ADVENTIST Review

April 22, 1999

AnchorPoints

Heresy or Hopeful Sign?

How early Adventists struggled with the truth about the Trinity

Women's Ministries Enters Its Second Century

LETTERS

Y2K

Regarding Henry Felder's "If the Lights Go Out" (Feb. 25 AnchorPoints Edition). In reality, every one of the predicted Y2K consequences has already happened. But because they have happened for reasons other than Y2K, only passing media attention has been given. Computers crash all the time, power systems fail, and airplanes fall out of the sky. But regardless of how sad it may be for those affected, the reality is that these events are not the literal or spiritual "end of the world."

I have worked in computer systems for 30-plus years. The most difficult problems to correct are those that produce only tiny errors, such as a bookkeeping system that is off by one cent in $1 billion. Large errors, when they occur, are so obvious that no one takes the results seriously. We've all heard about the $100,000 water bill received by a retired widow. That type of mistake is so obvious that it quickly gets corrected, and the only real penalty is embarrassment to the company issuing the bill. Might that happen with Y2K? Of course, but the results would be the same—embarrassment to the issuer.

Another reality is that Y2K problems won't begin on January 1, 2000; they have already begun. Any computer application (and only those applications) that does date calculations is already subject to the problem. However, being subject to the problem doesn't mean that the software will fail. Take credit card expiration dates. Many, if not most, credit cards now have expiration dates of (20)00 or later, which means that under the Y2K scenario, these cards would be expired and worthless. Yet the problems are so small as to be a minor inconvenience at worst.

Recently I have been involved with my county's Department of Emergency Management. This organization is very concerned about Y2K. They understand that there may be some computer-related issues, but they are far more concerned about the fear this issue has created. Their preparation is far more related to dealing with fear driving irrational behavior than with any direct consequences of computer problems. While we are familiar with the prophecies of last-day events, we need to be very careful that we do not get so caught up in this that we, along with the Y2K fear mongers, suffer another "Great Disappointment." We need to be part of the solution, not part of the problem.

—Wilmer Radke
BREMERTON, WASHINGTON

Why the Suffering?

I found Clifford Goldstein's "The Rough Edges" (Feb. 25) very touching and caring. However, I must take issue with the apparent insinuation that God does not feel our pain. To assume that Friedrich Nietzsche, a neopagan, atheistic philosopher, would make a correct statement concerning the nature of Divinity is like saying President Clinton could accurately describe the daily life of an infantryman like me—or vice versa.

The Bible clearly states that God knows our hearts. This is easily understood, for He created them and gave them a spark of His own divine breath to make them alive. Our experiences, in this sense, belong to Him because He gives us the life to experience. Job asked of God, "For He is not a man, as I am, that I may answer Him, and that we should go to court together. Nor is there any mediator between us, who may lay his hand on us both. . . . Do You have eyes of flesh? Or do You see as a man sees?" (Job 9:32-10:4, NKJV).

The answer to Job's question is an emphatic *yes*. Jesus Christ came in order to fully experience us in as us. Paul spends the majority of his Epistles describing us as being "in Christ." To me, this means that God through Christ is the only one who can truly say to us, "I feel your pain."

Incidentally, the only Nietzsche quote I can appreciate is "If you Christians want me to believe in your Redeemer, you'd better act a little more redeemed!"

—Brian A. Heitman
FAYETTEVILLE, NORTH CAROLINA

Those Adventist Teachers

Bill Knott's "Taught by Love" (Feb. 25) brought up hundreds of memories of my own education in Adventist schools. I remember the teachers—some very

good, some, well, not as good. But all were dedicated and loving.

Some have thought that our schools can't compete with public schools in preparing people for life. I believe that much of my "success" and my desire for spiritual things have come because of the good training I received in our schools.

My hat is off to our dedicated teachers. They have been among the instruments God has used to save my life . . . for eternity.

—Thurman C. Petty, Jr.
BURLESON, TEXAS

Anti-Tobacco Campaigner

I was delighted with Dr. Linda Ferry's call for action to stop the proliferation of tobacco use (see "Anti-Tobacco Campaigner Speaks Out," Feb. 25 Newsbreak).

Aside from the state of California, Massachusetts has one of the most effective and comprehensive statewide antismoking programs in the United States. The Massachusetts Tobacco Control Program (MTCP) has been extremely effective in helping to reduce the number of smokers in Massachusetts to well below the national average. Just about every city and town in the commonwealth has a vendor working to provide free smoking-cessation programs in the communities. Sometimes these vendors work with local Adventist churches to assist in providing funding, materials, and guest speakers for local smoking-cessation programs.

Unfortunately, just providing smoking-cessation services is not enough to stop the growth of tobacco use; communities must adopt local laws to restrict or ban tobacco use in public places. We must pray for those working in tobacco control—and for those trying to stop using tobacco.

To get involved in preventing the number one cause of preventable death, or for information on collaborating with your local vendor to provide smoking-cessation services (Massachusetts only), contact me at 508-898-1901 (phone) or lavertue@gis.net.

—Mark LaVertue
SHIRLEY, MASSACHUSETTS

Internet—The Upside

Regarding Stephen Chavez's Feb. 18 news commentary, "Get Connected," I'd like to offer a different viewpoint about our cyberspace interconnectivity and outreach.

While Chavez contends that surfing the Internet can't substitute for being there in person, the number one reason for the Internet has been, and still is, e-mail. This one feature alone dramatically reconnects people at all levels, especially those who can't be there in person.

E-mail and the Internet have allowed a level of personal connectivity that was previously unattainable for many. For example, I know one Adventist freelance writer who, because of her physical limitations, is unable to do the "typical" outreach and witnessing activities, much less go to church. Instead of languishing at home in self-pity, she uses the Internet to stay connected with friends in similar situations, even hosting an online church on Sabbath!

This is just one example of how the Internet, when used for God, has expanded the possibilities for "fishing" for me. And let's not forget our other technological means of fishing: radio, TV, and telephone. While we try to follow up each lead with a personal visit, many are led to Christ without an actual warm-body contact. Are they any less "saveable"?

I believe that God rejoices over every soul "caught" for Him, no matter what the means. Some may fish from the yacht, rowboat, dinghy, or raft. Others are able to fish only from shore or pier (technology). At least we're all fishing for Jesus.

—Ernie Medina, Jr.
LOMA LINDA, CALIFORNIA

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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.

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Time to Go for Broke

WILLIAM G. JOHNSSON

Of all the hundreds of letters that came in with checks for the "$25 Club"—and they are still arriving—one stands out. The writer enclosed a very large gift, but his accompanying words moved me even more.

Tell us your dreams for the *Review,* he said. Share them with us and let us have a part. If they make sense to us, we'll join with you to make them happen. And if they don't make sense, we'll let you know that also.

God uses the simplest methods.

My dear friend whom I have never met, you know who you are and I thank you. This editorial is for you—and for anyone else who believes that the Lord has a special mission for the *Adventist Review* and who is prepared to weigh my ideas and, if they make sense, roll up their sleeves with me.

The burden on my heart is this: I think it is time to go for broke. Jesus is coming soon; let's lay aside the status quo and throw ourselves into the task of sharing the good news about our Lord to a dying world.

Jesus commanded His followers to make disciples of all peoples. That discipling involves going, preaching, baptizing, and instructing (Matt. 28:19, 20).

The *Adventist Review* has a unique place in this mission. While other agencies proclaim the message, our primary role is to *build up,* to *nurture,* to *ground* believers in their relationship to Jesus and in the message and mission of the Seventh-day Adventist Church.

The North American Division Edition, sent out gratis once a month, is a wonderful start. But the profile of subscribers to the weekly *Review* is even more wonderful, startling. We have abundant data to show that they are the loyal core of our church, loving the Lord and providing leadership and financial support.

I am talking about *you,* dear reader! That is why this editorial is going to you, not to the general audience that receives the NAD Edition.

Let's go for broke: let's pull out all the stops and bring in many more like you. Our subscriber list is approaching 50,000. By the Lord's grace and our earnest efforts, let's go for broke and make it 100,000.

Here's how (and you tell me if it makes sense):

1. **Offer a price no one can refuse.**

Again and again people give one main reason they don't subscribe—the price. Let's offer a low, low, unbelievable price they can't refuse.

This of course will be for new subscribers only, but listen—as the circulation rises sharply, we can reduce the renewal price for everyone, you included.

2. **Use the best technique out there—word of mouth.**

Ellen White's words burn in my soul: "God often uses the simplest means to accomplish the greatest results" (*The Desire of Ages*, p. 822). I dream a dream that doesn't call for big marketing budgets, glitzy ads, mass mailings. Its beauty is its simplicity: people who believe in the *Adventist Review* and its mission tell others and invite them to come into the circle of blessing.

Many people today don't believe advertising anymore, trash letters that look like they're a sales pitch without even opening them (confession time: I'm writing about myself!). The most effective plan is still Jesus' way: Go . . . tell.

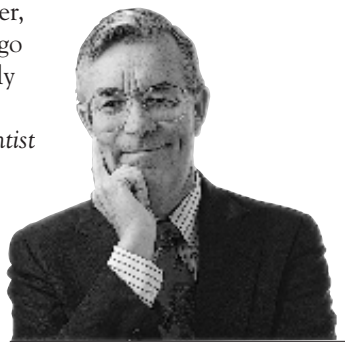
Is this a good plan? What do we need to make it work?

And would you be ready to help make it happen?

My dear friend, chances are we have never met, but I feel I know you. I have been in this sacred job many years now, and your letters, notes, and calls have formed within me a deep conviction that the greatest asset the *Review* has, after the Lord Himself, is you, the wonderful subscribers to the weekly.

Any lingering doubt was swept aside by your response to the $25 Club. I have been overwhelmed, moved to tears by your generosity, love, and support.

So that's my dream. Think it over, pray about it. Tell me if we should go forward. Tell me if we should quietly lay the plan aside.



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I'll be waiting to hear from you.

Sweet Fragrances Cannot Be Hidden

MYRNA TETZ

She was 3 years old when she turned my bottle of Chanel No. 5 upside down over the drain. Unwittingly, of course. Years later she gave me Beautiful, no doubt to atone for that errant act of childhood.

One Christmas I received a bottle of L'Air du Temps from our son. He explained that he did not smell every fragrance on the store counter in order to decide which one to buy; his choice was made because he liked the bottle.

We are to God the aroma of Christ.

Walking past the perfume counters in department stores without stopping is *not* one of my major strengths. On a recent hurried department store walk-through I stopped at the perfume counter and sprayed on a new scent. We were visiting this now 30-plus daughter and her family, and for the rest of the day, whenever I entered their space, both she and her husband commented on how much they liked the fragrance. That evening I was presented with Poem perfume as a birthday gift.

Perfume scents, the fragrance of flowers, and the aroma of scented candles can change an ordinary room into one that delights the senses and promotes a feeling of well-being. Gifts such as these are treasured and used with memories attached.

Perfume in Bible times was valued, too, for it was an important item of trade. There was myrrh and frankincense from Arabia and Africa, aloes and nard from India, cinnamon from Aylon, galbanum from Persia, and stacte and saffron from Palestine.[1] These were important in the lives of people in Bible times, and inspired writers often referenced fragrances to teach valuable spiritual lessons.

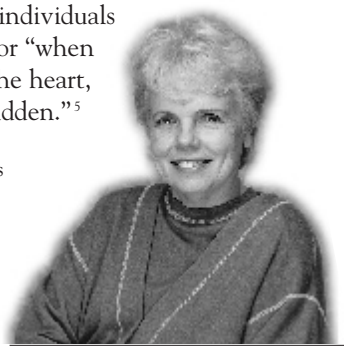
For instance, the priest was brought more directly into the presence of God during the ritual of the offering of incense than he was throughout the course of any other act. This incense "represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God."[2]

Joseph was sold to businessmen (Ishmaelites) and rode to Egypt with camels loaded with spices, balm, and myrrh. Solomon wrote, "Perfume and incense bring joy to the heart" in comparison to the pleasantness of a friend's earnest counsel (Prov. 27:9, NIV). Esther, before she could see the king, was to have beauty treatments—six months with oil of myrrh and six with perfumes and cosmetics (Esther 2:12). The Wise Men brought incense and myrrh to Baby Jesus. Mary anointed Jesus' feet with expensive spikenard. Nicodemus brought a mixture of myrrh and aloes (75 pounds) and wrapped the body of Jesus with the spices in strips of linen (John 19:39).

Today we're seeing an escalation of information and products promoting aromatherapy as an ancient art of carefully selecting herbs and botanicals known for their ability to help transform and restore one's emotional well-being. Chamomile, cedarwood, geranium, bergamot, lemon, lavender, and orange, it is claimed, help inspire a sensory experience that helps to support one's emotional and psychological well-being (this from the container housing oils, gels, mists, and lotions).

But more important than the enjoyment of scents that please our olfactory senses is the fragrance we can release by living our lives as Christ lived His. Paul may have been thinking of the aroma of incense in the streets of Rome during a triumphal parade with incense bearers perfuming the air as they waved their censers[3] when he referred to God, "who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him." He challenges us by saying that "we are to God the aroma of Christ among those who are being saved and those who are perishing" (2 Cor. 2:14, 15, NIV).

"The graces of our Saviour's character, implanted in our hearts," wrote Ellen White, "will shed around us a precious fragrance."[4] Even as we want to linger in a space haunted with a pleasant aroma, so individuals will want to stay in our company, for "when the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden."[5]



[1] *The Bible Almanac* (Nashville: Thomas Nelson, 1980), p. 484.

[2] *Patriarchs and Prophets*, p. 353.

[3] *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 841.

[4] *Testimonies for the Church*, vol. 5, p. 174.

[5] *Steps to Christ*, p. 77.

GIVE & TAKE

DREAM CENTER

In this feature Adventists share church-related dreams.

My dream for our Seventh-day Adventist Church is that, seeking God individually with increasing earnestness and commitment, we will draw closer to God and, accordingly, closer to one another (criticizing ourselves, not our brothers and sisters!). With total surrender to God and implicit trust in His guidance, we will intensify interest in eternal values, away from the temporal. Crucifying self, not our Saviour afresh, we will permit God to finish His work in our hearts and lives—then, through us, in the earth. Prepare the way for Jesus to return and take us home!

—Blossom F. Vassar, Livingston, New York

CONTRIBUTE TO GIVE & TAKE

We can especially use submissions to these categories: Adventist Quotes, Readers' Exchange, Jots & Tittles, and Dream Center. And we can always use top-quality photos/captions, tasteful drawings and cartoons, brief poems, and other fast-paced items. Send submissions (which won't be acknowledged or returned) to Give & Take, Adventist Review, *12501 Old Columbia Pike, Silver Spring, MD 20904; fax: 301-680-6638; e-mail: 74532.2564@compuserve.com.*

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ADVENTIST LIFE

Last summer, on our family visit to the Kellogg Museum in Battle Creek, we were viewing the video telling of the beginning of the cereal industry. The video mentioned Ellen White and other early Adventists. Next it showed some of their advertising methods, and Tony the Tiger was pictured. My 8-year-old granddaughter, Sarah, leaned over to her father and said, "Daddy, I didn't know that Tony the Tiger was a Seventh-day Adventist."

—Alice Wagner, Hartford, Michigan

THE TIGHTROPE

Look up! See the tightrope!
A taut and straight height-rope
Simplicity gleaming against the clear sky
What means that strange tightrope,
That strong strand-of-white rope?
I see that you're standing there,
wondering why

Step on to the tightrope!
The frightening high tightrope
Stretched over the cities and vastness
below
You're wounded and friendless
The distance seems endless
But it leads to Somewhere that you
want to go

Walk out on the tightrope!
The end-out-of-sight rope
Above all the noise, the cacophony's din
Though clouds hide the ending
Your heart they are mending
What is there to lose, with so much
to win?

Hold on to the tightrope!
The day-and-the-night rope
The world gets much farther and
farther away
You're held fast by bright hope
When winds blow the tightrope
God's Spirit will guide you as you
make your way

Just stay on the tightrope!
That pure, clean, and white rope
High above ideas, opinions, and taste
God's will is the tightrope
His mercy-and-might rope
It's fastened securely about His own
waist!

—Sarah Jane Raffety, Arlington, Texas

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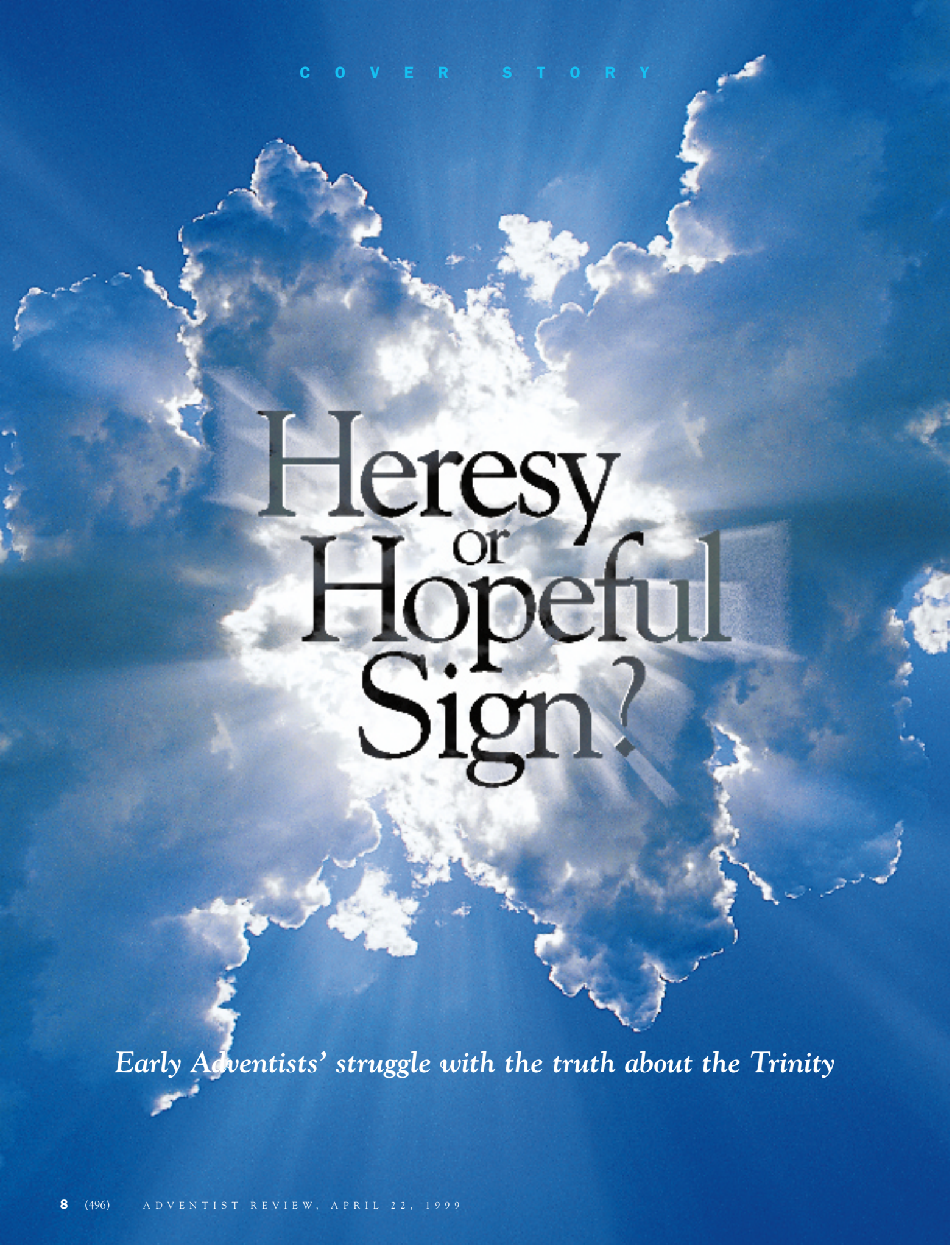


Heresy or Hopeful Sign?

Early Adventists' struggle with the truth about the Trinity

BY JERRY MOON

ALTHOUGH we claim to be believers in, and worshipers of, only one God, I have thought that there are as many gods among us as there are conceptions of the Deity," wrote D. T. Bourdeau in the *Review* in 1890.[1] What could have led Bourdeau, a highly respected evangelist and missionary in Canada, Europe, and the U.S.A., to make such a pessimistic statement about Seventh-day Adventist beliefs regarding God?

It may come as a surprise to some that the consensus reflected in the 1980 Statement of Fundamental Beliefs didn't always exist among Adventists. The story of how the church came to doctrinal agreement on the Trinity affords insights into several aspects of how Adventists discovered truth and preserved church unity amid a diversity of viewpoints.

Part of the legacy of the Great Disappointment of October 22, 1844, was that it taught its survivors a profound distrust of human opinion and tradition concerning the Bible. It instilled in them a fierce determination to test every belief by Scripture and to reject every doctrine not firmly grounded on a "Thus saith the Lord." This meant that virtually *everything* had to be investigated. The pioneers weren't endowed scholars with unlimited time for study, but people with families to raise and bills to pay. Consequently, the process of reaching doctrinal consensus was a slow and lengthy one.

The first priority was to solve the problem of why Jesus had not come on October 22, 1844, the end point of the prophecy of Daniel 8:14. Study on this issue led Hiram Edson and Owen Crosier by February 1846 to a fairly comprehensive understanding of the relationship between the Old Testament earthly sanctuary and the New Testament heavenly one where Jesus had been ministering since His ascension.[2]

Meanwhile others had been studying the seventh-day Sabbath. The biblical basis for the Sabbath was one issue on which there already existed extensive writings because Seventh Day Baptists had already been observing it for two centuries. But the interconnectedness of Sabbath and sanctuary with the three angels' messages and other end-time prophecies still had to be worked out.

Another example of what seems today as a surprisingly slow discovery of a biblical lifestyle is that more than 14 years after the Disappointment, James and Ellen White were still apparently using pork.[3] It was not until issues of church organization had been settled in May 1863 that Ellen White received the first comprehensive vision on health reform, which called Adventists to complete abstinence from pork[4] and pointed out the advantages of moving toward a vegetarian way of eating.[5] But what about the other animals listed in Leviticus 11 as inappropriate for dietary use? Another 40 years would pass before Adventists would reach agreement that oysters, for instance, were also to be omitted from the diet of Bible-believing Christians.[6]

In view of this lengthy process of doctrinal development in which laypeople as well as ministers took an active part, it is not so surprising that some teachings assumed by most Christians were rather late in receiving attention from this small but rapidly growing Christian denomination.[7]

The Adventist understanding of the doctrine of the Trinity came about through a long process of scrutiny, initial rejection, and eventual acceptance. The early Adventists had no question about the biblical testimony regarding the eternity of God the Father, the deity of Jesus Christ "as Creator, Redeemer, and Mediator," and the "importance of the Holy Spirit."[8] However, they weren't initially convinced that Christ had existed from eternity or that the Holy Spirit was a personal being, so they rejected the concept of "trinity."

Anyone who has done any reading in theological writings about the Trinity knows that there can be a vast difference between the bare biblical statements about the Trinity and philosophical speculations about it. Some who have encountered the philosophical speculations may be pardoned for questioning whether they really have any biblical basis. The use, however, of extrabiblical words to describe biblical concepts is not inherently wrong. The word "millennium," for example, is an extrabiblical Latin term for a thoroughly biblical concept—the 1,000 years of Revelation 20. So "trinity" is a Latin word meaning "triad" or "trio"—three components that make up one whole.

The biblical doctrine of the Trinity refers to the concept that God is one (Deut. 6:4), but that the Godhead or Deity (Col. 2:9) is composed of three Persons—Father, Son, and Holy Spirit

PHOTO © DIGITAL STOCK

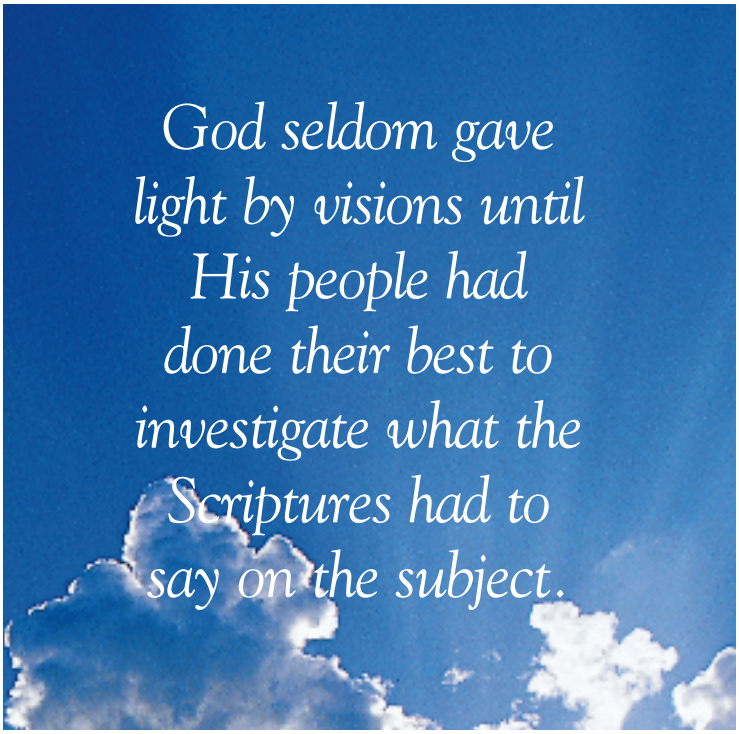
(Matt. 28:19; 2 Cor. 13:14, etc.).[9] The word "person" indicates a being with personality, intellect, and will. Unlike the multiple gods of polytheism, the three persons of the biblical Godhead are perfectly united in nature, character, and purpose so that despite Their individuality, They are never divided, never in conflict, and thus constitute not three gods, but one God.[10]

How this can be explained has been the subject of much thought and speculation over the centuries. But just as the concept of Incarnation—Deity becoming flesh (John 1:14)—defies human ability to fully explain, yet is nonetheless a truth the Bible teaches and Christians accept, so also with the Trinity.

Here's where part of the problem occurs. The theological explanation of the Trinity doctrine over the centuries imported analogies and illustrations that made sense to the people of a given time and place and helped make the concept understandable to them. These additions to the scriptural data, however, sometimes went far beyond the actual statements of Scripture. While they made a certain sense at the time they were written, they sometimes seemed unbiblical or even nonsensical to people of other times and places. Some writing about the Trinity is a curious mixture of Bible, medieval philosophy, and the personal opinions of the writer.

This wasn't lost on some Christians of the early 1800s, who associated the doctrine of the Trinity with other traditional beliefs they personally rejected. So it was that an American denomination called the Christian Connection concluded that the doctrine of the Trinity, at least the form of it that they had encountered, was of nonbiblical origin. Some prominent Millerites, such as J. V. Himes, and early Sabbathkeeping Adventists, including Joseph Bates and James White, had been members of the Christian Connection.

Either because of the influence of these leaders, or because others had independently come to similar conclusions, the Adventist pioneers who questioned the doctrine of the Trinity included the most influential writers among them, with one major exception—Ellen White.[11] Whatever may have been Ellen White's original beliefs, she never expressed anti-Trinitarian views in her writings, and she eventually led Adventists to reconsider and accept a biblical concept of the Trinity, as we shall see later.



Before 1890: Anti-Trinitarian Arguments

Among the reasons given by the early Adventists for rejecting the Trinity was the misconception that the Trinity made the Father and the Son identical. Joseph Bates wrote regarding his conversion in 1827, "Respecting the trinity, I concluded that it was impossible for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being." D. W. Hull, J. N. Loughborough, S. B. Whitney, and D. M. Canright shared this view.[12] And they were right in rejecting the concept that the Father and Son are the same person. This is an ancient heresy that denies the threeness of God and asserts that Father, Son, and Holy Spirit are indistinguishable as separate personalities.[13]

Another objection to the Trinity was the misconception that it teaches the existence of three Gods. "If Father, Son, and Holy Ghost are each God, it would be three Gods," wrote Loughborough in 1861.[14]

A third view was that belief in the Trinity would diminish the value of the atonement.[15] Since the "everliving, self-existent God" cannot die, then if Christ had self-existence as God, He couldn't have died on Calvary, they reasoned. If only His humanity died, then His sacrifice was only a human one, inadequate for redemption.[16] (See sidebar "What Happened to Christ's Deity When He Died?")

The fact that Christ is called Son of God and "the beginning of the creation of God" (Rev. 3:14) was thought to prove that He must be of more recent origin than God the Father.[17] It was also argued that "there are various expressions concerning the Holy Spirit which would indicate that it *[sic]* could not be properly considered as a person, such as its being 'shed abroad' in the heart [Rom. 5:5], and 'poured out upon all flesh' [Joel 2:28]."[18]

Most of these objections to the Trinity are based on either misunderstandings of the Trinity doctrine, extreme distortions of it, or speculative extrabiblical additions to it. None of them is a valid objection to the true biblical view of one God in three persons. Yet all of the objections were based on biblical texts. This shows that while misunderstanding or prejudice may have played a part, the pioneers were united in basing their

arguments on Scripture. As long as they appealed to Scripture itself rather than to a creed as their rule of doctrine, they were bound to discover the truth sooner or later.

1898: Turning Point

The watershed for the Adventist understanding of the Trinity came in 1898. In that year Ellen White published her monumental *Desire of Ages*, in which she differed sharply with most of the pioneers regarding the preexistence of Christ. She lost no time in bringing up the main point. Her third sentence in chapter 1 declared, "*From the days of eternity the Lord Jesus Christ was one with the Father*" (p. 19; italics supplied).

Yet even this sentence was not sufficiently unequivocal to clarify her position regarding the deity of Jesus. Later in the book, writing on the resurrection of Lazarus, she quoted the words of Christ: "I am the resurrection, and the life," and followed them with a seven-word comment that would turn the tide of anti-Trinitarian theology among Adventists: "*In Christ is life, original, unborrowed, underived*" (p. 530, italics supplied). Christ didn't ultimately derive His divine life from the Father. As a man on earth, He subordinated His will to the will of the Father (John 5:19, 30), but as self-existent God, He had power to lay down His life and take it up again. Thus in commenting on Christ's resurrection, Ellen White again asserted His full deity and equality with the Father, declaring, "The Saviour came forth from the grave by the life that was in Himself" (p. 785; see also the next two paragraphs).

These statements came as a shock to the theological leadership of the church. M. L. Andreasen, who had become an Adventist just four years earlier at the age of 18, and who would eventually teach at the church's main North American seminary, said the new concept was so different from the previous understanding that some prominent leaders doubted whether Ellen White had really written it.

After Andreasen entered the ministry in 1902, he made a special trip to Ellen White's California home to investigate the issue for himself. Ellen White welcomed him and "gave him access to her manuscripts." He had brought with him "a number of quotations" concerning which he "wanted to see if they were in the original in her own handwriting." He later recalled, "I was sure Sister White had never written, 'In Christ is life, original, unborrowed, underived.' But now I found it in her own handwriting just as it had been published. It was so with other statements. As I checked up, I found that they were Sister White's own expressions."[19]

If Ellen White had corrected every incomplete understanding of truth, some Adventists would have done nothing except sit and wait for her to write.

The Desire of Ages contained equally uncompromising statements regarding the deity of the Holy Spirit. On pages 669-671, Ellen White repeatedly uses the first-person pronoun "He" in referring to the Holy Spirit, climaxing with the impressive statement, "The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the *Third Person of the Godhead*, who would come with no modified energy, but in the fullness of divine power" (p. 671; italics supplied).

The result of these and similar statements was a division of opinion among the ministers and leaders of the Seventh-day Adventist Church. Some, such as General Conference president A. G. Daniells, *Review and Herald* editor William Prescott, and Andreasen, accepted these statements as inspired doctrinal correction for the church. Others, disbelieving that they could have been wrong for so many years, continued to repeat the old arguments.

Ellen White's testimony, by calling attention to scriptures whose significance had been overlooked, created a paradigm shift that couldn't be reversed. As Adventists, like the Bereans of Acts 17:11, returned to the Scriptures to see "whether those things were so," they came to a growing consensus that the basic concept of the Trinity was a biblical truth to be accepted and embraced. The change didn't occur overnight, but no new anti-Trinitarian publications came from denominational presses after 1898.[20] Some reprints of older books and articles still contained such views, but these were eventually discontinued or edited to reflect the new understanding.

Why No Correction Till 1898?

Some may wonder, "If the pioneers were wrong about such a basic matter, why didn't God lead Ellen White to correct them right at the beginning?" That question involves three issues: the *timing* of God's purposes, the *method* of His working through Ellen White, and the relation of both timing and method to the *unity* of the church.

Regarding timing, it's generally recognized[21] that God had a definite *order of priority* for introducing new truth to the church. Instruction to publish came in the 1840s; the call for "church organization" came in the 1850s; and just two weeks after the conclusion of a long contentious struggle that resulted in the legal organization of the church (May 1863), God sent the

comprehensive vision on health reform.[22] Perhaps God saw that the young church could sustain only a certain level of uncertainty and debate without breaking up its unity, so He paced the introduction of new light so as not to overwhelm the believers.

Timing was important, not only in institutional developments, but in doctrinal development and correction as well. In correcting doctrinal errors, Ellen White was very careful not to unnecessarily disrupt church unity over issues that might need correction but that weren't as essential to practical godliness as some people thought. Even concerning the great issue of righteousness by faith that tore the church apart in the 1880s and early 1890s, Ellen White tried initially to keep that from being brought before the church in a contentious, disunifying way. Only after both G. I. Butler and E. J. Waggoner had gone into public print with their disagreements did Ellen White concede that since the *damage of disunity* had already been done, the only way out was by a full discussion in order to discover the *truth* about the issues under debate.

She never wrote an article directly confronting wrong views about the Godhead. But she published in *The Desire of Ages* and elsewhere statements that couldn't be explained away and that were destined eventually to change the view of the church.

Thus the timing and method of God's leading through Ellen White reflected concerns not only for church unity, but for safeguarding the spiritual life of the church and its foundation in personal Bible study. If every time someone studied the Bible and came to an incomplete understanding of truth Ellen White had corrected it, soon Adventists would have done nothing except sit and wait for her to write. Historically, the progressive understanding of truth has always involved groping after it, writing partial understandings, to be corrected and advanced by others afterward.

It appears to be a pattern in Seventh-day Adventist history that God seldom gave light by visions until His people had done their best to investigate what the Scriptures had to say on the subject. The few exceptions were cases in which perhaps God saw there was too much at stake to wait for the normal process to work itself out. Much more often, He allowed partial truth or outright error to stand for years or even decades while people studied it and evaluated it from Scripture. If the error would be refuted by personal Bible study, God didn't need to send a vision to deal with it.

While the early Adventists eschewed the word "trinity," much of what they did believe was compatible with Trinitarianism, as they occasionally acknowledged[23] (see also sidebar "Were the Early Adventists Arians?"). The pioneers in the 1840s and 1850s were approaching the Bible from the standpoint of other extremely important doctrines, such as the earthly and heavenly sanctuaries, which have everything to do with the *character* of God. In the divine purpose for this movement, the understanding of the *character* of God was a higher priority than the understanding of His nature.

After extensive Bible study, confirmed by revelation, laid the foundations of the sanctuary and related doctrines, God led Ellen White to invest more and more of her time in studying and writing about the life and character of Christ. In connection with this rediscovery/revelation of the character of Christ, both in His full humanity and His full deity, she was led to correct two errors that had prevailed regarding Christ and the Holy Spirit. Christ had been regarded as less eternal than the Father, and the Holy Spirit had been regarded as merely a power or influence coming from Christ and the Father, rather than as a divine person, coequal with Christ and the Father.

The acceptance of Christ's full eternity and the Holy Spirit as the third person of the Godhead removed the two greatest reasons for opposition to the doctrine of the Trinity. With the new perspective provided by *The Desire of Ages*, Adventists went back to their Bibles and discovered a whole range of information about the Godhead that they had not noticed before. They became convinced that indeed, the Father, the Son, and the Holy Spirit were *three* divine persons. Yet they found clear scriptural teaching as well that these three were *one* in nature, character, and purpose. Thus they constitute one God, not three Gods. The belief in three divine Persons who constitute one God is precisely the concept for which the word "Trinity" stands.

For these reasons leaders from the

Were the Early Adventists Arians?

Arianism was a teaching about Jesus that arose in the fourth century. Though rejected at the Council of Nicaea in 325, it was fought over for another half century after that as succeeding emperors enforced Arianism or Trinitarianism as the official view of the church.

The basic teaching of Arius was "that the Son of God was not eternal but created by the Father from nothing as an instrument for the creation of the world; and that therefore He was not God by nature, but a changeable [mortal] creature, His dignity as Son of God having been bestowed on Him by the Father on account of His foreseen abiding righteousness" ("Arianism," *Oxford Dictionary of the Christian Church).* The Adventist pioneers have sometimes been called "semi-Arian" rather than Arian, because while they believed that Jesus had a beginning, they differed somewhat from the second part of the Arian definition. The Adventists believed that Christ did indeed partake of God's own nature and thus was not "merely" a creature, even though they held that at some time in distant eternity past God the Father had brought Him into existence.

Both the Arian and semi-Arian positions, however, were decisively refuted by Ellen White in *The Desire of Ages.* (Compare pp. 530, 785; see also *The Seventh-day Adventist Bible Commentary,* Ellen G. White Comments, vol. 5, p. 1113.)

What Happened to Christ's Deity When He Died?

One of the early Adventist arguments against the Trinity doctrine was that if Christ had been eternally preexistent with the Father, He would have been immortal and thus could not have died on Calvary's cross.

In order to protect the reality of His death on the cross, the pioneers felt they had to deny that Christ had preexistent divine immortality. Ellen White plainly rejected this reasoning, explaining that when Jesus died on the cross, "Deity did not die. Humanity died" (manuscript 131, 1897). Again she wrote, "Humanity died: divinity did not die" (*Youth's Instructor,* Aug. 4, 1898; both quotations are in *The Seventh-day Adventist Bible Commentary,* vol. 5, p. 1113).

In explaining that only Christ's humanity died, she in no way minimized the divine component of Christ's sacrifice on Calvary. Christ's deity did not die, but suffered something far worse—the rending of the Trinity. "Christ felt His unity with the Father broken up" *(The Desire of Ages,* p. 686) and suffered "unutterable anguish . . . at the hiding of His Father's face" *(ibid.,* p. 755). "The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man." Christ "feared that sin was so offensive to God that Their separation was to be eternal." She explains that "it was the sense of sin, bringing the Father's wrath upon [Christ] as man's substitute, that . . . broke the heart of the Son of God" and wrung from His lips the agonizing cry, "My God, my God, why hast thou forsaken me?" *(ibid.,* pp. 753, 754).

Thus she elevated the sacrifice of Christ far above mere human dying because it involved the rending apart, "the temporary severing of the mysterious unity" of the Trinity (Erwin R. Gane, "The Arian or Anti-Trinitarian Views Presented in Seventh-day Adventist Literature and the Ellen G. White Answer" [M.A. thesis, Andrews University, 1963], pp. 92, 95).

While Christ's deity could not perish, it suffered the infinite ordeal of being separated from the Father, with whom He had been, until this, eternally one.

ILLUSTRATION BY HOWARD SANDEN

second generation of the pioneers and many others after 1898 accepted the doctrine of the Trinity as a further unfolding of the biblical truths that the first pioneers had accepted. This unfolding illustrates the divinely ordained reason the pioneers were reluctant to make official statements of doctrine and absolutely refused to vote a creed—because they recognized there was more truth coming, and they didn't want to hinder it by defining their beliefs too rigidly.

Seventh-day Adventists still hold to that principle. Even though they voted in 1980 a Statement of Fundamental Beliefs, they still maintain that the Bible is their only creed. The Fundamental Beliefs can and will be refined as further insights clarify old truths or as new situations necessitate new explanations to the world of what the Bible teaches and what Seventh-day Adventists believe. ■

[1] D. T. Bourdeau, "We May Partake of the Fullness of the Father and the Son," *Review and Herald,* Nov. 18, 1890.

[2] O.R.L. Crosier, "The Law of Moses," *Day-Star Extra,* Feb. 7, 1846.

[3] Ellen G. White, *Testimonies for the Church,* vol. 1, pp. 206, 207.

[4] While she strongly maintained the health advantages of abstinence from pork, she consistently insisted that it was not a test of fellowship. *Ibid.,* vol. 1, p. 206; manuscript 15, 1889 (in *Manuscript Releases,* vol. 16, p. 173).

[5] Vegetarianism for Ellen G. White meant not habitually using meat, not necessarily total abstinence. Herbert Douglass, *Messenger of the Lord* (Nampa, Idaho: Pacific Press, 1998), p. 316; A. L. White, *Ellen G. White: The Australian Years* (Hagerstown, Md.: Review and Herald, 1983), vol. 4, p. 119.

[6] See, e.g., S. N. Haskell, *The Bible Training School* (May 1903), vol. 1, p. 186; Ron Graybill, "The Development of Adventist Thinking on Clean and Unclean Meats" (Washington, D.C.: Ellen G. White Estate, 1981).

[7] Seventh-day Adventists numbered about 3,500 in 1863, 75,000 in 1898, and 10.3 million in 1999.

[8] Gane, p. 109.

[9] See also *Seventh-day Adventists Believe* (Washington, D.C.: Ministerial Association, General Conference of SDA, 1988), pp. 22-25.

[10] *Seventh-day Adventists Believe,* p. 23.

[11] Gane, p. 67.

[12] *Ibid.,* pp. 9, 104.

[13] *Ibid.,* p. 3.

[14] J. N. Loughborough, "Questions for Brother Loughborough," *Review and Herald,* Nov. 5, 1861.

[15] Gane, p. 105.

[16] J. H. Waggoner, *The Atonement* (Oakland, Calif.: Pacific Press, 1884), pp. 173-175. Uriah Smith made a similar argument in *Looking Unto Jesus* (Battle Creek, Mich.: Review and Herald, 1898), pp. 23, 24; in Gane, p. 29.

[17] Uriah Smith, *Looking Unto Jesus* (Battle Creek, Mich.: Review and Herald, 1898), p. 10; Uriah Smith, *Thoughts on the Book of Daniel and the Revelation* (Battle Creek, Mich.: Review and Herald, 1882), p. 487.

[18] Uriah Smith, "In the Question Chair," Review and Herald, Mar. 23, 1897.

[19] M. L. Andreasen, "The Spirit of Prophecy," chapel address at Loma Linda, California, Nov. 30, 1948, quoted in Russell Holt, "The Doctrine of the Trinity in the Seventh-day Adventist Denomination: Its Rejection and Acceptance" (term paper, Seventh-day Adventist Theological Seminary, 1969), p. 20.

[20] Gane, p. 55.

[21] Roger W. Coon, "The 'Organization' Message, Final 20 Years" (lecture outline, Writings of E. G. White, Andrews University, Mar. 5, 1996).

[22] Some older sources give June 6, because the vision was given on a Friday night (June 5) after sundown, hence by sundown reckoning was part of Sabbath, June 6, 1863.

[23] R. F. Cottrell, "The Doctrine of the Trinity," *Review and Herald,* June 1, 1869.

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One Dog Telling Another Dog

It shouldn't be difficult to share good news

BY GERRY KARST

IT WAS A CLEAR, CRISP FALL DAY IN CENTRAL Alberta in 1973. Crops had been harvested, and bales of new straw dotted the fields. Overhead, flocks of Canada geese were making their way south for the winter. Our mobile home had just been moved to a new site in Penhold, where we were scheduled to hold evangelistic meetings for the Alberta Conference in the nearby town of Olds. Because of the biting cold that comes with winter on the Canadian prairies, it was necessary to close in the open area around the bottom of the mobile home with "skirting" to keep the cold air from chilling the floors and freezing the water lines.

Working at installing the skirting, I noticed a rather large sandy-colored dog come around the corner of the trailer. At first I paid no attention, until the dog came right over to me and pressed against my leg. It struck me as somewhat unusual, and the dog whimpered as though wanting to ask a question. I looked down and noticed that his face was filled with porcupine quills.

I immediately fetched a pair of pliers and began pulling quills out of the dog's face. The dog was amazingly patient, even though I was aware that there was considerable pain involved. Porcupine quills are designed to penetrate the flesh of an attacker easily. But because of a reverse barb on the tips, they resist being pulled out. Occasionally a bit of blood would squirt out when the quills were removed. There were quills inside the roof of his mouth, quills in and around his nose. There were deeply buried quills in the loose soft skin of his neck. In all, I removed more than 50 quills from that dog's face.

When the job was completed, my wife brought out a bowl of water, and we wiped the dog's face and gave him a drink. He wagged his tail in thanks and appreciation, and with a relieved look ran off. I continued my work.

Trying to get the job finished the next day, I noticed the same dog come around the corner of the trailer again. But this time he didn't come right over to me. He turned and ran back around the trailer, then reappeared a second time. He did this several times, as though playing some game. Then the reason for the unusual behavior became apparent, as a second dog followed the first one around the corner.

The first dog led the second over to where I was working. And as I looked down, I noticed that the second dog had his face full of porcupine quills. So once again I fetched my pair of pliers. Once again I removed quills from the face and nose, from inside the mouth and under the chin. Once again we brought a bowl of water to do the cleanup job and offer a drink. And once again the dogs wagged their tails in an expression of thanks and went off once again to live a dog's life, devoid of quills.

The Essence of Witnessing

The book of Second Kings relates an intriguing story. The Syrian army had laid siege to the city of Samaria, and the blockade had caused starvation for all inside. Four lepers (who were also beggars) sat by the city gate contemplating their future. If they stayed inside the city, they reasoned, they'd surely die. So they decided to go to the camp of the Syrians and beg for some food. If the Syrians did not have compassion on them, the worst that could happen was that they would be killed, so death would happen anyway.

Illustration by Ralph Butler

But when they approached the camp of the Syrians, they were surprised to find the camp deserted, with all the supplies left behind. The beggars couldn't believe their good fortune on finding such a windfall, and began gathering up gold, silver, food, and drink, and hiding it. Then one of the beggars came to his senses. "What we are doing is not right," he said. "This is a day of good news. Let's go and tell it to the rest of the people."

It's from this ancient incident that we derive the classic definition of evangelism as "one beggar telling another beggar where to find food." And that day on the prairies I got yet another angle on witnessing. *It's one dog telling another dog where to get help.*

Because of sin, we have all been painfully pierced by Satan's quills. They are painful, they penetrate deeper and deeper with time, and we are helpless to remove them. Only Christ has the pliers necessary for the job. And regardless of the pain, what a relief when the quills come out! What a relief when Jesus cleans us up and gives us a drink from the water of life! It's good news when that happens, and the natural thing to do—which even dogs are clever enough to understand—is to bring our quill-infested friends and neighbors to the one who can bring relief and cleansing.

"Come unto me," Jesus said, "all you who are weary and burdened [with quills], and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30, NIV).

May we respond. And may we bring someone with us. ■

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Hang On– It'll Get Better

LESLIE KAY

If the only home I hope for is the grave, if I spread out my bed in darkness, . . . where then is my hope? Who can see any hope for me? Will it go down to the gates of death? Will we descend together into the dust? (Job 17:13-16, NIV).

Death and darkness are rapidly settling upon this earth. Courage and optimism, once the express domain of the young, are increasingly replaced by a numbing, enervating hopelessness. For all their unprecedented educational and material advantages, most of these bright, promising young people are tragically ill-equipped to understand why.

A few months back my husband and I chatted over lunch with two young men who'd just moved from Saint Joseph, Missouri. We asked the obvious question, "So what brings you all the way to Kingman, Arizona?"

"Warmer weather," shrugged Kevin.

Mike had a different answer. "I wanted to get away from all the stuff that's been happening there—like two of my best friends committing suicide within two weeks of each other."

"Suicide—within two weeks of each other?" Don and I asked in shocked unison. "Why?"

"I don't really know. Everything seemed fine. In fact, one of them had everything going for him. Just accepted into the Navy Seals. Always a real straight arrow. But I guess he just felt like he couldn't handle it anymore." Mike shook his head. "He was just 19."

Just 19. A promising young life; a child greatly beloved of God; a soul exhausted by secret torment, seeking permanent relief. As I spooned and swallowed soup that had suddenly turned tasteless, I remembered a day when I was just 18.

I'd come home from school to the usual empty house. Mom was at work; little brother, Patrick, at the baby-sitter's. Dad and my stepmother, Faye, had moved to Arizona; my sisters were off raising families of their own. And in spite of the sunny southern California afternoon, in spite of the comfort and security of my middle-class life, I couldn't handle it anymore.

I couldn't handle the lovelessness and loneliness; the fighting, the alcoholism, the bitter divorces and strained remarriages. I couldn't handle my addictive impulses and the destructive inroads of my death-loving culture.

Wandering to the medicine cabinet, I grabbed the fistful of Valium I knew I would find. As I slumped on the fluffy toilet seat, I wondered if there were enough pills to do the job, if I had enough "guts" to go through with it. I wondered if anybody would care if I did.

Into these dark, satanically inspired thoughts a new voice spoke, a calm, benevolent voice that pleaded with quiet authority. "Hang on," it said simply. "It'll get better—I promise."

Sensing that the voice could be trusted, I didn't argue with it. I simply believed it. "OK," I said aloud. "I'll wait. But it has to get better than this—and soon."

It didn't get better soon. The habits and misconceptions of a lifetime didn't fall away overnight; the long tenacious tendrils of a complex, Christless family legacy were not quickly unraveled. But in time, it got just enough better to keep me hoping that it would get better still.

And it keeps getting better. Blessings that a hopeless, alcoholic, drug-abusing misfit once believed were extended only to the favored and the few continue to shower down—blessings of Christian family and friends; of peace and clarity of purpose; of divinely instilled self-respect. Blessings of a glorious, invincible "hope and a future" in Christ (Jer. 29:11, NIV).

Even as death and darkness drape this world as with a burial cloth, all may be assured by these words of Ellen White: "Christ will never abandon those for whom He has died. We may leave Him and be overwhelmed with temptation, but Christ can never turn from one for whom He has paid the ransom of His own life" (*Prophets and Kings*, p. 176).

To any struggling, disheartened brother or sister, young or old, I extend this encouragement: Don't leave God's loving embrace. Don't let go of hope. Let His wounded, capable hands minister strength and healing to your trembling ones—and hang on. Though it takes time, it'll get better.

Leslie Kay lives in Chloride, Arizona, with her husband and two daughters.

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ROSY TETZ

Win-Win

Have you ever seen monkeys grooming each other? One monkey sits still while the other monkey uses its fingers to comb through the other one's hair. A monkey's fur is wonderful for keeping warm; however, dirt gets trapped in it, and fleas and other parasites think it's a great place to live. So monkeys help each other keep clean.

It's what we call a win-win situation—both monkeys benefit. The grooming monkey picks dirt and insects out of the hair of the other monkey. And when it comes across a particularly luscious-looking louse, well, who can blame it for popping it into its mouth. After all, it deserves some reward for all its hard work.

The monkey who is being groomed just sits there with its eyes closed, a blissful look on its face—unless, of course, it is a baby monkey. Baby monkeys don't seem to enjoy it as much. The look on their faces reminds me of the look you get on your face when your mother tries to comb your hair.

It makes sense for monkeys to help each other this way. It is easier for another monkey to groom those hard-to-reach places. Grooming spreads the group's scent around so it's easier to know who belongs. Also, grooming helps maintain good relationships among monkeys—it helps them feel close to the others in their group. Win-win.

It's nice that monkeys do this for each other. It reminds me a little bit of a beauty shop—except for the part about the bugs. When you get a haircut, everyone is friendly. They ask you how you want your hair cut, and they do their best to make you look great. It's nice that people do this for each other.

It makes sense for people to be nice to each other. In the beauty shop a worker who is nice has a better chance of getting a tip. But there are lots of other reasons to be nice. In every situation, when we get along, when we are friendly, when we help each other, everybody wins. It's a win-win situation.

The Bible says, "Show respect for all people. Love the brothers and sisters of God's family" (1 Peter 2:17, ICB).

When you love and respect someone, there is a better chance that they will love and respect you. Win-win. But even if *they* don't, when *you* do there is still one winner. And that winner is you.

Family Time

On Tuesday (or whatever day you like) gather your family together to worship God.

- Act out at least two scenes of people showing respect to each other, but don't use any words in your play! What actions help to show our respect for others? What actions are disrespectful?
- Ask an adult at your family worship to tell you a story about a time when someone at church showed them great kindness and respect. How did they feel afterwards? Is that person a friend of theirs today?
- Read a story about Jesus treating His friends with kindness and respect: John 13:1-14. How do you think the disciples felt towards Jesus when He did this?
- Sing a song with the others at your worship that talks about being kind and thoughtful. Can't think of one? Try this one (to the tune of "Twinkle, Twinkle, Little Star"):

"Jesus, by Your grace to me, I am loved and I am free;
Make me kind in all I do; May I point my friends to You;
Help me show Your special love, 'Til we live with You above."

- Pray that Jesus will give you His kind of love for everyone you meet today.

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Grieving for the "San"

New England Sanitarium in 1899

BY BILL KNOTT, AN ASSOCIATE EDITOR OF THE *ADVENTIST REVIEW*

Seventh-day Adventists in New England were thrown into consternation by the early February announcement of the closing of Boston Regional Medical Center, formerly New England Memorial Hospital (NEMH). Left unclear was the future of both Greater Boston Academy, a 105-student day academy that has operated on the hospital grounds since 1968, and the New England Memorial Hospital church, third-largest congregation in the Southern New England Conference, also adjacent to the hospital.

A special irony also attended the February 6 closing: it was almost 100 years to the week since the beginning of the church's preeminent medical facility in the Northeast. A January 24, 1899, announcement in the *Advent Review and Sabbath Herald* (now the *Adventist Review*) launched the New England Sanitarium in South Lancaster, Massachusetts, on the campus of South Lancaster Academy (now Atlantic Union College). Within two years the flourishing sanitarium welcomed 502 patients in one calendar year from 22 states, several Canadian provinces, and the island of Jamaica.[1]

By 1902 the property on which the sanitarium stood had been purchased by a wealthy local family offended at the sight of sick people and wheelchairs on the front lawn.[2] The building was dismantled and moved about 40 miles east to Stoneham, Massachusetts. The last patients were transferred to the new location in October 1902. When Ellen White visited the reconstructed facility a few days later, she remarked that the move was "in God's providence."[3]

Healthy numbers seemed to prove the prophet's point: more than 800 patients were served in the first year at the new site, and about 30 student nurses were in training there.[4] Drawing on a much larger population in metropolitan Boston, the hospital became the hub of a growing Adventist community that over the decades came to include the 195-bed hospital, the day academy, two large congregations, and a sizable K-8 elementary school.

For more than 80 years a special relationship existed between the hospital and its old site in South Lancaster, location of the Atlantic Union Conference office, the college, and the Southern New England Conference office. Hundreds of nursing students through the years di-vided their education between Atlantic Union College and the clinical training available at the hospital. Many of these found permanent employment at the hospital: dozens even made the daily commute in carpools or vans. College students found summer employment in many hospital departments as clerks, custodians, and communication assistants.

New England Adventists seemed happiest with the hospital when they sensed its close ties to the rest of the church's mission in the region. Frictions between constituents and the hospital administration grew when the hospital joined a network of Adventist health-care facilities known as Adventist Health System/North in the early 1980s. While apparently offering advantages in administration and purchasing, the system obligated NEMH for system debt deemed intolerable by many church members. A dramatic 1985 Southern New England constituency session action even urged that AHS/North "cease and desist" in attempts to gain financial and administrative control of the hospital.

A new name for the hospital—Boston Regional Medical Center—and a more vigorous approach to community involvement never fully succeeded in restoring either the hospital's image or finances. By late 1998 only three Adventist physicians continued to practice at the facility. When a contracted sale with an Arizona-based doctors' group fell through in January of this year, the debt load of the hospital (now estimated at more than $52 million) became impossible to sustain. Administrators announced that the hospital had filed for bankruptcy protection on February 3, and transferred the last patients to other facilities within a week.

Church leaders in the Southern New England Conference and the Atlantic Union have expressed deep regret over the layoffs of hundreds of hospital employees and the economic impact on the surrounding communities. The New England Memorial Hospital church has also set up a program to aid congregational members who have lost jobs because of the shutdown.

Though plans had been made as part of the proposed sale to transfer title to the academy and local church properties to denominational hands, the process was not completed at the time of the closing. Protracted bankruptcy proceedings leading to the sale of the hospital's property may allow both the academy and church properties to be separated. ■

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[1] Myron Wehtje, *And There Was Light: A History of South Lancaster Academy, Lancaster Junior College, and Atlantic Union College* (South Lancaster, Mass.: Atlantic Press, 1982), vol. 1 (1882-1928), p. 140.

[2] *Ibid.*

[3] Ellen White, *Special Testimonies,* Series B, No. 13, p. 3.

[4] Wehtje, p. 141.

Stoneham hospital closes, patients discharged

BY ALEX PHAM and DOLORES KONG, STAFF WRITERS FOR THE BOSTON *Globe*

The following article, first published on February 4, is reprinted courtesy of the Boston Globe.

On February 3, officials at Boston Regional Medical Center in Stoneham, Massachusetts, announced to employees plans to file for chapter 11 bankruptcy protection and close the hospital, according to sources who attended the evening meeting. The hospital subsequently closed its doors on February 6.

The closure was confirmed by officials at the state Department of Public Health, the agency that will oversee the shutdown of the 195-bed medical center. Hospital officials did not return numerous calls yesterday seeking comment.

The hospital had 39 overnight patients on February 4, according to Mark Leccese, spokesperson for the Department of Public Health. Many of the patients, including those in obstetrics, will be discharged before the hospital shuts down. Those who need longer hospitalization will be relocated to nearby facilities, Leccese said.

The hospital, which stopped accepting patients on January 22, had recently begun rescheduling surgeries that would require long stays, and patients who arrived at the emergency room were treated and released, or transferred to other hospitals, according to the Associated Press.

For months the hospital has been unsuccessfully searching for a buyer or financial backer. In 1997 Doctors Community Healthcare Corporation of Phoenix, Arizona, signed a letter of intent to acquire the hospital, but the deal was never finalized. Since then the hospital has been steadily losing money.

The hospital, which was founded by the Seventh-day Adventist Church in 1899, has a full-time staff of 600 and a part-time staff of about 290, according to Chris Hawrylak, spokesperson for the hospital.

Hawrylak told the AP that Boston Regional had lost $7.8 million in the fiscal year ended September 1997.

Hospital officials have blamed their financial woes on declining reimbursement from managed care insurers and Medicare, the federal health insurance program for the elderly and disabled. But industry observers also note that

NEWSBREAK

New Ellen G. White Center Opens at Oakwood College

On Sabbath, March 20, dedication and ribbon-cutting services were held at Oakwood College in Huntsville, Alabama, for the college's new Ellen G. White Estate Branch Office. Oakwood joins Andrews and Loma Linda universities as the third Seventh-day Adventist institution of higher learning to house a branch of the White Estate.

Located in the Eva B. Dykes Library, the new unit is headed by Craig Newborn and promises to be an intellectual and faith-building resource for students and staff of the college and interested persons in the community, says Tim Allston, the college's public relations director.

The dedication featured several guests from the Ellen G. White Estate based at the Adventist Church's world headquarters, including Juan Carlos Viera, White Estate director.

In his remarks Oakwood president Delbert W. Baker indicated that with the opening of the present office, the four regions of the United States will have access to a White Estate branch—Loma Linda University in the west, Andrews University in the north, the General Conference in the east, and Oakwood in the south. The White Estate has now located a branch on the campus of three of the four General Conference-administered educational institutions. Besides the research offices there are 11 White Estate research centers around the world.

The Oakwood branch features a complete file of White Estate documents, a question-and-answer file, a subject file, and three full sets of printed materials. Three computers and three microfilm readers serve branch users. The E. G. White CD is available on computer, and a new CD containing unreleased materials is expected soon. Researchers have access to the *Morning Star* Room, a beautifully appointed reading room featuring photographs from the turn of the century.

According to Newborn, the White Estate expects "active promotion of Ellen White materials," which, he adds, "can be best accomplished by engaging people with the writings, teaching them how to read con-

Juan Carlos and Alicia Viera (left), Craig and Janis Newborn (center), Delbert and Susan Baker (right), visit the Morning Star room in the E. G. White Branch Office.

Boston Regional is located in an area congested with hospitals. Rivals within a 10-mile radius of Boston Regional include Winchester Hospital, Malden Hospital, Melrose-Wakefield Hospital, Lawrence Memorial Hospital in Medford, and Lahey Clinic in Burlington.

Hard economics have slowly pared the number of hospitals in Massachusetts. The closure of Boston Regional would leave 83 acute care hospitals in the state, according to Leccese. Ten years ago there were 105 hospitals in the state, he said.

Boston Regional Medical Center

Historical Note

141 Years Ago . . . A Reader Responds

A poignant letter from a faithful *Review* reader in the first years of the journal well illustrates the lifeline that the magazine has been to six generations of Seventh-day Adventists.

"Permit a lonely one in the far West to speak through the columns of the *Review* to the scattered flock," wrote Lucinda Dawson from Rockford, Iowa, in the July 8, 1858, edition. (Iowa was then on the western edge of the settled United States, and had been a state for only 11 years.) "It has been nearly six years since I embraced the Sabbath and other truths connected therewith."

While not at all regretting her choices, Sister Dawson wrote that she might be able to sympathize with other Adventists who felt isolated and cut off from other believers. "I have not seen any of like precious faith (with the exception of my father) for the last eighteen months," she wrote. "And yet we are not alone, for God is with us by His Holy Spirit."

In some regions of the world Seventh-day Adventists still find themselves without fellow believers from whom to draw strength. (See the April 8, 1999, cover story, "One.") For 150 years the *Adventist Review* has always been mindful that it is all the church some of its readers ever get.

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structively, and helping them to apply these principles to life today." Newborn adds: "A voice that is so obviously from a different era runs the risk of losing relevancy. How to read something written so long ago and find a blessing in it today—that is our underlying challenge."

General Conference Releases World Religious Freedom Report

The Seventh-day Adventist Church released its preliminary dossier on religious freedom around the world. The report, issued March 4, places the nations of the world in one of five categories related to the experience of the Adventist Church, ranging from "religious freedom for all" through "restrictive legislation" to "no religious freedom."

"In the main, persecution comes from religious extremists," says the report. "Other sources are governments and governmental institutions. Persecution has been particularly violent in India, Indonesia, Iran, Myanmar (Burma), Pakistan, and Sudan, where the chief religions are Buddhism, Hinduism, and Islam. But Christians are not the only people being persecuted, because intolerance does not stop at any religious boundary."

Among the countries listed as the worst offenders against religious freedom are Mauritania, Afghanistan, Libya, Syria, and Saudi Arabia. The report cites a number of other countries for violations of religious liberty rights and restrictive laws.

"The reason for this report is to highlight the different trends in the area of religious freedom around the world," says John Graz, General Conference Public Affairs and Religious Liberty director. "A number of countries give cause for great concern, and in producing this report we want to call attention to the different problems faced by those whose religion is not that of the majority. We are committed to religious freedom as a basic human right, guaranteed by Article 18 of the United Nations human rights declaration."

Copies of the final report are available from the Public Affairs and Religious Liberty Department, Seventh-day Adventist World Church Headquarters, 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600, USA.—*Adventist News Network.*

Florida Hospital Gala Raises $475,000

Florida Hospital's annual Golden Gala weekend netted $475,000 for two strategic hospital programs, reports Mary Ann Giordano, special events director.

The funds raised will be used for Florida Children's Hospital and Florida Hospital Shares, a mission out-

A Violent Planet

BY VICTOR BROWN, ADMISSIONS AND MARKETING VICE PRESIDENT, WALLA WALLA COLLEGE

Ethnic fighting in Kosovo and the NATO bombing of Yugoslavia (Serbia) have dominated the news. The Kosovar Albanians want freedom or at least autonomy from Serbia. The Serbs want to retain control over the Kosovo region. The NATO powers want peace for everyone. Because the three parties were unable to come to any peaceful conclusion, they started fighting.

A recent article about the Kosovo rebel fighters reveals what effect the years of strife have had on them. They say that they do not believe in words or peace treaties. They don't think there can be any lasting peace between them and the Serbs without fighting, so peace talks are worthless. So what do they believe in? The fighters say, with shells exploding in the background, "We believe in our guns." The article points out that this belief in their guns will need to be great, because the Kosovo Liberation Army (KLA) is outnumbered four to one and greatly outgunned as well.

NEWS COMMENTARY

It appears that all sides believe in the same thing. NATO is willing to bomb Serbia into submission. Serbia will continue to "cleanse" Kosovo, and the KLA is willing to fight to the last person.

Where there is no trust in God, in what else can they trust? As I listen to the news from Kosovo, I keep thinking of Psalm 20:7: "Some trust in chariots and some in horses, but we trust in the name of the Lord our God" (NIV). There is so much that divides—ethnicity, culture, politics. We need to pray for the believers in the region and that all sides in this fighting will learn to trust in God—not guns.

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reach program in which volunteer doctors travel to developing countries and conduct surgeries and other medical treatments.

The gala program included a pro-am golf tournament and a concert by the nationally known keyboard artist John Tesh. Giordano says that next year's event will be used to establish a standing endowment for the children's hospital.

Texas Congregation Doubles Membership

As a result of an eight-week Amazing Facts Prophecy Seminar, the Abilene Seventh-day Adventist Church in Texas doubled its membership rolls, reports Linda Duncan Julie, correspondent for the *Southwestern Union Record*.

New members of Abilene Seventh-day Adentist Church.

Some of the visitors drove as far as 85 miles to hear evangelist Steve Delong. Some arrived as much as an hour early just to make sure that they got a front-row seat. Each night gift books were given to those who brought the most guests to the meeting. One night a woman brought 12 guests, Julie says. At the end the meetings the 103-member church welcomed 108 new members into the congregation. Besides the baptisms, four weddings were performed and one new member was able to quit a 15-year smoking habit.

Because of limited space, the church has initiated plans to secure a new church building. "We hope to have a new church within the next six to eight months," says Pastor Rodel Liwanag.

What's Upcoming

Apr.	**24**	Christian Education Day
May	**1**	Community Services Evangelism
May	**6**	National Day of Prayer
May	**8**	Disaster and Famine Relief Offering
May	**22**	Global Baptism
June	**5**	Bible Correspondence School Emphasis

The Forms of Truth

Four centuries before Christ, the Greek philosopher Plato expounded the doctrine of the *forms*—changeless, eternal, and nonmaterial essences or patterns that are poorly reflected by the things of this world. The circles and triangles we see, he taught, are merely copies of the perfect circle and the perfect triangle. Even the beautiful—from music to colors—are beautiful only because they share in the form of beauty.

The forms we see are merely copies of the perfect.

According to Plato, we are like people who have always been chained to face a wall inside a cave; the only reality we see is shadows on the wall cast from objects outside in the sunlight. In order to see the real and perfect world, the world of the forms, we have to turn away from the wall and step into the light itself. For Plato, this could be done only through education.

Though many people (including his famous student Aristotle) have criticized Plato's metaphysics, and though Plato never quite explained where these perfect forms existed (the "mind of God," perhaps?), the theory of forms presents a powerful analogy regarding Christ and His church. The absolute perfection that supposedly existed in the forms exists, instead, in Jesus, the literal embodiment of perfection. And, as a church, we are to reflect that perfection. That we don't, of course, is understood; that our failure does not take away from Christ's perfection and the perfect truth that comes from Him should, indeed, be even more understood.

No matter how many blunders we as a church commit, no matter how many errors the local conference or even the General Conference itself makes, the truth in Christ remains unaltered. In the same sense that Plato's world of the forms stayed unaffected by the world's faulty reflections of it, the truth that Christ has given this church remains unaffected by the faulty manner in which the church attempts to live and teach that truth.

American poet Walt Whitman once wrote, "Only what proves itself to every man and woman is so, /Only what nobody denies is so." More erroneous words could have never been penned. What is so is so—regardless of what any man or woman believes or denies.

What do I mean? If, for example, every seventh-day Sabbathkeeper in the world started keeping Sunday, would that nullify the seventh-day Sabbath? Does the validity of that truth depend, in any way, on how many people keep it or the quality of their obedience? Even more important, is that truth in any way implicated by the moral character of those who keep it? If Hitler had been a Sabbathkeeper, would that invalidate the Sabbath truth? Of course not.

If Christ entered the Second Apartment of the heavenly sanctuary in 1844 to begin the pre-Advent judgment, then all the books, tapes, articles, and sermons written or preached against it don't change that reality. Even if the Seventh-day Adventist Church were (as some within our ranks wish) to utterly disassociate itself from that belief, it would make no difference, at least to the truth itself. That truth, or any other truth in Christ, can no more be changed, weakened, or nullified by human actions than can a unanimous vote by a General Conference session that the sun not rise keep the sun from rising.

We must distinguish the message from the messengers. The truths we believe are perfect truths, even if we understand and proclaim them imperfectly. Even more important, the truths we have as Seventh-day Adventists remain that way, whatever we as individual Seventh-day Adventists do or even what the church as a whole does.

All who are members of this church at some point have to ask themselves a crucial question: Why am I a Seventh-day Adventist? Answers such as Because the people are loving or Because I was raised that way or Because I like the food aren't good enough. What first drew you here doesn't matter (maybe it was the food); what matters is why you remain. Anything short of a Holy Spirit-inspired conviction—born out of prayer, obedience, and study of the Word—that we have been given sacred eternal truths that no one else is preaching will leave you staring only at the cave wall, while the light of truth shines brightly outside your view.

Clifford Goldstein is the newly appointed editor of the Adult Sabbath School Bible Reading Guides.

A World to Win

Adventist women's ministries enters its second century

BY BILL KNOTT

BY THE TIME ANY INSTITUTION REACHES its 100th anniversary, we usually know what to expect.

Lavish celebrations often attend an otherwise embarrassing festival of centennial self-congratulation. Archives are ransacked for curious memorabilia: we gawk at photos modeling street clothes we would never wear and cars we would love to drive. Leaders insist in loud declarations that they are still building on the foundation of the past.

But when the loose-knit federation of hundreds of mission groups known as women's ministries crossed that milestone in 1998, the parties were few and far between. There simply wasn't time.

For hundreds of thousands of Seventh-day Adventist women in more than 190 countries, the celebration they have their eyes on is still in the future. With limited funding and little of the official church support accorded their fully employed brothers, Adventist women are leading the church into a new century of lay evangelism, member reclamation, and baptismal growth.

What they are accomplishing for the spread of the gospel is nothing short of amazing: nearly 40,000 converts won by women in 1997[1] and another 9,000 lapsed Seventh-day Adventists reclaimed for active membership—and the work is just being organized in many areas!

Additionally, more than a half million Adventist women each year find inspiration and training at 8,500 retreats and nearly 13,000 training seminars. Far from being only introspective nurture events, many of these experiences are equipping women attendees for frontline ministries that include lay preaching, evangelism, personal witnessing, and community needs-based programs. Church leaders in many regions have belatedly realized how effective women can be in opening new regions and people groups for the church's message, and are now integrating women-based ministries into their strategic plans.

"Woman-to-woman ministry is hardly a new and radical idea," says Ardis Stenbakken, director of the Women's Ministries Department at the church's world headquarters. "But it's an idea whose time has clearly come. There's an irrepressible energy and enthusiasm moving among millions of Adventist women just now that's destined to play a huge part in the accomplishment of the church's worldwide mission."

For a denomination in which seven out of every 10 members are female, the Seventh-day Adventist Church hasn't always given high priority to the public ministries of women, at least as reflected in its allocation of resources and leadership structure. The brilliant and brief ministry of Sarepta Myrenda Irish Henry in the late 1890s officially launched the young denomination's program of "woman ministry," but her untimely death in 1900 and the passing of Ellen White 15 years later dramatically slowed the momentum toward female-focused ministries.

Both S. M. I. Henry and Ellen White had been well-known public personalties vigorously involved in the anti-liquor campaigns of the era (Mrs. Henry had been a national evangelist for the Woman's Christian Temperance Union before her 1896 conversion to Seventh-day Adventism). Their many books, pamphlets, and articles helped focus deserved attention on the Holy Spirit's gifts to women members of the church.

"Every woman who knows her sins are forgiven, and that she is a child of God, has a special part in this last message of mercy," Sarepta Henry wrote in an 1899 pamphlet, encouraged by the active support of Ellen White. "This woman-ministry is the very core, the vital point of the gospel message. That message cannot go without the women of the church. This fact must be appreciated by both men and women alike. Our brethren must have a solemn, earnest conviction of this truth, or they will hinder that which if hindered will bring irretrievable loss. Any who do not receive the spirit of discernment will soon begin to try to "tinker" that which God will commit to the interference of no man."[2]

In 1900 Adventist women also figured prominently in the church's leadership structure: nearly one third of the denomination's 42 conferences elected women as their second-ranking officers.[3] Six conferences had female treasurers. The active involvement of women in the church's leadership kept women's gifts and ministries in full view of the church. A groundswell of enthusiasm for specifically woman-to-woman ministry was reflected in the church's journals, including the *Advent Review and Sabbath Herald* (now the *Adventist Review)*, which instituted a weekly Home column.

Within a few years of Ellen White's death in 1915, however, "women's ministries" began to be defined in increasingly domestic and less public ways. Published articles focused on the important roles of married women as homemakers and mothers: leadership roles, public evangelism, and lay pastoring received minimal attention. Women virtually ceased being elected to major denominational leadership roles. Though hundreds of Adventist women served the church as Bible instructors, church school teachers, medical personnel, and literature evangelists, most did so in supporting roles for traditional efforts to reach the general population, rather than specifically female audiences.

Left: Sarepta Myrenda Irish Henry; inset: Ardis Stenbakken

Not until the early 1980s did the church again witness the emergence of female-led ministries designed to reach out to other women in both the church and the society. In North America, cultural change and a renewed emphasis on the biblical doctrine of spiritual gifts created opportunities for a rapidly expanding women's retreat ministry in which more than 25,000 Canadian and U.S. women now annually participate.

In other world divisions of the church, gifted women moved with Spirit-inspired speed to serve as lay pastors, evangelists, Bible discussion group leaders, health ministries coordinators, and humanitarian aid directors. By so doing, they helped fulfill Sarepta Henry's vision of a woman-to-woman ministry that can break down cultural and religious prejudice against the gospel.

After more than 60 years without such a ministry, the church's North American Division in 1989 opened an Office of Women's Ministries. By 1990, leaders at the General Conference Committee's Annual Council were ready to reestablish an Office of Women's Ministries for the world church. Five years later at the Utrecht General Conference session, a Department of Women's Ministries was created, bringing the process full circle in 97 years.

"Our focus is not on what wasn't done before now," adds Ardis Stenbakken. "We have to be about empowering women in each Adventist congregation around the world to do the work the Spirit is calling them to do right now. Working woman-to-woman within a specific culture is ever so much more effective than the most well-intentioned program we could provide from somewhere else."

"One critical issue affecting women that we're committed to facing is the global problem of illiteracy," she adds. "Best estimates indicate that more than 1 billion adults worldwide can't read, including surprisingly large numbers of people in 'developed' countries. Of these, nearly three quarters are women. These women can't read the instructions on a medicine bottle, fill out an employment form, or read the directions for a household cleaner. They can't read a Sabbath school lesson to a child or the Bible. They have to get their gospel—their good news—from someone else."

Other priorities on the department's agenda include sponsoring abuse prevention and recovery programs; economic uplift for women in partnership with organizations like ADRA (the Adventist Development and Relief Agency); addressing women's health risks for breast and uterine cancer; promoting more equitable workloads for women, especially in developing nations; and providing mentoring and leadership training.

"A century ago Ellen White wrote to encourage Sarepta Henry in her work," Stenbakken concludes. "Her admonition is still our charge: 'Teach our sisters that every day the question is to be, Lord, what wilt Thou have me to do this day?'"[4] As women prayerfully ask that question, they're uniting the church's greatest human resource—themselves—to the unlimited energy and gifting of the Holy Spirit. From that connection, only good things can emerge for both the church and the world." ■

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[1] The most recent year for which complete figures are available.

[2] Sarepta Myrenda Irish Henry, *A Woman Ministry, or The Gospel in the Home* (Battle Creek, Mich.: Review and Herald Pub. Co.), p. 40.

[3] *General Conference Bulletin,* 1899-1900.

[4] Ellen White to Mrs. S.M.I. Henry, March 24, 1899, in *Advent Review and Sabbath Herald,* May 9, 1899.

Bill Knott is an associate editor of the Adventist Review.

Oxygen, Ice, and Grapefruit

R. LYNN SAULS

God is a mystery. We cannot see Him. We cannot directly experience Him through our senses.

The natural world, which we can see, hear, smell, taste, and feel, is also a mystery.

From our Florida room (sunporch or lanai) we can see two large grapefruit trees. The limbs of one droop toward the ground, each fall weighed down with pink fruit; the limbs of the other, with golden fruit. If the fruit is picked, it won't keep as well as when left on the tree. At room temperature it will keep only for a week or so before it begins to shrivel and decompose. If it is stored in the refrigerator crisper, it will keep for a month before losing its flavor. But if it is left on the tree, it will keep fresh and sweet for a number of months; the pink from November through May, the one with the lighter flesh through June—even in 90-degree heat. A biologist could explain *how* this works, but *why* it works this way is a mystery. And a welcome one.

The natural world is a mystery.

Ice, it seems to me, is the best example of the mysteries of the natural world. Nearly everything in its solid state is heavier than in its liquid state. Water is an exception: ice floats. And it's a good thing; otherwise it would form on the bottoms of lakes, ponds, and larger bodies of water and in one winter destroy the plant and animal life there. The warmth of spring and summer would be insufficient to melt that ice, insulated as it would be from the sun's rays.

In a few years the lakes and rivers of much of the world would be frozen solid. A few more years and the globe would be a mass of ice. Nearly everything in its solid state is heavier than in its liquid state. But ice floats. Is not a powerful, intelligent, loving God the answer to this mystery?

But how to accept the mystery of a God we cannot see?

Consider oxygen, one of the most abundant elements on earth. It is the substance most vital to life on this planet. But in spite of its abundance and importance, it was unknown until 200 years ago, when Joseph Priestley, an English scientist, demonstrated its existence.

Until then humans had been unaware of the substance most vital to their very existence. If separated from it, we can lose consciousness in five minutes, experience brain damage in eight minutes, and die in 15 minutes. Yet humans did not know about it until 200 years ago.

This is not too surprising when we realize that oxygen cannot be directly perceived through the senses. We cannot see it or smell it or taste it. Only when it is isolated can we weigh it. We know of its existence mainly through what it does when it combines with other elements. When it combines with iron, it forms rust. When it combines with combustible material, it makes fire. When it combines with red blood cells in the human body, it keeps us alive.

We are also surrounded this moment by God's presence, and have been all our lives. He is around us, seeking entrance into our hearts. If we allow Him, He becomes part of us. If we are separated from Him by doubt, neglect, or waywardness, our lives become chaotic, we experience loss of vision, and the very meaning of existence perishes.

Though God is everywhere, often we do not discern Him. We cannot see Him any more than we can see oxygen. We cannot directly experience His presence through our senses. But He brings us again and again to discover Him. We see Him in His works. We see His concern for us in the floating ice on a New England pond. In silence we hear Him knock upon the doors of our hearts. We hear Him call as we discern the needs of others and realize that as we serve them, we serve Him. The Word becomes flesh and dwells among us. He helps us know and demonstrate that in His presence is fullness of joy and at His right hand are pleasures for evermore (Ps. 16:11).

So it seems to me.

R. Lynn Sauls has taught English and journalism on the college and university level before retiring to Naples, Florida, with his wife, Helen.

At Rest

AMBS, Esther D.—b. Oct. 12, 1910, Galesburg, Mich.; d. Dec. 5, 1998, Angwin, Calif. A food service director and teacher at Forest Lake Academy, 1937 to 1940, she later became a home economics teacher serving four years at Southwestern Junior College and 42 years at Pacific Union College. She is survived by one sister, Louise.

BECK, Reuben—b. Nov. 3, 1921, Medina, N.Dak.; d. Nov. 16, 1998, Springville, Utah. He served as a manager in Book and Bible houses in Nebraska and Ohio and later was the treasurer of the North Dakota Conference. He retired in 1992 after 40 years of service. He is survived by his wife, Mabel; one son, Robert; one daughter, Donna Jean Bullock; three brothers, John, Jake, and Edwin; and one sister, Velma McGruder.

BRECHER, Lila—b. Sept. 30, 1910, Selma Township, Mich.; d. Oct. 29, 1998, Berrien Springs, Mich. She served as a literature evangelist for the Lake and Pacific union conferences.

BURTON, Lois Lorena—b. June 10, 1910, Van Zant County, Tex.; d. Jan. 26, 1999, Stillwater, Okla. She served as a Bible instructor and church school teacher in Oklahoma and Texas. She is survived by her husband, James; two sons, Wilbur and Leal; six grandchildren; and nine great-grandchildren.

COON, Marjorie Cates—b. Nov. 11, 1923, Minneapolis, Minn.; d. Dec. 24, 1998, Ocala, Fla. She served as a teacher in Tennessee with her pastor-husband, Miles, who died in 1984. After retirement she taught in Korea and at Shenandoah Valley Academy in Virginia. She also helped start a school in Russia.

DEMING, Robert C.—b. Feb. 22, 1922, Crary, N.Dak.; d. Dec. 23, 1998, St. Helena, Calif. A veteran of World War II, he served more than 36 years in Adventist education, from elementary to college level in California, Washington, Oregon, Wisconsin, Kansas, and Canada. He is survived by his wife, Mary; and four sisters, Margaret Calkins, Doris Eigenberg, Ruth Roberts, and Marietta Deming.

FAHL, Helen Wilmot—b. May 10, 1909, Laurium, Mich.; d. Apr. 4, 1998, Berthoud, Colo. She served as a secretary in the Iowa, Nebraska, and Colorado conferences. She is survived by three brothers, Richard, Robert, and James; and three sisters, Mildred Coffin, Shirley Warner, and Jean Gregerson.

GARBUTT-PARRALES, Ernestina Florencia—b. Jan. 19, 1936, Stann Creek, Belize; d. Nov. 24, 1998. She served in the church as an educator, teaching academy and college. In the early sixties she was diagnosed with scleroderma and spent the rest of her life dealing with this progressive disease. She was a professor of Spanish in the Department of Modern Languages at La Sierra University and conducted summer classes in Spain.

GLADDEN, Ralph Theodore—b. May 21, 1903, Omaha, Nebr.; d. Oct. 14, 1998, Gaston, Oreg. He served in the church as a pastor and conference leader in Oregon, Idaho, and Montana; and as a retired worker for two years in Irian Jaya. He is survived by his wife, Virginia; three sons, Don, Ron, and Tom; one foster son, Steve Lescomec; two daughters, Esther Steffanson and Sharon Kelm; and many grandchildren, great-grandchildren, and great-great-grandchildren.

GONZALEZ, Rafael—d. Jan. 9, 1999, Panama. He was a nursing instructor at Bella Vista Academy and later at Montemorelos University. He died while swimming in the ocean after making a successful effort to save one of his nephews. He is survived by his wife and three children.

GROW, Julia Muir—b. Feb. 17, 1906; d. Feb. 24, 1999, California. She was an educator and founder-president and director of Cave Springs Home for the Handicapped, Pegram, Tennessee, the only school of its kind operated by Seventh-day Adventists, and where she served from 1956 until her retirement in 1990. She is survived by one son-in-law, Charles DeArk; four grandchildren; four great-grandchildren; five step-great-grandchildren; and nine great-great-grandchildren.

HAINES, Clara—b. Oct. 10, 1903, Edmonton, Alberta, Canada; d. Feb. 14, 1999, Auburn, Calif. She served for many years in the Pacific Union as a literature evangelist. She is survived by two sons, Bob and John; one sister, Retha Chambers; six grandchildren; and seven great-grandchildren.

HIGGINS, Hervey Lee—d. Nov. 23, 1998, Altamonte Springs, Fla. He served in Haiti eight years in the seminary and later as an administrator. He also served in Cuba, Costa Rica, Wisconsin, and Michigan. He is survived by his wife, Lenora; one daughter, Rita Andrus; one stepdaughter, Tralece Burch; seven grandchildren; and seven great-grandchildren.

HILLEBERT, Joseph Arthur—b. Dec. 28, 1915; d. Aug. 20, 1998, Hagerstown, Md. He served in the church for more than 25 years, first at the Review and Herald and then as a chauffeur for the General Conference. He is survived by his wife, Mildred; two sons, Joseph and Gary; one brother, Paul; one sister, Ruth Thompson Corson; three grandchildren; and one great-grandchild.

KARMY, Shukry Dibsy—b. Oct. 21, 1910, Ain Karim, Palestine; d. May 19, 1998, Sun City, Arizona. He began his service as a student literature evangelist in Peru, having immigrated from Palestine. In 1942 he graduated from the College of Medical Evangelists (now Loma Linda University) and served with his wife as a medical missionary in Jerusalem, Iraq, Libya, and Pakistan. He returned to the United States and practiced in Chehalis, Washington, until his retirement in 1976, after which he served overseas as a relief physician. He is survived by his wife, Anna; four sons, Robert, James, Paul, and Richard; one brother, John; 10 grandchildren; and three great-grandchildren.

KEYMER, Charles—b. Oct. 7, 1922, St. Louis, Mo.; d. Dec. 14, 1998, West Jordan, Utah. He served in the church for 42 years as a pastor, singing evangelist, and administrator. He was the Michigan Conference president for 14 years. He is survived by his wife, Maxine; one son, Michael; one brother, Lawrence; three grandchildren; and one great-grandson.

KNARR, Ronald C.—b. Nov. 18, 1939, Reading, Pa.; d. Nov. 15, 1998, Hamburg, Pa. He served in the church as an elementary school educator throughout the United States for 20 years. He is survived by his mother, Virginia Knarr; three daughters, Jody, Cheryl, and Jill; and one grandson.

LANGE, Sylvia Ethel—b. Sept. 13, 1897, South Dakota; d. Sept. 15, 1998, Candler, N.C. She began her service as a teacher in Oregon. After her marriage to Oliver Lange they went to India as missionaries in 1930 and stayed nearly 50 years. She is survived by four daughters, LoRita Erickson, Marcella Manley, Virginia Erickson, and Marjorie Bankhead; 15 grandchildren; 16 great-grandchildren; and two great-great-grandchildren.

LAYLAND, Calvin H.—b. Oct. 31, 1919, Dallas, Tex.; d. Nov. 8, 1998, Chico, Calif. He served as a medical missionary in Ethiopia, Thailand, Taiwan, Borneo, South America, and England.

MADSEN, Mabel L.—b. Dec. 11, 1912, Casey, Iowa; d. Jan. 26, 1999, Harrah, Okla. She served in the denomination for 42 years as a teacher in Iowa, Colorado, Tennessee, and Taiwan.

Mc HENRY, William Joshua—b. Feb. 17, 1916, Pune, India; d. Jan. 11, 1999, Yakima, Wash. Over a span of 43 years he and his wife established hundreds of village schools in India and trained teachers. He served as educational secretary for the Southern Asia Division. In the 1950s he also taught five years at Mount Ellis Academy in Montana. He is survived by his wife, Aimee; two daughters, Nola Aichele and Winetta Martin; one foster son, Farook Sait; his stepmother, Agnes Voelker; two brothers, Winston and Milton; three adopted sisters, Carolyn Mund, June Williams, and Ruth Yacovetti; nine grandchildren; one stepgranddaughter; one foster grandson; six great-grandchildren; and six step-great-grandchildren.

NYMAN, Marion—b. Apr. 24, 1908, Frankfurt, Mich.; d. Nov. 1, 1998, Lodi, Calif. She served in the General Conference office before her retirement in 1975.

Anything Is Possible

The deaf population will remain largely unreached unless more hearing people become involved.

BY JOYCE RIGSBY

TEARS STREAMED DOWN HER FACE AS she said, "This child is destroying our whole family." Anna* was talking about her 2-year-old grandchild, who was born deaf. I wondered how best to tell her that deafness is a difference to be accepted and not a disease to be cured. That a deaf child can do anything a hearing child can–except hear. That *anything is possible,* but "everything deaf children learn they have to be taught."[1]

Awareness via Statistics

"The deaf population of any given area approximates 0.1 percent of the overall population of that area."[2] Therefore, with the world's population at 5.9 billion, there are 5.9 million deaf people worldwide; 270,000 in the United States (population 270 million).

Ninety-four percent of deaf people in this country are unchurched. Communication barriers and lack of awareness are the biggest challenges in preparing the deaf "for the joy of service in this world and for the higher joy of wider service in the world to come."[3]

Heather Whitestone's crowning as Miss America on September 17, 1994, heightened public awareness of deafness. Heather lost all hearing in her right ear and 95 percent in her left ear at 18 months.

Little did she realize when she was crowned Miss America that her ability to communicate fluently with the hearing world would "land her in a war over whether to sign or speak."[4] This conflict is a central consideration in the education of deaf children and in introducing deaf people to Christ.

Oralism

Oralists contend that *learning speech* is the right of all deaf children. They believe that, assisted by hearing aids, deaf people should learn to communicate through speech and lipreading, "and that sign language will either distract deaf children from learning speech or, because it is easier to learn, kill what motivation deaf students have to learn speech."[5]

Heather's mother, Daphne, chose oralism for Heather when she was a toddler. Little Heather was drilled on speech and enunciation for *hours and hours* every day. It took her six years to learn to say her last name and 18 years of speech therapy in all. Daphne chose what she felt in her heart was best.

This method necessitates that an authority figure enforce learning. Heather is one of a small percentage who excelled using this method. Now she says, "What works for me may not work for others. . . . Every deaf person is different."[6]

According to *Time* magazine, this method was only sporadically successful, and students learned American Sign Language (ASL) on the sly.[7] Therefore,

most schools for deaf persons no longer practice pure oralism.

Totalism

Totalists believe that learning sign language is the right of all deaf children. "Only 5 or 10 percent of all children born deaf ever develop intelligible speech. . . . A skilled lip reader . . . is lucky if he can understand one fourth of what is being said. "[8]

Lip reading, speech training, hearing aids, visual aids, and sign language are all used to facilitate learning in this approach. A deaf child knowing sign language can communicate even earlier than a hearing child can speak.

At 16 months Ben Fletcher had hearing aids that he regarded more as pull-apart toys than equipment to help him hear. The Fletchers realized that Ben needed a language immediately so he "would then have a tool with which he could continue to learn throughout his school career and from which he could progress to learning English as a second language, written and, if he proved to be an 'oral' child, spoken as well."[9]

They followed their hearts, and Lorraine wrote, "We have to sign; we have no choice. Not to sign would be to deprive Ben of the possibility of normal development, to waste the enormous potential for learning offered by the preschool years."[10] Ben was introduced to the deaf community, and the whole family learned British Sign Language (BSL).

Unless there is a deaf child in the family, most people do not consider the difficulties inherent in educating someone who has no language.

Resources sponsored by Adventist Deaf Ministries

Adventist Deaf Ministries (ADM): Thompson U. Kay is the director, assisted by David Trexler. ADM is organized for evangelism, preparation of materials, recognition of the deaf, deaf awareness and leadership, and organization of deaf ministry. Contact: Adventist Deaf Ministries, P.O. Box 67276, Lincoln, NE 68506; office location 1632 South 25th Street, Lincoln, Nebraska. Phone 402-477-3346 (voice), 402-477-4538 (TTY). E-mail 74532.136@compuserve.com.

North American Division Deaf Advisory Committee: Manuel Vasquez, vice president for special ministries, is the chair, with representation from both union and conference levels. Approximately 50 percent of the committee members are deaf.

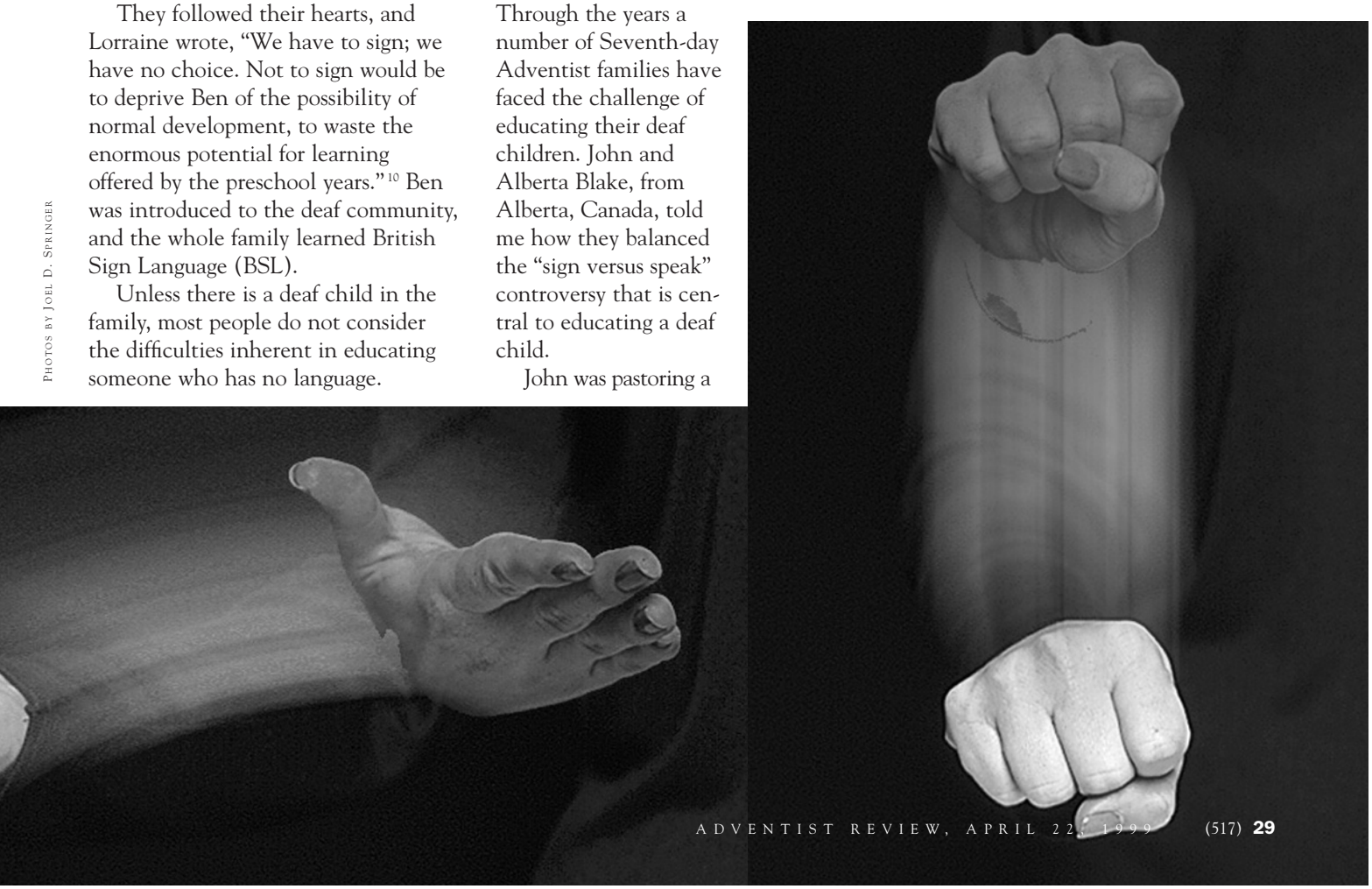
New Adventist Deaf Ministries Website: *http://www.deafadventist.org.* Developed by volunteer Mike Dobson and an ADM committee, the site features family life, health, spiritual, and deaf ministry. Videos, brochures, newsletters, Bible study guides, coloring books, Sabbath School lessons, and workshop schedules are available. Camp meetings, Deaf Lay Ministry Enrichment Seminars, and Deaf Awareness Seminar schedules are also available.

Canadian Deaf Ministries Website: www.tagnet.org/deafministry. John Blake is coordinator of the Alberta Conference Deaf Ministries. He and his wife, Alberta, also coordinate Adventist deaf ministries in Canada and produce a newsletter.

For a free Adventist Deaf Online Newsletter: Contact *jim@hovco.com.*

Through the years a number of Seventh-day Adventist families have faced the challenge of educating their deaf children. John and Alberta Blake, from Alberta, Canada, told me how they balanced the "sign versus speak" controversy that is central to educating a deaf child.

John was pastoring a



PHOTOS BY JOEL D. SPRINGER

Resources for Hearing-impaired:

TTY—Teletypewriter is a machine with a typewriter keyboard. When one key is struck, it activates a similar key on a machine on the other end and a message is typed out. TDD is the newer term.

Alexander Graham Bell Association for the Deaf (advocate for the auditory-oral deaf community), 3417 Volta Place NW., Washington, D.C. 20007, 202-337-5220 (voice/TTY). Fax: 202-337-8314.

Independently Merging Parent Associations of California (IMPACT; organization of parents, teachers, and professionals serving hearing-impaired children in California). Contact: John Allmann, newsletter editor, 14181 Chagall Ave., Irvine, CA. 92606. Website: www.deafkids.org.

National Association of the Deaf (NAD) believes in options. (This advocacy ensures an accessible system of services.) Sponsors of American Society for Deaf Children (ASDC).
Telephone: 1-800-942-2732.

National Information Center on Deafness at Gallaudet University (clearinghouse of information on deaf communication), 800 Florida Avenue NE., Washington, D.C. 20002-3695, 202-651-5051 (voice), 202-651-5052 (TTY), 202-651-5054 (fax). Website: www.gallaudet.edu/~nicd. E-mail: nicd.infotogo@gallaudet.edu.

Lead Line: Free hotline sponsored by the House Ear Institute. Gives information about any aspect of deaf education and advice for parents of hearing-impaired or deaf children. 1-800-352-8888 (voice/TTY) or 1-800-287-4763 (voice/TTY) in Canada and California. Contact: Barbara Lincoln, Lead Line, House Ear Institute, 2100 West Third Street, Fifth floor, Los Angeles, CA 90057.

Seventh-day Adventist church in Canada when 3-month-old Judy, their second child, became deaf following a severe case of chicken pox. The couple realized some of the implications involved in educating Judy and knew that the Seventh-day Adventist school system had no provision for deaf children. (Sadly, this situation has not changed appreciably since Judy was born in 1970.)

Alberta dreamed of taking special training that would qualify her to teach deaf children. She writes, "God worked through many miracles and we moved to the school for teachers of deaf children. I took a new program and we began a life of working with our children." By then there were four children–two hearing girls, Judy, and a deaf boy they had adopted.

During the next 14 years Alberta worked with her deaf children as teacher or interpreter. The most successful program was when they had their own classroom at the church school and joined in with the hearing students in the afternoon. At home the whole family communicated in sign language.

Where to Go and What to Do?

She sat across from me as we ate lunch one day during deaf camp meeting. "How I wish I'd known where to turn when our son became deaf," she reminisced. Another mother of a deaf child said, "I get so frustrated. Most educators don't know enough to advise me—I have to educate them!"

Many of us have been socialized to trust professionals and don't realize that they may have little knowledge about deaf culture and community. I have included a list of groups to contact so all *Adventist Review* readers can be a resource for people such as Anna (see sidebars).

It is of primary importance in choosing a method of educating a deaf child "that parents are exposed to deaf adults so that they can understand what their deaf child needs, not what the parents prefer."[11] Government residential schools for deaf children will not likely meet a Christian's priorities, but may be the only way for the deaf child to have friends.

Unless more hearing people in the church and society choose to learn sign language, the deaf population will remain largely unreached for Christ. I have yet to meet anyone who regrets learning sign language. And yet I have met many parents who are belatedly sorry they did not put forth the effort.

Anything is possible if we truly want to reach deaf children and adults for Christ, both inside and outside our church, in this country and in other countries. Here are six ways to minister:

1. **Search for the deaf**—deafness is invisible.

2. **Socialize with the deaf—**they can be very isolated.

3. **Share Christ with them—**94 percent are unchurched.

4. **Sign with them—**this will bring growth to you.

5. **Show them the way to the kingdom.**

6. **Spend eternity with them.** ■

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* Not her real name.

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[1] Paul W. Ogden and Suzanne Lipsett, *Silent Garden* (New York: Martins Press, 1982), p. 53.

[2] William Yount, *Be Opened* (Nashville: Broadman Press, 1976), p. 72.

[3] Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press Pub. Assn., 1903), p. 13.

[4] San Bernardino *Sun,* Mar. 3-5, 1995.

[5] Ogden and Lipsett, p. 83.

[6] Heather Whitestone, in *Silent News* (monthly newspaper for those who are deaf) November 1994.

[7] *Time,* Oct. 3, 1994.

[8] Thomas S. Spradley and James P., *Deaf Like Me* (New York: Random House, 1978; Washington, D.C.: Gallaudet University Press, 1985), p. 200.

[9] Lorraine Fletcher, *Language for Ben* (Auburn, Calif.: Condor Book, 1987), p. 173; *Ben's Story* (same book), (Washington, D.C.: Gallaudet University Press, 1988).

[10] *Ibid.*

[11] Keith Sibley, in *Silent News,* May 1995.

Joyce Rigsby is a retired missionary and freelance writer living in Hanford, California.

Who's in Charge Here?

BY RICHARD MAFFEO

Thirty years. That's how long it had been since I had last seen my childhood home. As I stepped out of the car and walked along the cracked sidewalk toward the aging red-brick buildings, memories flooded my mind. Privet hedges, probably the same ones I ran through as a child, lined the perimeter of the large grass area separating either side of the three-story buildings. The gnarled maple towered above the empty playground to my right. I used to hang upside down on those monkey bars.

I turned a corner and there it was: 2208. The bold black numerals above the stone entryway stood out in contrast to the graying concrete. Somewhere beneath the soil and grass to my right, Mom and I buried my pet turtle and several goldfish.

I pushed the green wooden door open and stepped, as it were, through a time portal. Everything was just as I remembered, yet so different. When I was a child, the cavernous hallway extended for miles. Now claustrophobia settled over me. At one time I could hide behind the radiator there in the corner. I could never squeeze myself into that space now. I stepped onto the black-tiled stairs and climbed two at a time until I reached the third-floor landing and stood outside my old apartment. Funny. The rust-brown metal door no longer loomed monstrously large as it did years earlier. I felt like a real-life Gulliver in my own Lilliput.

We understand our world through a process of perception, using our senses to learn about our environment. However, sight, taste, touch, smell, and hearing limit us to physical realities. They do little to help us understand important, yet intangible, things—such as knowing the assurance of God's love or His comfort in the midst of sorrow. These defy our senses because they are rooted in what the Scripture calls *faith*—"the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith often seems inconsistent with appearance, but to those who have developed a mature confidence in God, faith is a rock-solid wisdom. Through faith, men and women confidently proclaim victory despite physical evidence to the contrary. Through faith we assert in the midst of trial, "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed" (2 Cor. 4:8-10, RSV).

Perceptions rooted in the natural senses can be deceptive. Consider, for example, the time when the Syrian army surrounded Elisha (2 Kings 6:14). Twenty-four hours earlier the grassy pastures outside Dothan gently undulated in the soft breezes. Now they encircled the massive force of men and weapons of war surrounding the city. When Elisha's servant looked out over the horizon, his stomach turned over in knots. The situation appeared hopeless. Defeat seemed inevitable.

"Alas, my master!" cried the servant, "What shall we do?"

Elisha looked and using vision beyond the natural saw heaven's horses and chariots swarming to their rescue. The physical evidence did not change. Syria remained massed for battle. But the spiritual evidence, perceived through eyes of faith, brought peace where fear reigned. Victory was assured when tragedy seemed likely.

Perception. How ought we as Christians to view darkened shadows and cavernous hallways? How shall we view doors that loom monstrously large before us or enemies massed on our horizons? As Elisha? Or as his servant?

What do we call the battles we face? Illness? Loss? Poverty? Loneliness? Divorce? If Satan can be trusted to do anything, he can be trusted to mount an offensive against us at our weakest moments, keeping us so busy flailing and cowering for protection that we forget who really is in charge. He hopes we will forget that, although the battle is arrayed against us, the horses and chariots of God encamp around God's people (Ps. 34:7).

Children perceive reality distorted by their inexperience and immaturity. Children of God, however, must learn to look beyond the physical, because the God of Elisha still reigns, and victory still belongs to the Lord. ■

Richard Maffeo is a registered nurse who lives in San Diego, California.

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