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1982

## SMC Southern Columns 1st Quarter 1982

Southern Missionary College

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**SMC**  
**southern**

# COLUMNS

Volume 31    Collegedale, Tennessee    First Quarter    1982

With an original enrollment of 23 students and two unpaid, volunteer teachers, the

— **Graysville S.D.A. School** —

was born. That was in 1892. Two years later it became

— **Graysville Academy** —

with 120 students. In 1897-'98 Professor W. T. Bland developed industries to provide student labor and the school became

— **SOUTHERN Industrial School** —

In 1904 the name was changed, it became

**SOUTHERN Training School** —

This name was retained until 1916. In that year with the move to Thatcher's Switch

— **SOUTHERN Junior College** —

was born. In 1946, the first senior class graduated from

**SOUTHERN Missionary College** —

With the exception of the original name, Graysville School and Academy, the word SOUTHERN has been consistent. On February 16, 1982, by unanimous vote of the Board of Trustees, the name of our college was changed to

**Southern College**  
of Seventh-day Adventists

## Message from our College President

The BECA Challenge program is the most exciting thing that has ever happened to Seventh-day Adventist college alumni giving-plans. It is both encouraging and challenging to realize that a group of Seventh-day Adventist philanthropists have underwritten an effort which will yield hundreds of thousands of dollars to each Seventh-day Adventist college in North America on a matching basis.

This generosity and vote of confidence in Seventh-day Adventist higher education certainly inspires us all to continue our goal for excellence in our colleges while at the same time maintaining the principles of education as clearly defined by both the Scriptures and the Spirit of Prophecy. It is our continuing goal at Southern Missionary College to help young people pattern their lives into that which is a reasonable facsimile of Jesus Christ so that they can be effective stewards for God in their lives after SMC.

The heaviest investment of our BECA funds is in student work-study scholarships and each contribution of \$5.00 or more will yield productive dividends in the lives of worthy students. It is an honor to be a part of this trust. (See pages 4 & 5)



## Message from our Alumni President

Many precious memories flood my mind when I think of the years spent as a student at SMC. Among the sweetest recollections are those of teachers — teachers who taught in such a way that we were led to thirst for more knowledge, teachers who inspired us by their Christian example to walk hand in hand with the Master Teacher, teachers who were friends, not out of duty, but out of a love for us, not for what they could gain but what they could give. They gave not just a part of themselves, but all to the students.

One such teacher was Everett T. Watrous, "Doc Watrous," as he was affectionately called. I can hear his friendly greeting as he passed in the hall, "Hello, how is Suzy today?" He had an inborn understanding of human nature and could tell at a glance how we felt. He was never too busy to listen. His cheerfulness was contagious and his unique sense of humor delightful. Everett Watrous was a special teacher.

We would like to include your memories of special teachers in future issues of the SOUTHERN COLUMNS. Send us a note, if only a line or two, expressing your thoughts, sentiments or amusing incidents pertaining to a particular teacher. We would like this feature column written by you.

— Susan Boyd Miller



Dear Alumni:

We have found that a number of you are receiving two copies of our SMC COLUMNS as a result of the use of both the *Tidings* list and our Alumni list. Our computer specialist, John Beckett, has been able to help us devise a plan whereby we can eliminate this double sending of our SMC COLUMNS. We are endeavoring to do that on this mailing. If you are continuing to receive two copies, please let us know and we will correct this on our computer printout and not duplicate this mailing. Thank you for your help.



Southern  
SMC

# COLUMNS

Volume 31

First Quarter 1982

Official Magazine of  
SOUTHERN MISSIONARY COLLEGE  
Alumni Association

Collegedale, Tennessee 37315

WAYNE THURBER

Director of Alumni Affairs  
and Public Relations

Alumni  
Association Officers  
1981-1983

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JOHN WILLIAM HENSON, '54  
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CLIFF MYERS, JR., '71

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PROFFITT, '76

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## What's in a Name?

by Dr. Wayne Thurber

The character of a person or an institution determines the quality of the name given. Someone has asked, "What does SOUTHERN COLLEGE say or mean?" I'll tell you what it means to me.

I'm a yankee, born and raised in New England. I came to the South back in 1944 aboard a Greyhound bus, landing in Chattanooga on a very hot day in June. Someone from SMC picked us up (my wife and I) and brought us to the friendliest, kindest people we had known. From that day to this, the name "SOUTHERN" has taken on special meaning. The best traditions of the South have always been present on this campus. Yankees and others from all over the world soon learn to appreciate and adapt to the true Southern lifestyle.

The valley is special in itself. Magnolia trees, azaleas and a hundred other kinds of Southern flora, fern and arbor fill the landscape. Foothills of the Smokies sur-

round the campus and it becomes a quiet, secluded, college setting with students and staff members and village people alike living together with common goals.

In 1953 we left SMC having finished college studies, having interned in the ministry and having taught music here at the college. My assignments took me to Mississippi, Carolina, New England, California, Texas and Florida before our recent return to "SOUTHERN," but I could never shake the feeling that this Tennessee Valley was the closest piece of real estate to Eden that I had known. Some 7,000 students have spent important years of their lives here, and give testimony all over the world to the effectiveness of this modern "school of the prophets."

"Southern College" invokes in my mind all that is noble and true of Southern traditions together with genuine friendliness, unselfish and devoted teachers and adminis-



trators working with the greatest young people ever.

I'm frankly prejudiced, because I'm a Southerner by CHOICE!

*Fellow members of SMC's alumni,*

our Alumni Loyalty Fund Drive is right upon us. This year's challenge is the greatest we've ever had. Our goal is \$80,000 with 1,000 of us contributing a minimum of \$5.00, an average of \$80.00, and that means a number in the thousand dollar category. I am particularly thrilled to be able to tell you that our loyalty fund gifts this year will be primarily used for scholarship assistance. This is where our greatest need lies. By meeting our number of donor's goal, and the \$80,000 goal, the BECA challenge fund will add \$49,500, making a total of \$129,500. We can do it, but we need everybody's support.

April and May are the months of our Drive. You will be receiving a special letter soon that we want you to use in returning your gift.

God bless you as you think about this and pray about it.

— Susan Boyd Miller

## ALUMNI CHALLENGE

SMC's alumni president, Susan Boyd Miller, presents a challenge to all former students of SMC. Those of us who have known the beautiful valley of Collegedale and have experienced the spirit of SMC can never forget how much that school has meant to so many former students. Until the Lord comes, we want our school to continue to serve as it has in the past.

As everybody is so well aware, these are very difficult times for all of our schools. Probably never before has a loyal, supportive alumni been more needed. For that primary reason, let me use this opportunity to bring to you this special appeal.

First of all, let's be supportive of the staff of our school, and understanding of the problems that are being faced on this campus and all other campuses throughout the country. Our understanding, our support, and our prayers will be received with thanksgiving on our campus.

Secondly, we need to encourage the young people about us who come of college age to make SMC their college. We ought to be convinced and be able to convince all others that there is no better place for our young people in this day and age. The secular college campus is not the place for God's young people to be seeking guidance for their lives and education for their future, or special friendships.

You are doubtless well aware of the fact that there is a cutting down as far as our Federal Government is concerned in making available monies to help students to

meet their college expenses. Though that cutback is not as serious as it may later become, we still need now to be making plans to help to replace this benefit in the days to come. For this reason, we are endeavoring to raise funds this year through out Alumni Loyalty Fund Drive to help form a stronger work-study program that will enable students to receive higher wages and thus work a larger portion of their expenses. We are also continuing to build up our Alumni Loyalty Scholarship Fund that will provide several thousand more dollars per year as interest continues to build, and as the invested funds increase. We appreciate the fact immensely that our college has kept the tuition expense the lowest of any of our schools, while at the same time providing work experience for any and all who need it.

As you can see in the advertisement on the opposite page, we have a challenge goal of \$80,000 to raise this year that will actually mean \$129,500 to help us with these special needs. The Business Executives Challenge to Alumni, called BECA, will add to our \$80,000, another \$23,000 and providing we have the minimum of 984 donors among our alumni members, they will add another \$26,500 making the grand total of \$129,500. Each of our alumni members will be receiving a special letter requesting their support in helping us to raise these funds. When you make your contribution, please know that you will be helping to make Adventist Christian education available to many students. Your alumni organization will be most grateful, and thankful for whatever you can do.

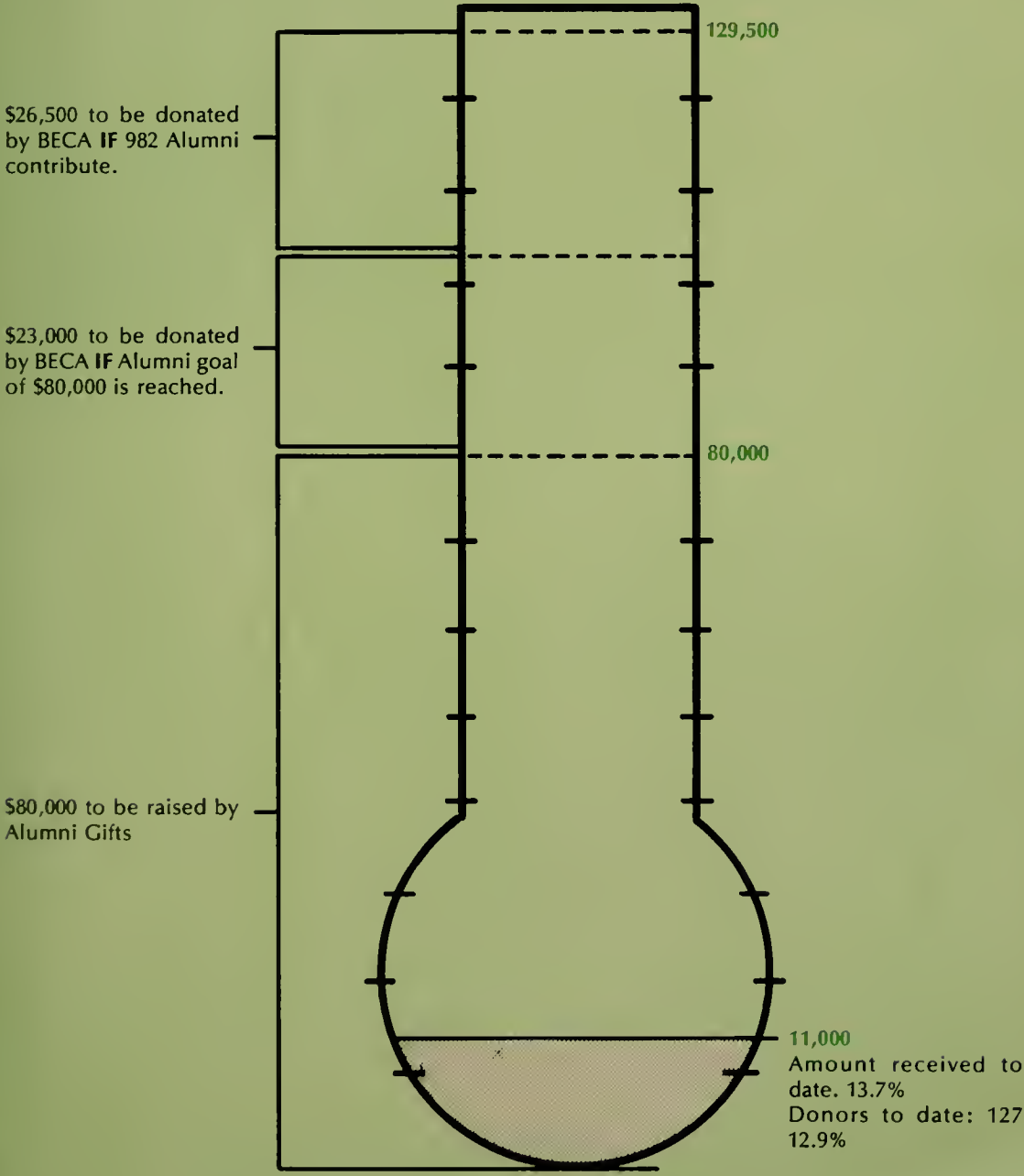


# ALUMNI LOYALTY FUND

1982 Goal — \$129,500

Campaign Dates April 1-May 31

In order to reach this goal, at least **982** alumni members need to contribute **\$80,000** to the ALUMNI LOYALTY FUND. This year these uncommitted funds will be especially needed for assisting students with work-study help and scholarships, plus any emergency need that may arise. Your SMC Alumni office will be contacting you soon! Your support is vital!





# In Memory Of

## Bruce Gerhart



*DR. BRUCE GERHART, class of 1961 and teacher of eminence in the English Department at SMC for the past 16 years died on Friday, February 5, 1982. He is fondly remembered in the following article prepared by a colleague, Dr. Wilma McClarty.*

For those of us in the English Department it borders on presumption to write a tribute to Bruce—and for two reasons: (1) Bruce could capture an emotion in words better than anyone we know, and (2) Bruce's contributions as a fellow teacher can be reduced by NO ONE to the allowed three-fourths of a page. So I will write of neither reason, his winning the grand prize in a short story contest testifying to his writing competence, and his enjoying the respect of colleagues and students testifying to his pedagogical skills.

But testimonies of competence and acknowledgments of skills are cheap admissions when compared with earned friendships. And of Bruce as a friend I can pay tribute without presumption.

Bruce was a valued mixture of paradoxes:

His teaching brilliance was tempered with student sensitivity;

His personal austere life-style was offset by an appreciation for aesthetic extravagance;

His philosophical orientation was balanced against a practical realism, a poet's appreciation of the scientific world.

But how was he a friend? Specifics are legion. One will have to do.

After having investigated all the recommended treatments for his disease, Bruce chose to try an unconventional therapy, a decision not easily reached. One spring day he told me why: "Wilma," he said, "I'm sick of seeing cancer year after year make its unchallenged invasion into Collegedale, putting into too-soon-graves my friends in this community." Then he paused before continuing, his usually slender frame even then grown too thin for health. "So I'm doing everything I can to check out other options to fight our common foe. I'm not going through all this only for myself. . . ."

Today the skeptic might scoff, "But he died." Well, he did; but maybe he, Thoreau-like, might answer, "I now have other lives to live. . . ."

One year, shortly after his father's death and shortly after Christmas, Bruce wrote to his fellow English teachers what he entitled "An Open Letter to My Departmental Friends," a combination of holiday greeting and meditation on dying:

— Wilma McClarty

## An Open letter to My Departmental Friends,

Your constant kindness and professional camaraderie commend you often to my thoughts. And those of my campus brethren who nod sympathetically and say, "I don't envy you that house full of bickering women" apparently know something about you that I do not. True, we see one another with the strain of the week pulling at the eyes; we see one another when we hope no one will demand of us even the effort of "hello"; and we see each other at times when our best is not on parade. But regardless, we draw strength and fresh ideas and a frequent chuckle from one another in this department, and we're bigger and better because of our association here than we'd ever be alone—at least this is true for me.

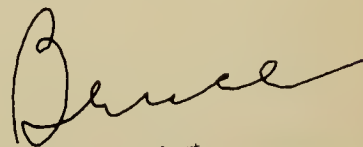
Wordsworth spoke of poetry as the "spontaneous overflow of powerful feeling" which takes its origin from "emotion recollected in tranquility." I have no poem although what I share has often been the subject of verse. For me, the vehicle of prose better fits the relaxed, resigned pace of my present mind.

I speak of my dad. I knew as I drove him home on Sabbath afternoon that he was a man looking down the long corridor and was content to walk it. I felt no pain because he seemed to feel none. He was not giving up life but getting ready for it. I do not know how long the preparation takes other men. For my father, it took ten days to get ready to die. They seemed like every other autumn day—a little bit of rain, a little sun. But in retrospect they were special days, touched with a portentous golden flush. No human presence can kindle that radiance. Its warmth is not of earth. He accepted its benevolent compass with no more surprise than if he had worn it all his life. Perhaps unknown to us he had.

Sabbath was sunny and warm. He went to church alone. Neighbors of fifteen years and retired colleagues gave him bouquets of welcome, flowers of the heart, of Christian fellowship cherished. In Sabbath school class he sat among his friends and asked their counsel: "Is it presumptuous to want to live, to try to stay alive?" I don't know what was said but he was satisfied. He was methodically settling matters in his mind. Sunday—sunny, almost in the eighties, a rare November day. Still a touch of boy responded to the sun—he caught a dozen aged grasshoppers and carried them slowly back to his pond, fed them to his bass, came slowly home to his window seat. Three birthday cards for three grandchildren. The first for Randy of Collegedale. He sat by the window and wrote to his grandson. The other two cards came to Collegedale also, unsigned.

Monday was cloudy. He worked all morning on a letter to Leonard Paddock whose father (an old friend from the Canada days) had just died, recalling and writing I don't know what, but speaking with an understanding not cheaply bought. "There," he said and took it down the lane, out past the field and fruit trees, to the mail box at the road. Coming back, he stopped by the mulberry tree (maybe he's just looking at something . . .), and at the curve in the drive ("I don't like being babied"), and under the bare wisteria over the front door. Mother met him there and walked him to his chair. "I'll get your medicine," she said. He just smiled. He didn't need it any more.

This event, another reading of Tolstoy's Ivan Ilych, a student's story and what all else I don't know, have reminded me again that our days are soon gone ("As a flower of the field, so he flourisheth"). I was tempted by habit to send the slick card with a brief "Wishing you . . . etc." to each of you—my traditional cop-out. Perhaps you wish I had: **memento mori** is somewhat heavy with holly and ho-ho-ho. But to me this year, it seemed important to tell you how pleasant life is with you all.



— Bruce Gerhart

# It's How You Arrive

by Mary Elam

When Brian Ringer was in grade school, his mother told him, "Honey, Mama is going to keep plugging away taking a course or two a year so she can graduate from SMC when you do."

This May, 35 years after she started college, Margaret Rilea Ringer will keep that pledge. She will complete an associate of science degree in office administration at the same time that Brian and his wife Joelle (Crook) finish their bachelor's degrees.

Margaret has been classified as a "special" student taking limited classwork at SMC for what must be a record-setting 30 different semesters. The amount of time it has taken her to complete a degree was not because of lack of ability. Far from it. Her grades have been uniformly good.

But a lot of things have happened to Margaret since she first enrolled in college the summer of 1947. While she was teaching church school from 1947-49, Bruce Ringer captured her heart. They were wed and returned to SMC, where their first order of business was to get Bruce through college.

Mothering three children and a niece, along with employment outside the home, left Margaret with little time to take college courses. Diagnosed as a diabetic 22 years ago, she has had deteriorating eyesight since 1971. She is now legally blind, being able to detect only hand motion with the right eye and having a visual acuity of 2400 in the left eye.

When asked about her handicap, Margaret is quick to reply, "I am not handicapped. I just have a visual impairment."

Margaret was employed as a secretary in the Nursing Division when, in November 1980, she suffered a detached retina. Two surgeries were necessary, and she gave up all thought of finishing the remaining three courses required for her degree. Then she found that many people and organizations were eager to help her, and she is full of praise for them.

The Human Services for the Blind

are underwriting her educational expenses this year. They have provided her with a Visualtek machine which enables her to do a small amount of reading. The Christian Record makes religious materials for the blind available to her.

Her strongest support, she indicates, has come from her family. "Without my husband's wonderful help, I just wouldn't be making it," she says.

She also expresses deep gratitude for the extra effort teachers have put forth on her behalf. They have made recordings for her and have administered examinations orally.

The teachers admire her courageous spirit. Mrs. Joyce Cotham, one of her office administration instructors, says, "I have never had a more dedicated, determined, and punctual student."

One reason for Margaret's strong desire to get a degree from SMC is that attending college is a family tradition. In addition to husband Bruce ('53), her brother Lester Rilea ('55) and his wife LaSina ('55) are graduates. Two other brothers attended.

A fond mother, Margaret loves to talk about her children. Her daughter, Lynda Spangenberg ('74), is an emergency room nurse at Ft. Knox, Kentucky. Bruce Jr., married and the father of two sons, has a responsible job in a hydraulics factory in Mobile. Ruthie, her twelve-year-old niece who has lived with Margaret and Bruce since she was four, keeps things lively at home.

Son Brian will graduate with majors in industrial education and religion, and his wife Joelle has majors in art and home economics. Joelle is teaching art and Brian is helping with construction at Montemorelos University in Mexico this semester while they finish the few courses they lack for graduation. They will return in May to join "Mama" in the May 2 commencement.

After May 2, Margaret Ringer will no longer be a "special" student. She will be a very "Special" graduate.



Bruce and Margaret Ringer



Brian and Joelle Ringer





### Atlantic Union — SMC Alumni Meet at the Old Mill

The famous Old Mill restaurant in Westminster, Massachusetts, was the sight of a special November meeting of the SMC Alumni from the Atlantic Union area. About 38 gathered for this special occasion, and shared not only a wonderful dinner, Old Mill style, but a grand social hour as well, getting reacquainted with past friends and meeting new ones. A multi-media film shown of campus surroundings brought back memories to those who attended, and also updated them on new additions to the campus. Dr. Wayne Thurber, Director of Alumni Affairs for SMC, led out in the program and presented a number of items of interest concerning the College. The proposed name change of the college brought forth interesting, but positive reaction.

A special guest was presented impromptu when Rochelle Philmon Kilgore was introduced and invited to say a few words concerning her early association with SMC. Mrs. Kilgore, who is known and revered all over the world not only as a teacher of eminence and distinction, but a true friend of thousands of students and servicemen who have been touched by her life and experience, told of the early years when the school was moved from Graysville to the Thatcher Farm, and what was later to be called Col-

legedale. She was appointed by the committee to serve as the principal of the Graysville Academy the following year after the college move. She told of clear memories of the movers taking even the shades from the windows, the desks from the school rooms, the pumps from the wells, and leaving nothing but bare walls for her to begin her new semester. She indicated that she had felt that the committee should have chosen a man for that job, and when the General Conference president arrived a few weeks later, she suggested to him that that is what they should have done. He replied by asking her the question, "Did the Board appoint you as principal of this school?" She had to answer yes. "Then," said the General Conference president, "you are, and should be the principal of this school. Carry on." Mrs. Kilgore continued to describe some early events, and indicated her interest and love for SMC from its very inception to the present moment. The following morning she presented a new name for SMC, which she indicated came to her in the early morning hours when she awakened and could not return to sleep. The name she felt inspired to pass on was Southeastern College.

Those who were present for this occasion were invited to fill out a card with their name and address

and any up-to-date information that they had that they wanted to pass on to their friends by way of this SMC COLUMNS.

### Alumni Meet in Atlantic Union

JOHN BAKER '61, is Professor of Education at AUC. He is also Director of Student Teaching and Coordinator of Basic Skills. John received his Doctorate in Reading Education from Boston University in 1980. His wife, MURDNAL ADLER BAKER '68, is Secretary to the Business Manager at AUC. They have two daughters, Karen, who is currently an R.N. in Worcester, Mass., and Sharon who is finishing her degree in Speech-Hearing at Andrews University.

GLEND A JANSEN BROWN '68, is currently an administrative secretary at Fuller Memorial Hospital in South Attleboro, Massachusetts.

FRANK BURTNETT '57 and HELEN HOOVER BURTNETT '52 are residing in Topsham, Maine. Frank is the Administrative Assistant and Personnel Director of Parkview Memorial Hospital and Helen is the Director of Medical Records.

R. DEAN DAVIS '55, is Chairman of the Department of Theology at AUC. Prior to this he spent fifteen years in Brazil. Currently Dean is working on a dissertation for a Doctorate in Theology at Andrews University. Dean is married to Vera Bock Davis and they have three children.

C. RUSSELL EDWARDS '71 and KAREN EDWARDS 1969-1970, are living in Middletown, Rhode Island. Russell is an Ensign in the United States Navy.

JAMILE JACOBS '51 is presently the pastor of the Brunswick SDA Church. He is married to LOIS HEISER JACOBS, former teacher and head of the Home Economics Department at SMC from 1945-1951.

PAUL KILGORE '57, is Director of Education at Atlantic Union Conference. Paul is married to JOAN KILGORE '56, who is presently serving as a secretary in the Southern New England Conference office in South Lancaster, Massachusetts. They have three children.



ROBERT LEBARD '58, is the principal at Pioneer Valley Academy. His wife, Nita, is the administrative assistant at the academy. They have three children.

WOLFGANG VON MAACK '72, is the President of New England Memorial Hospital. He and his wife, Hazel, are living in North Andover.

MARGARITA MERRIMAN '46, is residing in South Lancaster, Massachusetts, where she is the Chairman of the Music Department at AUC.

DAVID D. OSBORNE '64, is the pastor of the Atlantic Union College church and also is an Assistant Professor of Religion at the college. JUDY EDWARDS OSBORNE '64, is an interior designer and teaches in the Home Economics Department at AUC. When asked about their son, Judy says, "Davie is a gregarious, smiling miniature of 'big Dave.'"

TIM PECKHAM '73, and LOIS PECKHAM '70, are living in Stoneham, Massachusetts, where Tim has a Family Practice residency and is the Business Manager of the New England Memorial Hospital. Lois is a medical record technician at the hospital.

LESLIE D. PENDLETON '59, is presently a financial consultant at the Atlantic Regional Office concerning long-term health care. BARBARA SHIRLEY PENDLETON, who attended SMC from 1956-1958 is a registered nurse at the New England Memorial Hospital in Stoneham, Massachusetts.

RENE RUTTMALL '75, is presently a doctoral candidate in Early Church History at Harvard University.

R. LYNN SAULS '56, is the Professor of English and Academic Dean at Atlantic Union College.

HELEN BRAAT SAULS '63, is currently an Associate Professor of Education at Atlantic Union College.

RENITA S. ZIMMERMAN '77, makes her home in Milford, Connecticut, and is a Public Health nurse.

### 1930's

ALBERT and JUANITA DECAMP SMITH '35, in their retirement are pastoring full time in the Mansfield, Louisiana, church. Juanita is a registered nurse and is presently working in the Shreveport Schumpert Hospital.

### 1950's

J. D. BLEDSOE '53, is teaching piano and organ at Forest Lake Academy, now in his ninth year there. He has his master's degree in music from Peabody College. He has done further graduate study at the University of Southern California where he has studied with concert organist Ladd Thomas. He has also studied piano in Vienna with Norman Shetler.

His wife, MARGARET JO '50, is teaching in the Orange County school system and also has her master's degree from Peabody College.

VERNON HILL '56, has been teaching in the SDA schools in grades 1-10. She is now doing literature evangelist work.

LESLIE D. PENDLETON has joined the Adventist Living Centers, the long-term health care division of Adventist Health System North, as financial consultant for the Atlantic Region. As a consultant, Pendleton works with business department personnel at ALS's managed facilities in the Northeast. Pendleton received his Bachelor of Science Degree in business administration in 1959.

### 1960's

AMY BUSHNELL '60, was appointed historian last August for the Historic St. Augustine Preservation Board. It combines languages, historical research, writing, editing, office organization, and home economics. She has her degree in home economics.

GERRY CABALO, M.D., '66, has joined the Madison Hospital medical staff as of January 2, 1982. He has specialties in family practice and internal medicine. In 1980 he completed an internal medicine residency at Valley Medical Center, in Fresno, California. Dr. Cabalo and his wife, Margorie, have one son, Jerry, who is nine and one-half years old.

WAYNE BOLAN '66, Huguley Hospital's health educator has suc-

cessfully completed work on his doctoral degree program in the area of community health education. The degree was conferred from Texas Woman's University in Denton, Texas. Bolan also holds a master of public health from Loma Linda University, and a bachelor of science degree in theology from Southern Missionary College.

BARBARA WHIDDEN '67, and her husband, Alton, are in Arizona. She completed her Master's Degree in Education in 1976 and has been involved in the setting up of open classrooms and working with teaching teams. Now she is busy with her daughter Andrea, two and one-half years old.

DR. ERNEST T. AHL, JR., '68, has been appointed to the faculty of the Bowman Gray School of Medicine of Wake Forest University as assistant professor of pathology. In his new position, Ahl will have responsibilities in teaching and research. His primary research interest is disorders of the immune system. He also will serve as director of the immunoperoxidase laboratory at North Carolina Baptist Hospital. He is married to the former Faye Foster.

DON WATSON '68, is teaching Bible at Mount Vernon Academy and is active in helping in organizing seminar groups of academy students.

JERRY ALBRITTON '65, is Garden State Academy's new band and choir director. Jerry holds a bachelor's degree in music from SMC, and a master's in music from Florida State University. "I love teaching," he said. "It's my way of witnessing to kids." Jerry and his wife, the former Elizabeth Travis, have two children, Janelle, 13, and Joel, 11.

### 1970's

WAYNE SWILLEY, D.O., '71, is the medical director of the Madison Hospital Care Unit. In 1978 he was conferred as a D.O. (doctor of osteopathy) at the Kansas City College of Osteopathic Medicine. He completed a family practice internship at Jacksonville General Hospital in 1979.

Dr. Swilley's responsibilities include weekly medical lectures, liaison between medical staff and Care Unit team, providing various

inservice training programs, attending and assisting with weekly clinical staffing, and monitoring all Care Unit patient's conditions.



Donald R. Boyer

DONALD R. BOYER '72, was appointed administrator, January 25, of La Grange Colonial Manor Convalescent and Nursing Center, according to Gary C. Whitworth, Adventist Living Centers president.

Boyer came to the 203-bed skilled nursing home facility with nursing home administrative experience from facilities in three states. Prior to that, he spent six years in private and state accounting and auditing positions. He received his Bachelor of Science in Accounting.



James O. Morris

JAMES O. MORRIS '72, was recently named vice president for management services of Adventists Health System North. Morris received his Bachelor of Science degree in business administration in 1972 from SMC and his Master of Science degree in hospital and health administration from the School of Community and Allied Health Resources, at the University of Alabama, Birmingham. Morris will assist with long-range strategic planning in the areas of financial and human resources.

RONALD C. BROWN '72, was elected president of Fuller Memorial Hospital, an 82-bed psychiatric facility, in South Attleboro, Massachusetts, on December 8, 1981. Ronald received his Bachelor of Science degree in business administration from SMC, and a Master of Science degree in management in 1978 from Rollins College, Winter Park, Florida.

Prior to his appointment as president, Brown served as director of fiscal and support services for Fuller. He came to Fuller Memorial from Holmes Regional Medical Center, Melbourne, Florida, where he was patient's business manager.

DWIGHT K. NELSON '73, and KAREN NELSON '74, are serving in the Oregon Conference. Dwight is the senior pastor of the East Salem SDA Church. He is also working on the last few months of classwork for his Doctor of Ministry degree through Andrews University field program. Karen is at home taking care of their two-year-old son, Kir, and is thoroughly enjoying it.

SUSAN MARETICH HOLLAND '75, and TOMMY LEE DAVIDSON '78, were married December 19, 1981, in Chattanooga, Tennessee. They are residing in Chattanooga where Tommy works for the Chamber of Commerce Private Industry Council as an economic development specialist. Susan is director of nurses for Upjohn Healthcare Services, a national company specializing in home health care.

CAROL NEALL '77, was married to Byron Reynolds in March of 1981. They are now on a regular mission appointment to Bangkok, Thailand, where Byron is serving as a physical therapist. Working with the Bangkok Adventist Hospital, they hope to start a health conditioning program similar to Weimar soon.

RON WHITEHEAD '78, and BETTY BECKER WHITEHEAD '78, are now living in Asheville, North Carolina, where Ron is pastoring the Upward and Waynesville churches. He is also youth chaplain at the Asheville-Pisgah elementary school and senior youth director for the Mountain Adventists Youth Fellowship. Betty is working for a group of Adventist doctors in the West Asheville emergency room, which she enjoys very much.

CECIL LYNN LEE '79, has gone to Garden State Academy to teach science. His knowledge of the Spanish language has helped him at Garden State where he sponsors a Spanish Sabbath School class. He and his wife, Pat, a registered nurse, have two children—Joshua, 2, and 8-month-old Jennifer.

MIKE SCHULTZ '76, began working for Adventist Health System/Sunbelt on July 20, 1981, as regional controller. His office will be at Huguley Hospital in the regional office. He is married to Bonnie Pichler Schultz, and they have one daughter, Tiffany, age 2½. He will be working as an assistant to Larry Larabee, and the corporate office in Orlando. They plan to move to the Keene area in the near future.

### 1980's

RANDALL SCOTT ENGLAND '80, married the former Charlotte Irene Blum on October 4, 1981, in Dayton, Ohio. The couple is residing in Fort Lauderdale, Florida, where Randy is the art director of *Life Productions*, a newly formed SDA television production company.



Robert D. Cress

ROBERT D. CRESS '81, recently joined Adventist Health System North as a staff auditor where he will work on the internal audit of AHS North's member facilities. Cress received his Bachelor's Degree in Accounting in 1981 from SMC where he was the recipient of the Wall Street Journal student achievement award. He is married to the former KAREN BRADLEY '80, who is employed as an intensive care nurse at Hinsdale Hospital. They reside in Woodridge, Illinois.



## SOME OBSERVATIONS ON THE PRESENT THEOLOGY "CRISIS"

Many are now claiming that a "new theology" permeates Adventist Bible Departments. A hew and cry is being raised which accuses this so-called new theology of forsaking the landmarks, leaving traditional Adventist positions and introducing the errors of Babylon into the church. In certain quarters of the church we are being exhorted to return to the "old theology," the traditional Adventism.

But what is the "old theology" that is now being proclaimed as traditional Adventism? A preliminary investigation reveals that it is perilously close, in spirit and theology, to a position taken by certain sections of the church some 20 to 30 years ago. At that time the Defense Literature Committee of the General Conference clearly repudiated positions which are now being claimed as traditional Adventism. **I submit that the so-called "new theology" essentially agrees with the official General Conference position of the Defense Literature Committee.** A look at the facts at least throws the whole matter into perspective.

A partial explanation of this situation involves the history of offshoot activities, as well as recent developments. It is not news to most people by now that certain theological issues are at the center of lively discussion in the church. These issues are named under numerous clichés in different circles. For convenience sake we may describe these as an old and new view of the sanctuary, and an old and new view of the gospel. Both of these issues are complicated by the recent challenges to the writings of Ellen G. White and her role in the church. The facts are that elements of both the old and the new views of the sanctuary have existed side by side in the church for decades.<sup>1</sup> Dr. Desmond Ford, however, gave a new twist to some of the traditional positions at Glacier View. The church was unable to accept Ford's views in their entirety as there presented, but sufficient questions were raised on some points to warrant the formation of a "Daniel" committee, which has already been appointed and is now beginning to work.

In this paper we are more concerned with the "old" and "new" positions, as they are called, on the gospel. We are concerned with these because here **a teaching seems to be creeping back into the church which administrators and teachers alike decisively rejected in the late 1950s and early 1960s.**

Indeed, the so-called old view of the gospel, which is being promoted zealously in some quarters now, smacks very heavily of a legalistic type perfectionism which has appeared from time to time in the history of the church. A brief historical sketch may help to illustrate.

A type of perfectionism is first encountered in our midst in the fanatical exhibitions which cropped up between 1843 and 1909.<sup>2</sup> At this time certain people considered themselves to be really innately perfect as Christ was perfect. They "—urged upon people human tests and manufactured crosses, which Christ had not given them to bear."<sup>3</sup> These early perfectionists looked down on those who were not yet perfect; they claimed to heal the sick and perform other miracles.<sup>4</sup> Their meetings often consisted of physical demonstrations of Spirit possession with much noise and commotion. In 1900 one group led by a Conference president no less, espoused the "Doctrine of Holy Flesh." Jesus, in His struggle in the Garden of Gethsemane, it was thought, had actually in that experience attained "holy flesh." The adherents of this doctrine claimed that, "Those who follow the Saviour must also acquire the same state of physical sinlessness as an essential preparation for translation."<sup>5</sup> Ellen White in her counsels to this group discouraged the physical and emotional displays and forbade the noise and confusion at such meetings. But she also got to the heart of the theological problem involved and uttered one of the clearest statements concerning the gospel in relation to Christian perfection that can be found in her writings.

The Scriptures teach us to seek for sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And **while we cannot claim perfection of the flesh, we may have Christian perfection of the soul.** Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows to the repenting, believing one, that Christ accepts the surrender of the soul, to be moulded and fashioned after His own likeness.<sup>6</sup>

**Thus Ellen White boldly asserted the claims of the gospel in the face of early perfectionists.** All of this statement must be taken seriously. It should not be read in a sense that would negate sanctification. It is clear from other quotations from E. G. White that anyone who does not wholeheartedly strive for the development of character and the eradication of sin from the life, has already departed from the faith.<sup>7</sup>

The modern counterparts of these perfectionists have abandoned the appearance, though not the essence, of the early doctrine. They rarely, if ever, teach now that physical perfection is possible. They do teach, however, that moral or soul perfection is possible by some special experience, works, or by some special in-filling of the Holy Spirit, or a combination of these, and that this is in addition to the sacrifice of Christ, which, in itself, was not enough to save us.<sup>8</sup> This is clearly opposed to soul perfection, based on the perfect forgiveness of the sins of those who remain in Christ, as stated by E. G. White.

It is true that perfectionism of one kind or another has persisted in our ranks among fringe elements of the church since these early days. However, in the past, the attempts of its adherents to thrust it upon the mainstream of the church have been decisively and repeatedly repulsed by the administrators and teachers within the church. Consequently, contrary to the statements of these adherents, it has never been either the official or the traditional view of the mainstream SDA church.

A classic example of the re-appearance of this phenomenon in relatively recent times may serve to clarify the point. Perfectionism found a champion in the late 50s and early 60s in a young Australian farmer who was born on September 9, 1933, and baptized into the SDA church in October, 1953. This young man was Robert Daniel Brinsmead. Brinsmead connected soul perfection with the Adventist sanctuary concept. Basically, he claimed, (1) Man has two divisions to his mind; the known or conscious level, and the unknown or subconscious level. (2) Justification removed known (conscious) sins and represented Christ's daily work in the sanctuary. (3) Sanctification represented the removal of subconscious sins or latent evil, that which renders us as it did Adam in a state of sin, thus perfecting the soul. Or, as he put it:

— if the saints are to be perfected before Jesus comes, then they must be freed of this state of sin before Jesus comes — Therefore, the cleansing of the sanctuary must embrace the elimination of hereditary and cultivated sinfulness from the unconscious mind.<sup>9</sup>

Brinsmead rightly saw that absolute perfection before God involved not merely the forsaking of sins, but the eradication of SIN, i.e., sinful nature of man. This is how it works:

The daily service dealt with specific sins—the light which shines forth from the most holy place is to lead us to the experience where we will fully repent of not just this and that sin, as such, but of the very principle of sin.<sup>10</sup>

That the two apartments of the sanctuary dealt with, i.e., were symbolic of two sections of the human mind was a departure from official SDA teaching on the sanctuary. (Although Tenney and Kellogg were suggesting something of this nature). Brinsmead needed this doctrine, however, to teach innate moral soul perfection (the twin brother of innate immortality of the soul) before the second coming of Christ. As he said:

Each believer is the sanctuary of the living God, a candidate for this cleansing of the sanctuary . . .<sup>11</sup>

and again:

The blotting out of the record of sin takes place in the minds of the worshippers (Heb. 10:1-3) . . . as well as in the record books of heaven.<sup>12</sup>

Whether Brinsmead intended to have a following or not is a debatable point; the facts of history show, however, that he and his following soon took on the appearance of an offshoot movement. A regular paper entitled *Present Truth* was published in which the typical claims of those with "new light" were set forth. Among these claims are usually found the charges that the administrators, teachers and scholars of the church are in error, that perfectionism is the traditional teaching of fundamental Adventism. Thus Brinsmead's perfectionist movement was called the "Awakening," his following, the "Sanctuary Awakening Fellowship." It claimed to be the true message of 1888 in its unadulterated purity; truly a revival message.<sup>13</sup> In his very first manuscript, written in 1957, Brinsmead claimed that papal Babylon "the king of the North" was entering into "the glorious and holy mountain," i.e., the SDA church.<sup>14</sup>

This accusation that the church was drifting toward papal Babylon was reiterated by Brinsmead on numerous occasions.

Around the globe God's elect will mourn for what is transpiring before our very eyes. Having embraced a little Protestant theology in a limited area of doctrine, and finding it stimulating to be called "Christians" by the churches around them, some now take a determined swing away from the peculiar "confines" of Adventism to embark on a reckless abandonment of the faith.<sup>15</sup>

These and many other charges by Brinsmead were aimed primarily at the book *Questions on Doctrine*. The scholars and administrators responsible for this book, he charged, had compromised denominational doctrines in 1956 with the publication of the book.

Men who have stood professedly as leaders of the Third Angel's Message have unobtrusively carried the corpse of the final atonement out the back door of the church to the graveyard of our pioneers' theological "misconceptions;" and with it has gone the heart of the third angel's message.<sup>16</sup>

The General Conference Defense Literature Committee answered the charges as follows:

The only changes accruing from the meeting in 1956 with Drs. Barnhouse, Martin, and others were that certain men who had for years accused the Seventh-day Adventist church of certain unChristian teachings were convinced that they had been misinformed. Among the things of which they accused the Seventh-day Adventist church were (1) being legalistic and trusting in obedience to the law for salvation, (2) not believing in the atonement on the cross as the basis of Christian faith and hope, (3) believing that Satan, the scapegoat, had some part in the salvation of man, (4) not understanding the meaning of righteousness by faith, etc. THESE MEN WERE NOW CONVINCED that Seventh-day Adventists really believed in a divine and sinless Christ who died for the sins of the world, and they understood as never before the Seventh-day Adventist position concerning the investigative judgment and related doctrines. There is, of course, nothing wrong in trying to convince our opponents of what we as Seventh-day Adventists believe in regard to these things. Only critics of the church could want to probing these old misunderstandings.<sup>17</sup>

A hearing was arranged in Washington for Brinsmead at which time the committee reported:

The committee could not accept Brinsmead's deductions on instantaneous sinless perfection, forgiveness of sin, righteousness by faith before and since 1844, the nature of Christ, and some points in his sequence of last-day events allegedly based on Ellen G. White statements.<sup>18</sup>

Brinsmead answered this document with a pamphlet listing 15 objections to the doctrinal errors of the "officers," i.e., the administrators of the G.C. His seventh objection contained eight points supposedly compromised in the book *Questions on Doctrine*. Some major points were (1) The Nature of Christ, (2) The Remnant, (3) Babylon, (4) The Third Angel's Message, (5) The Final Atonement.<sup>19</sup> This hearing committee for John and Robert Brinsmead met in March, 1961. Its members were Elders Lowe (Chairman), Cottrell, Neufeld, Olsen, and Roenfelt. Following the hearing, Elder W. R. Beach drafted a letter to the Brinsmead brothers setting forth the findings of the special committee. Brinsmead printed the letter in its entirety, along with his answers to its 16 objections to his teaching. Concerning the atonement on the cross, Elder Beach states in the letter:

**The brethren cannot accept your claim that the atonement on the cross was insufficient to purge the soul completely from sin.**  
You consider a further atonement necessary if men of this generation are to become eligible for the kingdom.<sup>20</sup>

Brinsmead constantly hammered at the positions taken in the book *Questions on Doctrine*. In his view, the book was a pernicious sellout to Babylonian Protestantism. Here, in his thinking the scholars and administrators of the church had compromised its unique message. Brinsmead was not alone in this accusation. M. L. Andraesen, whose credentials were also lifted by the brethren, attacked both the book and *Ministry* magazine as heretical.<sup>21</sup> The Defense Literature Committee of the General Conference, which framed the answer to Brinsmead's accusations about the book, was aware of the fact that some did not agree with the position of the majority of the brethren and recognized this fact.

We know of no major doctrinal error in the book *Questions on Doctrine*. Most of the few criticisms which have been leveled against it are concerned with changes in emphasis, incomplete coverage, or semantics. A few have impetuously taken extreme views on the divine-human nature of Christ. No book ever written could avoid all criticisms, but any careful student who reads all of *Questions on Doctrine* dispassionately, including the appendices, remembering that it was limited in scope to certain questions submitted by non-Adventists, will not find in it surrender of any of our fundamental doctrinal positions. That it does not adequately present the views of certain individuals does not prove the charge of compromise.<sup>22</sup>

According to the Sanctuary Awakening Fellowship Newsletter (SAFN), June 15, 1966, p. 4, the latter rain fell in 1888 with the preaching of Jones and Waggoner, at least these were the first showers. They make note of the fact that E.G.W. considered the message of Righteousness by Faith the beginning of the Loud Cry. She also stated that, if they had been accepted by God's professed people, the work could have been finished and Christ would have returned. The SAFN interprets this to mean that in four or five years Christ would have come. However, the Laodicean church did not accept the perfectionist interpretation of Righteousness by Faith which the SAFN people believe is the 1888 message and Christ has not come in four or five years, so the church must have rejected the truth and accepted a Babylonian interpretation of Righteousness by Faith; that is why Christ has not come. This is followed by the SAFN understanding of Righteousness by Faith as preached in 1888, which we quote:

"It was the message of 'justification by faith,' Elder George I. Butler was then President of the General Conference. In a little book of his, written four years earlier, he declares that he had always believed in justification by faith. Yet he rejected the message in 1888. The explanation of this seeming contradiction is that there are two versions of the doctrine of justification by faith. The former rain version, preached by Peter upon the Day of Pentecost, still continues into this modern day. It was the former rain version which Elder Butler, in common with Protestants generally, had always believed. But it was the distinctively Seventh-day Adventist latter rain version which was first presented by Elders Jones and Waggoner at Minneapolis in 1888. As the literal rain in Palestine ripens and perfects the grain for harvest, so the spiritual latter rain is required to perfect the characters of God's remnant people, and seal them to stand sinless without a Mediator during the time of trouble, while still clothed in sinful mortal flesh.

Therefore, Jones and Waggoner preached a much more complete righteousness by faith than had ever been known on earth before— (except by Enoch?)."<sup>23</sup>



The article continues by quoting Lk. 14:16-24, the parable of those invited to the supper who made excuses not to attend. Three excuses are given in the text. Thus only three calls are recorded. According to SAFN, these three calls to the feast in Lk. 14:16-24 represent the three invitations extended to the S.D.A. church. The first was that of Jones and Waggoner in 1888. The second was the message of the two delegates from Africa, Elders Wieland and Short, whom the General Conference tried to silence in 1950, according to this SAFN article. The truth could not be silenced, so the Lord raised up Elder Hudson of Baker, Oregon, to circulate the "document" and the church disfellowshipped him for his pains. The third call to the SDA church was that of R. D. Brinsmead and others, for which he was cast out of the synagogue. The article concludes with this paragraph:

"It is very important to bear in mind that Jones and Waggoner in 1888, Wieland and Short in 1950, and Brinsmead since about 1960, have all presented exactly the same LATTER RAIN message. Although there is an increasing maturity of expression with each new presentation, there is no change in vital content. The Lord has raised up Brother Robert Brinsmead to hold aloft the same torch of truth today that Elder Jones bore in 1888."<sup>24</sup>

These statements are extremely interesting to say the least and a discussion of them would be beyond the purpose of this paper. It may be noticed, however, that according to the first quotation, the distinctive SDA view of Righteousness by Faith is not that which was preached by Peter at Pentecost. That is a Babylonian view held by Butler and other Protestants. In fact none of the Apostles, not even Jesus, it seems was aware of the distinctive SDA view. Even the O.T. prophets were ignorant of it. Enoch it seems may have known about it. Generally, it was unheard of until the SAFN group and their predecessors discovered it in the pioneers and in their interpretations of E.G.W. Thus the SDA's distinctive concept of Righteousness by Faith, according to this article, bypasses the entire N.T. and most of the O.T. and finds its basis in a brief O.T. reference to Enoch. This basic outline was, of course, "backed up" by numerous quotes from the pioneers, E.G.W. and Scripture by Brinsmead and others in practice. The church reaction to this doctrine is history; it was a resounding NO! Those who persisted in the doctrine were disfellowshipped; others went underground. Des Ford and E. Heppenstall, however, worked with Brinsmead and finally convinced him that he was in error. The fact that he has gone off on another tangent is no reflection on them.

The SAFN dated August 25, 1965, outlined what this group taught was the denominational deviation from the divine plan. The Sanctuary Awakening Fellowship characterized themselves as super-loyal SDAs trying to get the church back to the "blueprint." Here it is stated in an article called *Let Us Keep the Issues Simple and Clear*, that the majority of the church, including the officers of the G.C., are asleep and complacent in the face of grave danger, basically theological in nature. Instead of telling the members the "truth" about the SAFN version of "Righteousness by Faith," the G.C. had formed a committee to disfellowship the very people who were trying to warn the church. Thus the G.C. was responsible for burying the errors of Neo-Adventism as the SAFN describes it. **Back in those days the views opposed by the SAFN were also called "New Theology" or "New Concept."**<sup>25</sup>

The Brinsmead, or SAFN group, felt that the church had deviated theologically on three basic issues. First of all on the Nature of Christ, which inevitably led to the second deviation from the fundamental SDA view of perfection. This in turn it was claimed led to a deviation from the SDA view of the Sanctuary. The SAFN was a regular source of Brinsmead theology and was published every three weeks at Summit, California, and edited by G. Harvey Rue.<sup>26</sup>

The church's refusal to countenance its doctrines drove the SAF movement underground as a dissenting but silent group in the church. This silence was not a silence of acquiescence but a festering silence. The underground movement included numerous ministers, who lost their credentials, as well as laymen, and not a few people in "high places" who lent support and sympathy to the group and expressed their dissent to the church's views and publications.

It seems that many of these dissenting brethren are still around and see this as their hour of destiny. Fortunately, however, the files at the SMC Religion Department are fairly complete on the old Sanctuary Awakening Fellowship literature and other publications by the old Brinsmead movement. Most of the men in our Department cut their theological eyeteeth at the Seminary opposing this kind of teaching and writing papers against it. A reading of this literature throws considerable light on the present issues.

Few people are aware, for example, that G. Harvey Rue was the editor of Brinsmead's SAF (*Sanctuary Awakening Fellowship*) *Newsletter* for approximately ten years. More people are aware that George Harvey Rue is the editor of an unofficial paper circulating in certain sections of the church. This paper, *The Layworker*, contains the same kind of criticism of the church and its administrators, as well as a downgrading of the denominational schools as did the old *SAF Newsletter*. The summer 1981 edition, for example, contains criticism of denominational publishing policy (p. 5), the SDA medical work (p. 6), and theology of our administrators and teachers (p. 20), from which we quote:

While I basically approve the effort to root out "Fordism," yet few of our leaders are clear on their own theology; especially the 2300 days, and the Sanctuary, or even the reliability of EGW's inspiration as the agent bearing the Testimony of Jesus. If these leaders are going to judge men like Ford, their first step should be a clear-cut repudiation of all the theology taught in *Questions on Doctrine!* Remove the "beam in their own eye" Fordism is all through the church, especially leadership.

**Fordism is the name given to the so-called "new theology" by *The Layworker* in an attempt to discredit it.** Notice the anachronism in this statement, however. *Questions on Doctrine* was written long before Ford's teachings became an issue in the church, yet the implication here is that it is full of Fordism or "new theology."

If that quotation sounds familiar against the limited historical background provided in this paper, a reading of the perfectionist literature of the old Brinsmead movement would supply many points of contact between his perfectionist teaching and the doctrines now being foisted upon the church from certain quarters. Much more enlightening is the material from the Defense Literature Committee of the General Conference which combats the extreme views on sanctification and perfection taken by Brinsmead.

A reading of *The Layworker* soon brings the conviction that what they earnestly desire is a revival of this era or something like it. Even the tapes listed for sale on the back page of *The Layworker* evoke memories of the old Brinsmead movement. Such names as William Grotheer, Weiland, of Weiland and Short fame. New names appear, too. A series of tapes called the Bangkok series refers to the tapes of the Standish brothers. Their scathing attacks on the scholars and institutions of the church are highly prized and eagerly digested by the continuer of the old Brinsmead tradition, whether in the form of tapes, unofficial mimeographed sheets, or their new unofficial book *Adventism Vindicated*. Another name appearing is Leroy Moore, whose tapes and unofficial book *Theology in Crisis* are considered grist for the theological mills of the perfectionists.<sup>27</sup>

Yet another person coming into print in recent months who appears to be reviving the old SAF message is Vance Ferrell. Vance was an old Brinsmead follower and appeared regularly in the pages of the SAFN back in the 1960s.<sup>28</sup> Vance Ferrell now publishes under the name of the "Pilgrim's Rest" organization. His theology was recently published in a local flier<sup>29</sup> and labeled "traditional Adventist theology." A comparison of this theology with the old SAF theology shows that Ferrell's views are substantially in agreement with the old SAF positions. Ferrell's publications are quite in line with SAF thinking. The church has gone to the dogs in his view. Our schools are full of heresy and the institutions and administrators are not much better. Some of the views he expresses now seem to be lifted right out of his articles in the old SAFN literature.

We are surprised to note that even some very recent books from denominational presses contained implied criticism of present denominational schools by drawing false contrasts be-

tween them and Battle Creek College. The historical inaccuracies of some of these books amount to a serious misrepresentation of the situation.<sup>30</sup> Although these and other books mentioned avoid or tone down direct criticism of church officials, they still contain a serious implied criticism, not only of schools and scholars but, automatically, of the Union and Conference men also, since they allow what these books see as heresy and decadent Adventism to continue unabated. Furthermore, although such books reek with a perfectionist theology, which the old Brinsmead folk are justly proud of, they claim, as do the Brinsmead perfectionists, that this is "traditional" Adventism. One can scarcely be accused of arbitrary judgment, therefore, if one identifies the present manifestation of perfectionism with the old Brinsmead faction.

Now, is this teaching really the "traditional" position of Adventism? We think not. A careful survey of the *Review* and *Ministry* over the last 40 years, excluding very recent editions, shows that the editors and contributors to these papers over this entire period know nothing of this "tradition." **The onus is thus clearly and firmly placed on the so-called traditionalists to explain how an entire generation of SDA writers in the church's leading professional and lay journals knows nothing of "traditional" Adventism.** A reading of this literature will show, on the contrary, that a long list of scholars, teachers, preachers, administrators and other denominational workers preach and teach contrary to the type of perfectionism that is now being proclaimed as "traditional" Adventism.<sup>31</sup> Now, if the so-called traditionalists are correct, the church was sadly mistaken when it admonished Brinsmead to cease teaching perfectionism and related doctrines. A gross error was committed, also, when M. L. Andreasen's views were rejected, and he was disciplined. And, ever since then the entire deluded church—lock, stock and barrel—has been teaching and preaching the most pernicious new theology. For the church to countenance these charges is tantamount to self-destruction. The thousands of people baptized since the mid-fifties, according to this charge, have been terribly misled and, for over thirty years, the blind have been leading the blind, our schools the foremost among them. We are asked to believe that the mainstream Adventist Church is Babylon and only a few lonely outposts not officially connected to the church can claim to be the remnant, the preservers of "true" Adventism.

Thus it seems that what is being proclaimed as "old theology" or "historic Adventism" is anything but that. I'm afraid that, if we do not study this unfortunate historical episode from the 50s and 60s more carefully as it relates to the present situation, we may be destined to repeat that history.

Ron Springett

NOTE: This paper was originally prepared as a discussion topic for the members of the faculty of the Department of Religion at Southern Missionary College in the fall of 1981. It was released for use in the class "Righteousness by Faith" taught by Ed Zackrisson in January, 1982.

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  27. Compare these books with, *Some Current Errors in Brinsmead Teachings*, prepared by Defense Literature Committee, General Conference, Washington, D. C., Oct. 1963. Also, *The Brinsmead Agitation, Its Background, Attitudes, and Some of Its Teachings*, Biblical Research Committee, General conference of Seventh-day Adventists, 1969, p. 51f
- Both of these books are unofficial, i.e., they do not represent the positions of the church and are not published by denominational presses. R. R. Standish and C. D. Standish, *Adventism Vindicated*, (Historical Truth Publications, Inc., Paradise, CA 1980)
- A. L. Moore, *The Theology Crisis, a Study in Righteousness by Faith*, (Lite Seminars, Inc., Corpus Christi, Texas, 1980).
  28. See SAF Newsletters, Vol. VI, No. 6, June 15, 1966, pp. 1, 3; Vol. V, No. 7, Aug. 10, 1965, pp. 1, 2; Vol. 3, No. 4, Feb. 15, 1963, pp. 1, 2, etc.
  29. V. Ferrell, "They're Teaching Error in Our Schools," *SDA Press Release*, Vol. 1, No. 5, p. 4. Ferrell advertised his literature in *The Layworker*, July 10, 1980, p. 16.
  30. L. R. Walton, *Omega*, (Review & Herald Pub. Assn., Washington, D.C., 1981).
  31. We are in the process of completing this list at the moment.

Your Turn

Pay a tribute to a favorite teacher of yours from SMC. We would like to share these tributes in future issues of the COLUMNS. Susan Boyd Miller, our Alumni President, paid tribute in this issue to "Doc Watrous" on page two. Now it's your turn. Write to us today with your tribute to *Your Favorite Teacher of SMC*.

ADDRESS CHANGE FORM

Our old address was:

Name \_\_\_\_\_ Yr. Grad. \_\_\_\_\_

or Yrs. attended \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Our new address is:

Name \_\_\_\_\_ Yr. Grad. \_\_\_\_\_

Address \_\_\_\_\_ Tel. No. \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Please mail this information to:

Southern Columns, Alumni Office  
Southern Missionary College  
Collegedale, Tennessee 37315



## *To whom it may concern:*

*In these . . . sometimes trying days —*

- when too many self-styled "concerned" individuals undermine confidence, breed distrust, and foster doubts —*
- when all too often we hear "our sergeants raise the battle cry, 'shoot your own side first!' " —*
- when to dare to lead is to invite attack from some side —*
- and to dare to lead straight ahead is to provoke attacks from all sides —*

*In these days . . . we raise our voice to affirm —*

- our conviction . . . that an Adventist college, in general, and Southern Missionary College, in particular, is the best place for an Adventist young person to be —*
- our confidence . . . in our administrators, in general, and in Dr. Knittel and his staff at Southern Missionary College, in particular —*
- our trust . . . in SMC administrators and teachers . . . and in their work with our young people —*
- our faith . . . in God's selection of leaders, and in His ability to guide them —*
- our sympathy, support, and congratulations for bravery to those who are, at times, "wounded in the line of duty," and who accept that as part of their job.*

*And we back up our affirmations, and demonstrate our concern, by this contribution—to be used to assist some of the young people at this college. Besides our desire that it be of real benefit to them, we want, in this way, to cast a very positive, tangible vote of confidence for Dr. Knittel, his staff, and the college and church which they so ably lead, serve, and represent.*

*May God add his blessing to this letter, this gift, and to each of you in his service.*

*Sincerely,*

**Note:** Currently a parent of a student and a student herself, the author of this kind letter represents the feeling of a large number of our alumni. The generous gift will be a great blessing in adding scholarship help to students. The encouraging words and thoughts expressed will give courage to sometimes disheartened teachers and administrators.





