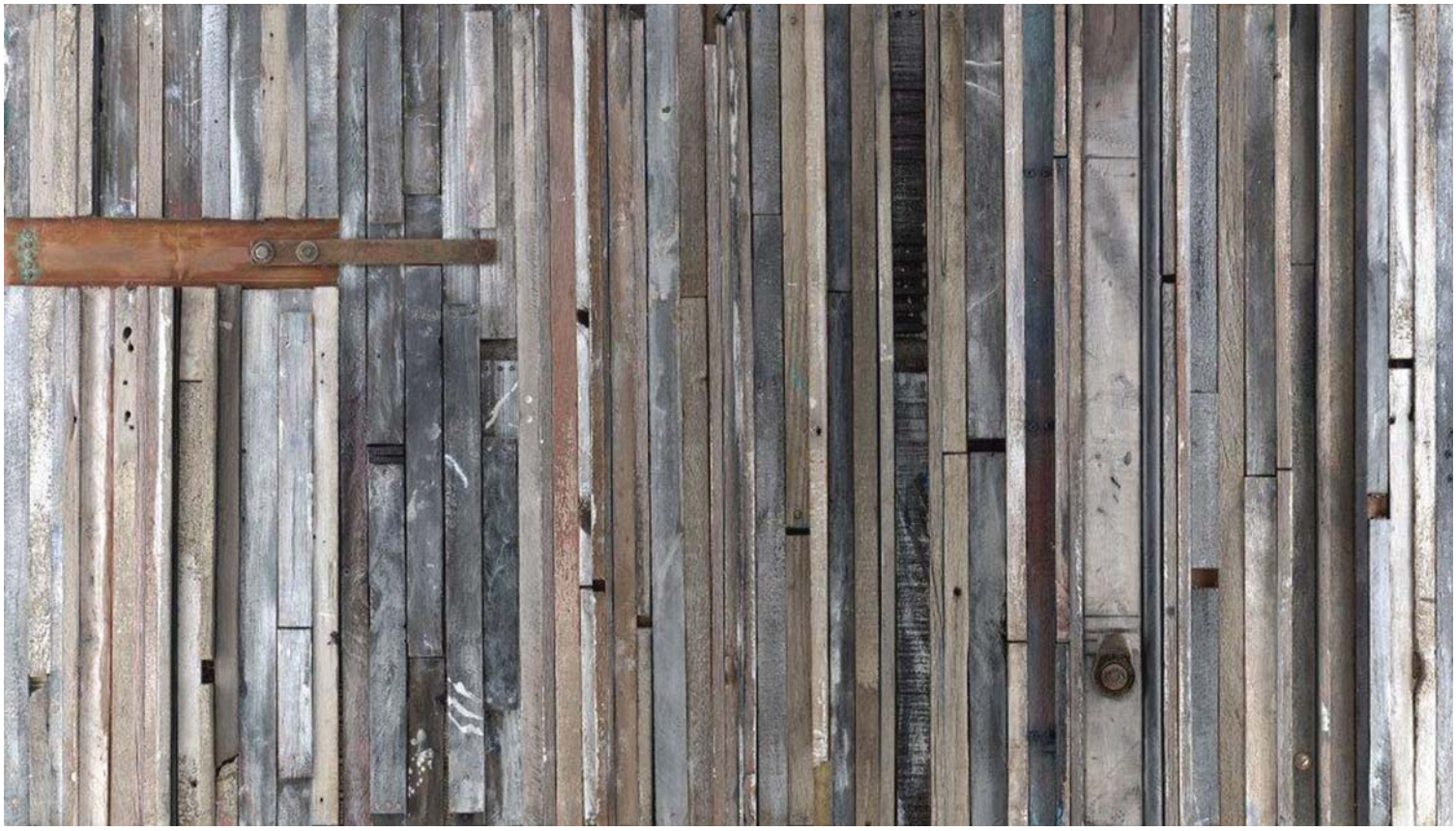
community through conversation

SPECTRUM



Jesus at the Party • *The Church of CrossFit* • **Adventist Athletes** • *Baptizing Dinosaurs* • **A Tale of Faith and Doubt: *Reviewing the Latest Book on Dr. John Harvey Kellogg*** • *Some Hear His Voice, But* Is *Jesus Calling?* • **Doing Justice to *Do Justice*** • *The Meal and the Mission* • **Talking About Food** • *The Push for the Forefront in Nutrition*

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community through conversation
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About the Cover Art:
"Backroad Shadows." Found woods, metals, and aged hardware; various components treated with solvents, paints, and torching; mounted on hardboard panel.

About the Artist:
Richard Simonsen was born in Omaha, Nebraska and now lives in Minneapolis, Minnesota with his wife, Alice. Richard creates abstract contemporary collages and assemblages. His materials of metals, woods, and aged hardware contribute to texture of uncommon sculptural depth. Beginning with art classes at the Joslyn Art Museum in early childhood, his interest in art has been lifelong. Although his formal studies were limited, his works reflect summers and vacations of his youth spent on his grandparents' farm in eastern Nebraska. This is where he experimented with grinding, drilling, sawing, and hammering, with little supervision, in his grandfather's tool shed.

Later, his career in the furniture industry helped define his skills in design and manufacturing. Furniture, with its association with architecture and fashion, was a strong field for creativity. This was the framework behind his life-long passion for art.

His artwork is found on the walls of Fortune 500 companies, private residential collections, and in various published materials, along with being used in a number of film and television productions.

Richard maintains a showroom in Minneapolis. See further works on his website, www.simonsenart.com.

SPECTRUM is a journal established to encourage Seventh-day Adventist participation in the discussion of contemporary issues from a Christian viewpoint, to look without prejudice at all sides of a subject, to evaluate the merits of diverse views, and to foster Christian intellectual and cultural growth. Although effort is made to ensure accurate scholarship and discriminating judgment, the statements of fact are the responsibility of contributors, and the views individual authors express are not necessarily those of the editorial staff as a whole or as individuals.

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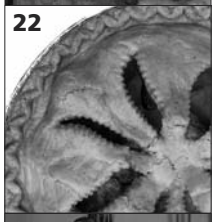
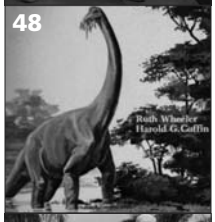




Spilling Coke on the Server | BY BONNIE DWYER

We are counting on you to do your part in making this a place of welcome.

The television advertisement for Coca-Cola that premiered during the Superbowl in 2015 begins with images of anger. "I hate u" types out across a phone screen in a text message. Then at 12 seconds in, a worker in a room filled with computer server equipment spills his bottle of Coca-Cola on the machine, and the sugary drink is shown flowing through the cables, working miracles in reconciling and changing angry people into laughing, smiling souls. Another text message on the phone in the hand of a young boy morphs from "No one likes U" to "There's no one like U," and his face changes from hurt to self-assured.

Would that the solution to a happy, friendly Internet were so simple. I'd love to think that spilling a Caffeine-Free Diet Coke could have the same effect on the *Spectrum* server.

In another series of ads by Coca-Cola, teenagers talk about cyber-bullying. One girl tells about her personal campaign to be a change agent. She wants to stop cyber-bullying among her peers before it happens. On a computer screen within the ad, a popup ad blinks "Rethink Alert." Another says, "Negative-free Zone." More teen comments are shown before the ad closes with the message, "The Internet is what we make it" crawling across the screen, and then "Make it happy."

These ad images come to mind as I read the messages in my e-mail inbox from the members of the Adventist Forum board discussing the commenting on our website, its supposed negativity, and what it is doing to our reputation. And I bemoan the need for this repeated conversation. The list of people insulted by the *Spectrum* commenting section just seems to get longer all the time. There are the guardians of Adventism who are offended by anything that does not match their experience or definition of the Adventist Church. There are those who have walked out the door of the church, wounded, and who want to make sure that everyone knows it. There are those who find the negativity of both these groups off-putting, and so they complain about the website itself, as though we are responsible for the comments of all who happen by. The list of those who are capable of finding something to offend themselves seems never-ending.

My first reaction is to say, this is not just a *Spectrum* problem. If Coca-Cola is addressing the issue of Internet negativity in an ad campaign, it is an Internet society problem. So you can be sure the issue requires more than just a software fix that allows for us to move the comments, or regulate how or where the *Spectrum* comments are located. But that does not change the fact that we still want it fixed here on our site, in our community. What can we do about our problem?

Meanwhile, I pick up Anne Lamott's newest book, *Small Victories: Spotting Improbable Moments of Grace*. The first chapter is about the "The Book of Welcome," which, she surmises, must have been "way down there in the slush pile of manuscripts—that somehow slipped out of the final draft of the Bible . . . [and] went missing." She says that we have to write that book ourselves, adding that she has needed such a book for a

Editorial ➔ continued *on page 21...*

Why the Charlie Hebdo Massacre Won't Stop Free Expression

Laïcité and Freedom

Lessons from Charlie Hebdo

BY JONATHAN SCRIVEN

Stéphane Charbonnier, the editor of *Charlie Hebdo*, poses with his magazine on September 19, 2012. The magazine is part of a long tradition of French satire.

A couple of years ago, as I entered the staff room at the French international *lycée* where I teach, I found a group of my colleagues standing around a large table in the middle of the room. On one side of the table there was a variety of pastries, cheeses, crackers, and bread; on the other were three or four bottles of champagne—corks removed, ready to pour. At the center of the table was a large hand-made sign that read, *"Laïcité: 105 ans!!"* It was December 9, 2010, and my colleagues were celebrating the 105th anniversary of the French law on the Separation of the Churches and the State—the 1905 law that officially established state secularism in France.

At the time I was a bit embarrassed because I had never heard of the law. I knew, of course, that France *had* such a law but was not aware that it was important enough to celebrate with *un petit goûte*—a little snack—during an afternoon break at school. Plus, I thought to myself, *It's not like this is the fiftieth or hundredth anniversary. It's the 105th anniversary. Who celebrates the 105th anniversary of anything?*

Last month, when heavily armed gunmen entered the Paris offices of the satirical magazine *Charlie Hebdo*, killing 10 staff members and two police officers, one of the first thoughts that came to my mind was that afternoon back in 2010. France has struggled in recent years to find a balance between religious expression and secularism, and I instinctively realized that *laïcité* (secularism) would be a topic of conversation in the weeks and months to come. But I also knew that the conversations about *laïcité* would encompass much more than just religion and religious freedom. You see, for the French, *laïcité* is a concept that is much more closely tied to liberty than to religion. Freedom from the constraint of religious influence and domination is essential for what they call "freedom of conscience." Historically, in France, one was either within the Catholic church or outside of it; there was no middle ground. *Laïcité* emerged from a desire for freedom from the moral authority of a single dominant religion. Creating separation from this religion was, therefore, the ultimate expression of liberty.

And here in France, that is where reactions to the *Charlie Hebdo* attacks begin. The attack was

People hold placards reading "Je suis Charlie" ("I am Charlie") during a silent gathering in Nice, France following the attack on *Charlie Hebdo*

JE SUIS CHARLIE' MESSAGE UNITES THE GLOBE AFTER PARIS ATTACK | NEW ...NYPOST.COM | NYPOST.COM

first and foremost an attack on *liberté*—an idea that is extremely important in French history and culture. But among friends I have talked with, the role of religion in France is also a topic that is coming up more and more. There are other issues, of course, but I'll briefly focus on some of the historical and contextual ideas that contribute to the French understanding of liberty and secularism.

For the French, *laïcité* is a concept that is much more closely tied to liberty than to religion.

Je Suis Charlie

A French friend of mine told me the day after the attack that "this is personal," not just because the events took place on French soil but because the attack came against the press, one of the most important pillars of the French concept of *liberté*. France is immensely proud of the role it has played in promoting free speech and freedom of the press around the world. Most French people can tell you very quickly that *Agence France Presse* is the oldest news agency in the world (established in 1835) or that the first mass-circulation newspaper was *Le Petit Journal*, a Parisian daily first printed in 1863 that was, by the mid-1880s, printing more than one million copies every day. (An interesting note about *Le Petit Journal* is that it was also the first French paper to include an illustrated supplement each week, starting the tradition of including illustrated commentary that is so important around the world today).

To give you an idea of how important the press is in French history and culture, the history curriculum during the final year of high school (the famous "baccalaureate year") includes a major section called *Médias et opinions publiques en France*, which essentially covers how and to what extent the press has influenced public opinion in France. One of the topics students study in depth is *J'accuse*, an open letter written by French intellectual Émile Zola in 1898 and published in a newspaper called *L'Aurore*. The letter was addressed directly to French president Felix Fauré and claimed, among other things, that the government's decision to convict Alfred Dreyfus, an officer in the French army and a Jew, of espionage and treason was blatantly anti-Semitic. The letter was wildly controversial (the government went so far as to sue Zola for libel, and he was forced to flee to England to avoid prison), but it was credited with changing public opinion on the entire Dreyfus Affair. It is in this tradition—the idea that the

press can, and even should, be a part of the public conversation—that most French people view the *Charlie Hebdo* tragedy.

Charlie Hebdo is not *Le Petit Journal* or *Agence France Presse*, that is for sure. It isn't *Le Monde*, *Le Figaro*, or *Libération* either, for that matter. *Charlie Hebdo* is a relatively small satirical magazine that prints about sixty thousand copies every week. When I asked my friends and colleagues about the magazine, I was hard-pressed to find anyone who read it regularly. But, as one friend told me, "We always see the cover." And it is the cover that satirizes, offends, provokes, shocks, and denigrates . . . everyone. Many French people I know do not particularly like the magazine, and some patently dislike it, saying it often goes too far. A couple of days after the attacks, a colleague told me she thought it was "a terrible publication." She then added, without hesitation, *"Mais aujourd'hui, je suis Charlie."* ["But today, I am Charlie."]

Charlie Hebdo is freedom and liberty for the French. It doesn't matter if one likes the magazine or not; it symbolizes the notion that ideas and the freedom to express them are alive and well in France. And while many French people may disagree with the viewpoints expressed in the cartoons on the cover each Wednesday, they are united in their defense of its right to publish them.

The role of *laïcité*

Though France did not fully separate church and state until the 1905 law I mentioned earlier, *laïcité* is one of the core concepts of the French constitution. Article 1 formally states: *"La France est une République indivisible, laïque, démocratique et sociale."* The combination of the constitution and the 1905 law was intended to curb the power of an establishment religion—Catholicism in this case—and create a society where the practice of religion was both something to be protected at all costs and something to keep out of politics at all costs. Today political leaders are free to practice their own religion but are expected to keep religious views out the public discourse, the idea being that religious positions are generally not compatible with reasoned political debate. But French secularism has gone beyond the halls of the *Assemblée Nationale* and is now often applied to citizens in public places, leading to frequent conflict between the government and those who wish to publicly display their religious affiliations (particularly France's large, fast-growing non-Christian population). Because faiths such as Islam, Sikhism, and Judaism are often accompanied by strict dress codes (think hijab, turban, yamaka), they have increasingly been the target of bans imposed by the government. In 1994 the French government tried to make a distinction between "discreet" and "ostentatious" religious symbols. Those considered ostentatious, including the Muslim hijab, were banned from all public places in the country. In 2004 the French banned all "conspicuous" religious symbols from public schools, carefully making sure not to mention any religions in particular so as to avoid charges that the law was targeting Muslims. In 2011, France became the first country in Europe to ban the burqa in public. The ban was challenged in European Union courts but upheld in a 2014 decision.

How does all of this relate to the *Charlie Hebdo* attacks? Many friends I spoke with were firm in their view that the attacks were an act of terror aimed, essentially, at the Western ideals of freedom, liberty, and democracy and should not be viewed as a "clash of civilizations" between the Muslim world and the West. Yes, the assailants were radical Islamists, but the issue is not really religion per se. Others are not so sure. A teaching colleague, a strong atheist, summarized his views like this (I'm summarizing here):

One of the topics students study in depth is *J'accuse,* an open letter written by French intellectual Émile Zola in 1898.


Dreyfus


Zola

WWW.BRITANNICA.COM | WIKIPEDIA.ORG

It may not be strictly about religion, but one issue that we [the French] are going to have to address is how to apply the idea of laïcité *today and going forward. This is not 1905. We have a lot of non-Christian immigrants, and we have a complicated history with many of our Muslim immigrants—the Algerian war wasn't that long ago, you know. We have to figure out a way to talk about religion, at least as it relates to how non-Christians are integrating into our country. If we continue to avoid this, we are headed for some really, really big problems.*

As we were talking, some other colleagues came around, and we began talking about what French secularism really is—or rather, what it should be. I was somewhat surprised to hear several people argue that, though they fully agreed with and supported *laïcité* in France, the application of the idea needed some revision. No one was exactly sure what a new application of French secularism would look like, but a theme that emerged in our small group was that perhaps in an effort to protect freedom of thought and religion, the French conception of *laïcité* actually infringes on people's right to express their religion or, in some cases, actually prevents it. Indeed, all around France, people are trying to come to terms with what, exactly, secularism means in 2015. A poll published a week after the *Charlie Hebdo* attacks revealed that two-fifths believed that, since images of the Prophet offended Muslims, they should not be published.[1] Some see a double standard being applied after the arrest of controversial French comedian Dieudonné M'bala M'bala, following his post on Facebook that appeared to sympathize with the killers (he was charged with "apology for terrorism," a French law that had been on the books for only one year).

The whole country was asked, "Are you going to let terrorism win?" and they responded with a resounding, *"Non!"*

In some cases, secularism goes even further and is used to advocate right-wing policies. France's far-right party, the Front National (FN), uses the idea of secularism to promote a xenophobic and anti-Islam agenda. Days after the attack, FN leader Marine Le Pen (daughter of longtime FN leader Jean-Marie Le Pen)


M'bala M'bala


Le Pen

WWW.DAILYSTAR.CO.UK | REUTERS/CHARLES PLATIAU) | HTTP://RT.COM/NEWS/220871-LEPEN-CAPITAL-PUNISHMENT-SHOOTING/

called Islam an "odious ideology" and called on French leaders to immediately suspend the Schengen Agreement, the EU statute that allows for free movement of people and goods among countries.[2] Back in 2012, she drew criticism for comparing Muslims who prayed openly in public to the Nazi occupation of France. This is important because Front National is not some fringe political party; it is the third largest party in France. In 2013 Le Pen received almost 20 percent of the vote in the French presidential elections, and in last year's European Parliament elections, Front National won the most seats of any party in France.

Perhaps because of the rising popularity of Front National, leading intellectuals in France are beginning to more openly debate *laïcité*. As more and more non-Christian immigrants feel marginalized within France, frustration on all sides increases. In an interview with the French daily *Le Monde* in 2012, Jean Baubérot, one of France's most influential historians and perhaps the world's leading expert on secularism, argued for some changes, saying that the 1905 law was now being used to limit religious freedom by effectively removing the visibility of religion in public areas, something he argues the law was not intended to do. Baubérot blames right-wing factions in France for what he calls *la laïcité falsifiée* (a falsified secularism) and argues that rather than using the concept of secularism to ensure and protect freedom (*liberté*), conservatives have manipulated it into something that is blatantly hostile toward Muslims and Islam.[3]

Former French president Nicholas Sarkozy, a member of the conservative UMP party, tried to

soften the rhetoric on the issue during his campaign in 2007. He called for a more "positive *laïcité*," one that recognized the contributions that religion and faith-based groups have played in France's history and one where religious freedom could be used to illustrate the importance of liberty in general. A year later, when he welcomed Pope Benedict XVI to France, Sarkozy spoke about how important it was to respect secularism without being hostile to conversations about God and faith. At a reception for the pope at a Cistercian monastery in Paris, Sarkozy said that it was " 'legitimate for democracy and respectful of secularism to have a dialogue with religions' " and added that it " 'would be madness' " to simply ignore religion. Sarkozy was roundly criticized in the French media for speaking so openly about religion in the public square. In a large headline the next day, *Libération* called his attempts to find a balance between religious expression and public discourse "Mission Impossible." The weekly magazine *Marianne* warned that he was promoting religion everywhere he went: " 'We have to watch our President when he travels. Outside our borders, our president can reveal himself to be a passionate missionary for Christ. . . . Traveling in Arab lands, [he] transformed himself into a fanatical zealot for Islam.' "[4] A few years later, these same publications roundly praised Sarkozy for supporting legislation in France that outlawed the burqa in public.

That brings us back to *Charlie Hebdo*. Four days after the initial attacks, millions of French citizens marched through the streets across France—in Paris, Lyon, Bordeaux, and near our home in Nice—in what were called Unity Rallies. The goal was to show support for those who lost their lives, to defend freedom of speech and expression, and to, more generally, unite French people around the ideals that have shaped their country for more than two hundred years: *liberté, egalité, fraternité*. Many carried the now famous *Je suis Charlie* signs, some held over-sized pencils high in the air, while others simply walked in silence holding a small candle in front of them. The message was clear: though masked men tried to kill these ideals, they had failed. It was as if the whole country had been asked, "Are you going to let terrorism win?" and they had responded with a resounding, "*Non!*"

In many ways, the French reaction has been similar to reactions in the United States after 9/11 or in the UK after the "Tube" bombings in 2007. Americans and British also came together in their countries to rally around values such as freedom, liberty, and democracy. But in France, people are also uniting around another idea: secularism. In an emotional speech before the National Assembly six days after the attacks, French prime minister Manuel Valls spoke passionately about how the country should respond to the attacks, urging both lawmakers and citizens to do even more to uphold basic French values. "The response to our society's urgent needs must be strong and without hesitation. It lies . . . in the Republic and its values, first and foremost *laïcité*, which is the guarantee of unity and tolerance." He then conveyed the message he had given to France's educational leaders the day before. "I sent them a message about making an all-out effort, a message about being strict, a message which must be echoed at

Many French people I know do not particularly like *Charlie Hebdo,* and some patently dislike it.

every level of national education: the only issue which matters is *laïcité, laïcité, laïcité*! This is central to the Republic and therefore schools!"[5]

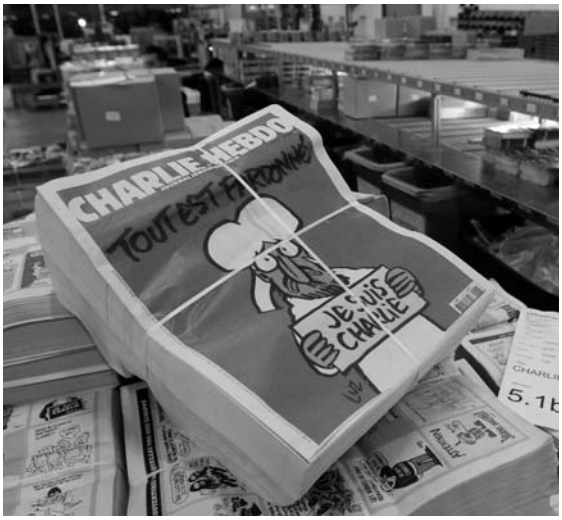
The conversations to come

The days and weeks after the attacks were traumatic and difficult for the French people, and during this time I have been immensely proud to be living in France. The French will not be intimidated by these attacks. Like others who have been victims of terror, the French have decided that they will not allow terrorism to win. They have said they will be defiant, and they have been. Friends of mine had spoken at length about how these events must not cast a shadow over all Muslims but must instead be seen for what they were: an act of terror committed by people who deliberately misrepresent the fundamental ideas of Islam. At my school, a group of students led a small vigil near the main administration building a few days after the attacks. They each held two signs in the air, one saying *Je suis Charlie* and the other identifying their religion. What a sight to see signs that read "I am Muslim," "I am Jewish," "I am Christian," and even "I am an atheist."

Yes, the assailants were radical Islamists, but the issue is not really religion per se.

There are, of course, many other issues that surround the attacks against *Charlie Hebdo*, and they will linger for months, even years. As time passes and the events of January 7 slowly fade away, there will be conversations that need to take place. These conversations will be difficult and contentious. They will include discussion about the limits of freedom and liberty, the role of religion in society, the political impact of events like the Paris attacks, immigration and integration, radical Islam, measures to combat terrorism, and many, many others.

I'm not sure what the result of these conversations will be, but I am sure that *Charlie Hebdo* will be there each Wednesday with a brand new issue satirizing and making fun of all parties involved. ■



Jonathan Scriven teaches history and political geography at the Centre International de Valbonne, an international school near Nice, France. Jonathan is a graduate of Andrews University and recently completed a doctorate in international relations at the Geneva School of Diplomacy and International Relations in Geneva, Switzerland. Prior to moving to Europe with his family, Jonathan taught at several Adventist academies in the Washington, DC area and worked for five years at Washington Adventist University.

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Biblical HOSPITALITY

The Hospitality of Abraham | Andrei Rublev

Pre–Yom Kippur Feast in Jerusalem | Before the fast

Jesus at the Party | BY GARY CHARTIER

Jesus liked parties. He seems to have been a popular guest—so popular, indeed, that some people who didn't like him called him a glutton and a drunkard. He clearly enjoyed the hospitality of his friends and acquaintances.

But Jesus wasn't just a guest: in another sense, he was also a host. He was inviting everyone to come home. He was calling Israel—and, through Israel, the world—to attend an incomparable party.

Offering food and drink is an especially powerful means and symbol of hospitality. So the psalmist depicts God as saying: "Open your mouth wide, and I will fill it. . . . I would feed you with the finest of the wheat, and with honey from the rock I would satisfy you" (Psalm 81:10, 16, NRSV). God's deliverance is represented by, and finds its fulfillment in, authentic hospitality, a rich banquet. Similarly, for Jeremiah, to be in right relation with God is to slake one's thirst, to drink from a bottomless well of cool water.

Hospitality is one of the greatest gifts we can offer each other. To feel welcomed in the warm and open space offered us by another is both liberating and empowering. It is when we know that we are at home that we can relax and display our true feelings. It is when we know we are at home that we can blossom, flourish, grow. The gospel is the good news that we are at home in God. If we can truly grasp this truth—and it is anything but easy truly to make our own—we will understand that wherever else we may be at home, there is somewhere we belong.

Our own imperfect efforts to offer home to each other are sometimes profound sources of meaning and hope. It is sometimes, however, just when homes do best what we want them to do that they are distorted. For a home can all too easily become a fortress within which we hide from what is frighteningly different, disturbingly other than ourselves. Too often, we know who we are as family precisely in virtue of who is excluded from our acceptance.

The temptation is almost overwhelming to establish boundaries that exclude and reject those who are different. The challenge posed by difference is sometimes terrifying; it can make us dizzy. Responding to this challenge seems to have been near the top of Israel's agenda during the life of Jesus. Some people argued for a violent revolution that would evict outsiders from Israel. Others withdrew from ordinary life, building barriers between themselves and other Jews as well as non-Jews and foreseeing a day when divine vengeance would sweep away sin and sinners. Still others followed a meticulous path toward holiness within the day-to-day life of synagogue, market, and household, still very much aware of their difference from non-Jews. Others, of course, were happy to accommodate the Romans and to abandon many of the distinctive features of Jewish identity.

Jesus inserted himself into the ongoing debate about Jewish identity with a perspective that differed from all the other options on the table. Intensely aware of the presence and activity of Israel's God and the value of Israel's heritage, he did not share the accommodating conservatism of the Sadducees. At the same time, however, he resolutely opposed the rigid boundary definitions supported by other contemporary groups. An Israel intent on preserving its identity at all costs, an Israel determined to exclude outsiders, was an Israel destined for destruction. This wasn't because a vengeful God would impose some arbitrary punishment on Israel for the sin of exclusivism. It was because the inevitable result of exclusivism would be the confrontation with Rome that ultimately led to the destruction of Jerusalem four decades after Jesus was crucified.

Jesus believed passionately in hospitality, then, but

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To feel welcomed in the warm and open space offered us by another is both liberating and empowering.

not in a hospitality that was part of an unjust and self-destructive project. Calling Israel to a new kind of hospitality meant urging a new openness to the non-Jewish world. But it also meant encouraging a dissolution of the barriers within Israel.

In a rigidly structured society, where shame, honor, and social position are central preoccupations, hospitality can become a means of manipulation and a source of stressful obligation. The balance sheets must be kept in order: one favor demands another. Those on the upper rungs of the social ladder cement alliances with each other through hospitality while excluding others not as favored with wealth and status. By showing hospitality to each other, the members of the upper classes solidify their position and authority.

"Stop playing the status game!" Jesus almost shouts in response. "Stop worrying about repaying and being repaid." Jesus' startling injunction to his host undercuts the prevailing system of reciprocal obligations that kept the needy subservient and marginal.

Jesus wasn't issuing some sort of general prohibition of dinner invitations directed toward friends and relatives. Friends and neighbors celebrate with those who have found the lost sheep and the lost coin in Jesus' parables. And Luke includes in his Cornelius narrative in Acts a reference to the fact that the Roman centurion gathered "his kinsmen and close friends" to await Peter's arrival. Luke seems not to have seen a conflict between Jesus' injunction and the behavior of Cornelius or that of the figures in the parables. And of course, Jesus himself seems to have been enjoying a traditional party as he spoke.

But it is important not to dull the edge of Jesus' point too much. Of course, our principal means of hospitality to "the poor, the maimed, the lame, the blind" today are social, not personal. If we are to spread a rich banquet for the stranger today, we must do so as we structure public policy, ensure educational access, design the tax code, provide health care—all the nitty-gritty tasks of public life. Our politics, our cultural life, our church life must all reflect a commitment to offering hospitality to those we do not know—those who differ from us in virtue of skin tone, accent, sexual orientation, or social class. Our first task, if we wish to show hospitality to strangers, will be at the polling places of our cities, on the editorial pages of our newspapers, and, most important, on the floors of our legislatures.

But of course we cannot and will not welcome strangers into our public worlds while neglecting the strangers in our own private worlds. This will mean opening our congregations and our homes and our schools to the

hungry and the homeless, the unemployed and the uneducated, the people who claim our attention and our care with the "Will work for food" signs they display at off-ramps and intersections. It will mean giving of our money and our time and our emotional support to build relationships across boundaries of class and disability.

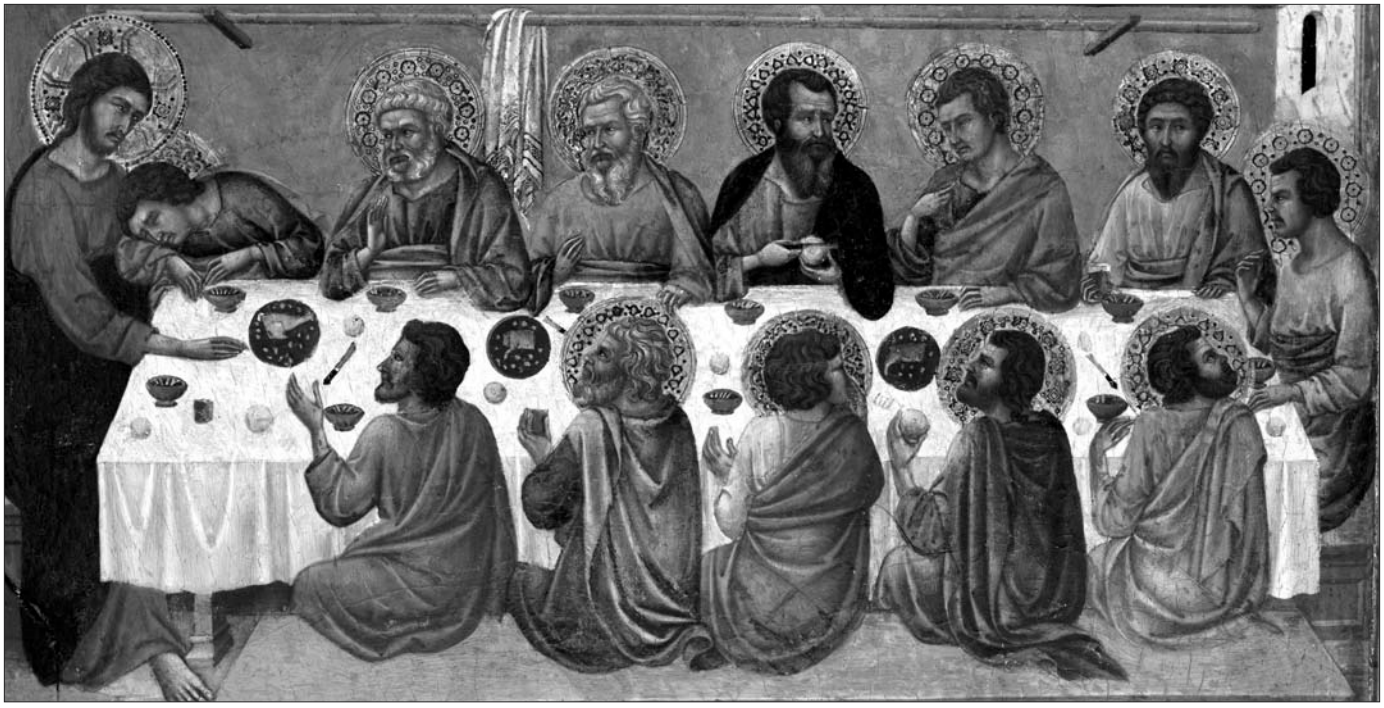
It is sometimes disturbingly easy to maintain a sense of moral and spiritual superiority when discharging obligations to the poor, duties we mistakenly regard as opportunities for "charity." But we may feel genuine discomfort when offering hospitality to strangers. In reality, however, strangers of all varieties may be able to enrich our understanding of God, God's world, and our place in it. Each may have something of value to offer us. As we extend hospitality to strangers we may find ourselves welcomed and our worlds enlarged. The Catholic colleague, the Mormon student, the Buddhist girl who is dating your daughter: each of these strangers may have an angel's gift to offer if we will listen, if we will pay attention. But we must be ready to accept these gifts, to find them on offer in what we may regard as unlikely places.

God is our host for the richest of all banquets—the banquet of life. At this banquet, we, in turn, are called to host each other. God offers us a place called home. But that home is to be a home where all people are cherished and accepted, not an exclusive club to which the impure and unworthy are denied entry. Jesus' own ministry challenged his contemporaries, as it challenges us, to spread a banquet for all. As we do so, we help to make all people aware of what is, in any case, always true: that they are at home in God. At the same time, as we receive the gifts offered us by the strangers we welcome to our table, we learn in new ways what a glory it is to be at home with the God who invites us to the feast. ■

Jesus believed passionately in hospitality, but not in a hospitality that was part of an unjust and self-destructive project.

This article is excerpted from *Vulnerability and Community: Meditations on the Spiritual Life*, an unpublished manuscript by **Gary Chartier**, professor of law and business ethics and associate dean of the Tom and Vi Zapara School of Business at La Sierra University in Riverside, California. Chartier's most recent book is *Radicalizing Rawls: Global Justice and the Foundations of International Law* (Palgrave Macmillan, 2014). He's the author of four other books, co-author of two, and has more than forty journal articles to his name. After receiving a BA in history and political science from La Sierra University, Chartier earned a PhD from the University of Cambridge, with a dissertation on the idea of friendship. He graduated with a JD in 2001 from UCLA. Chartier is a member of the American Philosophical Association and the Alliance of the Libertarian Left, and is a senior fellow and trustee of the Center for a Stateless Society.

The Meal and the Mission | BY CHARLES SCRIVEN



UGOLINO DI NERIO (1324–05). *THE LAST SUPPER*; METROPOLITAN MUSEUM OF ART

If God calls us to be the Remnant, we can rise above the commonplace and do what seems impossible. This high calling, says the book of Revelation,[1] enables us to live in harmony with the God of Jesus. Jesus lived and preached the seemingly impossible—generosity and compassion, love even for enemies and outsiders, forgiveness even of the unforgivable—and we are meant to make his faith our very own. So the call to be the Remnant is God's offer of truly out-of-the-ordinary existence. By embracing it, we agree to a high mission.

Each time we re-enact the Lord's Supper, we renew that commitment. If we mean what we say and do, we leave the meal re-charged for world-changing witness. But *ordinary* existence, you might well think, is hard enough. We struggle just to make a living or kick our bad habits or smile at the kids in the morning. So how, really, does the meal help us live so *exalted* a mission? How does it help us find the necessary courage, passion, and resilience?

Food matters. Evicted from your mother's womb, you at first were furious. But then you got invited to dinner, and that made all the difference. And to this day, food in good company lifts spirits. Whenever we share memories—or better, memories and a mission—eating together makes everything more vivid and intense. It's renewing, like an anniversary party where you eat wedding cake again and repeat your marriage vows.

The Lord's Supper is such a meal. When we participate from the heart, it brings vividness and intensity to our Christian experience and helps to reinforce our covenant with Christ.

When Jesus first celebrated this event with the disciples, they had come together for a Passover meal. A

high day in Jewish life, the Passover recalled Israel's deliverance from Egypt. Although the memory was hope-building, the times were difficult. Roman soldiers walked the streets. The authorities were angry with Jesus. There was plenty to worry about.

Gathering for the Lord's Supper, we are likewise a community of hope. And we have reasons for worry too. The world is in crisis, both political and economic; distrust and cynicism are undermining the common good. At the same time, many people are turning a critical eye on religious faith. Atheists claim that religion poisons everything. The media look down on many of our convictions. Too often our friends or, most painfully, our children, keep their distance from church life, or even walk away from it.

Jesus stood for things both good and beautiful. He stood for hope and love. He stood for inclusion and forgiveness. Even his enemies he prayed for. This was his gospel. But when critics today ridicule Jesus' followers, they say that Christians themselves scorn the gospel. Many churchgoers, you remember, resisted the Civil Rights movement. During the 1990s the Rwandan genocide set Christian against Christian. About the same time, in Chechnya, you could hear the Muslim cry "God is great!" coming from the Chechen side, while Russian soldiers yelled back, "Christ is risen!"[2]

"God is great!" / "Christ is risen!"—all in the cause of violence and hatred.

Shortly after World War II, the author Albert Camus, himself an unbeliever, spoke at a monastery in France. He reminded listeners that, in France as in Germany, many churchgoers had cooperated with Hitler. Even "as the executioners multiplied," he said, cooperation continued. Camus was indignant; the church's witness had fallen far short of unmistakable condemnation. What the world needs, he declared, are "Christians who remain Christians."[3]

Christians who remain Christians! Followers who actually follow!

Even Jesus was familiar with disloyalty. By the time of Passover, he knew that one of the twelve was ready to betray him; others in the inner circle were quarreling over position and status. To be sure, Jesus was ready to forgive all of this. But he still wanted the disciples' whole-hearted partnership. He wanted them to walk with him, to make his mission theirs.

So at this Passover meal Jesus interrupted the normal flow. As Matthew tells it, he broke and blessed a loaf of bread, and, asking his friends to eat it, said: *This is my body*. Then he offered them the cup and said: *This is my blood of the covenant.*[4] In taking this bread and this wine into their bodies, they would be taking in Jesus himself, taking Jesus himself into their hearts.

The Reformer John Calvin said that in the bread and wine Christ "becomes completely one with us, and we become one with him."[5] But the meal isn't magic. At the Lord's Table, we may go through the motions without renewing our loyalty to Christ. For any serious worshipper, though, the eating and drinking is a public pledge of union with Christ.

Still, betrayals happen. Too few Christians remain Christians, and critics of faith still abound. Evangelism is hard. Keeping congregations strong is hard. Even staying faithful in our personal lives is hard—our doubts, fears, and hates stick to us, and temptation is everywhere.

At the Passover meal Jesus could have offered a merely verbal reminder: *Listen, people! You know what I stand for.* But his mission was facing difficulty. His friends seemed uncomprehending, not fully engaged. So he offered a physical gesture, something, as Ellen White said, that would awaken their "senses," something they could see and feel.[6] He wanted God's grace, and the mission associated with it, to be *visible*, to be *tangible*. A physical gesture would add force to mere words, the way a handshake does, or a hug.

That meal became ritual, something all Christians would repeat.

The Lord's Supper is a way of expressing feelings—feelings about Christ and the mission of Christ.

We struggle just to make a living or kick our bad habits or smile at the kids in the morning.

When Paul wrote about the meal to the church at Corinth, difficulty was on his mind, just as it had been on Jesus' mind. Under his leadership, a fledgling Christian community had formed there. After eighteen months, Paul had left for missionary endeavor elsewhere, and now, a few years later, the congregation was rife with lawsuits, sexual sin, and quarrels over doctrine, idols, and food.

So in 1 Corinthians Paul was addressing the fact that many members had failed to remain deeply Christian. In chapter 10, verse 7 he alluded to the feasting that had occurred when Israel bowed the knee to the golden calf. Food had been a way of expressing their feelings about this false god, and he wanted church members to see that the Lord's Supper is likewise a way of expressing feelings—feelings about Christ and the mission of Christ.

Then in verse 16 Paul wrote: *"The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?"* (HCSB). He was saying that by this physical gesture, this taking of bread and wine, we come in touch with—we enter into unity with—the very being of Jesus Christ.

Unity with whom? With the One who challenged every life by his shocking generosity, the One to whom God said, " 'Sit at my right hand.' "[7] In devotion to others, Jesus put himself in danger—lived, as you might say, into his own death—so that those he loved might receive "the life which was his."[8] Today when the church gathers for worship, the eating and drinking sharpens our gratitude for this, so that we may determine anew to link our lives with his and make his mission ours. And as with a handshake or hug, we offer more than words as a sign of commitment; we say commitment with our bodies.

What could matter more? So many people are like reality-show contestants—obsessed with themselves and comfortable manipulating others. So many are like worst-case spouses or politicians—weighted down with grudges and reluctant to allow for failure, let alone forgive the unforgiveable. What is even worse, so many lack hope for something better. In just this context we can, by God's grace, take our stand for the seemingly impossible: for generosity, compassion, wide-reaching love, forgiveness of the unforgiveable.

So amid the ceaseless clamor, the Lord's Supper is Good News we can see and touch. It recalls God's great love and our high mission; it strengthens courage, passion, and resilience. Here, every time we gather, is opportunity to renew our covenant, to answer, once again, God's call to *be* Christ for our families and neighbors.

Compared to our *lives*, religious words don't count for much. Those we want to evangelize and those we want to keep in the fold look to *what we are like.* And that is just what this meal is about. ■

Charles Scriven chairs Adventist Forum.

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4. Matthew 26:26–28.

5. John Calvin, *Institutes of the Christian Religion*, 4.17.38.

6. Ellen G. White, *The Desire of Ages*, 660.

7. See, in Peter's Sermon at Pentecost, Acts 2:34.

8. White, *The Desire of Ages*, 25.

FOOD

Eat, Shoot, and Share | thenextweb.com blog

Talking About Food: *A Spectrum Conversation with Nutritionist Beverly Utt*

Food and Adventism go together like macaroni and cheese, but the conversation has moved significantly since Ellen White started it by suggesting a vegetarian diet. Today, people are quick to share details about their efforts at giving up sugar, gluten, soy, or GMOs, or their commitment to going vegan. And the talk might continue with critiques of processed versus whole food or fast versus slow food.

Q. You were telling me about "eater-tainment." What is that?

I think we were talking about the toxic environment vying for our attention nowadays, with fast-food apps identifying quick-service options within five miles of every man, woman, and child, edible food-like substances lining the grocery shelves, and the supersizing option couched as a value-added choice. When you walk into your favorite supermarket, you are confronted with 30,000–40,000 possible choices of food and beverage products. How is a product going to stand out and capture your attention? Food consultants are re-engineering sweet, salty, and oily foods to unlock the code of crave-ability and cram as much hedonics as they can into each bite.[1] Some even suggest that food is being fashioned to condition us to hyper-eat in a way similar to stimulus-response disorders such as compulsive gambling or substance abuse. This is tough competition for those of us trying to put a simple, satisfying, and nutritious meal on the table day after day.

Q. How has that affected the American diet?

We've wandered far from eating foods low on the food chain. All this re-engineering may have an effect on our satiation threshold, as in the case of artificial sweeteners, for example. Some of them are so sweet (Neotame is reportedly 7,000–13,000 times sweeter than table sugar) that the possibility may exist for our sweetness threshold to keep rising, thus raising the bar, so to speak, of what we consider satisfying.

Americans value convenience nowadays. Unfortunately, this has allowed us to step out of the kitchen and cook less. The Western diet, also referred to as the SAD (Standard American Diet) diet, is notably deficient in vitamins A, C, folate, and fiber, and comes packed with saturated fat and refined carbohydrates. Unfortunately, we see this type of diet creeping into other countries around the world. I would suggest people weigh the true long-term cost of convenience and return to the kitchen. Cooking real food may be our best defense against the chronic diseases we currently face.

Another phenomenon we've witnessed is the elasticity of the human appetite. With the birth of supersizing in food eaten away from home, the unintended consequence is that we have supersized ourselves. As French-fry bags get bigger, so do French-fry eaters! Since 1960, the prevalence of adult obesity in the United States tripled, and since 1970, the prevalence has tripled in children. Obesity may have plateaued in some groups but remains high overall. Learning how to control our portions may be one of the most powerful strategies to achieve and maintain a healthy body weight.

Q. With cooking shows on television, and a flood of photos of every meal we eat on Instagram, food is continuously on people's minds now. The British writer and foodie John Lanchester said recently, "Most of the energy that we put into thinking about food, I realized, isn't about food; it's about anxiety. Food makes us anxious. The infinite range of choices and possible self-expressions means that there are so many ways to go wrong."[2] How do we avoid going wrong?

Perhaps we need to limit our appetite for hype, whether it be the latest diet craze or super-foods. Maybe we need to let go of our vicarious fascination with television shows, celebri-

ty endorsements, endless blogs around food, and just find that place where we prefer to cook and eat a certain way, because we feel better, and our bodies work for us better. Maybe our efforts could be directed towards becoming comfortable in the kitchen again, instead of viewing cooking as a spectator sport. Look for ways to expand our cooking repertoire, which could have the effect of once again eating whole food, simply prepared, together with those we love.

I personally like to frequent farmer's markets. I've driven all over Washington State to purchase the freshest apples to put up for applesauce, berries, and heirloom tomatoes. Perhaps it's the modern-day version of hunting and gathering. But I don't do it to save the world or to wear some badge of political correctness. I realize that I am very fortunate to be able to do this. It's good to be looking for fresh fruits or vegetables you can eat simply by themselves or use as ingredients with other unprocessed food. Most of the world cannot enjoy the luxury of organic heirloom produce or free-range and grass-fed meat and poultry. With the world's population heading for just short of 11 billion people, it is not realistic to think of feeding the world without the aid of industrial agriculture. My suggestion would be to figure out what you truly value and then realistically match your behavior to your beliefs according to the resources you have available. Make incremental improvements when you can.

Q. In your presentations you talk about lifestyle as being significant. What exactly is the lifestyle that you recommend?

We have learned a lot from the National Institute of Aging and National Geographic's search for hot spots of longevity around the globe. Loma Linda found itself amongst other Blue Zone contenders in Sardinia, Okinawa, and Ikaria, a community in Greece. Residents of these places produce a high rate of centenarians, suffer a fraction of the diseases that commonly kill people in other parts of the developed world, and enjoy more healthy years of life.

The author of the Blue Zone study became convinced that for people to adopt a healthful lifestyle, they needed to live in an ecosystem that makes it possible. As soon as you take culture, belonging, purpose, or religion out of the picture, the foundation for long, healthy lives collapses.

Commonalities amongst the Blue Zone 100-year-olds included lifestyle behaviors like keeping socially engaged in ways that gave meaning to their lives. They have a strong sense of purpose. They are outward looking toward serving and supporting others. None of them smoke. All keep active every day. And all of them eat a low-calorie diet with emphasis on plant-based foods. Sound familiar?

Long life is no accident. It begins with good genes, but it depends on good habits. Adventists have been given a birthright, a "lentil tradition," so to speak, a lifestyle package approach to living a long and healthy life.

Q. These days, diets are also tied to particular kinds of exercise. The CrossFit gyms often recommend the paleo diet, for instance. What are some of the ways eating and drinking the right stuff at the right time can support improving one's mental or athletic performance?

The biblical account in Daniel 1 may not be cited as a definitive resource on diet; however, there may be useful lessons to be drawn from it. While it may be that Daniel and his friends sought to avoid food offered to idols in violation of their Hebrew religious beliefs, in presenting their request to the king's steward, it appears that they recognized the role that a healthy diet could play in enhancing their intellectual and physical performance.

Some lessons to consider: first, they recognized the importance of eating a healthy plant-based diet. Second, the positive effects of better eating habits were apparent in

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a brief period of time as confirmed by their healthier appearance, strength and mental performance. Third, when we live in closer harmony with how our bodies were designed to function, we can experience better health.

These lessons are just as valid today. The benefits of a healthier diet based more closely on the Creator's original design have been shown to increase longevity and improve mental, physical, and even spiritual performance. This has been widely recognized and presented in scientific journals, books, magazines, broadcast media, and the Internet. The Adventist health message has always supported this, though similar views on diet and health are gaining more attention and popularity from other sources as well.

I would suggest people weigh the true long-term cost of convenience and return to the kitchen.

Q. Why does it matter what we eat, if we are not overweight? Do you believe that we are what we eat?

Yes, because the nutrition we provide our bodies is information. What we choose to eat has consequences both immediate and long-term, chemically, physiologically, structurally, and behaviorally. When we eat in optimal ways, to promote the way our bodies have been designed, we can expect positive results.

I do believe we are what we eat in the sense that when we consume cleansing, healing, and restorative foods, we actually promote an anti-inflammatory milieu inside our cells to improve our health and prevent disease.

Q. Recently I read an article about how the time of day when one eats makes a difference. Do we have to worry about timing as well as about what we eat?

The French appear to feast on rich food, yet remain slim. Best-selling books like *French Women Don't Get Fat* may underscore the fact that French people have figured out how to eat well, but sensibly. Here's one clue—the French do not take lunch lightly. It is a sit-down affair where 60 percent of their day's calories are eaten before 2:00 p.m. We would do well to replicate this way of eating a good breakfast, hearty lunch, and light dinner. It is referred to as *front loading*, meaning to eat more calories earlier in the day, and taper off as the day progresses.

Q. In Deborah Madison's book, *Vegetable Literacy*,[3] she talks about the stories of plants. What do plant stories have to do with eating?

Deborah Madison has observed that plant families share culinary characteristics. For example, related vegetables can stand in for each other when cooking. Related herbs bring out the flavor of their family's vegetables. She talks of the Umbellifer herbs like cilantro flattering the family's Umbellifer vegetables, such as carrots and fennel. Knowing these family secrets can expand our kitchen wisdom, freeing us from the need to follow recipes verbatim, and, ultimately, moving us forward to a place where we can enjoy cooking more intuitively.

The amazing complexity we see in plant structure and characteristics strengthens my appreciation for God's creative design.

Q. Lanchester also talks about food as a means of self-definition. As diets within the Adventist culture change, do you think they are changing the definition of Adventism?

For decades in North America, Adventists were distinctly known for not eating meat. But we weren't giving up sugar or utilizing healthy fats. We ate a lot of processed imitation meats, and our preparation of vegetables was not particularly healthy or appetizing. Nowadays, a lot of celebrity chefs are making a name for themselves with their fabulous vegetarian presentations, and we no longer own the vegetarian zone.

Q. What is your new favorite dish or dishes that you are cooking in 2015?

I love learning to cook from global food ways as inspiration to expand my repertoire. I was looking to use spices more freely in my cooking. So my son and I cooked together with friends an Indian-inspired dinner. We made chana dal sundal for an appetizer to eat as we cooked together for several hours before sitting down to a fabulous dinner. It is now on my list as a "keeper." It is a street food from Southern India made with chickpeas, spiced with black mustard seeds, chiles, and grated coconut.

My favorite comfort food to prepare is an avocado taco with cilantro, white onion garnish, and homemade green tomatillo salsa. Once you've made the salsa, you can whip up these tacos in minutes.

Seasonal variations are always fun to do. I make a winter panzanella salad with sherry vinaigrette. Butternut squash stands in for the tomatoes. Pomegranate seeds, goat cheese, and walnuts accompany the arugula and red onion. This helps hold me until I can make the summer version of panzanella salad with luscious ripe tomatoes! ■

Beverly Utt is a culinary nutritionist at MultiCare Health System. She works to bring real-life solutions to the plate by balancing good taste with good health. This type of thinking has positioned Bev as a consultant to authors, chefs, the food industry, and medical institutions.

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Editorial ➥ continued *from page 2...*

long time, because she "didn't know how to let go of judging people so quickly, on how they look, or dress, or speak," and so she couldn't stop judging herself.

Ah, judging. That does seem to be a major problem. No matter where we find ourselves in the conversation about the Internet, judging others' actions as inappropriate seems to be what we all do. Myself included. Acknowledging our own judgmentalism is so-o-o-o-o difficult, because it means that we might have to think of things differently, and that is always tough.

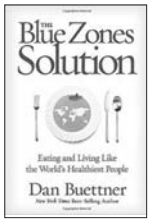
Lamott's proposed solution to this judgment problem is to offer welcome to someone else. It helps a lot, she says, "especially to the deeply unpleasant or weird. The offer heals you both. What works best is to target people in the community whom no one else seems to want. Voilá: now welcome exists in you."

So today I want to spill that Diet Coke on the *Spectrum* community and extend welcome to all. If you are reading these words, you are part of the community. Whatever your criticism of the words and positions put forth on our site, you are part of the community. Whether or not you have membership in a Seventh-day Adventist church, whether or not you like or dislike the people who comment, you are part of the community. We are counting on you to do your part in making this a place of welcome. We invite you to help us write the book of welcome within the Seventh-day Adventist community. Doing so should heal us all. We have a wonderful message to share, and heritage to cherish.

Let's make the Internet and Adventism a happy, welcoming place. ■

Bonnie Dwyer is editor of *Spectrum* magazine.

The Push for the Forefront in Nutrition | BY PATRICIA JOHNSTON



With a new edition of the Blue Zone books due out on April 7, 2015, television and news crews were making pilgrimages to Loma Linda to interview key people who have put Adventists at the forefront of the discussion of nutrition and longevity. But getting to the forefront has been a struggle since the early years of the university. Pat Johnston recounts the history of Adventist contributions to nutrition breakthroughs.

Within three years of its founding in 1905, the College of Medical Evangelists (CME, later Loma Linda University) offered the Hygienic Cooking and Baking Course, commonly referred to as a "dietetic course." The initial curriculum expanded over time, and, in 1922, became the School of Dietetics. Dr. Newton Evans, president of CME at that time, vigorously championed the school. He wrote to his predecessor, "We hope that this will be a start of something which will be permanent and of much good."[1]

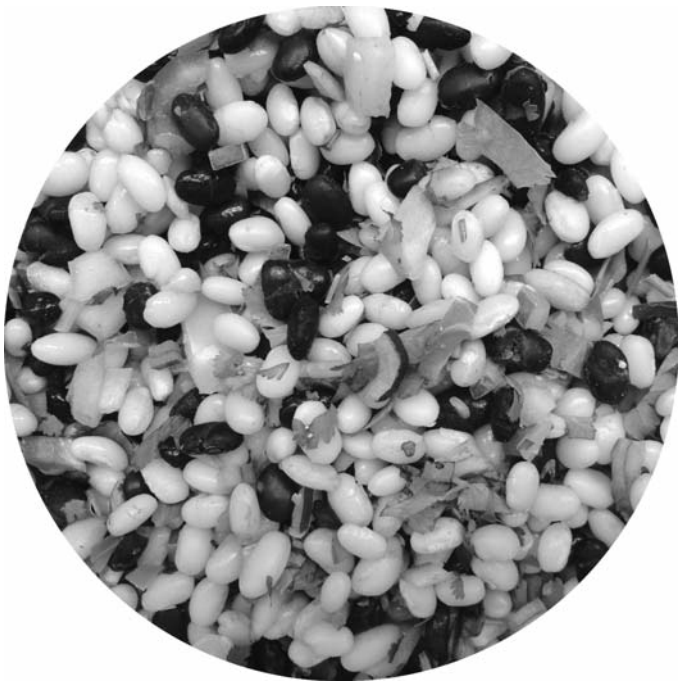
The first announcement of the Dietitians' Training Course stated its purpose as "a further effort on the part of the College of Medical Evangelists to fulfill more completely the mission set forth for it."[2] That same year (1922), Dr. Edward H. Risley, dean of the Loma Linda campus, delivered to the General Conference session a strong and thoughtful message on the latest nutrition science. A man of great vision and dedication to the field of nutrition, he is quoted as saying, " 'The time is come when nutrition will fast become a big thing. We must be in the forefront.' "[3]

Over the years, several additional changes were made in the names used at LLU to designate the dietetic programs. The School of Dietetics became, in 1952, the School of Nutrition, then the School of Nutrition and Dietetics, which merged with the newly formed School of Public Health in 1967, becoming the Department of Nutrition in that school. Since that time, LLU has not been without a significant nutrition and dietetic education presence except for a brief, two-year hiatus in the 1950s.

PHOTOGRAPHS: LAURA LAMAR

Early challenges

It might be thought, given the early emphasis among Seventh-day Adventists on dietary matters and the strong support of Drs. Evans and Risley and others at LLU, that graduates of the dietetic program would find ready acceptance in Adventist institutions. It was not that easy. Some employers thought the position of dietitian would conflict with that of chief buyer, who would likely have the "advantage of many years of experience and inside details" in the hospitals and "would not care to work under a dietitian."[4] Other leading persons in the denomination were very much against dietetic work and discouraged students from pursuing it. A letter dated March 13, 1932 from Eunice Marsh, a 1928 graduate of the School of Dietetics, was quoted by



O. R. Staines in his letter to Dr. Percy Magan. Marsh stated, "I had one or two fine girls lined up for dietetics work when Elder _____ came along and advised against it so strongly that they have changed their plans. President Steen has just returned from a trip through the South, and reports many of our general men feel the same way about it."[5]

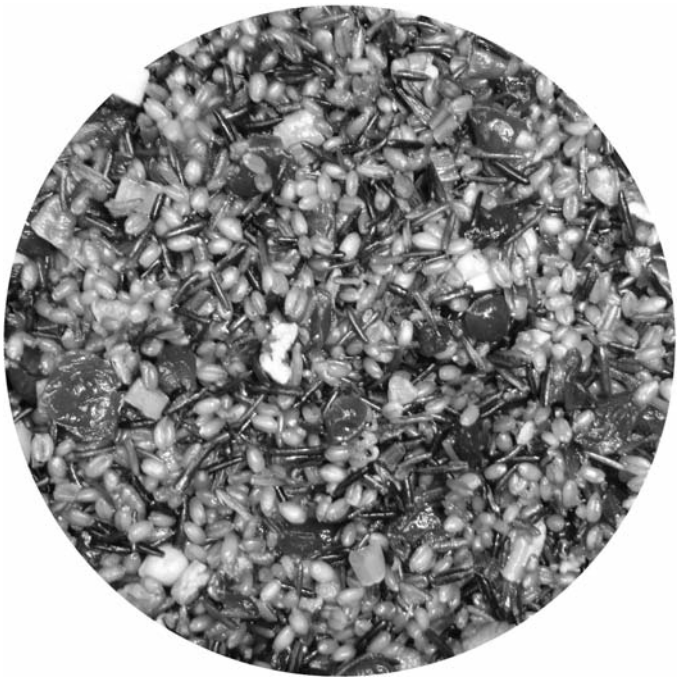
Nonetheless, the nutrition course continued to develop over time and evolved from a two-year program to three and then four years. LLU administrators knew how important it was for dietetic graduates to be eligible for membership in the American Dietetic Association (ADA) and thus developed a curriculum and an internship following the outline of the ADA. They also knew that students must graduate from a four-year program offered by an accredited school. Since the program was offered by an approved medical school, they believed the nutrition program would be acceptable to the ADA. They discovered this was not true and immediately set out to achieve accreditation for the School of Dietetics from the Northwest Association of Secondary and Higher Schools, the regional accrediting body.

That challenging path took considerable time and effort. Beside Drs. Evans and Risley, others supporting these efforts included Drs. Walter Macpherson, George Harding, Percy Magan, and Harold Shryock. After five years of diligent effort, in 1937 the School of Dietetics achieved the desired accreditation from the Northwest Association of Secondary and Higher Schools. But the ADA still refused to give its approval of the academic program or the internship.[6]

More hurdles

It would seem that the four-year diatetics program would be a positive step. However, it brought unanticipated challenges. The first two years required specified coursework to be taken at an undergraduate college, generally in a Home Economics department. Then, after two years at the undergraduate college, a student would have to transfer to Loma Linda. It is perhaps understandable that heads of such undergraduate departments "would possess a certain amount of professional jealousy of her students. After nurturing them through the first two years of college, she would desire to see them through completion of their college experience."[7] Thus, students who took the first two years at a given college were often discouraged from transferring to LLU.

Lydia Sonnenberg, director of the School of Dietetics from 1949 until the collegiate program closed, appreciated the support of LLU president Dr. Macpherson but shared



with him several problems she felt made it difficult to attract enough students to make the program viable. Among them were lack of adequate promotion, the students' desire to stay on in the liberal arts colleges in which they were enrolled, undesirable working conditions for dietitians, and confusion about accreditation.[8] While Dr. Macpherson recognized that the LLU School of Dietetics was in competition with the colleges for students, he felt some students from the colleges could qualify for an intern-

ship program at LLU. In 1951, he wrote the presidents of all Adventist colleges and spoke at Fall Council explaining the two-plus-two program (two years at undergraduate college and two at LLU) and his hopes for the future of dietetics. The "presidents were interested and sympathetic and willing to support such a program."[9] They agreed with Dr. Macpherson that an approved internship was the highest priority.

Yet the problem of too few students remained, and less than two years later, in 1953, the LLU Board recommended that study be given "to discontinuance of the present School of Nutrition and to the establishment in its place of an approved internship or other graduate work in nutrition or dietetics."[10] Thus, after further study, the developing internship program, which to date was unable to achieve ADA approval, was put on hiatus, and the collegiate program was closed in June 1954 by action of the LLU Board.[11]

"The time is come when nutrition will fast become a big thing. We must be in the forefront."

Was it the meat they didn't eat?

Efforts to achieve accreditation from the American Dietetic Association for the initial internship program had started even before LLU recognized that the School of Dietetics itself needed to be accredited. That latter recognition came as a consequence of seeking accreditation from the American Dietetic Association for the internship. If achieving accreditation for the School had been challenging, achieving accreditation of the internship by the American Dietetic Association was even more so. Some have suggested, based on correspondence and personal conversations, that this was partly due to the emphasis on vegetarian diets at LLU, an emphasis that was suspect in the nutrition world of that time. After the first inspection in 1939, ADA recommended, among other things, that LLU "arrange an affiliation for one month of intensive meat experience—grades, cuts, and cookery."[12] The ADA also raised questions about the lack of formal training among those who were teaching dietetic administration.

Efforts to satisfy the ADA included consulting with and hiring experts in the nutrition field, but in 1945 another rejection came. The rejection letter stated that it was " 'because of the manifest difficulty in reconciling the principles and practices of nutrition as presented in courses approved by the Association with those at the White Memorial Hospital.' "[13] In a response letter to the ADA, President Macpherson refuted these conclusions and asked for clarification. Six months later, LLU received a letter stating there was no reason for changing the earlier decision.[14]

Accreditation at last

It is to the credit of LLU leadership that they were not discouraged but set about to achieve the desired goal of accreditation. Further study found that the ADA appeared prejudiced in favor of dietitians heading internship programs who had been trained in administration in the eastern United States. Accordingly, two individuals were sent to Columbia University for six months' training in administration. One, Jennie Stagg, returned with her master's degree. The other, Ruth Little, returned three years later with a doctoral degree from Iowa State College.[15] She was immediately given responsibility to develop an internship that could be approved by the ADA. That new internship began in 1956, and one year later the long and tortuous path to ADA accreditation successfully ended, almost 20 years after the initial attempt.

Concurrently with the reopening of the internship, and two years after the collegiate program had been closed, a graduate program leading to a Master of Science degree in nutrition was opened.[16]

The sprouts of vegetarian research

In the early stages of LLU leadership's struggle to achieve approval of its dietetic internship, Mervyn Hardinge was pursuing a medical degree. He graduated from LLU medical school in 1942 and began teaching anatomy the next year. For a lecture series he began to study nutrition, a topic about which he said he "knew nothing" at the time. The more he read, the more interested he became. Before long he was

Proposal to the Board of Trustees
April, 1964
as first presented by Mervyn G. Hardinge, MD, DrPH, PhD

SCHOOL OF NUTRITION AND PUBLIC HEALTH

Consolidation would involve the current:
(1) School of Nutrition and Dietetics
(2) Division of Public Health and Tropical Medicine
(3) Department of Preventative Medicine, School of Medicine

Purpose: To bring together areas closely related in interests and aims to
(1) Provide a nucleus for an accredited School of Nutrition and Public Health
(2) Simplify administration
(3) Strengthen programs of teaching and research by cooperative effort
(4) Provide strength to such programs by increased efficiency and economy

Objectives: To provide academically strong and scientifically sound programs of instruction and research in areas of nutrition and health in order to:
(1) Give leadership to denominational health interests
(2) Meet existing needs and initiate programs for the homeland and overseas fields
(3) Maintain a dynamic program to keep pace with the changing denominational, national and international needs

Advantages: The rapid organization of a school, as can be initiated by the proposed consolidation, will permit
(1) Accredited offerings in Public Health (M.P.H., D.P.H.) [sic]
(2) Offerings not now possible because of scattered efforts of personnel
(3) Obtaining of teaching grants (given only to accredited schools)
(4) More readily obtain research grants
(5) Attract support from constituency because of special appeal to individuals

enrolled in the MPH program at Harvard School of Public Health. During the second semester, he decided to pursue a doctorate. At once he asked for God's direction in his research project. He was impressed to compare the nutritional status of vegetarians with that of non-vegetarians. Learning that no one had done such a study, Dr. Frederick J. Stare, Hardinge's advisor, readily agreed. A guidance committee was selected; he passed his candidacy examination and returned to Loma Linda to do the research there while continuing to teach anatomy.

Given the support of LLU administrators for the dietetic and nutrition programs, Dr. Hardinge was surprised when he was summoned by the dean of the School of Medicine and told he must change his research project. His astonished response was, "Why?"

"Because if you find the diets of vegetarians deficient, it will embarrass the church," the dean replied.

Dr. Hardinge responded, "If our diet is deficient, we should be the first to find it out, not others."[18] Even though he argued that he would have to go to a different university and start over, the dean was adamant. Dr. Hardinge stated later, "So was I."

He proceeded with his intended research but faced considerable challenges in finding subjects because no church publication would allow him to advertise for subjects. Finally he was able to place an advertisement in the *Pacific Union Recorder*, and then he had more subjects than he could use. Dr. Hardinge was meticulous in his study design, data collection, and analyses, knowing that they would be scrutinized in the minutest detail. Just a few months before he returned to Harvard to write and defend his dissertation, the dean relented and gave him some travel and research support.

Dr. Hardinge submitted his dissertation to Dr. Stare, and a few days later heard that it was approved and he could submit it to the other members of his committee. Weeks went by with more and more demands by two particular committee members. Finally, Hardinge's doctoral work was approved by the full committee.

His dissertation defense was open to anyone who desired to attend. After the exam, one of the visitors questioned, "Does a vegetarian make an appropriate investigator for this type of study?"

Dr. Hardinge replied, "Would a non-vegetarian be any less prejudiced?"[17]

Many years later, after Dr. Hardinge retired, I visited him while he was clearing out his office in the LLU School of Public Health. He was discarding materials he considered no longer important to keep. I was astonished to see among them his dissertation research data books, with the names of all the subjects and the information collected from each of them. All the data were entered by hand. He was about to throw the books away. I asked if I could have them, and he readily agreed. We sat and talked about the research project and other projects he had been involved in over the years. The data books remained in my possession until I retired from the School of Public Health in 2004 and gave them to the LLU "Heritage Room."

Register often said the motto for his animal research was, "You can't talk back to a rat."

The seeds bear fruit

The initial findings of Hardinge's research were published in the prestigious *American Journal of Clinical Nutrition*.[18–21] They are considered the classic, precedent-setting papers in studies of the nutrition-

al status of vegetarians. It is almost incongruous that, subsequently, more of his scholarly work on the adequacy of vegetarian diets appeared in the *Journal of the American Dietetic Association*, published by the organization that had been so adamantly opposed to the dietary philosophy at LLU.[22–23]

A school of public health

Dr. Hardinge returned to LLU from Harvard to teach nutrition and assist in the School of Medicine. Over the years, he was a strong proponent for a school of public

health, and in 1964 he was asked to organize such a school. His proposal calling for a School of Nutrition and Public Health was presented to the LLU board that same year. The new school opened in 1967, named the School of Public Health.

U. D. Register, a pioneering researcher on vitamin B_{12}, who was then teaching in the School of Medicine biochemistry department, was asked to chair a newly formed Department of Nutrition in the School of Public Health. As Dr. Hardinge had encountered earlier, Dr. Register found many of his School of Medicine colleagues "were downright hostile" to his advocacy of a vegetarian lifestyle.[24] He found that arguing with them accomplished nothing, and he decided to demonstrate the benefits of a vegetarian diet through both animal and human studies. Nutritional research became his passion for the rest of his life. He often said the motto for his animal research was, "You can't talk back to a rat."

Dr. Register's expertise in vegetarian nutrition became widely recognized, and he was invited to participate in the 1969 White House Conference on Food, Nutrition, and Health. He was elected the third president of the California Nutrition Council, and in 1974, long before vegetarian diets became popular, he was invited by the Food and Nutrition Board of the National Research Council (National Academy of Sciences) to write the board's position paper on vegetarian diets.

Dr. Register was equally passionate about sharing research findings with the general public in terms that they could understand and in ways that they could apply in their own lives. He had begun his work at LLU as an instructor.

> *And though his professorial rank ultimately became emeritus professor, he always remained, in the truest sense of the word, an instructor. He was never one to merely profess, but rather to live what he wanted to teach. And teach he did. In the formal classroom, but equally diligently in the informal setting, wherever that might be. His understanding was combined with a wonderful skill in explaining the complexities of nutritional science and making theory practical to people of widely differing backgrounds.*[25]

Dr. Register's personal relationships led to the establishment of several large endowments specifically for nutrition research and the support of nutrition students.

In addition to their administrative and teaching duties, Register and Hardinge spoke at many camp meetings and other gatherings of people interested in nutrition. Dr. Register told me once that he always took some dessert at those meetings, preferably a piece of pie, to show that it was acceptable to have some sweet thing now and then. He didn't want people to go to extremes.

Dr. Register's worldwide reputation for sound research and intellectual integrity, along with the understandable and practical nature of the messages he shared, paved the way for the Department of Nutrition over the years. While I was in graduate study at the University of Washington, a conversation with one of my professors turned to the LLU SPH Department of Nutrition. My professor, a highly respected individual who later became editor of the *Journal of the American Dietetic Association*, told me she had visited the department at LLU and had been impressed with "how much they could accomplish with so little." Hardinge and Register would consider it nothing less than the blessings of God.

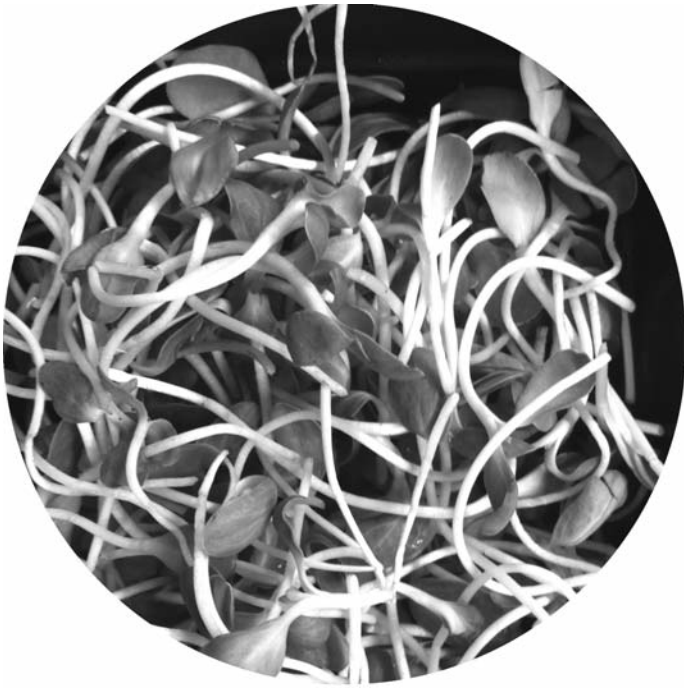
Kathleen Keen Zolber joined LLU just as Dr. Hardinge was organizing the School of Public Health. She taught in the internship program and then became the first director of the new ADA-approved approach to dietetic education, named the Coordinated Undergraduate Program in Dietetics. The program came under the School of Allied Health Professions because at the time it offered undergraduate degrees, while the new School of Public Health offered only graduate degrees. At the same time, Dr. Zolber served as director of Nutritional Services of the LLU Medical Center. When Dr. Register retired from the SPH nutrition department chairmanship in 1984, she assumed those duties, a position she held until 1990. Dr. Zolber's administrative abilities, commitment to excellence, and personal integrity were widely known and appreciated.

Relations with the American Dietetic Association

The attitude of the ADA changed significantly over the years from hostility to vegetarianism and rejection of the adequacy of vegetarian diets to acceptance and then promotion of them. One early sign of change was the publication of portions of Dr. Hardinge's research and a subsequent three-part history of vegetarian diets.[26–28] In 1973 Dr. Register was invited, with Lydia Sonnenberg, to present on the vegetarian diet at the ADA annual meeting, with the subsequent publication of their presentation.[29] Shortly thereafter, they, with Dr. Zolber, were asked to author the ADA manual, *The Vegetarian Diet, Food for Us All*.[30] Dr. Zolber conducted ADA workshops on vegetarian diet and became an ADA accreditation evaluator for other programs.

Then in 1982, in what could be considered the ultimate evidence of a change in attitude toward vegetarians, the ADA elected Dr. Zolber as president of the 50,000-member organization. During her time in office, among other activities, she implemented a long-term strategic plan and launched a capital campaign to establish the National Center for Nutrition and Dietetics.

In years prior to Dr. Zolber's ADA presidency, executive and other committee meetings that the president would normally attend had often been held during Sabbath hours, and wine was served. She made known in a kindly way that she would not be in attendance on Sabbath, nor would she consume alcoholic beverages. Significantly, meeting times and practices were changed out of respect for her personal beliefs.[31] Ten years after she was president, she was awarded ADA's highest honor, which reads in part, "In recognition of her high standards of excellence and commitment to lifelong professional growth."[32]



PHOTOGRAPHS: LAURA LAMAR

International Congress on Vegetarian Nutrition

The esteem with which Dr. Zolber was held proved pivotal to the success of the first International Congress on Vegetarian Nutrition and to those that followed. The idea for such a congress originated in the early 1980s with Allan R. Buller, then CEO of Worthington Foods. He shared his idea at the SDA Dietetic Association meeting,

and all agreed that Dr. Zolber was the person to organize the conference. She consented to serve in this capacity and engaged me as her co-chair. Nutrition and dietetic faculty members from the School of Public Health and the School of Allied Health Professionals worked together on various aspects of the congress.

At the outset, guidelines were established for the congress's program. Among some in the medical field, there remained a good deal of skepticism regarding the adequacy of vegetarian diets. According to the goals set by the program committee, speakers and attendees at the congress would be involved in "assessing current research on vegetarian nutrition in both developed and developing countries; exploring applications of research findings; and increasing awareness of the health implications of vegetarian dietary practices."[33] When researchers understood that the congress intended to examine the potential risks as well as the potential benefits of vegetarian dietary practices, they readily agreed to participate.

The emphasis on vegetarian diets at LLU was suspect in the nutrition world of that time.

The first congress was held in Washington, DC in 1987 with more than three hundred in attendance, and the Proceedings were published as a supplement to the highly respected *American Journal of Clinical Nutrition*.[34] Thereafter, a congress has been held every five years, with the second also taking place in Washington, DC and four since then at Loma Linda.[35] Attendance at the last congress was more than eight hundred, with attendees from all around the globe.

The first congress was primarily concerned with the nutritional adequacy and potential risks associated with vegetarian diets. From the second congress on, increasing attention has been given to the ecological and environmental impacts of various dietary practices. A testament to the persisting quality of the research presented is that the Proceedings of each congress continue to be published by *American Journal of Clinical Nutrition*.[36–40] The respect engendered by the congresses led to other opportunities for nutrition faculty, among them writing the first chapter on vegetarian nutrition to be included in the so-called "bible" of nutrition, *Modern Nutrition in Health and Disease*, and editing a comprehensive book on vegetarian nutrition.[41, 42] That such a small department in a small school of public health could contribute so significantly to the world of nutrition certainly fulfills Dr. Risley's aspiration that "we must be in the forefront."

In the 1990s, Dr. Hardinge said,

> *Forty years ago the attitude in scientific circles of vegetarians and their diets was one of either extreme intolerance or downright skepticism and ridicule. But research through the last four decades has proven otherwise. . . . We feel we played a part in the advancing knowledge in this area of human nutrition.*[43]

Similarly, those involved in the International Congress on Vegetarian Nutrition feel they played a significant role in increasing knowledge about vegetarian diets and affirming their adequacy while also teaching people how to avoid any potential risks.

Studies of Adventists and nut studies

In the 1960s, as planning was underway for the new School of Public Health, the Adventist Mortality Study began to investigate causes of death among Adventists.[44] It was followed by the Adventist Health Study-1 (AHS-1)[45] and the ongoing Adventist Health Study-2 (AHS-2), a very large study designed to answer even more questions about the relation of diet and health.[46, 47] Nutrition faculty members are intimately involved in the ongoing, interdisciplinary AHS-2, including quality control and analyses of all aspects of the dietary data, analyses of biologic samples, and guiding graduate students and fellows in their related projects.

One very interesting finding from AHS-1 was that nut consumption was related to reduced risk of coronary heart disease (CHD).[48] This led Joan Sabaté, a physician from Spain who obtained his DrPH in nutrition at LLU, to conduct a series of studies on different kinds of nuts to ascertain their effects on various parameters related to CHD. His first study was published in the *New*

England Journal of Medicine and is considered the classic dietary study of nuts, setting the standard for those that followed.[49] The so-called nut studies have brought worldwide recognition to Dr. Sabaté, to the Department of Nutrition and the School of Public Health, and to the university as well. They have resulted in many more scientific papers and several millions of research dollars that have supported these studies as well as the students and other faculty and staff who assist him.

Department leadership and current status

There have been just four chairs of the LLU School of Public Health nutrition department. After Dr. Register's tenure, Dr. Zolber remained as chair until she retired in 1990, when the SPH was reorganized. I served as chair until Dr. Sabaté took the helm in 1996, and he served until 2013.

The past leaders were indeed "giants in the land." Dr. Hardinge set the stage for the School of Public Health and for a reasonable approach to lifestyle (as evidenced in his Philosophy of Health class). Dr. Register marked the course for sound research, validating the adequacy of vegetarian diets. Dr. Zolber guided the programs to academic and administrative excellence. And Dr. Sabaté greatly expanded the research activities of the department and significantly increased external funding.

Each of the leaders in the history of nutrition at LLU would be quick to say they didn't do it alone but as part of a faculty group with complementary training and interests to provide a melting pot where ideas could be explored. Scores of papers have resulted from their work, millions of dollars in funding have been received, hundreds of students have been educated. Dr. Evans's hope for "much good" has been fulfilled by the hard work and dedicated efforts of SPH nutrition faculty.

In the fall of 2013 the Department of Nutrition, along with all other departments in the SPH, was disbanded and the chairs relieved of their duties by the then LLU dean. Faculty members were no longer organized by professional expertise and training but were placed within three centers for the ostensible purpose of facilitating cross-disciplinary research. (A careful reading of nutrition department faculty curricula vitae shows their research is indeed interdisciplinary and has always been so.) The nutrition faculty were scattered to various offices throughout the school and were physically separated from their clinical research laboratories and from close proximity to the dietetic and nutrition faculty in the School of Allied Health Professions. All endowments established to support research and scholarships were frozen and (as of this writing) remain inaccessible to the nutrition faculty.

Those supporting nutrition at LLU have persevered through many difficult changes and even discouraging times. Those seeds were planted by people who held a strong belief in the importance of nutrition as part of a healthy lifestyle and a deep conviction that our bodies are the "temple of the Holy Ghost," and we have a responsibility to understand and to care for them and to share that knowledge with others.

Nutrition and Dietetics is still a viable departmental entity in the School of Allied Health Professions at LLU and shares in the rich nutrition history with the School of Public Health. Yet it remains to be seen whether "the mission set forth" so many decades ago will be sustained and meet the challenges of today in the SPH. As the issues of public health become more dramatic in the 21st century, the dedication of the pioneers and the achievements of the early developers of the LLU nutrition programs matter. The question is how the seeds of nutrition sunk into the soil of LLU so long ago can help "chart the future" of nutrition in the SPH. ■

Patricia Johnston served as chair of the nutrition department, associate dean and dean of the School of Public Health at Loma Linda University, retiring after 25 years in 2004.

Note: The views expressed in this article are solely those of the author and do not represent the official view of any organization.

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SPORTS

Play for fun | Witness on the court

The Church of CrossFit | BY LONNIE TUTUPOLY

Why do you attend church? Too often I attend out of habit, out of feeling like it is my duty. Sure, sometimes I hear a good sermon that makes me think or sing a song that moves me, but going to church is rarely the highlight of my week, or even of my Sabbath. It seems that I am not the only one who feels this way. A lot of people in my age group are leaving church. Out of all my peers from high school, I can count on my two hands the number of people who still go to church. We all grew up in the church, went to academy, had the same education, and yet on Saturday, they are nowhere to be found. I think most of them don't feel any kind of connection to church anymore; it has nothing to offer them.

I found a "church" that I not only attend on a regular basis but actually get excited about going to, somewhere that I can't help but tell my friends about and invite to attend. The reason *church* is in quotes is that we don't come to worship or sing, and no one talks at us from a pulpit. We may lack the "spiritual" aspect of church, but we have what a lot of churches lack: community.

If you haven't heard of CrossFit or have heard that it's crazy or unsafe, let me fill you in. CrossFit is the sport of fitness. CrossFit gyms have basic equipment (bars, weights, pull-up rigs, rings, kettlebells, etc.) and some odd objects, such as ropes for climbing, heavy stones, tires, and metal sleds for pushing and pulling.

CrossFit runs in a class setting. Classes are generally small (three to twelve people), are led by a coach or trainer, and last only one hour. In that hour, the class is put

ALL PHOTOS BY DANIEL TUTUPOLY

CrossFit class doing a barbell warmup

through a warm-up, a strength or skill program, and a workout of the day (WOD), which is programmed by the coaches. The coach demonstrates the movements and acts as a personal trainer to the people in the class. Coaches make sure everyone is moving efficiently and safely, scaling movements and workouts to the participants as needed.

One of the best parts of CrossFit is that literally anyone can do it, because it is based on movements that our body was made to do. CrossFit is all about functional movement. Squats, deadlifts, and presses translate into real-life movements such as sitting in a chair, picking up a box, and lifting something over your head to put it on a shelf. In CrossFit we practice these movements so that we can continue moving efficiently and safely for the rest of our lives.

Go into almost any CrossFit gym and you will find people of all ages, sizes, and fitness levels. You will find teenagers, college students, pregnant women, and even grandparents. Not only are these people working out together, but if you stick around a bit, you'll notice that they have relationships—they are like a family. How can these people who are so different be such a solid community of support? The answer is shared ideals and experiences.

Gym church

For me, it all started a little over a year ago, in my senior year at Andrews University. I was introduced to CrossFit when some seminary students, Jeff Tatarchuk, Juan Martinez, and Justin Knapp, decided to open a CrossFit gym in Berrien Springs. I had always been into fitness, so when I heard about the gym, I was stoked to sign up. I was just intending to learn a new type of exercise and get into better shape, but it ended up being a lot more than that. Our coaches loved the sport of CrossFit and saw how a gym could be used not only to promote health and fitness but also for building relationships and introducing people to Christ.

From day one, it was clear that CrossFit was going to be about more than individual fitness.

Running as part of a workout

We were encouraged to cheer each other on and push ourselves and our classmates to give our best and not quit. In other sports, people cheer the loudest for the person who finishes first or best. In CrossFit, the loudest cheering is reserved for the last to finish, the person who keeps pushing even after everyone else is done. It's hard to stay strangers around people who suffer through a tough workout with you and cheer you on when you want to quit.

As time went on, CrossFit Berrien began putting on Friday-night programs a couple of times a month called Faith RX, where people shared a meal and some music together, and then had a bit of a Bible study and time to talk with one another. It wasn't in-your-face religious, just a way to eat and talk with your fellow CrossFitters. Since then, CrossFit Berrien has become a place of fellowship and community. The gym not only has a lot of student and community members, but it is also doing things in the Berrien Springs community, such as hosting free Saturday-morning breakfasts, free intro classes, and nutrition seminars. The gym's coaches are present in their local "secular" community and

Out of all my peers from high school, I can count on my two hands the number of people who still go to church.

are doing a solid job of sharing Christ without being in-your-face about it.

Last May, I graduated from Andrews and left Berrien Springs. Since CrossFit Berrien was my only experience with CrossFit, I wasn't sure what to expect out in the "real world." Could there be a non-Christian gym out there where I could fit in and find community? Thankfully, the answer is yes. It turns out that the world-wide CrossFit community is a lot like CrossFit Berrien, even without being Jesus-centered.

My husband Daniel and I moved back to California after graduation to try and find work. We checked out two different CrossFit gyms in the Sacramento area. Both were good gyms, but we felt at home right away at CrossFit Benchmark. We have been at CrossFit Benchmark for about nine months. The best part of my day is when I get to go to the gym. I love the workouts, but even more, I love my CrossFit community. We actually talk about our lives, work, family, and our struggles and successes.

The loudest cheering is reserved for the last to finish, the person who keeps pushing even after everyone else is done.

Practicing rope climbs

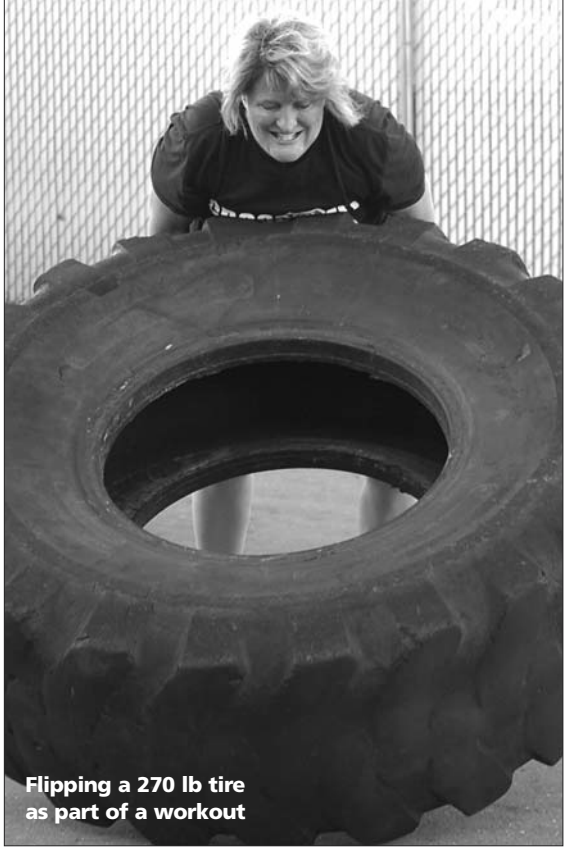
We notice when someone is absent from class for a while, and someone always reaches out to them. Quite a few of us even get together outside of the gym. We are all different, and yet we find commonality in our shared experience at the gym. These people, once strangers, have become my friends, my family.

The church of welcome

You might be thinking, that's a great story, but what does CrossFit have to do with church? Well, for me, I found what I was missing from church in CrossFit. I found acceptance, encouragement, and a family. I think that the biggest thing our churches lack today is a sense of genuine fellowship. Granted, not all churches are missing this community aspect, but I'm pretty sure there are more of them than we would like to admit.

What can we learn from CrossFit about community? We can learn to be welcoming and accepting of everyone, especially people who are different than us. Everyone comes into CrossFit at different levels of fitness, and instead of requiring people to be at a certain fitness level to begin with, coaches modify workouts and movements to meet people where they are. In CrossFit, you aren't allowed to just coast. You come to train hard and push yourself, with the encouragement of your coach and classmates, to become better than you were before. That is how church should be. When you come to church, you should be encouraged to grow stronger and closer in your relationship with God. Isn't that what Jesus did? He welcomed everyone, especially the outcasts, and instead of casting judgment on them, he loved them. Jesus met people where they were, but he didn't let them stay there.

People you know and have a relationship with are generally better at motivating you than strangers. In CrossFit, you have to be somewhat open and vulnerable with your classmates. You are with these people every day for an hour. They see you sweat and struggle; they see your weaknesses and your poor attitude when the



Flipping a 270 lb tire as part of a workout

workout is not going well; they see your disappointment when you fall short of reaching your goals. It's not pretty, but it's real. So often we go to church dressed in our best clothes and on our best behavior and don't get real with people, because real is messy. When church members ask how your week was, you should feel comfortable enough to be honest and open with them. Your fellow church members aren't supposed to be strangers; they are supposed to be like your family, ready to embrace you during your struggles and your successes.

In CrossFit, there is an unofficial rule: if you do CrossFit, you talk about CrossFit. If you have friends who do CrossFit, you likely know they do it because they talk about it or post pictures and articles about it all the time. No one is paying them to spread the CrossFit message; they are doing it because they can't help it. The majority of people who do CrossFit are so passionate about it and love the difference it has made in their life that they feel compelled to share it with others. They don't want to keep this wonderful thing a secret. They want others to experience it the same way they have. Wouldn't it be neat if people felt that way about church, about Jesus? It shouldn't have to take convincing to get church members to share the gospel or invite others to church. As a church, we should be so in love with Christ and our church community that we literally can't keep it to ourselves—we want to invite others so they can experience what we do.

If you are part of a CrossFit gym and happen to drop in at another one, you are most likely going to feel right at home. Every gym has its own coaching style and programming, so that will differ, but what is consistent is the community. You won't feel like a stranger. Church should be that way. The style of worship might vary, but the spirit of fellowship should be present. Visiting another church should be like visiting with extended family.

There is no end point in CrossFit. You can always be stronger or faster. Fitness is a lifelong pursuit. That's how our walk with God should be. There isn't an end goal, a top spiritual point at which one no longer has to try. We can always grow spiritually; it is a journey. Jesus didn't want us to venture on this journey alone. The purpose of the church is to help each other along the way, making sure we keep striving. The church should be a place of support, a place to celebrate success and mourn loss. Having these common ideals can make the journey bearable.

I want to be part of a church that is more like CrossFit, a place that offers more than sermons and songs, that actually offers a community experiencing Christ together and growing together. Let's make our church a place of relationships, where we can be transparent and where outsiders feel instantly welcomed and accepted. I think heaven will be like this, so why don't we get started here and now? ■

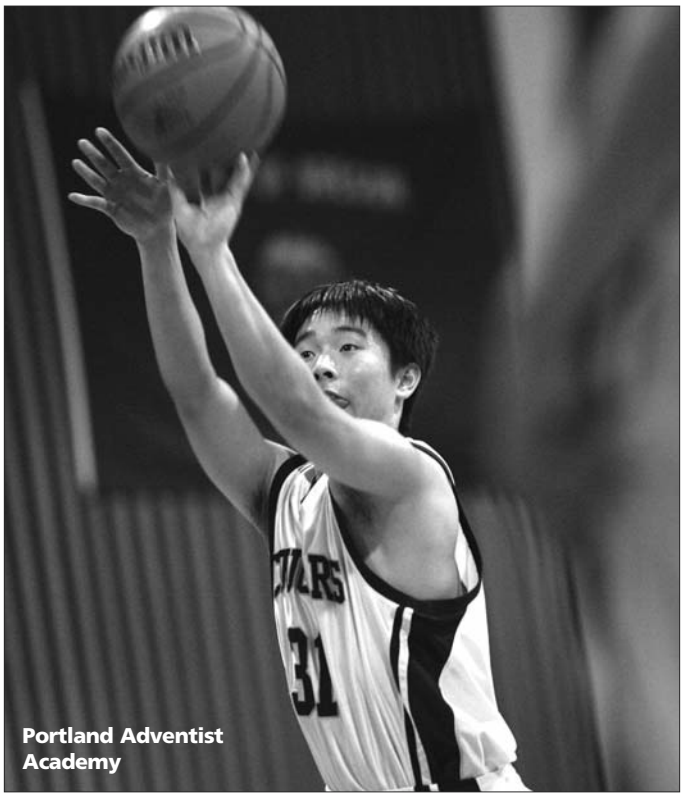
When church members ask how your week was, you should feel comfortable enough to be honest with them.

Lonnie Tutupoly attended Andrews University, where she graduated with a bachelor's in business administration in 2014. She currently works for *Spectrum* as the assistant to the editor. Fitness and health are Lonnie's passions. She is also a personal and CrossFit trainer at CrossFit Benchmark in Roseville, California.

Game On: *Church vs. Schools* | BY WALT HAMERSLOUGH

In 1976 the Department of Education of the General Conference published the pamphlet titled *Guidelines for Activities with Elements of Competition*. The pamphlet presents an analysis of competition and rivalry from the viewpoint of the Scriptures and the Spirit of Prophecy and provides recommendations for such activities. Under the section on Inter-organizational Sports, reasons are given as to why Seventh-day Adventists are opposed to an organized program of interschool athletics or inter-organizational sports among Adventist institutions or churches. These guidelines do not voice a new church philosophy but articulate what has been the accepted position for many years.

Thus the position of the church was put in print, and it was generally recognized that this was the official position of the church. Since these were guidelines and not policy, many schools and churches felt that they could set their own rules with regard to their athletic programs. A study done in 1986[1] showed that approximately 80 percent of the colleges, more than 25 academies, and scores of churches were participating in such competitive activities.



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Portland Adventist Academy

WWW.GAZETTE.NET

Takoma Academy

Takoma and Portland Adventist academies were some of the pioneers in this area and had varsity teams in the early 1950s. In the 1980s, more and more schools instituted varsity programs in direct opposition to General Conference counsel.

The Seventh-day Adventist Health, Physical Education, Recreation Association (SDA-HPERA) gave this issue serious study for some three years in the 1980s. In its yearly national meetings, papers were presented and dialogue took place between individuals and in small groups. The Association made presentations to forum meetings, conversed with academy and college faculty, and wrote articles for church periodicals. Their concern was that a dichotomy existed between the church's position and what was taking place in church institutions.

The SDA-Health, Physical Education, Recreation Association

SDA-HPERA was founded in 1980. It is composed of physical education personnel from academies, colleges, and universities. In April 1986 the Association met at Kettering College for its annual conference, and one of the topics of discussion was the role of interschool sports in Seventh-day Adventist academies and colleges. A number of physical educators were troubled that while the church had taken a position that there should be no interschool sports, a number of academies, colleges, and churches had been engaging in competitive athletic programs for years.

The question was asked, if the church is so strongly against interschool athletics and yet these programs are rapidly growing in our schools, should not practice come into line with the church's position? The church should either develop a policy that would, with carefully constructed guidelines, permit interschool programs, or create a policy prohibiting such programs and establish means to enforce the policy.

After considerable discussion, a recommendation was made to the General Conference that a study group be formed, to be composed of members selected by SDA-HPERA and the General Conference, which would carefully examine the role of sport in the Seventh-day Adventist Church structure. It was suggested that this meeting be held at the earliest possible date. In a letter I wrote as executive director of SDA-HPERA to George Akers, General Conference education director, on May 27, 1986, the recommendation read as follows:

WHY THEY PLAY Adventist Students in Competitive Sports

BY RACHEL LOGAN

Name: Derek Baker
School: Union College
Class standing: Senior
Sport, position: Union College Gymnaires, base
Major: Business and sports management

Derek and Heather Boulais

It took until his senior year for Derek to join the Gymnaires, the acrobatic gymnastics team at Union College. He had watched the team from the sidelines for years, but his heavy course load didn't allow him to join. When he finally accepted a place on the team at the beginning of the 2014 school year, Derek knew it was worth the wait.

"I didn't want to do it until I could commit one hundred percent," said Derek. "This year it worked out."

The twenty-five-member team meets eight hours a week to practice their high-flying routines. Then they take to the road to perform for churches and schools, sometimes performing for Friday-night vespers programs or Sabbath church services.

"When we go on tour, that's when we really focus the spiritual side of the sport," said Derek. "It's more than a show [for us]. One of the big things we are always saying is that we are not doing this for ourselves; we are doing this for God."

Derek's position on the team is a base, which means he is responsible for lifting, tossing, carrying, and catching some of the other performers.

Working with such a large team can cause personality conflicts, especially on long road trips in a bus, but Derek insists that this is one of the benefits of team sports: teaching patience and teamwork. "We've all come from different walks of life, but we all have one common goal of doing the best we can and working hard every day."

One way the team comes together is by conducting worships before each practice.

In the wake of the recent 23-foot fall of one of their teammates, Heather Boulais, during a practice, Derek says the team has grown even closer.

"Every program is going to have ups and downs and dealing with adversity. The incident that happened has rallied us closer. Tough times don't last, tough people do—and my team's tough."

La Sierra Academy

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Historically the policy of the SDA Church regarding interschool sports has been one of nonparticipation. However, there are presently a number of schools engaged in interschool sport programs, and we see a double standard.

As professional educators we see a need to prayerfully study whether or not sport can be used as a tool for personal growth and Christian witness. If, as a result of this study, we conclude that sport can be a positive influence, we would then recommend that guidelines be established to aid in the development and control of such programs.

"We do not promote sports for all schools. But there are some, due to their location and unique situation, where such can exist."

The church reacts to the request from SDA-HPERA

During the General Conference Annual Council held in Rio de Janeiro in October 1986, delegates approved the formulation of a commission to study the appropriateness of competitive sports in Adventist colleges, academies, and churches. The commission was to report its findings to the 1987 Annual Council in Washington, DC.

Upon receiving notice of the study commission, I recommended the names of fifteen physical educators, including faculty from colleges, universities, and academies, to be included on the commission. If funding were not available for this size of group, a smaller group of seven individuals was identified. The information was sent in a letter to George Akers on May 27, 1986. Included in that letter was the following paragraph: "Physical educators feel strongly that this is an issue that must be resolved. The existing guidelines should be followed by everyone, both schools and churches, or they should be rewritten so that actions fit the guidelines."

As a result of this request, the church established the North American Division Committee on the Role of Interschool Sports in Seventh-day Adventist Academies and Colleges. Two meetings took place, one on February 12, 1987, and the second on June 22–23, 1987 at the General Conference headquarters in Washington, DC. An international interschool sports committee was also established to study the issue and met on August 5, 1987, at the General Conference headquarters.

North American Division Committee on Interschool Sports

The North American Division Department of Education selected four individuals to represent SDA-HPERA on the North American Division committee: me (Walt Hamerslough) from Loma Linda University-La Sierra (LLU-LS), and executive director of the Association; Barbara Friesen from Andrews University and secretary of the Association; Ingrid Johnson, a retired professor from Andrews University; and James Roddy from Oakwood College. The president of the Association, Vernon Scheffel (LLU-LS), was not selected.

SDA-HPERA was quite frustrated with the makeup of the committee, and on February 9, 1987, I wrote about the concerns in a letter to Calvin Rock, chair of the committee. Following are some of the observations:

While there are four physical educators on the committee, only two adequately represent SDA-HPERA (Barbara Friesen and Walt Hamerslough). The other two are not representative for the following reasons: Ingrid Johnson, while an outstanding and fine Christian person, has been out of the profession for some

years and, therefore, would not have the feel of current thought. She has also not attended our convention for the last several years when SDA-HPERA has been discussing this topic. James Roddy has also been an infrequent attendee and likewise not privy to the pulse of the Association. . . . [Both were left on the committee.]

There are no academy physical education instructors on the list, although the committee is looking at sport for academies. It is recognized that there are principals on the committee, but we feel that it would be wise to have at least one academy physical educator with the group. They would then feel that they had a say in whatever the outcome of the study.

We recommended the names of Randy Norton from La Sierra Academy or Dave Davies from Portland Adventist Academy. Neither of these individuals was appointed to the committee. For better representation, we also recommended the names of Stacy Nelson from Atlantic Union College, Bob Kamieneski from Southern Missionary College, and Tim Windemuth from Walla Walla College. Stacy Nelson was added to the committee.

The Association felt that the Division of Education was not cooperating but going its own way. As a result, SDA-HPERA wound up with five representatives on the committee but only three it had recommended.

At the NAD committee meeting, Stacy Nelson and I made presentations supporting SDA-HPERA's position. An important outcome from the work of the study committee was that it affirmed the 1976 *Guidelines for Activities with Elements of Competition*. It also voted that exceptions to this policy would be handled by the respective Union committees, with constraints and guide-

WHY THEY PLAY Adventist Students in Competitive Sports

BY RACHEL LOGAN

Name: Courtney Jenkins
School: Washington Adventist University
Class standing: Freshman
Sport, position: Women's basketball, forward
Major: Early childhood education

There were two big reasons Courtney chose to attend Washington Adventist University: God and basketball. Before attending WAU, Courtney had never studied at an Adventist school. In the past, it had sometimes been difficult to juggle athleticism and religion when many sport programs schedule games on Saturdays. Courtney knew that at WAU her religious beliefs to keep the Sabbath holy were not only respected but in line with campus sport scheduling policy.

"I knew it would be a good fit [at WAU]," says Courtney. "I could achieve my goal to become more spiritual, and I could play basketball. God works in mysterious ways!"

As a freshman, sometimes it is difficult to find balance between homework and practice, but Courtney says that she feels very supported by her school. "The teachers are friendly, and everyone is very homey here; we're one big family!" she says, laughing. "As long as they see you put forth effort, they are willing to work with you."

During the season, the basketball team practices two hours a day. Although challenging at times, Courtney believes the work is teaching her valuable lessons in the long run.

"I've learned to be more responsible—how to handle certain situations. When times get rough, I can't just run away. I've learned to respect my coaches and work with my teammates. Basketball has really helped discipline me."

In addition to playing for fun, Courtney feels called to the sport by God. "I'm still trying to figure it out, but I really feel like God wants me to be a witness for Him on the court."

Courtney

lines to be developed. In addition, it voted that the outline generated by SDA-HPERA, which set the guidelines for schools who chose to participate in inter-organizational sports, be accepted. The result was that, where appropriate, an institution could participate in inter-organizational sports and be within General Conference policy. In essence, the entire proposal developed by SDA-HPERA on interschool sports was accepted by the committee.

International sports committee meets

When the North American Division Committee on the Role of Interschool Sports was established and the meeting time set, SDA-HPERA was not aware of the international sports committee's existence. When SDA-HPERA became cognizant of this committee and obtained a list of the members, it was noted that there was no representation from the Association, nor were any physical education teachers included. We thought that this was somewhat strange, since a committee dealing with an issue so central to our profession had no Association representation. A letter to Calvin Rock, chair of the NAD committee, dated July 10, 1987, requested that an invitation be extended to SDA-HPERA to send a representative to the international committee. Several days before the August 5, 1987 meeting in Washington, DC., SDA-HPERA received an official invitation stating that one of its members could be present. As executive director of SDA-HPERA, I attended the meeting.

I was asked to make a presentation explaining the viewpoint of SDA-HPERA. I presented both the anti-sport as well as the pro-sport views. I stated that the majority of the members of the organization favored a policy that permitted interschool sports but with tight controls written into the policy.

After a day of intense discussion, the international committee voted to affirm the 1976 *Guidelines for Activities with Elements of Competition* and also voted that requests for exceptions (institutions that wanted to participate in interschool sports) be made at the Division level. Except for the administrative level where the requests were to be sent, this was the same recommendation that came out of the NAD committee.

"For our schools to be leading out in this misdirected emphasis represents a corporate apostasy."

Walla Walla University

Akers's presentation to SDA-HPERA

George Akers was asked to give a presentation at the 1988 SDA-HPERA conference. He did not attend but sent a recorded message with Humberto Rasi from the General Conference. Following is an abstract of his message:

Reasons why we should cease and desist from interschool league sports:

1. It is an affirmation of a false god of this age (sport mania). For our schools to be leading out in this misdirected emphasis represents a corporate apostasy. It goes directly against the inspired counsel specifically given us regarding this matter, which we neglect or defy at our peril.
2. It provides an almost incontrovertible argument to the critics of the system that our schools have become look-alike to secular, worldly schools.

WWW.WALLAWALLA.EDU/LIFE-AT-WWU/ATHLETICS/WOMENS-SPORTS/WOMENS-SOFTBALL/PHOTOS

3. It introduces into our schools an uncontrollable element, reorganizing them around the play/amusement principle instead of the traditional work/witness/service mission of SDA education.
4. It is a gladiatorial model, inherently anti-biblical and anti-Christian, for it idealizes an adversarial view of and relationship to other human beings—God's children. It generates a spirit of rivalry and animosity.

Needless to say, this message prompted extensive discussion. While Dr. Akers presented a number of profound thoughts, the tone of the message was strident and left many with a bad taste in their mouth.

Outcome of the interschool sports question

The final reports of the NAD and international committees differed little. Both voted to affirm the 1976 Guidelines and to raise them to the level of policy, but included a statement that allowed for exceptions which would permit institutions to participate in interschool sports. Thus, the goal of SDA-HPERA was achieved. The Association felt that at last the church's policy and actual practice would be in concert.

Action taken at Nairobi, Kenya

The recommendation presented to the Annual Council that met in Nairobi, Kenya, October 4–11, 1988, was *not* the report that was approved by the two committees. Before it got to Nairobi, the report was changed—evidently by the brethren at the GC—so that the exceptions clause was taken out. The following report is from the *Adventist Review*.[2]

"The item that provoked by far the

WHY THEY PLAY Adventist Students in Competitive Sports

BY RACHEL LOGAN

Name: Kyle Chaisson
School: Walla Walla University
Class standing: Senior
Sport, position: Walla Walla Wolf Pack Hockey Club, forward
Major: Marketing


BILL DICKENS
Kyle

Although Kyle had played inline hockey before, he had never played the sport on ice. It was his sophomore year at Walla Walla University when Kyle's friends convinced him to consider joining the WWU Wolf Pack Hockey Club. They needed more players and hoped he would join the team.

Unlike a school-sponsored sport, the hockey club operates much like any other club on campus, as a student-run entity. Participants are responsible for buying their own equipment, funding their trips, scheduling their games, and conducting their marketing.

"It costs $700 to rent the ice for a game," said Kyle. "And hockey equipment is pretty expensive."

When games are away, the team members cover their own gas and food and charge tickets at the door to help pay for expenses.

Although this might turn some people away from wanting to join, Kyle points out that being a club versus a sponsored sport gives the hockey team more freedom. They schedule practices if they have time or cancel them if they choose not to practice.

"A club team is not as time consuming as your standard athletic program, such as basketball," Kyle said. "But I still get to play a sport I love, be a part of a team, and enjoy the brotherhood it brings without spending fifteen hours a week in practices."

Kyle believes athletes can play competitive sports while still acting in a Christ-like manner. "It's all about how you carry yourself. Playing is an opportunity to be the light to competitors and show a good attitude."


Union College

WWW.UCOLLEGE.EDU

A study done in 1986 showed that approximately 80 percent of the Adventist colleges were participating in such competitive activities.

most discussion and debate was a set of new guidelines governing interschool sports. [Note: Actually these were not new at all but the same guidelines that were published in 1976.] The approved guidelines were adapted by the General Conference and division officers from a report submitted by the General Conference Interschool Sports Study Committee . . ., which was commissioned by the 1986 Annual Council.

"The new guidelines were approved with the understanding that the action would be presented again in 1989, at which time the document could be voted from guidelines into official church policy. The measure opposes interschool league play but allows occasional friendship matches at social gatherings.

"The approved guidelines differ from the study committee's in the areas of 'exceptions.' The study committee's recommendations allowed for exceptions, and outlined a full process for getting an exception approved (final approval to be given by the respective division). But the adapted and voted action does not allow for such exceptions, other than occasional social matches.

"Another difference between the two documents is that the new guidelines focus exclusively on educational institutions, whereas the study committee recommendations would have influenced sporting events by local churches and all other denominational organizations. Many Black conferences, for example, have operated organized leagues for more than 20 years.

"Acceptance of an amendment made from the council floor (to make the document serve as guidelines rather than policy for a year) will give North America—where many Adventist schools engage in interschool sports—a chance to debate this issue fully."

What remains a mystery is why the denomination would rule that a school, located adjacent to a church, and with many of the same young people, cannot participate in a sports league, while the local church can operate such a league. This is difficult to explain to our young people. It does not instill confidence in the decision-making ability of our church leaders.

NAD meetings in Minneapolis

SDA-HPERA asked to send a representative to the North American Division's year-end meeting in Minneapolis October 30–November 2, 1988 to participate in the discussion. The request was denied. Results of the meeting concerning interschool sports as reported in the *Adventist Review*, are as follows:

"With some dissenting votes, the committee voted to accept as guidelines for one year the 1988 Annual Council recommendations on limiting interschool sporting events to occasional friendly matches at social gatherings.

"The new guidelines oppose league sports by Adventist colleges and academies with other Adventist or non-Adventist groups, although they permit league play among local Adventist churches."

"These guidelines will become official church policy if so voted when discussed at the 1989 GC Annual Council."[3]

1989 Annual Council—final vote

At the 1989 Annual Council, which met October 3–10 in Silver Spring, Maryland, the church leaders gave final approval to raise the guidelines for interschool athletics to policy status. From the *Adventist Review*:

"A new policy, established as guidelines last year at the Nairobi Annual Council [Note: again, these were not new guidelines but the ones published by the church in 1976], sets forth the Adventist Church's stance on interschool league play within its educational system. The action does not allow interschool league play, but allows occasional friendship games at joint social gatherings. And the new policy is interpreted as allowing churches to continue their interschool leagues.

"The measure, approved with a 157–49 vote (more than a three-to-one margin), ignited considerable opposition from North American Division (NAD) college presidents and NAD union conference presidents, who chair the college boards. Many of them spoke against the action because it excluded churches from the restrictions. . . .

" 'To restrict the competition by campuses and yet allow competitive leagues in our churches is inconsistent,' " said Larry Geraty, Atlantic Union College president. " 'I am troubled by the questions I'll be asked when I get back to campus,' said John Wagner, Union College president. 'What biblical principle is working here when we allow sports in a church league as opposed to [an Adventist college] playing a Baptist, Methodist, or other Christian [colleges]?' "[4]

WHY THEY PLAY Adventist Students in Competitive Sports

BY RACHEL LOGAN

Name: Chris Spears
School: Pacific Union College
Class standing: Senior
Sport, position: Men's basketball, forward
Major: Exercise science with a teaching emphasis

When Pacific Union College recruiters told Chris he had a shot at playing basketball in college, he could not believe it. He had always thought high school would be the end of his basketball career.

"When you love the game, you want to play as long as you can," said Chris.

As a freshman athlete at PUC, Chris worked hard to put everything he had into the sport. During preseason, the team practiced five hours, six days a week to condition their bodies; once school started, practices dropped to three hours a day. Sabbath offered a well-earned rest the players needed to recuperate.

The basketball coach encouraged his players to attend the local churches when the teams travelled over the weekend, but he often left it open as optional; not every player was a practicing Adventist. In fact, one year only five or six of the fifteen players identified themselves as Seventh-day Adventist, although many considered themselves Christians.

Even though Chris had felt passionate about basketball for most of his life, the hectic practice and travelling schedule eventually became overwhelming. After two years on the team, Chris had to quit to keep up with his studies.

Despite his experience, Chris feels very strongly about the benefits of physical activity and education. He plans to look for a job teaching physical education after he graduates in June 2015. Although he is open-minded, Chris hopes he can find a job at a public school, because often the health and fitness programs have more funding than Adventist institutions.

"Playing sports should be a celebration of the athletic gifts God has given us," said Chris. "It's great when you play an opponent and instead of being upset when you lose, you can laugh and say 'see you next time.' That's the best way to play."

Chris


Pacific Union College

HTTP://WWW.PIONEERSATHLETICS.COM

Again, church leaders say one thing but do another

The Board of Higher Education was scheduled to meet at Loma Linda University on February 9, 1989. I had asked to make a presentation at the meeting and was given permission to do so. However, two weeks before the scheduled meeting I received a letter saying that the board didn't think it would be appropriate to have only one side represented, so they cancelled my invitation. The letter said that the board would be meeting again on June 14, 1989 at Pacific Union College, and I could make my presentation at that time. But again, shortly before the scheduled date in June, the board said that circumstances were such that I would not be able to meet with them. They suggested that if I so desired, I could write a short paper and they would read it to the board. I have no idea if the paper was ever read to the group. The gist of the paper was as follows:

Today the church's policy is "no interschool sports in our academies and colleges."

> *We (SDA-HPERA) promote a general statement that says SDA institutions (note I say institutions and not only schools) are better off not being involved in interorganizational sports. We believe that! However, we maintain that there should be an exception clause that legitimizes what is being done at present. We do not promote sports for all schools. But there are some, due to their location and unique situation, where such can exist. In addition, we need controls established by professionals to insure that programs will continue at the desired low level, will be administrated by Christian coaches following Christian principles, and will be reviewed at appropriate intervals.*

It is interesting that this is exactly the content of the reports that were generated by the North American Division committee and the international committee on sports that were established by the General Conference in session at the Annual Council in Rio de Janeiro.

Uncooperative church attitude

As a result of living through this experience, one can conclude that our church leaders do not always live up to what they say and are not always cooperative. Some examples from this experience:

1. When selecting members from SDA-HPERA to serve on the interschool sport study committees, church leaders pretty much ignored the recommendations of the Association. They placed two people on the committee that were not recommended. They finally added an important individual when requested to do so by the Association.
2. Originally, no SDA-HPERA members were appointed to the international study committee. When the Association appealed, the executive director of SDA-HPERA was added to the committee.
3. Church leaders ignored one-half of the report from the NAD and international committees. The reports from the committees contained two aspects: (1) raise the guidelines to policy; (2) permit interschool athletics, when requested, but with carefully itemized guidelines. At the Nairobi Annual Council, when the report was presented to the attendees, church leaders took out the exception clause, so that interschool athletics are not permitted at all. Basically they ignored the work of the two committees.

It is also important to note that church leadership blocked every attempt by SDA-HPERA to make a presentation at official church meetings. They also never invited the Association to participate in any decision-making process leading up to this policy. We worked for many weeks trying to get permission to attend the Annual Council in Africa. We were put off again and again. Finally, ten days before the session was to begin, we were told that we could send a representative. This short time period made it impossible to raise money for the trip and to make the necessary arrangements. The General Conference offered no assistance.

Furthermore, we asked for permission to be present at the NAD meetings held in Minneapolis, but were flatly told that the interschool sports question would not be a major item on the agenda and that it was not appropriate for us to be there. Later, we were told by a high-ranking GC official that he was looking forward to our dialogue at the upcoming Board of Higher Education meeting in Loma Linda. When we asked for permission to attend, we were told that the guidelines were not a major item and it would not be possible for us to be there. We were told to come to the next meeting to be held at Pacific Union College, but again, as mentioned before, permis-

Andrews University

TED BARTLETT | THEPROTEINCHRONICLES.COM

Seventh-day Adventist Colleges
with Intercollegiate School-sponsored Sports

PACIFIC UNION COLLEGE
Men: Basketball, cross-country, soccer
Women: Basketball, cross-country, volleyball

LA SIERRA UNIVERSITY
Men: Baseball, basketball, soccer
Women: Basketball, softball, volleyball

WALLA WALLA UNIVERSITY
Men: Soccer, basketball
Women: Volleyball, basketball, softball

CANADIAN UNIVERSITY COLLEGE
(Burman University)
Men: Basketball, ice hockey, soccer, volleyball
Women: Basketball, soccer, volleyball

UNION COLLEGE
Men: Basketball, golf
Women: Basketball, volleyball
Coed: Gymnaires

SOUTHWESTERN ADVENTIST UNIVERSITY
Intramurals only

SOUTHERN ADVENTIST UNIVERSITY
Intramurals only

OAKWOOD UNIVERSITY
Men: Basketball, soccer
Women: Basketball, volleyball

ANDREWS UNIVERSITY:
Men: Basketball, club ice hockey, soccer
Women: Basketball, soccer

WASHINGTON ADVENTIST UNIVERSITY
Men: Basketball, cross-country, soccer
Women: Basketball, cross-country, soccer
Coed: Acro Airs

sion to attend the PUC Board meeting was revoked, and we were told that it would not be fair to have one "interest group" present when the "other side" would have no one to represent them.

When one considers the promises that were made, the counsel that was provided, the excuses that were used to keep us away from the decision-making process, one is not endeared to the governance of the church. Certainly the power resides with those that make the decisions, and they are not compelled to follow advice provided by committees they establish.

"The adapted and voted action does not allow for . . . exceptions, other than occasional social matches."

The following news item appeared in the November 16, 1989 issue of the *Adventist Review*:

> *"After more than four hours of discussion and dialogue on October 12, the North American Division executive committee voted overwhelmingly to accept a new interschool sports policy that prohibits intermural league play in Adventist colleges and academies. The same policy was adopted by the General Conference during the recent Annual Council session, October 3-10. . . . The policy is interpreted as* not affecting interchurch leagues" *(emphasis added).*[5]

A point to consider

While some suggest that sports provide false idols, it is interesting that church publications have frequently featured famous sports personalities on the cover and reported ways in which these individuals have witnessed either for their church or for a lifestyle that the church promotes. We are certainly giving the message that there are positive lessons that can be learned from these individuals and from the activities in which they participate.

Finally

The church set up two committees to study the sport question. However, leaders almost totally rejected the reports of the committees and chose to go their own way. Why did the church even set up those committees if they were not going to follow their recommendations? A lot of church money was wasted for nothing! Today the church's policy is "no interschool sports in our academies and colleges." Do our schools follow this policy? Very few do! What does the church do when schools go against this policy? Absolutely nothing! What does this do to respect for our church leadership?

SDA-HPERA is not opposed to a policy that prohibits inter-organizational sports[6] but is opposed to the hypocrisy that exists in having a policy that prohibits such and does absolutely nothing to enforce the policy. ■

Walter S. Hamerslough, EdD, is professor emeritus of

La Sierra University, having taught there for 42 years. He taught for five years at Loma Linda Academy. He was the founder, president in 1985, and executive director for 17 years, of the SDA-Health, Physical Education, Recreational Association (SDA-HPERA).

Rachel Logan is a 2014 graduate of Walla Walla University, where she studied creative writing. While living on campus, she was a page editor for the campus newspaper, *The Collegian*. She now lives in Sacramento, where she is interning at *Spectrum* magazine. During her free time she loves to travel the world and learn about other cultures.

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2. Carlos Medley, "Annual Council Brings Excitement to Nairobi," *Adventist Review*, October 27, 1988, 6.

3. Myron Widmer, "NAD Meetings in Minneapolis Make History Too," *Adventist Review*, November 20, 1988, 9.

4. Carlos Medley, "Role of Women, Sports Top Annual Council Discussion," *Adventist Review*, November 9, 1989, 7.

5. "NAD Leaders Adopt GC Sports Policy," *Adventist Review*, November 16, 1989, 7.

6. As the church had developed no guidelines for inter-organizational sports, SDA-HPERA filled the void and produced *Guidelines for Seventh-day Adventist Athletics*. They can be found at http://www.lasierra.edu/sdahpera. On the menu, click on "Athletic Guidelines (PDF)."

DINOSAURS

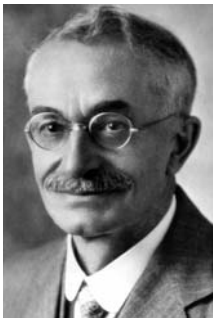
***Allosaurus* and *Stegosaurus* skeletons** | Denver Museum of Nature and Science

HTTP://EN.WIKIPEDIA.ORG/WIKI/ALLOSAURUS

The Adventist Origins of Dinosaur National Monument

Earl Douglass and His Adventist Roots

BY T JOE WILLEY AND RONALD L. NUMBERS



Earl Douglass

For decades, Seventh-day Adventists have visited Dinosaur National Monument in northwest Colorado and reported on the unparalleled fossil dinosaurs found there. None, however, ever mentioned that the paleontologist responsible for the discovery, G. Earl Douglass (1862–1931), was a former member of the church who grew up in a devout Adventist home. This is his story.

The Adventist Years

The son of Fernando and Abigail (Carpenter) Douglass, G. Earl Douglass was born in Medford, Minnesota, about fifty miles west of Rochester. Most of the neighbors were Baptists or Presbyterian.[1] In 1854, Earl's father purchased a quarter-section (160 acres) of land a mile from town for two hundred dollars and began clearing the land. Both parents were devout Seventh-day Adventists, as were Earl's two older sisters, Ida (1858–1910) and Nettie (1859–1928). Ida married an Adventist minister; Nettie never married.[2]

Indirect evidence suggests that a Brother Washington Morse introduced Earl's parents to Sabbath-keeping in 1859 while "canvassing for souls" in Medford.[3] Morse suspected that the "brethren in the church at Medford [were] generally poor, although there [were] exceptions." By 1860 the Medford church had merged with one in nearby Deerfield to form a single congregation. Ten families in the combined group met weekly "to worship on the Sabbath, and [tried] to get the victory over the beast and his image." We also know that the Douglasses subscribed to the *Advent Review and Sabbath Herald* throughout the late 1860s and early 1870s.[4]

As an adult Earl reflected on his "intensely religious" childhood, filled with predictions of the imminent end of the world, ubiquitous prophetic charts, and "very ingenious" arguments about the symbolic beasts of Daniel and Revelation. Adventist preachers, he recollected, referred to their message as "the Present Truth" and deferred to the female prophet in their midst. Especially fearful was the papacy in Rome.[5]

Minnesota Adventists held their first camp meeting, in Medford, during the summer of 1871, when Earl was nine years old. The *Review* announced that both Ellen and James White would be attending, which they did, along with Elders William S. Ingraham and Wolcott H. Littlejohn, and Adelia Patten Van Horn, who often traveled with the Whites. A bell sounded at five in the morning to awaken the campers, who had thirty minutes to prepare themselves and assemble for morning prayer. Ellen White spoke at least twice during the meetings before a "large and orderly assembly," estimated at 120 people. The Whites stayed an extra day to catch up on *Review* correspondence before returning to Battle Creek, where James not only edited the magazine but presided over the fledgling denomination.[6] Notes in Douglass's diary indicate that during the coming years he attended other camp meetings in Minnesota and South Dakota. He also mentions attending various Sabbath School and church meetings.[7]

Young Douglass encountered fossils for the first time during a trip with his father to Lindersmith's limestone quarry near Clinton Falls. There the excited boy held in his hand what he thought was some kind of "saurian" lizard but later discovered it was a giant molluscan ancestor of the nautilus.[8] This first encounter aroused his imagination about the mystery of life that once had lived in the sea—but it did not suddenly change his Bible-based views of earth history. As he later recalled,

PHOTO, RIGHT, BY ROBERT BOND | LEFT: WWW.CARNEGIEMNH.ORG

The belief in the early account of creation in six literal days was too completely driven into my consciousness and was too thoroughly bound up with our eternal fate. The people with whom I was raised were commissioned by the almighty [sic] and the angels of Revelations to proclaim the last message of mercy to a dying world, to restore the commandments, especially the Sabbath of the Bible which had been ignored for centuries, and thus fit a holy people for translation at the final consummations. And was it plainly stated that the Sabbath was the rest day of the Almighty and a memorial of the Creation. To declare, then, that the world was more than six thousand years old and was made in more than six days was, therefore, to deny God and his Word and the sacredness of the Sabbath. In fact it would have to be branded with that name too awful to mention without horror—an infidel or atheist.

When one of his teachers explained that "the days of Creation in Genesis were seven long, indefinite periods of time," it made him so mad that he wanted to fight.[9]

As a youth, Douglass attended a two-room public school in Medford. Near the end of his elementary schooling, his teacher, who was attending Carleton College in Northfield, loaned him Dana's *Geological Story Briefly Told*. Douglass read the book through the night before returning it the next day.[10] On the question of the age of the earth, the author Dana was cautious. Geological time, he wrote, "establishes only the general proposition that time is long."[11] After reading this book, Earl wrote in his diary:

The excited boy held in his hand what he thought was some kind of "saurian" lizard.

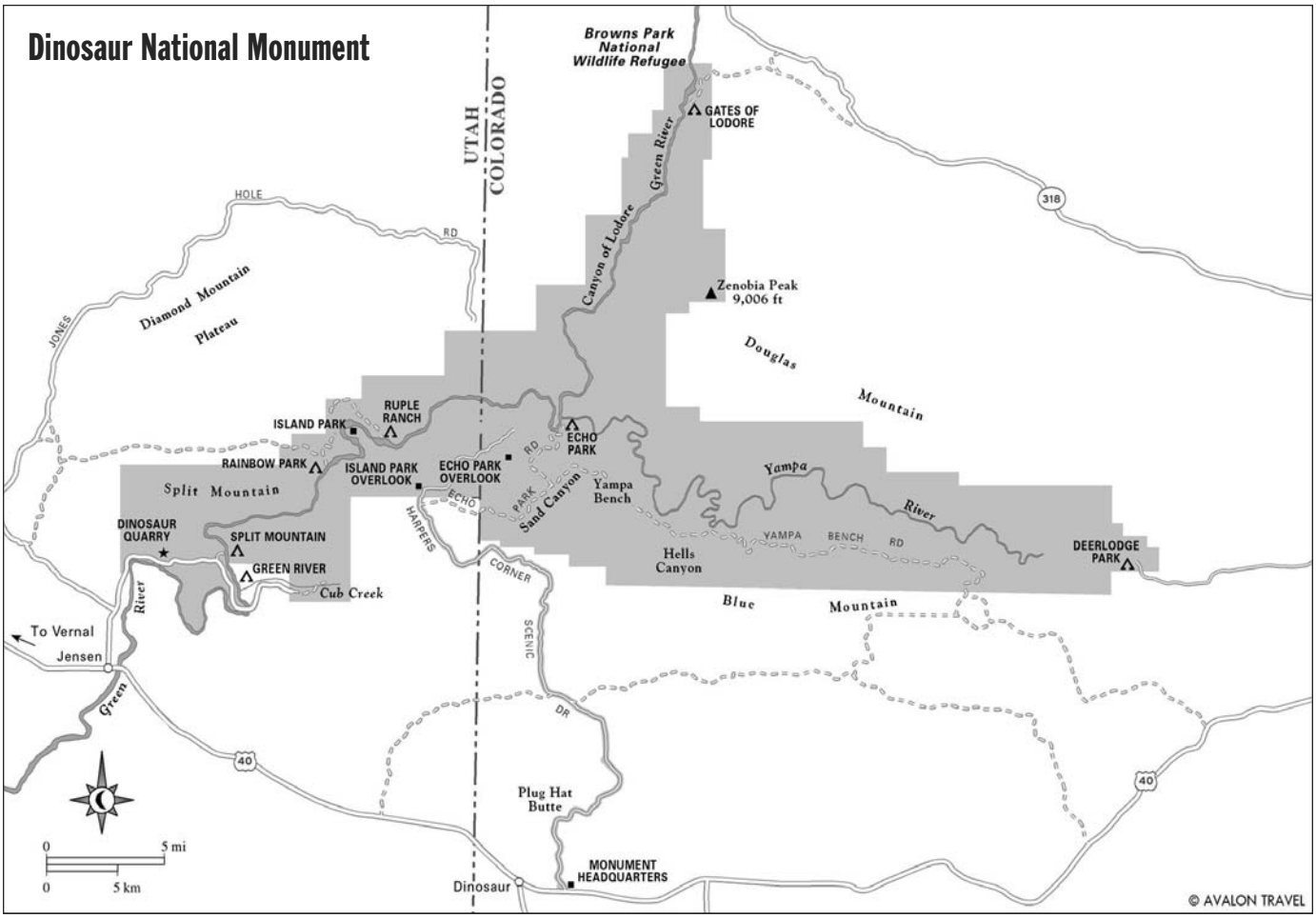
It was different from the sermons I heard and the religious literature which I read, for the people with whom I was brought up insisted on the literal interpretation of "the Word of God." They laid special emphasis on the soon coming of the "consummation of all things," and the restoration of the Sabbath of the Bible. They opposed, as the doctrine of Satan, the teaching of "infidel geologists," that the Earth was formed in immensely long periods of time.[12]

At age 20, Douglass earned his own teaching certificate and took a job in a one-room school in Deerfield, not far from Medford. On the first day of 1884, he began keeping a diary. Thoughts of his unworthiness flooded his mind, and doubts "concerning the Bible and fears as to the destiny of man" arose. "By earnestly praying to God and studying His Word more of these doubts are being removed," he wrote optimistically. "I mean to make a point of studying the Bible more this year."[13] But his doubts didn't go away. Meanwhile, he began reading Charles Lyell's *Principles of Geology*, which adopted uniformitarianism and dismissed as unscientific the biblical story of Noah's flood. Douglass astutely noted that Lyell's theory was

> *antagonistic to the doctrine of a revolution in the earth's structure. It seems to me more and more that this doctrine has exceptions at any rate. How can fossils in such great numbers be deposited in the earth and be preserved except by catastrophe?*[14]

Nevertheless, he found Lyell's account immensely fascinating.

At the end of the school term in March 1884, Douglass was recruited by the president of the Minnesota Conference, O. A. Olsen (1845–1915), to serve as a colporteur for the summer.[15] Accompanied by an experienced canvasser from Medford, Douglass took the train to Rochester to attend an orientation meeting. Also in attendance



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On the road to Dinosaur National Monument, Utah side

were a number of future Adventist leaders, including W. B. White, William Inges, Johnny Toulson, Harrison Grant, and Edward Sutherland. On Sabbath evening, they practiced their spiels for canvassing door to door, focusing on Ellen White's *The Great Controversy* and subscriptions to *Signs of the Times* magazine. After listening to what was expected of them, Earl raised his hand to protest selling this truth-filled literature, which, given the shortness of time, he thought should be given away. He also raised questions about some of White's "testimonies." Soon, however, as he explained in his diary, he felt "sorry I said anything about the matter as it did no good for them either." Douglass lasted a week in the field before returning home with little to show for his effort.[16] He spent the rest of the summer hunting, fishing, reading, and collecting rocks. He also served as superintendent of the local Sabbath School, a position he did not enjoy. From time to time he encountered resistance to his evolving views on science and religion. Struggling to retain his faith in the Bible, he noted, "We cannot judge the Bible by present opinions relating to science, for they have not been fully established."[17] By early 1885 he was wondering

> *whether or not the Church has the truth. If they have in every respect I fear for my own eternal welfare. It may be my fault that I doubt so much, but how can I believe against strong evidence? For instance, how can I believe the earth was created in six, 24-hour days?*

After attending church later that year he resolved to "stop speaking of those subjects to those who do not love to hear them—science, evolution."[18]

Facing up to his growing theological doubts, especially about immortality, Douglass confessed to his diary in late December 1889:

> *I have broken away from the former ties to some extent. I so dread to give pain to my mother, father and sisters and friends but I felt I must if I would be honest. I wrote to the church to which I belonged to have my name taken from the church records.*[19]

Like many other scientifically informed Adventists, Douglass felt torn, in the words of his son, "between the strict orthodox religious atmosphere in which he had been reared and the scientific truth he had discovered relative to the theory of evolution."[20]

The tension continued throughout his life, although it is apparent when reading Douglass's diaries that the conservative cement of his early upbringing continued to serve as the matrix of his religious character. Throughout his life he retained an inviolable conviction in the value of life. Douglass's departure from the church came more than a decade before George McCready Price (1870–1963) began his long career defending "flood geology"; there is no evidence that the two men ever met or corresponded.[21]

Studying and teaching

In 1888 Douglass enrolled in the University of South Dakota at Vermillion, and by the end of October had decided what he "would like to make of myself—a teacher and scientist."[22] While there, he attended the theater for the first time, thinking he "would see the evil and would not go again"—but discovered that he actually enjoyed

Douglass was looking forward to collecting fossils in Montana—where, as he thought, fossils were "just waiting to be picked up."


Cyrus Pringle

the experience.[23] Desiring more classes in science, including botany, he transferred to the South Dakota Agricultural College in Brookings. There, while still a student, he established the school's first herbarium. The following summer he traveled on a fellowship to Texas and Mexico to collect for the Missouri Botanical Garden in St. Louis. There he came into contact with the legendary Harvard botanist Cyrus G. Pringle (1838–1911). Suffering from asthma, Douglass returned to St. Louis, where he studied systematic botany and plant histology at the Shaw School of Botany at Washington University in St. Louis.[24]

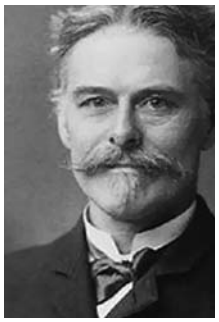
Struggling to retain his faith in the Bible, Earl noted, "We cannot judge the Bible by present opinions relating to science, for they have not been fully established."

Douglass returned to the South Dakota Agricultural College in 1892. Following a student protest over how a favored professor was removed, Douglass, along with seven other students, transferred to the Iowa State College of Agriculture and Mechanic Arts in Ames. There, at age 31, Douglass received a Bachelor of Science degree in November 1893. It made him "almost sick to recall the struggles I have been through to become a college graduate."[25]

The following spring, Douglass purchased a train ticket to Montana to become a schoolteacher "in the best geological region in the state." At the Medford depot to see him off was his family, including the sister who was married to Elder Alfred Battin. Alfred's elderly father, John, who had witnessed the "falling of the stars" in 1833, was there too. On the railroad heading west, Douglass wrote in his diary, "I find parting with my family always unpleasant . . . had been anxious to get started and was glad to get away." He was looking forward to collecting fossils in Montana—where, as he thought, fossils were "just waiting to be picked up."[26]

For the next six years Douglass taught in small country schools around Lower Madison Valley near Bozeman. During his spare time he explored the geological formations of Montana and collected fossils, either on foot or by horseback on a borrowed steed. Douglass became particularly interested in the bones of extinct mammals and other vertebrates unknown to science. In his diary he tells about traveling alone and sleeping out in the open without fear of "wolves, mountain lions, highway robbers, etc."[27] Teaching school served as merely a means to support his primary interest in rocks and fossils.

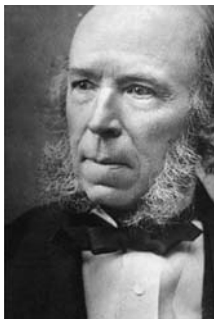
As early as May 1895, Douglass made contact with Professor William Berryman Scott (1858–1947), an eminent vertebrate paleontologist at Princeton University (who, coincidentally, had been raised by his maternal grandfather, the distinguished theologian Charles Hodge). Scott instructed Douglass on the technique of using a thin solution of gum arabic to stiffen the crumbling bones he frequently found.[28] That same month Douglass discovered his first carnivore fossil. He continued collecting in Montana, all the while relentlessly tormented by poverty. Despite being chronically short of funds (teaching did not pay well), Douglass in 1898 ordered 150 pounds of geology and related books, which cost him more than twenty dollars, including seven dollars for handling and freight. By mail he also received a number of pamphlets by Yale's O. C. Marsh (1831–1899) and Penn's Edward Drinker Cope (1840–1897), the feuding titans of American paleontology in the Gilded Age.[29]


Edward D. Cope

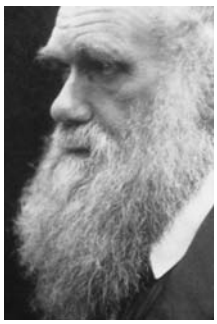
On the strength of his remarkable fossil collection and his intense interest in paleontology, Douglass was recruited by the president of the University of Montana in Missoula to enter a new graduate program in geology—and to exhibit his collection there. In 1899 he earned the first master's degree in geology from the university. After receiving his MS degree, Douglass remained in Missoula and taught for a year at the university, serving as head of the Department of Historical Geology.[30]

The Quarry Visitor Center at Dinosaur National Monument in Dinosaur, Colorado.

In 1900 Princeton University offered Douglass a graduate fellowship to work with Scott. By this time he had already established his reputation as a superb fossil collector and geologist. Both Scott and Henry F. Osborne (1857–1935), a close friend of Scott's and curator of the Department of Vertebrate Paleontology at the American Museum of Natural History, had already used some of his Montana fossils in a comprehensive work published on Mammalia fossils.[31] While Douglass was at Princeton, the Carnegie Museum of Natural History in Pittsburgh offered to buy his Montana collection and recruited him for employment. With Scott's encouragement, Douglass moved to Pittsburgh in 1902, where he remained for more than twenty years, helping the industrialist-philanthropist Andrew Carnegie (1835–1919) in his quest for huge dinosaur skeletons.[32]



Herbert Spencer



Charles Darwin

In Pittsburgh, Douglass continued his spiritual journey, reading widely in religious literature and sampling both Presbyterian and Unitarian churches. The alleged conflict between science and religion especially attracted his attention, prompting him to read both Charles Darwin and Herbert Spencer. On his forty-first birthday, he reflected on his "deep undercurrent of melancholy" as he thought about "the sadness of the world sufferings" and expressed the hope that he would "find a religion that will reconcile me to these things. I think sometimes I will find it." Later that year he wrote: "God and immortality seem sweet dreams without any objective reality. But on the whole I believe my faith is growing."[33]

His outlook on life improved somewhat on October 20, 1905, when, after years of waffling, he married a Montana woman seventeen years his junior, Pearl Goetschius, who had caught his eye years earlier when he taught her in the eighth grade.

Douglass preferred working on-site with a local crew, personally wielding shovel and pick.

Dinosaur hunter

Douglass's big break as a scientist came in the summer of 1909, while he was prospecting for fossils in Utah along the Duchesne River. At first he met with little success, but partway through the summer the director of the Carnegie Museums, William Jacob Holland (1848–1932), instructed Douglass to "dig up dinosaur bones east of Vernal [Utah]," where, the year before, he and Douglass had found a "perfectly clean" *Diplodocus* femur at the bottom of a ravine, too heavy for a man to shoulder or for a horse to carry out.[34] Moving to the area where the six-foot femur had been found the year before, Douglass discovered that someone had already taken the best of the bones, including this femur. A few fragments of fossils remained but nothing promising. Though disappointed, Douglass, along with his assistant, a patriarchal Mormon elder, began searching a nearby gulch in an area described as thick, hard sandstone beds. That evening Douglass wrote in his diary: "At last, in the top of the ledge where the softer overlying beds formed a divide, a kind of saddle, I saw eight of the tail bones of an brontosaurus in exact position. It was a beautiful sight."[35]

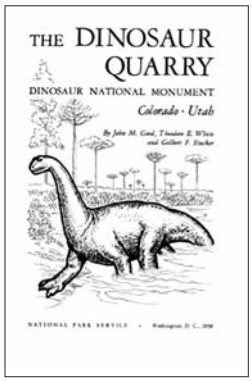
"I hope that the Government, for the benefit of science and the people, will uncover a large area, leave the bones and skeletons in relief and house them in."

Soon afterward, he found other dinosaur bones, prompting him to work through the winter of 1909–1910 recovering them. Mr. Carnegie himself had taken an interest in the excavations at what became known as the Carnegie Quarry and donated extra funds to his museum.[36] To protect the area from looters and at the urgings of the lawyers working for the Carnegie Museums, President Woodrow Wilson in 1915 placed the quarry under protection of the federal government as Dinosaur National Monument. In the years that Douglass worked this quarry, he removed parts of three hundred dinosaur specimens, two dozen of which were mountable skeletons.[37]

Douglass devoted nearly two decades of his life exploring this "Dinosaur Ledge." Unlike the famous East Coast paleontologists Cope and Marsh, who hired others to do excavations, Douglass preferred working on-site with a local crew, personally wielding shovel and pick; as a consequence he made fewer mistakes in his reconstructions. In 1912 he and his wife and one-year-old son moved to a homestead ranch not far from the quarry, where they lived until 1923, often under harsh conditions.[38]

The Carnegie Museums closed the Vernal quarry in 1923. Knowing that the fossils in the rock were still protected, Douglass hit on the idea of making an exhibit of the fossils that remained. Describing his vision in a letter to Dr. Charles Wolcott, secretary of the Smithsonian Institution, he wrote: "I hope that the Government, for the benefit of science and the people, will uncover a large area, leave the bones and skeletons in relief and house them in. It would make one of the most astounding and instructive sights imaginable."[39]

In 1953, the National Park Service began to chip away matrix rock to expose in high relief some of the huge dinosaur bones still *in situ* in the quarry. Two years later, the "dinosaur wall," Douglass's enduring legacy, was opened to the public. There, several thousand bones, including *Apatosaurus*, *Allosaurus*, *Ceratosauris*, *Diplodocus*, and *Stegosaurus* are exposed on the rock face. Under the watchful eye of the National Park Service, some 500,000 visit the dinosaur quarry each year.



Postscript

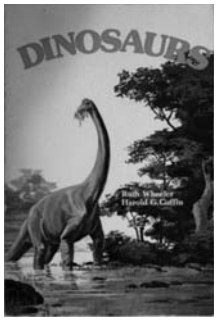
To the end of his life Douglass tried to satisfy his "cravings for higher intellectual and spiritual things," but certainty eluded him. Although he recognized a "higher power," he rejected the notion of a personal God—as well as atheism and hedonism. At times he fretted over the origin of life. "It makes me wonder," he confided to his diary in 1915, "if something not of this planet—even something of him that is wide as the universe" might not be involved. At his funeral in Salt Lake City in 1931, a liberal, socially

active Congregational minister delivered the sermon. No one seemed to have remembered his Adventist youth.[40]

In the history of American science, especially in accounts of dinosaur hunting, Earl Douglass occupies a secure, if not prominent, place.[41] One recent book describes him as the discoverer of "one of the world's great collections of fossilized dinosaur bones."[42] Among Seventh-day Adventists, however, he remains virtually unknown. In numerous reports of visits to Dinosaur National Monument, his name never appears.[43] Apparently the first time his name appears in a denominational publication is in Ruth Wheeler and Harold Coffin's dinosaur book for youth, but the authors remain silent about Douglass's years as an Adventist.[44] The same is true of *Dinosaurs* by David Read, who mentions Douglass several times in passing as "a dinosaur hunter." ■

Ronald L. Numbers (below, left) is Hilldale Professor Emeritus of the history of science and medicine and of religious studies at the University of Wisconsin-Madison, where he has taught for the past four decades. After earning his PhD in the history of science from the University of California, Berkeley, he taught briefly at Andrews University and Loma Linda University. He has written or edited more than thirty books, including *Prophetess of Health: A Study of Ellen G. White* (3rd ed., 2008). *The Creationists: From Scientific Creationism to Intelligent Design* (expanded edition, 2008), and *Galileo Goes to Jail and Other Myths about Science and Religion* (2008). He is past president of the History of Science Society, the American Society of Church History, and the International Union of History and Philosophy of Science.

T Joe Willey (below, right) received a PhD from the University of California at Berkeley. He taught neuroscience at Loma Linda University Medical School. Now retired, he writes on topics for Adventist progressive readers. His most avid research deals with historical perspectives and science topics of special interest to Adventists, including evolution and the advancement of ideas.



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2. G. E. Douglass, ed., *Speak to the Earth and It Will Teach You: The Life and Times of Earl Douglass, 1862–1931* (self-published, 2009), 2. Much of the material in this book comes from Douglass Papers.

3. "From Bro. & Sr. Warren," *Review and Herald*, November 10, 1859, 199.

4. "From Bro. Morse," *Review and Herald*, March 15, 1860, 134 (re Medford church); L. Bartholomew, Letter to the Editor, *Review and Herald*, June 19, 1860, 39 (re Deerfield). In the published lists of subscribers to the *Review and Herald*, Fernando

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Exposed bones in the wall at the Douglass Quarry at Dinosaur National Monument

Douglass's name appears at least four times between 1868 and 1873.

5. Earl Douglass, "Biographical Sketches and Notes," 28–35, in the Douglass Papers, Box 1, Fld. 3.

6. "Western Tour," *Review and Herald*, July 11, 1871, 28.

7. G. E. Douglass, *Speak to the Earth*, 15, 42.

8. Ibid., 5.

9. Earl Douglass, "Reminescent [sic]: The First Chapter of Genesis," undated document in the Douglass Papers, Box 1, Fld. 1. See also Earl Douglass, "Notes: Ancient Burials," entry for May 10, 1926, in Douglass Papers, Box 8, Fld. 1; and "Reminiscent Thoughts," undated MS in Douglass Papers, Box 1, Fld. 1.

10. G. E. Douglass, *Speak to the Earth*, 5.

11. James D. Dana, *The Geological Story Briefly Told* (New York: Ivison, Blakeman, Taylor, 1877), 237.

12. Earl Douglass, "Personality—VII," undated document in the Douglass Papers, Box 1, Fld. 1.

13. G. E. Douglass, *Speak to the Earth*, 7, 8 (entry for January 1, 1884). This published excerpt varies slightly from the original diary entry in Box 4, Diary 1.

14. Ibid., 11 (entry for February 11, 1884). *Lyell's Principles of Geology* originally appeared in three volumes between 1830 and 1833 and in many editions thereafter. Douglass probably read the eleventh edition, published in two volumes (1872).

15. Four years later, Ole Andres Olsen (1848–1915) was elected president of the General Conference, a position he held until 1897.

16. Diary entry for March 27–30, 1884 (apparently written on March 30), Douglass Papers, Box 4, Diary 1; G. E. Douglass, *Speak to the Earth*, 11.

17. G. E. Douglass, *Speak to the Earth*, 12 (entry for June 5, 1884).

18. Ibid., 13 (entry for January 5, 1885, re 24-hour days); 15 (entry for May 30, 1885, evolution).

19. Ibid., 56 (entry for December 31, 1889).

20. Ibid., 8.

21. See Ronald L. Numbers, *The Creationists: From Scientific Creationism to Intelligent Design*, expanded ed. (Cambridge, MA: Harvard University Press, 2006), especially chap. 5.

22. G. E. Douglass, *Speak to the Earth*, 48 (entry for October 28, 1888).

23. Ibid., 38 (entry for April 30, 1888).

24. Ibid., 49–59.

25. Ibid., 65–7, quotation on 77.

26. Ibid., 81 (entry for April 13, 1894, re best region), 81 (entry for April 23, 1894, re unpleasant), 85 (entry for April 29, 1894, re waiting to be picked up); obituary of John Battin, *Review and Herald*, August 23, 1906, 23.

27. G. E. Douglass, *Speak to the Earth*, 133 (entry for September 4, 1898).

28. Ibid., 99, 100 (entry for May 8, 1895).

29. Ibid., 126 (entry for February 26, 1898).

30. Ibid., 135, 138, 145; see also 165–66.

31. Henry F. Osborn, William B. Scott, Francis Speir, Jr., *Palaeontological Report of the Princeton Scientific Expedition of 1877, vol. 1 of Contributions from the Museum of Geology and Archaeology of Princeton College* (New York: S. W. Green, 1878).

32. G. E. Douglass, *Speak to the Earth*, 177–78.

33. Ibid., 184 (entry for November 15, 1902, re literature); 184–85 (entry for November 16, 1902, re Presbyterian and Unitarian); 188 (re conflict); 188 (entry for March 1, 1903, re reading); 198 (entry for October 28, 1903, re finding a religion); 198 (entry for December 11, 1903, re immortality); 199 (entry for January 21, 1904, re Presbyterians); 204 (entry for February 20, 1905, re Unitarians).

34. Ibid., 271.

35. Ibid., 277 (entry for August 8, 1909).

36. Ibid., 299, 335.

37. Ibid., 377–78 (entry for October 29, 1915). For extracts from Douglass's diary for that period, see ibid., 277–338. Because the quarry was located on federal land, Douglass feared someone might file for a homestead claim. When he applied for a mining claim, it was rejected. This explains how President Woodrow Wilson became involved in creating an 80-acre national monument, which was later expanded to more than 210,000 acres. See Deborah Cadbury, *The Dinosaur Hunters: A True Story of Scientific Rivalry and the Discovery of the Prehistoric World* (London: 4th Estate, 2001), 117.

38. G. E. Douglass, *Speak to the Earth*, 347 (re homestead).

39. John M. Good, Theodore E. White, and Gilbert F. Stucker, *The Dinosaur Quarry: Dinosaur National Monument* (Washington, DC: National Park Service, 1958), 36.

40. G. E. Douglass, *Speak to the Earth*, 399 (entry for August 7, 1913, re cravings), 400 (entry for August 8, 1913, re creeds), 404 (entry for October 28, 1915, re personal God), 406 (undated entry, re higher power), 415 (re funeral); entry for October 18, 1915, Douglass Papers, Box 7, Diary 33.

41. See, e.g., Daniel J. Chure and John S. McIntosh, "Stranger in a Strange Land: A Brief History of the Paleontological Operations at Dinosaur National Monument," *Earth Sciences History* 9, no. 1 (1990): 34–40; Tom Rea, *Bone Wars: The Excavation and Celebrity of Andrew Carnegie's Dinosaur* (Pittsburgh: University of Pittsburgh Press, 2001), 189; Paul D. Brinkman, *The Second Jurassic Dinosaur Rush: Museums and Paleontology in America at the Turn of the Century* (Chicago: University of Chicago Press, 2010), 226, 227; and Kenneth Carpenter, "History, Sedimentology, and Taphonomy of the Carnegie Quarry, Dinosaur National Monument, Utah," *Annals of Carnegie Museum* 81, no. 3 (2013): 153–232. An excellent book for juvenile readers, which draws on the Douglass manuscripts in the University of Utah library, is Deborah Kogan Ray, *Dinosaur Mountain: Digging into the Jurassic Age* (New York: Farrar, Straus and Giroux, 2010).

42. Editorial introduction to Earl Douglass, "The Dinosaur National Monument," in *A Green River Reader*, ed. Alan Blackstock (Salt Lake City: University of Utah Press, 2005), 160. For an early reference to Douglass, see Wallace Stegner, *Mormon Country* (New York: Duell, Sloan, & Pearce, 1942), 302–18.

43. See, e.g., Richard H. Utt, "What Happened to the Dinosaurs," *Signs of the Times*, February 1961, 20–22; Harold W. Clark, *Genesis and Science* (Nashville, TN: Southern Publishing Assn., 1967), 72; Harold W. Clark, *Fossils, Flood, and Fire* (Escondido, CA: Outdoor Pictures, 1968), 128–30; and Harold G. Coffin, "Evidences of the Genesis Flood," *Review and Herald*, June 8, 1967, 2–4.

44. Ruth Wheeler and Harold Coffin, *Dinosaurs* (Mountain View, CA: Pacific Press, 1978), 80.

45. David C. Read, *Dinosaurs: An Adventist View* (Keene, TX: Clarion Call Books, 2009), 30, 555, 577.

Baptizing Dinosaurs: *How Once-Suspect Evidence of Evolution Came to Support the Biblical Narrative*

BY RONALD L. NUMBERS AND T JOE WILLEY

Early in 1945, as World War II was drawing to a close, a small group consisting mostly of Seventh-day Adventists dedicated to furthering the "Flood geology" of George McCready Price (1870–1963) excitedly announced the discovery of gigantic fossil footprints of humans found alongside those of dinosaurs in the Paluxy River near Glen Rose, Texas. The Deluge Geology Society (DGS), as the band of creationists called themselves, was largely the brainchild of its secretary, a bumptious Seventh-day Adventist lawyer and sometime infantry captain, Benjamin Franklin Allen (1885–1960). The footprints were, he proclaimed, "one of the most spectacular challenges ever to come to us," a find that would "astound the scientific world!" Actually, the discovery had been made seven years earlier by Roland T. Bird (1899–1978), a paleontologist with the American Museum of Natural History, who had reported in *Natural History* his finding of "mysterious, 15-inch, man-like tracks," side by side with dinosaur prints. Although Bird never doubted that the intriguing fossils were nonhuman, a writer for *Scientific American* facetiously predicted that "all the geologists will resign their jobs and take up truck driving" if such prints were found to be human.[1]

George McCready Price

Allen had been talking about giant human tracks found elsewhere since at least 1939, and by the time of his public announcement the DGS had already established a Footprint Research Committee comprising Allen, Clifford L. Burdick (1894–1992), a consulting geologist with some graduate training in the science, and Everett E. Beddoe (1889–1977), an Adventist minister. It had also begun soliciting funds for "actual excavation" of reported sites. Even after Beddoe showed that Native

Paluxy trackways | Excavated by Roland T. Bird

Seventh-day Adventists, like most evangelical Christians, had paid relatively little attention to dinosaurs.

Americans had "without question" carved some of the humanlike footprints, enthusiasm for the project never waned.[2]

In 1950 Burdick wrote an article for the *Signs of the Times* crediting Bird with the discovery more than a decade earlier of dinosaur and giant human tracks found together in the Paluxy River. When a friend of Bird's sent him a copy of the magazine, he exploded at what he later called this "first rumble of approaching trouble." How, he asked a friend in frustration, "did I ever get caught up in these persistent arguments . . . that hold that men and dinosaurs existed on earth at the same time?" Despite his unhappiness, he reasoned that "the small magazine had a limited circulation"—and that if the story "helped some in their worship of the Almighty, I could stand it." But then a second friend mailed him a copy of *Man's Origins, Man's Destiny* (1968) by the European creationist A. E. Wilder-Smith (1915–1995), who had visited the Paluxy River site with Burdick—and repeated the story of Bird's amazing discovery, gratuitously noting that "even Dr. Roland T. Bird admits that the tracks are perfect human ones." Not long thereafter, to his utter disbelief, "the horrifying news came that a book now enjoying national circulation," the psychic Jeane Dixon's *My Life and Prophecies* (1969), had credited him with the discovery of giant human tracks with those of dinosaurs. "I almost fainted," Bird recalled. The book indeed carried a prologue by the Dutch Adventist writer Rene Noorbergen (1928–1995), an occasional contributor to the *National Enquirer* who later wrote *Ellen G. White: Prophet of Destiny* (1972), reporting Bird's alleged discovery.[3]

Though Bird apparently never saw it, John C. Whitcomb, Jr. (b. 1924) and Henry M. Morris (1918–2006) had featured the Paluxy footprints in their landmark *The Genesis Flood: The Biblical Record and Its Scientific Implications* (1961). Indeed, the revelation of humans and dinosaurs living together constituted, in one reader's opinion, the book's "real bombshell." Unfortunately, Burdick proved to be an embarrassingly unreliable authority. To bolster his declining credibility, he returned to Texas in the summer of 1968 to confirm his earlier observations. "I believe all reasonable doubts have now been removed, and the evolutionary geologists will be backed into a corner," he assured a leading creationist after reviewing the evidence. "One hundred million years collapsed from geologic column, since man and dinosaurs were evidently contemporary."[4]

But doubts, even in the creationism community, remained. In 1975 the Adventist geneticist Berney R. Neufeld (b. 1941) carefully reviewed Burdick's evidence and concluded that it did not hold up under scientific scrutiny. Extensive field and laboratory studies led him to conclude that the Paluxy River yielded no "good evidence for the past existence of giant men." Nor did it "provide evidence for the coexistence of such men (or other large mammals) and the giant dinosaurs." Despite discrediting Burdick's fabulous claims, Neufeld did not publicly question the legitimacy of Flood geology. Responsible creationists soon followed his example, rejecting the spurious evidence from the Paluxy River while insisting that antediluvian humans and dinosaurs had once coexisted.[5]

Before the shocking discoveries in the Paluxy River, Seventh-day Adventists, like most evangelical Christians, paid relatively little attention to dinosaurs. When they did, they tended to view them as highly suspect evidence of evolution. As with so many other issues related to science and religion, much hinged on a few statements by Ellen G. White. The closest she came to mentioning dinosaur-like creatures was in the fourth volume of *Spiritual Gifts*, published in 1864, less than a quarter-century after paleontologists first named the prehistoric creatures: "There were a class of very large animals which per-

ished at the flood. God knew that the strength of man would decrease, and these mammoth animals could not be controlled by feeble man."[6] That same year she wrote a controversial passage that some commentators thought might apply to dinosaurs:

> *Every species of animal which God had created were preserved in the ark. The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood. Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men.*[7]

The first explicit reference to dinosaurs in Adventist literature seems to have appeared in 1878 in the *Advent Review and Sabbath Herald*, not long after Americans were introduced to the strange creatures. In a news note titled "Antediluvian Monsters," the editor, presumably Uriah Smith, drew attention to a recent *Scientific American* report about the discovery of the "remains of a new and gigantic species of antediluvian animals, the Dinosaur, the largest ever discovered, and the largest known land animal . . . fully sixty feet long." Shortly thereafter, a young John Harvey Kellogg (1852–1943) noted in his periodical *Good Health* that Yale's O. C. Marsh, America's leading authority on dinosaurs, had "received a number of new fossil reptiles from the Rocky Mountains," which the New Haven zoologist classified as dinosaurs. One measured at least 80 feet in length.[8]

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O. C. Marsh

In 1900 the *Signs of the Times*, edited by Milton C. Wilcox, first raised the theological implications of dinosaurs. Reporting the recent discovery of three "giant antediluvian animals known as the dinosaur," the editor observed that "the finding of these remains of the monsters of old is regarded by many as a refutation of the Bible record of creation, and is used to substantiate the theory that animal life has been going on upon this earth for millions of years." Attributing the disappearance of the dinosaurs to Noah's flood, the editor observed that "had the mastodon and dinosaur been allowed to continue their existence while mankind was retrograding through the effects of sin, they could have stamped out the race." Thus "the cutting short of their existence was in mercy to man."[9]

ADVENT REVIEW,

AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

VOL. XVI. BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 23, 1860. No. 23.

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THE UNSEEN BATTLE-FIELD.

There is an unseen battle-field,
In every human breast,
Where two opposing forces meet,
And where they seldom rest.

That field is veiled from mortal sight:
'Tis only seen by One,
Who knows alone where victory lies,
When each day's fight is done.

One army clusters strong and fierce,—
Their chief of demon form;
His brow is like the thunder cloud,
His voice the bursting storm.

His captains—Pride, and Lust, and Hate,
Whole troops watch night and day;
Swift to detect the weakest point,
And thirsting for the prey.

Contending with this mighty force,
Is but a little band;
Yet there, with an unquailing front,
These warriers firmly stand!

vent Sabbath-keepers might become a popular people, but it is the necessities of the cause which have driven me to make the propositions that I have. I need not repeat them. In my travels east and west I find many people who are very aged or infirm, who have a few hundreds or thousands, and have no heirs. They wish this property to go to the cause of God, but do not feel at liberty to have it pass out of their hands while living; and it would be a great relief to them to make a will to a Publishing Association of this people, so that if they should be suddenly taken away, it could be secured to the cause. This is one reason for the adoption of the item before us. Again I have become satisfied that the REVIEW should not be the individual property of any one man or number of men. One great reason for this is, the enemy is always ready to attack us, and no matter how pure the motives of those may be who are carrying on the publishing department, there are enough to stir up jealousy and evil surmising. Our present arrangement, so far as it has advanced, contains nothing particularly legal. I have been placed by the Publishing Committee, as Publishing Agent, and the business having been done in my name, I am the only one that the law would recognise as the owner of the property there. I am anxious to place this in the hands of the church. But this they ter into all the minutia of advancing the cause of truth.

BRO. WAGGONER. I have but a word to say. I would choose not to speak on the subject at all; but the Conference is aware, by my expression, that my feelings have been against any organization whatever of a legal nature; and the difficulty in my mind has been the objection that I have presented to the plan proposed in this Conference, that there was a seeming difficulty in disconnecting the legal holding of property, from the legal organization of the church. The committee have taken this into consideration, and have endeavored to make a schedule which would be free from that objection: and I think they have succeeded. Upon the plan we have proposed to the Conference, I see no difficulty, and shall therefore vote for the adoption of the first item.

BRO. POOLE. Who is this association to be subject to, provided they prove recreant to their trust?

BRO ANDREWS. It is understood on the plan we have proposed, that the present body of brethren, shall select the first seven, or whatever number may be chosen instead of seven, men of integrity, and in whom we have the fullest confidence, and that these men shall apply to the legislature of Michigan, for an act under which they can hold the REVIEW Office; and that this association, thus

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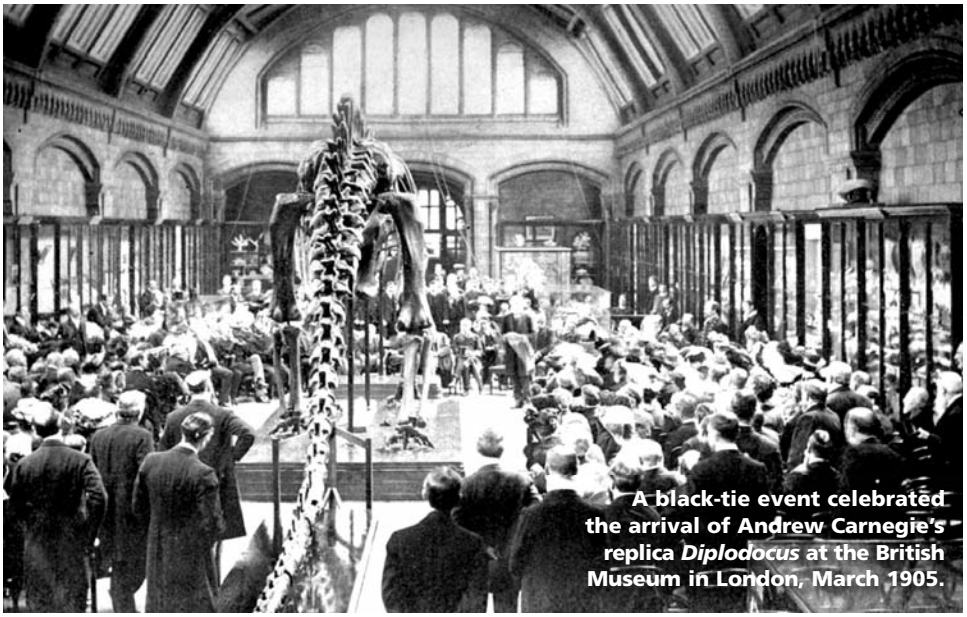
For the next three-quarters of a century, *Signs* became the chief venue for bringing dinosaur news to the Adventist community, publishing approximately 40 articles on the topic. In part, this reflects the influence of Francis D. Nichol (1897–1966) and Alonzo L. Baker (1894–1985), two callow apologists who became co-editors (with Asa O. Tait) in the early 1920s. At the height of the anti-evolution crusade in that decade, the enterprising young editors publicly debated the relative merits of creation and evolution with the prominent evolutionist Maynard Shipley, who had recently founded the Science League of America.[10] In 1937, Arthur S. Maxwell, another vocal anti-evolutionist, joined the editorial staff.

The Paluxy River yielded no "good evidence for the past existence of giant men."

In 1902 *Signs* published the first of numer-

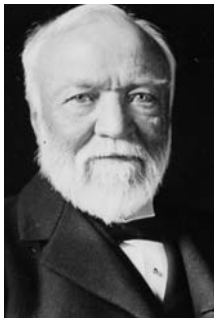


A black-tie event celebrated the arrival of Andrew Carnegie's replica *Diplodocus* at the British Museum in London, March 1905.

DINOSOURS.WORDPRESS.COM

ous articles by the Canadian creationist George McCready Price (1870–1963), the founder of so-called Scientific Creationism, who that year witnessed the appearance of his first book, *Outlines of Modern Christianity and Modern Science*.[11] Although Price ignored dinosaurs in that book, more than anyone else he introduced readers of *Signs* and other Adventist periodicals, such as the *Review and Herald*, to the extinct giants. In contrast to the beliefs of conventional scientists, who taught "that the fossils belonged to ages long before man came on the stage of action," Price insisted that such ancient animals had been contemporaries with antediluvian humans—outrageously claiming that this "is now everywhere acknowledged."[12] In *Illogical Geology: The Weakest Point in the Evolution Theory* (1906), his first book to mention dinosaurs, he further developed the "common-sense" notion that these "gigantic" animals had shared the earth with humans before the Flood.[13] Price never seems to have doubted the authenticity of dinosaurs; indeed, he enjoyed regaling readers with data about the size of these monsters. "They were the most gigantic creatures that ever walked the earth, some of them having been seventy or eighty feet long," he wrote in 1918. "Several cars—almost a whole train—have sometimes been required to transport the bones of *one* of these monsters to the Eastern museum."[14] In a piece for *Review and Herald* in 1920, Price mentioned that the Carnegie Museum of Natural History in Pittsburgh displayed two of these "huge, unearthly looking monsters," but neither here nor elsewhere did he give any indication of being aware that these fossils had been discovered by the famed dinosaur hunter G. Earl Douglass (1862–1931), an apostate Seventh-day Adventist.[15]

Rather than appearing threatened by dinosaurs, Adventist writers, including Price, typically welcomed their discovery and rarely questioned their existence in print—though, as we shall see, some had their doubts. As one appreciative contributor to *Signs* put it, "God designed that the discovery of these things in the earth should establish the faith of men in inspired history."[16] For Price and his fellow Adventists, Noah's catastrophic flood solved the biggest problem facing evolutionists: *"how these animals became extinct."*[17] In 1924 Roy Chapman Andrews (1884–1960), a paleontologist with the American Museum of Natural History, who was then leading an expedition to the Gobi Desert in Mongolia, announced his sensational discovery of the first dinosaur eggs, some measuring up to seven or eight inches long. Covering the story in *Signs*, Price celebrated their discovery, describing them as "only another confirmation of that record of the extinction of the ancient world by the waters of a universal deluge." About the same time, the editors ran a sidebar quoting the Baptist fundamentalist William Bell Riley. "Our refusal to cackle with every discovery of dinosaur eggs ten million years old, or to enthuse over 'science, falsely so-called,' " he cracked, "has led some men to name us as ignoramuses."[18]



Andrew Carnegie

Henry F. Osborn

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Another exciting discovery for creationists came from the Doheny Scientific Expedition to the Hava Supai Cañon, Arizona, in 1924, headed by Samuel Hubbard: "The drawing of a dinosaur made by prehistoric man," as Price described it in his ill-fated London debate with the

British skeptic Joseph McCabe. As far as Price was concerned, this almost equaled in significance "the finding of a human skeleton among the bones of a dinosaur," which he admitted had not yet occurred.[19] These drawings prompted one of Price's former students, Harold W. Clark (1891–1986), who in the early 1920s had replaced his mentor as the resident creationist at Pacific Union College, to write the first of many essays on dinosaurs. Adapting the title of a recent anti-creationist polemic by the zoologist Henry Fairfield Osborn, *The Earth Speaks to Bryan*, Clark titled his essay, "The Earth Speaks to the Evolutionists." The subtitle read: "Recent archeological discoveries in the Hava Supai Canyon, Arizona, give the lie to the evolutionists' idea of the age of man." Accompanying a photograph of the drawings appeared the claim:

> *Here is the "pictograph" of the dinosaur, which has caused all the furor in the camp of the evolutionists. Unquestionably made by a human artist, it proves that man and the dinosaur lived at the same time, whereas evolution has it that the dinosaur became extinct 12,000,000 years before man appeared.*[20]

Accompanying the Clark essay was an editorial by Nichol, "When's a Dinosaur Not a Dinosaur?" Eager to assess scientific reaction to the pictographs, Nichol had written Hubbard for a response. In a letter reproduced in *Signs* Hubbard recounted:

> *In the language of the "Range," some few of them [other scientists] have "stood up on their hind legs and pawed the air"; but in the main their objections might be described as feeble. Roy Chapman Andrews gasped when I showed him the Dinosaur picture. Then he began to flounder. . . . He said it was a "kangaroo rat," or a "Man with a tail" or a "Thunder bird." All of this is just "school boy stuff," and it tends to disgust one with the mental caliber of men holding high positions in our leading institutions, and supposed to be earnest seekers after the TRUTH.*

No reply could have delighted Nichols more. Mocking Andrews, he commented:

> *To lay violent hands on a theory that to many has become a religion, would be nothing short of sacrilege, and so there was but one conclusion left open to him—to denounce the poor dinosaur as a fraud. "It is impossible," he explains, "it can not be a dinosaur, because we know that dinosaurs were extinct twelve million years before man emerged." . . . So, then, we draw as our conclusion that the answer to the question, When's a dinosaur not a dinosaur? Or, When's a fact only a freak? is, When it conflicts with the theory of evolution.*[21]

By this time, dinosaurs, now safely tucked into the creationist narrative, had become a staple of Adventist literature opposing evolution. Within a decade, dinosaurs were even being introduced to Adventist children. If, as some writers were beginning to claim, the public was becoming "dinosaur-conscious," the same could also be said of Seventh-day Adventists.[22]

In the wake of the Paluxy River brouhaha, as dinosaurs became increasingly prominent in popular culture and more and more Adventists obtained training in the sciences, additional voices joined the dinosaur debate—and inevitably disagreed.[23]

The elderly Price grew silent, as his former students Clark and Frank Lewis Marsh (1899–1992) became increasingly vocal. Clark, who had first written about dinosaurs in the 1920s with his accounts of the pictographs found in the Hava Supai Cañon, said little new except to evoke his ecological zonation theory to explain the appearance of dinosaurs before those of mammals in the fossil record:

> *If the region inhabited by the dinosaurs also had a population of mammals, what would happen when the Flood waters began to rise? The reptiles, being sluggish and with a low degree of intelligence, as indicated by the small brains they possessed, and many of them dwelling in watery environment [sic],*

Price insisted that ancient animals had been contemporaries with antediluvian humans—outrageously claiming that this "is now everywhere acknowledged."

would not be disturbed, and would remain where they were until swept away by the violence of the waves. But the mammals, aware of approaching danger, would naturally migrate to higher ground. Thus a separation between the two types would take place.

As a trusted scientific authority in Adventist circles, he assured his often skeptical fellow believers that dinosaurs were real. "Yes, they actually did live on the earth at some time in the past," he wrote in *Signs*. "Even though some parts of them may be fabricated, the skeletons exhibited in museums are based on actual findings and not on imagination."[24]

As a trusted scientific authority in Adventist circles, Clark assured his often skeptical fellow believers that dinosaurs were real.

Frank L. Marsh, a student of Price's at Emmanuel Missionary College (now Andrews University), had gone on to become the first Adventist to earn a doctorate in biology. He said little about dinosaurs in his earliest books, but in *Life, Man, and Time* (1957) he ventured to offer a new explanation of the demise of dinosaurs. In contrast to the prevailing Adventist view that all dinosaurs had died out during Noah's flood, Marsh suggested that although very large dinosaurs had probably perished during the Flood, "The dinosaur *baramin* [his term for the biblical "kinds"] was doubtless preserved in some of its smaller races such as the ostrich dinosaur, Struthiomimus, and Compsognathus, which was no larger than a rooster."[25]

In 1958 the General Conference founded the Geoscience Research Institute (GRI), devoted to harmonizing the book of nature with the writings of Ellen G. White and the Bible. In 1960 the staff of the GRI, led jointly by the archconservative Marsh and the more open-minded Richard M. Ritland (b. 1925), a Harvard-trained comparative anatomist and paleontologist, began taking church leaders and teachers to the Rocky Mountain region, and occasionally to the Paluxy River, to see fossils for themselves. Dinosaurs, particularly those preserved in the Dinosaur National Monument, proved especially attractive, as did dinosaur tracks found in the ceiling of a coal mine in Utah. On one GRI trip in the mid-1960s, not long before his death, the veteran evolution fighter and dinosaur-doubter Francis D. Nichol toured the mine. On emerging from the tunnel into the sunlight, he turned to a junior colleague and said, as if experiencing an epiphany, "There really were dinosaurs, weren't there." Surprised by this remark, his companion replied simply "Yes, F.D., there were."[26]

By the 1960s, additional Adventists were joining the dinosaur discussion, adding little but, unlike Marsh, typically emphasizing the total extinction of dinosaurs during Noah's flood. Among them were Ariel A. Roth (b. 1927), who obtained a doctorate in parasitology in 1955 from the University of Michigan, and Harold G. Coffin (b. 1926), who in 1955 had earned a PhD in invertebrate zoology from the University of Southern California.[27] In a required course on the philosophy of science for seniors at Walla Walla College, Coffin drew on Ellen White's statements as evidence for the existence of "mammoth" antediluvian animals, which he was sure God had created on the sixth day of Creation. Although he believed that most dinosaurs had died during Noah's Flood, he made an exception: for a few that may have survived on the Ark along with Noah's family. At the end of his dinosaur lecture he raised the possibility that perhaps Satan had had something to do with the creation of dinosaurs or perhaps that they were a mere accident of nature and had to be destroyed to maintain the purity of God's original creations.[28]

Satan, infrequently associated with dinosaurs before mid-century, appeared more and more frequently in works published afterwards. In 1957 Marsh raised the possibility that, between Creation and the Flood, Satan had been involved in developing dinosaurs from the divinely created kinds or *baramins*.[29] No Adventist, however, invoked Satan more actively than the influential Loma Linda physician-theologian Jack Provonsha (1920–2004). Arguing that Genesis provided

only a "partial history" of Creation, he portrayed Satan as a "Universe-class" genetic engineer whose experiments, presumably before the Edenic creation, had produced dinosaurs and many other fossils. On viewing the specimens at the Dinosaur National Monument in Utah, he observed that they "really were much more appropriately termed demonic than divine."[30]

Also embracing the devil was the bombastic TV evangelist Doug Batchelor (b. 1957), who believed that dinosaurs were "Satan's counterfeit creatures from before the flood." Jim Pinkowski, an artist associated with Batchelor's Amazing Facts ministry, produced a dinosaur comic book that he hoped would counter Michael Crichton's pro-evolution *Jurassic Park* books and movie. Pinkowski's book included a memorable two-page cartoon showing "evil fallen angels stamped[ing] the dinosaurs toward Noah's Ark, hoping to destroy it." Fortunately for Noah and his family, "The angel of the Lord stopped and repelled both the evil angels and the dinosaurs!!"[31]

Another hypothesis of genetically engineered dinosaurs, with no role assigned to Satan, appeared in *Dinosaurs: An Adventist View* (2009), written by the attorney David C. Read—and enthusiastically endorsed as "compelling" by a former president of the General Conference, Neal C. Wilson (1920–2010). Drawing on Ellen G. White's statements about pre-Flood amalgamation for theological justification, Read proposed that "dinosaurs were the product of genetic engineering. The people who lived before the Flood created them by mixing the genetic elements of reptiles, birds, mammals, and probably a little of everything else, as well." To lend legitimacy to his proposal, he noted that he was not the first Adventist to appeal to amalgamation. Indeed, Harold Coffin had tepidly done so in his *Creation—Accident or Design?* (1969), confessing that it was

> *attractive to think that the now extinct bird called the* Archaeopteryx *. . . or the Permian amphibians . . . or the bizarre and confused assemblage of dinosaurs; or the so-called ape-men with what appear to be human and ape characteristics, were crosses between bird and reptile, fish and amphibian, different orders of reptiles, and man and ape respectively, but such suggestions are at present mere speculation.*

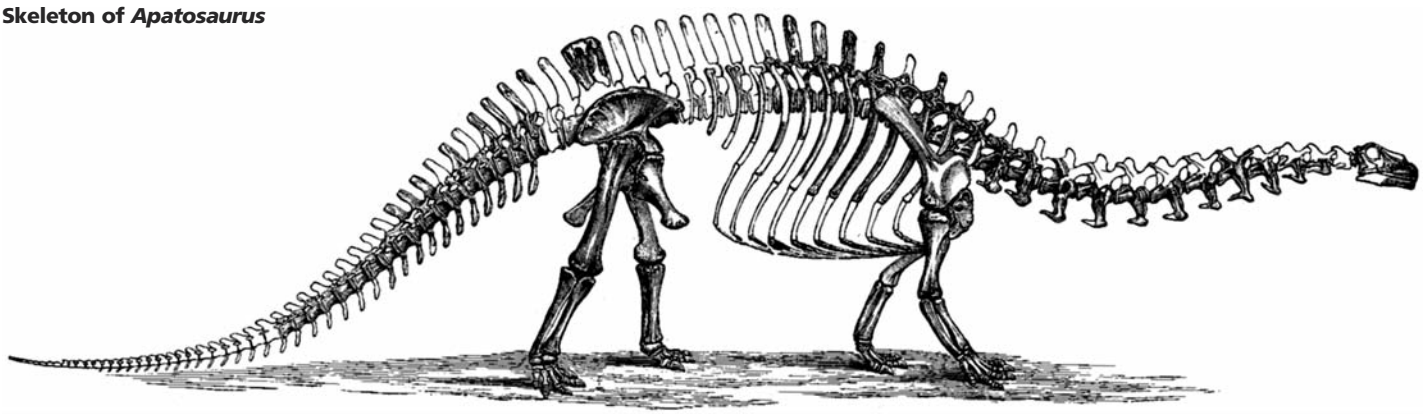
"There were a class of very large animals which perished at the flood"

—Ellen G. White

More surprising was Read's finding, based on an informal poll of Adventists, that "about 75 percent of those who had a theory on the dinosaurs held the amalgamation theory."[32]

Over the years, information about dinosaurs trickled down from the Adventist scientific community to young people in the church. In his high-school textbook *Biology: The Story of Life* (1950), the Walla Walla College biologist Ernest S. Booth (1915–1984) introduced generations of academy students to dinosaurs. Writing elsewhere, he called dinosaurs "probably the most interesting of all

Skeleton of *Apatosaurus*



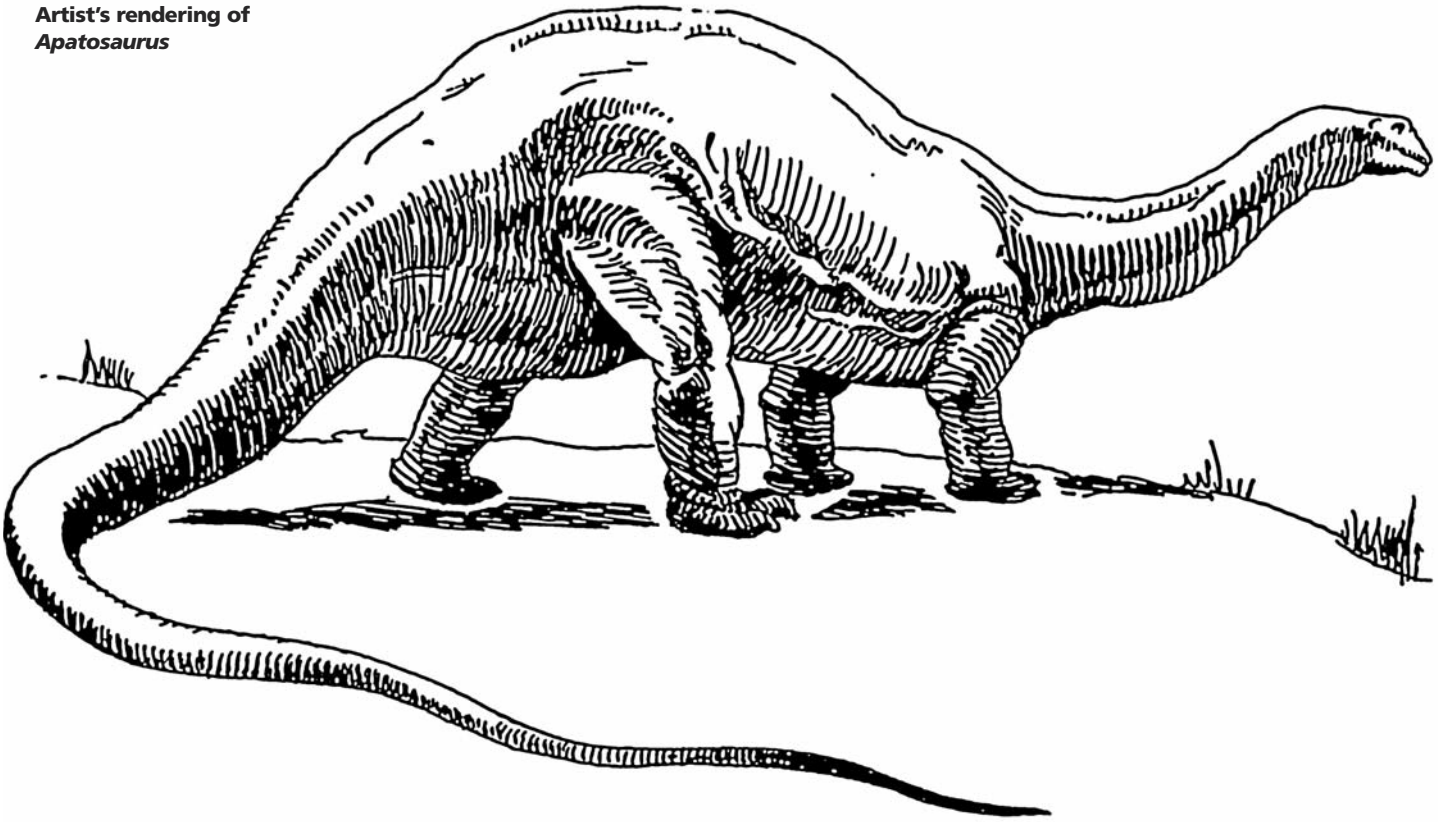
HTTP://WWW.SCIENCEKIDS.CO.NZ/PICTURES/DINOSAURS/BONES/APATOSAURUSSKELETON.HTML

fossils" and urged Adventists to send fossil specimens to denominational college museums, "for by studying fossils we can help to show the world that the Flood came and destroyed man and animals."[33] Among the colleges that created dinosaur museums were Pacific Union College, Columbia Union College (now Washington Adventist University), Southern Adventist University, and, most impressively, Southwestern Adventist University in Texas, where Arthur V. Chadwick (b. 1943) developed GPS technology "to measure and position bone and fossil placement within the dig areas."[34] With Lee A. Spencer, a former colleague who subsequently joined the faculty at Southern Adventist University, Chadwick organized summer "Dinodigs" in Wyoming, which harvested thousands of fossils over the years.[35]

All the dinosaur enthusiasts mentioned so far worked within a Flood-geology paradigm. The only Adventist scientist to study dinosaurs without reference to the biblical deluge was James L. Hayward (b. 1948), a Washington State–trained zoologist who joined the faculty of Andrews University in 1986. An expert on gulls and other seabirds, he also studied, with occasional support from the National Science Foundation, dinosaur nesting ecology and eggshell fossilization in avian and non-avian dinosaurs, and often published his research in such orthodox scientific venues as *Historical Biology*, *The Auk*, *Journal of Vertebrate Paleontology*, and *Palaios*. More than any other Adventist scientist, he attempted to educate Adventists about the strengths and weaknesses of dinosaur research, nudging them toward accepting the scientific evidence. While recognizing that problems still remained for dinosaurologists, he questioned the continuing efforts of Flood geologists to squeeze the history of dinosaurs into the past 10,000 years or so, as most Adventists since Price had done. As an expert on dinosaur nests, he drew attention, for example, to the failure of Clark's widely embraced ecological zonation theory to explain "the preservation of dinosaur nesting colonies," noting that it "would have been impossible to float entire nesting colonies into their current position, one atop another, with eggs and young neatly arranged in ideally spaced nests."[36]

With the emergence of dinosaurs as cultural icons in the years after the appearance of the book and movie *Jurassic Park* in the early 1990s, Adventist writers devoted increasing attention to informing children about the popular creatures. One of the most popular juvenile works was *Detective Zack: Danger at Dinosaur Camp* (1995) by

Artist's rendering of *Apatosaurus*



DINOSAURS.WIKIA.COM

Jerry D. Thomas (b. 1959). In 2006 Elaine Graham-Kennedy (b. 1951), a trained geologist with an interest in dinosaur nests, published *Dinosaurs: Where Did They Come from and Where Did They Go?* (2006), with a foreword by Thomas, to inform Adventist parents and teachers about dinosaurs. "Years ago, some people were taught that dinosaurs never really lived," she wrote. "They thought the dinosaur bones were fakes. Today, we know the dinosaurs really were alive because we find their tracks." To promote her book, some Adventist Book Centers hosted dinosaur parties at which they distributed dinosaur-themed toys.[37]

By the early 21st century dinosaurs had been baptized into the Seventh-day Adventist Church. Scientists, teachers, preachers, and administrators all welcomed them as real actors in the inspired history of life on earth. And yet . . . doubts remained. Addressing the "Questions Christians Ask" about dinosaurs, Graham-Kennedy, writing for a General Conference–published magazine in 2006, listed "Did dinosaurs really exist?" among the most frequently asked. To quell any doubts, she wrote:

> *A few scattered bones would not be enough to conclude that dinosaurs really existed. However, the record of dinosaur bone material is quite extensive, and the variety of dinosaurs enhances our understanding of these creatures. Well-preserved tracks and eggs with embryos indicate that the dinosaurs were alive, walking around, and breeding. The tracks are the most powerful arguments for their existence. . . . By 1990, scientists had reconstructed 197 complete skeletons of dinosaurs. More have been found since then.*[38]

A few years later, Raúl Esperante (b. 1965), a vertebrate paleontologist working for the Geoscience Research Institute, addressed the same query in the widely read *Ministry* magazine. Denying the existence of dinosaurs had, he claimed, "become more widespread than we would like to admit," especially given all of the scientific data available. His explanation: fear that embracing dinosaurs would lead to accepting the unscriptural "notion of a biological evolution involving millions of years." Thus for untold numbers of believers sitting in the pews of Adventist churches, it seemed theologically safer to continue denying their existence.[39] ■

T Joe Willey (below, right) received a PhD from University of California at Berkeley. He taught neuroscience at Loma Linda University Medical School. Now retired, he writes on topics for Adventist progressive readers. His most avid research deals with historical perspectives and science topics of special interest to Adventists, including evolution and the advancement of ideas.

Ronald L. Numbers (above, left) is Hilldale Professor Emeritus of the history of science and medicine and of religious studies at the University of Wisconsin-Madison, where he has taught for the past four decades. After earning his PhD in the history of science from the University of California, Berkeley, he taught briefly at Andrews University and Loma Linda University. He has written or edited more than thirty books, including *Prophetess of Health: A Study of Ellen G. White* (3rd ed., 2008). *The Creationists: From Scientific Creationism to Intelligent Design* (expanded edition, 2008), and *Galileo Goes to Jail and Other Myths about Science and Religion* (2008). He is past president of the History of Science Society, the American Society of Church History, and the International Union of History and Philosophy of Science.

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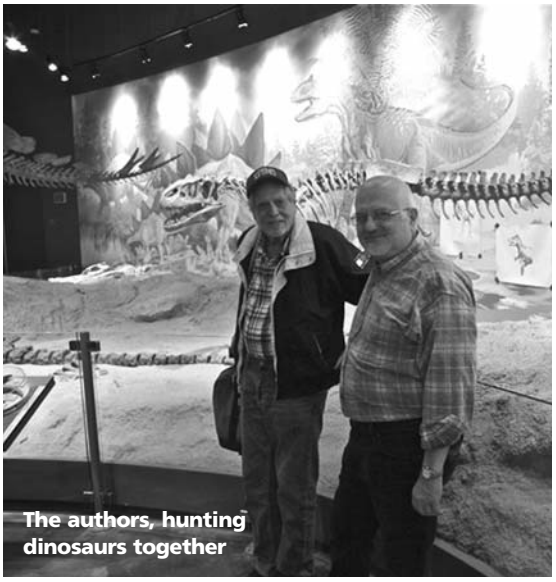

PHOTO BY ROBERT BOND

The authors, hunting dinosaurs together

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Satan, infrequently associated with dinosaurs before mid-century, appeared more and more frequently in works published afterwards.

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39. Raúl Esperante, "What Does the Bible Say About Dinosaurs?" *Ministry*, December 2009, 6.

DISCUSSED | Battle Creek Sanitarium, Christian physiology, eugenics, immanent theism, scientific racism

BOOK REVIEW
Brian C. Wilson, *Dr. John Harvey Kellogg and the Religion of Biologic Living* (Bloomington, IN: Indiana University Press, 2014)

A Tale of Faith and Doubt: *Reviewing the Latest Book on Dr. John Harvey Kellogg*

| BY JAMES L. HAYWARD

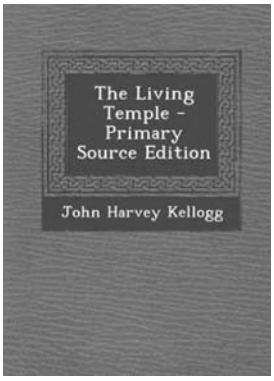
BATTLE CREEK SANITARIUM - WIKIPEDIA, THE FREE ENCYCLOPEDIA:WIKIPEDIA.ORG

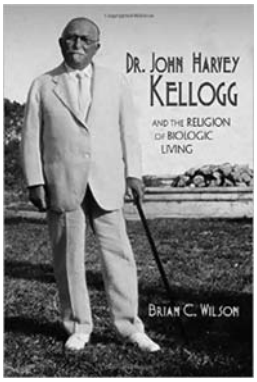
Turn-of-the-20th-century breathing exercises

Several months ago I inherited a copy of John Harvey Kellogg's *The Living Temple* (1903). The book, given to my dad when he was pastor of the historic Battle Creek Tabernacle, once belonged to the doctor himself. "J. H. Kellogg" is neatly penned in cursive hand at the top of the second page. On the third page, the word *cut* is written in blue pencil. Numerous original leaves of the volume are missing. According to Dad, in preparation for a tome more palatable to Adventist taste and theology, Dr. Kellogg cut out all the pages that contained paragraphs offensive to Ellen White and the church leaders.

The buildings of Kellogg's erstwhile Battle Creek Sanitarium,[1] legendary in Adventist lore, are located only two hundred yards from Dad's old church. When Dad was still a teen, he landed a job as a bell boy at a Massachusetts-based satellite of the Battle Creek facility, the "New England San." There he converted to Kellogg-style vegetarianism, joined ranks with Adventist "health reformers," and met my nurse-in-training mom. And there, seven years later, I was born—like cornflakes, a veritable product of Kellogg's "biologic living."

Needless to say, I was pleased to discover *Dr. John Harvey Kellogg and the Religion of Biologic Living*[2] by Brian C. Wilson, professor of American religious history at Western Michigan University. Wilson's book sheds new light on the intriguing and eccentric personality that was Kellogg. According to the preface, Wilson purposed to "focus on an aspect of Dr. Kellogg's career that has not been fully explored in earlier works: his theological development" (xiii). Indeed, the six chapters and conclusion that follow





weave an intriguing tale of faith and doubt on the part of a physically diminutive man with an oversized ego, a man who changed a church and was out to change the world.

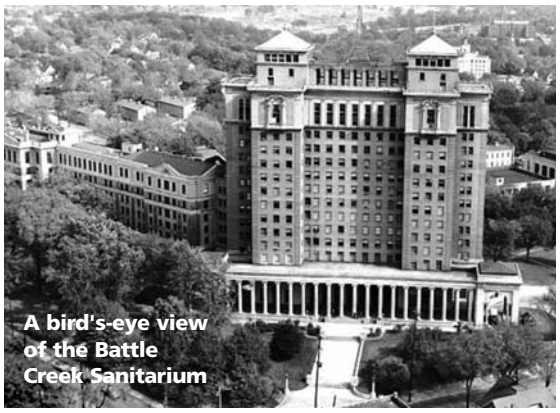
This is an intriguing tale of faith and doubt on the part of a physically diminutive man with an oversized ego.

In contrast with Richard Schwartz's thematic approach in *John Harvey Kellogg, M.D.: Pioneering Health Reformer*,[3] Wilson's tack is chronological. Most of the story takes place in Battle Creek, Kellogg's home for the majority of his 91 years. The first chapter points out that mid-19th-century Battle Creek "from all outward appearances, looked like many another mill town of the Yankee diaspora" (2). Yet Battle Creek was also a hotbed of religious fervor engendered by settlers migrating "from the 'burned-over' districts of Vermont and upstate New York" (2). Quakers, Universalists, Swedenborgians, and Spiritualists, along with more traditional religious traditions, all were welcome here. A spirit of progressive reform filled the air. It is no surprise, then, that a nucleus of Sabbatarian Adventist believers began to thrive in Battle Creek in response to the evangelistic efforts of former sea captain Joseph Bates. In 1856, a restless convert to Adventism, John Preston Kellogg, his wife, and sixteen children, including sickly four-year-old John Harvey, joined the little group.

Young "Johnny" Kellogg suffered from rickets and felt insecure about his small size. But "he would compensate for his physical shortcomings by energy, assertiveness, and a burning ambition to do something with his life," observes Wilson (11). Apocalyptic urgency on the part of his parents prevented him from exposure to formal education until age twelve. Once enrolled, however, he quickly caught up with his peers and became a widely read teen. It wasn't long before James White, who, with his prophet-wife Ellen, had moved to Battle Creek in 1855, invited John Harvey to work as an apprentice at the fledgling Review and Herald Publishing Association. Within four years he was appointed an editor. Ellen herself was impressed enough with the boy to receive a vision in which she saw that John Harvey would play a significant role in the Advent movement.

Prior to Kellogg's birth in 1852, a Christian physiology movement had emerged in Jacksonian America, largely in reaction to the medical establishment's obsessive use of bloodletting and toxic purgatives. Sylvester Graham, Larkin B. Coles, William A. Alcott, Russell T. Trall, and James C. Jackson, among others, led the movement that promoted preventive health by prescribing a blend of fresh air, water, a careful diet, exercise, and rest, along with the avoidance of fat, seasonings, caffeinated beverages, tobacco, and alcohol. If sickness did occur, hydrotherapy was the treatment of choice. Living according to the "laws of life" was as much a Christian duty as a devotion to Scripture. According to Wilson, "Christian physiology was not the only religious approach to health reform that emerged during the period [but] it was to be the most visible and popular" (18).

Christian physiology came to Battle Creek in the 1840s, initially adopted and promoted by the Battle Creek Progressionists, a group that would eventually embrace Spiritualism. But endorsement by Progressionists and Spiritualists notwithstanding, two visions by Ellen White before and a third vision after she and her hus-



A bird's-eye view of the Battle Creek Sanitarium

band moved to Battle Creek validated many of the same principles championed by these groups. Both Joseph Bates and John Harvey's father practiced elements of Christian physiology, and the Whites' intermittent poor health attracted their interest as well.

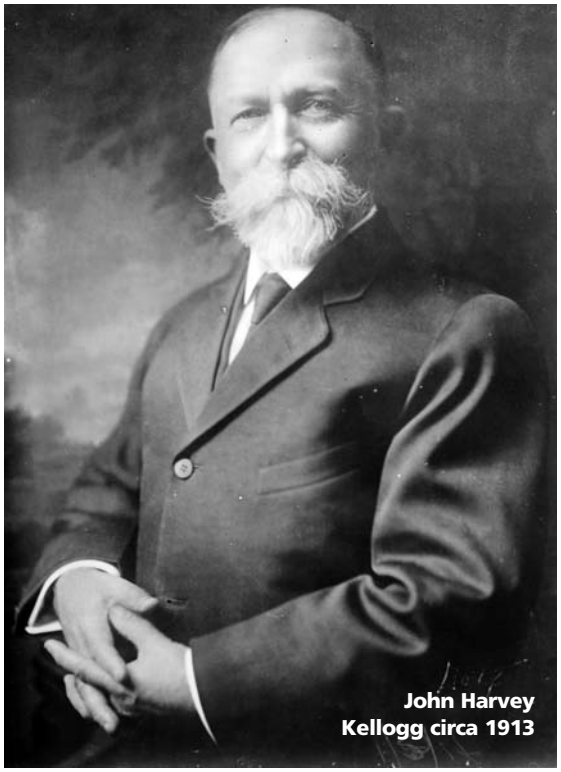
The Great Disappointment of 1844 had led early Adventists, including the Whites, to develop the sanctuary doctrine, in which Christ was interceding in a literal Most Holy Place in a literal heavenly sanctuary. As Wilson points out,

> *The physicality of White's conception of the heavenly realm would have consequences for the meaning of physicality in this world. In the run-up to the millennium, according to White, "while our great High Priest is making the atonement for us, we should seek to become perfect in Christ." For early Adventists, striving for perfection . . . [included] purification of the body* (23).

It was this highly charged religious and cultural climate that nurtured the young John Harvey Kellogg.

In an effort to deal with health problems faced by their immediate family during the early 1860s, Ellen and James White twice visited Dr. Caleb Jackson's Our Home on the Hillside in New York. They were impressed by the hydrotherapeutic treatments offered, but they did not condone Dr. Jackson's emphasis on health reform over religious revival. They also disapproved of the singing, dancing, and card-playing sanctioned at Our Home. These disappointing experiences, along with impetus from an 1865 vision, led James and Ellen to open an Adventist-owned Western Health Reform Institute in Battle Creek in 1866. The new facility, which featured "Bible hygiene" and "the religion of Christ," was slated as a missionary endeavor open to Adventists and non-Adventists alike. A paucity of trained medical personnel, however, was apparent during the first several years, so in 1872 James hired Dr. Merritt G. Kellogg, older half-brother of John Harvey, to work at the Institute.

Merritt Kellogg had graduated with a six-month MD degree from Dr. Russell Trall's



JOHN HARVEY KELLOGG - WIKIPEDIA, THE FREE ENCYCLOPEDIA | EN.WIKIPEDIA.ORG

John Harvey Kellogg circa 1913

Hygeio-Therapeutic College in New York City. Merritt, in turn, saw promise in his younger brother and urged James White to include John Harvey in a group of young men sent to Trall's facility to take medicine to enhance the medical personnel roster at the Western Health Reform Institute. But at the end of his training John Harvey was not satisfied with the superficial education he had received from Trall. So with continued financial support from White, he enrolled in the College of Medicine at the University of Michigan and top-rated Bellevue Hospital in New York City, where he earned a real MD degree. And at age 26, one year after his return to the Western Health Reform Institute, Kellogg was appointed superintendent. "Despite his small physical size and high, squeaky voice," writes Wilson, "Kellogg nevertheless exuded a charisma that drew people to him" (37).

The energetic young doctor quickly took charge. One of his first acts as director was to change the name of the Institute to the Battle Creek Sanitarium. Kellogg coined the word *sanitarium* to designate "a place where people learn to stay well" in contrast to a "sanatorium," where they came to get well (37). The "San" was part

Although the San attracted both Adventists and non-Adventists, Sabbath observance was maintained.

luxury hotel, part health spa, part hospital. In addition to a vegetarian diet, clients thrived on breathing exercises, calisthenics, hydrotherapy, and electric light treatments, among other real and imagined health-enhancing activities. Lectures and question-and-answer sessions by the doctor rounded out the activities. Although the facility attracted both Adventists and non-Adventists, Sabbath observance was maintained, a practice that appealed to some non-Adventist clients and irked others. "[O]ne of the more unusual features of the sanitarium," Wilson notes, "was Kellogg's insistence that women and men receive identical treatments in terms of diet and exercise. Dr. Kellogg rejected the popular cult of female invalidism of the late nineteenth century and its ideology of the constitutional weakness of women" (39).

The sanitarium quickly outgrew its original quarters, and by 1891 it occupied a large five-story building that could support three hundred guests. The clientele was typically well-healed, although Kellogg instituted a program for those who could not afford the standard rates. By the turn of the century, he presided over more employees and a larger budget than all non-health-related entities of the General Conference combined. But "despite Dr. Kellogg's success, or probably just as likely because of it," notes Wilson, "not all in the Seventh-day Adventist Church shared his zeal for biologic living" (55). Tensions grew over Kellogg's frequent complaints that "the majority of Adventists, especially the clergy, were not taking the health teachings seriously enough and were working to undermine his influence" (55). Kellogg expressed frequent irritation that prominent Adventist clergy advocated the view that only prayer and faith in God's power were necessary for health and healing. The clergy, in turn, were angered by some of the doctor's pronouncements, such as " 'Christian physicians might do more for the moral elevation of man, more for the redemption of the lost ones in the dark places of our great cities than all the priests, preachers, and evangelists of every description combined' " (57). Kellogg also insisted that church-sponsored medical missionary work should be totally nonsectarian.

As he garnered influence during the latter part of the 19th century, Kellogg began to advocate not just procedural variances from standard church practice, but also more fundamental biblical and theological positions that raised ecclesiastical eyebrows. He repeatedly claimed, for example, that religion and science would get along better if Christians would simply avoid literalistic readings of Scripture. He dismissed " 'creeds, forms, and ceremonies,' " he defined religion as " 'the preservation of moral health' " (66), and he preached a dualistic view of human nature which held that at death the human soul, as a pattern of an individual's life, was kept in heaven until the resurrection; at the resurrection, the saved would be provided perfectly pure bodies in preparation for paradise, whereas the wicked would be given impure bodies destined for destruction.

Most troubling to Adventists, however, was Kellogg's theology of the nature of God. A personal testimony from Ellen White in 1882 urged the young doctor to avoid the enticements of scientific materialism on the one hand and deism on the other, and to move instead toward an affirmation of God's sustaining work in nature, including with every breath and heartbeat. Kellogg resonated with this approach—so much so, in fact, that it led him into theological territory which, ironically, became offensive to Ellen White. To Kellogg, God became a mystical, omnipresent, non-anthropomorphic being who not only was at work in nature, but who literally lived within the bodies of human beings. In a paean to God's creatorship, Kellogg told attendees at the 1897 General Conference session that because " 'God has taken clay and animated that clay, [and] put into that clay his own self . . . and has given me a will, and has made himself the servant of that will, we see that God is man's servant' " (75). In a talk two years later, Kellogg declared that " 'even when a man sins God serves in him in his sin; when a man strikes a deadly murderous blow God serves in that blow,—he puts himself at our command and allows us to use him and even to abuse him and to make use of his power' " (78). The conclusion that God is sinful man's servant was clearly a departure from traditional Christianity, to say nothing of more fundamentalist Adventism.

But, Wilson notes, this "was not the only radical conclusion Kellogg derived from his theology. . . . [H]e also began to promote a radical perfectionism based on this conception of God" (75). Kellogg taught that " 'the same divinity that was in Christ is in us, and is ever seeking to lead us to the same perfection which we see in Christ." Furthermore, " 'those who meet the Lord when he comes will be above the power of disease as well as above the power of sin' " (76). Indeed, " 'the mark of the beast is the mark of the work of the beast in the heart and it changes the body as well as the character and also shows in the


Kellogg and a cockatoo

countenance. . . . [I]t seems to me our people have been wrong in regarding Sunday observance as the sole mark of the beast. . . . The mark of the beast . . . is simply the change in character and body that comes from the surrender of the will to Satan' " (76). Thus, writes Wilson, "physical and moral perfection that comes from biologic living" would be the mark that identifies God's elect (76). Kellogg also believed that the Adventist doctrine of the sanctuary was a " 'question of our bodies, and of ourselves personally, and NOT A QUESTION OF [HEAVENLY] ARCHITECTURE' " (80). He even made the outrageous claim that human beings " 'might live forever' " if they ate the vegetarian diet of Adam and Eve (79).

Ellen White took umbrage with Kellogg's views. In 1899 she issued a testimony charging him with misunderstanding the role of God in nature and minimizing the value of Christ's atonement. But an unrepentant Kellogg pointedly dismissed White's testimony that same year in a Sanitarium lecture, downplaying the role of both White's revelations and those recorded in Scripture. Kellogg was on a collision course with White and Adventist leadership, as Wilson observes, not only by questioning "White's prophetic gifts, [but also by] rejecting three of the most distinctive doctrines of Seventh-day Adventism: the anthropomorphic nature of God, the importance of the Saturday Sabbath, and the sanctuary doctrine of the atonement" (80). Despite his heterodoxy, however, public exposure of Kellogg's views had been limited to a relatively small groups of listeners, a fact that kept Adventist leaders at bay—at least in the short term.

It was Kellogg's 1903 publication of *The Living Temple*, a book written for a lay audience, that spelled the beginning of the doctor's end with the denomination. Kellogg reportedly wrote the 568-page volume within a ten-day period using a team of three stenographers. The concept for the book had been approved by the 1901 General Conference Committee as a means of raising awareness of the importance of health among Adventists. But a 1902 fire that completely destroyed the sanitarium and hospital gave the project new impetus. Kellogg believed he could get rank-and-file Adventists to sell the book as a fund-raising effort to support the rebuilding of the sanitarium. General Conference president A. G. Daniells initially supported Kellogg's scheme, but with the caveat that the doctor leave out his peculiar theological beliefs and focus on health. Not surprisingly, Kellogg found this requirement too restrictive and proceeded to include his theological beliefs anyway. Consequently, Daniells and the General Conference pulled their support from the project, leaving Kellogg to print the book on his own. Only two thousand copies were published, far fewer than earlier planned.

Kellogg's 1903 publication of *The Living Temple* spelled the beginning of the doctor's end with the denomination.

Ellen White disapproved of the book, declaring it a "snare that the enemy has prepared for these last days," a "scientific deception," and a work "containing the alpha of a train of heresies" (89). She referred to his philosophy as "pantheism," a charge leveled as a consequence of statements such as " 'nature is simply a philosophical name of God,' " and that " 'there is present in the tree a power which creates and maintains it, a tree-maker in the tree, flower-maker in the flower' " (86). For his part, Kellogg felt that White misunderstood his views. Although his statements may have sounded pantheistic, in reality they were not far removed from state-

ments she herself had penned regarding God's involvement in nature. Kellogg did not believe with pantheists that trees, flowers, and humans *were* God, only that they *contained* God.[4] But the prophet also charged the doctor with teaching that God is impersonal because of his rejection of an anthropomorphic God. Kellogg countered that just because "God is so great that we cannot form a clear mental picture of his physical appearance need not lessen in our minds the reality of His personality" (90).

Given its limited distribution, *The Living Temple* made little impact outside Adventism. In 1904 Kellogg attempted to republish the book under the title *The Miracle of Life*, in which he attempted to defend himself against the accusations leveled against him. But it too sold poorly. Ellen White, for her part, reported a vision in which she was told that " 'evil angels had taken captive the mind of' " the doctor, who was undergoing " 'spiritualistic education' " under their tutelage (104). This testimony, of course, only increased Kellogg's sense of alienation. Furthermore, "beyond simply ratcheting up tensions between Dr. Kellogg and the church," notes Wilson,

> The Living Temple *contributed to the theological conservatism growing within the church during the period, and some within the tradition point to the "Pantheism Crisis" as one of the primary reasons the Seventh-day Adventist Church became increasingly and deliberately wedded to its traditional biblical literalism after the turn of the century (105).*

Following a series of reciprocally retaliatory political maneuvers by Kellogg and A. G. Daniells, the atmosphere became "increasingly poisonous and damaging to both the sanitarium and the denomination" (110). In 1907, one year after the Battle Creek Tabernacle had separated itself from the sanitarium, the local church leadership requested that Kellogg resign from the congregation, but he refused. So the church sent two local elders, George Amadon and A. C. Bourdeau, to interview Kellogg. Kellogg spent most of the eight-hour session defending himself and criticizing prominent Adventists, including A. G. Daniells and W. C. White, for manipulating Ellen White and her testimonies. Within weeks, Kellogg's name was dropped from church books for disrespecting "the gifts now manifest in the church" and for attempting to "overthrow the work for which this church existed" (112). Said a defiant Kellogg, " 'I propose to stand alone for the Lord, to stand for the truth alone when I have to . . ., and if we cannot do it co-operating with the Seventh-day Adventist people, we will co-operate with all the Christian people we can everywhere' " (112).

Having wrested control of the sanitarium from the church before his ouster, however, Kellogg persisted in his work, which continued to prosper. The San had become famous throughout the country and world for its novel treatments and promotion of holistic living. But never one to be content with the status quo, Kellogg soon capitalized on his fame and administrative position by pursuing and promoting another of his interests, eugenics. For many years the doctor had worried about the biologic future of humans. For example, in an 1897 series of articles entitled, "Are We a Dying Race?" Kellogg had provided an unequivocal response: " 'Not withstanding our marvelous accumulations of wealth and wisdom, we are certainly going down physically to race extinction' " (142). This degenerative process was not only the result of poor diet and the use of alcohol, tobacco, caffeine, and other forbidden substances, it also derived from improvements in public health. Even as far back as 1881 he had claimed to the Michigan Board of Health that

> *"public hygiene alone would really tend to the deterioration of the race by the reversion of the process described by Mr. Darwin as 'survival of the fittest,' by keeping alive the weak and the feeble, and so securing the survival of the least fit, as a result of which the race would be deteriorated by heredity, and intermarriage of the strong with the weak" (141).*

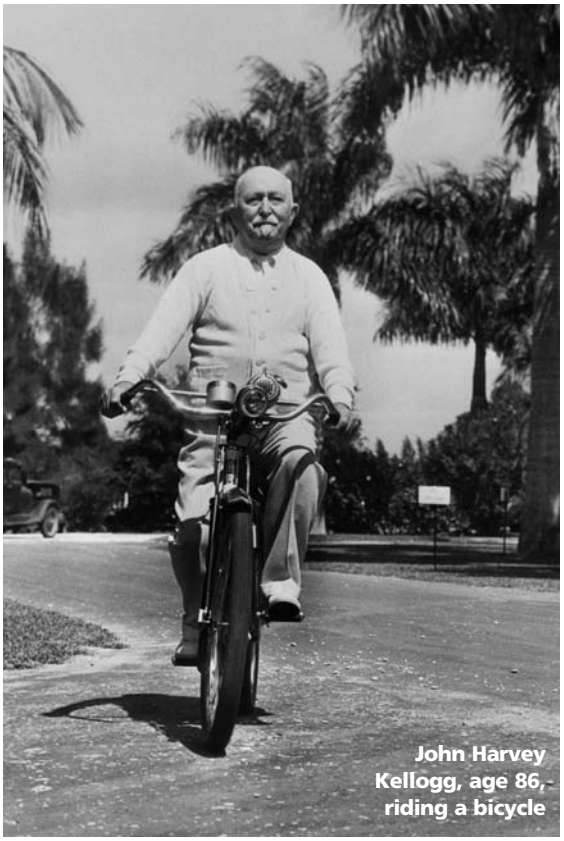
By "the strong," Kellogg in no uncertain terms meant whites. Unlike other "scientific racists," however, Kellogg believed in uplifting

Unlike other "scientific racists," Kellogg believed in uplifting blacks and refused to exclude black clients.

blacks and refused to exclude black clients at the sanitarium. Indeed, notes Wilson, "sixty-seven African American doctors and nurses graduated from the sanitarium's schools in the twenty years before 1917, many of whom remained on staff" (145).

Kellogg soon became a national leader in America's eugenics movement, in retrospect a dubious honor achieved in part by his sponsorship of three national Race Betterment Conferences. The first (1914) and third (1928) of these conferences were held at the Battle Creek Sanitarium, whereas the second (1915) was held at the Panama-Pacific Exposition in San Francisco. All three conferences drew hundreds of registrants and featured talks by prominent scientists, scientific racists, nutritionists, anti-immigrant proponents, breeders, and sterilization advocates. Each was well publicized in the media. At the 1914 conference Kellogg presented a talk entitled, "Needed—A New Human Race," in which he declared, " 'We possess knowledge enough of euthenics [improvement of living conditions] and eugenics to create a new race within a century if the known principles of healthful living and scientific breeding were put into actual practice' " (157, 158). To foster this lofty goal, Kellogg encouraged creation of a national eugenics registry " 'to accomplish for human beings, the same marvelous transformations, and, to evolve the same betterments that have been and still [are] being accomplished for pigs and cattle' " (158). By the following year this goal became reality with the establishment of the Eugenics Registry at the Eugenics Record Office, Cold Spring Harbor, New York. " 'The world needs a new aristocracy . . . made up of Apollos and Venuses and their fortunate progeny,' " opined Kellogg. " 'Eugenics, race hygiene as suggested by [Sir Francis] Galton, and euthenics, individual hygiene, must be made a religion, or rather a supplement to all other religions' " (162).

A lecture at the Third Race Betterment Conference by Kellogg's friend, Dr. Aldred Scott Warthin, director of the University of Michigan's Pathology Laboratory, claimed that "if



John Harvey Kellogg, age 86, riding a bicycle

there is anything divine in this Universe," it was living "protoplasm." Sin, Warthin argued, was anything that prevented transmission of the best germ plasm. "[O]ld faiths, old superstitions, old beliefs, old emotions must then pass away" and be replaced "by a new faith, a new biology" (163). By this point in his life, Kellogg could not have agreed more.

Over the course of his 91 years, Kellogg's Seventh-day Adventism had morphed into a faith in pseudoscience. Wilson tells the story of this transition, having probed deeply into Kellogg's personality, writings, institutions, and erstwhile church affiliation—56 of the 240 pages of the book are devoted to notes and references. The writing is smart, engaging, continually pulling the reader forward. Neither hagiography nor exposé, this work shapes a fascinating and well-documented tale of the evolving beliefs and activities of a forceful American personality whom readers will find alternately admirable and exasperating. Kellogg's drive, vision, and determination attract

Kellogg ➔ continued *on page 80...*

"Dr. Kellogg rejected the popular cult of female invalidism of the late nineteenth century."

DISCUSSED | devotional, relationship with Jesus, mysticism, Presence, deception

BOOK REVIEW
Sarah Young, *Jesus Calling: Enjoying Peace in His Presence* (Nashville: Thomas Nelson, 2004)

Some Hear His Voice, But *Is* Jesus Calling?

BY MARY MCINTOSH

It's unusual enough to read a devotional whose author manages to write creatively and convincingly about a faith relationship with God's Son, but it is even more unusual when she sounds like God's Son speaking to you. When a friend emailed me a selection from the devotional, *Jesus Calling*, by Sarah Young, I didn't consider her technique but only how it made me feel. The ideas were expressed so well that I told another friend it was one of the best devotional pieces I'd ever read. After I read the whole book, however, and experienced Young's very consistent style and theme, I changed my mind.

Many have found this book comforting. Young views her readers as fallen and weak human beings who can be consoled by companionship with Jesus. She emphasizes the themes of love, trust, faith, and dependence upon Jesus—an apparently biblical perspective. However, the other half of the biblical perspective—that we are sinful human beings in need of redemption, forgiveness, and discipline—is largely missing. The need for relationship with Jesus dominates the message. Reference to the accompanying need for surrender, repentance, and obedience, all essential to a dynamic and fulfilling relationship with a God-Savior, is lacking.

The devotional is further flawed in the following ways. First of all, there is a mystical direction to the work, lent to the writing by such words as "Presence" or "Light of my healing Presence," which refer to Jesus. Approaching Jesus is seen as a way of escaping or rising above the self, a goal that is the object of mysticism but not the object of the biblical personal relationship with God. Redemption is the object of the biblical relationship. If we are forgiven and redeemed from sin by our Creator and Savior, we will automatically have peace, and this peace cannot be sought or achieved in any other way: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isaiah 32:17).

Contrary to current popular opinion even in our own denomination, the mystical state is separate from God, an experience or sphere other than God. It is, in fact, a substitute for an experience with God, which is why we have been warned against it by Ellen G. White and others. A full experience with God the Father, at root, must include complete surrender to the Son, Jesus Christ.

Many involved in mysticism do find a self-acclaimed peace, but it is achieved as a result of the effort and desire of the believer, usually through meditation or spiritual disciplines, which involve emptying the mind and self of material concerns and distractions to enter a transcendent sphere of reality. Testimony from those who have been there says that communication with God or Jesus is possible there as well. Communication with God, on the contrary, happens through His Word or through the Holy Spirit, and is what follows a cleansing of the soul through repentance.

David is our example of the repentant seeker in Psalm 51:2–3, 10: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions. . . . Create in me a clean heart, O God; and renew a right spirit within me" (KJV). Young's Jesus says, "Let go . . . rest in my Presence, where you are complete" (p. 87). We cannot be "complete" in God's "Presence" without David's experience. If we come to Him a sinner without acknowledging our sin, we have no grounds for acceptance by God. An encounter with God is not achieved by "letting go" but rather by purposeful intention.

The second issue is that Jesus is a Person, not a Presence. Jesus is the second Person of the Trinity: Father, Son, and Holy Ghost. To think of Jesus as a Presence denies his personality.

Third, the author chooses to write the devotional in the first person, as if Jesus were speaking to us. Although an author can intuit through thorough Bible study what Jesus might think and say, the result will be his or her human interpretation. Sarah Young not only subjects us to her interpretation of the Bible but brings us into relationship

with a Jesus of her own making by using the first person. She is directly indicating that Jesus himself, Creator of the universe and Savior of humanity, would say these things. Her technique causes deception.

Young may not intend to deceive us, but this is the unfortunate effect of using this rhetorical technique. In the introduction to her book, she explains that she uses this method because she's had experiences in which Jesus spoke to her. While this may be true, these experiences are at best personal and may at worst be a supernatural deception of a high order. We are told that "as the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will personate Jesus Christ, and the world that has rejected the truth will receive him as the Lord of lords and King of kings" (*Seventh-day Adventist Bible Commentary*, 2nd ed., vol. 5, p. 1105).

Yet another issue is that self, not Christ, is the true focus of the devotional exercises in the book. The Christian person spoken to is one who desires peace, one who may even crave peace and stillness. Jesus says, according to Young, "I want you to live from your real Center, where my Love has an eternal grip on you" (p. 53). The quest for peace in this book is self-centered. Christ is not seen as a separate person, but as a way of rising above one's circumstances, perhaps even escaping from circumstances which may involve self and sin: "My peace is independent of all circumstances . . ." (p. 64).

Although *Jesus Calling* encourages a relationship with Jesus, it is expressed as a union with the divine, an amorphous, unnamed entity. In the *biblical* relationship with Jesus, the Savior, we *abide* in Jesus and Jesus in us: "Abide in me, and I in you" (John 15:4, KJV). This relationship is clarified further when the Bible speaks of Jesus' words abiding in us: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (verse 7). Here the seeker is encouraged to approach Jesus through His words.

Never are we encouraged in the Bible to empty our minds or deny who we are to achieve this communion. We stay (abide) with Jesus and trust Him as He is revealed in His Word. We can assume the converted (or "born again") condition of the seeker in the John 15 passage because of the use of the preposition "in." The seeker is told not to abide "with" but to abide "in" Jesus. This relationship is a result of "receiving" Christ: "As many as received him, to them gave he power to become the sons of God" (John 1:12, KJV). Now there is a two-way abiding relationship: "Abide in me, and I in you." For whomever seeks and receives God, God comes to be with him.

The outcome of this relationship is to bear fruit: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:5, 8, KJV). The desired result of the mystical relationship with the divine is to transcend the world, to find peace and commune with God, a self-oriented goal. The goal of the biblical relationship with Christ is to glorify God. We remain separate from God even while maintaining our connection with Him through His Word and experiencing His presence through the Holy Spirit, the third Person of the Godhead.

Another well-known devotional, *Streams in the Desert*, also emphasizes the need for stillness when seeking God, but with a significant difference from *Jesus Calling*: "Once the stillness came, once your hand refrained from knocking on the iron gate, and once concern for other lives broke through the tragedy of your own life, the long-awaited reply appeared" (p. 33). God's voice is "heard" when self-seeking ceases and the attention shifts to others, the "fruit" of glorifying God. This is the message of the biblical Jesus, but it is not the message of the Jesus in *Jesus Calling*. ■

Sarah Young brings us into relationship with a Jesus of her own making by using the first person.

Mary McIntosh, PhD, is a poet, freelance writer, and editor who has taught English at Pacific Union College, Weimar College, and other colleges in the Northwest. She conducts workshops for aspiring writers and is active in writers' groups in the Ashland-Medford, Oregon, area.

DISCUSSED | social justice, civil rights, Ellen White, Old Testament prophets, community organizing

BOOK REVIEW
Nathan Brown and Joanna Darby, eds., *Doing Justice: Our Call to Faithful Living* (Warburton, Australia: Signs Publishing, 2014)

Doing Justice to *Do Justice*

BY ROY BRANSON

"Perhaps if we had a greater collective focus on justice there might be a little less need for charity."

The appearance of the book *Do Justice* is an important event. That *Do Justice* has been published by an Adventist publisher may be as noteworthy as what its authors say. Signs Publishing of Australia convinced the president of an official Seventh-day Adventist organization (ADRA) to write the foreword to the book, and two general vice-presidents of the Seventh-day Adventist Church (Ella Simmons and Lowell Cooper) to write articles for the volume—a volume that calls church members to become reforming activists in the public square.

Charles Scriven, who has headed two Adventist colleges, points out in his contribution, "Living Ahead," that within his lifetime and mine, even intellectual leaders of the Adventist Church, such as F. D. Nichol and Raymond Cottrell, opposed efforts to "reform the social order," regarding them as "political questions" that remained "strictly out of bounds for church and church agencies." In 1965, when the Selma civil rights march galvanized people of conscience across the country—including some black Adventist leaders—Nichol and Cottrell articulated in the official church paper the dominant position of the denomination—condemnation of civil rights demonstrations as not being part of "preaching the everlasting gospel" and praise for a "more quiet and distinctively Adventist approach" to race relations (p. 80).

While a doctoral student, I joined Martin Luther King, Jr. on the Selma march to Montgomery, Alabama. Before and after, I studied the writings of Ellen White and other denominational leaders in the context of the American Civil War and Reconstruction. To my astonishment, I discovered that early Seventh-day Adventists had identified with their fellow New England abolitionists at a time when most Americans considered them radicals on the race question. When I submitted an essay about this Adventist history to the *Adventist Review*, black Adventist leaders had to pressure the editors before my article was accepted for publication. Five years after the Selma march, when my essay was printed (in three installments), the editors of the *Adventist Review* carefully included an editorial expressing grave reservations about Adventists involving themselves in demonstrations, however peaceful.

Scriven is not the only contributor to *Do Justice* to invoke an Adventist heritage of concern for a more just society, a heritage largely forgotten by the 1920s until its recovery in the second half of the 20th century. Contributor Jeff Boyd, a leader of Tiny Hands, a Christian anti-trafficking organization, quotes an increasingly famous remark by Joseph Bates, one of the three founders of the Adventist Church: "All who embrace this doctrine of the second coming would and must necessarily be advocates of temperance and the abolition of slavery, and those who oppose this doctrine of the second advent would not be very effective labourers in moral reform." He recalls Ellen White's counsel to Adventist members regarding the 1850 Fugitive Slave Law: "The law of our land requiring us to deliver a slave to his master we are not to obey" (p. 52). As an Adventist who had waited in Selma with other

demonstrators when Martin Luther King refused to march against a court order of a federal judge, I was startled to read this admonition of Ellen White to defy a federal statute that had been voted by the U.S. Congress and signed by the President of the United States.

In his piece, Alex Bryan, senior pastor of the Walla Walla University Church, traces an 81-year-old Ellen White making her last trip across the United States from California to her final General Conference Session in 1909. In Nashville, Tennessee and Asheville, North Carolina she preached to both white and black members. In Huntsville, Alabama she told students and faculty at what is now Oakwood University that "birth, station, nationality or colour cannot elevate or degrade men," and that those who "slight a brother because of his colour are slighting Christ" (p. 58). *Do Justice* tangibly demonstrates that however long it has taken, Adventist thinking—at least in some official quarters—has come to realize that it is part of Adventism's heritage to regard change of our society as part of our ministry and mission.

The editors set the tone of *Do Justice* with this scene that opens the book's introduction: During a sweltering Australian summer they convened a workshop for participants in a Youth Congress. They were not able to get many of the presumably Adventist young people to write Amnesty International letters on behalf of prisoners of conscience. Still, while packing up materials after the workshop, Nathan Brown and Joanna Darby ran across two letters from different Pacific nations describing poverty and injustice in the writers' home villages. As the editors faced the enormity of injustice endured back home by two young members of their seminar, and the paucity of action by attendees to their seminar, "all our enthusiasm and good intentions seemed kind of wilted in the midday heat of the now-empty tent" (p. 2). This book has the feel to it that the editors came out of their experience determined to put together the best possible seminar on justice that they could provide young people attending Adventist youth congresses. They have succeeded.

The editors selected first-rate Adventist educators, preachers, and church administrators found in the United States, combined with creative writers and organizers from Australia—many affiliated with ADRA. The focus and tone of many of the writers is hortatory. The contributors seem to be responding to Jonathan Duffy, the president of ADRA International, when he turns his foreword into a call to improve individual character:

> *As individuals who make up God's church, we must put our hands and feet to work for justice in this world. . . . Sometimes we feel like there's nothing we can do as individuals to make a difference in this dark and broken world. But the truth is we can (p. vii).*

Young activists within the Adventist community may come away from reading *Do Justice* disappointed. These pages include no in-depth, heart-stopping, life-changing analyses of discrimination against homosexuals, cultures of child abuse, violence against women, persistent poverty, or corporate degradation of the environment. Barring women from ordination is never mentioned as an example of injustice. There are articles that praise Amnesty International and its efforts on behalf of prisoners; Adventist Peace Fellowship; the Micah Challenge concerning world hunger; and PICO (People Improving Communities Through Organizing) National Network of faith-based organizations. But no articles express anger or come close to bitterness.

Nevertheless, activists can be warmed by voices in this volume. Harwood Lockton, a long-time faculty member at Avondale College, who has served in a variety of roles with ADRA Australia, makes an important distinction between service and advocacy in his essay, "When Doing Good Is Not Good Enough": "As Adventists, we seem to be comfortable with charity and personal acts of compassion. . . . But perhaps if we had a greater collective focus on justice there might be a little less need for charity" (p. 129). Geoffrey Nelson-Blake, who is director of the national interfaith Community Organizing Residency, goes further. He declares that in addition to *service* and *advocacy*, believers serious about justice must commit themselves to *organizing*. "Organizing creates power for oppressed people to change the very systems of injustice that oppress them" (p. 139).

The 31 essays in *Do Justice* do provide a canon of biblical books calling for justice. In the New Testament, Jesus' Sermon on the Mount, particularly the Beatitudes, rises in prominence above all other passages. Jesus' ministry on earth—his attentiveness to the poor, his healing of the abandoned and vulnerable he encountered in his community—is seen as an exemplary life of justice.

The Old Testament prophets reverberate throughout the book. Kendra Haloviak-Valentine of La Sierra University declares that "those who take God seriously must take *just words* seriously: words like Amos' call to 'let justice roll down like the waters, and righteousness like an ever flowing stream' " (Amos 5:24, quoted on p. 14). Several authors

cite Micah's admonition to "do justice, and to love mercy, and walk humbly with your God" (Micah 6:8). Isaiah 58 is cited repeatedly. An important message of *Do Justice* is that prophets did not just look to the future; they deliberately provoked their own societies to help the orphan, the widow, and the immigrant *now* (a triad that appears 14 times in Scripture). If Adventism is a prophetic movement, true to the role of the Old Testament prophets, it will call the society within which it dwells to reform its ways. If Adventism is a prophetic movement it will call itself and the larger community surrounding it to embody the just and joyful society described in the glorious poetry of Isaiah and others of the prophets.

The authors of *Do Justice* also provide a silhouette of which Adventist teachings place justice at the core of the church's mission. These Adventist thinkers do not plunge into discussions of grace and works. Creation and the nature of humanity receive scant attention. The relevance of the Second Coming to justice is barely noted. In this book, the doctrine most often related to justice is the Sabbath. Even more than the weekly Sabbath, the authors demonstrate how the Sabbatical Year and the Year of Jubilee are celebrations of liberation and justice, requiring rest for the land, freedom for slaves, and forgiveness of debts.

Do Justice suggests that a growing appreciation of justice and human rights as a part of Adventism's mission has coincided with our church's expanding understanding of the Sabbath. The achievement of Nathan Brown and Joanna Darby underscores the work that remains. How do Seventh-day Adventists relate the power and scope of the last word in our name to the urgent challenges of social justice? How does the remnant understand itself as God's prophetic avant-garde in the healing of the nations? ■

Roy Branson, a professor of religion at Loma Linda University, is director of its Center for Christian Bioethics. He conceived of *Spectrum* and was its immediate past editor for more than 20 years. As well as previously being a member of the faculty of the SDA Theological Seminary, Georgetown University, and Washington Adventist University, Dr. Branson founded and directed such national advocacy groups as the Coalition for the Protection of Vietnamese Boat People and the Interreligious Coalition on Smoking or Health.

Kellogg ➔ continued *from page 75...*

tremendous respect, whereas his supersized ego, "go-it-alone" independence, and quirky commitments invite bemusement or disdain.

"Most people who know anything about Dr. Kellogg," writes Wilson, "are apt to associate him either with his most famous invention, the cornflake, or with T. C. Boyle's 1993 comic novel, *The Road to Wellville*,[5] in which he was portrayed as a megalomaniacal quack." One of Wilson's goals "is to correct this caricature." Kellogg, Wilson opines, "emerges as less a quack and more an extraordinarily energetic innovator and activist . . . one of the precursors of today's 'health gurus' such as Deepak Chopra and Andrew Weil" (xii). In contrast to Chopra and Weil, however, Kellogg's views were shaped by the dual forces of 19th-century Christian physiology and Millerism, blended into an all-consuming, body-centric religion that, for Kellogg, evolved into the pseudoscience of race betterment. Few who have grown up in the Adventist tradition, however, have escaped the long reach of this indomitable high priest of "biologic living." ■

James L. Hayward is a professor of biology at Andrews University in Berrien Springs, Michigan.

References

1. Brian C. Wilson, *Dr. John Harvey Kellogg and the Religion of Biologic Living* (Bloomington, IN: University of Indiana Press, 2014).

2. The buildings that once housed the Battle Creek Sanitarium continue to dominate the Battle Creek landscape. Unable to survive the depression, the Battle Creek Sanitarium entered receivership in 1933. Eventually the physical plant was purchased by the federal government and today houses the Hart-Dole-Inouye Federal Center.

3. Richard W. Schwartz, *John Harvey Kellogg, M.D.: Pioneering Health Reformer* (Hagerstown, MD, Review and Herald, 2006).

4. On page 72, Wilson notes that "critics insisted on calling Kellogg's new theological position pantheism, that is, God and nature are one. Later, more precise critics would correctly label his position immanent theism or the doctrine of divine immanence (that is, God and nature are separate, but God is present in all of nature)."

5. T. Coraghessan Boyle, *The Road to Wellville* (New York: Viking, 1993).

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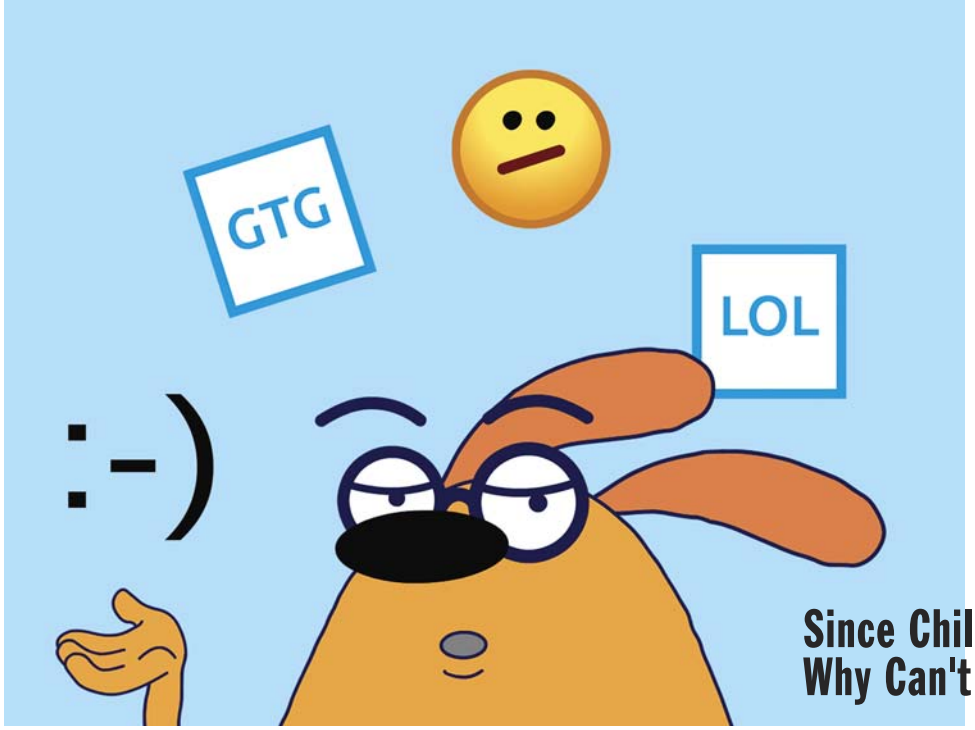

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Since Children Do It, Why Can't We?

Who rewrites language?
As if the first time
is not enough
and perfect?

And if language
is the opposite of loneliness
why would anyone who speaks it
accept without?

It's this continual creating
and bridging of
divisions
born of desire—
a mental glance,
a headlong exchange,
occupying seconds
but continuing for years
in redefinition.

@_^_@

It's not even acceptance we seek.
It's to be accurately misunderstood
if only once, and for a moment,
the perfect one of another.

Bruce Forbes serves as chair for the Division of Fine Arts at Union College in Lincoln, NE, where he teaches courses in photography and graphic design. He loves people, images, and words.