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About This Issue

The most fundamental empirical development within the Adventist community between the General Conference of 1975 and that of 1980 is the accelerating growth of the church outside the United States and Canada. During 1979, for the first time, the membership of a single division (Inter-America) has surpassed that of North America. Indeed, North America is now the residence of only 18 percent of the denomination's total membership. As the demography of the church becomes increasingly international, it is especially pertinent to explore the interrelation between Adventism and American culture.

Whether they proclaimed it as the recipient of God's special favor or decried it as faithless and idolatrous, the founders of the Adventist Church assumed the central significance of America. In this issue, SPECTRUM analyzes the close relationship which has always existed between developments in American society and Adventism. The essays by Jonathan Butler on Protestant life and thought and Chuck and Marianne Scriven on American music discuss the cultural attitudes affecting church teachings on apocalypticism and music. In addition, Eugene Chellis and Ron Graybill emphasize the social and eco-

nomie factors of the nineteenth century influencing Adventism. Don Ortner describes John Harvey Kellogg's shifting role in the developing science of anthropology and Margaret McFarland argues for a change in our past attitudes towards urban areas in order to meet the religious needs of twentieth-century America.

SPECTRUM is always pleased to publish the artistic accomplishment of contemporary Adventists. This issue includes a new poem by a respected English educator, A. J. Woodfield, and several pieces of ceramic sculpture by a young Adventist artist, Thomas Emmerson. The sculptures were first viewed by the public during Emmerson's M.F.A. show at the Art Gallery of the Otis Art Institute in Los Angeles, May 1979. We are also always pleased to include our readers' responses to articles and letters published in the past. In this issue, Larry Geraty reacts to Lawrence Maxwell's letter concerning Geraty's report on the 1978 Geoscience Field Trip, and Malcolm Russell, a historian, and Henry Brown, a former missionary in South America, comment on our publication of the 1919 Bible Conference minutes.

The Editors