie was heard from off and on during the years following her employment with Ellen. As late as 1914 she wrote: "I was with Mrs. White for seven and a half years like a soul on a rock, because of all kinds of inconsistencies, injustices and chicaneries."⁵⁵

Three songs for which she had composed

THE POWER OF PROPHECY:

Ellen G. White and the Women Religious Founders of the Nineteenth Century

(A review of Ronald D. Graybill's Doctoral Dissertation)

"Ron Graybill has made a career of rescuing Ellen White from burning buildings by tossing her from tenth story windows," joked La Sierra College professor of church history Jonathan Butler at a party hosted in a Silver Springs, Maryland, suburb for a national gathering of Association of Adventist Forum members last September. The next day, at a plenary Forum session, Graybill repeated Butler's humor adding, "That's alright; I know that Ellen White can fly."

Graybill's doctoral dissertation may emerge as the consummate proof of his confidence "that Ellen White," despite the facts, "can fly."

To a great extent, the "scruples about candor" and the "distaste for special pleading" that he claims in the preface to his thesis are evident throughout the 229-page manuscript. Its relative candor and the fact that, as a White Estate associate secretary, Graybill was "the first student to have immediate and unlimited access to her [Ellen White's] personal and unpublished papers" combine to make *The Power of Prophecy* the most interesting book-length work about Seventh-day Adventism's founding mother to date.

The Power of Prophecy is about Ellen White and her use of her "charisma" and "trance-like visions" to support, lead, and control the Advent movement. Mrs. White's leadership abilities, as portrayed in collision with people (her dynamic husband, James, the needs of her sons, the role of American women) and forces (the prior authority of Scripture, religious group dynamics, the literary ethics of the nineteenth century), are scrutinized and assessed in Graybill's highly informed dissertation.

Three other nineteenth century women religious founders (Mary Baker Eddy, Christian Science; Catherine Booth, Salvation Army; and Alma White, Pillar of Fire) have minor — with the exception of chapter seven — walk-on roles that are even further subordinated in this synopsis of Graybill's eight chapters.

In tailoring his thesis for a secular univer-

sity's graduate committee, Graybill has emphasized the cultural aspects of Ellen White's gifts to the near exclusion of his convictions about their supernatural component. The influence of a gracious Providence might be more evident, were he writing for a general audience. (Parenthesized page numbers throughout this review refer to the page, or pages, in Graybill's dissertation where a given thought or quote appears.)



Ronald D. Graybill

Photo: courtesy of David S. Baker portfolio

Chapter 1: Wife and Husband

Graybill begins with the first two decades of James and Ellen White's marriage, explaining that "Ellen White conceived of herself and her husband as a sort of leadership team" (p. 6), adding that "it was no small advantage — financially or emotionally — for Ellen White to have James as her agent" (p. 7). Not only did James promote her visions, but "later, his ingenious defense of his wife's reproofs offered the condemned members a way to save face" (p. 9).

Ellen White's "sharp rebukes" and what Mrs. Uriah Smith called James White's "cutting and slashing" style (p. 17), combined to fuel very poor relations between the Andrews, Stevens, and White families. J.N. Andrews and Uriah Smith had married the Stevens sisters, Angeline and Harriet. Graybill mentions that Mrs. White, "in

the summer of 1860,... wrote Harriet Stevens Smith a stinging letter complaining of her bad influence on her husband" (p. 14). Harriet had referred to James White's communication methods as "cutting and slashing"; but, says Graybill, "J.N. Andrews put it more gently: 'certainly no one is so faithful in plainness of speech'" (p. 17).

Ellen White's visions, Graybill notes, "indicated that the Andrews and Stevens families were 'linked together' and 'strengthened each other's hands against Brother White'" (p. 14).

Although he provides little by way of example, Graybill states that "it is hard to imagine that James White could have been anymore 'sharp and cutting' than Ellen herself" (p. 18). He does supply a J.N. Andrews quote mournfully complaining that "the visions were such a source of 'terror and distress' to him that he could not 'make that use of them that is such a blessing to others.'" (p. 18).

But the documentation that Graybill marshalls to indicate the harshness of the White team's tone is so weak that one wonders whether Graybill's "immediate and unlimited access to her personal and unpublished papers" extended beyond his eyes only. Graybill could even have utilized published (but long forgotten) sources from 1860 that find Ellen White castigating Harriet Smith for scores of pages in this fashion:

You have been deceived, and acted under a perfect deception of the Devil, and have deceived others You have been perfectly controlled by the enemy.

I saw that ... in your present state, with your feelings, you would only be a curse.

J.N. Andrews came in for the same pasting:

He [Andrews] strengthened the hands of those whom the frown of God was upon He worked on the side of the enemy's ranks. He knew not the spirit he was of.

These statements are all from a pamphlet published for the church in 1860 under the threat that "if they would not endure straight testimonies ... we must move the Office and go where we could bear them."

Nine years later, in an unreleased letter to Uriah Smith (S-3-69), Ellen White described how many fallen angels she had seen in vision dictating the actions of various mem-

Ronald Graybill received his Ph.D. in History from Johns Hopkins University in May 1983.

bers of Smith's household. She went on to indicate the extent of time during which Harriet Smith labored under the same insidious power. Graybill does not begin to mine this deep vein of vituperation; however, he concludes the story accurately enough: "It was several years before relations between the Whites, Andrews and Stevens improved, but Ellen would not let the matter rest until James was vindicated and confessions were received from the offenders" (p. 15).

Graybill later describes how those "confessions" were elicited by explaining that "she embarrassed people by publicly issuing her messages to individual members" (p. 18).

Chapter 2: Charisma in Conflict

Beginning in 1865 with the first of James White's several strokes, the last decade and a half of the White marriage was a stormy affair punctuated by lengthy separations. Since this is an academic work about Ellen White's power, Graybill puts it dispassionately: "When his [James'] problems came in conflict with Ellen's charismatic calling, he had to be moved" (p. 26).

As he presents Ellen White's description of her husband's problems, Graybill supports what Ronald Numbers claimed seven years earlier in *Prophetess of Health* regarding Ellen White and phrenology:

She held to the then-popular phrenological concepts of brain function which taught that for a person to be "well-balanced" he needed to give equal exercise to all of the "higher powers" or "organs" of the brain while he kept the "animal passions" or "lower powers" in strict subjection (p. 34).

Graybill is not as shy in chapter two with quotes from letters of the quarrelling church cofounders as he was in chapter one with examples of their insufferable testimonies. Ellen White to James:

In trying to fix me over you may destroy

Edson labored under "constant unfavorable comparisons" with "our sunshine," "pure sweet," "good natured" Willie — "the 'best boy' Edson would ever see."

your usefulness, my freedom, and bring me into a position of restraint, of embarrassment, that will unfit me for the work of God (p. 37).

Graybill indicates repeatedly throughout the thesis that Ellen White was, above all else, concerned about her influence. "If they had to 'walk apart the rest of the way,'" Graybill writes, "she hoped that at least they would not try to 'pull each other down'" (pp. 38, 39).

From a letter to Lucinda Hall, Graybill quotes Ellen White discussing her husband with a tinge of sarcasm: "If my presence is

detrimental to his happiness God forbid I should ever be connected with him" (p. 40).

James had his wit, too, as Graybill records:

I shall use the old head God gave me until He reveals that I am wrong. Your head won't fit my shoulders. Keep it where it belongs, and I will try to honor God in using my own (p. 41).

In 1878 James White suffered another stroke, and his wife began to take more of a "mothering" role with him. "He began to experience," says Graybill, "such strange symptoms as excessively hot hands and feet.... He took to sleeping in a tent in the yard with the flaps open even in furious winds.... barefooted" (p. 44).

About a year before James White's death, Mrs. White had a vision that suggests her frustration with him. According to Graybill, the vision "claimed Ellen should have a great deal of the credit for his achievements. James had been 'highly favored in being connected with one whom God is leading, counseling, and teaching.' His success was due, 'in great measure to this'" (p. 47).

After reporting James White's death in the Battle Creek Sanitarium, 6 August 1881, Graybill explains in summation that as James became a liability to his spouse's all-important influence, "she drew away from him and curtailed his activities in every way she could." "Ellen was pained by James failure to provide her with the companionship and understanding she longed for, but that could be endured. It was when he became a liability to her leadership that he had to be restrained" (p. 53).

Chapter 3: Sons of the Founders

The difficulty of being at once a prophet and a mother is the juggling act that Graybill describes in this chapter.

The White's response to the sicknesses of their first-born, but short-lived, son, Henry, illustrates again the reasonableness

"left in the care of one family after another," Graybill says, "acquired his problems in an understandable way." Edson was in a bind:

When his parents were with him, they interpreted his frequent illnesses as a part of Satan's attack on the fledgling movement and his healings as evidence of God's endorsement of their public efforts. Thus even in his sufferings he was only an adjunct to their careers (p. 62).

Graybill illustrates, through quotes from mother White's letters to her sons, that Edson labored under "constant unfavorable comparisons" with "our sunshine," "pure sweet," "good natured" Willie — "the 'best boy' Edson would ever see" (p. 63).

Concerned that her progeny behave as a prophet's son should, Mrs. White continually nagged Edson. Graybill lists some of Edson's mother's concerns: "his 'passion' for reading story books," his love of the "amusement arcade where the 'airgun' was kept," spending his evenings "down the street," keeping "secrets from his parents," carelessly spending his money "on a gold watch chain" and "dandelion coffee," finding "an 'easy position'" in church for napping, and keeping his eyes open during prayer.

There was more; and, as Graybill explains, Edson was "caught in a vicious cycle. Because he often failed, he was expected to fail, and probably because he was expected to, he failed again and again. Doubtless he was plagued by guilt as well.... Ellen often reminded him that his life was 'a mistake,' 'worse than useless' and 'a failure'" (pp. 65, 66).

"I have written you letters," Graybill quotes Edson's mother, "dictated by the Spirit of God, and I beg you not to disregard my efforts." Mrs. White's views of inspiration ("dictated by the Spirit of God") and her methods of child rearing (manipulation through religious guilt) were less than fully matured (p. 66).

Even later, when Edson and Willie were both grown, Mrs. White wrote Edson complaining that Edson was undermining the influence of his mother and brother: "Pursuing your own course of action independent of Willie's and my advice and counsel, has made of little effect my work in Battle Creek" (p. 69).

Graybill provides a full, sympathetic read of the difficulty in being an imperfect son to a perfect mother. Mention is also made of Edson's innovative work among blacks from his Mississippi river boat, *The Morning Star*.

Edson's 1906 visit to Battle Creek is discussed. Graybill says that "reports reached Ellen that he was charging Willie with manipulating her writings." After quoting Mrs. White's "strong" reaction ("It is a falsehood — but what a charge is this! Not one soul manipulates my writings."), Graybill comments philosophically: "Although she had designated Willie as her 'counselor,' she would not concede that he influenced her

any more than she would admit that her writings were influenced by the things she had read" (p. 75). Here is a portion of what is quoted from the vision:

I have put my Spirit upon your son, W.C. White, that he may be your counselor.... He will be kept and will be enabled to help you bring before My people the light I will give you for me....

The Lord has selected him to act an important part of his work. For this purpose was he born (p. 76).

Graybill adds, "The role Ellen envisioned for Willie provided him ample opportunity to influence her as well as to extend her influence" (p. 76).

The contention of many at Battle Creek shortly after the turn of the century that W.C. White controlled information coming to his mother, as well sometimes as what was done with testimonies after they were written, is confirmed by Graybill with convincing — although by no means exhaustive (there is much more) — evidence (pp. 79, 80).

Despite her denials, Graybill concludes: "Whether Ellen White was influenced by supernatural means is something historians cannot determine, but on a human level, Willie White, her son and counselor, obviously influenced her" (p. 81).

Chapter 4: Visions and Ecstasy

Graybill breaks new ground for most readers in his fourth chapter by revising certain segments of Adventist history. He starts by stating that "Ellen White's claim to divine revelations given in trance-like visions constituted an important basis of her authority ..." (p. 84). Graybill's corrected view of William Foy (a black, Millerite preacher) and his visions, Foy's relationship to Ellen White and her visions, and his

ignores a particularly strong piece of evidence [WDF 231] in which Mrs. White remembers at least three occasions when she had heard William Foy speak. He also does not take the space to illustrate any of the Foy-White vision parallels.)

Readers may wonder whether Graybill may also have the "weakest of the weak" in mind as he writes, "The fact that Foy was Black reinforces the suggestion that persons of marginal status were sometimes able to use visions to improve their lot."

Turning to her visions, Graybill explains that "the trances Ellen White experienced related closely to other characteristics of Adventist worship"; and "it is quite clear that most of the waking visions were ecstatic phenomena, a part of the enthusiastic religious experience all early Adventists shared." "Visions were merely a more exotic form of the religious excitement they all enjoyed" (p. 91).

Some Adventists will learn from Graybill's dissertation that many Adventist pioneers "were drawn from the ranks of the 'shouting Methodists,'" that "many shouted, some swooned, and three or four spoke in tongues"; and that "Ellen White told how she had seen in vision that God's children should 'unitedly get the victory over the powers of darkness and sing and shout to the glory of God'" (pp. 92, 91). If that quote seems equivocal, one Graybill didn't use is very clear: "Singing, I saw, often drove away the enemy and shouting would beat him back" (MS 5a 1850, release #317).

Several colorful quotations from both Ellen and James White are provided by Graybill and demonstrate that the worship services of the early believers were a kind that today's Adventist would evacuate in alarm.

of their validity" (p. 99). And in attempting to account for the credibility accorded to Mrs. White's visions by her followers, Graybill describes "the symbiotic relationship between Ellen White's visions and her religious community ..." (p. 102). For instance, he says, "In almost every line, her first vision 'fit' the needs of the confused, struggling Millerite community in Maine" (p. 101).

Another early argument stressed by Ellen White's proponents was "that the visions conveyed information which Ellen White could not otherwise have known" (p. 105). Although Graybill does not argue the point, he forwards James White's denial "that his wife's visions were influenced by her environment," and his mention of a vision "where she was guided to the planets, including two he identified as Jupiter and Saturn, and gave information about their moons, although, James claimed, she had previously known nothing about astronomy" (p. 106).

Late in the chapter Graybill presents a Willie White question through the memory of Willie's son Arthur:

Mother... You speak of dreams in which light comes to you. We all have dreams. How do you know that God is speaking to you in the dreams of which you so frequently speak?

"'Because,' Mrs. White replied, 'the same angel messenger stands by my side instructing me in the visions of the night, as stands beside me instructing me in visions of the day'" (p. 110).

At the close of this chapter Graybill says, "It is tempting to conclude that the claim to direct inspiration was in itself an enduring source of authority and influence" that "tended to perpetuate the leader's influence further beyond her death" (p. 112).

Chapter 5: The Spirit and the Scriptures

The unresolved tension between the testimonies and Scripture provide the basis for chapter five.

Graybill tells us that Mrs. White "intended to be in perfect accord with historic Protestant views of Scripture" (p. 125). But he recognizes the "tensions she may have felt between her standard of letting the Bible interpret itself and her expectation that Adventists would defer to her interpretations ..." (p. 126).

Resurrecting A.F. Ballenger's 1905 challenge to certain aspects of the sanctuary doctrine, Graybill characterizes Mrs. White's response: "Instead of offering an alternative exegesis, however, she appealed to the history and tradition of the Adventist church, pointing out that the sanctuary doctrine had 'stood for the past fifty years'" (p. 127). And he adds, "She seems not to have sensed that such arguments contradicted her own rule that no authority outside Scripture should have any weight in

"Instead of offering an alternative exegesis, however, she appealed to the history and tradition of the Adventist church...."

ultimate demise, demonstrates the unreliability of J.N. Loughborough's apologetic *Rise and Progress of the Seventh-day Adventists*. While Loughborough wrote that Foy "sickened and died" after failing in 1844 to comprehend his third vision, Graybill awards Foy another 48 years of life as "a Free-will Baptist clergyman" (p. 89).

Ellen White "doubtless heard Foy relate his vision[s] before her first one occurred in December of 1844," Graybill tells us, adding, "Foy published his pamphlet" containing his first two visions "the next month (January 18, 1845); and when White printed hers a year later, it bore several striking parallels to Foy's work" (p. 88). (Although he adequately supports his case, Graybill

Graybill observes a significant correlation between the trend in the 1860s and 1870s toward the sober and sedate worship service of present custom and the incidence of Mrs. White's visions:

A careful search for specific visions reveals that Mrs. White experienced only about a dozen during the 1860's, only three in the 1870's, and none thereafter.... This distribution of visions matches well the declining frequency of other manifestations of religious excitement in Adventist circles. The two phenomena waxed and waned together (p. 97).

Graybill asserts "that as the visions decreased in frequency, Adventists came to accept their unusual features as one proof

deciding what the Bible taught.” “Certainly Ellen White would not admit that she had changed her position on the authority of the Bible, “but,” Graybill acknowledges, “in a moment of crisis, she had in fact claimed that her writings should conclude the argument” (p. 128).

In his effort to portray accurately Mrs. White’s view of inspiration, Graybill mentions her one, anachronistically moderate paraphrase from Calvin Stowe published in *Selected Messages* volume 1 where she describes the inspiration process acting “on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts.” “Generally,” Graybill recognizes, “she spoke of the Scriptures and used them in such a way that it would have made little difference had she taught that they were actually dictated by God” (p. 130).

Of the two examples provided in the dissertation, the clearest is Ellen White’s 1900 paraphrase of Anglican clergyman Henry Melvill: “The word of the living God is not merely written, but spoken. The Bible is God’s voice speaking to us, just as surely as though we could hear it with our ears” (p. 131). Graybill could have used an even more specific example from *Early Writings* page 90, where Mrs. White says that “the apostles . . . wrote by the dictation of the Holy Ghost when on earth.”

Graybill explains that the “legacy of appreciation for the Old Testament” she inherited from “the early Puritan divines . . . made it all the easier for Ellen White to accept and stress the centrality of the seventh-day Sabbath . . .” (p. 132).

Having mentioned the Sabbath and then providing a two-sentence description of the investigative judgment, Graybill gives *his* judgment that “for these and other deviant doctrines, Adventists believed Ellen White provided divine confirmation.” And in a concluding paragraph, Graybill opines that while Mary Baker Eddy and Ellen White both claimed “they were only making clear what the Bible actually taught, their authority lent support to deviant interpretations.” (No doubt Graybill uses the term “deviant” here to mean out of step with traditional, protestant interpretations.) “Today, he concludes, both women “are nonnegotiable authorities whose writings are studied in Talmudic detail” (p. 153).

Chapter 6: Charisma and Order

That “the power both to make and to break the rules” belongs to Ellen White because of her charisma is demonstrated by Graybill in sketches of several denominational incidents.

When General Conference president G.I. Butler in 1888 resisted the teaching of E.J. Waggoner and A.T. Jones regarding the law, Ellen White concluded “he had been in office ‘three years too long.’” “Butler retired to Florida in disgrace,” writes Graybill, explaining that Mrs. White’s “authority was independent and superior to the

General Conference president. If she chose to, she could topple him” (p. 149).

Ellen White spent the decade of the 1890s developing the work in Australia, and Graybill argues that “this apparent withdrawal from the center of action may actually have strengthened Ellen White’s hand.” He explains that while “nearly every month accounts of her pioneering exploits appeared in the *Review and Herald*, she took other steps also to see that her role in founding the American church was not forgotten either.” One of those steps was to have her old friend J.N. Loughborough, who “had ‘stood firmly’ for her ‘testimonies,’ . . . tour the numerous Michigan churches,” because “the people needed to hear his ‘vindication’

Mrs. White’s “authority was independent and superior to the General Conference president. If she chose to, she could topple him.”

of them” (p. 150).

Loughborough’s “stories of miracles in Ellen White’s early career and his accounts of the fulfillments of her predictions became a part of Adventist folklore” and, says Graybill, “helped keep Ellen White’s charisma alive” (p. 151).

The other advantage that Mrs. White gained because of her distance from the American church headquarters, suggested by Graybill, was that “without face to face contact, it was difficult for those leaders to plead for modifications in the directive they received or to explain extenuating circumstances when rebuked” (p. 150).

In the mid 1890s, A.G. Daniells and W.C. White became president and vice-president, respectively, of the new Australian Union Conference, controlling all aspects of the work on that continent. Graybill describes the return to the United States of these two, along with Mrs. White in September of 1900. Six months later, at the historical General Conference session of 1901, “Mrs. White called for a reorganization of the church, and Daniells . . . was promptly appointed chairman of the large ‘committee of council’ to affect [sic] the reorganization.” (This position evolved within a few months to the title of General Conference president, which position Daniells occupied for the next score of years.) “This large committee,” Graybill writes, “broke into smaller groups, the most important of which was a Committee on Organization, chaired by Willie White” (p. 155).

Graybill goes on to claim that “despite rumors to the contrary, none of this had been plotted in advance.” One wonders what evidence he has for this pronouncement. The “rumors” Graybill speaks of were actually predictions made by John Wessels in Battle Creek that Daniells and

W.C. White had devised a plan that they would be president and secretary, respectively, of the General Conference and that Willie White would also head the Foreign Mission Board.

Mrs. White vigorously denied Wessels’ claim in August of 1900 just a few days before she, Daniells, and Willie sailed from Australia for the States: “There is not one thread of truth in these statements,” she wrote. “Such a plan has never been so much as thought of. . . . We have the fullest confidence in Brother Irwin as the proper man for the place he occupies.” (Ellen White to Brother and Sister Haskell 13 August 1900).

John Wessels emerged the more accurate

prophet when, eight months later, A.G. Daniells took G.A. Irwin’s General Conference presidency; and W.C. White was appointed to the General Conference Committee, the Foreign Mission Board, the Finance Committee, and made chairman of the Publications Committee.

“One obstacle remained,” Graybill writes, for Ellen White to achieve “complete control of the denomination’s machinery: Dr. John Harvey Kellogg” (p. 156). Graybill briefly describes the Battle Creek Sanitarium and *Review & Herald* fires, describing the latter as “so uncanny that some even suspected an over-zealous supporter of Ellen White of setting the fire” (p. 158).

Graybill goes on to mention the *Living Temple*, with its “quazi-pantheistic” teaching, and the final victory over Kellogg: the move of the church headquarters to the nation’s capital (p. 159). He tersely explains the outcome: “Kellogg had ‘talents,’ Ellen White had ‘revelations’” (p. 160).

Although Graybill states that “by and large, both her ordering and innovating initiatives succeeded,” and “that this was doubtless in large part because Adventists believed in her charismatic gifts, . . . he doubts whether it can be demonstrated “that her chosen course was always the best” (p. 163).

Chapter 7: Feminism and Prophecy

The three other nineteenth-century women religious founders are much more evident in this chapter on feminism and prophecy.

Alma White and Catherine Booth, neither of whom experienced visions, both respected and used the Bible, says Graybill, “to de-

fend their thoroughgoing feminism" (p. 164). He cites two factors that distinguished Mary Baker Eddy and Ellen White (the two nonfeminists) from the two feminists: Ellen White and Mary Baker Eddy "both bore a burden of doctrinal innovation which may have inhibited their advocacy of cultural deviance; and both White and Eddy exercised charismatic leadership ... based on what their followers believed were unique divine gifts" (pp. 164, 165).

"The Pillar of Fire [Alma White] and the Salvation Army [Catherine Booth] opened opportunities for female leadership," says Graybill, while "Christian Science and Seventh-day Adventism did not" (p. 171). Graybill employs a bit of irony when he

making health a doctrine of her church, he does add that she "did not recognize the extent to which her ideas ... were influenced by contemporary health reformers ..." (p. 184).

Graybill documents Mrs. White's concern that "'women's secret parts' ... should never be exposed to men, and women physicians should 'utterly refuse to look upon the secret parts of men'" (p. 185). Elsewhere Graybill has noted the irony that Mrs. White has much more to say about individuals consulting opposite sex physicians than she says about wedding rings; yet Adventists remain far more concerned with her proscriptions against the latter.

Chapter seven concludes with Graybill's

time of her accident," (3) children of her era "sometimes started school as early as four or five," and (4) she was "a good enough reader to be called 'downstairs to the primary room' to read lessons for the 'little' children." "Ellen clearly had moved beyond the primary grades herself," Graybill concludes, adding that "she was enrolled in a 'female seminary' rather than a grammar school," when she gave up on education (p. 190).

Graybill believes that Mrs. White's literary success would not have been possible without the "usually devoted spinsters who could interpret her 'modern hieroglyphics'" (p. 191). Graybill says that the words Robert Peel wrote regarding Mary Baker Eddy's writing, that "'sentences are chaotic, punctuation erratic, quotations inexact, meanings obscure' ... might be applied to Ellen White as well" (p. 192).

"When she could find enough skilled help," Graybill writes, Mrs. White kept three secretaries: one for correspondence, another for sermon transcription and article preparation, and a third to prepare books. Graybill sees it as remarkable that "only one secretary [Fannie Bolton] rebelled against her anonymous role" (p. 193). Actually, at least three others rebelled to a lesser degree — Mary Clough, Marian Davis, and Mary Stewart. Only Stewart and Clough were fired, however.

After stating that church leaders, family (particularly W.C. White), and friends "kept her abreast of events and attitudes in the church," Graybill explains that "Mrs. White discovered that the shrewd presentation of a letter could expand its influence." This meant "addressing a letter to one church leader, but sending copies to several of his colleagues at the same time" (p. 195).

Graybill presents an informative and eye-opening "evolution of *The Great Controversy*, Mrs. White's most important book" (p. 196). He explains that the "catalyst for the book" was an earlier work by H.L. Hastings titled *The Great Controversy Between God and Man* published in 1858. The fact that Mrs. White's famous Lovett's Grove, great controversy vision occurred on March 14, 1858, and that "in the *Review and Herald* of March 18, 1858, James White had published a flowing review of Hastings' volume," raises an interesting question that Graybill does not bother to ask (p. 197).

Mrs. White is quoted by Graybill as saying that *The Great Controversy* was "not the product of any human mind" but "God's direct appeal to the people" (p. 198). Several pages later Graybill allows that "in *The Great Controversy* (1884, 1888) Mrs. White borrowed heavily from other authors, ... Where she followed a source ... she included only the facts found in the source, ... Yet in the 1884 edition, she withheld credit even to her quotations" (p. 204).

In various spots through his discussion of Mrs. White's writings, Graybill tries to

"[Ellen Harmon] was enrolled in a 'Female Seminary' rather than a grammar school," when she gave up on education.

writes, "Strangely, Ellen White never mentioned the passage in which Paul tells women to keep silent in church or the one where he declares he will not permit a woman to teach or have authority over a man" (p. 173).

Graybill informs us that "Mrs. White offered women little encouragement to pursue nontraditional vocations," and that Mrs. White believed "Satan turned to women because he could use them more successfully than men" (pp. 176, 177). The dissertation writer demonstrates clearly that Mrs. White felt the home was woman's best place and the highest possible responsibility, adding, conversely, that she "told Adventists who felt called to 'join the movement in favor of women's rights' that they might as well sever their connection with the church." Graybill feels that "the desire to preserve the stature of her own gifts" could partly explain her antifeminism (p. 180).

We learn from the dissertation that in 1898, when asked by "childless ministers' wives ... whether they should adopt children, she urged them not to do it" (p. 181). There is no hint from Graybill, however, that in 1885 Mrs. White was disgusted with Adventist missionaries, ministers, and workers because they could not see that time was too short to marry, much less raise children. (See Ellen G. White MS 34, 1885, also quoted in Sherman Nagle's *God's Love: The Remnant Church*, pp. 68, 69).

"All four women," Graybill says, "urged teetotal abstinence." But then there is a memory lapse as he adds, "All but Mrs. Eddy abstained from meat" (p. 183.). Until she was nearly three-score and ten, Mrs. White was more abstemious than abstinent.

Although Graybill credits Ellen White as the most successful of the four women in

judgment that Ellen White lacked the education, personality, and experience that "prompted other female religious leaders to develop a feminist theology or encourage a female ministry within their movements. ... Her example," he adds, "was even less relevant since her role was based on a special divine calling and did not illustrate the potential of ordinary women" (pp. 185, 186).

Chapter 8: The Written Word

Graybill's final chapter contains much material that will be familiar to those Adventists who have followed the recent rush of research into Mrs. White's writing methods — especially her penchant for source utilization.

Graybill remarks the "astonishing claims" that the two vision-experiencing founders, Eddy and White, made for their writings, and he compares the two: Mrs. Eddy fairly swelled as she referred to *Science and Health* as "her 'babe ... the newborn Truth' that would 'forever testify of itself, and its mother.' She said she would blush to praise *Science and Health* as she had, 'were it of human origin, and were I, apart from God, its author'" (p. 188). Graybill calls attention to the similarity of what "the Adventist prophetess said: 'Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her.' Her writings were 'the voice of God speaking'" (pp. 188, 189).

After recounting Ellen White's childhood head injury and her discouraging attempts to resume her education, Graybill suggests evidence that indicates "Ellen may have learned more during her few years of schooling than Adventists have generally thought," including the fact that (1) "she consistently dates events of her childhood too early," (2) "she may have been older than nine at the

As in the holy wars between Iraq and Iran, proponents for the two sides in a recent theological joust over the investigative judgment at a San Joaquin Valley Forum chapter meeting were both claiming victory.

General Conference and White Estate leaders were so pleased with the performance of William Shea, Andrews University Seminary Old Testament department chairman, and his tag-team partner Pastor Alex Ortega, on leave of absence from the Hawaiian Mission, that they had the 14 May 1983 "debate" transcribed onto 90 typed pages and distributed to the various White Estate Research Centers.

The Good News Unlimited partners, Desmond Ford and Smuts Van Rooyen, equally happy with the outcome, have enthusiastically expressed their desire to participate in rematches all over the country.

The exchange of opinions centered around three questions announced in advance: (1) What is the investigative judgment? (2) What is the biblical evidence for the investigative judgment? and (3) How does the investigative judgment affect the doctrine of salvation and practical Christian living?

Shea and Ortega simply would not respond to Van Rooyen's presentation of Mrs. White's understanding of the investigative judgment.

Fresno area attorney Grant Mitchell moderated the formal debate format calculated to encourage a fair division of microphone time. In one sense, the debate set up by chapter president Joe Battenburg never happened. The Good News Unlimited team, represented by Van Rooyen in their first turn at the lectern, defined the investigative judgment by relying on Ellen White's description of it in *The Great Controversy*. Shea and Ortega simply would not respond to Van Rooyen's presentation of Mrs. White's understanding of the investigative judgment. Shea was specific: "We will derive our definition of the investigative judgment from the biblical text."

(Various analysts have noticed — some with satisfaction, others with alarm — that no Seventh-day Adventist scholar is willing to defend Ellen White's *Great Controversy* understanding of the investigative judgment. This is particularly strange since J. Clyde Kinder has estimated in the *Adventist Review* of 7 July 1983 "that within North America 5,000,000 copies of . . . *The Great Controversy* will be circulated be-

tween January 1983 and July 1985." And Neal Wilson in his sermon of 25 July 1983 bragged that *The Great Controversy* is the hottest selling book in Poland.)

And so the afternoon somewhat resembled the parallel play of children under the age of five. That doesn't mean that the two teams did not engage each other. They disagreed, at times vociferously, about methods of interpreting Scripture — especially the apocalyptic books.

Ford's appeal was against dogma whose delineation rests on such a long list of questionable assumptions. He argued that saving truth was always simple and never rested on one or two obscure texts.

Shea, in responding, repeatedly attempted to lump Ford and his arguments together with modern, liberal, higher critical scholarship.

Most of Shea's extremely knowledgeable assertions, in defense of his redefinition of the investigative judgment, seemed in actuality only to support the idea of an end-time judgment that brought repeated amens from Ford. For instance, Shea, in support of a little horn judgment that includes God's righteous people, argued — from the fact that 13 of the 14 biblical texts referring "to heavenly books have to do

with the people of God" — that "if those . . . dozen references mean anything, people of God should be involved in this" investigative judgment.

Since Shea, along with many other commentators, sees the judgment scenes of Daniel 7 and Revelation 20 as parallel (the same book-opening scenes), he is defending a judgment that occurs during the millennium, not a special, investigation of Christ's professed followers throughout the ages that began on 22 October 1844.

Furthermore, it is clear — from the description of the books that are opened and the actions that are to be taken — that this is a judgment only in the sense of pronouncing and implementing what was determined "before the foundation of the world (Rev. 13:8)." The fact that names are already written in books that specify, by their titles, the demise of those entered, is additional evidence that the books are not opened for the sake of investigation or evaluation. They are opened to see who is slated for the lake of fire so that judgment can be enacted.

Concluding his remarks on the third question, regarding the practical impact of the investigative judgment on Christian living, Shea took the opportunity to point out that "the Adventist church is facing a crisis. . . . When we have 80 church leaders that fritter away 21 million dollars of God's sacred funds . . . we are in . . . a moral and ethical crisis. . . . And the judgment simply adds solemnity to the ethical demands of the gospel."

The tone of the meeting is especially interesting to evaluate. Both Ford and Shea have great senses of humor, but the Andrews University professor was on the verge of losing his temper more than once. Ford, who is sometimes described as a verbal machine gun, met his match in Shea — who is a walking, talking, hi-tech word processor. Ortega, on the other hand, never got untracked. He was completely unable to manage his allotted minutes. And later, during the question and answer period, he pulled a bit of a *faux pas*. Van Rooyen had responded to a question that asked what Christ meant when He told the woman caught in adultery to go and sin no more by saying that Christ meant "she was to stop going to bed with other men." Ortega responded by remarking that he really couldn't "visualize Jesus saying to a person 'You can go ahead and keep stealing — just don't commit adultery now.'" The audience of 400 or so punished him on the spot.

At another point during the question and answer session, Shea commented that Raymond Cottrell "has his own scheme [of prophetic interpretation] which I would characterize as realized eschatology in the Persian period. It is a very weird bird, if you ask me." Cottrell, hearing about it, wrote Shea with some pique, complaining of what he considered to be a gross and unkind distortion of his views — the ready-made catalyst for another Forum debate.

Good humor characterized some of the interaction between Ford and Shea, who kept indicating that the answers to certain questions could be obtained by consulting books they had written — copies of which just happened to be on hand. The friendly handshakes shared by the same two scholars, before and after the meeting, suggests the likelihood that both recognize something and someone more important than a particular understanding of the investigative judgment. When that attitude is shared by all of the polarized onlookers, the Kingdom may be just a blink away.

The entire debate and question/answer period may be acquired on three audio-cassettes by sending a check for \$15.00 to the San Joaquin Valley Chapter of the Association of Adventist Forums, 1702 North Temperance Ave., Fresno, CA 93726.

“Variant Views”

Continued from Page 9

lifestyle and conduct silently witness to the fact. He “publicly affirmed at Glacier View his belief in and support of the doctrines of the Seventh-day Adventist church. He publicly indicated his support of the consensus statement on the sanctuary and said that he would sign it if necessary. Why was this not sufficient?”¹³² He assures his readers of his personal belief that while the primary focus of Daniel 8:14 was not 1844 at the time the angel spoke those words, it nevertheless does point to the eschatological cleansing of the sanctuary.¹³³ The Advent movement is indeed a fulfillment of Daniel 8:14,¹³⁴ and God did raise up this church in that year.¹³⁵ “In 1844 God raised up a people to preach the everlasting gospel.”¹³⁶

*The fact that exegetically the date 1844 rests on several assumptions impossible to demonstrate does not invalidate God’s raising up of a special people at that time to preach “the everlasting gospel” in the sanctuary setting of salvation and judgment.*¹³⁷

*In the providence of God Adventists were raised up in 1844.*¹³⁸

In His providence, also, God led the pioneers to adopt the year-day principle.¹³⁹ They were not wrong when they asserted the eschatological significance of Daniel 8:14; they were right in seeing the theme of judgment there.¹⁴⁰ Though there are “no texts teaching an investigative judgment as we proclaim it,” they do “teach a pre-Advent judgment whereby the destiny of all men is settled while Christ is still our High Priest in the sanctuary above.”¹⁴¹

Ford’s intense loyalty to the Bible as authority in matters of doctrine and his firmness with respect to the import of the passages at issue, lead him to declare that “no ecclesiastical creedal statement shall move me one whit if obviously contrary to the plain testimony of the Word of God. We can do no other.”¹⁴² In support of this he quotes Ellen White: “The doctrine that God has committed to the church, the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors.”¹⁴³ An excellent principle, it applies with equal force to Seventh-day Adventists.

*Any administrative body that attempts to behave as though now is the nineteenth century or the Middle Ages cannot hope to retain the confidence of an educated laity. On the other hand, an open and honest spirit will earn and claim that confidence.*¹⁴⁴

FOOTNOTES

Page numbers to Daniel 8:14, the Day of Atonement, and the Investigative Judgment are given without additional notation. Page numbers to its Appendix are indicated by the prefix “A-”. The prefix “AC” indicates *The Adventist Crisis of Spiritual Identity* by Desmond and Gillian Ford.

1. 27.
2. 27.
3. Desmond Ford, *Daniel and Crisis*.
4. AC 23-24.
5. AC 25.
6. 42.
72. See 43.
73. 392.
74. 9, 539; cf. 305, 313, 539.
75. 590.
76. 41, 43, 591.
77. 43.
78. 395.

7. 53-104; cf. 5.
8. 53.
9. 55-58.
10. 61-74.
11. 58-61.
12. 75.
13. 75-78.
14. 78-81.
15. 48, 87-88.
16. 88-95.
17. 84-87.
18. 47-48; cf. 5.
19. *Adventist Review*, Sept. 1850. 53-54, 408.
20. 82-84.
21. 49-53.
22. 6, 34, 98, 277-278.
23. 6, 34, 98-99.
24. 28-33, 595-596.
25. 56.
26. 563-564.
27. 395.
28. 395.
29. ISM 164.
30. 395, 593.
31. 98.
32. 37.
33. 47.
34. 83.
35. 47.
36. 35.
37. 159.
38. W. W. Fletcher, *The Reasons for My Faith*, 220.
39. 587.
40. 661.
41. 155-265.
42. 271-438.
43. 590.
44. 28-33.
45. 115-146.
46. 468-471; cf. 6.
47. 466-467; cf. 8.
48. 468.
49. 468.
50. 535.
51. 113; cf. 173, 317.
52. 136, 143.
53. 113.
54. A-65-72.
55. 346-349; cf. 414-420.
56. 346.
57. 348-349.
58. 287-291.
59. 8, 35, 132-134.
60. 35, 317.
61. A-7.
62. 34.
63. 287.
64. 477.
65. 8, 35.
66. 163, 187, 204.
67. 163.
68. 9; cf. 10.
69. 295-297.
70. 643.
71. 470; cf. 213, 348.
79. See 484-506.
80. 345.
81. 345.
82. 485.
83. A-91.
84. 469; cf. 383.
85. 392.
86. See 383-394.
87. 574.
88. 367.
89. 624.
90. 345.
91. 496.
92. 13.
93. EGW, Letter 103, 1904, pp. 5-6, 492.
94. DA 628.
95. 531c: GC 36.
96. 5T 753.
97. DA 633.
98. DA 628.
99. DA 631.
100. DA 630.
101. 531c: GC 11.
102. 535: GC 389-390.
103. PP 538.
104. 532-534, 624-625; cf. 537-539.
105. 661.
106. 641.
107. 661.
108. 43-44, 614.
109. 656; cf. 43.
110. 656.
111. 611.
112. 661.
113. 619, 603.
114. 623.
115. 619.
116. 628.
117. 641.
118. 659, 594.
119. 659.
120. 661.
121. 12, 628.
122. 602.
123. ISM 416.
124. 605: Ev 256.
125. 606.
126. 589.
127. A-195.
128. 590.
129. 584.
130. 585.
131. 672.
132. AC 39.
133. 595.
134. 624.
135. 420.
136. 646.
137. 648.
138. 662.
139. 294; cf. 344, 420-429.
140. 366-367.
141. 650.
142. 641.
143. 641: GC 293.

Note: Get your copy of the Glacier View manuscript by sending \$15.00 to Desmond Ford Publications, P.O. Box 10, Newcastle, CA 95608

“Awesome Power”

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are informative:

On July 1, 1983 I had a telephone conversation with Melvin Northup, Associate Director of Education, Mid-America Union Conference, Lincoln, Nebraska, who advised me that I could not appear at their teachers convention in early August, 1983 for the purpose of selling books because of instructions from the General Conference that they were not to purchase from me. Previously, in 1979 and in 1981 Melvin Northup had made two separate purchases from me for approximately \$30,000.00 each....

In August of 1981 my sales to SDA schools amounted to \$37,000.00. These

sales were made at three teachers conventions.... Because of instructions from the General Conference, I have been prohibited from appearing at two conventions in August 1983. Consequently, my total sales to SDA schools have declined from a total of approximately \$37,000.00 in August of 1981 to approximately \$2,000.00 in August of 1983.

Proctor reports that his sales to Adventists, which accounted for nearly fifty percent of his receipts in 1979, now represent about five percent of his gross — vivid testimony, perhaps, to what Charles Bradford likes to call the “awesome power” of the General Conference.

Interview: Anthony Campolo

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CURRENTS: I guess he meant in this world.
CAMPOLO: Yes. Well, I think in this world we are going to win. I think that’s what the Second Coming is all about.

CURRENTS: It comes here.

CAMPOLO: Yes. The kingdom comes on earth as it is in heaven. We are on the winning side. We are. That’s why the early Christians were, I think, such awesome people. They were filled with this optimism, this joy, this expectation; “Hey, we are part of a winning movement.” I’ve been in politics and I want to tell you something. There comes a stage in a campaign where nobody says anything to anybody, if they are on the losing side. Because you dare not do that or you will stop right there and then. But you know you’ve lost. The last couple of weeks of the campaign you go through the motions, but you know you are not going to carry it off. Likewise, I’ve been on a campaign and a winner. It goes through the group. I mean, it’s contagious. You know that you are going to win. And that generates excitement and aliveness and the joy. It makes you willing to give out ten times as many folders. You work all the harder because you know that you are contributing to a cause that is going to win. That is exactly the way I feel as a Christian. The enthusiasm and the excitement that comes from social action is because I know I am participating in a cause that is going to win. And the Second Coming, as a literal event, takes these very literal things I have been doing and makes them into a triumphant victory. This is what keeps you going.
CURRENTS: That’s a nice note to end on. Thank you, Tony.

Fannie’s Folly

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the music, one with words, were published in *Christ in Song*.⁵⁶ In her possession when she died, according to Hattie L. Porter, “were a lot of poems, some finished, and some not. She had thought to get them out in book form, but was too near the end of life to finish the work. Some of these poems were worthy of a place in our papers, and

some showed her physical powers had weakened, and her mentality could not operate. These she knew were incomplete, and she called them 'Junk.'"⁵⁷

There was an Adventist man, Hattie wrote, who had wanted to marry Fannie; "but she could not see light in such a course with her health gone, but he visited her often, paid for her room and board and care, and funeral expenses, together with the sustentation check sent."⁵⁸ (Whether the man was Blakley or Caldwell or someone else is not known.)

Fannie died in 1926 at Battle Creek, according to the *Review*, on June 28. She was not yet sixty-seven years of age. Her friend Hattie wrote the obituary for the *Review*: "The peaceful expression on her face told us she felt ready to meet her Master." One of Fannie's own compositions was sung — "Not I, but Christ." She was buried at Eureka, Michigan.⁵⁹

Ironically, her death certificate gives her occupation as "letter writer," the part of her work for Ellen that she disliked the very most.

FOOTNOTES

1. The Calhoun County, Michigan, death certificate (213-3126) filed 1 July 1926 for Frances E. Bolton, 36 Manchester Street, Battle Creek, notes that the informant for the "personal and historical particulars" was Mrs. Josephine Huffman, of 68 Oaklawn Street.
2. Fannie's attendance years, graduation date, and the commencement oration title were provided 12 May 1983 by Northwestern University Library archivist, Patrick M. Quinn, who noted in passing that June 1883 was the hundredth anniversary of her graduation.
3. The registrar's office at the University of Michigan certified in a letter of 26 May 1983 that Fannie was a full-time student in the liberal arts school there at Ann Arbor for the term September 1890 to June 1891, eight years after leaving Northwestern.
4. Ellen G. White Estate, comp., *The Fannie Bolton Story: A Collection of Source Documents* (Washington, D.C.: General Conference of SDA, 1982), Fannie Bolton to Mrs. E. C. Slawson, 30 December 1914; p. 108.
(This compilation is hereafter referred to as *The Story*. Mrs. White is referred to as EGW. Unless another source is stated, the quotations in this Part I article are from *The Story*. The numbers shown for letters written by EGW refer to the file numbers at the White Estate. The page numbers are those in *The Story* collection.)
5. William C. White and Dore E. Robinson, *The Work of Mrs. E. G. White's Editors* (St. Helena, CA: Elmshaven Office, 30 August 1933), p. 3. (Hereafter referred to as *The Work*; Mr. White hereafter referred to as White or Willie.)
6. Bolton to Slawson, 30 December 1914; pp. 108-9.
7. White and Robinson, *The Work*, p. 3.
8. *Ibid.*, p. 4.
9. EGW to Stephen N. Haskell and Mr. and Mrs. William Ings, 13 February 1888 (Letter 25); p. 1.
10. Edward S. Ballenger, ed., *The Gathering Call*, February 1932, pp. 16-22. Quoted in *The Story*, pp. 113-16.
11. Fannie Bolton, "A Confession Concerning the Testimony of Jesus," ca. April 1901; p. 102.
12. White and Robinson, *The Work*, p. 5.
13. White to Charles H. Jones, 23 June 1889; p. 2.
14. Bolton, "A Confession," ca. April 1901; p. 102.
15. EGW to Marian Davis, 29 October 1895 (Letter 102); p. 44.
16. Bolton to EGW, 30 April 1891; pp. 2-3.
17. EGW to White, 6 February 1894 (Letter 88); pp. 28-29.
18. Bolton to EGW, May Lacey, and Emily Campbell, 7 October 1892; p. 8.
19. Bolton to EGW, 4 May 1893; p. 12.
20. White and Robinson, *The Work*, pp. 8-9.
21. Merritt G. Kellogg statement (March 1908), *The Story*, p. 107.
22. Bolton to EGW, 5 July 1897; p. 81.
23. George B. Starr, "The Watchcare of Jesus over the Writings Connected with the Testimony of Jesus," 2 June 1915, *The Story*, p. 110.
24. EGW to Marian Davis, 29 October 1895 (Letter 102); p. 42.
25. EGW to Bolton, 6 February 1894 (Letter 7); pp. 20-21.
26. *Ibid.*, p. 27.
27. *Ibid.*, p. 21.
28. EGW to White, 6 February 1894 (Letter 88); pp. 29, 32.
29. EGW to Ole A. Olsen, 5 February 1894 (Letter 59); pp. 19-20.
30. EGW to Davis, 29 October 1895 (Letter 102); p. 44.
31. EGW to George A. Irwin, 23 April 1900 (Letter 61; revision of 61-a; pp. 92-4); p. 95.
32. EGW to White, 6 February 1894 (Letter 88); pp. 31, 29.
33. EGW to Bolton, 6 February 1894 (Letter 7); pp. 20, 27-28.
34. Bolton to EGW, 9 February 1894; pp. 32-33.
35. EGW to Bolton, 10 February 1894 (Letter 6); p. 34.
36. William C. White to J. Edson White, 25 October 1895; p. 41.
37. EGW to I.N. Williams, 12 April 1896 (Letter 104); p. 70.
38. EGW to John Harvey Kellogg, 20 December 1895 (Letter 106); p. 60.
39. EGW to Bolton, 26 November 1895 (Letter 115); pp. 52-53.
40. EGW to Mr. and Mrs. George C. Tenney, 1 July 1897 (Letter 114); pp. 79-80.
41. EGW to Willard A. Coleord, 7 January 1896 (Letter 21); p. 62.
42. EGW to Kellogg, 20 December 1895 (Letter 106); p. 60.
43. EGW to Coleord, 7 January 1896 (Letter 21); p. 62.
44. EGW to Kellogg, 20 December 1895 (Letter 106); p. 60.
45. EGW Manuscript 12-d 19[20?] March 1896; p. 64.
46. John Harvey Kellogg to Edward S. Ballenger, 9 January 1936. Quoted in *The Story*, p. 120.
47. EGW to Davis, 12 November 1895 (Letter 103); 29 November 1895 (Letter 22-a); p. 49 and pp. 53-54.
48. *The Story*, *passim*.
49. Bolton to EGW, 5 July 1897, quoting from EGW Manuscript 12-c (1 April 1896; 20 March dateline [see p. 65]); p. 85.
50. EGW to Irwin, 23 April 1900 (Letter 61; revision of 61-a; pp. 92-94); pp. 95-96.
51. EGW to Bolton, 11 April 1897 (Letter 25); p. 74.
52. EGW to Tenney, 5 July 1897 (Letter 115); p. 80.
53. Bolton to EGW, 9 February 1894; pp. 32-33.
54. Bolton, "A Confession," ca. April 1901; p. 106.
55. White to Stephen N. Haskell, 13 July 1900; p. 101.
56. Bolton to Slawson, 30 December 1914; pp. 108-9.
57. The hymnal *Christ in Song* (first published by the Review and Herald in 1908) contained three songs copyrighted by Fannie: No. 197, "Come Out in the Sunshine," words and tune; No. 209, "The Dove of Peace," tune only (words by S. H. Bolton, perhaps her father?); No. 230, "Not I, but Christ" (words adapted from Galatians 2:20).
58. Hattie L. Porter to William A. Spicer, 25 July 1933; p. 117.
59. *Ibid.*, p. 118.
60. *Advent Review and Sabbath Herald* 103:41 (5 August 1926), p. 22.

The Power of Prophecy Continued from Page 32

understand her use and abuse of sources. "The habit of literary 'borrowing' developed all too easily," he writes (p. 200). "She did not think she could afford to recognize that she had been influenced by human opinions and at the same time claim she should exercise influence for God" (p. 203). "By contrast," Graybill says, "Mary Baker Eddy borrowed far less" (p. 205), and he speculates that Ellen White "perhaps ... practices some of the 'pious deception' that scholars attribute to John Bunyan's attempts to deny obvious literary sources" (pp. 206, 207).

By saying that "the plagiarism charge surfaced again in 1907 ... in a pamphlet published anonymously by Dr. Charles E. Stewart, a staff physician at Kellogg's Battle Creek Sanitarium" (p. 211), Graybill contradicts the only evidence he provides. His sole reference is to a published version of Stewart's letter, the preface to which states that "neither the author [Dr. Stewart] nor any person or persons connected with the Battle Creek Sanitarium are responsible for the appearance of this letter in print."

In the last full page of his text, Graybill quotes Mrs. White's prediction that her writings would "go forward as long as time shall last.... Mrs. White took steps," he

says, "to fulfill her own prophecy" by charging a Board of Trustees with the responsibility for "improvement of the books,... printing of new translations," and the printing of "compilations from my manuscripts" (p. 215).

"Thus," Graybill concludes, "her authority and influence ... continue to be felt, even as members of her church continue to ponder the impact of earthly influences on her."

Although his dissertation is rather brief for a humanities doctorate, Graybill has demonstrated a thorough grasp of his primary subject. But he is sightseeing rather than spending the summer, and, as a consequence, the topics of several of his chapters could be effectively expanded into dissertation-length works themselves.

To his credit, Graybill seldom surmises beyond the facts; however, a good number of his judgments could have been further buttressed by easily available evidence. Also, it would be interesting to know why his dissertation committee allowed him to escape without summarizing and concluding his eight-chapter overview.

If they were permitted to see it, Graybill's dissertation would be startling — even at this late date — to those Adventists who have not reconciled themselves to the fallen, human nature of Ellen White.

It can only be hoped that the Review & Herald Publishing Association will seize the opportunity to publish and promote Graybill's dissertation, as it is written, with candor and honesty — making only the necessary cosmetic corrections. Although that may be tantamount to hoping the Russians will hand over the "black box" of Korean Airlines flight 007, nevertheless, *Currents* prays that the brethren will take that credibility redeeming initiative.

PLEASE NOTE:

Ronald Graybill had planned to make a slightly expanded edition of his doctoral dissertation, *The Power of Prophecy*, available to general audiences in the immediate future for \$12.50.

Upon further counsel, Graybill was persuaded that he should not take that step. This space in *Adventist Currents* was to have alerted *Currents*' readers to its wider availability. We regret this last minute, disappointing change in plans.

Graybill tells *Currents* that he still hopes to make some version of his research available at some point in time.

Dear Sir

The volume *Questions on Doctrine* (Review and Herald, 1957) is one of the most significant volumes ever published by Seventh-day Adventists. I believe in the integrity of the leaders God used in giving it to us: Anderson, Froom, Read — with the aid of Unruh, Figuhr, and many others including a worldwide network of readers. Indeed, Froom is correct in *Movement of Destiny* (Review and Herald, 1971) when he presents *Questions* as a giant step forward for the SDA Church.

Lowell Tarling, author of *The Edges of Seventh-day Adventism* (Galilee, 1981) suggested in a recent lecture that we need a volume under the title *1957 Re-Examined*. When such is written, if it is, your interview with Walter Martin (*Currents*, Vol. 1, No. 1, pp. 15-24, 28) will be required reading.

May the acidity in parts of the first issue of *Currents* be mellowed in future numbers, or at least transcended by more materials as relevant for the Church's well-being as the Martin interview.

Yours sincerely,

Arthur N. Patrick
Director
Ellen G. White/SDA Research Centre
Avondale College, Australia

To the editors:

I deeply appreciated Dennis Hokama's comparison of Herbert Douglass' SS Quarterly with Normal Gulley's (July 1983, pp. 13-14). While I disagree with the author's general outlook, I am happy for his admission that the doctrine of final generation sinlessness is as basic to Adventism as the Spirit of Prophecy and 1844, and that discarding this notion means "to repudiate the very nature of Adventism" (p. 14). This careful observation should forever demolish the belief that while the new theology's rejection of the sanctuary, Ellen White, and the Sabbath is unwarranted, its views of salvation remains a valuable contribution.

Perhaps the moral outrage of persons like your guest editorialist is well taken, but loyal church members cannot but have further comment. We have all rent our garments and put dust on our heads over things like the Davenport affair, but perhaps we have forgotten that before ethical propriety comes doctrinal commitment. Are greed and dishonesty in the handling of church funds any worse than allowing all theological viewpoints to be aired without restraint, a policy recommended by church critics? If opposing doctrinal systems may properly exist side by side, why not conflicting moral codes? Critics may lament with all of us the fraudulent shame lately exposed. But what of those pastors and teachers who accept

the church's pay while undermining its basic truths?

Keven D. Paulson
Reedley, California

Hokama replies:

Dear Mr. Paulson:

We truly appreciated your thoughtful comments, as well as your monetary contribution way back in March. Your letter was the first written response to AC. Congratulations, for whatever that is worth!

I am glad that you enjoyed my piece on the SS quarterlies. Your comments are all the more meaningful to me because of your viewpoint. You might be interested to know that until about three years ago, I too was a perfectionist in the Adventist sense of the word. My father's thesis at Andrews University dealt with the issue of the nature of Christ and the perfectionism issue. Using the Spirit of Prophecy, he found he could come to no other conclusion than that promoted by Herbert Douglass. While the historical facts have forced me to concede that Ellen White cannot be used as an authority in these matters, I find it quite incredible that people will use her writings to support an antiperfectionist viewpoint.

I happen to share with you the view that, as sordid as the Davenport affair may be, doctrinal commitment is more important. But the only doctrine the church seems committed to in the handling of their financial as well as theological battles, is the doctrine of "coverup". I think that all responsible church critics would be happy to settle for "full disclosure" on both accounts. As a real estate broker, I may be sent to jail for failing to disclose or misrepresenting material facts to a client. Should we be less scrupulous in selling a "doctrinal system", where minds (and perhaps salvation) as well as money are at stake? It would seem that God's remnant church should be able to advance without the "Uzzas" in the General Conference and the White Estate. What I would like to see is a little more commitment to the doctrine of honesty and integrity; financial, intellectual, and last but not least, public. Without the latter, church government is a fraud.

Are Adventist pastors and teachers committing fraud when they accept church money and then undermine "its basic truths"? If we view the church as a worldly corporation, with its employees under contract to promote its own patented "basic truths" to the public, then the answer would appear to be "yes". This would also be true using a "private club" model: "If you can't agree with the club rules, then go somewhere else and start your own".

Historically, however, the church has attempted to portray itself as THE agent of God, and not merely a private club or corporation. We were taught that we pay tithe "to God", not merely the church. The pastors and teachers may feel therefore, that their "real" employer is God, despite what it may say on their paycheck. It would then follow that they are hired to promote God's "basic truths" rather than the church's, if such a distinction should ever arise. Such distinctions can and will arise as long as the church teaches that the Bible is its final authority. If the church were to proclaim that its interpretation of the Bible was correct by fiat, then of course all opposition would be disloyal. But the church has not claimed interpretive infallibility, preferring instead to "prove" their conclusions by what they believe to be logical interpretations of scripture and history. Once the church enters the ring of logical exegesis, however, its ecclesiastical robes must be laid aside, for logic is no respecter of persons, female or otherwise. If the church emerges from this skirmish with its theological glasses knocked askew, it is not the fault of the pastors and teachers; they were merely playing by the rules of the game.

I think that your questions and your concerns reflect what many Adventists think and feel about church critics and theological dissension. What I have said does not refute or invalidate anything you have said, but merely presents the church's problems in a different perspective. I hope that you will continue to read and react to future issues of AC. Though we probably will shock and outrage you at times in our attempts to pursue truth, you can be assured that we are all working toward the same ultimate Truth, for God is Truth. While we may not arrive at Truth any day soon, we can at least enjoy the pursuit together.

Sincerely yours,
Dennis Hokama

Dear Doug,

May I congratulate you on the first issue of *Adventist Currents*? I particularly appreciate the fact that it is not a scurrilous attack on personalities but chooses to deal with those areas of behavior in the church which need adjustment if we are to glorify God.

The interview with Walter Martin is a classic. I particularly appreciated his attitude — at every step he was prepared to grant what was good in Adventism without compromising in regard to what was otherwise. His insights could be a means of blessing to church administrators and others.

Professor Fisel is a first class scholar

and his work on Edson is valuable in view of the present dispute over the Investigative Judgment doctrine.

Your editorial showed a good heart as well as a good mind and a large number in the church will thank God for it. It is a strange enigma that a church which has long prided itself on its Elijah quality — committed to stand for the Word of God alone in Israel — is now afraid to let the Word speak because it threatens certain cherished shibboleths. Long have we challenged non-Adventists to forego their traditions but now that the shoe pinches us at that very point we also fail the test.

May I venture one suggestion? As you well know there are many very good things in Adventism and many fine people among administrators and laity who wish to honor God supremely. I believe it would greatly add to the attractiveness of your journal and reveal even more clearly your own fairness if you included some positive articles of praise where praise is due. For example, there are a few presidents who have refused to join in the general witch-hunt. Particularly in Europe there exists an openness in some quarters which is commendable. The reluctance of the German brethren to accept the doctrinal statement of Dallas showed a fidelity to Scripture which merits only praise. If I understand aright, there are men in high places who wish to abolish our Unions and thus simplify organization as well as reduce expenses. That too is commendable.

Many other good things could be said of *Currents* and its specific articles. The Gordon Thompson letter is a gem. Thank you for including it.

God bless you richly and lead you in stimulating honest minds to His glory, with the warmest of regards,

yours in Him,

Desmond Ford
Auburn, CA

Sir;

Why do you call your page of criticism Current, when much of the idle tales that you seem to believe, were buried with Canright and others many years ago?

Lawrence E.C. Joers
Reedsport, Oregon

You might have intuited, Brother Joers, that we are using the word currents on several levels: up to date, high voltage, the ebb and flow of denominational history, etc. The "tales" of Canright still muddy the waters of the Adventist present because, however earthen the vessel, they were not all "idle."

— Ed

Ellen White Ate Snails?

In Currents' first issue the editor mentions to Walter Martin an Ellen White letter in which she "orders some fresh snails." Several readers have written explaining that "snails" were a much loved pastry of the period — similar to a coiled crescent. Unfortunately for this innocent explanation, the editor mis-spoke in the interview, switching snails for oysters.

Actually, Mrs. White wrote her daughter-in-law, Mary Kelsey White, saying, "If you can get a few cans of good oysters, get them." A longer quote from this letter of May 31, 1882 is found in Ron Graybill's seven-page pamphlet "The Development of Adventist Thinking on Clean and Unclean Meats."

— Ed

To the Publisher and Editorial Staff

None of us is perfect — not you, not I, nor the General Conference leaders. Not even the characters whose biographies we can read in the Bible were perfect. Are you setting in motion some of those influences that would "deceive the elect — if that were possible"?

Mrs. Jane Wright
Culpeper, Virginia

You make a valuable point about the Bible biographies. It would be reassuring to see the same sort of true to life treatment of the reformers in Great Controversy, don't you think?

Ecclesiastes says there is a measure of time and chance in all things — the deception of the elect excepted, we suppose.

— Ed

Dear Ed,

Thanks for your paper. You have certainly looked into the horses mouth and given us the real truth. Your paper is needed.

Sincerely,
Helen Tweedy
Oakdale, California

Note:

A number of readers have asked about the availability of Ronald Numbers' book *Prophetess of Health*.

It may be acquired by sending \$11.50 to ADCO, P.O. Box 8453, Dallas, Texas 75205.

The same specifics apply to Edwin Gaustad's collection *The Rise of Adventism*.

Allow two weeks for shipping.

Dear Sir,

It would seem to this observer that the authors have a significant tendency to confuse the modernly popular "acid rain" with the traditional "latter rain".

Ken Burden
Chehalis, Washington

We trust, Brother Burden, that you look with us beyond all rain to the eternal reign of King Jesus.

— Ed

Dear Sirs,

Thank you for the magazine. It is just what is needed at the present time. We have had our socks shaken off, and no way to evaluate the mess.

"God's special people" have a long way to go if they think they must reach perfection! Thank God for Jesus.

Sincerely in Christ,
Mrs. Wilma Cowan
Glendale, Oregon

Dear Editors,

Help us to have exposure to issues of importance and to insist on church growth, but in a loving supportive way. Most of the time the problems of the church are harsh enough and inflammatory enough without adding to it.

I think I'll wait and buy *Currents* on the stands for several issues to see if you will tone down a bit. If you do I'll subscribe and encourage my friends and acquaintances to do so.

Sincerely,
Barbara Berk
Loma Linda, California

To the Editor,

It is so reassuring to know that at last that which has been kept behind "locked doors" is now out where all can weigh the issues intelligently for themselves and not be spoon fed only what the "in gang" wants to be heard.... We have had too much already of the smoke screens and incomplete stories.

Most sincerely,
Eleanor Knight

The publishers of this rag qualify as roaring lions, seeking who they may devour.

Mr. & Mrs. Curtis Kindgren
Orlando, Florida

We recall one lion that did the Lord's work by killing a prophet. (See 1 Kings 13:24) By the way, let me recommend to you our favorite lion, Aslan.

— Ed

Dear Sirs,

You cannot seriously say that you are simply talking about disagreements in the church within the church, when your publication deals with interviews and matters that bring in non-believers and frankly exposes the church to those who are the enemies of Truth.

Cordially,
Elder Carroll M. Lawson
Pastor, Southside SDA Church
Indianapolis, Indiana

Pastor Lawson, perhaps, upon consideration, you can see the value in the observations of non-Adventist Christians — to help us see ourselves as others see us. Your judgmental references to "non-believers" and "enemies of Truth" are unseemly.

— Ed

Editor,

The first issue of *Adventist Currents* arrived recently. I think it is attractively designed and laid out.

Only when one gets into the copy is he aware of the discord it sows. Too bad. When there is such a desperate need for encouraging, upbeat and unifying Christian literature, with topics that make one yearn for Jesus to return, why publish material bearing a philosophy that prolongs festering of unwise actions.

Barbra Coffey
Walla Walla, Washington

Have you read the Adventist Review, lately?

— Ed

Dear Mr. Hackleman,

I can only hope and pray that you will get off the destructive path that you have chosen. If not, may your magazine fade quietly and unheralded from the scene.

Sincerely yours,
Valerie J. Molzahn, M.D.
Associate Professor of Medicine
Pulmonary and Intensive Care Medicine
Section
Loma Linda, California

Dear Dr. Molzahn,

At the present time placebos are contraindicated.

— Ed

Dear Currents,

The interview with Walter Martin was worth the subscription price.

Sincerely,
Lavern Peterson
Aiea, Hawaii

Your publication *Adventist Currents* makes poor kindling and poor toilet paper...

Elvin T. Gibson
Crestwood, Kentucky

But it reads so well in either setting.

— Ed

The devil must really be happy when he reads the trash you print!!

William Lee
Great Falls, Montana

Catharsis never cures, Brother Lee.

— Ed

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Loma Linda, CA 92354

Please remove my home from your mailing list — it lands in the waste basket.

Peter B. Rudy
Spokane, Washington

Your home or our mailing list?

— Ed

Your cover picture showed a church endangered by a flooding stream. Is that what you are trying to do? Destroy the church? I really do wish I knew just what your aims are. I'm not questioning your sincerity. But I'm not sure I wish to support your paper.

Marilyn Morgan
Knoxville, Tennessee

Thanks for not prejudging us. The cover pictured a church in jeopardy. Although the church exists in perilous times, we believe its most serious danger is a tendency to be cavalier with truth.

— Ed

Thank you, thank you, thank you.

Flora Kellogg
Prince Georges, Maryland

Hello,

Just wanted to say thanks for putting us on your mailing list. What you are doing is like a breath of fresh air. Hope you can get this into the hands of others in "the work". The lonliest place in the world today is in the Adventist ministry, there is no fellowship, no one even dares to talk about the weather... This is a conference where evangelism is king, finish the work, don't waste your time with theology. So we study, find everything we can and say very little. You promise to be a big help.

Thanks and God bless,
(name deleted)

Hurrah! We've been waiting for such a paper! You can publish where *Spectrum* has to be careful — your humor is appreciated! God bless you! The church needs you!

J.W. Hayes
Ninety Six, South Carolina

Gentlemen,

Received the first issue of *Adventist Currents* yesterday. Thanks. Bravo very heartily!

Sincerely,
M.L. Ringoot
Newport Beach, California

Dear Brother,

I have just read your editorial, "Our Sense of Shock" from your publication *Adventist Currents*.

Your publication is an answer to many desperate prayers around the Australasian Division where our church is in a greater mess than in the U.S.A.

Sincerely,
Austin P. Cooke
Australia

Dear Friends,

Thanks ever so much for sending me a copy of your magazine. I was about to give up on a source of unvarnished truth. Brinsmead doesn't like to lower himself anymore to discuss Adventist issues. Evangelica is just another street gospel tract now. *Spectrum* is always looking over its shoulder trying to maintain its image of "moderation".

Sincerely,
Donald A. Whidden
Titusville, Florida

The Sheep, the Pastors, and the Clover

ALTERNATING CURRENTS

by Sidney Allen

At the beginning of the seventies I attended a class in the History of the Advent Movement at the Seventh-day Adventist Theological Seminary, on the campus of Andrews University. As good instructors sometimes do, Dr. Mervyn Maxwell raised a question one day to which he did not claim to have the answer: "What do we Adventists do if we should find ourselves with a *bad* General Conference President?"

The question implied that we hadn't previously found ourselves in that situation.

Since one cannot begin too young to learn how to go in and come out in a religious community such as ours, it may be supposed that Dr. Maxwell has been pondering that question and others allied to it most of his life. During his boyhood in the home of his father, Arthur S. Maxwell, of blessed memory, questions of this kind may have come up around the family circle. During his tenure as editor of the *Signs of the Times* the senior Maxwell — affectionately called "Uncle Arthur" by generations of Adventist kids — dealt with a considerable number of General Conference Presidents, reaching back to the long and seminal period of A.G. Daniells.

Professor Maxwell's question also seemed to me to imply that there was the possibility that such a General Conference President might attain power.

Some of Uncle Arthur's "nephews" and "nieces" (we cannot speak of his sons, four of whom hold key positions in North American Division institutions) have been raising Mervyn's question in recent months. The horrible truth seems — to some of us, at least — to be that we have gotten ourselves (through our electoral process) not just one, but two regrettable General Conference Presidents, with two regrettable administrations doing their bidding.

Regrettable to whom? Not to those who directly elected and re-elected them. And who elected them? Their fellow bureaucrats.

Regrettable to whom, then? Not just radicals, dissenters, cranks, impractical theorists, and disgruntled losers, surely. One of the features of the Adventist life which makes responsible reform so difficult is the sizeable number of Adventists who crouch around the fringes of our movement waiting for a chance to smite the brethren hip and thigh, with not a care in the world for the real problems — not mere matters of personality and private interest — which face our organization.

During the last two years, responsible, irenic, devout, tithe-paying, Sabbath-keeping, meat, movie, and wedding-ring avoiding Adventists — Adventists who would never dream of shouting a slogan or

waving a picket sign — have found our last two General Conference executive cadres regrettable. Not all of them, but a significant number. These members, embarrassed by the Davenport fiasco, have turned an even deeper scarlet at its mishandling.

The bureaucrats are even embarrassed! Why else would they hire a public relations firm to deal with the issue? Why else have we been forced to contemplate their various sputtering attempts to persuade us and the world that nothing is seriously wrong.

It is possible that a *numerical* majority of Adventists are, for one reason or another, being duped by this cover-up. But it takes courage to adopt an independent stand, to be a real Adventist; and the stout-minded people who hold the greater part of the *influence* in our denomination are *not* buying this snow job.

It is these people who are going to sit in judgment on the bureaucrats during the incumbency a couple of years from now.

And who are these people with influence on the opinions of Adventists? Pastors: educated, dedicated, and honest, for the most part — people who are not only able to influence their parishioners, but are required to do so.

The bureaucrats consider these pastors to be their hirelings; and so they have been, to a regrettable degree. I think it is no exaggeration to say that the spiritual fate of our movement over the next decade will ride on whether our pastors continue to listen only to the bureaucrats or decide to interpret and apply the Law and the Gospel in a redemptive way to the current sickness with which we are afflicted.

What the bureaucrats fear most is that the pastors might begin to consult with one another, free from the domination of "the office" to which they have so long submitted. There are precedents which make this panic in the executive offices far from moot. (Black bureaucrats and white Union presidents have already begun to hold such meetings and to take such stands.)

There are even token signs that pastors may already have begun to see their duty in this regard. At the most recent Constituency Meeting in the Central California Conference, some of the pastors got together to discuss a common concern without permission and without inviting their supervisors to be present.

Their concern was not for higher wages, more perquisites, a better deal on parsonage allowances, or the idiosyncracies of the local Conference president. Their concern was that, for the good of the denomination, the incumbent administration of the General Conference should resign.

This handful of pastors succeeded in put-

ting a resolution to this effect onto the floor of the triennial session. It was actually voted upon! One of the General Conference men in Takoma Park who was told about this action seemed to be alarmed at the news. The resolution was voted down, but not unanimously.

This development is bad news for the paternalists in our bureaucracy. If our pastors were to give up their wonted peeping and muttering and begin to call for justice to roll like a river, great things might begin to happen. The development is good news for us believers.

But will the pastors in many of the Conferences begin to take this kind of action? Will they decide that the time has come for them to take responsibility for the spiritual fate of their individual flocks? Or will the bureaucrats be able to stifle them?

We hear about "Power to the Laymen" these days. Fine, but what about "Power to the Pastors?" Are they so tame, domesticated, and speechless that no one thinks of them as a potential influence for reform? Have all the independent ones felt the boot?

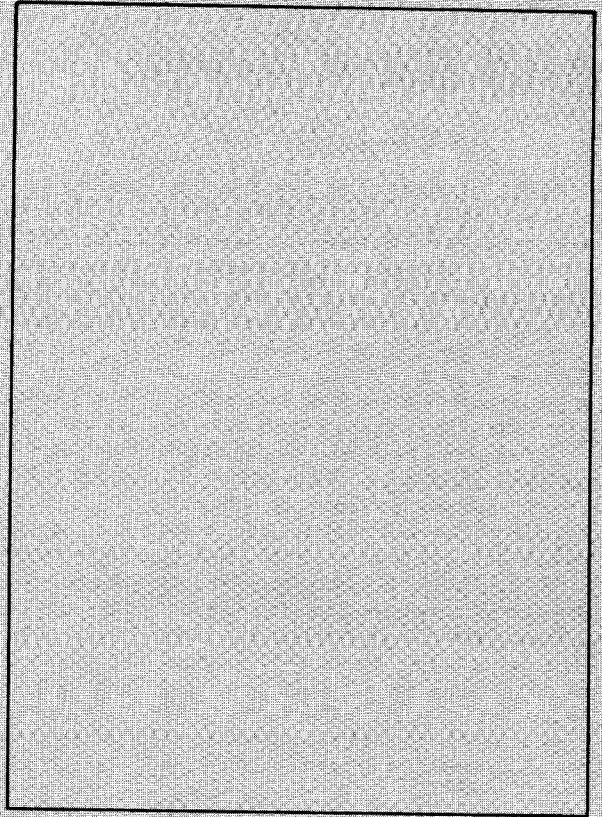
Let us hope not. If our denomination is to pull out of its current nose dive, the pastors will have to actively seek procedural reforms. Pastors who are concerned for the moral integrity of the denomination to which they have dedicated their lives, who do not wish to be known all over town as the guys who represent the movement that "covered-up its scandal" (as Mormons have always been accused of being), will have to begin to get together and use the electoral process to clean up the caked-on corruption that has been accumulating for the past eighteen years.

If these pastors do this, they will probably see that they must create a distinction between the executive, legislative, and judicial functions of our denominational government. They will probably see that we must have a free press if we are to have a clean business record.

The bureaucrats claim that the only people who see any need for major organic change are those who are "not truly devout." They are wrong. Hard-working, gluten-eating, puritanical Adventists see the need for these reforms as clearly as do those who threatened leaders like to call "liberals."

It is important that our pastors replace the moral authority of our elected leaders that perished in the Davenport epidemic. Otherwise, both the clover and the sheep who feed on it may also die. And what will the pastors do then?

Sidney Allen is assistant professor of philosophy at San Bernardino Valley College.



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