

God's Strategies in the Growth of Potomac Conference

District of Columbia Epic

The first evidence of church influence in the area that would become Potomac Conference is found in references to the distribution of literature by a lady in Washington, D.C. in 1873. Little is known about this woman, who was perhaps not baptized herself at the time. However, several baptisms that took place in 1875 were apparently the result of her missionary efforts.

In 1876 D. M. Canright reported two Adventist families in the area systematically distributing tracts. In 1880, Isaac Sanborn spent a week in Washington where he found three members and baptized two more. A few years later, in 1881, Henry A. Rife told of meeting with a small company of Sabbathkeepers in Washington, D.C., and saying that he found them "rejoicing in the Third Angel's Message." Three years later, Reuben Wright arrived in Washington, D.C. to open colporteur work there. After some months, he reported two converts; but no permanent work was begun until two years later.

First Seventh-day Adventist Church. In 1886, an organized evangelistic thrust was begun in Washington, D.C. with Mr. and Mrs. Willard Saxby, who with a small team established a "city mission" on Vermont Avenue. The mission building was a row house with a double parlor that served as a lecture room. The place also provided living quarters for the personnel, who numbered as many as seven. The team sold books and periodicals from house to house in an effort to cover running expenses. Actually, Reuben Wright kept the mission solvent by paying for the publications.

In the first three months, the group gave 297 Bible studies and gained one convert. In two years, they had a Sabbath school of 46. By now they had outgrown the parlor and so they met in Claybaugh Hall on 14th Street. In three years, they had a church of 26 charter members which was organized as the First Seventh-day Adventist Church on February 24, 1889. Among its members was Mrs. Rosetta Douglass Sprague, daughter of Frederick Douglass, prominent African-American leader and journalist. D. E. Lindsey reported in 1888 that he had enjoyed precious seasons with the dear friends at the Washington Mission.

When the District of Columbia and Maryland were assigned to the newly organized Atlantic Conference, the decision was made to close the mission. The First church then had a membership of 41.

Memorial Church. J. S. Washburn and Charles L. Taylor held several series of evangelistic meetings in Washington. The congregation met in rented quarters until 1893 when a church building was purchased on 8th Street between F & G Streets, NW. Following successful evangelistic meetings held in 1902 by J. S. Washburn, the First Seventh-day Adventist Church divided, and 41 people became charter members of the Memorial Church, which met at 12th and M Street, NW.

Capital Hill Church/Capital Memorial Church. Once again, fruitful evangelism in 1915 resulted in the formation of the Capital Hill church of 4th and E Street, NE, organized in 1920. Early in 1924 the Capital Hill and the Memorial churches merged to form the Capital Memorial church with a combined membership of 290. Through the efforts of Dr. H. G. Hadley and the Potomac Conference, the combined churches purchased a building at 5th and F Street, NW, where Capital Memorial members worshiped for many years. Then, in 1952, a second merger took place when the Capital Memorial and Bethesda churches agreed to unite.

After some years, plans for a new church home culminated in a lovely modern facility built in 1963 at 3150 Chesapeake Street, NW, the present church location. In 1991, the Brotherhood church merged with Capital Memorial. The combined congregations retained the name Capital Memorial Seventh-day Adventist Church.

The People's Seventh-day Adventist Church. Another congregation called simply *the People's church* eventually resulted in the formation of the Ephesus church (now Dupont Park) that became one of the largest churches in the Potomac Conference. It, along with the First church, later became a part of the Allegheny East Conference organized in 1945.

Evangelism in the District of Columbia was the order of business almost continually from 1902-1919. By 1912, there were ten organized churches in the District.

First Church School. The first church school in the District of Columbia was established in the basement of the Capital Hill church in 1917. Miss Edna Trout of Philadelphia was its teacher.

Atlantic Union Conference. The Atlantic Conference, the second one to occupy part of what is now the territory of the Potomac Conference (the first being the Virginia Conference in 1883), was organized in September 1889. Its headquarters were in Baltimore, Maryland. In 1899 the Atlantic Conference was reduced to New York and Long Island (when Maryland and the District of Columbia were included in the newly organized Chesapeake Conference) and in 1902 was disbanded.

Institutional Influence. In August of 1903, eight months after the Review and Herald fire in Battle Creek, Michigan, the General Conference and the Review were moved to Washington, D.C. They occupied temporary offices on North Capitol Street until the new headquarters and publishing house were built in suburban Takoma Park (inside the District). A school (now Columbia Union College) and the Washington Sanitarium (now Washington Adventist Hospital) were established across the line in Takoma Park, Maryland, in 1904 and 1907 respectively. Ellen White herself came to Takoma Park for several months while construction got under way at the college.

Takoma Park Church. The influx of institutional employee families created a need for new churches. The Takoma Park church, the fourth church in the Washington area, was organized on August 20, 1904. The organization took place in Takoma Hall, which stood near the railway

tracks on Cedar Street. In this hall the members held their first Sabbath services, though their occupancy had some difficulties. The building was used for dances and other gatherings, and some older members recall that they had to close church promptly at twelve o'clock in order to avoid interference with other users.

The members of the new congregation were nearly all workers in the Review and Herald and General Conference. The clerk's record book shows Elder Arthur G. Daniells, president of the General Conference, to be the church's first member. From the very beginning, the church was known as the "headquarters church."

Missionary activities began right away. Sunday night meetings were held in the hall, the young people conducted Bible studies, and later evangelistic meetings were held in a tent on the lower part of the Review and Herald lot. Perhaps the first person to be baptized into the new church in January of 1905 was the neighborhood public school teacher, Mrs. Cora Taltamus.

In 1907 the church moved from the rented hall to a newly completed building on Columbia Avenue. The church met in the upstairs auditorium, and the school occupied the first floor. A new church seating about 450 people was erected on Carroll Avenue in 1913. It was dedicated free of debt on October 26 with a membership of 294.

Growth continued, and even as early as 1926 the church was packed to its limits almost every Sabbath. In the 1930s the plan of having two church services each week was inaugurated. In the meantime, plans were laid for a larger building. Local conditions and the war made any active building program impossible for several years, but victory days were barely past before a vigorous campaign was begun to build the present edifice. Not quite completed and not all paid for, but ready for occupancy, the new church was opened for service on October 17, 1953. The dedication service took place November 17, 1956. In 1974 a church center was added, and in 1991 a parking lot was officially opened to accommodate the church's activities.

The congregation was presented with significant challenges when the General Conference and the Review and Herald relocated. "Our challenge is not only in terms of numbers, but in terms of vision," said one pastor. "No longer positioned to serve the needs of the General Conference and the publishing house," the church began "reaching out to serve its immediate local community with its diversity of needs and interests." On its 90th anniversary celebration in 1994, the congregation consisted of 1,493 persons representing 38 nationalities.

Takoma Academy. Takoma Academy began as a preparatory section of Washington Missionary College (now Columbia Union College). In 1933, the college established and financed a separate school naming that secondary school Takoma Academy. The classes, previously scattered through college buildings, were now housed in the basement of Columbia Hall.

In 1946, a joint college-academy board voted to build on property owned by Potomac Conference. The new building was completed in 1952. Ten years later, the conference added a wing to house the science laboratory, music rooms, a home economics complex, and industrial arts facilities. A third addition provided the largest gymnasium in the area.

Takoma Academy is a highly qualified academic center, accredited by the State of Maryland, the Middle States Association of Colleges and Schools, and the Adventist Accrediting Association.

Sligo Church. As the college and sanitarium developed, students and sanitarium employees worshiped together. In October 1907, Sligo church was organized as the Seminary and Sanitarium church. There were 54 members. Thirty-seven years would pass before the congregation had a permanent home.

They originally met in the sanitarium gymnasium. When College Hall (the science building) was erected in 1908, the church moved in. The second-floor chapel offered ample seating room but none of the usual church facilities, such as a baptismal font. When the Takoma Park church was completed, baptisms, college commencement exercises, and other important meetings took place there.

In 1914 the college was renamed Washington Missionary College. The church name – *Seminary and Sanitarium Church*, was somewhat unwieldy before, but now it became inaccurate. The congregation chose *Sligo* as a more appropriate identity.

College Hall became too small. Sligo's 185 members took an immediate interest in the college's plans to build Columbia Hall, with an eye to its chapel, the size of which would double their present meeting space. Amidst World War I and hard times, Columbia Hall was built. The dedication occurred on February 20, 1919.

Sligo's membership had reached 1,293 by 1941. In addition to this, about 700 college students attended when space was available. Two Sabbath morning services were not enough, so plans were laid for a college church in January of 1941.

A building site change and the beginning of World War II with its priorities, permits, and shortages inevitably slowed the building program. Work began with the excavation at exactly eight o'clock the morning of March 2, 1942. By October 1943 it was hoped that the roof would be on before winter.

What had been originally thought of as a five-month project took three long, frustrating years. Opening services were announced for the last Sabbath of the year, December 30, to validate the cornerstone which had been cut in 1944. The seating capacity was 2,300, the largest church in the denomination—or in the city of Washington, D.C. The dedication service occurred on June 1, 1946, prior to the General Conference session which began in the church on June 5. Sligo reached the 3,000 membership mark in 1966. Tithe receipts totaled more than one million dollars for the first time in 1969.

Organization of the District of Columbia Conference. In 1903 the District of Columbia and Takoma Park, Maryland, had been set up as a detached district, composed of three

churches and 300 members, administered directly by the General Conference and not a part of any conference or union. In 1909, the churches in the District of Columbia and the neighboring counties in Maryland and Virginia were organized into the District of Columbia Conference and made a part of the Columbia Union Conference.

Adventist Book Center. In 1904, the Adventist Book Center (formerly Book and Bible House) moved from New Market, Virginia, to the Washington, D.C. area. When the conference office moved to Staunton, Virginia, in 1955, the ABC went along. It was soon evident that it needed to be in the metropolitan area to serve the large membership and many institutions there. So after about 18 months, the ABC moved back to Takoma Park, just across the street from the General Conference and Review buildings. After sales increased to more than \$1,000,000 a year and space was no longer adequate, a new building was constructed at the major intersection of University Boulevard and Carroll Avenue.

By 1999, sales grew to \$7,000,000. Cramped quarters of the expanding business necessitated another move in 2000, this time to a new upscale shopping mall in Silver Spring, Maryland, not far from the relatively new General Conference office. This 40,000 square foot store is the largest Christian book store in the world with the highest sales for the tenth consecutive year of any Christian book store in the world.

Elementary Schools in Maryland. The Takoma Park church school, forerunner of John Nevins Andrews Elementary School, held its first classes in 1907 in a building it shared with the church on Columbia Avenue.

The forerunner of Sligo Elementary School began classes in 1914 in College Hall, where Sligo church members held church services.

Adventist Theological Seminary. In 1936 the General Conference voted to organize a permanent seminary separate from any other institution. (Prior to this, ministers and Bible teachers were trained in summer sessions at Pacific Union College.) The sessions were opened in temporary quarters in Takoma Park with an initial faculty of 11 and an enrollment of 38. A new building, planned for 100-125 students, was dedicated in January 1941.

Autumn Council of 1956 authorized the establishment of a university-type institution which would combine the Seminary with a School of Graduate Studies to be affiliated with Washington Missionary College as an undergraduate school. Potomac University was organized in 1957. Problems in finding an adequate campus site in the Takoma Park area resulted in moving the graduate institutions to Berrien Springs, Michigan, and affiliating them with Emmanuel Missionary College (now Andrews University).

Virginia Epic

Perhaps the earliest attempt to promote the Seventh-day Adventist faith in Virginia occurred in 1873, when Richard Asbury, a Seventh-day Adventist Virginian returning to Westmoreland County from Wisconsin on a visit, shared Seventh-day Adventist books and tracts with friends and relatives. He also offered to pay the expenses of an Adventist minister to visit Virginia, but there

seems to have been no response.

About the same time, Isaac Zirkle, a former Virginian residing in Indiana, sent Adventist literature to his brother John and wife Elizabeth who lived in New Market, Virginia. They asked for a minister to come teach them. Elbert B. Lane and J. O. Corliss arrived in New Market in January 1876 and began preaching. Elizabeth Zirkle was the first person baptized as a Seventh-day Adventist in Virginia.

After a year's labor preaching in a hall, in churches, in the open air, and in a tent, on January 13, 1877 the evangelists organized the first church in Virginia at Soliloquy, five miles from New Market.

Within a two-year period, Lane and Corliss pitched their tent in nine cities in the Shenandoah Valley. I. H. Sanborn was then sent by the General Conference to work in Virginia. After a six-week series, a second church was organized on October 30, 1879, which is now known as Stanley. Inspired by the evangelists, the new converts continued holding meetings.

The early evangelists met with the local groups each quarter in order to strengthen new converts. Church members would come together from mountain and valley for a long weekend meeting. Sabbath was devoted to study, a sermon, and a testimony meeting; and on Sunday, the tithe was received and reports given of missionary work done.

Virginia Conference Organization. By March 4, 1883, there were 86 members and three churches in Virginia; so J. O. Corliss was sent from Battle Creek to organize the Virginia Conference. He ordained Abraham C. Neff, a respected farmer, as the first minister in Virginia. Neff was then elected the first conference president. The Virginia Conference was the first conference in the territory of the present Potomac Conference.

Virginia Churches. In 1883, the same year the conference was organized, the Oscar Fenton Dart family moved to Richmond, Virginia, from Oswego, New York, becoming the first Seventh-day Adventists in that city. Gradually the number of believers increased, and it was in the "Mission Room" of the Adventist's Tract Society (Book and Bible House) on October 12, 1895 that the Richmond church was organized with 28 charter members. Membership increased so rapidly that the congregation voted to pay "fifty dollars per annum" to the Virginia Tract and Bible Society for the use of the entire first floor of its building.

As membership increased, the church had its home in two other locations before building on the current Patterson Avenue site. It also went through two name changes (Morris Street Seventh-day Adventist Church and Richmond First Church of Seventh-day Adventists) before becoming the Patterson Avenue Seventh-day Adventist Church.

Other Virginia Conference congregations which sprang up before the end of the century were Arlington, 1894; Ford, 1895; Kilmarnock and Lynchburg, 1897; Portsmouth and Winchester, 1898; and Alexandria and Hampton in 1899.

Move to New Market, Virginia. The headquarters of the Virginia Conference and the Tract Society were in Richmond from 1894 to 1900 and then were moved to New Market, Virginia.

Camp Meetings. In the summer of 1883, the newly organized Virginia Conference held a camp meeting at a resort on Massanutten Mountain near New Market. One hundred and fifty Adventists attended during the week, and a thousand persons came on Sunday. The president of the General Conference, Elder G. I. Butler, came from Battle Creek, Michigan, accompanied by Elder I. D. Van Horn.

The following year, from August 5 through 12, a second camp meeting was held on Elder Neff's farm six miles from New Market. Elders S. N. Haskell and S. H. Lane, brother to E. B. Lane, attended from Battle Creek. Camp meetings were then moved to various locations within the state for evangelistic purposes.

Camp meetings returned to the campus of Shenandoah Valley Academy in 1955, 45 miles from the conference office in Staunton. From 1963-1969, in addition to the facilities of the academy, 244 rental units were constructed to replace family tents. Trailer hookup facilities are also located on the camp grounds.

Literature Evangelism in Virginia. Early in 1887, R. D. Hottel was appointed state canvassing agent for subscription books and gave instruction to beginning colporteurs in the growing conference. There were ten colporteurs in Virginia in 1892. In 1894 the conference printed a little paper, *Virginia Messenger*.

Shenandoah Valley Academy. Shenandoah Valley Academy's beginnings were dramatic. At the time, Ellen White was fostering church schools, academies, and colleges where principles of study and manual labor would be integrated. Before SVA began, six other Adventist academies and around 150 elementary schools existed. In 1905, Charles Zirkle, the son of John and Elizabeth Zirkle, was dying. On his deathbed he asked his parents for his inheritance—42 acres of the family farm—on which to build an academy. Shenandoah Valley Academy opened in 1908. Because of Zirkle's vision, more than 4,000 students have graduated from the school.

In 1914, W. C. Moffett became Virginia conference president. At that time there were strong pressures by the General Conference and Columbia Union to close the school at New Market and move it to a location near Richmond. There were seven students at SVA, and it was heavily in debt. Moffett remembered how he had been forced to leave his home in his youth when he became a Seventh-day Adventist and how Charles Zirkle had taken him in. He felt God had now placed him in a position to keep Zirkle's dream alive. He raised the school to 12 grades and brought in a very capable principal, Henry M. Forshee.

Moffett believed evangelism to be the ultimate answer to the problem of church finance. He also fostered evangelistic meetings in various places to obtain students to boost the enrollment. In a tent meeting in Yale, an entire church of Russian Baptists became Adventists. Evangelists

conducted successful meetings in Richmond, Newport News, Petersburg, Republican Grove (which resulted in the Oak Ridge church), and in Matthews County. During 1914 and 1915 247 converts joined the Adventist church. At that time there were ten elementary schools operating in the conference with 150 students, and graduates were encouraged to attend the academy. By 1918 so many young people applied at SVA that a boys' dormitory was built on the campus in addition to the original, all-purpose building.

Today SVA is recognized by the Commonwealth of Virginia, the Southern Association of Colleges and Schools, and the Adventist Accrediting Association as a top-quality academic center. Students from around the world come to become part of SVA's history. By the same token, its graduates have gone around the world in service to the church and the people of many countries.

Church Schools in Virginia. The first church school in Virginia was established in Stanley in 1896 with four teachers and 33 students. An elementary school began in conjunction with Shenandoah Valley Academy in 1908. The Richmond First church established a school in 1912 which has since grown into a K-12 day academy called Richmond Academy. Yale opened its school in 1914.

Potomac Conference Epic

In 1924, the 21 churches and 677 members in the Virginia Conference were combined with the twelve churches and 1,523 members in the District of Columbia Conference to form Potomac Conference with a total of 2,200 members, 33 churches, and 14 ministers.

Mass Evangelism & Church Planting. In its first ten-year period, the new combined conference organized 11 new churches and added 1,038 new members. During the next ten-year period, ending in 1944, 12 churches and 2,919 members were added. In 1937, John Ford conducted a city-wide campaign in the Lyric Theater in Richmond which resulted in 231 baptisms. Ford also had a radio program in Washington, D.C.

Howard E. Detwiler became Potomac Conference president in 1942 and continued in office until his death in 1951. Detwiler had been an evangelist and was deeply committed to evangelism. When Sligo church was completed in 1944, he invited Elder H.M.S. Richards and the Voice of Prophecy to conduct a major evangelistic crusade in the new church sanctuary.

Elder E. F. Koch was provided with an evangelistic team that increased membership in four churches in Virginia and raised up five new churches. Robert L. Boothby held evangelistic meetings downstate in Richmond, Norfolk, and Lynchburg. Various campaigns were conducted in the Washington, D.C., area by Elders John L. Shuler, R. L. Boothby, George Vandeman, R. Allan Anderson, and E. L. Hanson. The conference paired young ministers with experienced evangelists and then sent them to new fields to raise up congregations and build new sanctuaries.

Churches helping churches. One of Detwiler's strategies provided one dollar from the conference for every dollar raised by a local congregation to build new church buildings. His plan continued for 24 years through the administration of the next three presidents—C. E. Coon, H. E. Capman, and C. H. Lauda. As a result of Detwiler's foresight in fundraising and evangelistic internships, 40 churches sprang up between 1942 and 1968.

Medical Work. Through the years, a great deal of medical missionary work has occurred within the geographical area of Potomac Conference even though it owns and operates no medical facilities. It began in 1905 with a city branch sanitarium in the District of Columbia. For about seven years the branch operated simultaneously with the new Washington Sanitarium in Takoma Park. Ellen White firmly believed that a branch was needed to serve the city and to feed the San in the suburbs; but the institution was not viewed as a financial success and was closed in part because others did not share her vision of the work to be done in the cities.

In 1914, Washington Sanitarium started a hospital in a historic house in downtown Washington. Commonly referred to as "the Clinic," the small institution was operated under the direction of Dr. L. E. Elliott. For most of its existence (from 1923-1930 and again from 1933 until it closed in 1961), the clinic was operated as a private hospital by Dr. Henry G. Hadley and his wife.

In 1952 the Hadleys started a new hospital on Nichols Avenue SW. Called Hadley Memorial Hospital, the institution was owned by Potomac Conference from 1952 until 1957 when it was transferred to the Columbia Union.

Drs. Wendell and Lawrence Malin opened a 58-bed hospital in Riverdale, Maryland. It was named Eugene Leland Memorial Hospital after their uncle. The success of Leland led the church to request the brothers to start a similar ministry in Appalachia named Wytheville Sanitarium-Hospital in southwestern Virginia. Finally, a third institution, Tidewater Memorial Hospital in Tappahannock, was added. None of these hospitals currently function as church entities.

In 1979, Shady Grove Hospital in Rockville, Maryland, was born out of a request of community leaders in Montgomery County, Maryland, for the Adventists to build a hospital to serve upper Montgomery County residents. The original Washington Sanitarium & Hospital, now Washington Adventist Hospital, with its 70 years of experience meeting the health care needs of Montgomery County, was asked to build the hospital.

In addition to hospitals, individual Seventh-day Adventists own and operate nursing and retirement facilities within the conference.

Servicemen's Center, 1968-1974. Technically under the jurisdiction of the General Conference, the Washington Servicemen's Center was located within Potomac Conference boundaries. The purpose of the center was to give Adventist servicemen, primarily those involved in Project Whitecoat, an opportunity to spend the Sabbath hours away from their barracks. The center was also available to local Adventist churches for meetings and other gatherings.

After the Servicemen's Center closed in 1974, that building on Long Branch Creek in Takoma Park, Maryland, was used as a branch office by conference administrators and department heads while in the area until the building was sold in December of 1994.

Christian Education. Since the early 1900s, the Potomac Conference has operated at least 35 church schools. More than one notable person has gone through the conference elementary school system. One well-known individual is Desmond T. Doss who received the Congressional Medal of Honor for bravery during the second world war. Doss grew up in Lynchburg and attended church school there.

The backbone of Potomac's education program is its K-12 system. For years, the conference operated its education program as a K-10 system of education. In addition to elementary schools, the conference has operated two senior academies—Shenandoah Valley Academy and Takoma Academy. In 1997, the delegates to the Potomac Conference Constituency Session voted to change the organization to a K-12 system of schools with the Potomac Conference Office of Education as its administrative center.

As of December 31, 2006, the educational system has the following components: one Conference-operated senior boarding academy (Shenandoah Valley Academy); one Conference-operated senior day academy (Takoma Academy) two church-operated day academies (Richmond Academy, and Tidewater Academy); 3 junior academies (CF Richards, Desmond T Doss & Tappahannock); and 21 elementary schools.

Child Care Centers. Child care centers associated with conference church schools have served as feeders for those schools. They also have been successful evangelistic tools. The first one in the conference was established by the Charlottesville, Virginia church.

The Move to Staunton. For 30 years, Potomac Conference had its headquarters in Takoma Park. Because it outgrew office space and was too far away from the expanding work of the church in Virginia, the constituency voted to move headquarters to Staunton, Virginia. The move took place in 1955.

Camp Blue Ridge. A 200-acre youth camp was purchased in 1956 near Montebello, Virginia, in a secluded spot in the Blue Ridge Mountains. Subsequent property purchases in 1976 and 1997 increased the size of the camp to a little over 575 acres. Current facilities include 22 cabins, a dining hall, an eight-unit motel, two meeting halls, and a 20-stall barn with arena and grandstands. The setting is enhanced by the Tye River, which flows through the grounds, a five-acre lake for canoeing, and hiking trails. All buildings are winterized, and the main roads and parking area are hard surfaced as the camp is used year round by more than 9,500 guests.

Expansion and Relocation. The era of the 1970s, '80s, and the '90s resulted in new challenges and new conquests for Christ. In the Washington, D.C. area, the expansion and then relocation of church institutions produced some dislocation but also tended to strengthen the church. As of December 31, 2006, Potomac Conference is made up of 163 congregations (129 churches, 26 companies, and 8 groups).

Immigration and Evangelism. In the cities of Potomac Conference, the addition of new immigrant groups to the population resulted in significant new accessions to the membership. In the decade of the 1990s, a renewed emphasis on evangelism brought membership growth to new heights and resulted in an increase of newly organized churches, particularly among receptive new

immigrant groups. The Hispanic community, for example, grew by leaps and bounds following 1980. As of December, 2006, they have 8,177 members in 52 congregations (36 churches, 12 companies and 4 groups), largely due to very progressive leadership and strong lay support.

Evangelistic Specialization. The influence of the Seeds conferences organized by the North American Division resulted in new awareness of the importance of tailoring an evangelistic approach to meet the needs of specific target populations, including specific socio-economic groups. New churches, such as Upper County in northern Montgomery County of Maryland and newly organized companies planted in the rapidly growing Northern Virginia suburbs of Washington, D.C., represent an effort to respond to the new insights.