

ADVENTIST Review

January 22, 1998

AnchorPoints

A Winter's Tale

"The neglect of [Hannah More] was the neglect of Jesus in her person."—Ellen White.

The Enigma of Jesus

The Hopeless Feeling

LETTERS

Thanksgiving Tributes

Thanks to the *Review* for printing the recognition due these 45 dear people (see "Thanks to You: The Sequel," Nov. 27). Many of us could pay tribute to 70 times seven others, but this token recognition is timely today when there is far too much complaining about the sins of the saints.

—**Alban W. Millard**
CALISTOGA, CALIFORNIA

Even in Temptation . . .

I thoroughly enjoyed "Roger W. Coon's "In Every Thing?" (Nov. 27). Referring to 1 Corinthians 10:13, he states, "The very existence of a temptation upon your doorstep is, in itself, evidence of God's confidence in you, that you may successfully resist and overcome it." What a wonderful God we serve! My heart was warmed when I read that statement.

—**Gwen Aird**
VANCOUVER, WASHINGTON

Cigarette Wars

Many thanks for Donn Walter Leatherman's "Adventists and the Cigarette Wars" (Nov. 27). It was positive and encouraging, and the sensitive issues of "freedom of conscience" and our responsibilities were well addressed.

A hundred years ago our pioneers

played a leading role in the prevention of tobacco use—by voice and pen and vote. Today the opportunities to do the same are unprecedented.

—**Wesley James**
LOMA LINDA, CALIFORNIA

Washington, New Hampshire

Regarding the photo of the Washington, New Hampshire, church (see Give & Take, Nov. 27). There is a Web site for the church that includes photos of the church, cemetery, and signs, and directions to the church. If anyone has old photos or historical articles they would like considered for publication on the Web page, please contact me at egf@ultranet.com. The church's Web site is at: <http://www.tag-net.org/washington/>.

—**Ed Fortmiller**
HUDSON, MASSACHUSETTS

Thanks From Prison

Thank you for placing my request for correspondence in your August 14 Readers' Exchange feature. Some of the people responding did not give a name and address, so I would like to thank them here. Also, I was not able to write to other people in prison, because of regulations of the institution here at Fort Leavenworth. (Two people asked me to write to other Adventists in prison.)

I received nine responses, including one from Europe. I was praying for more, especially considering the size of our membership, but I'm thankful.

Holiness to the Lord.

—**Timothy A. Booth**
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More Delivery Frustrations

We too have wondered for years about the irregular times at which we receive the *Review*. It is really one of the drawbacks to subscribing. If *Newsweek* can be delivered every Tuesday (except when the post office is closed on Monday), why can't the *Review* be delivered more consistently? Occasionally we receive three issues in one week.

The content is better than it was for some years; the timeliness hasn't changed in three decades.

—**Larry and Jean Laclair**
BRUNSWICK, MAINE

Subscribers with like frustrations should contact their local post office and, if necessary, Steve Hanson at Subscriber Services (800-456-3991).—Editors.

When the Family Splits (cont.)

Thanks for William G. Johnsson's tell-it-like-it-is "When the Family Splits" (November NAD Edition). So much gets swept under the rug that it was refreshing to read such a candid report. Keep more of them coming.

—**Roy A. Bobo II**
LEAGUE CITY, TEXAS

According to Johnsson, doctrinal concerns and hammering at our distinctions are among the reasons for splits among churches.

Our church emphasizes and encourages an education that meets the highest standards. As a result, traditional teachings, ideas, and standards of behavior are being questioned. The discrepancy between official teachings and views of our church and the deviating beliefs of many church members, especially those from the second generation onward, is felt more and more. Studies covering this subject might exist. If they don't, they should be initiated and discussed, and practical, realistic conclusions should be reached.

—Eric Buchli

LANGENTHAL, SWITZERLAND

I'm struck by the lack of insight that seems to be a common malaise among my elders. Johnsson infers that since these congregations splitting from the Adventist corporation have "disappeared," they have become ineffectual to the work of God.

The Adventist Church does not hold a monopoly on the work of God, even though this church accomplishes great things in His name. Where congregationalists may not financially be able to reach around the world with God's Word, they are ministering to their communities—a long-neglected cash cow needing to feed in greener pastures.

—Rachel Louise Cafferky

WEST LINN, OREGON

Over the years I have been in an independent Baptist church (Sunday-keeping) and one Sabbathkeeping church chartered through a denomination but practicing local autonomy. My personal observations are very close to Johnsson's. Some concerns that come up in an independent congregation will not happen in a denominational church, because of organization and accountability.

Suppose you have serious disagreement with the governing body of the independent church. What can you do? Withdraw membership and either join another church or quit church altogether. In the Adventist denomination you could contact the conference and, if need be, join another Adventist church.

What kind of publications and educational materials will you use? The independent churches must either write their own curriculum or use outside sources—which then must be reviewed by the church board.

Will the ministers be bivocational? What educational and moral requirements will be demanded of them? What about the next generation of ministers? Is the independent church going to have ready access to colleges and seminaries for the youth bound for the ministry? Will the institution, once selected, teach doctrines compatible to those taught in the independent church? Will there be a church for the new graduate to pastor?

I would personally be very hesitant to leave the Adventist Church to charter another church of any kind. I have personally been with churches that have a disposition similar to the ones Johnsson has documented. From my experience, the ministers and laypersons all benefit greatly from being in a denomination. Of course, one has to choose the right denomination. I have tried others and find the Adventist Church system to be the best.

—John Bouknight

COLUMBIA, SOUTH CAROLINA

Letters Policy

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Adventists' confidence is in a Creator who is larger than all the world's problems. A special 64-page friendship issue to share with neighbors and friends.

ADVENTIST Review

"Behold, I come quickly . . ."

Our mission is to uplift Jesus Christ through stories of His matchless love, news of His present workings, help for knowing Him better, and hope in His soon return.

The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the Review and Herald® Publishing Association. Periodicals postage paid at Hagerstown, MD 21740. Copyright © 1998, General Conference of Seventh-day Adventists.

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E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617.15

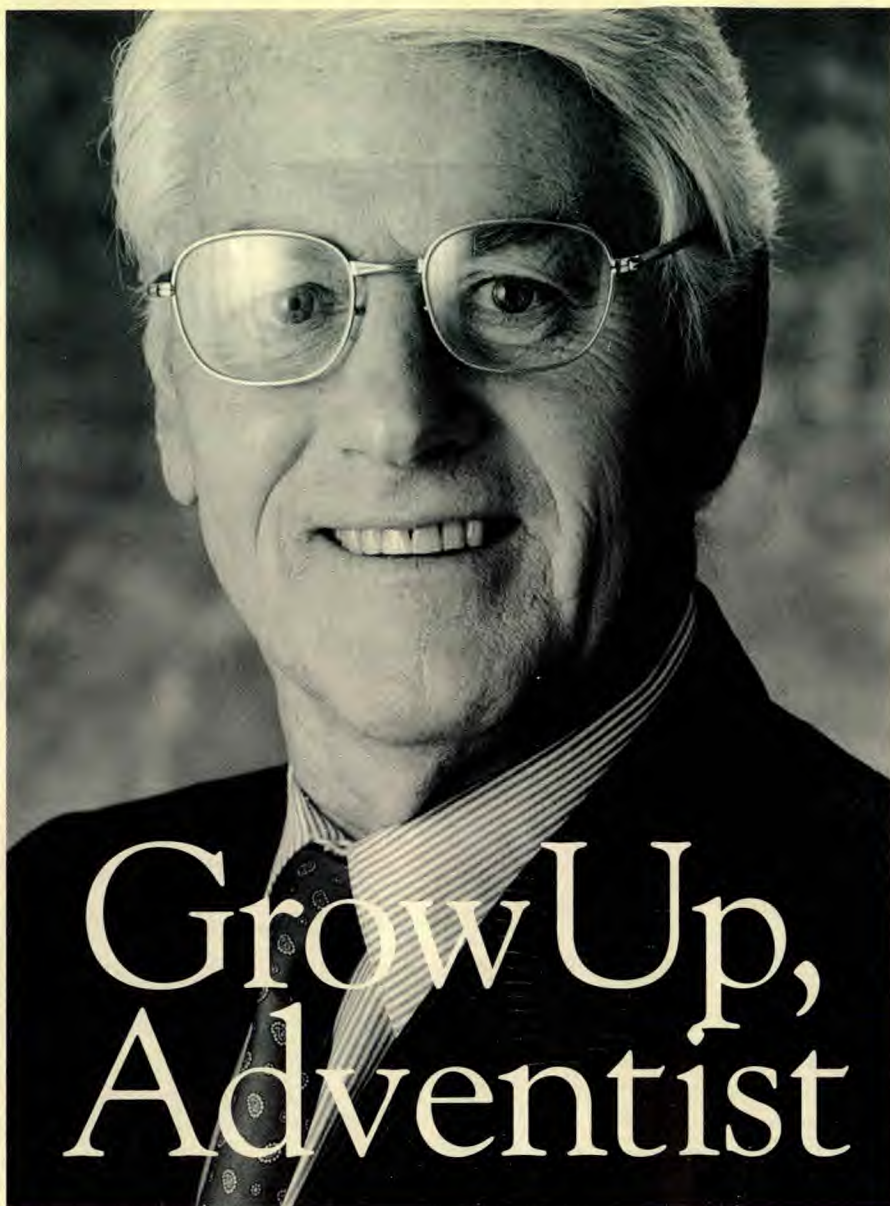
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Subscription queries and changes of address: Call 1-800-456-3991, 301-791-7000, ext. 2439, or E-mail shanson@rpha.org.

Postmaster: Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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PRINTED IN THE U.S.A.
Vol. 175, No. 4



Grow Up, Adventist

I can't remember when I haven't taught a weekly Sabbath School lesson. Even back when there were only about four of us in the class. But now my church is larger and its membership more diverse. The group has changed, and I guess I've changed, too. But one thing hasn't changed: We still come together each week. We still open our Bibles. We still seek the guidance of the Spirit. And we are always blessed.

ADVENTIST
Review

Weekly journal of a faith that works. The *Adventist Review*.
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The Enigma of Jesus

WILLIAM G. JOHNSON

Solitary, intriguing, enigmatic, He strides across the landscape of history. His question still haunts us, even as it haunted the people of His time and every generation since: "Who do you say I am?" (Matt. 16:15, NIV).

Born in poverty, cradled in obscurity, He has influenced the world like no other person. Unknown and unschooled, He split the centuries asunder as to whether they came before Him or after Him. Cut off at high noon, He died a felon's death on a cross that became the badge of hope and life.

Jesus of Nazareth. Humanity's story unfolds a series of religious teachers, but none like Him. A life unmatched in its simplicity. Words unrivaled in their ring of truth. A death that fulfills his prediction—it draws all people to Him (John 12:32). And a tomb left empty, demanding response.

Gautama, the prince who abandoned opportunity and became the Buddha, the enlightened one, lived his life and died full of years. Muhammad, the caravan trader, married, saw visions, fathered children, fought battles, and went to his rest. Both spoke about God and the meaning of life; both attracted followers; both in time became revered by millions.

But both Buddha and Muhammad avoided the scandalous claim that began with Jesus Himself and spread to His followers—that in Him, God had manifested Himself. Not just in divine words and deeds but in His person; that Jesus of Nazareth was God incarnate, the Eternal, Self-existent One, pitching His tent among us in flesh and blood (John 1:14).

That is the ultimate claim. It is the ultimate delusion, the ultimate fraud, the ultimate blasphemy. Unless it is true—then it is the ultimate miracle.

If the claim is false, it is the ultimate disappointment, for our being resonates with Jesus, telling us that if God *were* to become human, this is what we would want God to be like. If the claim is true, it transforms our view of God, of ourselves, of the world. It means that heaven and earth are linked; that God and humanity are bound by flesh and blood; that the world, despite its evil, is good rather than bad; that God is love and we are surrounded by love.

We Seventh-day Adventists confess with the first Christians that Jesus is Saviour and Lord. We affirm as our

fourth fundamental belief that "God the eternal Son became incarnate in Jesus Christ. . . . Forever truly God, He became also truly man, Jesus the Christ."

Our confession of Jesus as God incarnate lies at the

heart of everything we believe and do. It shapes our identity and our mission.

Because God has come down to be one with us, we have a model for living; because He died for us, we have liberation and hope; because He has given us new life and the promise of His return, we have good news to share.

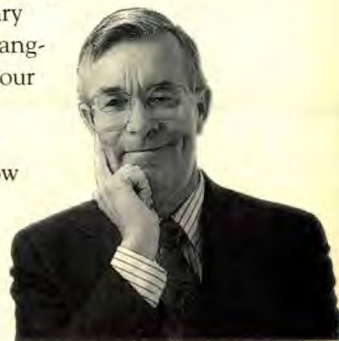
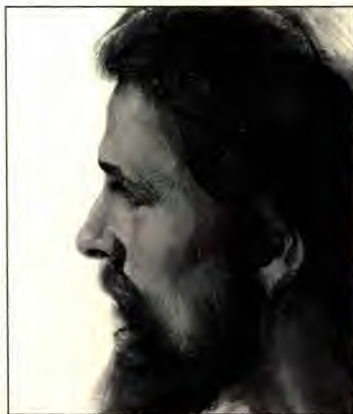
The heart of our task must be to confront men and women with the question behind every question, "Who do you say I am?" Until the hearer faces Jesus' claim and, like Thomas, falls to confess, "My Lord and my God" (John 20:28), all our

instruction in doctrine, prophetic interpretation, or healthful living has missed the mark.

Let us proclaim our confession boldly: we stand four-square with the testimony of the first Christians that "the Word was God" (John 1:1); that "he is before all things, and in him all things hold together" (Col. 1:17, NIV), that "in Christ all the fullness of the Deity lives in bodily form" (Col. 2:9, NIV); and that He is "the Alpha and the Omega, . . . who is, and who was, and who is to come, the Almighty" (Rev. 1:8, NIV).

The claim of the early Christians that Jesus of Nazareth was God in the flesh survived and spread despite Jewish and pagan ridicule. However, in a bizarre turning of the wheel, it has come under attack again—but now from scholars out of a Christian background. We shall take up this development next time (February 26), and later notice Adventists' changing responses to Jesus' claim during our 150-year history (March 19).

To be wrong about Jesus is to be wrong about everything. But to know that He is "the pre-existent, self-existent Son of God" "equal with God, infinite and omnipotent" (*Evangelism*, p. 615) is to be right about what matters most.



Now I Get It

STEPHEN CHAVEZ

Please pray for our children.”

During the years that I led out in prayer meetings, that was the thing most often mentioned when I asked for prayer requests. The statement was typically made by members in their 60s, 70s, and 80s, on behalf of children who themselves already had children (and grandchildren).

At the time, my own children were just starting elementary school. And being married to a stay-at-home mom, I was mainly concerned with providing the family with life's essentials: food, shelter, clothing, a Christian education, etc. I found it difficult to understand why these members were so concerned with their grown children. Surely by that time they didn't have to buy them clothes or food, and tuition was a distant memory. Yet every week at prayer meeting I could count on at least one person saying “Please pray for our children.”

Now I understand their concern. Although my wife and I still find ourselves challenged by looming college tuition bills, I'm beginning to realize that our responsibility as parents goes far beyond supporting our children financially, and our obligation as spiritual counselors never ends. That fact is complicated, however, by the reality that the older our children get, the less we're able to influence them directly. We're still influential, but we're no longer the major influence in our childrens' lives. That privilege is shared by boyfriends/girlfriends, college professors, work supervisors, even media personalities.

And while we celebrate our childrens' growing independence, we're not always able to endorse all their decisions wholeheartedly. Our counsel about where they should go to school, what career they should pursue, whom they should marry, as well as a myriad of lifestyle choices, may or may not be welcome—or given any notice.

But we can pray.

And that brings me to another confession: Until now I assumed that being a good parent consisted of providing for my childrens' material needs, praying for their physical safety, and preparing them to be useful members of the church and society. But recently I've come to understand that my goals as a parent are realized only if my children share the joy of eternal life with

my wife and me in God's kingdom. It doesn't matter what kind of earthly success our children achieve; if we fail in this significant area our disappointment will be indescribable.

In this respect I'm better able to identify with God, who loves His children with an infinite love, and yet has to face the daily disappointment of seeing His creatures make decisions that sometimes lead them away from Him. Given His desire to receive only love that's freely offered, even God won't force people to do what He wants them to do. And even if I could, I wouldn't

force my children to do what I want them to do. I just want them to remember their spiritual heritage and grow more and more like Jesus. And so I pray.

The Lord is good. So far my wife and I have been spared the heartaches that many parents experience when a child chooses to go his or her own way. But evil is a reality that we dare not ignore. Our many failures as parents reinforce the conviction that our only confidence that things will turn out well is that God loves our children more than we do.

We Adventists invest a lot in our children. We want them to be well educated, biblically literate, socially and morally responsible. We also want them to be useful members of God's kingdom. And when they're young, we give them every benefit to help them achieve those goals.

But as they (and we) get older, there's not much we can do beyond what we've already done. But we can pray that the lessons learned in Sabbath school and church will continue to guide them. We can pray that wherever they go to church, they'll find dedicated Adventists who will model God's unconditional love. We can pray that when they make choices that determine their eternal destiny, they'll choose well.

“Delight yourself in the Lord,” says the psalmist, “and he will give you the desires of your heart” (Ps. 37:4, NIV). My desire is simple. Above anything else, I want my children to know Jesus Christ as their Saviour, and be among the faithful when He comes again.

And so I pray for our children.

*We invest a lot in
our children.*



GIVE & TAKE

ADVENTIST QUOTES

"Our church parking lot needs a sign: 'For Praying Customers Only.'"

—Pastor Byard Parks, to a Colorado church board meeting

"Christian living is not based on the promises we make to God, but on accepting the promises God has made to us."

—Don Lane, Yountville, California

"God is the only one I know who does not mind being plagiarized."

—Faith-Ann Gore, High Springs, Florida

"In a world inflicted with sin, I wonder if a wholesale adoption of the diet of the Garden of Eden is as appropriate as a strict adherence to its dress code."

—Philip Law, Union City, California

ADVENTIST LIFE

Our church regularly allows a church of another denomination to use our baptistry on several Sundays a year. The group brings its own robes and towels and does a great job of cleaning up afterward.

Earlier this year the group set up a time when our pastor would unlock the door. But signals got crossed, and our pastor never did meet with the group.

A few weeks later, however, we received a thank-you letter from the group and a check for \$200. We later learned that the group met on Sunday morning and, finding the front door locked, tried the back door, which was unlocked. They filled the baptistry, completed their service, cleaned up, and locked the door on their way out—all without our knowing it.

—Christian Prohaska, Elmhurst, Illinois



ILLUSTRATION BY TERRY CREWS

GUESS WHO?



BLAST FROM THE PAST: In this 1965 photo future General Conference president Robert S. Folkenberg and his wife, Anita (center), pose with other members of their singing evangelistic team: Roger and Joan Holley (left) and Leighton and Betty Lynne Holley. (Roger is Leighton's uncle.) Among those attending the meetings was Jan Weber, then a senior at Greater Baltimore Academy. "I remember singing with the choir every Saturday night for the appeal," she says. And though Weber says she frequented enough meetings to get a free record of Elder Folkenberg singing, she can't claim perfect attendance. "I went every night I could," she explains, "but I had homework."

WE NEED YOU

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A Winter's Tale

The tragic case of Hannah More.

BY BILL KNOTT

IT IS THE WIND WE NOTICE FIRST IN winter, altering perceptions of the season. One and the same snowfall may be the gentle flurry we adore or the stinging gale that makes us grumble at our forebears or ourselves

for choosing northern homes. Last summer's cooling lakeshore breeze for which we blessed the Lord has become this morning's bitter blast, unsettling us, provoking anxious thoughts about the height of woodpiles, the price of oil, the depth of drifts below the eaves.

No one will say that winter on Michigan's Leelanau Peninsula has ever been easy, not with an annual assault of 200 inches of snow. A wind born somewhere in Montana sweeps across the plains and dells of Minnesota and Wisconsin, driving frozen

pieces of Lake Michigan yards upon the shore. Houses built by those who settled this place 150 years ago usually are found behind a hill or in some hollow, glad for shelter from wind.

It is not the kind of place to which one looks for stories of great warmth and light, especially in winter, when heat of any kind is precious. But here the drama of one of early Adventism's great lives played out its final act, wrapped in a shroud of snow. No comedy here; all who hear her story, even decades later, still say it was a tragedy.

Hannah More was born in the prosperous farmland of northeastern Connecticut on November 22, 1808.¹ Little is known of her family's background or size save that she had at least one sister. Dedicated to God before her birth and baptized as an infant in the town church in Union, Connecticut, Hannah described herself as a highly religious child. "I had many seasons of reflection on the mutability of all things earthly," she later wrote, "and the vast importance of being ready for death."²

At age 18 she obtained "this blessed hope,"³ by which she seems to have meant a belief in Jesus as her Saviour and an assurance of salvation. Driven by an "ardent desire" to become a missionary, Hannah enrolled at Dudley Academy in nearby Dudley, Massachusetts, finishing five terms while earning her board with outside work. After several years of teaching in an area grammar school she undertook still more study at Monson Academy, 20 miles to the west, where she excelled in history,

physiology, and both natural and intellectual philosophy.

By age 31, Hannah was probably one of the best educated women in her region, alive to the great ideas about human freedom and equality swirling through the new republic. Hearing of the forcible deportation of many Native American tribes from Georgia and Tennessee to the "Indian Territory" of present-day Oklahoma, Hannah found that her heart was "drawn toward them in a peculiar manner."⁴ She applied for service among the Indians with a Presbyterian mission board, and in the spring of 1840 left on a 2,000-mile trek to her new post, following in part the route of the famed Cherokee "Trail of Tears" along the Arkansas River through Fort Smith and into unincorporated territory.

The Dwight Mission Boarding School (30 miles southeast of present-day Muskogee) housed some 30 Native American girls, many of them orphans, for whom the unmarried young woman soon became both teacher and surrogate mother. Hannah's efforts to promote their spiritual welfare soon resulted in the conversion of the majority of her students, some of whom later occupied positions of influence in the Cherokee nation.

In 1846 Hannah was transferred to the Choctaw Mission near the border with Texas. Again, great revivals among the Native Americans resulted in large numbers of conversions and highly dedicated students. But other things were spreading as well. An outbreak of a deadly fever epidemic claimed the lives of some of Hannah's pupils and left others blinded by its symptoms. Hannah shared in the affliction; she largely lost the sight in her left eye as a result of the fever, and had to return to Connecticut for a year's convalescence, frustrated that she "was necessitated greatly to my sorrow to give up reading, and study of all kinds,

even the Bible"⁵ because of her weakened eyesight.

Angered by the oppression and enslavement of Blacks by both Indians and some of the missionaries with whom she had labored in the Choctaw Mission, Hannah refused to return to her post when she had recovered. She found employment teaching in both Connecticut and New York for several years, but still longed for mission service.



In 1850 she was invited by the American Mission Association to serve as matron of a school the Association had planted in Kaw Mendi, Sierra Leone, West Africa. Seven other missionaries sponsored by the Association sailed with her—four men and four women in all. The mission school, miles inland on a west-flowing river, was a difficult place to labor: the other three women all died

of "acclimating Africa fever" (probably malaria) within the first six months.

The male missionaries also had to retreat to the seashore within a few months to recover, leaving Hannah by herself to manage a rapidly growing school, a church, gardens, and the mission compound. During their absence she preached in the church ("I felt a special call of God to do so"),⁶ conducted prayer meetings, served as principal of the 100-student boarding

school, held after-school classes for native women in sewing and dressmaking, and acted as the station physician, with often as many as 20 patients at a time.

The Kaw Mendi mission was officially led by Reverend George Thompson, a sturdy Presbyterian minister and fellow abolitionist who had brought his wife and children with him to Africa.

Thompson's lengthy memoir of his years at Kaw Mendi⁷ pays scant attention to Hannah More, though it is apparent even from his account that she was actually the backbone of the effort. Fifteen brief references in a book of 450 pages to his most dependable (and surviving!) collaborator give only glimpses of a woman of great spiritual strength, organizational skill, and tenacity. At the death of Thompson's 5-year-old son, Hannah is on hand to comfort the family and lead them in prayer; when tribal massacres among surrounding tribes

threaten to engulf the mission, Hannah resolutely protects the children and buys off the warriors with a bit of cloth.

Still, Thompson was clearly surprised at the "flourishing condition of the school" when he returned to Kaw Mendi after a lengthy trip to America in 1853.⁸ Perhaps, with a generous supply of male hubris, he had assumed that nothing could prosper in his absence.

Hannah's health was never good in Africa, requiring her to retreat periodically to Freetown on the Atlantic Coast to recover her strength. During one such absence in 1856 the Kaw Mendi mission house was dismantled on the orders of a brash new American physician who claimed authority in the name of the American Missionary Association. Reverend Thompson and Hannah reluctantly read the hand of God in the bizarre development and concluded that a return to the United States would be good for all.

They set sail in June 1856, arriving in New York in late July. Hannah spent the next year convalescing in her hometown with relatives, but by the fall of 1857 was strong enough to enroll in a course of medical lectures at Oberlin College, just west of Cleveland. Feeling impressed that the Lord had a work for her to do in Kentucky, Hannah next headed south across the

Ohio River, praying at each train and stage stop that God would reveal His will for her. At Harrodsburg, she met an innkeeper from Maysville who was looking for an "Eastern teacher." Accepting the leading of Providence, Hannah soon began a two-year stint as principal of a female seminary near the Ohio River.

Never comfortable with even the appearance of tolerating slavery, Hannah found it prudent to cross the river into a free state after the execution of the radical abolitionist John Brown made Kentucky unsafe for other abolitionists. She wintered in Ohio, taking the time to write out "my Bible views of slavery."⁹

In the spring of 1861 she returned to Connecticut to prepare herself for what

Hannah nonetheless sailed for Liberia, "deeply impressed that there was a special opening there for me."¹¹ Substituting for a sick teacher at a mission school on the St. Paul's River soon brought her an invitation to manage an orphan asylum at Cape Palmas, Liberia, a post she held for nearly three years.

Haskell apparently made arrangements to have the *Advent Review and Sabbath Herald* (now the *Adventist Review*) sent to her in Africa, along with various publications. By at least January 1864 Hannah had read herself into a belief in the seventh day Sabbath, convincing a fellow missionary in the process. Her first letter from Africa to the *Review* was given prominence in the March 29, 1864, edition:

"I do not know of any others on the Coast who keep the seventh-day," she wrote. "But that is no proof against its authenticity. I only wonder that many good people reject the commandments of God by their traditions."¹²

While she had not yet been baptized into the new denomination, she continued: "Your people may now consider that you have wholehearted Seventh-day Adventists here, waiting with you for that blessed appearing of him who we love and adore, and purpose to worship evermore."

A second letter to the *Review* in October 1864¹³ found Hannah alone in keeping the Sabbath. She expressed a hope that "your society may do something toward a Sabbathkeeping mission in this part of Africa," and looked forward to a time "when all God's people shall see eye-to-eye."

By early 1865 Hannah was again teaching among the Mendi people at a mission in Good Hope, Sierra Leone. Within months she answered an urgent appeal to manage another orphan asylum, this time in Freetown. From there she wrote the *Review* again in October of that year. The growing tension between Hannah's vibrant Adventism and the classic Protestant views of her mission board is hinted at in these lines of poetry by Hannah



View of the Kaw-Mendi mission.

she hoped would be another term of service in West Africa. Here Hannah first became aware of Sabbathkeeping Adventists through contact with Stephen Haskell, primary leader of New England believers, whom she met while he was visiting in Woodstock, Connecticut, in late 1861 or early 1862.¹⁰ Haskell gave her several tracts and a copy of J. N. Andrews'

History of the Sabbath, a book she clearly relished and frequently recommended to others.

In 1862, with no prospects for employment as a missionary,



printed in the January 9 *Review*.

"Those who deemed His coming near,
Saying Christ would soon appear,
Have been wild fanatics called,
Scorned and mocked by great and small."¹⁴

An editorial note in the same edition indicated that Hannah was "at the risk of losing her position as a missionary teacher." When the *Review* printed her next letter (probably written in early December 1865) on February 13, the separation from her mission board because of her new beliefs had already occurred: "They . . . deem it expedient to send a principal to fill the position I now occupy. So . . . I may visit America next spring, unless there should, in the providence of God, be a special opening for me."¹⁵

Hannah's health had continued to deteriorate during her second African tour; she described herself as worn down by "fever," "heart disease," and "liver complaint," noting that her physician had told her she must return to the United States if she expected to live.¹⁶ Reluctantly she sailed from Africa in the late spring, arriving in Boston. Forty miles west of the city she fellowshipped with the small Adventist company in South Lancaster, Massachusetts. Here she was baptized as a Seventh-day Adventist. She wrote: "I was glad to . . . unite with the little church there in keeping the commands of God and the faith of Jesus. This privilege I had long desired."¹⁷

Witnessing a healing service while in South Lancaster, Hannah requested that she also be anointed. The simple service was held at Haskell's home, and Hannah described herself as "healed," noting that "I have not enjoyed so good health for years."¹⁸

Hannah settled in with relatives in Connecticut for the balance of 1866 and the first half of 1867. Letters to the *Review*, to a cousin, and a nephew during these months¹⁹ indicate that she was vigorously defending her Adventist beliefs against a storm of

Surely, in Battle Creek, Hannah would find a home among the people of God.

family criticism.

By spring 1867 Hannah had determined to make the 900-mile trip by rail to Battle Creek, hoping to find employment and fellowship in the rapidly growing Adventist community there. With as many as 250 Adventists out of a population of nearly 5,000, Battle Creek was far and away the largest center of Seventh-day Adventists in the world, and a clear focus of Hannah's thinking and reflection. The weekly *Review*, which for five years had been Hannah's primary link to other Sabbathkeepers, was published there by the Review and Herald Publishing Association, one of Michigan's largest printing enterprises. The Health Reform Institute, soon to become the

Battle Creek Sanitarium, had opened the previous summer, and was welcoming dozens for treatment and health education. The Battle Creek church hosted the world's largest Seventh-day Adventist congregation each Sabbath. Surely there, Hannah must have concluded, she would find a home among the people of God.

What followed next is a sequence of events that still grieves the soul. Somewhere in the early summer of 1867 Hannah arrived by rail in Battle Creek, coincidentally on the same train as a Sister Strong, wife of a Seventh-day Adventist minister. The helpful sister, herself a stranger to Battle Creek, contacted several Adventist friends, trying to secure a place for Hannah to stay while she looked for employment. "Leading brethren" at the *Review* and Herald office were approached in hopes that their influence might be put toward organizing a small school for Adventist children where the experienced teacher from Africa could work.²⁰



PHOTO BY BILL KNOTT

The Health Reform Institute gave Hannah free room and board for a few days; one Adventist family boarded her for two days, another for four. But inside of two weeks, it had become painfully clear to Hannah and Sister Strong that no Adventist families in Battle Creek were willing to board the 58-year-old spinster missionary whose clothing “was not just such as would meet the approval of the eye of taste and fashion.”

With no prospects in Battle Creek, Hannah wrote to Reverend Thompson, now serving a Presbyterian mission on the Leelanau Peninsula, and accepted his longstanding invitation to come and live with his family. She traveled by rail to Chicago, borrowed money from friends there, and made passage by ship up Lake Michigan to Leland, arriving in midsummer.

Ellen and James White, now living in Greenville, Michigan, 75 miles north of Battle Creek, heard of Hannah’s shabby treatment in Battle Creek only after she had left for Leland. They wrote her in Leland in early August, inviting her to meet them in Wright, Michigan (west of Grand Rapids),²¹ and from thence to return to live with them in Greenville. Hannah’s letter to the Whites of August 29, 1867,²² is a moving description of her new circumstances with the Thompson family in Leland, as well as a confession of her poverty. Earning only \$1.50 a week for her duties teaching the children and helping with Thompson household chores, she needed at least \$10 more to buy passage across the lake to Milwaukee, then back across again to Grand Haven, and by rail and stage to Greenville.

The Whites were themselves in tight circumstances, and about to leave on a preaching tour, where they hoped to raise the money to bring Hannah to live with them in Greenville before winter. When they returned in early October, they visited Battle Creek briefly—long enough to receive Hannah’s August 29 letter and to lecture the Tabernacle congregation sternly about their treatment of this

dedicated missionary.²³

The Whites’ planned Eastern tour of one month lengthened into three, during which Ellen and James wrote to several persons in both Greenville and Battle Creek, urging them to send money to Hannah so that she could make the trip south before the winter and board with an Adventist family until the Whites returned.²⁴ When the Whites returned to Michigan in January, they discovered to their dismay that neither the congregation in Battle Creek nor the persons they had written to had sent for Hannah. She was still in Leland, with no reasonable hope of travel by land, and navigation



closed for the winter because of the ice on Lake Michigan.

On February 3 the Whites wrote to Hannah again. Her reply,²⁵ dated February 20, 1868, was probably the last letter she ever wrote:

“It does not seem possible for me to get to you till spring,” she penned, observing that both the weather and her declining health made it “impracticable.” She noted the continuing frictions, even with a family that she had long known and loved, over her Sabbathkeeping: most Sabbaths she spent “alone in my chamber, in the cold” rather than surrounding herself with the work and “worldly conversation” of those who didn’t view the day as holy.

She wrote of “difficulty in breathing, so that I have not been able to sleep



for more than a week,” apparently as the result of a faulty stovepipe that had filled her room with smoke one night. Almost suffocated by the smoke, she resigned herself “into the hands of God for life or death, entreating Him to spare me if He had any further need of me in His vineyard; otherwise I had no wish to live.”

Hannah concluded her letter with a request: “Pray that whatever is God’s will may be accomplished in and through me, whether it be by my life or death. Yours in hope of eternal life, Hannah More.”

Eleven days later she was dead, succumbing to “congestion of the stomach.”²⁶ Her funeral was attended by people of many faiths; Thompson, her longtime friend, preached the sermon, and she was interred in the family plot of a layman who worked with Thompson.²⁷

Three weeks later the *Review* printed a letter by George Thompson in which he described her final hours. He also hinted that Adventist friends might wish to come and get her body for reinterment in Battle Creek: “She was decently buried . . . to await the resurrection morn (unless her friends should wish to come and get her body before).”²⁸

The Whites were understandably

furious when they heard the news of Hannah's death. "She died a martyr to the selfishness and covetousness of professed commandment keepers," Ellen White wrote in one the most passionate testimonies she ever published. "Providence has administered, in this case, a terrible rebuke for the conduct of those who did not take this stranger in."²⁹ (See "To the church in Battle Creek" on p. 14.)

Seven years later, and only months after the church had sent its first official foreign missionary, Ellen White again lamented the loss of Hannah More's energy and experience:

"Oh, how much we need our Hannah More to aid us at this time in reaching other nations! Her extensive knowledge of missionary fields would give us access to those of other tongues that now we cannot approach. God brought this gift among us to meet our present emergency; but we prized not the gift, and He took her from us."³⁰

Hannah More was arguably the best educated woman in early Seventh-day Adventism, and certainly the most widely traveled. Her quarter century of mission work on the American frontier and in West Africa was a record of sacrifice and service no Adventist would match until well into the next century. Ellen White clearly saw in Hannah's story, not just a pathetic tale of neglect and mistreatment, but the slighting of one of God's chief servants for the infant church.

Hannah More, *Missionary to Africa*, still lies in the Porter family plot in Leland 130 years later, her headstone leaning slightly to one side. But unlike almost all the others in the cemetery, her marker has been turned, facing east, facing home.

East toward Connecticut? No, probably not. Home for Hannah More was wherever the wind blew, "and the wind blows where it chooses, and you hear the sound of it. . . . So it is with everyone who is born of the Spirit" (John 3:8, NRSV).

East, then, toward Africa—warmed by the trade winds, scene of 10 years' labor and much hardship? Perhaps so.

But certainly east toward that

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morning that is to come, when "He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of heaven to the other" (Matt. 24:31, NRSV).

Then, at long last, she will be given the fruit of her hands, and her works will praise her in the gates. ■

¹ George Thompson, in *Advent Review and Sabbath Herald*, Mar. 24, 1868.

² Hannah More to Cyrus Crane, Feb. 20, 1867, in Ellen G. White Estate, *Record Book*, No. 4, p. 201.

³ *Ibid.*

⁴ *Ibid.*, p. 202.

⁵ *Ibid.*, pp. 204, 205.

⁶ *Ibid.*, p. 207.

⁷ George Thompson, *The Palm Land; or West*

Africa Illustrated: Being a History of Missionary Labors and Travels, With Descriptions of Men and Things in Western Africa; Also a Synopsis of All the Missionary Work on That Continent (London: Dawsons, 1969). (Reprint).

⁸ *Ibid.*, p. 99.

⁹ Hannah More to Cyrus Crane, Feb. 20, 1867, in Ellen G. White Estate, *Record Book*, No. 4, p. 212.

¹⁰ *Advent Review and Sabbath Herald*, Dec. 17, 1872.

¹¹ Hannah More to Cyrus Crane, Feb. 20, 1867, in Ellen G. White Estate, *Record Book*, No. 4, p. 212.

¹² *Advent Review and Sabbath Herald*, Mar. 29, 1864.

¹³ *Ibid.*, Oct. 11, 1864.

¹⁴ *Ibid.*, Jan. 9, 1866.

¹⁵ *Ibid.*, Feb. 13, 1866.

¹⁶ Hannah More to Cyrus Crane, Feb. 20, 1867, in Ellen G. White Estate, *Record Book*, No. 4, p. 213.

¹⁷ *Advent Review and Sabbath Herald*, Sept. 18, 1866.

¹⁸ *Ibid.*

¹⁹ For her letter to the *Review*, see Sept. 18, 1866; to her cousin, see "Hannah More to Cyrus Crane," Feb. 20, 1867, in Ellen G. White Estate, *Record Book*, No. 4, pp. 201-213; to her nephew, see "Hannah More to Dear Nephew," Feb. 24, 1867, in Ellen G. White Estate.

²⁰ Ellen White, *Testimonies for the Church*, vol. 1, p. 670. The account of Hannah's treatment in Battle Creek that follows is from this source.

²¹ *Ibid.*, p. 666.

²² *Ibid.*, pp. 666-668.

²³ *Ibid.*, p. 676.

²⁴ *Ibid.*, p. 675.

²⁵ *Ibid.*, pp. 671-674.

²⁶ Leelanau County Death Records, Book 1, p. 2. Also see George Thompson, in *Advent Review and Sabbath Herald*, Mar. 24, 1868.

²⁷ Research by the author and his wife has located the grave of Hannah More in the family plot of John Porter, a leading lay member of the Presbyterian mission on the peninsula. Both Thompson and Porter probably expected the interment to be a brief one, anticipating that Hannah's fellow believers

would want to bury her permanently near church headquarters in Battle Creek. This awkward arrangement led to Hannah occupying a grave in the middle of the Porter plot, apparently between John Porter and his wife!

²⁸ George Thompson in *Advent Review and Sabbath Herald*, Mar. 24, 1868.

²⁹ *Testimonies*, vol. 1, pp. 674, 675.

³⁰ *Testimonies*, vol. 3, pp. 406, 407.

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To the church in Battle Creek

Poor Sister More! When we heard that she was dead, my husband felt terrible. We both felt as though a dear mother, for whose society our very hearts yearned, was no more. Some may say, If we had stood in the place of those who knew something of this sister's wishes and wants, we would not have done as they did. I hope you will never have to suffer the stings of conscience which some must feel who were so interested in their own affairs as to be unwilling to bear any responsibility in her case. May God pity those who are so afraid of deception as to neglect a worthy, self-sacrificing servant of Christ. The remark was made as an excuse for this neglect: We have been bitten so many times that we are afraid of strangers. Did our Lord and His disciples instruct us to be very cautious and not entertain strangers, lest we should possibly make some mistake and get bitten by having the trouble of caring for an unworthy person?

Paul exhorts the Hebrews: "Let brotherly love continue." Do not flatter yourselves that there is a time when this exhortation will not be needed; when brotherly love may cease. He continues: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Please read Matthew 25:31 and onward. Read it, brethren, the next time you take the Bible at your morning or evening family devotions. The good works performed by those who are to be welcomed to the kingdom were done to Christ in the person of His suffering people. Those who had done these good works did not see that they had done anything for Christ. They had done no more than their duty to suffering humanity. Those on the left hand could not see that they had abused Christ in neglecting the wants of His people. But they had neglected to do for Jesus in the person of His saints, and for this neglect they were to go away into everlasting punishment. And one definite point of their neglect is thus stated: "I was a stranger, and ye took me not in."

These things do not belong alone to Battle Creek. I am grieved at the selfishness among professed Sabbathkeepers everywhere. Christ has gone to prepare eternal mansions for us, and shall we refuse Him a home for only a few days, in the person of His saints who are cast out? He left His home in glory, His majesty and high command, to save lost man. He became poor that we through His poverty might become rich. He submitted to insult, that man might be exalted, and provided a home that would be matchless for loveliness, and enduring as the throne of God. Those who finally overcome and sit down with Christ upon His throne will follow the example of Jesus, and from a willing, happy choice will sacrifice for Him in the person of His saints. Those who cannot do this from choice will go away into everlasting punishment.

Ellen G. White

From *Testimonies for the Church*, vol. 1, pp. 679, 680.

Ellen G. White was one of the pioneers of the Seventh-day Adventist Church. Adventists believe that she exercised the biblical gift of prophecy through more than 70 years of public ministry and service.



The Power That Sustains

The sun was just coming up as a Seventh-day Adventist woman approaching her fiftieth year donned her jogging shoes and headed for the park in the center of town. With a prayer of praise on her lips for the beauty of the morning, she began her two-and-a-half-mile circle around a pond, noting the calls of early-morning jays and the deep purple of wild irises along the trail.

Almost two miles into her run she felt a rough arm encircle her neck from behind. Falling to the ground, she prayed silently to God. During the unbearable ordeal that followed, she had one lucid thought:

"Do not fear those who kill the body but cannot kill the soul" (Matt. 10:28, RSV). Somehow she felt comfort in the midst of the horror, a Presence in the midst of her outcries that went unheeded by cars passing on the distant road.

Later she dragged herself to the road. A passing motorist stopped and drove her, stricken and sobbing, to the hospital. She placed a call to her husband, who arrived, grass clippings on his pants, face creased with pain. He took her hands, trying to fight back the pain and rage that filled his whole being. A good Seventh-day Adventist man, unprepared for the cruel twist their lives had taken, he sat down, beseeching God for answers.

Released from the hospital, she sported a cast on her arm and a weight upon her soul. She avoided public places where the inevitable question would always come: "How did you break your arm?" Wounded afresh, she searched for words that would never come.

In the months and years that followed, she slowly tried to piece her life back together. She prayed, read, talked, and cried. "For a year after the attack I was unable to put together a recipe or to knit," she wrote in a recent letter to the *Adventist Review*. "I lived from one moment to the next, praying for His sustenance continually."

Surprisingly, her letter is devoid of bitterness. "I especially want to glorify God for His many miracles through it all. He is so good. He has led me to a place of peace, gently guiding me to people and places that have filled me with new hope. I

only want to share my story so that perhaps one person out there can know that someone understands. If I can help someone else, then I will know that out of my suffering has come a purpose."

*God patiently
and slowly
restructures
a life.*

I write these words knowing that her desire will be fulfilled. Her story breathes life into sorrow, meaning into senselessness, courage into agony. Her voice lifts all of us, as part of the Seventh-day Adventist family, from the trials—both large and small—that plague our steps. God is in charge. He will sustain us. The battle is not our own.

"Though I walk in the midst of trouble, thou dost preserve my life; thou dost stretch out thy hand

against the wrath of my enemies, and thy right hand delivers me. The Lord will fulfil his purpose for me; thy steadfast love, O Lord, endures forever. Do not forsake the work of thy hands" (Ps. 138:7, 8, RSV).

Bad things happen to good people. But good people have a God who does not let them go, who is present in the midst of outcries that go unheeded by passing motorists. When hands cannot knit, when minds cannot concentrate from one recipe ingredient to the next, there is a God in the heavens who patiently and slowly restructures a life. We may not see the invisible silken threads that slowly, consistently, graciously weave again a life that has been shattered. In the darkness of the night, the tears of the soul, God, the Creator, makes again a life where all was without form and void. The Spirit of God moves upon the face of the waters, and life and light once again spring forth.

Thank you, dear *Review* reader, for reminding us of the Power that sustains. Together we long for that day when He will wipe away all tears from our eyes and painful memories from our lives. May He continue to sustain you until that great moment.

Sandra Doran is an educational consultant specializing in learning disabilities and attention disorders. She teaches at Providence College in Rhode Island.



My Dad and His \$100 Bill

Generosity was part of his nature.

BY CHERI HORNING CORDER

PERHAPS IT WAS BECAUSE HE lived in such poverty as he was growing up. That's my guess, anyway, as to why as an adult he took so much pleasure in always carrying a \$100 bill in the back of his wallet.

A hundred dollars is a lot of money even now, but it was really a bundle back in the 1950s when he had these long-remembered conversations.

She hadn't meant to complain, but Dad saw the worry etched on her face, and he couldn't help asking her about it. The story spilled out. Things were tough with all those growing tummies to fill, and her husband was having difficulty finding work. "If only we had \$100," she sighed, knowing nothing of what Dad carried in his wallet. "We could get a decent rental in town, where my husband could get a better job. I know things would turn around for us—if we just had \$100."

"Here you are," he answered matter-of-factly, as he held out to her his \$100 bill.

Their eyes met. Hers were searching his to see if he could possibly be serious. His were searching hers for the signal that she would accept it. They both knew that she had not earned it and that she might never be able to repay it. But they also knew that what she said was true—she needed it. She saw in his eyes a warm and generous heart. He saw in hers the flicker of hope and then the flame of joyful gratitude as she smiled and reached out her hand.

The money got them into a wonderful rental in town, where her husband was able to find a much better job. He did well, later worked himself into his own business, and eventually became a millionaire.

My father's own business did well. One day as he was seeing to things around his lumber mill, a station wagon bumped down the long dirt driveway and parked in front of the office.

"Sir," the driver's eyes struggled to meet my father's head-on gaze, "I'm on my way into town to find a new job and start a new life for my family." Dad noticed the tired woman and the restless children shivering inside the old car.

"But I'm just about out of gas," confessed the traveler, "and I'm afraid I won't quite make it to town. Would you be able to spare me a couple gallons of gas from one of the mill's tanks?"

"I think we could do that," Dad assured him. He filled the car's gas tank, then added, "My guess is that you might be needing this." He had reached into his wallet and was handing a perfect stranger his \$100 bill.



A few weeks later the same old station wagon bumped down the lumber mill road and again parked in front of the office. "Sir," the excited man said, "I just came back to thank you. With the money you gave me we got into a wonderful house. I found a good job, and now . . . I can pay you back." And clutched in his outstretched hand was \$100 in cash.

"Glad to hear it," Dad beamed. Their handshakes were vigorous, with a slap on the back thrown in. But Dad didn't accept the money. Instead he said, "The best way you can pay me back is to pass it on."

God only knows whether the man kept his word and became another one of the world's good Samaritans, but I do know that my dad, in these and many other situations, gave me a picture of my heavenly Dad.

Can't you just see Him? He has opened wide the wallet of heaven and is holding for our taking a gazillion-dollar bill. Of course, it isn't money. It's more love than our hearts can hold, pleasures beyond any we've known before, comfort greater than our agony, direction and optimism for our future.

And He's serious. He knows that we haven't *earned* it. But His warm and generous heart is moved by how much we *need* it.

His eyes are searching yours. Will you accept it? Will you nurture its potential to make you, spiritually speaking, *incredibly* wealthy? And as long as we have *no* hope of *ever* paying Him back, will you pass it on? ■

Cheri Horning Corder is a freelance writer and speaker who lives in Spokane, Washington.

Rediscovering God's Gift of Sexuality

World Sexuality Commission Starts Its Work.

BY JONATHAN GALLAGHER, GENERAL CONFERENCE NEWS DIRECTOR

Adventist family life professionals, administrators, and lay members from around the world gathered at General Conference headquarters October 27-30 to reexamine what the church teaches about human sexuality.

The 32-member World Commission on Human Sexuality, after a number of requests from the church's world divisions, is undertaking the first church-sponsored analysis of Seventh-day Adventist views on sexual beliefs and practices from a global perspective.

The Task Ahead

The commission's task is to establish an Adventist curriculum framework for education in human sexuality. Alberta Mazat, pioneer in family and marriage counseling, endorsed the draft document "God's Good Gift of Sexuality," prepared by Karen Flowers, codirector of the General Conference Family Ministries Department, and Susan Murray, of the Andrews University Behavioral Science Department.

"About 25 years ago I made my first presentation on sexuality, 'The Bundles Come in Pink and Blue,' to a small group of young mothers who had just delivered babies," said Mazat. "I quickly learned two things: people are eager to hear about this vital aspect of their lives, and there are many, many unanswered questions about sexuality on the minds of people at every age."

To address such questions, the commission heard five papers by acknowledged experts and spent many hours in discussing a wide variety of perspectives. Common themes included openness, the church's responsibility to proclaim God's truth in the area of sexuality, and the

need to promote a redemptive attitude within the church.

"If our church keeps silent on these issues, we throw our members back to the old traditions and taboos," said Grace Adeoye, a lay representative from the Nigerian Union Mission.

Her thoughts were echoed by other commission participants who expressed the vital importance of church members learning the truth about their sexuality from a Christian perspective.

"The commission is a real breakthrough," said Linda Koh, director for children's, family, and women's ministries in the Southern Asia-Pacific Division. "For far too long the church has not done enough in this area. I believe we can now work much better with this official endorsement. I no longer feel like a lonely voice in this area."

Historic

Calling the week "historic," Bryan Craig, South Pacific Division family life director, said, "This commission constitutes a major landmark in our journey as Adventists. Sexual problems affect the way people see themselves, and how they see God. . . . Sexuality affects everybody's spiritual journey. This issue demands much longer than the time available for the commission."

Recommendations drawn up by the commission will be presented to the General Conference Administrative Committee and then considered at the Annual Council in Brazil in October. Areas to be considered include human sexuality curriculum and its implementation, the developing of church statements on prostitution, the exploitation of children, homosexuality, pornography, male-female equality, female genital mutilation, birth control, masturbation,

extramarital sex, singleness, and polygamy.

Other recommendations call for pastoral training seminars on sexual ethics and abuse, education on the value and equality of all individuals, studies and research on sexual attitudes and practices within the church and the appropriate biblical response, and the establishment of an Institute for Human Sexuality, based at an Adventist college or university.

The commission members recognized that the church faces tough challenges in this area. "We lose more pastors, teachers, and other church leaders over sexual matters rather than over aberrant theology," said Richard Stenbakken, director of Adventist Chaplaincy Ministries for the North American Division.

"We can no longer afford to lose our young people," said Ingrid Klamberg, an Adventist therapist in sexual relationships from Sweden. "We need to meet their needs where they are. We need our God-given sexuality. I am delighted for these meetings and hope there will be a very practical result."

But the last words belong to the pioneer Alberta Mazat, who still longs for the church to give a positive witness to the world in the area of true sexuality: "Since that first presentation I have talked to people in many parts of the world, from juniors to senior citizens. My desire has always been to present sexuality as one of God's special gifts, which He intended not only to be a means of procreation, but a celebration of a relationship between a wife and husband who have vowed lifelong love, faithfulness, and tender regard for one another. If everyone in our world church could catch this vision of sexuality, the marriages in our church would be a wonder to behold, a witness of God's love and faithfulness."

Adventists Preach Health in South Central Los Angeles

BY DEEDRA BROWN, HEART, BODY, AND SPIRIT PUBLIC RELATIONS DIRECTOR

For the first time ever, 15 African-American Adventist churches in the Southern California Conference came together for health ministry in south central Los Angeles. On two consecutive Sundays 3,000 people were educated about how to live a healthier life. Pastors, conference officials, deacons, elders, youth, and young adults came together to promote vegetarianism.

Convening September 21



EXPO ORGANIZERS: (left to right) Jo Ana Saint-George, director of Heart, Body, and Spirit; Dr. William Taylor; Los Angeles councilwoman Marcine Shaw.

and 28, the Whole Health Expo '97 was organized by Heart, Body, and Spirit, an Adventist agency. Vegetarian food producers donated more than 10,000 pounds of health food for the expo. For example, Longa Life gave cans of natural soups and beans, which are low in fat and cholesterol. Arrowhead, Natural Touch, Eden Organic, Fantastic Foods Inc., and Light Life Tofu also donated food.

The city of Compton, the county of Los Angeles, and several area merchants donated space, money, and services to support the two events. Several health-care organizations, including White Memorial Medical Center and the University of Southern California Mobile Dental Clinic, volunteered their services.

NEWS BREAK

Woman Evangelist Leads Outreach in Russia

In the newly liberated society of modern Russia, Olga Pivovarova is at the forefront of the Adventist Church's outreach ministry. A resident of Ekaterinburg, Pivovarova worked as a history teacher for 25 years and is now an evangelist for the Ural Conference.

Since 1995 Pivovarova has held 14 public evangelistic events, and more than 230 people have been baptized. She directs the conference's public school evangelism program, which consists of teaching Bible classes in public schools.

Pivovarova usually has a team of five young people helping her in the campaigns. She recalls an evangelistic event in the city of Alapayevsk, population 45,000. There were no Adventist churches in the city. The team had distributed handbills announcing the meetings.

The evening the meetings were to begin, the team sat in the rented hall and waited; however, no one came. Just minutes before starting time, the team went outside and saw two Orthodox priests keeping others from entering the building. "We will excommunicate you if you attend these meetings. We have not sanctioned this," said the priests.

Eventually 30-40 people braved the consequences and

came to hear Pivovarova speak. For seven days the priests stood by the door during the meetings and tried to keep people out. From the small audience who attended, 12 were baptized. One of the new members was the chief doctor in the area and her husband, a surgeon. The new city administration now welcomes Adventists, and Pivovarova's second public series was very successful.—*Adventist News Network*.

Brasília Legislature Approves Religious Liberty Measures

The legislature body in Brasília, Brazil, recently voted a measure favoring religious liberty for Adventist students. According to the new statute, "all entrance examinations offered in Brasília's Federal District must be held between Sunday and Friday and end by 6:00 p.m. (local sunset time)."

All institutions will also be required to excuse absences by students who, by virtue of their religious beliefs, cannot attend classes after 6:00 p.m. Friday, or on Saturday until 6:00 p.m. The new statute comes after the Brazil's national congress banned Saturday elections, reports *Revista Adventista*.

There are approximately 12,000 Adventist students in Brasília's Federal District.

Enough Evidence to Convict

BY DAVID EKKENS, BIOLOGY PROFESSOR, SOUTHERN ADVENTIST UNIVERSITY

On October 28, 1997, a Maryland district court refused the request of Columbia Union College (CUC) for state of Maryland funding. These funds are specified for private schools that are not "pervasively sectarian."

In requesting the funds, CUC in effect contended that they were no more pervasively sectarian than other church-related colleges and universities that had received moneys from the state.

However, the court disagreed. Citing CUC's bulletin and other official documents, the court demonstrated that CUC is pervasively sectarian—even the so-called secular programs (business, for example) have a strong religious influence. In the hiring of faculty and the accepting of students, religious bias is obvious at CUC. Chapel—and, for dorm students, worship—is required for students, not just provided for those who are interested, as in other schools.

The court quoted CUC's bulletin, which said CUC "believes that in a Christian college, Christian principles should characterize every phase of college life, whether it be intellectual, physical, social, or moral." From those and other similar statements, the court concluded that CUC is "pervasively sectarian."

The teacher part of me weeps with my friends at CUC over the lost revenue.

But the Adventist part of me says, "Right on, district court!" For many years we have been telling people that our educational program is different from others. Now a court agrees.

It's almost as if we were accused of being unique and the court found us guilty—there was enough evidence to convict. May it always be so in all aspects of our work. I hope no court ever says, "Oh, yes, you are just like the others—we can give you plenty of money."

NEWS COMMENTARY

NEWS BREAK

Adventists Support "Dream" Stamp

A new first-class United States postage stamp that highlights the cause of philanthropy was unveiled in Washington, D.C., on December 15. The new stamp represents the culmination of one Adventist's 26-year-old dream.

Philanthropic promoter Milton Murray, of Maryland, first conceived the idea of a "philanthropic stamp" in 1971. After a long campaign supported by a

wide coalition of nonprofit organizations, the U.S. Postal Service finally authorized the stamp on December 9, 1997.

"This stamp brings to the American people the importance of philanthropy for all causes," said Murray, former director of Philanthropic Service for Institutions, based at the North American Division. "While there have been different stamps supporting good causes in the past, this is the first fully generic stamp that will promote the fundamental cause of philanthropy."

Commenting on the "Adventist connection," Murray noted the primarily altruistic aspects of religious belief.

"We as Adventists wish to do things for the good of humanity and society because they are the right things to do," he said. "This is not for personal satisfaction; rather we wish to make good things happen and promote the cause of philanthropy for all nonprofit organizations."

The stamp is expected to go on sale in October.



A DREAM COME TRUE: For 25 years Milton Murray (right) worked to get the philanthropic stamp approved by the United States Postal Service.

Australian Adventist Appointed as Judge

The governor of New South Wales, Australia, has appointed John Bagnall, a member of the Seventh-day Adventist Church in Epping, New South Wales, as a judge of the New South Wales Compensation Court, reports the South Pacific Division Record.

Religion in the News

Vatican Grapples With Eroding Membership

Catholic bishops from North and South America met in a special session at the Vatican to discuss a wide range of issues, including ways in which the church can win back former members and increase efforts to spread the truth of the Bible. The month-long meeting ended in mid-December.

According to ABC News, the Roman Catholic Church is losing ground to evangelical and Pentecostal denominations. "In the past 10 years, Catholic Church attendance has declined by 15 percent, the numbers of men joining the priesthood or religious orders have dropped 15 percent, and those of women joining sisterhoods have dropped 30 percent," writes reporter Barr Seitz of ABCNEWS.com.

In the same period evangelical groups have more than doubled their membership. Seventh-day Adventist Church membership increased from 5,038,671 on December 31, 1986, to 9,479,468 as of June 30, 1997. —ABCNEWS.com

93 Years Ago . . . Columbia Union College Established

BY BERT HALOVIK

Late in 1904 Washington Training College (soon renamed Washington Foreign Mission Seminary, then Washington Missionary College, and finally Columbia Union College) received its initial 50 students. The original campus included two dormitories and a dining hall, each three-story structures. The dorms contained such "modern conveniences" as steam-heated rooms and comfortably accommodated 42 residents. Four large rooms in the dining hall served as classrooms pending the construction of the main college building.

The first bulletin informed prospective students that "the school exists for the one purpose of preparing men and women for gospel work." It urged students to "drink in the spirit of the gospel" in order to become "true missionaries, dedicating heart, soul, and mind to the great cause of Christ on earth."

Most early graduates did enter mission service. By the end of its first four years the college had trained 11 students for mission service: two in Norway, one in Canada, three in China, two in India, one in Australia, and two in South America.

—Bert Halovik is assistant director of the General Conference Archives.

NEWS BREAK

It is believed that this is the first appointment of an Adventist judge in Australia and New Zealand. The appointment culminates an extensive legal career that spans four decades. Bagnall has been an elder in the Epping church for 25 years.

Heritage Convocation Commemorates "Great Controversy" Vision

A heritage convocation commemorating the 140th anniversary of Ellen White's "great controversy" vision will be held at the First Adventist Church in Toledo, Ohio, on March 13 and 14.

Sponsored by the Ohio and Columbia Union conferences, the weekend is designed to celebrate the heritage of the Adventist Church and focus on its prophetic roots and prophetic message.

The vision came to White on March 13, 1858, in Lovett's Grove, 20 miles south of Toledo. It is regarded as one of the most important of White's visions, providing the framework for the church's understanding of the great controversy between Christ and Satan. The vision led to the Conflict of the Ages book series.

For more information on the convocation, call the Ohio Conference at (614) 397-4665.

News Notes

✓ John Gavin, deputy director of Adventist



John Gavin



Larry Johnson

Community Services for North America, was appointed executive director, effective January 1. Gavin replaces Monte Sahlin, who continues to serve as an assistant to the North American Division president.

✓ Larry R. Johnson, an associate director of the General Conference Publishing Department, recently became a vice president of Pacific Press Publishing Association in Nampa, Idaho. Johnson replaces David Sherman, who was reassigned.

What's Upcoming

Jan.	17-24	Religious Liberty Week
Jan.	24	Health Ministries Day
Feb.	7	Bible Evangelism Day
Feb.	14-21	Christian Home and Marriage Week
Feb.	21	Youth Temperance Day

The Owl of Minerva

Creationists, flat-earthers, and bigots,” wrote law professor Ronald Dworkin, “are ridiculed in many parts of America.”

The context of this quote isn’t important; the grouping of creationists with bigots and flat-earthers is. And here’s why: However much liberal Christianity likes to present itself as a valiant and courageous attempt to be progressive, to keep up with the times, and to break away from the shackles of fundamentalism or staid tradition, the truth is that courage is needed, not to keep up with the times, but to defy them.

How much intellectual courage, for instance, does it take in the twentieth century to believe in evolution or higher criticism or moral relativism? It takes none, because these are in vogue—and since when has it taken guts to be in vogue?

It’s also crucial to notice that these Christians are embracing, not Baal worship, child sacrifice, or polytheism (the things that gave our spiritual ancestors so much trouble), but evolution, higher criticism, and relativism, because these (not polytheism and Baal worship) are the trends. And if this present world should last 100 more years, our progeny will smile at these trends then as we do Baal worship, an earth-centered universe, and bell-bottoms now.

“Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them” (Deut. 11:16). The word for “deceived” means literally “open.” Thus it could read, “Take heed to yourselves, that your heart be not *opened*, and ye turn aside.”

Of course, it’s so difficult, even for Christians, to view the world apart from our own culture and time. It’s like trying to take off your Nikes while jogging. “The owl of Minerva,” wrote Hegel, “spreads its wings only with the falling of the dusk,” meaning that only in hindsight, only from a position of looking back, can we really get a more objective view of reality. How imperative, therefore, in our attempt to be relevant that we carefully sift through the current moral, scientific, and theological spasms of our times and culture before making them our own.

As Seventh-day Adventists, fortunately, we have a chance, in a sense, to step out of our time and culture and

look back, because we believe in the Bible. And the Scriptures take us to the true “end of history,” to the final consummation of the world, and allow us from that perspective to view our times now.

Last-day prophecies tell us that a massive deception of pandemic proportions will sweep the world, and that only a small, despised remnant—who refuse to follow the trends, who have the courage to defy the times, a group depicted as those who “keep the commandments of God, and have the testimony of Jesus Christ” (Rev. 12:17)—will stand, while the whole world, following worldly trends, will “worship the beast and his image” (Rev. 14:11).

What the Bible and Ellen White tell us about final events should help us put our own time in perspective. They should make us realize that one of the most dangerous things is to open our hearts to the many trends and currents in which we find ourselves immersed, and which seem so logical, right, and true at the moment, but are discarded as myths by the next generation and, even worse, are viewed by God as fables, “vain jangling” (1 Tim. 1:6), and deceit.

Our understanding of the end of the world should tell us that we must cling to truth with all our heart, soul, and mind, because only a love of truth will enable us to stand when overwhelming moral, logical, intellectual, and spiritual arguments and appeals will be directed against all that we are and stand for. Our understanding of eschatology should ask us, if we have “run with the footmen” and they have wearied us, then how “canst thou contend with horses?” (Jer. 21:5).

In short, what our understanding of prophecy and the final events should tell us is that real courage comes, not from going with what’s popular, but from going with what’s true, even if it means being mocked, derided, and classed with “flat-earthers and bigots.”



Clifford Goldstein is editor of *Liberty*, a magazine of religious freedom.



Boomerang



ROSY TETZ

Have you ever played with a boomerang? It is a curved stick, sort of in a V shape. You hold the boomerang by one end and throw it with a twist of your wrist to send it spinning through the air. People who have had lots of practice and know exactly what to do are able to throw a boomerang so that it curves back toward them as it flies through the air. They can make the boomerang return to them.

Some people can do this with a Frisbee, too. They know what angle to throw the disk, and they know how to flick their wrist as they let it go. It takes practice. Once you learn how to do it, you don't have to chase after the Frisbee when you throw it. You

boomerang flies through the air, the air moves over the curved top a little faster. And because the boomerang is spinning, the air doesn't hit it the same way in all places. So it curves as it flies.

Maybe you know how to spin a ball so that when you roll it on the floor, it will roll back to you. Or maybe you know how to play with a yo-yo so that it actually comes back up the string into your hand. This idea of making things come back to you is big in the world of toys.

It is an important idea in other ways as well. Have you ever heard the saying "What goes around comes around"? I have to admit, it sounds like nonsense. When people say it, they mean that your actions make a difference in the things that happen to you later. What you do will "come around" again. The way you behave will "boomerang" in the way people treat you.

This same idea is found in the Bible, and the way it is worded there is even stranger: "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

You know that the Bible doesn't mean that you should actually throw bread on the water. Sometimes the Bible plays with words to help you think of an idea in a different way. But what in the world could this mean?

can just stand there and play catch with yourself.

A boomerang returns because of its curves. Its "arms" are shaped like the wings of an airplane: curved on the top and flat on the bottom. When the



People have different ideas about where this saying came from. Some people think maybe it refers to merchants who sail in boats to get things to sell. Some people think maybe it is talking about planting rice in wet fields. But most people think it is talking about the way you treat others.

One Bible version translates it like this: "Do good things everywhere you go. After a while the good you do will return to help you" (verse 1, ICB).

If you always share with your brothers or sisters, how do you think they will feel about sharing with you? If you compliment your mother and speak politely to your teacher and always stick up for your friends, what do you think they will say about you? If you obey, what are the chances that you will get in trouble?

Casting your bread upon the waters makes a lot of sense after all.

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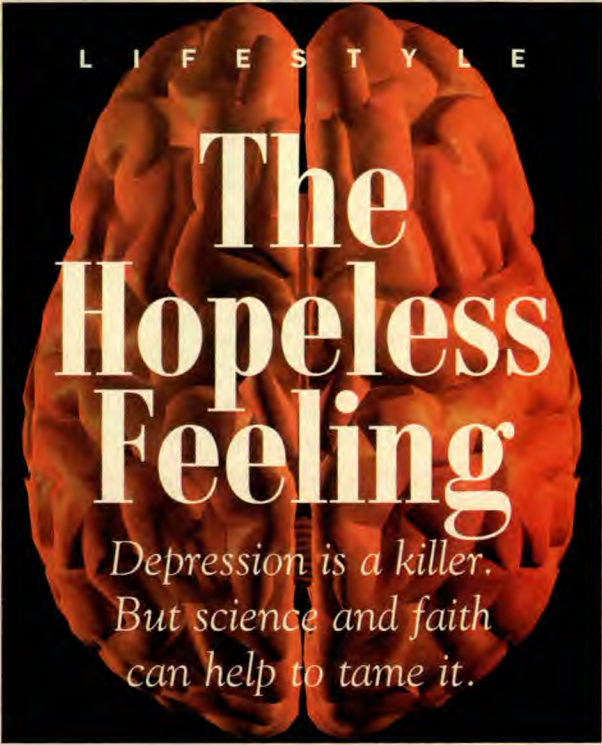
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The Hopeless Feeling

*Depression is a killer.
But science and faith
can help to tame it.*

BY PETER MARINER

WHY DO YOU FEEL SAD, DADDY?" My father sighed as if his soul were gasping for breath. "I'm not sure, son." Without looking at me, he picked up his garden tools and trudged away.

It wasn't the first time, or the last, that I saw my father deep in depression. He tried to fight it. I remember long tearful prayers with Mother. Confessions of sins. Visits from the pastor. Good books from friends. Intensified spiritual interest. New health regimes.

But always it came back.

As I grew older, Dad's depression became more frequent and more severe. As he approached middle age, he had what was called at the time a "nervous breakdown"—the catch-all phrase for any mental problem that comes to a crisis point. There followed more doctors, counselors, and even a sanitarium.

It was in the early days of depression treatment. The heavy tranquilizing medications such as Thorazine sometimes helped temporarily, but the debilitating side effects and possibility of addiction precluded their being prescribed in all but the most severe cases. Modern antidepressants with manageable side effects didn't gain general use until the 1980s.

He lived with depression until he died.

Passages

One generation later I found myself in a psychiatrist's office, trembling and on the verge of tears. The first question the psychiatrist asked was "Is there anyone else in your family who has suffered depression?"

I hadn't made the connection before: that I was following roughly the same path that my father had. I was about the same age he had been when his depression became severe. As with him, there was no clear past or present reason I was depressed; I was healthy, successful, and had a good wife and healthy children. As a child I'd been treated well: never abused, always loved.

When in my depression I'd always thought I had good reasons for feeling bad. A friend had jilted me. I had failed miserably at something. A teacher, or later a colleague or employer, was harassing me. Never mind that most people went through the same situations without hitting bottom like I did. Gradually I began to realize that my reasons for being depressed weren't very good. The depression had a life of its own.

For years I'd tried the same solutions my father used. Even my entry into ministry was part of my search for peace.* But ministry wasn't the solution. While it gave me words of encouragement to say to others, those words couldn't reach the preacher. Instead, I found myself having to hide the depression while acting the part of the perfect, happy pastor.

Inside I was in pain.

About Depression

People who have never experienced depression often fail to note the distinction between depression and discouragement. Everyone is occasionally discouraged. Everyone has at times grieved. Discouragement is a small dip in mood that good thoughts, prayer, and positive thinking can often lift. Grief is a longer and more significant discouragement, such

as is caused by the death of a loved one, that fades with the passage of time. Discouragement often has a cause, and grief always has one.

But depression goes far beyond. Depression is like falling off an emotional cliff from which you cannot seem to recover. It is hopeless sadness combined with unreasoning anxiety and deadly fear. It is mental pain so severe that at times death seems preferable. It is carrying a feeling of the most profound grief, but without profound reasons for it. In deep depression you feel as if there is no future; every effort would be hopeless, every attempt a failure. Often physical symptoms accompany the depression: an inability to sleep, no enjoyment of food or sex, stress-related illnesses that show up on the skin or in the digestive system.

The advice to "just buck up," "think positively," "count your blessings," or "quit thinking about yourself and go do something for someone else" to a deeply distressed person is empty. As one psychologist explained to me: "When a person is deeply depressed, he lacks the emotional energy to work on his own problem." Depressed persons can't think positively; they can't help someone else; they can't see their blessings. Sometimes they can't even work on their problem with a counselor. In deepest depression even their prayers seem hollow; they have probably prayed them a million times before, and their faith is depleted.

In all of us emotions are flexible, but in a person prone to depression,

emotions are somewhat *too* flexible. Imagine your emotions suspended from elastic cords. In most people the elastic is strong enough to hold the emotions steady. A sudden turbulence may buffet them, but when the crisis passes, they return to normal.

In a depressed person those supportive cords are weak; very small things

prayers, were working.

Often friends would say to me, "Ellen White says you shouldn't trust your feelings. If you have those bad feelings, just tell yourself they aren't real. Ask the Lord to strengthen you. Then ignore them and get on with life." The feelings may actually not have been trustworthy—but they were still there.

I would never have dreamed of seeking medical help, but sometimes the pain was too great to ignore. The repulsion was twofold. Aren't people who go to psychiatrists "crazy"? I thought of state mental hospitals and thought that's the path I'd be going.

The other, more significant objection was a spiritual one. Isn't that what my faith is for? Isn't that what prayer is for? If I was a truly spiritual man, should I not be able to pray and think my way out of this? All my life I believed and



may cause profound depression, and when the event has passed, the emotional elastic is too weak to lift one's mood again. People who live with constant low-level depression are known as dysthymic, although many of those will also suffer crisis depression sometime in their lives (see sidebar).

Seeking Help

Seeking help was itself a wrenching experience. As a child I was taught that you need no help but God, no counselor but the Lord. You may talk to your pastor, but it was unhelpful to go further. Growing up in the age of psychology, I began talking to trained Christian counselors about my problem.

But none of the talk, none of the

taught that the Lord steps in to help those who are in spiritual need. Perhaps if I prayed even harder and longer it would all pass!

And then came a day of crisis. I was driving to make a pastoral visit—and I was in agony. Every worry beat upon me at once. The grief was palpable; it was as though I was impaled on a knife. I turned into a store parking lot, put my head back on the seat, and thought, *Forgive me, Lord, but I cannot live like this any longer. I think I am going to have to end my life.*

I had no means at hand to do so; I would have to think of a way. While I was thinking, a bit of a Robert Frost poem strayed through my head. It's a poem that appears to be merely about

When Emotions Are Too Flexible

There is another similar problem in which one's emotions are too flexible in *both* directions. It is known colloquially as manic-depressive disease, although properly called bipolar illness. Although certain symptoms may be similar—depression is one pole of bipolar illness—they are quite distinct illnesses. Where a depressed person's emotions range from normal or slightly below normal to deeply below normal, a bipolar person's moods swing wildly and quickly: from deeply suicidally depressed to high-energy, giddy happiness.

Some have more highs than lows; some more lows than highs. The more serious cases want to commit suicide. At the top the person becomes so unrealistically optimistic that he or she may lose touch with reality. Some people in the manic phase of the illness will, for example, not sleep for a week, or take all the family money and gamble it, or become promiscuous, or quit their jobs with ideas for wild and unrealistic new ways to make a living. The devastating results of the manic behavior often contribute to the depression that follows. Medically they are treated quite differently as well.

a man traveling through the woods on a snowy night, but I remember a teacher telling me once that it actually evoked Frost's attraction to death in times of depression: "The woods are lovely, dark and deep. But I have promises to keep, and miles to go before I sleep, and miles to go before I sleep." I had promises to keep—promises to my wife and my children and my church. And in fact, at that moment I was on my way to a visit. Someone was expecting me. I put the car in gear and drove on.

That night I reluctantly told my wife that I was going to see a psychiatrist. She echoed what I was thinking: only crazy people go to psychiatrists. You should conquer this by faith.

But I could not.

Treatment

When I began treatment by a psychiatrist, I also began talk therapy with a Christian psychologist. Most experts agree that talk therapy *and* medical therapy are more successful in treating depression than either one alone.

On the counseling side we began to work on attitudes—ways to think—that would help me to avoid falling into patterns of depression. Depressed people can learn to evaluate their environment more accurately.

On the medical side, my psychiatrist asked me to try an antidepressant

medication. Even though I knew psychiatrists used psychoactive medications as part of their treatment, it was at that point where I began to pull back. For so long I had thought of my depression as a spiritual fault to be

overcome by willpower and prayer that to try to solve it by so simple a solution as taking a pill seemed wrong.

A brief exposure to an Adventist colleague, however, had left my psychiatrist with knowledge of the Seventh-day Adventist philosophy of "wholism"—that the mind, or spirit, is not separate from the body, but part of it. What we do to our bodies affects our spirits.

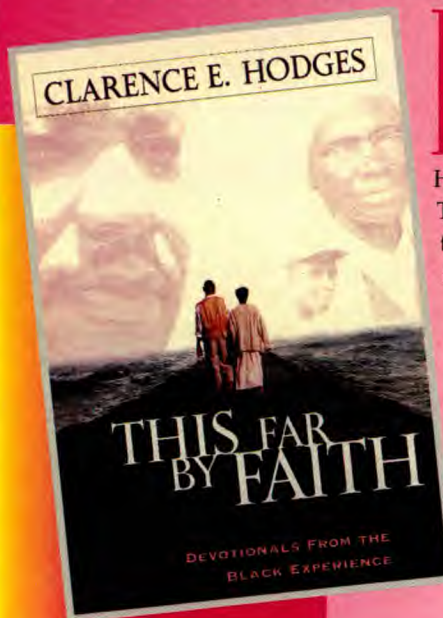
"Diabetes affects one's mood. If you had diabetes, would you refuse insulin?" he asked. In his view, God has enabled researchers to identify a physical cause of depression. Why not make appropriate adjustments to your body to help your mental and spiritual health?

He explained that these new medications don't make a person "happy." They do not elevate the mood of a person who isn't depressed. But by balancing critical chemicals in the brain, they remove one physical barrier to happiness for some people.

Furthermore, they all take at least three and as long as six weeks to work;

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As for their putting me out of touch with reality, he slyly pointed out that anyone who would contemplate suicide with as few actual problems as I had probably wasn't in touch with reality anyway. He was right. In my deepest depression even the smallest problem or slight would disable me.

For me, all of this began the end of a nightmare. I had feared I would feel "not myself" after these treatments. But for the first time in years I felt as though I *was* myself—the me that had been hiding inside the pain for so many years.

My problems weren't all solved. But I did begin to see beauty and happiness around me where there had been none before. I began to appreciate the efficacy of prayer. I began to understand books about improving the spiri-

tual life; I now had the energy to apply them to myself. I began to have energy to work out problems that faced me.

Denouement

I still have appointments with a Christian counselor, though less frequently. My prayer life has improved tremendously. I meet occasionally with a psychiatrist to monitor medications. I hope there comes a time when I might be able to phase out the medication, but I am not rushing.

Sometimes depression moves in on me again. Through the hopeless feeling I remind myself that it will pass, and I keep close to the Lord until it does.

I generally do not tell people that I am taking antidepressants. That's not because I'm ashamed of it, but for the same reason I wouldn't tell them about my other medical conditions: I don't

want to be known as "the pastor who takes Prozac" any more than I would want to be known as "the pastor with kidney stones." At times, when it would be encouraging to another person, I cautiously share that I've struggled with depression. But I do that as rarely as I share anything else about myself in settings in which the intention should be to listen to the other person.

In the meantime I fully intend to enjoy the new life God has given me. ■

* Recognizing this has not shaken my faith in God's call to ministry. Henry J. M. Nouwen argued in his book *The Wounded Healer* that many of the best people in helping professions come to the job because of needs of their own. As they help others, they help themselves.

Peter Mariner is a pseudonym.



Bulletin Board

At Rest

CLEMONS, J. Melvyn—b. Dec. 4, 1917; d. June 29, 1997, Greeneville, Tenn. He served as a pastor in Massachusetts, Pennsylvania, Michigan, Maryland, and Tennessee. He also served as principal at South Lancaster Academy and Bible teacher at Atlantic Union and Walla Walla colleges. He is survived by his wife, Doris; one son, James, Jr.; four daughters, Karen Curley, Sheila Aasheim, Linda Lucas, and Jacqueline Supra; one sister, Thelma Brown; and 17 grandchildren.

COLLETT, Florence M.—b. May 10, 1904; d. Oct. 17, 1997, Sydney, Australia. She served with her husband in India and Pakistan and taught at Vincent Hill School and College and at Spicer College in India. She also taught at Fulton Missionary College in the Fiji Islands. She is survived by two sons, Leon C. and John W.; one daughter, Evangeline Veuthey; and one sister, Ethel Bernoth.

DAVIES, Mary Lou—b. Nov. 19, 1925, Cleveland, Ohio; d. Oct. 10, 1997, Cleveland, Ohio. She began her church career as a literature evangelist in Ohio. She became so successful in soul winning and training others to be soul winners that she was asked to be assistant ministerial secretary in Ohio. Later she took her training program to the Northwest for six years and continued to hold seminars across North America and on four continents. She is survived by her husband, Robert; one son, Rob; one daughter, Lynn; three brothers, Don, Bob, and Ken; and two grandchildren.

GISH, Ira M.—b. Aug. 9, 1898, Kans.; d. Sept. 9, 1997, Olympia, Wash. He served in the Army Quartermasters Corps during World War I, followed by mission service in Hawaii, Puerto Rico, and Venezuela. He had a long career in education as a professor at Madison and Union colleges. He also authored several books. He is survived by his wife, Louise Hoyt; two sons, Wayne and Eldon; two daughters, Clarissa and Nadine; one sister, Ruby Jemson; and several grandchildren.

GRAVES, Betty Lou Dickinson—b. Mar. 7, 1921, Bemidji, Minn.; d. Aug. 8, 1997, Hutchinson, Minn. She served in the denomination as a teacher. She is survived by one daughter, Linda Lambert; three brothers, Kent, Paul, and Loren Dickinson; and two grandchildren.

GRAVES, Jesse H.—b. Apr. 21, 1921, Jefferson, Tex.; d. Aug. 21, 1997, Hutchinson, Minn. He and his wife, Betty Lou, served in the denomination as teachers. He is survived by one daughter, Linda Lambert; and two grandchildren.

HARDIN, Freida White—b. June 21, 1908, Woodruff, S.C.; d. Aug. 8, 1997, St. Helena, Calif. She served 19 years with the War Service Commission of the General Conference as editor of *God and Country*. She also served as secretary to the president of Southern Missionary College and to the manager of St. Helena Hospital. She was married to Arthur White until his death in 1991. She is survived by her husband, Malcolm Hardin; three sons, James, William, and Horace Arthur White; and three grandchildren.

HARRIS, Stanley Chapman—b. July 27, 1913, Jersey City, N.J.; d. Oct. 12, 1997, Waterford, Calif. He was in denominational service for 35 years, including a position as secretary of the General Conference Religious Liberty Department and editor of *Liberty* magazine. He served as an evangelist and in retirement pastored the Waterford church for 18 years. He is survived by his wife, Marie Owen-Harris; one daughter, Gayle Andersen; and three grandchildren.

WHEELER, Lawrence Anthony—b. Dec. 24, 1909, Healdsburg, Calif.; d. Apr. 9, 1997, Roseburg, Oreg. He was the great-great-grandson of Frederick Wheeler, the first ordained Seventh-day Adventist minister, who, with Rachel Preston, brought the seventh-day Sabbath message to Adventism. He pastored churches in California, Oregon, and Alaska and served as a missionary for 16 years in the Inter-American Division. He is survived by his wife, Barbara; two sons, Joe L. and Rollo R.; one daughter, Marjorie Raymond; five grandchildren; and two great-grandchildren.

A Book for All Seasons

*I might have been in jail today
were it not for the Bible.*

BY BARRY C. BLACK

This material was originally presented to the 1997 Annual Council. We have retained some of its oral elements.—Editors.

IN A PEANUTS COMIC STRIP CHARLIE BROWN and Lucy, as they often do, were discussing theology. Lucy said: "On the great cruise ship *Life*, some people take their deck chairs to the bow. Some people take their deck chairs to the stern. Where do you put your deck chair, Charlie Brown?" Charlie responded, "Lucy, I can't get my deck chair unfolded."

In Luke 24 we meet two followers of Jesus who were having trouble just unfolding their deck chairs. They had decided to leave Jerusalem on that first Easter, perhaps to get away from the rampant rumors that Jesus had risen. These disciples were passengers on "the great cruise ship *Life*." They wanted to place their deck chairs on the stern, where they could look backward at a myriad of Messianic prophecies, but disappointment kept them from opening the door of retrospection. They also desired to move their deck chairs to the bow, where they could peer ahead at the Messiah restoring God's kingdom on earth, but this dream had been dashed. They couldn't even get their deck chairs unfolded.

This is an apt description of the human condition. We look to the past for meaning and to the future for some semblance of certainty. And it seems that neither nature nor reason nor observation nor conscience can provide us with substantive answers. We can't even get our deck chairs unfolded.

Little did Cleopas and that unnamed disciple anticipate, as they traveled to Emmaus, that help was on the way. Bewildered, saddened, fearful, they were overtaken by a Man going in the same direction.

"Why are you so gloomy?" He asked.

They stopped and looked at Him with stunned incredulity. "Obviously," they replied, "You haven't heard about the tragic events that have Jerusalem in an uproar. Our Master, Jesus, whom we thought to be Messiah, died on a cross."

They then proceeded to relate to this unexpected Traveler a tale of broken hopes and dreams. They didn't even know where to begin. They couldn't even get their deck chairs unfolded. The two Emmaus disciples had forgotten Jesus' words, but suddenly the Stranger opened to them the Old Testament Scriptures in the light of Calvary. Beginning with Moses and proceeding through the prophets, He showed them how they had misunderstood the Messianic mission.

All too soon they reached their destination. It appeared as if the Stranger would go on. But they urged Him to remain with them. Often in our Christian pilgrimage Jesus will appear to go on. Only if we cry "Abide with me; fast falls the eventide" will our full blessing be obtained.

Jesus accepted their invitation to share a meal. And as He lifted His voice in blessing, suddenly, in the flicker of candlelight, they discerned what they had missed in the gloaming on the road: the hands were nail-pierced and the brow bore the scars of a crown of thorns. As they gasped with astonishment, He disappeared.

Leaving their food untouched, they ran the eight miles back to Jerusalem, bursting into the upper room to add their testimony that Christ had risen. The strong chains of disillusionment, discouragement, disappointment, and despair that had kept their deck chairs folded had been destroyed. They looked now to both the past and the future with optimism and confidence.

The metamorphosis experienced by these two disciples on the Emmaus road was triggered by a beatific revelation from God's Word. "Did not we feel our hearts on fire as he talked with us on the road and explained to us the Scriptures?" (Luke 24:32, paraphrase). God's Word will set our hearts on fire. His word will not return to Him void (Isa. 55:11). The proof of the efficacy of Scripture is found not so much in the satisfaction of carnal curiosity, as in the producing of burning hearts and transformed lives. Pascal correctly observed that the heart has its reasons that the mind does not understand.

Life brings to the most courageous hearts numerous stresses and strains, difficulties and demands. Ephesians 6:12 tells us that we battle against darkness, against stratospheric spiritual wickedness. The road to eternal life is difficult, and only a few are willing to walk this path of the cross (see Matt. 7:13).

Walking the path of the cross will mean encountering days when our strength is weakened, when the task is too great. We will experience seasons when the battle overwhelms and the enemy taunts our impotence. Whether these tests will end in disaster or victory may well depend on whether we too, like the Emmaus pilgrims, have permitted our hearts to be warmed by the testimony of God's sacred Word, leading us to a glorious encounter with our risen King.

The tentmaker from Tarsus experienced that encounter. He too was on a frenetic journey—not to Emmaus, but to Damascus. On that journey he encountered Jesus and was transformed into God's chosen vessel to the Gentiles. Later, in his Second Letter to Timothy, he would provide us with insights on how to meet the daunting demands of Christian living. In this inspired letter Paul told Timothy to teach the truth and commit it to faithful followers (2 Tim. 2:2). Paul wanted Timothy to avoid all idle and destruc-

tive discussions and to rightly handle the word of truth (verses 14-16). He also urged his protégé to "flee from youthful lusts" and follow "righteousness, faith, love" (verse 22, NASB). "All Scripture is inspired by God," he said, "and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (2 Tim. 3:14-17, NASB).

Paul's words in 2 Timothy 3:14-17 provide

man to his son in the ministry, Paul beautifully emphasizes the all-sufficiency of Scripture.

This good news about the all-sufficiency of God's Word needs to be sounded repeatedly. Too many believe that the Bible doesn't contain all we need to survive in these complex times. We turn to the expertise of psychology, business, politics, and entertainment for answers. We seek to implement a variety of new initiatives as we apply the seven effective habits of the newest craze to men (who are from Mars) and women (who are from Venus). We seek to supplement the imaginary inadequacies of God's Word with management theory and conflict-resolution principles.

While extrabiblical resources may be useful, God's Word is indispensable. It should be our primary textbook.

Yes, there are things to be learned outside of the Bible, but only God's Word will enable us to meet all of life's demands. How would we survive without God's holy Word? Neither reason nor intuition throws light on certain matters that are of utmost importance to us. Without God's Word we would know little about our personal existence after death or about the nature of the atonement. We would be unaware of the doctrine of the Trinity or other aspects of the divine nature. We would be ignorant of the way we can

break sin's power and the weapons of spiritual warfare. Thank God for His precious Word.

Paul reminded Timothy that the Scriptures are able to make us "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). In attempting to meet life's demands, receiving the salvation that Jesus generously offers is the most important issue we will ever face. The seminal question of living is "What will we do with Jesus?" If we fail at every-



us with principles that will enable us to meet life's every demand. They remind us that God's Word can prepare us for life's every challenge. The words "adequate, equipped for every good work" in the original Greek are the combination of an adjective and the perfect passive participle of a verb. The adjective is *artios*, which carries the idea of being able to meet all demands. The verb *exartizo* means to equip or to furnish. Hence, in this last letter of a great

thing else and make it to heaven, it will be worth it all. What difference does it make if we gain the whole world, but lose heaven in the process (Matt. 16:26)? Salvation is the central thrust of Scripture. God's Word was written to give us the knowledge we need to find salvation from sin and the power to lay hold of the way that leads to our heavenly home.

The Bible points us not to faith in a book, but to faith in a Person. The Scriptures become intelligible only when we see a crimson thread running through its pages, for Jesus is the theme of the Bible. John 5:39 says the Scriptures testify of Christ. As we come to know the Christ of Scripture, our lives are transformed.

A part of our transformation occurs as we learn to see life's demands from eternity's perspective. Paul wrote these words on another occasion: "For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen" (2 Cor. 4:17, 18, NASB).

Many years ago my mother accepted Jesus while attending an evangelistic tent meeting. She began worshiping on Saturday, and this practice put her at odds with most of her family. She was ridiculed by my father and by her in-laws. Before she died, however, nearly every member of her family had accepted Jesus as Lord. A number of them have also died, covered by the blood of Jesus and waiting for resurrection in the earth made new. God's Word gives wisdom that leads to salvation. The Bible provides God's answers to earth's problems.

All Scripture is God-breathed." The Greek adjective is *theopneustos*. Second Peter 1:21 carries a similar emphasis: "For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" (NASB). John Bengel, commenting on the inspiration of Scripture, made this observation: "It was divinely inspired not merely while it was written, God breathing through the writer, but also while it is being read,

God breathing through the Scripture, and the Scripture breathing Him."¹

John Wesley resonated with this divine sentiment. He said: "The Bible must be the invention of good men or angels, bad men or devils, or of God. It could not be the invention of good men or angels; for they neither would nor could make a book, and tell lies all the time they were writing it, saying 'Thus saith the Lord' when it was their own invention. It could not be the invention of bad men or devils; for they would not make a book which commands all duty,

"I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

forbids all sin, and condemns their souls to hell for all eternity. Therefore I draw this conclusion, that the Bible must be given by divine inspiration."²

This wonderful inspired book provides celestial solutions to carnal conundrums. It provides Christians with answers to all their perplexities.

And it tells how we may live above sin. It is a protection for us.

In Ephesians 6 Paul refers to the Scriptures as a sword in the Christian arsenal. It's a weapon for offense, a terror to evildoers. It divides asunder the soul and spirit and is a discernor of the thoughts and intents of human hearts (see Heb. 4:12). When I was a teenager, my mother gave my siblings and me our allowance based on the scriptures we

memorized. One day a young man from my neighborhood asked me to go and help him assault someone who had hurt him. Proverbs 1:10 instantly leaped into my mind: "My son, if sinners entice you, do not consent" (NKJV). The strength of that scripture prevented me from going with my neighbor, who committed not only assault but murder. I was spared spending my life behind jail bars because God's Word provided me with a barrier against sin.

Finally, the Bible trains us in righteousness. Paul told Timothy that the Bible is profitable for "training in righteousness" (2 Tim. 3:16, NASB). William Lyon Phelps, former professor at Yale University, wrote these insightful words: "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."³

The Bible may not hit you like a jolt of adrenaline each time you study it, but the long-term benefits of feeding on the Word cannot be denied. Its real value lies in its cumulative effects as you permit long-term exposure to work a metamorphosis in your life. As it did for the disciples on the Emmaus road and for Paul and for Timothy, God's Word will vibrate your heart with heaven's music and strengthen you to meet all of life's demands.

You can unfold your deck chairs. ■

¹ Bengel's *New Testament Commentary* (Grand Rapids: Kregel Pub., 1981), vol. 2, p. 553.

² *The Words of John Wesley* (Grand Rapids: Zondervan), vol. 11, p. 484.

³ Walter Knight, *Knight's Master Book of New Illustrations* (Grand Rapids: Eerdmans, 1970), p. 26.

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Footsteps

BY VERA M. NELSON

A thrill of fear froze me that night when I heard the sound of footsteps on our porch and the back door open. Fearful as I was, the rhythm of the footsteps seemed a bit familiar. But I knew that our family was all tucked in. Who could it be?

Then my mother called out from her bedroom, "Roy, is that you?"

He replied, "Yeah. Don't get up. I'll just go on to bed."

Roy, age 23, was the eldest of my five brothers. Both he and Ray, 21, had been gone from the area for many months, working as ranch hands in Arizona and Texas.

Being only 6 years of age, I lay in bed, relieved, but thinking it was amazing that I could identify each member of our family by the sound of their footsteps. I wondered why. It occurred to me that perhaps it might be because I was especially intelligent—though that theory has never been confirmed.

But Mother was more certain than I whose steps she heard. Mothers seem to be aware of things about their children, and children wonder how mothers can know.

Our family members were as varied in personality as were their footsteps. My emotional reactions were related to the identification of steps. When I heard my father approaching, I might begin to adjust my attitude or amend my activities, because his hand was firm. Mother, coming in from the garden, could bring the task of shelling peas, or snapping beans, or cleaning up some clutter we had made.

Brother Ben, 18, who was good with mechanical things, allowed three younger sisters to watch him work if we stayed out of the way and didn't mess with his tools. We loved his booming laughter. Clarence, age 16, was gentle and patient with us.

Dee, age 14, was less tolerant of pesky little girls, and we often went to Mama to tattle about his antics. Once we had the audacity to ask him, "Do you think we are pretty?" His instant reply was "Pretty ugly and pretty apt to stay that way!" He'd sooner suffer snake-bite than to feed the vanity of his sisters.

Time has likely dimmed the memory of familiar footsteps. Only one brother and we two younger sisters remain, and many miles separate us.

In our daily walk we detect the footsteps of one whose personality is hate-filled and deceitful. He makes the ugliness of sin look appealing. His identity is made known to us in 1 Peter 5:8: "Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour" (NKJV). Revelation 12:12 tells why his steps are hurried: "For the devil has come down to you, having great wrath, because he knows that he has a short time" (NKJV).

But One who loves us with an everlasting love walks with us. His steps vibrate with the sound of comfort and hope. We can march in cadence with His promptings, and we sense we are nearing home. We have the sweet assurance that Jesus' coming is near—even at the door. He who hung the stars in space promised He will not be late. Keep watch. Listen for His steps. ■

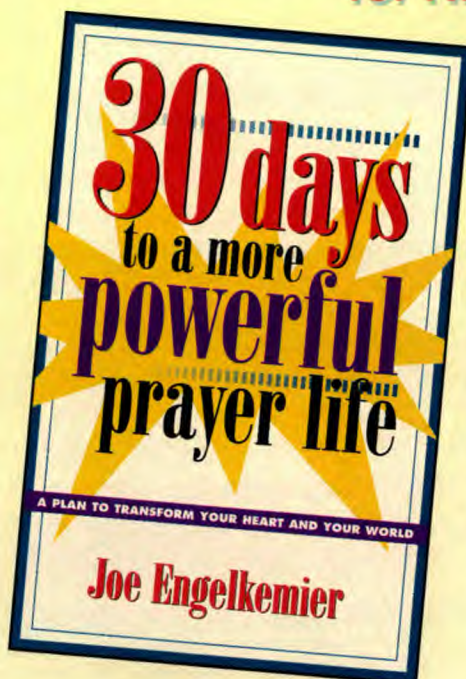
Vera M. Nelson is retired and writes from Hayden, in northern Idaho.



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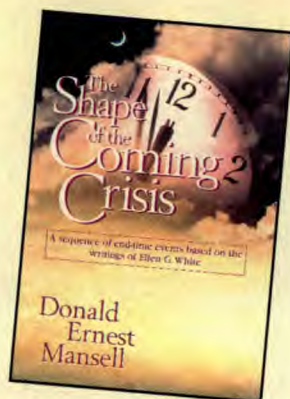
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