

Volume 2/ Number 4

Knotty problems at
Harris Pine Mills

Remnant misogyny

London fog

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"Pagan" Foundation?

The Making of A
Prophet

Blame it on Rio

Good Devils



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.

CURRENT CURRENTS

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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.

“Keeping A World Church Together”

DIRECT CURRENTS

by Douglas Hackleman

What an irony it is that just as our civilization approaches what John Naisbitt terms the “age of information”—an age in which “the truth” should be most easily proliferated to all the world—the Seventh-day Adventist church has begun collapsing from its organizational center.

The most pertinent example of this collapse is the Adventist Media Center at Thousand Oaks, California. In this “age of information” it should be the denomination’s missionary flagship, fulfilling the gospel commission, rather than a semi-vacant white elephant losing several million dollars each year.

The General Conference’s attempt to move its own headquarters—a decision that Neal Wilson now recognizes was a mistake—is another symptom of administrative collapse. One GC officer told *Currents* last year that for five years the project (to find a new location and build) had been “totally out of control.” And the turnkey price for the new complex will probably double the \$17 million approved by the GC Committee in 1983, if they can ever settle on a place to build it.

The expensive Davenport scandal was most indicative of the collapse of the moral authority of the GC leaders who proved unable or unwilling to take any significant corrective measures.

More recent confrontations between the GC and the North Pacific Union, the Lake Union (particularly the Lake Region Conference), and the Southeastern California Conference demonstrate that the church’s highest leaders have lost touch with the membership and have forgotten that they are to be its servants not its masters.

The General Conference president is in public disagreement with the GC Religious Liberty Department regarding the way to relate to and write about church-state rela-

tions in communist bloc nations. Some of his colleagues report that Wilson fears more than anything that he might go down ignominiously as the GC president on whose watch the church appeared to split or to fall.

Many of their mistakes appear to be attributable to such obvious factors as incompetence (the Peter Principle), the absence of long-range planning, and the failure to delegate responsibility. And those three banana peels are kept damp by the peculiar nature of our religious subculture.

1 The way our denomination selects individuals for positions of leadership eliminates most of the talent and ability from the field of available applicants at the outset. Potential leaders must be ministers. The problem is not so much that theology majors tend to be less intelligent than other Adventist college degree seekers, as that almost all church leaders are drawn from such a small percentage of the educated and capable membership.

2 The failure to chart long-range goals is often a function of our Millerite roots. Why should we plan for the long haul when Jesus is coming before this generation passes? And there are even those who believe that what long-term planning we have done—energy that should have been directed toward finishing the work—has been the proximate cause of the delayed advent.

3 While the failure to delegate responsibility is a common deficiency in managers and executives, it is a weakness that is exaggerated in people who believe that God put them in the positions they occupy. After all, the reigns wouldn’t be put in their hands unless God wanted it that way, they reason. And so, like A.G. Daniells, they grip the reigns as tightly and as long as they can.

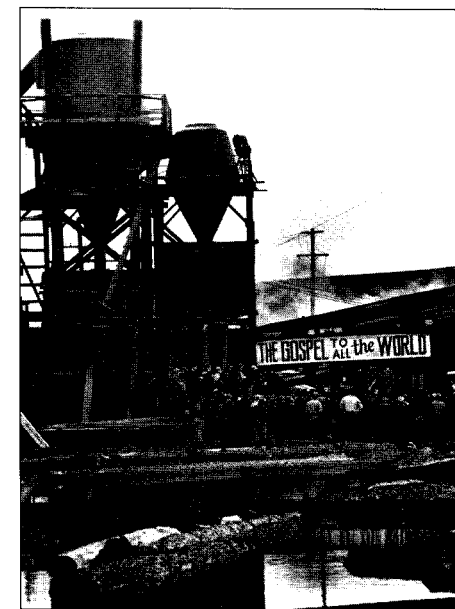
With the leadership of President Wilson there seems to be a personal consideration that may go beyond or interact with any of the three typical factors just mentioned.

It leads to the supporting of church leaders (such as in Budapest), no matter how mistaken. It leads to a resistance to the advancement of women in the SDA ministry and church administrative posts. It leads to confrontations with entire union constituencies when they make constitutional changes that will bring more lay participation and administrative accountability. It leads to misrepresentation of the facts about the extent and implications of Ellen White’s use of sources. It leads to resistance to candor in SDA publications regarding both our past and our present and to the denunciation of publications by SDA members that are not GC sanctioned. Worst of all it diverts the focus of leadership from those proper goals (short and long term) that have loyalty and unity as natural byproducts.

When the focus of the administrative church is on truth and justice there will be no need to worry about “keeping a world church together.” We Christians are supposed to understand that “truth casteth out fear”; and we should know from our own experiences that good people everywhere are drawn, tropismatically, to justice.

While we must forgive our failing leaders, we are not commanded to do business as usual with them. (One of the natural consequences of mistakes like the Harris Pine Mill bankruptcy is that it will begin to occur to thousands of widows that there is little point in giving their mites while church leaders are setting fire to millions.) Neither does forgiveness mean that we will fiddle while the GC collapses.

But we do forgive our leaders for the same reason that they need forgiving: they know not—in a very literal sense—what they are doing. □



The cover picture of Harris Pine Mills, taken by photojournalist Burt Glinn, first appeared in *Life Magazine* (16 February 1953).

Why should widows give their mites when church leaders are setting fire to millions?

tions in communist bloc nations.

He is also at public odds with the GC’s chief legal counsel about the legality of the Loma Linda University Board’s minority vote to consolidate the La Sierra and Loma Linda campuses.

Most recently the GC leaders panicked, and in their panic they threw the Harris Pine Mills into Chapter 7 bankruptcy dissolution (a potential loss of so far uncalculated millions) when it was not at all necessary. So many costly blunders have

Some of his colleagues report that Wilson fears more than anything that he might go down ignominiously as the GC president on whose watch the church appeared to split or to fall.

This fear may be seen in Wilson’s often-used rationale (in speeches and in letters) for his actions on one front or another, that he is trying “to keep a world church together.”

Such an administrative cynosure leads to the most unhealthy kind of conservatism.

Knotty problems at Harris Pine Mills

It is difficult to account for the radical differences in perception of the situation at Harris Pine Mills as described in authorized SDA publications and as explained in Oregon newspapers. The situation as reported in the *Adventist Review* and the North Pacific Union *Gleaner* (until the 16 February 1987 issue) is also contradicted by long-time Harris Board members and officers.

The most significant point of departure regards the facts about Harris' debt-to-assets ratio, on which the decision to liquidate the firm supposedly was based. Following their decision on 3 December 1986 to liquidate the corporation, the fourteen members of the Harris Board tendered their collective resignation to the General Conference Corporation. The GC Corporation then appointed a three-man interim board comprised of Harold Otis, president of the Review & Herald Publishing Association (chairman); Donald Gilbert, GC Treasurer; and Karl Bahr, GC Controller. Otis filed the bankruptcy petition with the United States Bankruptcy Court in Portland, Oregon, two days later (5 December 1986), listing Harris' liabilities at \$55 million and its assets at \$40 million. Otis was quoted two weeks later in the *Gleaner* (19 January 1987) as saying, "We now believe the indebtedness may exceed the \$55 million recorded with the filing."

Neal Wilson reported in the *Adventist Review* (1 January 1987) that a ten-member "survival team" (see box) of SDA business men appointed by the GC in September 1986 (the investigation began in late October) to assess the situation "concluded that Harris Pine Mills, with liabilities exceeding

\$50 million, had a negative net worth and could not survive." This is precisely what former Harris Board members, corporation officers, and the Bankruptcy Court-appointed Trustee, Portland C.P.A. John Mitchell, dispute.

It appears that General Conference leaders panicked at the overly pessimistic report from the "survival team." Within four working days of the 5 December 1986 bankruptcy filing, trustee Mitchell had changed the Church's Chapter 7 liquidation filing into a more flexible Chapter 11 that permits him to reorganize Harris while it is protected from its creditors.

Mitchell was quoted in the 6 February 1987 *Portland Oregonian* as saying that "the information that (church officials) relied upon was not wholly accurate, and now we've found there were significant assets they didn't consider." A former board member put it bluntly, saying that the "survival team" didn't know what it was doing. According to the *East Oregonian* (6 February 1987), Mitchell discovered that Harris' 11,000 acres of uncut Northeast Oregon timber is worth "at least \$15 million more" than the \$476,000 listed on the Summary of Debts and Property filed by Otis with the Bankruptcy Court (see box). "It's very unusual to get a company in bankruptcy that has more assets than liabilities," Mitchell told the *Portland Oregonian*.

According to the *East Oregonian* (6 February 1987), Mitchell found that Harris' assets actually totalled "somewhere around \$60 million," with liabilities around \$50 million. And on 8 February 1987 one former board member supplied *Currents* with more specific figures—\$58 million assets and \$46 million liabilities.

Harold Otis, chairman of the short-lived "survival team" and now chairman of the three-member interim board, was quoted in



Clyde Harris

Chapter 11 reorganization.

"It's the best situation I've ever seen for restructuring," Mitchell told the *East Oregonian* (6 February 1987). "Harris Pine basically is back in operation." "We should be able to restructure and be profitable by the end of June...."

Similar strong contradictions exist on other points between the statements of Otis and Wilson in church publications and what former Harris officers and board members have told *Currents*.

In his *Adventist Review* report, "The Loss of Harris Pine Mills" (1 January 1987), Neal Wilson hinted at what Otis was quoted as saying rather directly in the 19 January 1987 *Gleaner*: that Harris management had repeatedly demurred when "the chief auditor of the General Conference had sought to audit books of the home office for about eight years." "We discovered the company had never had a com-

It appears that General Conference leaders panicked at the overly pessimistic report from the "survival team."

the *East Oregonian* (9 December 1986) as saying that reorganization of Harris "would not have solved our problem. You have to have a reason for reorganizing and we have no hope that reorganizing would solve anything," said Otis of the decision to file for Chapter 7 liquidation rather than

plete audit," and "what the local company [accounting firm] provided [Harris] was a financial compilation," said Otis, rather than a more stringent review or audit.

Former board members and officers of Harris don't just deny this; one of them told *Currents* that it was a "straight out lie.

HARRIS PINE MILLS

Board of Directors

Neal C. Wilson, *Chairman*

Kenneth H. Emmerson, *Vice-Chairman*

Lowell Bock
Charles Bradford
Robert H. Carter
Alfred H. Cowley
Charles Fry
Donald F. Gilbert
Bruce Johnston
Garwin McNeilus
Charles Nagele
Elden N. Spady
Fred Stephen
G. Ralph Thompson

We had asked them [GC auditors] in repeatedly," he added.

The way *Currents'* inside sources represent the story of the fateful December 3 Board meeting, the Harris Pine stockholders (GC Corporation) had already decided to impose the recommendation of the "survival team" to liquidate Harris. The meeting was held at General Conference headquarters rather than at Harris' corporate offices in Pendleton; and there were thirty to forty extra people in the room—GC Corporation officers, GC officers, Publishing Department people, "survival team" members, and attorneys—whose presence was deeply resented by some of the thirteen Board members in attendance.

Shirely Burton, news director for the GC Communications Department, reported the meeting briefly in the 19 January 1987 *Gleaner*. And her report hints at the "eight-hour pressure cooker" described by *Currents'* sources when she writes of "early balloting [that] showed a slight majority of Board members but a strong majority within the General Conference Corporation favoring dissolution of the company."

It is to be hoped that the Harris Board—not the GC Corporation officers (except where there was overlap)—was doing the voting. Actually, Burton's report notwithstanding, there was only one vote by the Harris board; but, as one former board member explained, "it took them six to eight hours to get the vote they needed." Another individual present told *Currents* that the nonboard members at the meeting didn't even have the decency to leave for the vote.

"In the end," Burton wrote in the *Gleaner*, "it was the Board by a strong vote which took the painful action to declare bankruptcy." Yet according to an officer who was there, the final vote was seven to five, with board chairman Neal Wilson abstaining. One Board member was absent and one position on the board was vacant.

The vote might have been even closer if Garwin McNeilus, one of that group of

"Survival Team"

"Suicide Squad"*

Harold F. Otis, Jr., *Chairman**

Garwin McNeilus*

Alfred H. Cowley*

Leon Slikkers

Don Folkenberg*

Tom Winkels*

Russ Wetherell

Frank Dupper

Karl Bahr

Donald F. Gilbert

SUMMARY OF DEBTS AND PROPERTY

(From the statements of the debtor(s) in Schedules A and B)

DEBTS

Wages, etc. having priority	0
Deposits of money	6,072.97
Taxes owing United States	0
Taxes owing states	19,106.40
Taxes owing other taxing authorities	228,955.17
Secured claims	27,772,456.38
Unsecured claims	19,510,448.69
Schedule A TOTAL	46,537,039.61

PROPERTY

Real property (total value)	215,613.73
Cash on hand	4,023.43
Boats, motors and accessories	306,061.60
Office equipment and supplies	515,666.46
Machinery, equipment and supplies	2,226,083.90
Inventory	33,611,609.97
Interest in corporations and companies	307,324.13
Property assigned for benefit of creditors (Timberland, and Timber & Related contracts)	* 476,363.15
Property not otherwise scheduled (Accounts & Notes Receivable & Leasehold Improvements)	6,142,570.28
Scheduled B TOTAL	43,825,316.65

Timber and Timberlands & Related contracts with a book value of \$476,363.15 (see above) Trustee estimate of market value \$10-20 million.	* 15,000,000.00
*Updated est. Asset value	58,825,316.65

individuals referred to by some as the "suicide squad," had not been added to the board thirty days earlier. The "suicide squad" was a sarcastic moniker attributed to five of the ten "survival team" members who seemed determined to send Harris into liquidation (see box).

Another curiosity of the Burton report is its citing of "the Board's former chairman," and her statement that "the chairman suggested that voting be done by secret ballot." Nowhere does she name the chairman (now former chairman) of the Harris Pine Mills Board, her ultimate boss, Neal C. Wilson. (On page three of the 16 February 1987 NPU *Gleaner*, there is a note indicating that "a letter signed by 14 employees of Harris Pine Mills in Gaston, Ore....tak[ing] issue with the article written by Shirely Burton" will be published in the next *Gleaner*.)

Wilson spent three pages in the *Adventist Review* (1 January 1987) expressing his "embarrassment and pain": "[How] my heart aches," especially because "the whole sad story is that it did not need to happen! We did not need to lose this asset With better and more competent management, and with wiser decisions on the

part of the board, ... Harris Pine Mills might still be a viable option."

Bankruptcy trustee Mitchell thinks it is viable. By the first week in February he had 650 of about 1,000 former employees working in twenty of Harris' twenty-three plants, with more rehiring anticipated. (Mitchell did close three plants permanently: one in College Place, Washington, just outside Walla Walla; another in Geneva, Illinois; and a third at New Market, Virginia, by Shenandoah Valley Academy.)

Even in receivership the company is producing nearly 11,000 pieces of furniture a week, and Mitchell was reported in the *Portland Oregonian* (6 February 1987) as saying: "We are selling at the same level of last year. ... We're definitely in business. This isn't somebody kidding somebody about it."

As of mid-February, Mitchell was still trying to get the General Conference leaders to tell him whether he should consider offers by would-be purchasers of the mill, or whether he should return to the church what Neal Wilson termed "this marvelous asset."

In his *Review* report Wilson allowed that



Clyde Harris W. H. Branson Charles Nagele

the "weakness" of the Harris Board "was that it contained no successful lay industrial or business executives." That is a weakness in SDA institutional boards that has been called to Wilson's attention by so many members for so long now, says one SDA management expert, that no one will take his plea seriously that "membership on [denominational] boards be taken much more seriously" until he leads the way by resigning from a number of boards himself.

At a recent press conference held by Loma Linda University president Norman Woods after the LLU Board voted to consolidate its two campuses, a reporter asked this question: "Considering the need for the University and the Church that owns it to be seen by the wider banking/lending community as being financially responsible, has the University Board considered

ment the direction they so much needed.

"The most severe step possible was taken, the filing of Chapter 7. The question has to be asked, 'How could so few be permitted to affect the lives of so many?'"

A page-and-a-half picture story in a 1953 *Life* Magazine (16 February), entitled "Restored to the Lord," featured Clyde and Mary Harris' gift of their then \$5 million business to the Seventh-day Adventist church. (See cover and inside pictures of this *Adventist Currents* by Burt Glinn.)

At the formal transfer of Harris Pine Mill stock to the General Conference Corporation during the first week in February 1953, GC President W.H. Branson was reported in *Time* Magazine (9 February 1953) to have uttered the following prayer: "We know, dear Lord, that all the silver and the gold is thine; we pray to thee to

"Harris Pine basically is back in operation. . . . We should be able to restructure and be profitable by the end of June. . . ."

asking those LLU Trustees who were also members of the Harris Pine Mills Board to resign?"

Clyde Harris' 90-year-old widow, Mary, published her feelings about the Harris Board in the *Gleaner*: "I had been kept up-to-date in recent months and knew that something was terribly wrong. It is not believable that the Board did not know. They did know, but did not give manage-

ment this plant, the people who work in it, the brother and sister who have given it back to thee, and to bless its profits. Amen."

Whether the answer to Elder Branson's prayer may be resumed, and whether Harris Pine Mills may be "restored to the Lord" for a second time, depends, once again, on the wisdom of a small plank of ministers in Takoma Park. □

Proctor's proctoscopy

A prediction by Neal Wilson, alleged in the deposition of Pastor Don Driver, that the Seventh-day Adventist church could continue in litigation with Andrews University professor of psychology Derrick Proctor until he was financially broken, appears to have come true. (Proctor is the owner and after-hours proprietor of an independent Adventist book and literature business called Library and Educational Services.)

Between 1979 and 1981 Proctor attempted—without and then with attorneys—to persuade various church leaders to discontinue a campaign of oral and written "counsel" to their subordinates not to sell books to or purchase books from Library and Educational Services. Finally, in August of 1981 he filed a suit against the GC and other Adventist administrative and publishing entities on charges of general conspiracy and violations of antitrust laws and the Robinson-Patman Act.

On 29 October 1986 William T. Hart, United States District Judge for the Northern District of Illinois, Eastern Division, found "the contested issues of fact and law in favor of defendants [General Conference of Seventh-day Adventists, et al] and against the plaintiff [Derrick Proctor] on the merits." Hart dismissed the case "with prejudice with costs to the defendants."

The 15 December 1986 *Pacific Union Recorder* spent nearly half of its page fourteen announcing the victory and quoting from Justice Hart's fifty-seven-page decision in which he stated that "Proctor's antitrust claims against the church defendants are that he is being boycotted and foreclosed from the Adventist religious market by vertical, territorial, price and market restraints, monopolization and tortious interference with his contracts."

The *Gleaner* quoted Hart's conclusion that Proctor's claims fail (1) because the Sherman antitrust law "does not apply to the colporteur ministry or to the distribution systems established for the purpose of evangelism"; (2) because, even if the antitrust statutes apply, Proctor "failed to establish the elements of any claim"; and (3) because Proctor "failed to prove an antitrust injury or damages."

Proctor had alleged that the church had conspired to fix retail prices and had refused to do business with him. The *Gleaner* quoted from Hart's finding "that the Seventh-day Adventist Church is a single unified body governed by the General Conference. As such it is incapable of conspiring in violation... of the Sherman Act." (Italicized portion deleted from *Gleaner* quote.)

The *Gleaner* also did not quote from the Church's "Proposed Findings of Fact and

Conclusions of Law" (p. 34) a statement written for Justice Hart's consumption and incorporated into his decision that will alarm many Adventists whether conservative, moderate, or liberal: "Next to the Roman Catholic Church, the Adventist Church is the most centralized of all major Christian denominations in this country." It was that claim that Hart followed throughout his decision.

Hart has yet to rule on the amount of General Conference litigation costs that Proctor will have to pay. The GC has asked the court for \$78,500. Of that figure \$28,000 would be to pay the GC's costs for photocopying—during the discovery phase of the case—every scrap of paper in Proctor's possession (about 200,000 sheets). The economist who rehearsed Neal Wilson, Lowell Bock, and Clyde Kinder before their testimony would receive \$12,000. And approximately \$7,000 would cover the GC's attorneys costs for their purchase of the daily trial transcripts.

Why the judge would rule so one-sidedly in the case is not clear. One possibility is that Proctor's attorney, Matthew Chaconas, did not arrange his facts and arguments in such a way that Hart could rule in his favor. Proctor was completely outgunned attorneywise. Chaconas, Proctor's only attorney, was in this suit trying his first antitrust case. (Proctor did not know this when he hired him.) The GC, on the other hand, employed a large battery of attorneys from two powerful law firms (Covington & Burling and Sonnenschein Carlin Nath & Rosenthal). And \$1.6 million is the lowest informed figure that *Currents* has heard that the GC spent on the case. It may have been more than three times that figure.

Another reason that Hart may have ruled so overwhelmingly in favor of the GC is that he did not wish to risk being overturned by a higher court. (GC legal counsel made it absolutely clear to Hart that they would appeal if he did not rule in the defendants' favor.)

It is difficult to deduce from Hart's decision a consistent or clear line of logic or law that led to his conclusion. For instance, on page 22, Hart pronounces on a pivotal point in the case (the nature of the SDA church) that apparently decided whether the various activities by Adventist administrative leaders that provoked Proctor to sue (and about which there was little debate) were legal:

"One of the twenty-seven fundamental beliefs of Adventists—based on Bible passages—is that 'the Church is one body with many members, called from every nation, kindred, tongue and people.' Theologically, the Seventh-day Adventist Church is a single unified church. Church documents that prescribe the Church's structure and governance confirm that all parts of the Church are parts of a single entity. Next to the Roman Catholic

Church, the Adventist Church is the most centralized of all major Christian denominations in this country."

Twenty-six pages later Hart ruled testimony on church theology, structure, and organization that challenged the "single entity" position of the defendants as "inappropriate":

"Plaintiff introduced the testimony of a political scientist [George Colvin, whose doctoral dissertation analyzed the Pacific Press cases] who has studied the structure of the Seventh-day Adventist church. This witness related that the structure of the Church and its constituent units are very similar to the structure of the federal government in the United States—both juridically and legislatively. From this study he concluded that because the states are separate entities in the federal system so too are the union conferences separate entities in the Adventist church—and [are] therefore capable of conspiring among themselves and with the General Conference. This line of reasoning and analysis lays stress on political and theological theory. Such theories, however, are inappropriate for the resolution of the *legal* and *economic* questions posed by the facts in this case. It is not necessary to decide how the Church operates in practice or theory to resolve the claims of the plaintiff."

Remarkable as that last sentence seems, it appears astounding in the face of this sentence from Hart's very next paragraph: "The facts of this case establish that the Seventh-day Adventist Church is a single unified body governed by the General Conference. As such it is incapable of conspiring in violation of S[ection] 1 of the Sherman Act."

"It is not necessary to decide how the Church operates in practice or theory to resolve the claims of the plaintiff."

How Hart determined that the SDA church "is a single unified body governed by the General Conference" is not clear. He appears to have accepted a strictly *theological* statement from "one of the twenty-seven fundamental beliefs...that 'the Church is one body with many members.'"

And while Hart claims that "it is not necessary to decide how the Church operates in practice or theory to resolve the claims of the plaintiff," he appears to dismiss the plaintiff's antitrust complaints specifically on the basis of the church's operational practice, as he has been led to understand it.

To understand Hart's decision it may be necessary to know more about him. One thing is certain: to rule justly in cases like this one, it is necessary for the judge to understand the very complex and unique Adventist church organization and struc-

ture. It appears that Hart did not clearly understand the nature of the Adventist church (few Adventists do!) and probably did not realize that he didn't.

For Proctor personally, Hart's decision probably felt more like a proctoscopy than a judgment. But what will be the long-term effects of this case on Adventism? If Hart's ruling that the various types of entities named in the suit are merely subsidiary corporations of the General Conference—that, legally they are really one unified body—the winners in this suit could become losers of future suits of a slightly different nature.

Suppose that Harris Pine Mills had been in the kind of financial condition that church leaders feared it was and that it had remained in a Chapter 7 bankruptcy. What would a Justice Hart now rule if U.S. National Bank (to which Harris owes over \$24 million) insisted in court that the GC pay Harris' bad debts? Hart's ruling in the Proctor case makes Harold Otis' remarks in the NPU *Gleaner* (19 January 1987) about the decision to throw Harris Pine Mills into bankruptcy appear naive. Said Otis: "We knew that the bankruptcy could be perceived as being filed by the Church since the [GC] Corporation held the stock, though it was Harris Pine Mills ...that was in financial difficulty and not the Church." But the GC arguments, accepted by Justice Hart, that the various Adventist business and administrative entities are "one unified body," implies that it *is* the church that filed bankruptcy for Harris in Oregon and it *is* the church that is in financial difficulty.

The notion of ascending liability and the spectre of pierced corporate shields may

not have been on the mind of Neal Wilson when he testified against Dick Proctor last year in a Chicago federal court. But given what his testimony helped to accomplish, Wilson's *Adventist Review* (1 January 1987) threat to the "managers of church-related entities everywhere...that the General Conference cannot possibly come to their rescue if they...permit a valuable asset to fall into a crisis situation," seems quite empty. Because Wilson and the General Conference may have no choice if it eventuates that the creditors of failed Adventist entities can successfully sue to recover their money from the church that has proven in Federal Court that it "is a single unified body governed by the General Conference."

And so the GC won a battle in federal court. But what about the coming war?

□

Banned from the White Estate vault

About this time (end of February beginning of March) in 1986 James R. Nix, chairman, Department of Archives and Special Collections at Loma Linda University's Del E. Webb Memorial Library and director of the White Estate's branch office at Loma Linda, was informed by his boss, White Estate secretary Robert Olson, that he no longer was to permit *Currents*' editor access to any of the unpublished Ellen White letters or manuscripts that are available to other patrons of the LLU Heritage Room.

The following exchange of letters between Olson and the editor is self-explanatory.

6 March 1986

Dear Elder Olson:

Probably you will not be surprised to receive this letter, given the message you asked Jim Nix to deliver to me a couple of weeks ago.

I suppose I was more disappointed than surprised to hear that you were excluding me from further access to the White Estate holdings. And I am not so much disappointed because of how your action might inconvenience me as because of how it fortifies concerns I have had for some time about my brethren at the White Estate.

It is disappointing to find myself lumped together, by exclusion, with those who have run roughshod over White Estate policies. From the beginning of my effort to obtain an unvarnished understanding of Ellen White, I have related in an upfront, cordial, and responsible way to the White Estate representatives and rules.

I can recall writing to you in 1979 or 1980, Elder Olson, and sending you documents and letters that had been slipped to me, because I felt that the letters and memos had escaped through an inappropriate leak. Your letter of thanks I have on file.

For years I have been sitting on material that the White Estate does not want released. A few of these items I have asked for permission from the White Estate to publish and have been turned down.

And what do I get for dealing faithfully with the White Estate on its own terms? From my perspective it feels as if I have respected the White Estate policies but that they have meant very little to you.

Periodically I find that various White Estate representatives incorrectly represent the facts about Ellen White and Adventist history; and I assume that it is out of ignorance or, sometimes, from the inability to stand back from the subject.

A few examples of these mistakes have appeared in *Adventist Currents*. How am I to understand my banning from the White Estate other than as retaliation resulting from the resentment of Estate workers at being publicly corrected?

If I am to be punished for embarrassing the White Estate, why do it in a way that has the potential to convince thousands of people that there really are dark secrets in the vault that you wish to hide from the editor of *Currents*?

I am disheartened that you would pronounce a ban on my access to the Estate holdings without ever having approached me about whatever it is that apparently has disturbed you about my use of the manuscripts and letters.

I am discouraged as well, Elder Olson, that you could not write to me or speak to me directly, telling me that you were taking this action unilaterally, and why.

Nevertheless, I believe that differences such as ours, between Christian brethren, are not beyond repair. In that faith I appeal to you to reinstate to me the privileges that would ordinarily be mine as a Seventh-day Adventist member who has faithfully abided by White Estate policies in the handling of its documents.

Thank you for considering my request. All I need is a note from you with a copy to Jim Nix.

cc Jim Nix

Sincerely yours,

Douglas Hackleman
Editor

March 27, 1986

Dear Doug:

Your letter of March 16 reached my desk on March 20, a week ago today. I apologize for the delay in answering. This certainly has not been intentional, I assure you. I have gotten behind with all my mail, due to certain deadlines I had to meet.

Doug, what you say in your letter about being a responsible person is certainly true in many ways. For example, when I ask you not to publish this letter, I know that you won't. I am writing it to you personally, not for publication. I have no doubt in my mind but that you will honor this request. You have mentioned examples of how you have exercised a sense of responsibility, and in what you have said you are certainly right.

But, Doug, the story doesn't end there. There are some areas of great importance where I feel you are not responsible. The most glaring example of this, in my opinion, is your publication of the Molleurus Couperus article a few months ago, in which he tried to prove that Ellen White had temporal lobe epilepsy. When you publish articles like that, you are telling the world that you are going in one direction while the Seventh-day Adventist church is going in another. That article could lead some reader to give up his faith in Ellen White's prophetic ministry, and ultimately it could cause him to leave the Seventh-day Adventist church as well. I believe it is possible that someone might lose his soul because you printed the Couperus article.

It is only natural, Doug, that we here at the White Estate should ask ourselves the question, Why should we continue to help individuals in their research who are using their time, talent, and influence to destroy the very thing that we are attempting to build? We want to build confidence in Ellen White and the Seventh-day Adventist Church. Your publication tends to destroy this confidence.

I am sorry to have to write these lines, but I must say that I feel our decision to exclude you from the use of certain documents in our holdings is the right one. It is our way of telling you that we strongly disapprove of your publication, *Adventist Currents*.

As far as your correcting mistakes that have been made, I certainly take no exception to that. I do wish though, Doug, that you could see yourself as others see you. You have a way of concentrating on the negative rather than on the positive.

I simply think that Ellen White was mistaken when she said some souls will be eternally lost due to the untidiness of ministers.

You wondered why I did not contact you directly. Maybe I should have done this. Probably it would have been better if I had spoken to you personally about it rather than leaving the matter in another's hands. I apologize for not getting in touch with you so that we could have had a face-to-face discussion. I will be glad to talk with you about this, or any other matter, personally, whenever we have opportunity.

Sincerely,

Robert W. Olson, Secretary

April 1986

Dear Elder Olson:

Thank you for your correspondence dated 27 March 1986. I wish you wouldn't apologize for replying within a week to incoming letters. It seems quite timely to me.

I need to respond to the contents of your letter. Your second paragraph troubles me. You seem to be trying to link your belief that I am much of the time responsible, to your confidence that I will not publish your letter.

While I very well may not publish your letter, it would not be irresponsible to do so. It is on White Estate letterhead; it is signed by you over your designated title; and it is typed by a White Estate employee. What makes it a personal rather than an official response? Are you not responding to my query about an action taken by you in your capacity as White Estate Secretary to exclude me from the White Estate's unpublished holdings?

If you are asking me to do you the favor of not publishing your letter, that is one thing; but, of course, you must realize that it is, under the circumstances, a somewhat presumptuous request. I can't help wondering why you are concerned that your letter not be printed. Are you ashamed for the public to know that you have taken this punitive action against me? Or are you embarrassed about the reason you have given for doing so?

I certainly would prefer that you not refer to my view of Ellen White (which you really don't know)—or views of her that I am willing to publish—as “not responsible.” You have simply equated your opinion of and sensibilities regarding Mrs. White with what is responsible. I reject the equation.

You wouldn't be troubled by the Couperus article arguing that Ellen White suffered from temporal lobe epilepsy, if you were sympathetic to a free marketplace for religious information and ideas. How weak must be your confidence in the obviousness of Mrs. White's special inspiration, if you think that one, limited-circulation journal can counterbalance shelves burdened with propagandistic writings about the history of our denomination and our prophetess. I thought only our Marxist friends feared open evaluation of their dogma.

Had you read my half-page introduction to the Couperus article, you would have seen that—without rejecting his thesis—I put some editorial distance between the magazine and his conclusion. How much more editorially objective can one be than to publish the letter of an acknowledged expert in the field disagreeing with Couperus—in the same issue!

Please realize that the Seventh-day Adventist church and I are not, as you state, going in opposite directions regarding Ellen White. With the exception of the reactionary right wing, we are going in the same direction at different rates of speed.

Your belief that “it is possible that someone might lose his soul because you printed the Couperus article” absolutely floored me. You need not be a theologian to figure out that faith in Ellen White or in the SDA church are not requisites for salvation. But even if the Couperus article was insidiously evil (which I don't believe), to blame the loss of anyone's soul on it would be like blaming God for the loss of all lost souls, because He put or allowed the Serpent in the garden. I'm certain that in a more thoughtful moment you know better than that.

At issue is the question of responsibility. Is God responsible for the individual's destiny-deciding choices? If so, then neither Couperus nor *Currents* can be. Or is the individual responsible for his or her own outcome-deciding choices? Again, if so, neither Couperus nor I are to be blamed. I simply think Ellen White was mistaken when she said some souls will be eternally lost due to the untidiness of ministers. God looks good in the judgment precisely because each individual decides for him or her self whether he or she is interested in a universe where unselfish love is the universal concern.

If *Currents*, by providing otherwise generally unavailable information about our church and our prophetess (and thereby making informed choices about both more likely), is reducing the probabilities of individual's salvation, then we'd better ban the Old Testa-



Courtesy, David S. Baker portfolio

ment with its apparently dangerous candor about both the true and the false prophets.

You write of “our decision,” “our holdings,” and “our way of telling you that we strongly disapprove....” Who is we? I have been led to understand that you took this action against me unilaterally, and that your move was not taken to the White Estate Board of Trustees for approval. Is that true? If so, is that what makes your letter personal rather than official?

I appreciate your next-to-last paragraph's first sentence, agreeing that *Adventist Currents* has corrected mistaken White Estate statements, and the fact that you “take no exception to that.”

Much as I would like for you to respond to my letter point by point, I recognize that it would be difficult and I don't expect you to do so. What I would appreciate from you, however, are two courtesies: First, an official—rather than personal—letter stating what action is being taken regarding my access to the unpublished Ellen White letters and manuscripts, on whose authority, and why. Second, your approval to share your 27 March 1986 letter to me with those individuals that I would need to share it with to initiate a grievance procedure as provided for in the *Church Manual*.

I don't want to rush our differences precipitously to the contingencies set up for settling differences among church brethren; so I will wait a few weeks to hear from you, hoping that what I said in my last letter to you may yet prove true in our case—that Christian brethren may work out these kinds of differences, amicably, as followers of the same Lord.

Thank you for your stated willingness to correspond with and/or speak with me about these and any other matters. I am available almost anytime you are in the Loma Linda area. Just give me a little notice. I look forward to that.

Sincerely yours,

Douglas Hackleman
Editor

cc James Nix

P.S. You may feel free to share, circulate, or publish this letter so long as it is shared, circulated, or published in its entirety.

April 15, 1986

Dear Doug:

Your letter of April 8 arrived in my office yesterday, April 14. After reading it carefully, I am persuaded that any further dialogue between us would be fruitless. I have also concluded, regretfully, that it is not possible for me to have a private correspondence with you. I asked you not to publicize my letter of March 27 because I feel that the cause of Christ cannot be advanced by advertising

disagreements of this character. However, since you obviously want to publish it, please feel free to do so. I withdraw my request that it not be published.

Doug, we simply are not on the same wave length. You wish to deny all accountability for what you print. If Ellen White gives counsel you don't like, you declare that she is wrong and you are right. I reject your philosophy completely. You and I are not marching to the beat of the same drummer.

Furthermore, since I have learned from two independent sources that you are considering litigation against the White Estate, from

“From this date all correspondence between us must ... be channeled through the office of Attorney Warren L. Johns....”

this date all correspondence between us must, of necessity, be channeled through the office of Attorney Warren L. Johns, legal counsel for the General Conference.

The decision to deny you further access to certain documents in the White Estate was made by the White Estate staff on March 5, 1986, and was confirmed a month later, on April 10, by the White Estate Board of Trustees.

Doug, let's pray for each other. Maybe the day will yet come when we can see each other's viewpoint more clearly.

cc: W.L. Johns
J.R. Nix

Sincerely,

Robert W. Olson, Secretary

28 April 1986

Dear Elder Olson:

Both the message and the mood of your letter of 15 April 1986 saddened me. But I have taken a little hope from the sentiment in your last two sentences.

One thing that discourages me considerably is the thought of how inadequately I must have communicated with you in my letter of April 8 to have elicited from you the kind of response I received.

I am discouraged, too, that you seem to be so ready to terminate any dialogue between us, after your previous letter (27 March 1986) ended with the encouraging statement of your readiness to “talk” with me “about this, or any other matter, personally, whenever we have the opportunity.”

The last thing I want to do is to read too much into your letter, but perhaps you meant the word “talk” quite literally and were not offering to continue corresponding about our differences.

It is also hard for me to understand why you responded so irritably to my question asking what made your letter to me personal rather than official. And if you are serious about the reason you gave (“because I feel that the cause of Christ cannot be advanced by advertising disagreements of this character”), why now withdraw your request that the letter not be published?

My concern was not so much a desire to publish your letter as it

was to have something—as I stated in my last letter—I could share “with those individuals I would need to share it with to initiate a grievance procedure as provided for in the *Church Manual*.”

Please, you may *initiate* private correspondence with me any time you wish, and I will respond in kind. But it is rather unfair to *respond* to my letter asking about the White Estate action concerning my access to White Estate holdings and label that response personal. Your insistence that your responding letter was personal came across to me as an attempt to discriminate against me while precluding me from being able to document the fact of that discrimination.

You state that we “are not on the same wave length” and that you reject “completely” your perception of my philosophy that “if Ellen White gives counsel you don't like, you declare that she is wrong and you are right.” While that is a caricature of my position, I do reserve the right to read and assess the writings of Ellen White and to disagree with them (1) when they are internally contradictory, (2) when they contradict Scripture, (3) when they contradict a self-consistent picture of God and His universe, and (4) when they contradict a clearly testable phenomenon in nature.

Forgive me for reminding you, Elder Olson, but you put my fourth point into practice in 1982 when you decided that Ellen White had dropped her prophetic mantle while writing about the “congenital deformity” of narrow waists in women and how it was, she believed, they were acquired. You decided that she was mistaken, and then tried to rescue her from the implications by saying that she wasn't writing as a prophet at that moment.

Let me state categorically, Elder Olson, that I am *not* “considering litigation against the White Estate.” Either your “sources” misunderstood me, or you misunderstood them. I have explored the question (thinking out loud) of what my legal rights might be, if any, when I first became aware of the White Estate ban against me. But I did not need to consult (and have not consulted) an attorney to conclude that I have no legal rights vis a vis the White Estate concerning its discrimination against me. It is a private corporation and archive having the legal freedom to discriminate as it pleases. Beyond that, the courts are notoriously reluctant to adjudicate intradenominational differences.

I will not correspond through Warren L. Johns regarding this matter. There is no legal issue here for him to help you with, and he is unable to help you with what I consider to be the central and most vital question at issue: Is it moral for a very few men to decide what a whole class of people (approaching five million) may or may not know about their denominational roots?

Our difference is an example of that moral problem working its way into the real world. As White Estate secretary, you are most favorably situated to help us reach the moral solution. One way you can be an ameliorating force is to foster and widen, rather than reduce or terminate, our dialogue on the question.

Through an act of the will you can help God to answer your prayer that “the day will yet come when we can see each other's viewpoint more clearly.” While awaiting your response, I pray that you will.

Sincerely yours,

cc James Nix

Douglas Hackleman
Editor

Postscript

As it turns out, the grievance procedures outlined in the *Church Manual* were instituted to address disputes that take place within the local church or local conference. The opportunity for hearings do not extend beyond the conference. However, union conferences may review the procedure but not the substance of a dispute arbitrated at the conference level.

Elder Olson and I shared supper in the Pacific Union College cafeteria on 7 July 1986.

The conversation was cordial. Olson was a little sheepish when I brought up his statement about sources telling him that I was considering taking the White Estate to court. He knew from conversations with Jim Nix that it wasn't so. And he and I both knew that his primary source for the rumor was an individual who particularly enjoys fanning the flames of controversy.

Olson explained his primary unhappiness with *Currents*: “Every time a new issue comes out I get letters. And then I have to do research and answer them. Why should we help you create work for us?”

Although we parted amicably enough this summer, Olson and I probably will not find ourselves “on the same wave length” or “marching to the beat of the same drummer” in this lifetime. □

Where is the GC going?

In April of 1969 the General Conference purchased a thirty acre cornfield at the intersect of Route 29 and Randolph Road in Silver Spring, Maryland, eight miles north of Takoma Park, for \$750,000.

In 1981 church administrators believed they could build a new GC headquarters on the Route 29 property for no more than the money they might earn by selling the General Conference-Review & Herald-Home Study Institute complex in Takoma Park.

By late 1983 the Review & Herald Publishing Association had vacated its Takoma Park offices for new quarters in Hagerstown, an hour's drive to the Northwest; and \$6 million had been voted in Annual Council toward the proposed GC relocation.

On 1 March 1985 GC officers signed a contract selling the church headquarters complex to a land-development partnership (Roberts, Munz, and Associates) in Laurel, Maryland, for \$14 million. A leaseback provision would permit the GC to continue to occupy its Takoma Park buildings until March of 1988. But the hope of building a new headquarters for the sale price of the old complex (\$14 million) had long since evaporated.

Then GC treasurer Lance Butler told the GC Committee (26 February 1985) that the proposed nearly 300,000-square-foot structure would cost approximately \$17 million. That was \$3 million more than the \$14 million sale price of the Takoma Park property; and \$4 million of the \$14 million belonged to the Review & Herald for its old Takoma Park building. That left a \$7 million dollar differential. The answer to a "Readers Ask" section question in the 19 September 1985 *Adventist Review* indicated that this \$7 million would be made up from "\$6 million (nontithe funds) voted by the 1983 Annual Council and \$1 million from Risk Management Services [later increased to \$1.5 million]."

Six months later, March 1986, GC chief legal counsel Warren L. Johns presented Neal Wilson with a written, five-year review of the headquarters-move project which indicated that the entire enterprise had been totally out of control. So far from having seen it, most GC officers were not even aware of Johns' report. But it was sort of clear from Carlos Medley's article in the *Adventist Review* (15 May 1986) that by Spring Meeting 1986 the projected price of the proposed headquarters had grown from \$17 million to somewhere between \$25 million and \$31.6 million, requiring an out-of-pocket investment of between \$10.5 million and \$17.1 million to supplement the money

gleaned from the sale of the Takoma Park complex.

That \$6.6 million discrepancy depended on whether one accepted the \$22 million estimate calculated by an ad hoc committee of five SDA developers or the \$31.6 million price tag submitted by the architect already awarded the job, Donald Coupard and Associates.

In the same *Review* report, Medley quoted newly elected GC treasurer Donald Gilbert as saying that "previous estimates [\$14 million in 1981, \$17 million in 1985] included only the cost of the actual building.... They did not include site formation, building and zoning permits, architects' fees, and new office interiors."

Medley also quoted Neal Wilson: "Without condemning anyone, let me just say that previous estimates were wrong.... If we had known the cost of this project before, we probably wouldn't have sold our [present] buildings."

On the most optimistic estimate the turnkey price had jumped 29 percent. But despite the expensive mishandling of the project, Wilson was able to persuade a majority of the 120-plus GC Committee members in the Spring Meeting (2 April 1986) to authorize \$8 million beyond the \$6 million voted for the complex in 1983.

Now (April 1986) the out-of-pocket requirements—on the most optimistic of estimates—were \$14 million; and that was still \$6.6 million short of architect Coupard's estimate of \$31.6 million. James Coffin hardly could be blamed when he failed to qualify for a prophet's mantle by writing in the 31 October 1985 *Review* that "the GC complex will cost only a fraction of" the \$58 million architect Coupard had charged for the new Chesapeake and Poto-

mac Telephone Company building just down the street.

the church to curb traffic flow. Among the requirements set forth were split-shift working hours and a limited quota for cars coming during peak traffic hours."

The licensing hurdle was/is a Montgomery County ban on new construction along already congested Route 29 unless the developer takes measures to relieve the traffic his facility will generate. County officials had also suggested that the church construct a 675-vehicle, park-and-shuttle facility several miles north of their property, as an alternative to the split-shift working hours solution.

Neal Wilson was reported in the *Review* (27 November 1986) as telling delegates to the North American Division year-end meeting that some other building site might have to be considered, nevertheless, he did say that "a decision will be made by December 15." However, Wilson would not allow the three score-plus GC Committee members attending that week's meeting to vote on the central question—where to move—because certain North American Division leaders were in Florida. Wilson did allow a vote on whether to attempt negotiations with the owner of the Burn Brae Dinner Theatre to rent his 400-plus parking spots during the day, in an effort to comply with county traffic concerns. This was approved by a vote of approximately fifty to twelve.

Wilson's request for permission to go beyond the \$25 million approved for the new headquarters building nine months earlier (2 April 1986), however, was rejected by a vote of about thirty-five to twenty-five.

A year earlier the *Review* (31 October 1985) had quoted building project manager Charles Frederick as saying that "the zoning of the [Route 29] property was some-

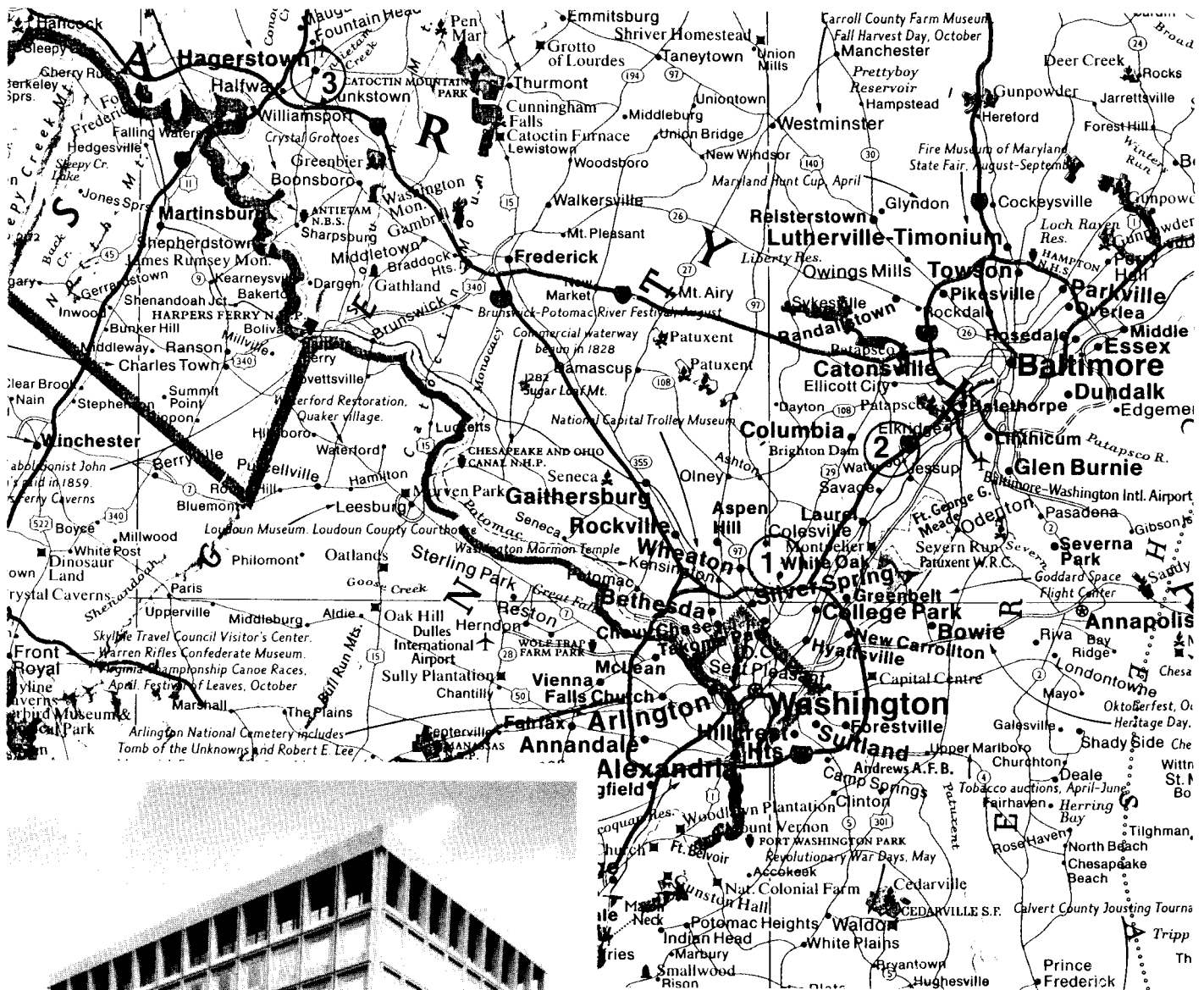
By Spring Meeting 1986 the projected price had grown from \$17 million to somewhere between \$25 million and \$31.6 million.

mac Telephone Company building just down the street.

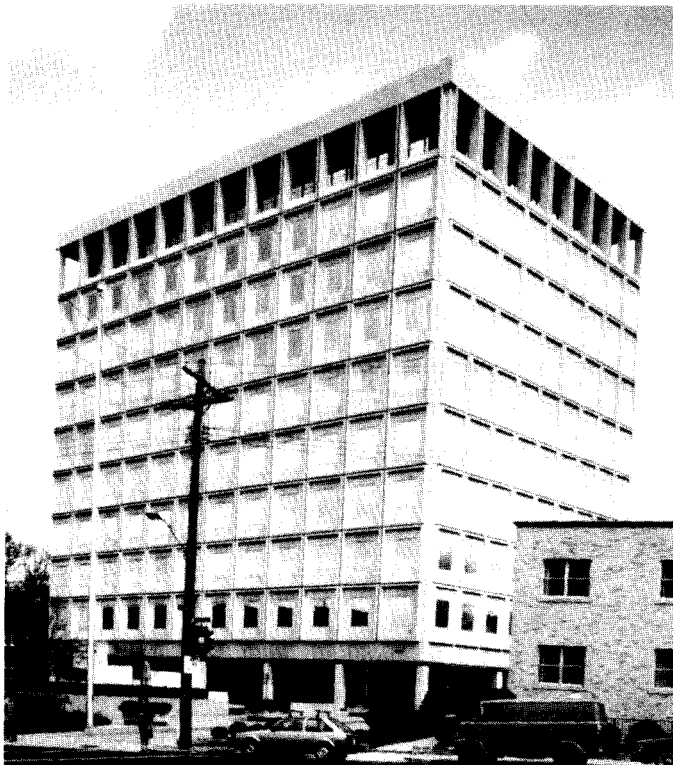
With less than eighteen months left on its leaseback agreement with the new owners of the Takoma Park complex, GC representatives were still wrestling with Montgomery County officials for a building permit. A *Review* "Newsbreak" (16 October 1986) explained that "county officials [had] proposed costly requirements on

what providential." But by 29 January 1987 the GC Committee had decided that "somewhat providential" wasn't providential enough and voted, according to the *Review* (12 February 1987) fifty-seven to eighteen "to locate the new world headquarters complex... in Columbia, Maryland," along Interstate 95, on thirty acres, twenty-three miles north of its present site. While the *Review* did not indicate how

OF CURRENT INTEREST



Three large circles on map indicate proposed GC relocation sites. Numbers in circles indicate order of preference.



GC North Building, Takoma Park

"If we had known the cost of this project before, we probably wouldn't have sold our [present] buildings." — Neal Wilson



The Finances of Relocation

1983	Annual Council votes first appropriation.	\$ 6 million
1985	Takoma Park complex sold for \$14 million. \$4 million belongs to Review & Herald.	\$10 million
1986	Spring Meeting votes additional funds.	\$ 8 million
1986	Risk Management Services risks pledge.	\$ 1.5 million
Total:		\$25.5 million
Architects estimate:		\$31.6 million
Short:		\$ 6.1 million
Sell Route 29 property:		\$13 million
Now in the black:		\$ 6.9 million

Build \$31.6 million structure on free Hagerstown property and, with \$6.9 million excess, purchase a corporate helicopter to shuttle travelers quickly and easily to Washington area airports.

many millions of dollars the new property would cost, it did report Wilson's "satisfaction over the Committee's unity in deciding upon a site."

But the very day after the *Review* reported this "historic action," the situation became publicly up in the air again.

As *Currents* goes to press, the GC's ultimate resting place remains a mystery. It is also not known what will happen if the new complex—wherever it is constructed—is not ready for occupancy by August 1, 1988, the day a six-month extension on the lease-back agreement expires. It would be diffi-

If the GC ends up receiving permission from Montgomery County to build on its preferred, Route 29 property, Wilson will have to convince the GC Committee to agree to spend at least \$6.6 million more than they have so far been willing to allocate or else scale down considerably the present nearly 300,000-square-foot building plan. *Currents* would hate to see the 3,000-square-foot fitness center scuttled. Its use might provide the solution to the kind of mental fog that got the brethren into this and several other pinches in the first place.

Currents does have a practical solution that would save many millions of dollars: Sell the Route 29 property for the \$13 million that Warren Johns says—zoned office moderate—it is worth. Add that \$13 million to the \$25.5 million that has been allotted to the project so far, for a total of \$38.5 million. Spend the \$31.6 million that architect Coupard says the planned structure will cost; but build it on the property that the Review & Herald is willing to donate for the purpose in Hagerstown. With the \$6.9 million left over, the GC could buy a corporate helicopter to whisk its VIPs in minutes to any of Maryland's three international airports.

It may be wondered whether the GC leaders collectively have faith the size of a grain of mustard seed, when they have this much difficulty moving the world church headquarters—much less mountains. □

Wilson's request for permission to go beyond the \$25 million was rejected by a vote of about thirty-five to twenty-five.

The 13 February 1987 *Montgomery Journal* reported a 6 February 1987 letter written by Montgomery County executive Sidney Kramer to Neal Wilson suggesting a solution to the Route 29 congestion problem that the county would back at a March 5 hearing before the Planning Board.

According to the *Journal* story, "Kramer proposed that the church pay the county \$675,000 to construct Park-and-Ride lots in the Route 29 corridor for commuters to use when taking mass transit—in theory eliminating 675 cars from the road."

The *Journal* reports Wilson saying that the church will attend the March 5 hearing, and project director Frederick said that "the church has always wanted to stay in Montgomery County."

cult to keep the world church headquarters in mini-storage.

Throughout the discussions of alternate sites a minority of GC Committee members have reminded their colleagues of property adjacent to the Review & Herald's Hagerstown offices that the publisher has offered to the GC for a building site, free. But GC workers don't wish to either move their homes or to spend an hour commuting to and from work each day. And there is the objection that Hagerstown is too far from any international airport. (It is more than an hour's drive from Hagerstown to Dulles or National.) But for those who see in Ellen White's writings counsel to keep church institutions away from congested cities, the move seems incomprehensible.

Lindy on the loose

It has been over a year now since Lindy Chamberlain was freed from Berimmah Women's Prison in Darwin, Australia, after serving nearly three years of a life sentence for the alleged murder of her ten-week-old daughter, Azaria.

Lindy was released 7 February 1986 when converging and widely publicized events cast serious doubt on the validity of her conviction. One was the death of a young Englishman who fell while hiking Ayers Rock. In the effort to recover his body, authorities stumbled across the stiff remains of what is almost certainly the jacket that Lindy claimed throughout the two inquests and her trial by jury that Azaria had been wearing on the night she disappeared. This would explain why forensic experts detected no dingo saliva on the infants clothing found soon after disappearance.

A Royal Commission of Inquiry began 8 May 1986 "to inquire into doubts or questions as to" the guilt of Lindy and Michael Chamberlain and about the "evidence in the trial leading to those convictions on October 29, 1982, in the Supreme Court of the Northern Territory."

With the reputations of individuals and institutions at stake, Malcolm Brown of the *Sydney Morning Herald* predicted that the Commission of Inquiry could be like a sur-

gical operation without an anaesthetic. The establishment of the Commission of Inquiry calls into question the integrity of the Northern Territory government and judicial system. And even though there

issue, is available in softcover from Mars Hill Publications, including shipping and handling, for \$12.00; \$12.72 for California residents.)

Lindy is no longer incarcerated; but she

Malcolm Brown predicted that the Commission of Inquiry could be like a surgical operation without an anaesthetic.

were denials of any relationship, by May 10 Jim Robertson, minister for constitutional development; Marshall Perron, attorney general; and Ian Tuxworth, chief minister, had all resigned their positions.

According to the *Azaria Newsletter* (July 1986), a number of factors cumulatively influenced the Northern Territory government to release Lindy—including "the well-informed and eloquent public support from mid-1985" of Catholic NT opposition party leader Bob Collins, who had been a Seventh-day Adventist for about a year while a teenager. Also, according to the *Newsletter*, "John Bryson's book, *Evil Angels* was becoming a powerful political weapon." (*Evil Angels*, reviewed in this

is still the prisoner of unwaning media attention, the harsh judgment of nearly half her countrymen, the ongoing Royal Commission, memories, and an enormous legal fee debt.

The price tag on the Royal Commission of Inquiry grows each day; and, if Lindy and Michael are exonerated, many believe that the Northern Territory owes them an incalculable debt. But whether or not the Chamberlains are cleared, and whether or not they sue the Northern Territory for damages, there will certainly be a movie that if handled well could strongly influence public opinion, could serve for them as a significant catharsis, and could at least free them from the bondage of debt. □



Courtesy, George Rollo

Michael and Kahlia



Courtesy, George Rollo

Lindy Chamberlain



Courtesy, George Rollo

Lindy and Azaria

London fog

British Prime Minister Margaret Thatcher should be popular with Seventh-day Adventists. According to *Church & State* (June 1986), she has been supporting "a measure designed to repeal Britain's Sunday laws...."

Nevertheless, "by a 296-282 vote, the House of Commons on April 14 voted down Thatcher's 'Shops Bill,' which would have removed all restrictions on Sunday commerce. The vote was a stunning defeat for the Thatcher government and a victory for the church-backed coalition formed to fight for the blue laws."

Naturally "church-backed" meant Roman Catholic and Anglican support. But it also meant the support of the British Union Conference of Seventh-day Adventists in the form of letters from then-British Union vice president and religious liberty secretary W. John Arthur to the Evangelical Alliance, which was campaigning "against a general secularization of the 'British Sunday,'" and the following letter to Margaret Thatcher:

Dear Mrs. Thatcher:

Our church organization has 16,000 members throughout the British Isles, and 4,200,000 world-wide.

As you may know, we observe Saturday as a day of worship in harmony with the example of Jesus Christ, in accordance with the Fourth Commandment, and as a memorial of God's creation. Our preference therefore would be for the seventh day (Saturday) of each week to be kept as a day for rest from secular activity and church-going.

We recognize, however, that we live in a far from ideal world—with the majority of Christians observing Sunday, and the majority of the population ignoring worship on any day of the week!

be better for one day each week to be retained as a day of rest and worship rather than no day at all. We would therefore respectfully request you and your colleagues in government to reconsider the proposals contained in the Sunday Trading Bill.

The implementation of the measures incorporated into the Bill will surely lead to a further erosion of Christian influence—a step which the country could well do without at this point in time.

Yours sincerely,

W. John Arthur
Vice-President

Unfortunately Arthur's sentiments did not represent "our feeling as a church." According to Newbold College *Prism* editor Nicholas P. Miller, Arthur, sometime in April 1986, "informed the student body that he had some 'good news.'" He explained the nature of the letters he had sent and "we were told that the object of this exercise was to 'win friends and influence people.'"

Soon thereafter student editor Miller contacted Arthur to request copies of Arthur's letters to Thatcher and the Evangelical Alliance. Arthur not only consented but granted Miller permission to publish them in *Prism*.

Liberty editor Roland Hegstad was asked about the incident during a Sabbath afternoon question/answer period (3 January 1987) at the Azure Hills Church. Said Hegstad: "It humiliates me to say that he [Arthur] had something to do with religious liberty.... I tell you, the uproar in our office, the telephone calls to England, and the rest of it.... I'll tell you what it took to straighten the guy out: He went up to New-

"that there existed pros and cons but that in this case there was really no 'right' or 'wrong' policy."

A member of the audience felt that the question of "right" and "wrong" could be raised "because this [idea of church-state separation] is a principle that we as a church, regardless of what the policy of the existing government is, have always held to be of great importance."

Prism's editor said that many in the audience "felt that it was both inconceivable and reprehensible...to support a practice [Sunday laws] which we have historically believed would eventually be the 'Mark of the Beast' spoken of in Revelation."

At the end of the meeting a vote was taken in which "one individual felt that the BUC [British Union Conference] had been correct, half of the rest felt that the BUC should have stayed out of the affair all together and the rest felt that the BUC had been wrong."

Prism was charitable to Arthur saying: "It was a credit to the leadership qualities of Elder Arthur that he was able to admit that he had possibly erred."

Said Hegstad: "They decided they'd better get him out of such a sensitive post; so they demoted him—that is, they made him the president of the [British] Union." And *Currents* always thought that London fog was a trench coat. □

Remnant misogyny

The question of how fully women can hope to participate in the ministry of the Seventh-day Adventist church has been the topic of warming debate, especially since the first six months of 1984 during which Potomac Conference pastors Marsha Frost, Jan Daffern, and Francis Wiegand baptized among them ten candidates for membership. (See "Jan the baptist," *Adventist Currents*, vol. 1, no. 5.)

More recently the Pioneer Memorial Church and the Andrews University community were intensely divided over the question of whether women should even be ordained to serve as elders. (See "Go west, young woman," *Adventist Currents*, vol. 11, no. 3.)

The animated discussion at Berrien Springs appears to have provoked a 304-page book from Andrews University College of Arts and Sciences professor of religion Samuele Bacchiocchi entitled *Women in the Church*, just released this

"They decided they'd better get him out of such a sensitive post; so ... they made him the president of the [British] Union."

I am sure you will agree that Christianity has greatly contributed in a beneficial manner to British tradition and culture. Moreover, the diminishing influence of the Biblical message is probably contributing more than we realise to the appalling rise in crime, and disrespect for persons and property.

Our feeling as a church is that it would

bold College and the students took him on."

At Newbold, "on the Sabbath of May 3," wrote the *Prism* editor, Arthur "gave an afternoon meeting on Adventism and the Sunday law," reiterating the position taken in his letters and stating that the "decision had been based on the thought that it was good 'P.R.'" Arthur allowed

OF CURRENT INTEREST

February by Biblical Perspective. To many of his non-Italian colleagues, what Bacchiocchi has to say on the subject is a lot of semisacrosanctified bull. Others see it as a sociologically predictable case of you can take the boy out of Italy but you can't take Italy out of the boy.

For several years General Conference leaders have tried to avoid facing the issue, insisting that North American churches should not move ahead until the entire world church is "ready."

Recently Biblical Research Institute director George Reid held the platform during a Sabbath afternoon question and answer session with the BRI officers at the Loma Linda University Church. *Currents* asked Reid the following question:

Mohaven papers to the 1984 Association of Adventist Women's national congress in Berrien Springs. The Mohaven papers were written by a cross section of Adventist scholars for the 1973 GC-sponsored consultation on the topic of women in the ministry.)

Dudley's research is more current. In 1986 he surveyed 131 NAD college and university religion teachers, and 94 (72 percent) responded. Ten of his eighteen survey questions (numbers 9-18) pertain to the role of women in the church. These questions and the response percentages as they appear on page 13 of *Administiry* (Winter 1987), the journal Dudley edits for Adventist church administrators, are reproduced in the following box.

leges'; according to our Constitution and bylaws, it is now the responsibility of our Conference Executive Committee to determine how those 'same rights and privileges' will be defined and interpreted. In other words, will unordained women now be allowed to baptize (as unordained men at present [do]) or will unordained men no longer be allowed to baptize (as women at present [are not])? This is the decision that our Conference Executive Committee must make."

Before the year was over (20 December 1986), Loma Linda University Church associate pastor Margaret (Peg) Hempe had baptized a woman and a twelve-year-old girl. Hempe told Steve Cooper of the *San Bernardino Sun* (27 December 1986) that "she did not go down into the water as an act of bold challenge seeking to shake the power structure of her church."

"I wasn't trying to gain something for my rights. I was trying to do something for their rights. Their right to have the person they chose baptize them," the 64-year-old grandmother told Cooper.

Cooper reported in his *Sun* piece that "before going ahead, the church's pastoral staff and more than 100 members of the church's board voted unanimously to allow Hempe to baptize."

All of this is particularly galling to Tom Mostert who recently vacated the Southeastern California Conference presidency to become chief executive of the Pacific Union. From that position he has counselled strenuously the conference's constituents, pastors, and administrators to wait until the world church, through the General Conference, decides the issue.

In the meantime, will the world church recognize the membership of the two women that Pastor Hempe baptized in December? Will the world church accept the tithes and offerings of those two new members? □

North Pacific Union flouts clerical authority

Neal Wilson's letter (7 September 1986) to the North Pacific Union constituents in quinquennial session "went over like Reagan's arms-for-hostages deal with Iran," according to Southeastern California Conference president Steve Gifford.

The three-page letter (reproduced below) was even harder for the several hundred delegates to stomach because Wilson didn't come to read it himself. Rather one of his "cardinals" (GC vice president Kenneth Mittleider) read it, leaving out the first two

Statement

Agree Disagree

9. It is appropriate for women to speak on religious topics before mixed groups (teach SS class, give devotional talk, etc.).	99%	1%
10. It is appropriate for women to serve as local elders if elected by their congregations.	93%	6%
11. It is appropriate for women to serve on conference, union, and General Conference committees and institutional boards.	98%	2%
12. It is appropriate for women to serve as departmental directors on the various levels of the church structure.	97%	2%
13. It is appropriate for women to serve as associate pastors of churches.	93%	5%
14. It is appropriate for women to serve as sole or senior pastors of churches.	78%	18%
15. It is appropriate for women who have demonstrated their calling to the ministry to be ordained as gospel ministers.	83%	13%
16. It is appropriate for women to serve in denominational executive positions open only to ordained ministers (such as conference or union presidents).	81%	15%
17. It would be appropriate for a woman to serve as president of the General Conference.	79%	17%
18. It is appropriate that women help shape the theology of the church.	98%	1%

Andrews University Seminary church and ministry professor Roger Dudley has demonstrated in a recent survey that an overwhelming percentage of North American Division college and university religion teachers favor the full participation of women in the SDA ministry. You, Dr. Reid, are becoming widely known as one who opposes that full participation. Would you tell us what it is that convinces you that does not convince your scholarly brethren? And, what are you doing to get into line with your brethren?

Reid responded by saying that he hadn't seen the survey; that it hadn't been sent to the BRI; and that, since he was on the platform to discuss the work of the BRI and not controversial topics, he would not answer the question. (It was Reid who, when he first became director of the BRI, tried to block the availability of the

Moving from the academic to the practical, Southeastern California Conference president Steve Gifford sent a memo (30 September 1986) to all of the pastors in his conference. "As you are aware," he wrote, "our September 28 Constituency Meeting had some significant issues on the agenda....

"I particularly want to communicate with you on the women's issue, which was listed as, 'Resolution Regarding the Roles of Men and Women in Ministry, Resolution 1: To End Discrimination Against Women.' It was VOTED, 'that it shall be the practice of this conference to give to unordained women and men [pastors] the same rights and privileges in regard to officiating at baptisms and weddings in our conference.'

"Because we did not define on Sunday what we mean by our unordained men and women having the 'same rights and privi-

paragraphs because NPU president Richard Fearing had been voted out of office earlier in the day.

Wilson's three-page "spanking" was only the latest evidence of a widening rift between the GC and the North Pacific constituents that began with the Davenport scandal in 1980 (The NPU was most heavily involved with the physician/property developer.) and Wilson's failure to discipline his guilty colleagues or to enact meaningful structural reforms.

Largely as the result of approximately \$7 million in NPU losses due to Davenport investments, a fifteen-member Commission

chairman Brusett saying "we are apprehensive" of "the [Commission] draft of June 12, 1984." They saw in it "dangerous departures from...the General Conference working policy."

Wilson and Bradford emphasized their belief that "a union conference...is not a free-standing, separate and independent organization." They expressed their concern for their authority with a veiled threat: "The authority of the General Conference is to be the authority of the entire church, ...The unions do not create themselves, they are created in counsel with the General Conference...and can be decertified as a

quinquennial session in College Place, Washington, Wilson sent his letter of concerns and threats directly to the NPU constituency. The reaction wasn't positive. Even NPU *Gleaner* editor Morten Juberg was willing to produce quotes (6 October 1986) from paragraph twelve of Wilson's letter that Juberg reported "electrified the delegation."

Richland delegate Rosemary Watts was quoted in the Walla Walla *Union-Bulletin* (8 September 1986) responding to Wilson's unhappiness that the Nominating and Executive Committees had become one, and that it would meet two months in advance of a quinquennial session to consider nominations for recommendation to the constituency: "The executive committee will have worked with the officers for five years....It's better to have them do the evaluations and nominate new officers." Past practice had been to form the Nominating Committee on the morning of the day of the session. "It was a room full of strangers," Watts told the *Bulletin*.

The same paper quoted GC secretary Ralph Thompson's assessment of the new constitution's requirement that midterm evaluations of the Union president be made:

"You're going to make the president...a toothless bulldog....The executive committee will evaluate the president? Who will evaluate the executive committee?"

"We do," answered the roomful of delegates.

One Oregon delegate told *Currents* that the GC representatives to the session had not done their homework:

"After Elder Mittleider read Wilson's letter, one delegate (logically) requested to know what the problems were. Mittleider had us all turn to a specific page, section, and paragraph of the new constitution that he insisted gave too much power to the Executive Committee. He was (or should have been) embarrassed when Jim Balkins, an attorney from Idaho, pointed out that the passage in question was a *direct quote* from the GC's model constitution—we didn't write it!"

As chairman of the NPU Constitution and Bylaws Committee, Morris Brusett wrote to Neal Wilson (30 September 1986) saying that the NPU constituency had voted to refer Wilson's letter "to the Union Constitution and Bylaws Committee for review and an appropriate response.

"Before that can be done we will need to receive a further delineation of your specific concerns. I believe it would be extremely helpful if you could meet with the committee personally so there would be no misunderstanding about your views on this matter."

A few days earlier, newly elected NPU

"We have via due process elected a new president for the NPUC and look at the quagmire you have placed him in."

on Governance and Management Structure was established in late 1983 under the direction of an Adventist layman from Helena, Montana, Morris Brusett, director of administration for his state. About the same time a Constitution and Bylaws Committee began scrutinizing the Union's organizational instruments searching for weaknesses that might be strengthened.

Both committees presented their recommendations to a special (16 September 1984) session of the NPU constituency; and, according to NPU *Gleaner* editor Morten Juberg (6 October 1986), "despite strenuous objections from General Conference representatives, delegates voted major constitutional deviations from General Conference recommendations."

Among those departures from the GC model constitution were three that particularly disturb Wilson:

1. The thirty-eight member Union Executive Committee (which now must include at least half nonclergy) also serves as the Nominating Committee.

2. The Nominating/Executive Committee must meet sixty days before a constituency session to begin its work.

3. The Executive Committee must produce a midterm evaluation of the Union president.

In 1984 GC officials had tried to persuade NPU leaders to postpone a special constituency session scheduled for 16 September 1984 until after the GC Annual Council. When that failed, they did their best to influence directly the recommendations that the NPU Governance and Management Commission was preparing for the constituents.

Wilson and North American Division president Charles Bradford sent a three-page telex (17 August 1984) to Commission

member of the world sisterhood of unions by action of the General Conference in session."

This "authority" did not sound so ominous when it was explained to the constituents in special session a few weeks later (16 September 1984) by then GC vice president Francis Wernick:

"The only authority we have as a General Conference, to give counsel to the world field, is the acknowledgement on the part of all the unions that the General Conference represents and is the sum of all the churches; and we voluntarily give that authority our allegiance. It's not a line authority. The line authority between a union and a local conference is a dotted line; it's not a line authority. But we would hope that if we're going to have unity in the world field that we would be willing to work together with those bodies that have been created to give us guidance and counsel. That's what I mean by authority—not the usual authority as you think of it in a corporate body."

Before specifying ten points in the Commission's draft recommendations to which they objected, Bradford and Wilson called attention to their belief that "our people are very desirous of staying in step with the world family. We have discovered that when matters are fully explained to our people and they know that there is an accepted practice which unifies us as a world body, at least 80 percent will vote to go that way."

Not on 16 September 1984. Despite the vocal presence of the General Conference in Charles Bradford, Francis Wernick, and William Bothe, the NPU constituency voted several of the substantive changes to their constitution that diverge from the GC model constitution.

Two years later, at the 7 September 1986

president Bruce Johnston wrote to Wilson (19 September 1986) almost cheerfully:

"Your pastoral letter created considerable excitement at our recent constituency meeting. I have tried to get through to talk to you personally about this matter but have been unable to.

"I am writing this to request that we have the opportunity to sit down and discuss the situation that has arisen between the General Conference and the North Pacific Union Conference. I don't want to see an adversarial relationship develop between us....

"This is an invitation for you to come to the North Pacific Union Conference and sit down with the officers and the Constitution and Bylaws Committee to discuss the points you feel so keenly about. Obviously there are some points that are making the

shoe pinch for you and others in the General Conference....

".... We just want to know that you are willing to come and openly discuss this matter with us so that we can work through this potential conflict in a reasonable way."

A third letter written to Wilson (15 September 1986) by a Washington Conference delegate, Bernard A. Kopfer, seemed to put Wilson's letter and all the "sound and fury" into perspective:

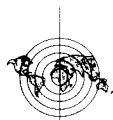
"My concern is that a very serious error in judgment has been committed by your office resulting in confusion, embarrassment, frustration and yes, even resentment and anger. The distrust and heavyhandedness displayed in your letter will do nothing to foster the spirit of harmony and cooperation we all desire. 'Pastoral' letters of this nature are best delivered personally and not

by a subordinate no matter how well qualified he might be. But the damage has been done, so let us discuss some of the results and possible solutions.

"First, we have via due process elected a new president for the NPUC and look at the quagmire you have placed him in. If he supports your position that our constitution is 'out of line' he has to convince a constituency that has said this constitution is workable and good. If he supports the constituency he is placed at odds with you and yours. Hardly an enviable place to be when one is just starting out is it?

"Second, the NPUC membership and others are/will be aware of your letter and I believe that it will cause polarization and not unity. Those who are fractious have been given an excellent excuse to continue their course. Those who desire cooperation

OFFICE OF THE PRESIDENT



General Conference of

Seventh-day Adventists

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September 7, 1986

TO THE DELEGATES ATTENDING THE
NORTH PACIFIC UNION CONFERENCE CONSTITUENCY
MEETING

Walla Walla, Washington

My dear brothers and sisters:

On behalf of the General Conference and the world church, it is a personal privilege for me to speak words of deep appreciation to Elder and Mrs. Fearing. Much could be said about the distinguished service of Richard and Claoma to the North Pacific Union and to the world church.

Richard has blessed the lives of countless numbers of young and old as pastor of several large institutional churches, as president of the West Virginia and Upper Columbia Conferences, and for the past six years as president of your union. He also served as a valued member on various institutional boards and as a member of the General Conference and North American Division Committees.

"No departure in policy is to be made without prior approval of the General Conference or the North American Division."

During all of these years Claoma was known for her committed, vivacious and gracious personality. Their lives have been characterized by optimism, positive spiritual values, integrity, a selfless spirit, and as those who demonstrated the simplicity of Christian living. Contrary to what some have suggested, I make bold to state that they have served successfully and faithfully and deserve our united thanks and appreciation.

Now, may I request your kind attention for just a few more minutes as Elder Mittleider reads a short message which I feel compelled to share with you. It is both a privilege and a duty to address this personal appeal to those of you assembled for this important

meeting. This appeal is offered in the spirit of the words used by the apostle Paul when he wrote to the Corinthians. In spite of his natural inclination to come with a whip in his hand, he made it clear that in the final analysis the love of Christ is the most powerful and effective force, and therefore he uses the words we find in 2 Corinthians, chapter 10, verse 1. Quoting, "I plead with you—yes I plead—and I plead gently, as Christ Himself would do" (Living Bible).

The whole chapter is an impassioned appeal not to trust in our own wisdom and devisings and not to measure ourselves by ourselves, but to realize that we are a part of a spiritual body and therefore obligated to think of the benefit of the whole and not simply ourselves. In this context I appeal to you not to ignore the entreaty of the General Conference to take corrective measures to bring your constitution and bylaws into closer harmony with the General Conference model, both in word and spirit.

We highly commend you for taking your responsibility seriously and showing concern for greater accountability and a more efficient operation. We applaud an evaluative process, but we believe this can be done without unilaterally disregarding General Conference policy. The ultimate purpose, of course, is not simply to have what might be considered an ideal organization. There is only one reason for our existence and that is to proclaim the saving grace of Christ and His soon coming. We can become so involved in technicalities and in trying to copy certain models of governance and management that exist in our world that we will forget why we are here. God's messenger, Ellen White, cautions us on this particular point.

The General Conference has the authority to create subordinate organizations and the union conference is such a subordinate organization, and not simply a constituent. These subordinate organizations are to recognize the General Conference as the highest authority in the church. No departure in policy is to be made without prior approval of the General Conference or the North American Division. This concept and philosophy was adopted by action of the world body at the recent General Conference Session in New Orleans.

In the section entitled "Preserving the Unity of the Church and Message," several clear points are established. "Unity can be maintained through constitutional structures. The *General Conference Working Policy* should contain model constitutions for church organizations on various levels. These are to be followed closely and adhered to in essence at the various levels of church organization. When a constitution is adopted or revised by an organization, it should be with the counsel of the next higher organization and in

and harmony but disagree with your position and perceptions will be hard pressed to answer the charges of the first mentioned group.

"Third, as it presently stands you have in all likelihood created a no-win situation. If we prevail, you 'lose.' If your position prevails many, if not the majority, go away offended.

"The basic reason for this is that the voting majority feel that the new NPUC constitution is a superior document than the model constitution put forth belatedly by the General Conference. This constitution was brought forth after thousands (that's right, thousands) of hours by many dedicated people from all persuasions of church politics, with varying backgrounds from conference leaders to unemployed lay persons.... It is not right for you to expect

us to reject something that we perceive as excellent for an inferior product.

"Last week you had the opportunity to create a win-win situation. You could have accepted the new constitution requesting needed minor changes saying that you (meaning the G.C.) will monitor its implementation and functioning. If all did not work out well we would work together to correct them as needed. Figuratively, this would have dug the hole into which the NPUC could have placed its so called 'rebellious hatchet'. Together we would fill the hole and move ahead with nurturing and evangelistic plans. Instead all remains unsettled, rumors fly, little moves forward and committees meet, and meet and meet. This hardly constitutes the work of the church!

"I believe that the above positive sce-

nario can still happen if you would graciously choose to back away from your course of purposeful confrontation and recognize the rights and needs of the people of God in the NPUC."

Currents understands that Wilson and Bradford were to have met with the NPU Executive and Constitution and Bylaws Committees on 8 and 9 February 1987 but the meeting was cancelled because of an illness suffered by Bradford.

No matter when that meeting takes place, NPU members are not likely to relinquish their expensive new constitution easily. As Walla Walla religion professor Alden Thompson wrote in a letter to the *Review* (19 February 1987), "The Davenport financial crisis... awakened the church to its responsibilities. The millions lost 'purchased' a new constitution for us." □

harmony with the *General Conference Working Policy*." Again, "Unity can be maintained through church leaders and organizations operating the church in their area of responsibility in full harmony with the *General Conference Working Policy*. Thus unity of working methods and organization are maintained (Church officials not able to or not willing to do this should not be continued in leadership positions)."

Despite these clear statements, the North Pacific Union has unfortunately embarked upon a course that is not only a significant departure from the model constitution and bylaws and operating policies of the General Conference, but has done so in opposition to the counsel of the General Conference.

I am deeply troubled by the fact that the image of the North Pacific Union is not what it used to be. The North Pacific Union for many years was considered one of the stalwart bulwarks of the world church in terms of policy, finance, and missionary spirit. It was always predictable and dependable. Now when the North Pacific Union is mentioned, it evokes the question, "What has happened in the Northwest in the last few years? It is sad and unfortunate that they seem to be drifting and are not solidly anchored."

".... my appeal is that we work together to restore the credibility and image of the North Pacific Union."

— Neal Wilson

It is difficult for most to understand why you as a constituency are willing to yield your authority and important responsibilities to bodies that you have not appointed. You have permitted certain approaches that diminished the role of the constituency, and reduces the capabilities of the president to offer aggressive and much-needed leadership. The role of the constituency and the role of leadership in our opinion has been eroded and will ultimately result in weakness and confusion.

I realize, my brothers and sisters, that I run the possibility of being misunderstood, but that is one of the risks of being a leader. What I have said is in a spirit of concern, which I also know is shared by many within the North Pacific Union, to say nothing of those who look on from the outside.

My concern just now is not necessarily to identify every point of departure. This can be done later. In our opinion you are drifting in a direction and on a course, which if not corrected, will inevitably result in greater distance and tension developing between you

on the one hand, and the General Conference and the world church on the other. I would personally be happy to discuss these matters with you, but my appeal is that we work together to restore the credibility and image of the North Pacific Union. My appeal is also that the constituency take control of its own business and appoint committees to take corrective measures. If this is not felt to be workable or acceptable, the only other option I see is for the North American Division to implement the provision in the *Working Policy* which gives the North American Division the authority to appoint a survey commission to determine whether a union or other entity is operating within the spirit and guidelines established for union conferences, with the understanding that appropriate action will be taken in the case of organizations that do not measure up to the standard.

And now my concluding appeal. We have great challenges before us and we need to be about our Father's business and the real purpose for which the Lord brought us into existence as a people and as a prophetic movement. We need to spend our time and energy on the primary purpose and function for which we exist. In your constitution, Article IV, Section 1, it indicates what your primary purposes are:

A. Evangelism—to teach the everlasting gospel of our Lord and Saviour Jesus Christ in the context of the three angels of Revelation 14, and to lovingly persuade people to become His disciples and responsible members of the church.

B. Nurture—to encourage and educate the church's members in the development and use of their spiritual gifts and in a growing relationship with Jesus Christ.

I feel confident that the vast majority of our people in the North Pacific are in full harmony with these primary purposes.

I conclude with verses 15 and 16 of the same chapter from which I quoted in the beginning: "We hope that your faith will grow and that, still within the limits set for us, our work among you will be greatly enlarged. After that, we will be able to preach the Good News to other cities that are far beyond you, where no one else is working.... If anyone is going to boast, let him boast about what the Lord has done and not about himself."

With kind Christian greetings to each of you, I am

Sincerely your brother,

mlf

Neal C. Wilson

Does 1844 Have a "Pagan" Foundation?

by Dennis Hokama

When William Miller came to the novel conclusion that the "daily" of Daniel 8:11,12 and 11:31 was "paganism" rather than sacrifices connected with Jewish temple services, he opened up new possibilities for the treatment of the 2300 days in Daniel 8:14. A seemingly viable justification and defense of 1843 or 1844 as the terminus of the 2300 days was now possible.

Since it was Miller's "paganism" interpretation of the "daily" that permitted the 457 B.C. to 1843/1844 application of the 2300 days of Daniel 8:14, the Seventh-day Adventist sanctuary doctrine, in a sense, has a "pagan" foundation. This, in and of itself, would amount to nothing more than a mischievous play on words. But it is the fact that Adventism has long since abandoned Miller's "paganism" interpretation *while continuing to claim eschatological significance for 1844* that gives the title of this paper legitimacy.

It is the thesis of this paper that Miller's identification of the "daily" as "paganism" was crucial to his defense of 1843/1844 as the terminus of the 2300 days. If this thesis is correct, then Adventism unwittingly annulled the significance of 1844 when it abandoned the "pagan" interpretation of the "daily" around 1910. This paper is not concerned with determining the true meaning of the "daily," but it is concerned with the history of Adventist treatments of it, and the implications that its history has for Adventist theology today.

A Brief Definition of the "Daily" Problem

The Hebrew word *tamid*, translated in Daniel 8:14 as "daily," is used 103 times in the Old Testament. Six times it is translated as "daily" (Numbers 4:16, 28:24; Daniel 8:11,12,13; 11:31, and 12:11); but elsewhere it is translated as "always," "always," "continual," "continually," "perpetual," "ever," "evermore," and "never."

The meaning of the word "daily," as used in Daniel 8:11, is somewhat enigmatic since it (*tamid*) is there used without a verb or noun to modify; whereas it is normally used as an adverb or adjective. The "daily" controversy arose over the question of what verb or noun the "daily" was intended to modify. The "daily" was "taken away" by the little horn; but "daily" what?

In spite of the apparent ambiguity presented by *ha tamid*, the King James Version translators, all subsequent translations, and virtually all commentators previous to William Miller had concluded that *ha tamid*, or "the daily," referred to the daily or continual sacrifices associated with the Jewish temple services. They differed only in their view of whether the Jewish sacrifices there mentioned should be taken literally or whether they should be "spiritualized" and applied symbolically. The KJV translators (and most translators after them) felt confident enough about this interpretation that they inserted the word "sacrifice" in italics after "the daily."

Yea, he magnified himself even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

And an host was given him against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

Then I heard one saint speaking, and another saint said

unto that certain saint which spake, How long shall be the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (Daniel 8:11-13)

Pre-Millerite Interpretations

The *SDA Encyclopedia* lists six different interpretations prior to William Miller's. The *Encyclopedia* classifies them into literal and symbolic schools of interpretation. This classification is legitimate provided one also realizes that even the symbolic schools in the pre-Millerite interpretation still recognized the Jewish temple sacrifices as the analogue of their ultimate symbolic interpretation. These six interpretations are found on page 320:

Literal interpretations of the "daily":

1. The "daily" taken away was the interruption of Jewish sacrifices by Antiochus Epiphanes around 168 B.C.
2. The "daily" taken away was the interruption of Jewish sacrifices by the Roman armies around 70 A.D.
3. The "daily" that will be taken away will be the interruption of Jewish sacrifices in the temple by some future anti-christ.

Symbolic interpretations of the "daily":

1. The "daily" taken away was a symbol of true worship or sound doctrine in the Church, taken away by either the Papacy or the Moslem conquest.
2. The "daily" taken away was the Catholic mass that was abolished and denied by the Protestants (Roman Catholic interpretation).
3. The "daily" taken away will be the interruption and abolition of the Catholic mass by some future antichrist (another Roman Catholic interpretation).

An analysis of these various views reveals a surprising number of common denominators that are often ignored or deemphasized in SDA treatments of the subject:

(1) All of the preceding schools of interpretation accept the idea that the "daily" refers to the Jewish temple sacrifices.

They differ regarding whether or not to give it a "spiritualized" meaning. Christian commentators who chose to "spiritualize" and apply the meaning of the "daily" symbolically assumed that their church had supplanted the Jews as God's people. Accordingly, they sought to interpret the "daily" in terms of a Christian analogue to the daily sacrifice in the Jewish religion. To the Catholics it clearly pointed to their mass. To a Protestant it was less clear because of the lack of ceremonies that might correspond to the Jewish ceremonies. They were thus forced to settle for a more generalized application that they said was simply "true worship" or "sound doctrine."

(2) All commentators were unanimous in seeking to find a fulfillment on EARTH. Perhaps they all felt the weight of Gabriel's interpretation (Daniel 8:19-25), which appears to disallow an extraterrestrial application. The king of Grecia (verse 21) presumably was an earthling ruling an earthly kingdom, and so were his successors (verses 22-25).

(3) Both schools (literal and symbolic) allowed for interpretations that would find a fulfillment in the Christian era. (See number 3 of the "literal" interpretation.) SDA commentators usually deprecate "literal" interpretations as having no modern application.

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William Miller's Interpretation

William Miller evidently was not satisfied with any of these views and sought to discover what the "daily" really meant, independent of these established views. Using *Cruden's Concordance* and his trusty King James Bible, Miller began to look for other occurrences of the phrase "the daily" (*ha tamid*) as it was used in Daniel. Beyond that, he took what seemed to him the logical next step: he began to look for other occurrences of the phrase that was associated with "the daily"—the phrase "taken away." His reasoning was that whatever was "taken away" in Daniel must be the same as whatever was "taken away" elsewhere in the Bible, since they were both "taken away." Miller explained himself:

I read on and could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, "take away". He shall "take away" the daily, "from the time the daily shall be 'taken away', etc. I read on, and thought I should find no light on the text; finally I came to 2 Thess. 2:7,8. "For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed," etc. And when I had come to that text, O, how clear and glorious the truth appeared. There it is! That is "the daily"! Well, now what does Paul mean by "he who now letteth, or hindereth"? By "the man of sin", and "the wicked", Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, "the daily" must mean Paganism. (William Miller quoted by Apollos Hale, *Second Advent Manual*, p. 66; in the *SDA Encyclopedia*, p. 320)

It did not matter to Miller that "taken out of the way" was not exactly "taken away"; it was close enough. It is perhaps indicative of the spirit of the times that even the vague and ambiguous way that both Daniel and Paul referred, supposedly, to paganism was considered to be further evidence that they must be talking about the same thing:

It is also remarkable that Paul is just about as ambiguous in speaking of paganism, as Daniel is supposed to be. Paul calls it "he who now letteth, or hindereth". Daniel calls it "the daily". All the arguments from analogy will be seen, we think, to be in favor of Mr. Miller's supposition that this "daily", or continual, denotes paganism. (Apollos Hale's article in *The Signs of the Times and Expositor of Prophecy*, edited by Himes, Litch, or Bliss, November 16, 1842)

The significance of Miller's redefinition of the "daily," when reinterpreting verse 14 (the 2300 days) should not be missed. This can be seen in his very next paragraph of the previous quote:

Supposing this to be the true meaning and application of the text, *the question in the 13th verse*, and the operations of the little horn, as stated in the 11th and 12th verses of the 8th chapter of Daniel, *refer to "very different things"* from what our commentators generally, distinguished or not, have supposed. (emphasis supplied)

"Paganism" totally deflected the meaning of the saint's question in verse 13 from "the daily" being taken away. There was no longer any relationship between what was "taken away" and what would be restored after 2300 days. The "daily" was totally divorced from the concept of "sacrifice." When his interpretation was challenged on exegetical grounds, Miller replied that the word "sacrifice" was added by man and was not in the original Hebrew manuscripts. (*SDA Encyclopedia*, 1966, p. 321)

Previous to this, all interpretations—whether literal or symbolic—had assumed that the "daily" referred to the Jewish sac-

rifice or something analogous to it in the Christian Church. Thus it was thought to be something good that was defiled and desecrated by something false and evil. Now, Miller, as a result of his novel analysis, could "prove" that the "daily" was something evil that oppressed something that was good, only to be replaced by a power that was even more evil. The "daily" was now the oppressor rather than the object of oppression—a 180 degree reversal from *all* interpretations, literal or symbolic, that had been offered up to that time.

According to the Millerite interpretation, the "daily" was no longer a landmark in Daniel from which one should begin the 2300-day countdown; it was merely one in a long line of persecutors of God's people. The 2300 days of Daniel 8:14 now flapped in the breeze, devoid of any stay. William Miller now had the justification he needed for his expedition into chapter 9 in search of a suitable mate for Daniel 8:14, and the rest, as they say, is history. While the Millerite leaders differed on many points, they remained united in their contention that the "daily" was paganism and had nothing whatsoever to do with Jewish sacrifices:

Yet in spite of differences of opinion on Miller's detailed interpretation, the Millerites stood united against the opponents who contended for the literal rather than the symbolic interpretation. Time and again Millerite writers insisted that the word "sacrifice" was not in the original Hebrew but was supplied by the translators; that therefore the "daily" did not mean the literal Jewish sacrifices taken away by Antiochus, and that the 2300 days were not literal days but years, to be dated from 457 B.C. Not until the period of confusion and division following the 1844 disappointment did a group arise (the "Age to Come" party) supporting the old literalist view, looking to literal sacrifices in the future at Jerusalem; and this view was repudiated by the majority of those who remained with Miller and Himes, and also by the small group that became the SDA's. (*SDA Encyclopedia*, 1966, p. 321)

Several things should be noticed in the passage just quoted, because it is typical of all SDA works on the subject of the "daily." While its basic facts are correct, false and misleading impressions are created. Here, as elsewhere, the *Encyclopedia* strives to create the impression that Miller merely joined the symbolic school of interpretation, and thus joined Christian commentators in their battle against the "literalists." It fails to acknowledge that even the symbolic schools used the Jewish sacrifices as a springboard for

The "daily" was now the oppressor rather than the object of oppression — a 180 degree reversal from all interpretations.

their symbolic interpretations. Thus the "daily" symbolized something godly and sacred.

The Millerites also had a symbolic interpretation, but they insisted that the "daily" symbolized something satanic and evil. Thus, in reality they had even less in common with the symbolic school than did the so-called literalists. The Millerites were thus a camp unto themselves, and it is misleading to portray them as fighting on behalf of a symbolic interpretation. It is patently unfair to the symbolic school to have the Millerites thrust into their camp. The Millerites were not so much antiliteralist as they were anticon-text, or anti-Jewish sanctuary.

Also noticeable is their apparent lack of insight regarding the identification of the "daily" as paganism and its relationship to their defense of 457 B.C. as the starting point of the 2300 evenings-mornings, although they are almost forced to acknowledge it. The *SDA Encyclopedia* (p. 321) makes it clear that "paganism" was

needed as a refutation of those who wished to make the "taking away" by Antiochus the beginning point of the 2300 days.

In spite of his anachronistic approach to the "daily" question, Miller still had one common bond with the commentators preceding him; he continued to find an earthly fulfillment both for the "daily" and for the sanctuary to be cleansed after 2300 days, in accordance with Gabriel's commentary.

The Pioneer SDA (Old View) Interpretation

The Millerite movement was crucified on October 22, 1844, by none other than Jesus Himself (by His nonappearance). Most of the Millerites subsequently sought atonement with the Christian world that they had denounced as Babylon during the months just preceding the Great Disappointment. A few Millerites, however, having invoked the blessing of the Holy Spirit upon their interpretations, now felt obligated to defend the Spirit's honor by salvaging something from the wreckage of the Millerite 1844 interpretation. The great question that obsessed them was how to defend any kind of a "cleansing of the sanctuary" on October 22, 1844, when nothing whatsoever had been observed to happen on earth—unless it was the merciless heckling of the non-believers.

According to Adventist tradition (recently corrected by J.B. Goodner in *Adventist Currents* vol.1, no.5, pp. 4,5,6,& 56) a possible solution came to Hiram Edson in a flash of inspiration while he was taking a walk on the morning following the Great Disappointment. O.R.L. Crosier, a protege of Edson's, articulated this solution in the *Day-Dawn*, and then expanded upon it in an article entitled "The Sanctuary" in the *Day Star* Extra of February 7, 1846.

The Sanctuary to be cleansed at the end of the 2300 days is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the commandment of God; Exodus 25:8. (*The Day-Star* Extra, Feb. 7, 1846)

Ellen White endorsed Crosier's translation of the sanctuary into the heavens in a letter to Eli Curtis dated April 21, 1847. This, she said, was not merely her opinion, but something that "the Lord shew [sic] me in vision."

An additional benefit of this solution was that it gave its adherents an effective comeback to their merciless hecklers, who were lost souls because Jesus had ceased to work for sinners after October 22, 1844, when "the door was shut" to the heavenly sanctuary.

With regard to the "daily" question, the forerunners of Adventism continued to endorse Miller's "paganism" view. This is not to say that they were all satisfied with it or that none of them held views that were logically incompatible with it; rather they all gave lip service to it and always stopped short of openly opposing it, until the twentieth century.

When the Sabbatarian Adventists moved on, after 1844, to develop their new doctrine of the heavenly sanctuary, they left behind William Miller's identification of the sanctuary of Daniel 8:14, of the two beasts of Rev. 13, and of the number 666 as pertaining to the "daily", but they retained, in the main, Miller's idea that the "daily" and the "transgression of desolation" were two successive phases of the Roman power, pagan and papal. (*SDA Encyclopedia*, p. 321)

It is true that Crosier—without actually saying it in so many words—logically repudiated the notion of a pagan sanctuary in the article that Ellen White endorsed in God's name. It was not the first or the last time that the pioneers would show themselves quite oblivious to theological "tensions." In his article entitled "The

Sanctuary," Crosier wrote:

Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision.

"And the place of his sanctuary was cast down;" Dan. 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the

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captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

The Sanctuary cast down is His against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his sanctuary is in heaven. (*Day Star* Extra, February 7, 1846)

By redefining Miller's *pagan* sanctuary as Christ's *heavenly* sanctuary, in an article endorsed by the Lord, Crosier almost aborted the foundation of the fledgling Adventist movement. But the movement was spared by James White, who republished the article in *The Advent Review* Special of 1850 (p. 38) with the offending paragraphs—however inspired—deleted.

For about fifty years Adventist leaders in good standing felt obligated to endorse simultaneously Miller's paganism interpretation and Crosier's heavenly sanctuary article—a difficult but evidently not impossible feat.

Joseph Bates identified the "daily" as paganism in 1846 (*The Opening Heavens*, p. 31), so did J.N. Andrews in 1853 (*Review and Herald*, 3:145, Feb. 3, 1853; cf. p. 129, Jan. 6, 1853), and later Uriah Smith (*ibid.*, 24:180, Nov. 1, 1864) and James White ("The Time," in his *Sermons on the Coming and Kingdom of ... Christ*, 1870 ed., pp. 116, 117; cf. pp. 108, 118, 122–125). In an early article (*Review and Herald*, 1:28, 29, January, 1851) White had followed Crosier in arguing at length that the sanctuary trodden down was the one in heaven, but he did not define the "daily" in this article. When he later did define it he emphatically described "the daily, and the transgression of desolation" as "two desolating powers; the first paganism, then, Papacy." (*Sermons*, p. 116) (*SDA Encyclopedia*, p. 322).

But the event that made "paganism" a shibboleth among Adventists was Ellen White's endorsement of it in *Present Truth*, 1:87, November 1850. A vision that she received on September 23, 1850, is now found on pages 74 and 75 of *Early Writings*:

Then I saw in relation to the "daily", Dan. 8:12, that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgement-hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily", but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

Another document that wielded tremendous influence among

Adventists was Uriah Smith's highly regarded *The Prophecies of Daniel and the Revelation*, of which the Daniel half was first published in 1873. It was regarded then, and is now regarded, as virtually on a par with the "Spirit of Prophecy" by those who take Ellen White's endorsement seriously. According to A.C. Bordeaux, a respected SDA minister and close associate of the Whites:

Many years ago, when the late Uriah Smith was writing *Thoughts on Daniel and the Revelation*, while Elder James White and Ellen G. White were at my house in Enosburg, Vermont, they received by mail a roll of printed proofsheets on *Thoughts on Revelation* that Brother Smith had sent to them. Brother White read portions of the same to the company, and expressed much pleasure and satisfaction because they were so concisely and clearly written. Then Sister White stated what she had been shown as follows: "The Lord is inspiring Brother Smith-leading his mind by His Spirit, and an angel is guiding his hand in writing these 'Thoughts on Daniel and the Revelation.'" I was present when these words were spoken.

(signed) "A.C. Bordeaux"

The quote was from J.S. Washburn's letter to Elder Meade MacGuire, February 18, 1923, entitled "The Fruit of the 'New Daily.'" If Bordeaux's account is to be taken at face value, one might even argue that the level of inspiration in *Daniel and Revelation* is even higher than that in Ellen White's books; since an angel was guiding Smith's hand, not merely his mind, as was true in Ellen White's writings. In any case, Smith strongly favored the paganism interpretation of the "daily," as can be seen on pages 164 and 165 of his book:

What Is the Daily? We have proof in verse 13 that "sacrifice" is the wrong word to be supplied in connection with the word "daily". If the taking away of the daily sacrifice of the Jewish service is here meant, as some suppose (which sacrifice was at a certain point of time taken away), there would be no propriety in the question, "How long" shall be the vision concerning it? This question evidently implies that those agents or events to which the vision relates occupy a series of years. Continuance of time is the central idea. The whole time of the vision is filled by what is here called the "daily" and the "transgression of desolation." Hence the daily cannot be the daily sacrifice of the Jews, for when the time came for it to be taken away, that action occupied but an instant of time, when the veil of the temple was rent in twain

But the event that made "paganism" a shibboleth among Adventists was Ellen White's endorsement of it in Present Truth.

at the crucifixion of Christ. It must denote something which extends over a period of years.

... In the great majority of instances it is rendered "continual" or "continually". The idea of sacrifice is not attached to the word at all.... But it appears to be more in accordance with both the construction and the context to suppose that the word "daily" refers to a desolating power, like the "transgression of desolation," with which it is connected....

Two Desolating Powers.—By the "continuance of desolation," or the perpetual desolation, we understand that paganism, through all its history, is meant. When we consider the long ages through which paganism had been the chief agency of Satan's opposition to the work of God on earth,

the propriety of the term "continuance" or "perpetual", as applied to it becomes apparent.

The essence of Smith's "proof" here is that, historically, the taking away of the Jewish sacrifice took but an instant; whereas he believes the saint's question in verse 13 "evidently implies" a "taking away" over a long period of years. There are many curious assumptions in this "proof" that will not be exposed here.

In spite of the problems associated with the "paganism" interpretation, the fact that the pioneers were united on this point is amply illustrated by the side that they took when the "daily" battle broke out at the turn of the century. To a man, the "old hands" fought under the "paganism" banner.

The pioneer's ("pagan") view of the "daily" remained essentially the same as Miller's. In assigning the sanctuary to be cleansed to the heavens, however, it departed from all other interpretations before it. Gabriel's authority as a commentator had been "taken away."

The SDA "New View" of the "Daily"

The first denominational leader to openly publish a view contrary to the Millerite "pagan daily" was L.R. Conradi in his 1905 volume, *Die Weissagung Daniel*. His "New View" was actually older than the Millerite "Old View." Like the reformers, he concluded that Daniel 8:14 pointed to the restoration of the long lost gospel, and that the "taking away of the daily" referred to the obscuration of that truth by the papacy. (Others subsequently would attempt to give it an Adventist flavor by describing it as the mediation of Christ in the heavenly sanctuary.) From Conradi the view spread to A.T. Jones, A.G. Daniells, W.C. White, and W.W. Prescott.

Conradi, General Conference vice president for the European Division, confronted the problem when it became his task to translate the church's prophetic works into German. Much to his chagrin he found that German translations of the Bible did not accommodate Miller's interpretation at all:

When Elder Conradi was writing on the book of Daniel, in German, and came to this passage of Scripture concerning "the daily", he found the German rendering so worded that it was impossible for him to follow the commonly accepted exposition without very evidently wresting the plain meaning of the words in the German version. The statement as found in the German Bible, was so plainly in contradiction to the exposition given in "Thoughts on Daniel and the Revelation," that he was nonplussed; but he feared to give an exposition that seemed, on the face of it, not to be in harmony with the plain reading of the Scripture. He compared the German rendering with the original Hebrew and with the Septuagint Greek, and also with the French, Danish and other versions. These were similar to the German; and it became clear to him that the text under consideration should not be interpreted in accordance with the view taught in "Thoughts on Daniel". ("A Review of Experiences Leading to a Consideration of the Question of 'The Daily' of Daniel 8:9-14," by A.G. Daniells)

At the turn of the century, Conradi wrote to Ellen White in Australia informing her that unless she had counsel to the contrary, he would feel compelled to publish his conclusions (Arthur L. White, *The Later Elmhaven Years*, page 247). Not receiving a reply within the specified time, he published *Die Weissagung Daniel*—the first denominational book to challenge the "daily"-equals-"paganism" equation. His book was circulated widely in Europe by 1905; and by 1910 he had also succeeded in preventing *Daniel and Revelation* from being published in England. (Conradi to Daniells, March 8, 1910, cited in Bert Haloviak's "In the Shadow of the Daily," p. 38)

Conradi's break with tradition was evidently a relief to many leaders who for years had harbored private doubts about the "pagan daily."

In our council-meeting where the matter was brought up for study, we learned many things that led us to question whether there might not be a stronger position for us to take than that allowed by an advocacy of the view taught in the days of William Miller. We learned that William Miller himself was apparently the first to arrive at the conclusion that the taking away of "the daily" should be interpreted as signifying the taking away of Paganism in 508, and that *he arrived at this conclusion by a series of blunders in scriptural interpretation and in his understanding of history.*

We learned also that many of our ministers, when presenting the prophecies of Daniel and the Revelation before unbelievers, have touched very lightly on the portion of Scripture relating to "the daily", and have for many years made no serious attempt to give a critical explanation of the meaning of the text. Brother W.A. Spicer has spoken thus of his avoidance of these texts while he was a public worker:

"When I used to give Bible readings in the earlier days in London, and took the people through the eighth of Daniel, I always skipped over those texts where we made the sanctuary one minute in heaven and the next on earth, and the host one time the saints and the next the pagans, and I slipped over the statement that the taking away of 'the daily' meant the taking away of paganism by suggesting that the rendering in the original was a bit obscure so that the translation was difficult. That is what we used to be taught in the Bible School in Battle Creek in the old days. And all that, you observe, was making no particular use of that particular portion of scripture. It was simply passing over it to get down to the cleansing of the sanctuary." ("A Review of the Experiences Leading to a Consideration of the Question of 'The Daily' of Daniel 8:9-14", by A.G. Daniells, emphasis supplied)

The public questioning of the "pagan daily" by the church's highest and most respected leaders touched off a fierce controversy that shook the denomination to its roots. The defenders of the

"new view" included the General Conference president (A.G. Daniells), the future General Conference president (W.A. Spicer), the editor of the *Review* (W.W. Prescott), and Ellen White's son and confidante, William C. White.

The opposition, however, was not the least bit impressed. Appealing to a higher authority in the form of *Early Writings* (pp. 74, 75.), they unleashed a vigorous counterattack that scandalized the shocked "new view" advocates. Willie White, in a letter (October 27, 1910) to J.S. Washburn, a staunch "old view" defender, cited a number of inflammatory actions taken by the "old view" defenders. Such actions, White believed, showed the "old view" defenders to be the aggressors in the escalating conflict over the "daily." The first public stone was cast by Elder Stephen Haskell, who published a facsimile of what he thought was the prophetic chart endorsed by *Early Writings*, with the quote from Mrs. White in regard to the "daily" inscribed at the bottom (W.C. White to J.S. Washburn, October 27, 1910, p. 26). Even before that, at the 1905 General Conference, the old guard had attempted to ban Conradi's book in North America (WCW to JSW, p. 28). Elder O.A. Johnson had prevented Conradi's book from being published in the Danish-Norwegian; and then at the General Conference of 1909 he had distributed a tract that was extremely critical of the "new view" advocates (WCW to JSW, pp. 25,26). L.A. Smith (son of Uriah) circulated a tract of his own in the summer of 1909 in which he accused the "new view" advocates of disloyalty to the Spirit of Prophecy, right after a meeting in which it was agreed that the antagonists would refrain from personal criticism of each other (WCW to JSW, p. 27). Other ministers who felt compelled to join the battle against the "new view" included J.N. Loughborough, G.I. Butler, and F.C. Gilbert.

Although Willie White tried to hold the "new view" fort, the opposition scored some impressive political victories. Stephen Haskell bombarded Ellen White with letters complaining of Prescott's dangerous new view of the "daily" (June 20, 1907; November 18, 1907; January 30, 1908; February 21, 1909). He even hosted her at his home for about a week during this period. Haskell evidently made good use of that time because Prescott was subsequently

History of Interpretation Regarding the "Daily"

Ancient and modern schools of Interpretation	Dan. 8:11, 12 The Event		Dan. 8:13 The Question		Dan. 8:14 The Answer
	Location	Identification	Object of Question	Location	2300 days, then Sanctuary cleansed
1. Pre-Millerite	Earth	God's	Daily taken away	Earth	
2. Millerite	Earth	Devil's	Unrelated to previous verses	Earth	
3. SDA "Old View"	Earth	Devil's	Unrelated to previous verses	Heaven	
4. SDA "New View"	Heaven	God's	Daily taken away	Heaven	
5. SDA "Evangelical"	Earth	God's	Daily taken away	Earth	

Note:

This chart shows the common denominators and critical differences between various attempts to understand the meaning of Daniel 8:11-14. What is noticeable is that only the second and third views detach the question in verse thirteen from the event that has transpired in verses eleven and twelve. This is logically justifiable only if the "daily" is the devil's sanctuary, since the saints would not then be overly concerned about its restoration. This allows one to find a beginning date for the 2300 days that is totally unrelated to the "daily" being taken away.

SDAs thus taught that while the 2300 days began in 457 B.C., the "daily" was taken away around 508 A.D. Since about 1910,

however, the church has universally adopted the "New View" because, among other things, it is more true to the context. In other words, verse thirteen can now be related to the previous verses. What seems to have been overlooked, is that to be consistent, the beginning of the 2300 days must now be tied to the taking away of the "daily." Since no one seems willing to make a case for the "daily" being taken away in 457 B.C., it would appear that either the "New View" or 457 B.C. (and therefore 1844) is out of place in Adventism. Have Adventists, by this forced mating of incompatible interpretations, unwittingly set up the abomination of amalgamation in their midst?

pressured into leaving the *Review* in mid-1909 by Ellen White, who urged him to engage in city evangelism instead. A.G. Daniells, as General Conference president, met a similar fate, and was virtually forced to relinquish his position to several associates in 1910 and engage in city evangelism. The tide would turn, but two of the three most influential men in the denomination found themselves for a time in an exile of sorts.

Was city evangelism suddenly so pressing that both the editor of the *Review* and the General Conference president had to leave their offices to become evangelists? Or was city evangelism merely a pretext for removing these men from a position of influence? Did they incur Ellen White's wrath solely or at least primarily because of their promotion of the "new view" of the "daily"? Was Ellen White upset because she saw the "daily" controversy "as a threat to the long overdue drive for city evangelism," as Arthur White claims (*The Later Elmshaven Years*, p. 246)? Was Ellen White actually neutral on the issue, as material published over her name during that period suggests, or was she secretly resentful that Daniells, Prescott, and her son Willie were seeing to it that her authority as a Bible interpreter was being—like the "daily"—"taken away"?

Ellen White's Position in the "Daily" Controversy

When the daily war heated up, Ellen White was in her eighties, with an apparently diminished capacity to understand complicated matters. This may be inferred from a 1918 letter by Haskell to W.C. White in response to the latter's claim regarding his mother's enfeebled mental state during her later years:

If I believed even what you have told me about having to tell your mother the same thing over three or four times in order that she might get a clear idea of things, so that she could give a correct testimony on some points, it would weaken my faith mightily; not in your mother, but in what comes from her pen. (November 27, 1918, WEDC).

If this is true (and there is considerable circumstantial evidence to support this position), it puts an entirely different light on her carefully worded, cautiously neutral, definitively ambiguous "daily" statement of July 31, 1910. This was the document that began to turn the tide in favor of Willie and his exiled allies, Prescott and Daniells.

I have words to speak to my brethern east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elder Haskell, Loughborough, Smith, and others of our leading brethern, that they make no reference to my writings to sustain their views of the "daily".

It has been presented to me that this is not a subject of vital importance. I am instructed that our brethern are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of the "daily" is not to be made a test question.

I now ask that my ministering brethern 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.... (MS 11, 1910, also 1SM, p. 164)

Bert Haloviak, assistant director of the General Conference Office of Archives and Statistics, thinks he sees the hand of Willie in the fact that this document was entitled "Our Attitude Toward Doctrinal Controversy." Ellen White ordinarily placed no titles on her testimonies ("In the Shadow of the Daily: Background and Aftermath of the 1919 Bible and History Teachers' Conference," p. 56). Haloviak only allows that Willie might have added the title.

But in light of the Haskell letter previously quoted, we might also ask ourselves how many times it was necessary for Willie to explain to his mother that she must forbid her fanatical followers from using her writings to settle the issue before she was able to send out "a correct testimony." The document that is supposed to preclude this possibility is a statement by A.G. Daniells regarding an interview he had with Mrs. White sometime around the latter half of 1910. In it Daniells says that he placed the 1843 chart and her *Early Writings* statement before her and asked what she had been shown regarding the "daily."

She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy. (AGD statement of September 25, 1931, WDF 201 b)

There are many curious things about this document, the first of which is that it was not produced in 1910. Daniells gives no date for this interview, and Arthur White couldn't produce one when he used it in *The Later Elmshaven Years* (p. 256). Arthur White is usually meticulous about dating documents, but this time he cannot even provide an approximate date. It was a "little later" than June 1, 1910, he writes. But this is hard to understand because it is a known fact that Daniells was *refused* an interview with Ellen White in late May of that year, and by June 1, he was headed back East, resigned to the idea that he might have to give up the presidency.

Arthur White claims that W.C. White and C.C. Crisler were also present at the interview but provides no documentation. Contemporary references or allusions to this interview prior to 1931 may exist but were not encountered by this writer. Even if the interview did take place (when?), there are indications that Ellen White's apparent neutrality on the issue was due either to intimidation by Willie White and Daniells or to their misrepresentation of her true position on the topic.

The most troubling evidence of this is a contemporary document written by F.C. Gilbert, evidently the lone "old view" advocate who was able to interview Ellen White personally and privately concerning her views on the "daily." Elder Gilbert took notes as she was speaking and wrote up the interview immediately afterward. Since he evidently did not get permission from her to disclose these private thoughts, he felt obligated to keep them confidential for many years. Elder Washburn persuaded Gilbert to release the document to him in 1946 while Gilbert was on his death bed. (A. White letter, November 17, 1948, WDF 242) Washburn's limited release of this

"He arrived at this conclusion by a series of blunders in scriptural interpretation and in his understanding of history."

document put the reputations of Willie White, Daniells, Prescott, and the "new view" in an extremely embarrassing light. Some excerpts:

They (Prescott and Daniells) had to be getting up something new, and of course by doing so they would not give the older brethren in the cause any chance to say anything that these older brethren knew about the early days of the message....

...When they did not accept my message of reproof I knew what they would do and I knew what Daniells would do in getting the people all stirred up. I have not written to Prescott because his wife is so very sick. . . . *Daniels was here to see me, and I would not see him. I told them that I would not see him on any point, and I would not have anything to say to him about anything.* About this "daily" that they are trying

to work up, there is nothing in it, and it is not a testing point of character....

If this message of the "daily" were a testing message the Lord would have shown me. These do not see the end from the beginning in this thing. This work they are doing is to divide the people of God, and to take their minds off the testing truths for these last times. *I utterly refuse to see any of them who are engaged in this work.*

...I would not see Daniells about the matter, and I would not have one word with him. They pled with me that I would give them an interview, but I would not give him any at all. They have stirred up the minds of the people against this testing time, and I am going to let the people know about these things.

God is testing these men, and they are showing how they are standing the test, and how they stand with regard to the Testimonies. They have shown by their actions how much confidence they have in the Testimonies. I was told to warn

Elder Washburn persuaded Gilbert to release the document to him in 1946 while Gilbert was on his death bed.

our people. They are to give no attention to it all, as there is nothing in it that amounts to a single thing they must have something that no one else has.... You see there is nothing to it, and the light that was given me was that I was forbidden of the Lord to listen to it.

I have expressed myself as not having a particle of confidence in it. I saw how that they had a paper in their hands, and they wanted to get a hearing on this question at Loma Linda; but I saw I had nothing to do with it, and there was nothing to be done about it.

I saw why it was that Daniells was rushing this thing through from place to place; for he knew that I would work against it. That is why I know they did not stand the testing. I knew they would not receive it.... This whole thing they are doing is a scheme of the devil. He [Daniells] has been president too long, and should not be there any longer. (italics added)

There is irreconcilable tension between the positions taken by Ellen White in the two purported interviews conducted with her by "daily" antagonists. Was this tension real? or was it an illusion created by the biased filters through which Ellen White's words were received? Did either Daniells or Gilbert, or both, concoct or deliberately distort interviews with her to obtain the advantage? Or did Ellen White put on a different face for two real interviews?

The simple, rigid morality of men like Gilbert and Washburn precludes the possibility of a manufactured or consciously distorted interview. Even Willie White or Daniells, who were much more sophisticated and flexible in their fighting of church political battles, are unlikely to have gone that far.

While it is reasonable to argue that both Daniells and Gilbert were extremely biased on the "daily" question, it must be understood that Gilbert and his friends took Ellen White's words much more at face value than did Daniells and his associates. And it would seem to follow, therefore, that Gilbert and Washburn would be more concerned with preserving her words just as they were spoken than with trying to correct what Daniells called, her "imperfect statements." It is also interesting to note how some of Mrs. White's statements (italicized) in the Gilbert interview appear to preclude the interview that Daniells claims to have had with her regarding the "daily."

But in defense of Daniells and Willie White, it is possible, per-

haps even likely, that Ellen White said what she is alleged to have said in both interviews. The tension between her statements may well have been an accurate reflection of her confusion and/or the degree to which she could be persuaded by the "new view" advocates.

By the time that Gilbert's interview document was circulated by Washburn (mid 1940s), the "new view" had long since triumphed. Nevertheless, Arthur White, by that time secretary of the Ellen G. White Estate, felt the need to respond. His concern, however, was to vindicate Daniells, not the "new view" of the "daily." In his monograph of November 17, 1948, Arthur White attempted to soften the impact of Gilbert's June 8, 1910 interview with Ellen White. White said that there was no copy of the interview among the Ellen G. White writings, nor was there any reference to such an interview.

This is not surprising, since Ellen White did not write it, and Willie evidently was not there when the interview was conducted. It is noteworthy that Arthur does not attempt to deny that the interview took place. His defense consists in maintaining that Daniell's standing in Ellen White's eyes improved markedly after June 8, 1910 (as a result of his subsequent humble obedience), and that Washburn had exploited a dying man and had acted dishonorably in giving the interview a limited circulation.

Another indication that Mrs. White favored the "old view" can be seen in her quickness to criticize Prescott and Daniells while being reluctant and slow to censure the "old view" advocates. The "old view" advocates were much more sensitive to her pleasure than were the "new view" advocates, who did not wish to let the prophetess or her writings settle the question. The "old view" advocates took their cues from Ellen White, and one unequivocal word from her would have shut their mouths. Stephen Haskell obviously did not get any discouragement from her during her one week stay at his house. In his letter to C.C. Crisler of March 30, 1908, he made his conditions clear:

If Sister White says that she does not mean what she said when she said what she did on the "daily", then I will say no more.

Her July 31, 1910, declaration that ended the controversy was no bipartisan appeal for a ceasefire from both sides. Ellen White was finally addressing the "old view" advocates, her shock troops who had with her help hounded Prescott and Daniells into exile. After all, it was not the "new view" advocates who had to be restrained from using *Early Writings* as their leading argument. It was a signal to Prescott and Daniells that they could come down from their respective trees now that their opposition had been forbidden to use her writings in fighting against their interpretation.

Ellen White's insistence on calling the "daily" issue an unimportant, trivial distraction indicates that she sided with the "old view." "New view" advocates could hardly be consistent in calling the issue trivial, since on their interpretation the "daily" became Christ's righteousness, the heavenly sanctuary, or the gospel. Could any Christian call that trivial or unimportant? It was the "old view" advocates who were embarrassed that they were forced into defending "paganism." Stephen Haskell, for instance, admitted to Willie White (Haskell to White, 6 December 1909) that the "daily" itself did not "amount to a hill of beans"; but he felt compelled to defend it because the authority of the Spirit of Prophecy was at stake. When Washburn was interviewed on June 4, 1950, by R.J. Weiland and D.K. Short, he was still complaining that the "new view" of the "daily" made it a "main spoke of the wheel—the ministry of Christ"; whereas in the "old view," it was a "non-essential point."

Ellen White seemed to share the "old view" advocates' embarrassment over having to debate the subject. In the same interview, Washburn recalled that F.C. Gilbert had told him of Ellen White's comment to him: "I could have stopped this daily controversy, but they got hold of Willie, and that made it more difficult." By contrast, Ellen White showed no reluctance or embarrassment when

she defended the sanctuary doctrine in 1905 against A.F. Ballenger. True, she thought it an essential point, but there is good reason to believe that she would have elevated the importance of the "daily" if she had been converted to the "new view." She also said that Jones and Waggoner were agitating a trivial issue until she became a convert to their view in 1888 (EGW to Jones and Waggoner, 18 February 1887). Then she decided it was a vital issue and helped them to agitate it.

The Pretext of Context: The Attempt to Reconcile the "New View" with Early Writings

When the "new view" triumphed, Seventh-day Adventist historians were left with the task of vindicating the "new view" advocates without discrediting the Spirit of Prophecy in general and *Early Writings* (pp. 74, 75) in particular. Their general solution has been to classify the "old view" advocates as "generalizers" of the Spirit of Prophecy and the "new view" advocates as "contextualizers."

"I am so profoundly thankful that the passage from Early Writings is so susceptible of interpretation." — A.G. Daniells

Church spokesmen such as Daniells, Prescott, Willie White, and now Arthur White, continually stress that the statement in *Early Writings* pertaining to the "daily" was given in the context of time setting. Since time setting was the burden of her message from the Lord, they argue, the identification of the "daily" is irrelevant and should be ignored or discarded. Few have attempted to dispute the meaning of the reference to the "daily"; they just insist that it should not be taken seriously, since the Lord was more concerned about time setting. By keeping the subject of the "daily" separate from the subject of time setting, historians have been able to accuse "old view" advocates of ignoring context. The implication that Ellen White wrote inspired irrelevancies has evidently bothered only "old view" advocates.

Despite what historians such as Haloviak assert, however, men like Daniells were less interested in the context of the *Early Writings* statement than they were in a pretext for reinterpreting it in a manner that might seem plausible to the objective scholar:

I want to tell you plainly that it is my deep conviction that those who hold the new view and who interpret the writings of the Spirit of Prophecy in harmony with that view, as Brother Prescott has done in his tract, are the truest friends of the gift of prophecy in our ranks. I believe that those who interpret that passage in *Early Writings* as supporting the "old view" are doing your mother a great wrong. They are arraying her against the plain text of the Scripture, and all reliable history of the world.

As I look at it, your mother and her writings need to be protected from such short-sighted expositors. Every time I review this study I am profoundly thankful that the passage in *Early Writings* is so susceptible of interpretation which is in harmony with both Scripture and history.... (A.G. Daniells to W.C. White, February 22, 1910)

Daniells openly rejoiced that *Early Writings* was so "susceptible of interpretation" that he could manipulate it to fit the known facts. This attitude aptly describes those who in defending Ellen G. White are generally given credit for being sensitive to "context."

J.S. Washburn's undying enmity toward the "new view" is often explained away as his inability to appreciate context. Yet in 1910 Willie White, another great contextualizer, tried unsuccessfully to talk Washburn into accepting a generalized application for a testimony:

Near the bottom of page 3, you express the opinion that the quotations which have been selected from Mother's writings in regard to our studying the Bible and receiving advanced light...were written in reference to the doctrine of righteousness by faith and have no bearing whatever on the subject of the "Daily".

It is a great surprise to me, Brother Washburn, that you find it possible to hold an opinion [such] as that. I can not agree with you at all,...that...what Mother has written on this subject of Bible study and the study of Daniel and the Revelation...can be narrowed down in their application to this one doctrine of righteousness by faith and to this one controversy regarding freedom to study the scriptures that was being conducted by our brethren in 1887 to 1890.

With this I will send you another copy of a collection of extracts made upon these subjects, and will beg of you to read the MS. again, and see for yourself that it has no such narrow, restricted application as you have mentioned. (W.C. White to J.S. Washburn, 27 October 1910 DF 80D.4)

Just five years earlier A.F. Ballenger had discovered that these same testimonies did not apply to a study of the heavenly sanctuary. Ellen White had told him in no uncertain terms that he had no right to restudy the issue because he was not a pioneer; and Willie White, Daniells, and Prescott had applauded:

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather a mass of scripture and pile it as proof around their asserted theories.... And while the scriptures are God's word,...if such application moves one pillar from the foundation that God has sustained these fifty years, [it] is a great mistake. (letter 329, 1905)

The irony is that for the most part, the "old view" advocates were more concerned about context than were the "new view" advocates. The old school was willing to take the Spirit of Prophecy just as it had originally been intended, without any concern for the possibility that this might be embarrassing for Ellen White in the long run. The new school was leery of such a historical-grammatical method lest it lead to logically indefensible positions.

The real difference between the two schools then, was that the former let the Spirit of Prophecy define reality for them. They took the testimonies in the way in which they were originally intended, and simply molded reality around them. The latter let reality define the meaning of the Spirit of Prophecy. They took an externally defined reality and molded their interpretation of a testimony around it. Others such as A.T. Jones and J.H. Kellogg noticed the tension between the testimonies and reality, and rejected the former as the only intellectually honest solution. Of the three solutions, the "new view" advocates were the least committed to a historical, grammatical interpretation. To them, "context" meant simply the least embarrassing interpretation.

Time Setting and the "Daily"

Despite what the "new view" devotees claimed, the theme of time setting and the identification of the "daily" were actually the same topic. This is inadvertently proven by Arthur White in his discussion of the circumstances surrounding Ellen White's original vision on the subject in 1850. First, he quotes from Daniells' undated interview with her:

As I recall her answer, she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300-year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent movement. (*The Later Elmshaven Years*, p. 256)

Arthur White then proceeds on the following page to produce objective evidence to prove that his grandmother's concerns were well founded:

Since charts figure in this matter, Ellen White's attitude in this interview is given strong support as the reckoning of the Cummings 1854 "prophetic chart" is studied. In this the Jewish altar of "daily sacrifice" in 446 B.C. is used as the starting point for a new 2300-year time span set to end in 1854. This chart, published at Concord, New Hampshire, in 1853, was typical of charts that commenced the 2300 days with what was said to be the taking away of the "daily sacrifice." [see chart]

It can be seen clearly here that a non-Millerite interpretation of the "daily" inevitably led to new date setting. This is because an admission that the "daily" is somehow related to the Jewish services inevitably leads one to conclude that Daniel 8:14 speaks of the restoration of those same Jewish services. If this is so, then 457 B.C. is ruled out as a starting point; because nothing antithetical to Dan-

The joy of the church over the restoration of context to its interpretation of Daniel 8 was relatively short-lived.

iel 8:14 occurred on that date. It is only Miller's "paganism" that frees Daniel 8:11 from the clutches of Daniel 8:14.

In order to deny the validity of the 1850 speculation concerning new terminal dates for the 2300 years, it was entirely logical then, for Ellen White to attack their non-Millerite definition of the "daily." This was identical to an attack on their new starting date for the 2300 day prophecy. If "sacrifice" did not belong to the real meaning of Daniel 8:11, then obviously, using the Jewish altar of "daily sacrifice" as a starting point for the prophecy was inappropriate. Ellen White's statement on the "daily" went to the *very heart* of the time setting issue.

"Time setting," in the context of 1850, meant rejecting 1844 as the terminus of the 2300-day prophecy. The "new view" trivialized the significance of Ellen White's statement on the "daily" by inter-

preting the issue of "time setting" existentially rather than contextually. Thus, its champions were guilty of the very charge they long sought to bring against their opponents, the Adventist pioneers.

The implications of this appear to be quite devastating to the "new view" supporters, at least in terms of their professed respect for the context of Ellen White's "daily" statement in *Early Writings*. Since virtually all church leaders support the "new view," the implications are quite far reaching. If the "new view" advocates were sincere in their claim to support Ellen White's time setting concerns in *Early Writings*, they *must* accept her identification of the "daily" as the very fulcrum of that message. A failure to do this would demonstrate that their concern for her time-setting theme is a pretext.

The "Daily" and the "Omega of Apostasy"

Despite Ellen White's appeal to cease debate on the subject in 1910, the potentially deadly wound was not healed but continued to fester. What had changed was that now the "old view" advocates found themselves in exile, while the "new view" advocates returned to power. Denied permission to use *Early Writings*, the "old view" supporters were helpless against the "new view" which "practiced and prospered."

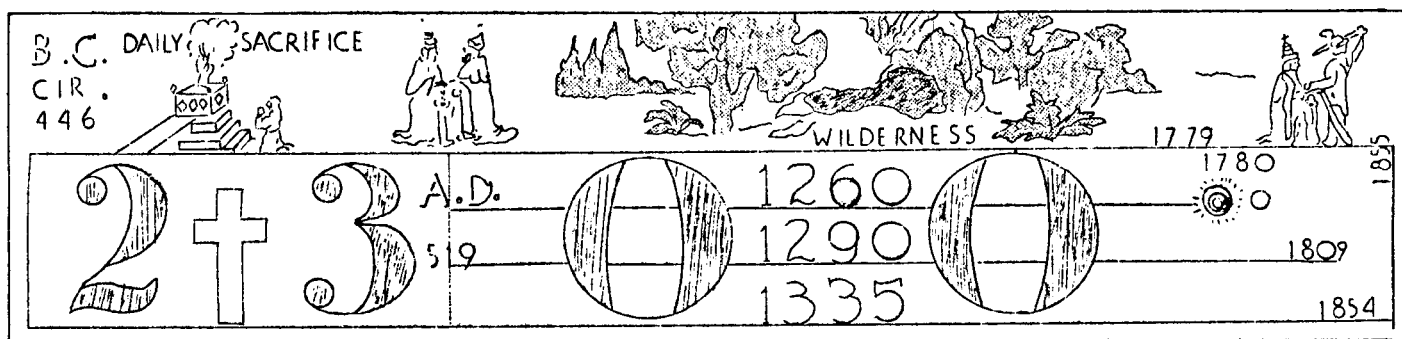
The "new view" of the "daily" began to take on an even more ominous significance to the old guard in the years following 1910. To them, the 1919 Bible Conference, in which problems with the "Spirit of Prophecy" were openly acknowledged, was a logical outcome of Daniells, Prescott's, and Willie White's new stance on the "daily." For the old guard, the "daily" represented the institutional church's first open defiance of Ellen White and the first questioning of the Adventist landmarks. It had to be the dreaded "omega of apostasy" that was spoken of by Ellen White:

...the Spirit of Prophecy speaks of the Kellogg controversy as the Alpha and states that there was to be an Omega. On the same page she says: "But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test." This "deadly heresy" will change the original truth and it is a startling fact that the new Daily doctrine moves nearly all our prophetic dates, and opens the way for other theories that draw men forever away from all the message of 1844.

...We are face to face with the most subtle apostasy of the ages. The cruel serpent coils with strangling folds about our greatest training school and sinks his deadly fangs into the very souls of our children. If this is not the beginning of the

ROUGH REPRODUCTION OF CUMMINGS 1854 "PROPHETIC CHART"

Picturing Jewish Altar of "Daily Sacrifice" in 446 B.C., as starting point for New 2300-year "Time" Span, Set to End in 1854. Published at Concord, New Hampshire, 1853.



Note that the daily sacrifice marks the beginning of the 2300-day period.

"startling Omega", and we are not thrilled, aroused and startled, we must indeed be dead, in doubt, in darkness and infidelity. (J.S. Washburn to Claude Holmes; an open letter entitled "The Startling Omega and Its True Geneology," pp. 15, 16, 18 April 1920)

For the circulation of this tract, Daniells, who was still General Conference president in 1921, tried to remove Washburn's ministerial credentials. In 1922 Washburn struck back by circulating an open letter at the General Conference session in which he recounted Daniells' responsibility for the "new view," the 1919 Bible Conference, as well as his attempts to remove Washburn's credentials. Washburn demanded a hearing before the General Conference Committee. (An Open Letter to Elder A.G. Daniells, and an Appeal to the General Conference)

Daniells subsequently was voted out of office (after two decades at that post); but his replacement, W.A. Spicer, was also a "new view" advocate. By 1923 Washburn was considering the possibility that the "new view" advocates had committed the unpardonable sin:

"The daily sacrifice by reason of transgression," Daniel 8:12, is literally in the Hebrew, "the daily in transgression," see any Hebrew lexicon. This could be no other than Satan, devil worship, paganism, etc. This was the position of the pioneers of this message, the founders of this denomination, and the Spirit of Prophecy affirms that they had the "correct view of the daily." . . . But according to the new view of the "daily", this "daily in transgression", devil worship, has become the "continual mediation of Jesus Christ." In other words Satan is Christ!! Surely the most astonishing transformation of all the ages. If I ascribe the work of Satan to Christ or the work of Christ to Satan is there no danger that I may thus sin against the Holy Ghost? (J.S. Washburn to Meade MacGuire, M.V. Department associate secretary, p. 12, 18 February 1923)

Although the last point may have been somewhat tongue-in-cheek (being an "old view" advocate, he believed it to be a nonessential point), it does serve to illustrate how irreconcilable and inherently antagonistic were the two parties in the "daily" struggle.

The Resurrection of Antiochus Epiphanes in the Eighties

The church's abandonment of its alliance with paganism paved the way for the triumphant return of Antiochus Epiphanes (or his analogue) in the 1980s. When William Miller denied that the "daily" made any reference to the Jewish services, he drove the stake of paganism through the heart of Antiochus Epiphanes' claim to prophetic relevancy. If the "daily" did not refer to Jewish sacrifices or anything analogous to it, then any desecrator of such was not referred to either.

When the "new view" advocates convinced the church to abandon Miller's paganism in favor of Christ's righteousness, the gospel, or the sanctuary doctrine, they inadvertently reverted back to pre-Millerite interpretations. The "daily" was "cleansed" or restored to its original condition as representing something good rather than something evil. But this "daily" was then desecrated and trampled upon. Who was this prophetic villain? Lo and behold verse 14 now spoke of a restoration of a sanctuary! Could it be the one that was just desecrated a few verses ago?! Was it possible that verse 14 had a context rather than being an existential misnomer, as William Miller seemed to believe? The pagan stake that had driven verse 14 from its context had been "taken away."

The joy of the church over the restoration of context to its interpretation of Daniel 8 was relatively short-lived. As church scholars pondered the meaning of those verses in the light of the "new view," not a few found themselves horrified to discover that the

landmarks of their faith were no longer defensible.

If the gospel, or Christ's work in the heavenly sanctuary, was a valid interpretation of the "daily," what was the original or first application of it? Did not the same principles that Willie White used to interpret his mother's writings apply to the Bible? That is, should not the context of the 2300-day prophecy be studied also? Was it then valid to maintain that the 2300-day prophecy had no original context, but was spoken directly to Seventh-day Adventists twenty-three centuries into the future? If not, how could Antiochus Epiphanes be ruled out as a candidate for an earlier fulfillment?

Antiochus Epiphanes, however, was only the tip of the iceberg. The real problem for Seventh-day Adventist theology was that it was now forced to fight the battle for Daniel 8 on a pre-Millerite battlefield. By rejecting Miller's "daily," the church had accepted

In such a framework, 457 B.C. is a total non sequitur because it does not stand in a thesis-antithesis relationship with 1844.

the framework within which all pre-Millerite debates on the "daily" had been conducted. This framework included the assumption that the "daily" refers to the Jewish temple sacrifices. This framework sees Daniel 8:11 and Daniel 8:14 in a thesis-antithesis relationship. In such a framework, 457 B.C. is a total non sequitur because it does not stand in a thesis-antithesis relationship with 1844. How can a command to rebuild Jerusalem be the antithesis of the "cleansing" or restoration of God's sanctuary?

This monstrous absurdity in the very pillar of Adventist theology eventually led to serious hemorrhaging in the 1980s. Theologians could no longer keep their cognitive dissonance secret from their employers. Desmond Ford and Ray Cottrell went public with their discontent but were careful to blunt the impact of the problem by offering solutions such as the "apotelesmatic" principle and context by divine fiat, respectively. Others were more relentless in their logic. Robert Brinsmead rejected 1844 as having any prophetic significance whatsoever.

By the time that 1844 was openly questioned and rejected by many Adventists in the 1980s, however, it appears that they were only carrying the "new view" of 1910 to its logical end. Robert Wieland, one of the few surviving "old view" advocates, sees a clear relationship between the two events:

Many have not pursued Conradi's view to its logical end. But some of our astute scholars have, and it has proved a short circuit that makes Antiochus Epiphanes of 168 B.C. to be the necessary "primary" fulfillment of the Dan. 8 prophecy. In their scheme, there is no room for an 1844 application except by a contrived "secondary" or "apotelesmatic" fulfillment. This is seen as a "face-saving" accommodation openly ridiculed by non-Adventist theologians and now by some of our own, built on Ellen White. (Have We Followed 'Cunningly Devised Fables'?, an undated outline of a proposed thought paper).

The history of the "daily" in the Seventh-day Adventist church seems to verify Washburn's and Wieland's conviction that the "taking away" of Adventism's pagan platform seriously compromised, if it did not destroy, the entire 1844 foundation. A logical analysis of the implications of Miller's "paganism" would certainly seem to lead one to endorse the verdict of history. It would appear that when the church abandoned "paganism" in 1910, it also unwittingly abandoned 1844, without which Adventism may have no reason to exist. Have not our Adventists progenitors, by their forced mating of the "new view" of "the daily" with 1844, set up the abomination of amalgamation in the sanctuary?

The Making of A Prophet

by Walter Rea

The central theme in a series of books by Theodore H. White about recent American presidents is that presidents are not so much born as they are made, by events, supporters, the media—but especially by the media.¹

It might be argued similarly that the nineteenth-century prophets were not so much called as they were made, by events, true believers, books—but especially, in the case of Ellen G. White, by the books. And that fact makes it all the more interesting to discover how the books that made the prophet were made.

During the last few years comparison studies undertaken by this author and others indicate that Mrs. White relied continually, and without credit, on the work of eighteenth- and nineteenth-century authors for the ideas, language, facts, and organization of her books.

A General Conference-sponsored study of this phenomenon was begun in 1980 under the direction of Dr. Fred Veltman, professor of religion at Pacific Union College. Veltman and his volunteers have compared fifteen of the eighty-seven chapters in *Desire of Ages* with all the available published works that they could reasonably expect might contain sources for Mrs. White's writing on the life of Christ.

To date, the only published results from the study have been remarks by Neal Wilson at the 1985 quinquennial session in New Orleans, published in the *Adventist Review*. And Wilson's representation was calculated to put a good face on troubling data.²

Using a very conservative method of calculation, Veltman has documented source material that accounts for 34 percent of the fifteen chapters from *Desire of Ages* that he randomly chose for scrutiny.

More interesting than this 34 percent figure, however, is the kind of source Veltman discovered Ellen White sometimes used: *fiction!*

One of the *Desire of Ages* chapters Veltman included in his study concerns John the Baptist and the Wedding Feast at Cana. In a forerunner to *Desire of Ages*, volume two of *Spirit of Prophecy*, the following two paragraphs are included:

Rumors had reached Mary concerning her son and his sufferings. John, one of the new disciples, had searched for Christ and had found him in his humiliation, emaciated, and

More interesting than this 34 percent figure is the kind of source Veltman discovered Ellen White sometimes used: fiction!

bearing the marks of great physical and mental distress. Jesus, unwilling that John should witness his humiliation, had gently yet firmly dismissed him from his presence. He wished to be alone; no human eye must behold his agony, no human heart be called out in sympathy with his distress.

The disciple had sought Mary in her home and related to her the incidents of this meeting with Jesus, as well as the event of his baptism, when the voice of God was heard in acknowledgment of his Son, and the prophet John had pointed to Christ, saying, "Behold the Lamb of God which taketh away the sin of the world."³

In the later *Desire of Ages* these two fanciful paragraphs were omitted. Perhaps the more mature Ellen White, or her "book-maker," Marian Davis, recognized that scripture does not give authority to such thoughts or expressions. But one author had, an author whose work was in Mrs. White's library—the Reverend J.H.

Ingraham, a writer of spiritual fiction.

In his volume entitled *The Prince of the House of David*, first copyrighted in 1859, Ingraham had fictionalized the very thoughts just quoted from *The Spirit of Prophecy* that were excluded later from *The Desire of Ages*.⁴

In his preface Ingraham wrote:

The letters comprising the present volume were written for the purpose of presenting, perhaps, in a new aspect, and from a new point of view, the advent of the son of Mary, Christ the Lord,...

Adina, the writer, a Jewess, is assumed to have been a resident of Jerusalem during the last four years of our Saviour's life, and to have written to Alexandria, to her father, numerous letters, describing all events of interest, and especially giving a minute narrative of the wonderful events of the life of Christ,...(emphasis supplied)⁵

How strange that Ellen White should be inspired to use acknowledged fiction on the life of Christ. How odd that she and/or her helpers were inspired later to leave it out. This phenomenon is even more curious in the context of what Mrs. White had to say about fiction:

It is often urged that in order to win the youth from sensational or worthless literature, we should supply them with a better class of fiction.... The only safety for the inebriate, and the only safeguard for the temperate man, is total abstinence. For the lover of fiction the same rule holds true. Total abstinence is his only safety.⁶

But it was not just fiction that Ellen White wrote against. She also denigrated the very kinds of books that burdened the shelves of her own library and on which she depended so heavily for her published and unpublished works.

As a preparation for Christian work, many think it essential to acquire an extensive knowledge of historical and theological writings. They suppose that this knowledge will be an aid to them in teaching the gospel. But their laborious study of the opinions of men tends to the enfeebling of their ministry.... As I see libraries filled with ponderous volumes of historical and theological lore, I think, Why spend money for that which is not bread.⁷

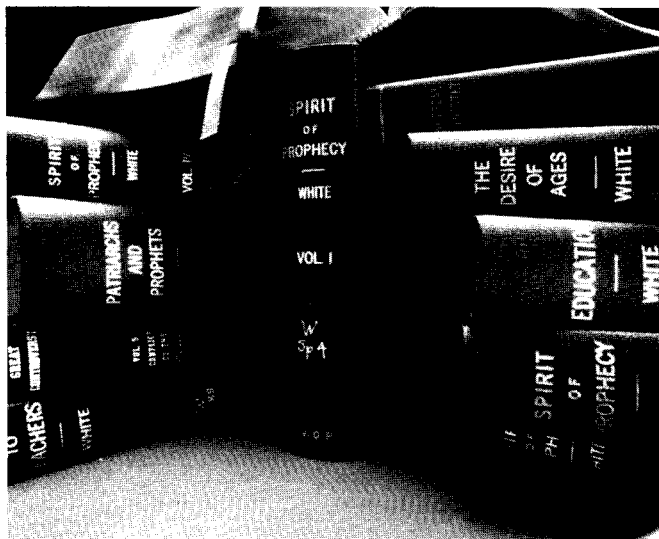
It was Mrs. White's unacknowledged use of the fictions, fantasies, suppositions, and conjectures of others—a lifetime practice that her son, Willie, called her "habit"—that gave naive readers the impression that God was regularly providing her insights that others never had.⁸

Here are several examples of this "habit," beginning with an example from her own husband. James White had written this in *Life Incidents*:

They flocked in from the neighboring towns; a revival commenced, and it was said that in thirteen families all but two persons were *hopefully* converted.... I am of the opinion that not less than one hundred persons.... are brought to believe.... (emphasis supplied)⁹

Ellen White makes what husband James reported as hearsay and opinion fact:

His first lecture was followed by a religious awakening in



Courtesy, David S. Baker portfolio

which thirteen entire families, with the exception of two persons, were converted.¹⁰

The conjecture of Daniel March:

There are more listeners in the public assembly than can be seen by the speaker's eye.... We have only to turn to the sacred record to learn that these high and mighty ones, whose home is in some far distant world, have borne an active part both in the common and in the great events of this world.... They have taken the form of men, and shown themselves to human eyes, and spoken aloud in the languages of earth.... talking with men under the shadows of trees and tents and temple roofs,...

And these celestial visitants have come from their far distant homes to take part in the affairs of men. They have shown themselves better acquainted with human history and better able to do our work than we ourselves.¹¹

March's conjecture made fact by White:

In the form of men, angels are often in the assemblies of the righteous;...

Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have

She also denigrated the very kinds of books that burdened the shelves of her own library and on which she depended so heavily.

looked upon them; human ears have listened to their appeals; ...In the council hall and the court of justice these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to lead the cause of the oppressed than were their ablest and most eloquent defenders.... Celestial beings have taken an active part in the affairs of men.¹²

The guesswork of Conybeare and Howson:

If we consider these words as an outburst of natural indignation, we cannot severely blame them, ... If we regard them as a prophetic denunciation, they were terribly fulfilled, when this hypocritical president of the Sanhedrin was murdered by the assassins in the Jewish war.¹³

Conybeare and Howson's guesswork was reified by one who we

have been told was privileged to see it all in vision:

These words were not an outburst of passion.... Paul uttered a prophetic denunciation.... The judgement pronounced by the apostle was terribly fulfilled when the iniquitous and hypocritical high priest was murdered by assassins in the Jewish war.¹⁴

Reverend Frederic Farrar wrote cautiously:

.... Julius, who can hardly have been absent from the brilliant throng who had listened to Paul's address before Agrippa, ...¹⁵

Ellen White adjusted Farrar's caution to her liking:

Here Julius, the centurion who had listened to the Apostle's address before Agrippa, ...¹⁶

Farrar again is tentative:

There were no means of cooking; no fires could be lighted; the caboose and utensils *must long ago have been washed overboard*; the provisions *had* probably been spoiled and sodden.... emphasis supplied¹⁷

Again, Mrs. White throws Farrar's caution to the wind:

.... the utensils had been washed overboard, and most of the provisions were water-soaked and spoiled.¹⁸

Some church leaders and a few laymen have known since the turn of the century that Mrs. White, in the book *Sketches from the Life of Paul*, depended considerably on two similar books, one by Conybeare and Howson and one by Bishop Farrar. What they did not know, however, was that her chapter 27, "Caesar's Household," was taken entirely from a published sermon of the same title written by the English cleric Henry Melvill.¹⁹

Melvill's assumptions and speculations became, through Mrs. White's claims, the words of the Holy Spirit. But there is no substantive point in the entire chapter that had not already come to Melvill before her.

The thoughtful guesswork of other uncredited authors pervade Ellen White's most appreciated works—contributing unwittingly to the making of this prophet. Here is one such contribution from William Hannah:

They were practised hands that navigated this boat, who knew well the lake in all its moods, not open to unreasonable fear; but now fear comes upon them, and they are ready to give up all hope. Where all this while is he at whose bidding they had embarked? They had been too busy for the time with the urgent work required by the sudden squall, to think of him; the mantle of the night's *thick darkness may have hidden him* from their view. (emphasis supplied)²⁰

This is how Ellen White used his contribution in *Desire of Ages*:

Those hardy fishermen had spent their lives upon the lake, and had guided their craft safely through many a storm; but now their strength and skill availed nothing. They were helpless in the grasp of the tempest, and hope failed them.... they remembered at whose command they had set out to cross the sea.... But the *dense darkness hid Him from their sight*. (emphasis supplied)²¹

It would require books to produce all the instances of Ellen White's unacknowledged source usage represented as special inspiration. But church leaders exhibit no shame for their continuing efforts toward the making and maintaining of the prophet; even though it has become increasingly obvious that the Seventh-day Adventist church made Sister White as much as Sister White made the Seventh-day Adventist church.

(Footnotes on page 33)

Blame it on Rio

The Annual Council Statement on Methods of Bible Study

by Raymond F. Cottrell

A monitoring position statement on methods of Bible study, voted by the 1986 Annual Council in Rio de Janeiro, warns Adventist Bible students not to follow the historical-critical method in their study of the Bible because of its supposed incompatibility with a high concept of the inspiration and authority of Scripture:

"Scholars who use this method, as classically formulated, operate on the basis of presuppositions which, prior to studying the Biblical text, reject the reliability of accounts of miracles and other supernatural events narrated in the Bible. Even a modified use of this method that retains the principle of criticism which subordinates the Bible to human reason is unacceptable to Adventists.

"The historical-critical method minimizes the need for faith in God and obedience to His commandments. In addition, because such a method deemphasizes the divine element in the Bible as an inspired book (including its resultant unity) and depreciates or misunderstands apocalyptic prophecy and the eschatological portions of the Bible, we urge Adventist Bible students to avoid relying on the use of the presuppositions and the resultant deductions associated with the historical-critical method."

This statement charges that Adventist Bible scholars who follow the historical-critical method subordinate the Bible to human reason; rely on the presuppositions and deductions of liberal scholarship; deemphasize the divine element in Scripture; depreciate its inspiration, authority, reliability, and unity; and minimize the need for faith and obedience.

The confused reasoning on which this misrepresentation of the historical-critical method and of Adventist Bible scholars is based appears plausible to people who do not know what the method really is. This statement is not only inaccurate and false but gratuitously libels the integrity of a decided majority of Adventist Bible scholars today, who are as dedicated in mind and spirit to the Bible and to the Advent message as anyone.

Retired Review & Herald associate editor and Review & Herald Publishing Association book editor, Raymond F. Cottrell writes from Calimesa, California.

This statement inaccurately assumes that the word "critical" in the expression "historical-critical" indicates a critical attitude toward the inspiration and authority of the Bible, and reliance on human reason. This is neither true of the method itself nor of its use by Adventist Bible scholars. Precisely to the contrary, its purpose is to protect *against* the fallacies of human reason. The historical-critical method is "critical" in the sense of careful discrimination between fact and fancy — between what the Bible itself actually says, on one hand, and merely human opinions and presuppositions about the Bible on the other.

Curiously, the General Conference statement is self-contradictory: it witlessly inveighs against a method of Bible study which procedures it proceeds to advocate, and lauds the objectives these procedures effectively guarantee. To be more specific, the document explicitly commends such historical-critical procedures as attention to historical setting, cultural and personal factors, literary genre, grammar, syntax, context, and word meanings as important in Bible study. A method consists of procedures; and conscientious, consistent attention to these procedures is what the historical-critical method is all about!

The statement rightly attributes unwarranted conclusions to which liberal scholars come in their study of the Bible to their presuppositions *prior* to their study of the bib-

method; though they do determine how a person uses it. No Adventist Bible scholar relies on the "presuppositions and resultant deductions associated with the historical-critical method."

The distinction the Annual Council statement makes between apocalyptic and nonapocalyptic prophecy, and its lament that the historical-critical method "depreciates or misunderstands" eschatological passages of Scripture, is likewise based on presupposition and private opinion, not on any plain "thus saith the Lord." Apocalyptic prophecies such as those of Daniel, Zechariah, and the Book of Revelation deeply involve God's people and are addressed to *them* as surely as the nonapocalyptic prophecies of Scripture.

The idea that apocalyptic prophecy is unconditional is still another figment of presupposition and private opinion, not a tenet of Scripture. The essential difference between apocalyptic and nonapocalyptic is one of literary form and genre, not of inherent nature. As a matter of fact, in assuming that apocalyptic prophecy is categorical and based on unalterable divine decrees, the Annual Council statement contradicts plain, inspired declarations such as those in Jeremiah 12: 14-17 and 18:7-10, which classify *all* predictions involving the covenant people and every other nation as conditional.

When challenged in 1883 about her state-

The General Conference statement ... witlessly inveighs against a method of Bible Study which procedures it proceeds to advocate.

lical text, and thus inadvertently (yet correctly) acknowledges that these liberal conclusions are the result of liberal presuppositions and not of the historical-critical method. The presuppositions *precede* use of the method; they are not part of it. This unintentional admission neutralizes the fundamental argument of the statement. The problem is clearly with the presuppositions, not with the method itself (concerning which the statement mentions no flaws). The method itself neither involves nor lends itself to any particular set of presuppositions. All presuppositions, liberal and conservative alike, are extrinsic to the

ments more than thirty years before, that but a moment of time remained and that time could not continue even "a few years more" as some were suggesting (*Early Writings*, pp. 58, 64), Ellen White said that the angels of God had represented to her, as in *all* their messages to men, that time was very short. She accounted for the fact that time had continued "longer than we expected in the early days of the message" on the basis that "the promises and the threatenings of God are alike conditional" (*Evangelism* p. 695). Here Ellen White — in agreement with Jeremiah — declares that even time prophecies relating to the advent

are conditional; and in the Bible, *all* of these are apocalyptic!

Prior to the great archaeological discoveries of the nineteenth century, our knowledge of the ancient past was limited to information provided by secondary sources which were an uncertain blend of fact, hearsay, and fiction. As original source materials became available — beginning with the Rosetta Stone in 1898 — historians gradually developed what is known today as the historical-critical method by which they evaluated and made use of these ancient secular documents; and for several decades they alone made use of the method.

This method was “historical” because its subject matter was history. And because its objective was to study these documents in their historical setting, and thereby to recreate the circumstances of history of which they were a record, it was “critical” in the sense that it attempted to discriminate between fact and fiction. The idea that the word “critical” in the term “historical-critical” expresses a critical attitude toward the inspiration and authority of the Bible reflects the uninformed thinking of those who do not understand the nature and purpose of the method or who have ulterior motives for opposing its use.

With the discovery of ancient manuscripts of the Bible—beginning with the Sinaiticus in 1844—and the realization that the Bible, too, is an ancient historical document, Bible scholars adopted historical-critical principles and procedures. During the late 1930s Seventh-day Adventist Bible scholars began using these historical-critical principles and procedures in their study; and today, half a century later, all but a very few do so routinely. How reliable their results are depends upon the validity of their presuppositions, their degree of objectivity in evaluating evidence and in drawing conclusions from it, and their competence and care in using the tools the method requires. The historical-critical method replaces the highly subjective and much less reliable proof-text method which was formerly in general use.

The majority of Adventist Bible scholars

— who now follow the historical-critical method and who aspire to be as objective as possible — enter upon their study with presuppositions that affirm the inspiration and authority of the Bible; and as a result their use of the method not only leads to a more accurate understanding of it, but, contrary to the Annual Council statement, honors the divine element of Scripture, fortifies faith, and calls for obedience. They follow the historical-critical method because of its high level of faithfulness to the divine message the Bible was intended to convey and because of the protection it affords against errors in exegesis and conclusions the Word does not warrant — a fallacy to which all who do not follow this method, and those who profess to follow it but lack the requisite skills and/or objectivity, are prone.

Most if not all the doctrinal differences and debates in the church over the past fifty years have arisen between those faithful to the principles and procedures of the historical-critical method, on one hand, and those loyal to the proof-text method and/or proof-text subjectivity and presuppositions on the other. In comparison with the free-wheeling proof-text method and the license it permits for subjective presuppositions and personal opinion to influence conclusions, the objective safeguards of the historical-critical method, that are designed to filter out such factors, make it far more conservative and reliable.

Those who voted for this Annual Council position statement on methods of Bible study evidently do not understand the historical-critical method and were therefore not aware of the documents’ critical defects. Those who formulated the statement for them certainly approve of the historical-critical procedures listed above, which the document commends; and no doubt they follow them in their own study of the Bible. To condemn the method because of defects in liberal presuppositions and conclusions, which are extrinsic to the method, is a gross *non sequitur*. Why are the Bible scholars who formulated the document so eager to throw out a perfectly healthy baby with the dirty bath water?

Would they condemn a valid medical procedure because, in the hands of some unscrupulous practitioners, it could lead to unfortunate results?

The most ardent advocate of the position set forth in the Annual Council statement has repeatedly belittled the importance and value of objectivity in exegesis — the fundamental requirement of the historical-critical method and its procedures. But objectivity has nothing whatever to do with being a liberal or conservative; it simply requires a person to deal fairly with all of the relevant evidence on the basis of its intrinsic merit and to draw conclusions consistent with it. He also stresses the importance of presuppositions as normative for exegesis — because *his* presuppositions have, as he claims, been confirmed by the Holy Spirit and are, accordingly, sacrosanct. In permitting *his* presuppositions to control his use of the same historical-critical procedures that liberal scholars follow, he falls into the same systematic error that they do — he reasons in a circle from his presuppositions back to them again. He prescind from objectivity because it would inhibit the control his presuppositions exercise over the process of exegesis. He practices the subjectivity of the proof-text method under the guise of following respectable historical method procedures. He should be asked to spell out his presuppositions, to support his objections to objectivity, and to explain why he insists that everyone else go and do likewise. In effect, the Annual Council statement makes his personal presuppositions “official” for the church, and asks the church to accept them sight unseen.

The General Conference would do well to study the entire matter more carefully before committing the church to this myopic position. In its present form the statement is altogether unacceptable. Revised to correct the errors here noted, it could be of service to the church. With relatively minor exceptions it otherwise commends itself to thoughtful, knowledgeable students of Scripture. But the valid hermeneutical principles it sets forth do not need, nor are they enhanced by, General Conference action. □

(Concluded from page 31)

Footnotes

1. White, Theodore H., *The Making of the President* (New York: Atheneum Publishers, 1960, 1964, 1968, 1972).
2. *Adventist Review*, General Conference Bulletin no. 9, July 11, 1985, p. 18.
3. White, Ellen G., *The Spirit of Prophecy*, Vol. 2 (Battle Creek: Steam Press, 1877), pp. 99, 100.
4. Ingraham, J.H., *The Prince of the House of David* (Boston: Roberts Brothers, Publisher, 1890), pp. 156–159.
5. Ingraham, *The Prince of the House*, preface, pp. ix, x.
6. White, Ellen G., *Ministry of Healing* (Mountain View: Pacific Press, 1905), p. 446.
7. White, *Ministry of Healing*, p. 441.
8. White, Ellen G., *Selected Messages*, Vol. III (Washington, D.C.: Review & Herald Publishing Association, 1980), appendix C, p. 460.
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11. March, Daniel, *Night Scenes in the Bible* (Philadelphia: Zeigler and McCurdy, 1868–1870), pp. 452, 453.
12. White, *Great Controversy*, pp. 631, 632.
13. Conybeare, W.J., Howson, J.S., *The Life and Epistles of St. Paul* (New York: Crowell, 1852), p. 590.
14. White, Ellen G., *Sketches from the Life of Paul* (Mountain View: Pacific Press, 1883) p. 222.
15. Farrar, Frederic W., *The Life and Works of St. Paul* (New York: E.P. Dutton & Co., 1874), p. 563.
16. White, *Sketches from the Life of Paul*, p. 222.
17. Farrar, *The Life and Works of St. Paul*, p. 569.
18. White, *Sketches from the Life of Paul*, p. 266.
19. Melvill, Henry, *Sermons* (New York: Stanford & Swords, 1844), pp. 466–476.
20. Hanna, William, *The Life of Christ* (New York: American Tract Society, 1863), p. 262.
21. White, Ellen G., *Desire of Ages* (Mountain View: Pacific Press, 1898), p. 334.

Good Devils

A Review of Evil Angels

by Harley Stanton

The setting is frontierland in the Australian desert near Alice Springs. In the background is the world's largest monolith, the giant red Ayers Rock rising moon drenched from the desert floor. The initial players are an upright Australian Seventh-day Adventist minister, Michael Chamberlain; his wife, Lindy; and their children, especially ten-week-old Azaria, the precious daughter God had blessed them with. Their intention is to enjoy a restful break on the sands of the central Australian desert.

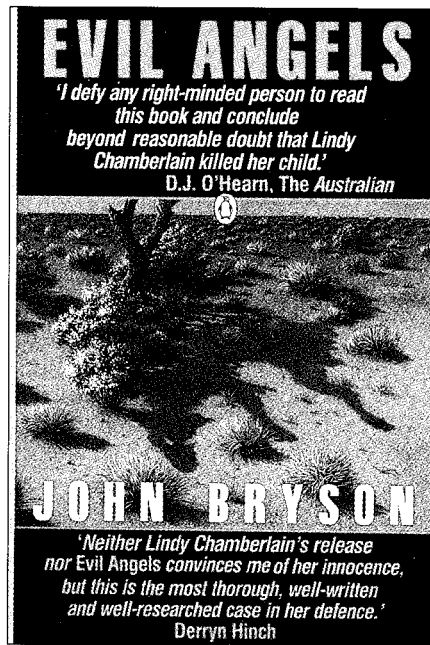
But the romance of the desert becomes a crucible of darkness when an Australian dingo (wild dog) stealthily scavenges the innocent babe from her parents tent. The infant disappears in the dusk of evening never to be seen again, turning campfire joy into unbelievable nightmare for some and ghoulish splashes of news entertainment for others. No body, no weapon, no motive, no witness. Yet Lindy and Michael Chamberlain are arraigned on a murder charge in perhaps the most sensational trial in Australian history.

John Bryson takes the case concerning "the Chamberlains" and, after years of research, writes a book—*Evil Angels*—that is outstanding in accuracy and style. The basic facts are simple, but the intrigue and nuances of its unfolding are presented through a vivid and gripping series of tone pictures. And Bryson does not neglect to discover the roots of Adventism, moving effectively from the disappointment of the Millerites to the dark night that awaited the Chamberlains.

The author uses his background in law to chronicle the events in a way that gripped me, even though I was personally familiar with the case and some of its characters.

This tragedy could hardly have been written better. Bryson has written fiction as well as literary features in some of Australia's leading newspapers. His ability to convey emotional subtleties in the story is evidenced on every page. It is of interest to

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read about the *Triops Australiensis*, shrimps that live at the base of Ayers Rock; of the details of the Pitjantjatjara tribe whose land surrounds the Rock; and of the colours that form on the desert as afternoon and evening meet.

The story culminates in the courtroom with the chamber antics of all the players. But the greatness of this book is how Bryson weaves about the core facts the tricky threads of evidence involved in the inquests, the jury trial, the conviction by jury, and the imprisonment of Lindy

review in several hundred words. In fact the 550 pages of Bryson's book, as accurate and detailed as it is, still leaves the reader feeling that "lairs" have been left unexplored. Bryson had me oscillating between querying certain actions of the Chamberlains to becoming a street activist campaigning over the miscarriage of justice.

Finally the book arrives at the conclusion to the jury trial. It frustrates me greatly to know that since that time there are volumes more that have been documented and that the history of this case is still being written in the annals of Australian justice. If Bryson ever writes a sequel called *Good Devils* on the intrigue and corruption in government that perverted justice, the collusion between media and police in seeking the Chamberlain's conviction, the struggle for faith that Michael has experienced, and the resiliency of Lindy in all of the "truth stranger than fiction" of her life, then I will line up outside the publishing house on release day.

This is a better introduction to the "real Australia" than you will ever get from "Crocodile Dundee" or, for that matter, in "A Man from Snowy River." Here is human nature depicted in glory and ignominy—"ocker" (the archetypal, uncultivated Australian man) Australia from the central deserts meeting the southern "city slickers" whose science and media seem to highlight the trial in a blaze of glory. It is innocent witnesses against the purported best that forensic science could afford. But here also are questions of law or media, truth or innocence, skepticism or faith.

If Bryson ever writes a sequel called Good Devils...I will line up outside the publishing house on release day.

Chamberlain for "murder."

This story has wrenched the hearts of millions and satisfied the distorted lusts of millions more; but it has never been told with greater accuracy or attention to detail than in the words of John Bryson. How could the intelligent, sometimes naive wife of an Adventist minister be convicted of "infanticide"? It is far too complex to

Bryson covers it all in a way that is beyond my ability to convey.

Whether to read *Evil Angels* is not an option for anyone seriously concerned about freedom, law, and justice in Australia or, for that matter, anywhere in the world. Alice Springs may have been the courtroom, but its courtyard is the world. □

The Book of Acts

Chapter 29

1. It came to pass in those days that a decree went forth from the rulers of God's people that the church should henceforth be known as the "caring church."

2. But there were some who questioned the chief priests and rabbis, saying: "Master, doth it not require more than sundry spoken words to make an organization caring? Doth it not require also that the members show care daily by their deeds and actions? Doth it not require also, in addition to these things, that the leaders set an example by caring for the concerns of the flock?"

3. For they remembered that not many years past a certain financier—claiming to be one who could make shekels increase tenfold, an hundredfold, even a thousandfold—had crept in amongst them and had taken their shekels and even their lands and homes, promising them a rich reward on this earth; and even some of the leading rabbis had aided in his unsanctified schemes.

4. And some of those who had followed the counsel of this man and his fellow workers had lost much, yea, even their lands and homes that they had put in trust to him through the rabbis.

5. But the chief priest, after speaking bold words concerning how these evildoers would be punished, merely tapped lightly the wrists of the evildoers, saying unto them: "Go to a new position, and sin no more." And he did little to recompense those who had lost so much.

6. So in answer to the question that the certain group had asked them, the chief priests and rabbis spake not a word.

7. After many months a profitable industry that a certain rich businessman and his wife had given to the church in past days fell because, though it had been built upon a rock, the mighty waves of poor management had ground the foundation to sand while the chief priests and rabbis who sat on its board of directors looked the other

But the chief priest, after speaking bold words concerning how these evildoers would be punished, merely tapped lightly the wrists of the evildoers, saying unto them: "Go to a new position, and sin no more." And he did little to recompense those who had lost so much.

way; and great was the fall thereof. And, lo, many students and full-time laborers lost their livelihood. Yea, many were destitute.

8. And the chief priest took his quill and scribed on a large scroll for all to read his feelings on this matter. Copies of his epistle were sent out by runners to the highways and to the byways.

9. And the chief priest said, "My heart goeth out to the employees who have worked hard and loyally but now find themselves without employment."

10. Moreover, he wrote at great length, seeking to place the blame for this great tragedy that had befallen the flock. He said, "Truly, I perceive three reasons for what hath befallen us:

11. "First, we should have shunned the usurers, for they have well nigh ruined us.

12. "Second, our leadership knew nothing of what was going on until it was too late." (Fortunately for the chief priest, a rabbi crafty in the art of scroll making had just a few days before given him the smooth words to say.)

13. Finally he saith: "The members of our board seemed not to know how to run a business. Verily, under such a circumstance any business would soon give up the ghost." But the chief priest mentioned not that he had been the chairman of that board.

14. Then, to the ones who no longer had the means to procure their daily bread, he wrote, "Thou must not expect the church to come to thy aid when a church-operated institution for which thou workest goeth kerblooey."

15. But the people murmured, and they wondered greatly, asking: "Is this the caring church that he hath been speaking about, lo, these many months?"

16. And the chief priest was careful not to reply to their question. □

This editorial was posted from Maryland by an employee of the Seventh-day Adventist church who wishes to remain anonymous and, thereby, employed.

