

ADVENTIST Review

October 25, 2001

AnchorPoints

"My Burden Left Me"

*Ellen White's
Conversion story*

Give Thanks, Give Life

In the Beginning



LETTERS

What I Owe to Other Churches

I would like to thank Richard Rentfro for his informative article “What I Owe to Other Churches” in the August 23 *Adventist Review*. What a wonderful inspirational story for us all! The article not only gave us the history of our church, it also gave us a new approach in witnessing to others.

You may be retired, Pastor Rentfro, but you are still cooking.

—Susanne Covington
ARLINGTON, TEXAS

Kudos to Richard Rentfro for his article “What I Owe to Other Churches.” It is refreshing to hear an acknowledgment that God’s people can be found in many other churches from a member of a generation that has been all too often accused of closed-mindedness by my generation. I think we twentysomethings need to give more credit to our elders and not think that we have the corner on progressive thinking.

I commend Rentfro for moving beyond a common Adventist phobia of other denominations. Rather than compromising our unique truths, such visits can bolster one’s own faith by understanding what the alternatives are, while presenting opportunities to befriend potential future Adventists. I will always be grateful to my mother, who took my brother and me to scores of other churches while we were growing up. I have continued these visits with a better understanding of why I am still an Adventist, while having gained new

friendships with brothers and sisters in Christ.

—Adam Kis
NEW HUDSON, MICHIGAN

The August 23 *Review* has reached Papua New Guinea, and I had to let you know how great a blessing I received from it. Three articles were especially relevant for me. First, Myrna Tetz’s editorial, “Mission: Earth,” puts in clear focus the need we have as a church to keep the concept of mission in front of our members, especially our children. Whether it is through weekly mission stories in *Teen Mission*, *Children’s Mission*, and the *Adult Sabbath School Bible Study Guide*, or *Mission Spotlight*, or the new Geodome, our members need to be reminded that the church still urgently needs persons willing to engage in foreign missions.

As I have begun to contemplate my retirement years, I have been considering what form my ministry will take. One possibility is seeking to get better acquainted with neighbors of different persuasions in my place of retirement by worshiping with them in their churches. Richard Rentfro’s description of his experiences in doing precisely that has reinforced my conviction.

Last, the companion article by Ellen White, “In the Spirit of Jesus,” has added an essential element—that of establishing relationships with those around us based on commonly held salvation truths before beginning to share more distinctive truths.

—Harold E. Peters
PACIFIC ADVENTIST UNIVERSITY,
PAPUA NEW GUINEA

Mission: Earth

I was really disappointed to read Myrna Tetz’s August 23 editorial on the Mission Geodome. In it she rehearsed how no one uses the (adult) mission quarterly anymore. I wish Tetz had taken the time to check her facts.

The adult mission quarterly has a circulation of 36,000, much of that in North America. Granted, when people choose to stand up and read the story without rehearsal it can be pretty bad, but blame that on the individual’s lack of preparation, not on quality or availability of the material.

And next time there is a chance, flip through the *Adult Sabbath School Bible Study Guide* and read some of the “Inside Stories,” as Tetz suggested. We try, as far as possible, to feature as many of the world divisions in each issue as we can. The purpose of these stories is to keep the idea of mission alive in the minds of the people who read them, to counteract some of the project giving, and help people realize that supporting the weekly mission offering does produce results.

Most of the people reading this editorial won’t know enough about how mission materials are produced to find argument with what she presented. They know only what they see in their own church. That makes it even more urgent that we check our facts.

—Charlotte Ishkanian, editor,
Mission and “*Inside Story*”
SILVER SPRING, MARYLAND

Editors’ note: This came to Myrna Tetz as a personal note. She asked the writer for permission to publish it.

COVER STORY

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NEXT WEEK

Evangelism Is Our Business

*Adventist schools, hospitals, community
services, social events, support groups,
seminars, and public meetings are just
different ways of reaching our communi-
ties for Christ.*

Eat of My Bread

No doubt the appearance of the feature by Elizabeth Platt, "'Come, Eat of My Bread!'" in the August 23 *Review* is timely at any time, but I do harbor a tinge of regret that it didn't appear some months earlier to coincide with the recent *Adult Sabbath School Bible Study Guide* lessons on the book of Proverbs (Fourth Quarter 2000). When I first picked up the magazine and opened it, thinking that I had no time for reading right there and then, I intended only to do a quick browse. As it turned out I began reading Platt's article and was so captivated by its content—and the artwork—that I completed the whole thing in that one sitting. That done, I turned (as if naturally) to the book of Proverbs and read the first 10 chapters through. Now I think I've got the drift—finally (and gratefully)! Great job.

—Sterling Cox

NEW YORK, NEW YORK

The Addiction Nobody Talks About

"The Addiction Nobody Talks About," by Christianna Kelsey (July 26): What a beautiful article on the addiction of gossip. Please continue to print that kind of article, as it will help us to behold God more and learn to channel our information to the proper person or committee if something needs to improve.

—Andrée J. Dupuis

DELSON, QUEBEC

The Light Is On in Seattle

In the interview with Greg Nelson about planting a new church in downtown Seattle (in "The Light Is On in Seattle," by Bill Knott, July 26), Nelson was asked why he would choose to live in the city. Why not work the city from



rural outposts as advocated by Ellen White? The answer is obvious if you look at what has worked over the past 100 years in New York and other cities. Working the city from the outside doesn't work.

During 12 years of pastoral ministry in the New York City area I was closely associated with several different ministries that attempted to serve the city from outposts. I observed the impact of media programs, vegetarian restaurants, clinics, and local churches. Here's what I learned:

1. The impact of all other ministries combined is minuscule compared to the impact of local congregations made up of believers who live and work in the city.

2. Outpost-based ministry puts more strain on family relationships than sharing ministry and life together in the city.

3. When Ellen White wrote her counsel, the rural-urban population proportions were vastly different, and the air and streets of cities were much dirtier than now.

4. Christianity started in the cities—Jerusalem, Antioch, Rome. City life is not incompatible with a vibrant, deep walk with Jesus.

—John McLarty

FEDERAL WAY, WASHINGTON

Correction

The name of the church and its Web site listing in the feature "The Light Is On in Seattle," in the July 26 *Review*, was misspelled. The correct spelling is AnchorPointe; the correct Web address is www.anchorpointe.net.

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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Executive Publisher William G. Johnsson
Assistant Publisher Shelley Nolan

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E-mail: Internet: reviewmag@adventist.org
CompuServe network: 74617,15
Web site: www.adventistreview.org

Subscriptions: Twelve monthly issues: US\$15.95 plus US\$11.00 postage outside North America; 40 issues of the weekly *Adventist Review*, US\$39.95 plus US\$11.00 postage outside North America; full 52 issues (weekly and monthly), US\$55.90 plus US\$22.00 postage outside North America. Single copy US\$3.25. To order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, MD 21741-1119. Prices subject to change.

For changes of address: Call 1-800-456-3991, or 301-393-3257, or e-mail addresschanges@rhpa.org
For subscription queries: Call 1-800-456-3991, or 301-393-3257, or e-mail shanson@rhpa.org

Postmaster: Send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740-7301.

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The *Adventist Review* (ISSN 0161-1119), published since 1849, is the general paper of the Seventh-day Adventist Church. It is published by the General Conference of Seventh-day Adventists and is printed 40 times a year each Thursday except the first Thursday of each month by the Review and Herald® Publishing Association. Periodicals postage paid at Hagerstown, MD 21740. Copyright © 2001, General Conference of Seventh-day Adventists.

PRINTED IN THE U.S.A.
Vol. 178, No. 43



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The Inheritance of Jacob

How do gifts such as health, prosperity, expert artisanship, intellectual prowess, national greatness, and good gardening skills sound? They were promised to the Israelites who were placed in Palestine—the crossroads of the ancient world for a really good reason—so that the world would ask why they were so highly favored. They could have become the greatest nation on earth.

Certainly if we'd been there, we'd have responded differently. In fact, for prosperity (\$\$\$), health ☺, intellect (Einstein, here we come), and national greatness we'd have done anything that was required. So what was required? Holiness of character, that's all. And honesty would force us to admit, wouldn't it, that the *holiness of character* prerequisite would undoubtedly have been a bit of a challenge. But the promises still stand, and God would be so delighted if we claimed them today.

Let's go back to the Israelites at the crossroads—to look at just what the Lord had in mind. He told Moses to say to them: "Be holy, because I, the Lord your God, am holy" (Lev. 19:2, NIV). Without this holiness of character the children of Israel would not qualify to receive the listed material blessings God designed. Riches would make them consuming, selfish. With a very high IQ they'd become proud. And if they were healthy? They'd have *really* swagged.

However, God said they'd find Him if they'd look for Him with all their hearts (Deut. 4:29). Holiness would have followed, no question. Other blessings were promised—one being health. "If you listen carefully to the voice of the Lord your God and do what is right in His eyes [that's holiness of character], . . . I will not bring on you any of the diseases I brought on the Egyptians" (Ex. 15:26, NIV). In fact, God said He would inflict sickness on all those who hated His chosen (Deut. 7:15). Was that a great incentive or what?

The Israelites were also given the assurance of crafting skills—in other words, a high degree of inventive genius and ability as artisans—so that products "made in Israel" would be superior to all others.

As well as health and crafting abilities, they could have accepted the "green thumb" guarantee. Had they followed

the directions God gave them regarding the culture of the soil, the land would have been restored to Edenic beauty. The whole land, under God's control, would have become an object lesson of spiritual truth—even the heathen would have recognized Israel's superiority.

Additionally, if the Israelites had been willing to obey

God's wise restrictions, they'd have possessed both physical and mental strength, including keen discrimination and sound judgment—intellectual genius, if you will. They would be "the head, not the tail"; "at the top, never at the bottom" (Deut. 28:13, NIV). This intellectual greatness would have made them so superior to the nations around that heathen kings would have come to ask, "How is it that you know so much?"

They were also assured of unparalleled affluence. The Lord promised "prosperity—in the fruit of your womb, the young of your livestock and the crops of your ground" (Deut. 28:11). Wealth would have been a logical reason for the peoples around to ask, "Why are you so rich?" And the Israelites could have introduced them to their God.

In the grand scheme of things, national greatness would have been an indisputable blessing, too. Ambassadors from foreign countries would have come seeking the great secret of Israel's success as a nation, and the leaders could then have directed the minds of their visitors to the Source of all good things (verses 1, 2).

As is recorded, our progenitors were not given the gifts of health, prosperity, expert artisanship, intellectual prowess, national greatness, and good gardening skills.

The problem? Holiness of character, of course. Had they accepted the conditions for the proffered inheritance, "all the nations of earth would have shared in [their] blessings."*

They wouldn't. God didn't. But we can. And God will.

*Ellen G. White, *Prophets and Kings*, p. 371.

They were also assured of unparalleled affluence.



Guard Your Eyes, Raise Your Voice

Do you remember when American network television was family-friendly? I do. But today television programming is more like a mine field, and children are the most vulnerable targets. (I'm writing from the perspective of the United States, but I believe, of course, that my sentiments certainly apply in many other societies around the world.)

In August the Parents Television Council (PTC), a non-profit, grassroots organization in California, released its fifth analysis of North American family-hour television programming (normally aired 8:00-9:00 p.m. Eastern and Pacific Time, or 7:00-8:00 p.m. Central and Mountain time).

Titled "The Sour Family Hour 8 to 9 Goes From Bad to Worse," the report is an analysis of nearly 200 hours of television programming that aired on ABC, CBS, Fox, NBC, UPN, and WB. The shows were aired during the three sweeps periods during the 2000-2001 television season.¹

The study focused on three types of content: sexual references (including visual acts and verbal material), foul language, and violence. According to the report, "the overall combined per-hour average of objectionable content was 8.41, a 24 percent increase [since May 1999]." UPN (the United Paramount Network) led the networks with a combined average of 18.1 incidents. NBC placed second with 9.12, and CBS, with 3.22, had the "least offensive material."

The biggest change came in the area of foul language, which increased 78 percent, from 1.44 incidents per hour in 1999 to 2.57. UPN again led all the networks with an average of 5.59, up 124 percent from its 1999 level of 2.5.

Violence also increased dramatically, up 70 percent from 1.62 to 2.75. Sexual references were down 17 percent, from 3.68 to 3.08. However, 1999 levels represent an increase of 77 percent over the 2.09 references per hour found in 1997. NBC, with 5.73 references, led the networks in sexual content.

According to the report, only about 12 percent of network programming was fit for children aged 2-11, even though Nielsen research shows that more than 10 million

may be watching television during the family hour on any given night. Overall, children and adolescents spend between 21 and 28 hours per week watching television.²

As I studied the report, I was particularly disturbed by the sharp increase in violence, 70 percent within a year. This is troubling to me because hundreds of studies have shown a strong correlation between real-life and media violence.

Consider the following:

- In January, Jason Lined, 13, of Torrington, Connecticut, decided to imitate an MTV stunt program in which one of the cast members lay across a barbecue while his colleagues applied lighter fluid. The stuntman wore a special fireproof suit covered with steak, which the cast tried to cook. When Jason and his friends reenacted the stunt, he suffered severe burns on his legs. The incident prompted Senator Joe

Lieberman to call on MTV to clean up the program and prevent future copycat injuries.³

- In February, Andrew Bausch, 16, of Ohio, jumped off his roof onto a burning card table to imitate a wrestling stunt he saw on TV.

Given the moral decay in TV programming, it's imperative that Christians should be careful about the quality and quantity of TV viewing. However, we should also go the second mile and voice our displeasure to our public representatives. The Federal Communications Commission takes careful note of how the public responds to media programming. After all, in North America the public owns the airwaves, and we should have a voice on how they're used.

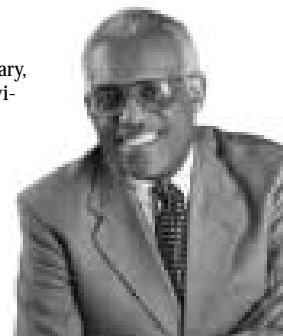
¹Normally occurring in November, February, and April-May, the sweeps period is the television rating services' polling of audiences to determine their viewing habits.

²Media Fact Sheet, National Institute on Media and the Family.

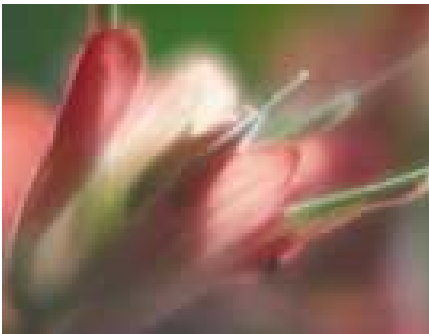
³"MTV Defends Itself After Youth Burned in 'Copycat' Incident," www.cnn.com/2001/SHOWBIZ/TV/01/29/mtv.fire.02.



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POEM

SEPTEMBER 11, 2001
 Everyday people
 Doing our best living everyday
 lives.
 How could we have known?
 We dwelt in innocence;
 Unknown faces
 Standing back within the shadows,
 Dreaming our dreams
 In towers of steel and glass;
 Nearly invincible
 Behind houses of brick and stone.
 European? Asian? Australian?
 American?
 No! We are humanity!
 We are the world!
 Whoever could have known?
 One moment of terror
 Blowing it all away.
 Crumbling our bodies
 Beneath mountains of our own
 design.
 Our spirits now rise up,
 A phoenix from the ashes,
 Screaming out a cry of justice
 Through the mouths of those
 We had to leave behind:
 Aunts, uncles, brothers, sisters,
 Mothers, fathers,
 Children, husbands, wives.
 Each of us a seed,
 Planted in the Garden of
 Liberty—
 A flower,
 For the betterment of humankind!

—Michelle L. Maxson, Knoxville, Tennessee

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QUOTES

*"We need our Lord.
 We desperately need for
 our Lord to return.
 He is the only secure
 future we have."*

—Pastor Jan Paulsen, world president of the
 Seventh-day Adventist Church, during a special
 assembly for General Conference employees on
 September 11, 2001

*"I can't believe that this
 terrible thing happened
 while we had such a nice
 time picking stones!"*

—An elementary school student in Telemark
 County, Norway, when she and her classmates,
 out of their small country school for a stone-
 finding field trip, heard the news on the radio
 during their journey home

*"A great many people
 are serious about religion
 for the first time in their
 lives."*

—Monte Sahlin, a vice president for the
 Columbia Union Conference and coordinator of
 Adventist Metro Ministries in Manhattan,
 New York

“My Burden Left Me”

Ellen White’s conversion story

BY MERLIN BURT

1 SEE GRANDMA standing in the pulpit, dressed in her loose-fitting, black sack suit, narrow cuffs of white, narrow white collar secure at the throat by a small brooch. She’s been telling of the matchless love of Christ in suffering ignominy and death and even running the risk of eternal separation from His Father in heaven by taking upon Himself the sins of the world. She pauses, looks up, and with one hand resting on the desk and the other lifted heavenward she exclaims in a ringing voice, ‘O Jesus, how I love You, how I love You, how I love You.’ There is a deep hush. Heaven is very near.”¹

So remembered one of Ellen G. White’s granddaughters about a woman whose love for Jesus was strong and deep.

Some have suggested that Ellen White did not fully come to understand the biblical teaching of righteousness by faith until late in life. While her writings do show greater breadth of spiritual experience and range of expression in the last decades of her life, her early experience of conversion was so intense and comprehensive as to preclude all doubts about its authenticity. Even though she wasn’t able to say just when she was converted,² her conversion experience can now be seen to be a process that extended from the fall of 1836, when she was nine years old, until some-



time in 1843, when she was 16. Three distinct stages can be observed in her description of her conversion that resonate with every sincere seeker’s struggle to find assurance and victory. Owing to a traumatic injury, she experienced a simple surrender of her life to God when she feared she was dying. She subsequently struggled to believe that she was justified by the grace of Jesus and that He would accept her and forgive her sins. Last, she wrestled with understanding the role that holiness and sanctification play in a growing Christian’s life. She was both a child of her times, with typical insights and understandings, and a person being prepared by God for a highly effective ministry to His remnant church.

Ellen’s Accident

Ellen grew up in a devout Methodist home. Her father, Robert Harmon, held a prominent lay position in the local church. Yet no one inherits a Christian experience; it is found individually. Course-changing events happen in every experience, and it was a tragic accident that changed the entire direction of young Ellen’s life.

The details of the story, as she herself related them, began abruptly when she was about nine years of age, probably in the fall of 1836. While crossing a public common some distance from her home with her sister Elizabeth, she

was struck by a stone thrown angrily and thoughtlessly by an older schoolmate. She says: "I turned my head to see how far she was behind me, and as I did so, she threw the stone and it hit me on the nose. A blinding, stunning sensation overpowered me; I fell senseless."³



When she regained consciousness, she found herself in a nearby store, covered with blood, her nose still bleeding freely onto her clothes and the floor. A sympathetic stranger offered her a ride home, but she refused out of concern for soiling his carriage with blood. She says, "After walking only few rods⁴ I grew faint and dizzy. My twin sister and my schoolmate carried me home."⁵

Ellen remained semiconscious for about three weeks.⁶ Upon regaining consciousness, she found herself in a "great cradle." Finally looking in a mirror, she was shocked to see herself. "Every feature of my face seemed altered," she wrote. "The bone of my nose had been broken, and had to be removed; this caused the disfigurement. . . . Physicians thought that a silver wire might be put in my nose to hold it in shape. . . . I was reduced almost to a skeleton." Even her father, upon returning from an extended trip to Georgia, could not recognize her. "It was hard for him to believe that I was his little Ellen whom he had left only a few months before a healthy, happy child."⁷

A "Deathbed Surrender" to Jesus

As she lay in bed, the realization came to her that she might be dying. Neighbors came to the Harmon home, and Ellen overheard them offering her parents a burial robe that they had made for her.⁸ Believing she was about to die, 9-year-old Ellen in simple faith confessed her sins and found peace with God. From that time on during her illness she had no fear of dying.

For the next two years, from 1836 to 1838, Ellen was ill and attended school very little. During that time she was unable to breathe through her

nose. When she was able to return, she couldn't think clearly. Her struggle to concentrate was complicated by the onset of a chronic cough.

In 1839, three years after her accident, Ellen made a final effort to obtain an education by entering a seminary for young women in Portland.⁹ As she tried to resume studies, her health collapsed, and she was forced to give up. In later years she would write, "I did not attend school after I was twelve years old."¹⁰

Realizing that she wouldn't be able to continue her schooling was a tremendous blow to Ellen, for her fondest hope had been to gain an education. When the full force of her limitations became apparent, she began to blame God. She wrote, "I was unrepentant to my lot, and at times murmured against the providence of God in thus afflicting me."¹¹

Resentment against God, however, caused her sensitive conscience to trouble her still further. As she wavered between resentment against God for being unable to continue school and self-condemning guilt because of her anger at God, her peace and confidence in Jesus left her.¹² She became convinced that God was angry with her for having rebellious thoughts. Years later she wrote of that terrible time, "No one conversed with me on the subject of my soul's salvation, and no one prayed with me. So I locked my secret agony within my heart, and did not seek the advice of experienced Christians as I should have done."¹³

The sense of guilt and her fear of eternal damnation became the great trauma of Ellen's early adolescence. Depression and hopelessness plagued her, and the combination of physical

illness and spiritual turmoil focused her mind on eternal realities. The months of emotional stress caused her personality to develop an intensity, tenderness, and longing after God that uniquely qualified her to serve as the Lord's messenger in later years. At the time, however, it was a heavy cross for a girl of her age.

In the Chestnut Street Methodist Church were various books for children on Christian living, some of which featured a child named Ellen.¹⁴ Young Ellen Harmon read these religious biographies of children with great interest. She wrote:

"I had conceived a great admiration for the paragons of perfection there represented. But far from encouraging me in my efforts to become a Christian, these books were as stumbling-blocks to my feet; for I despaired of ever attaining to the perfection of the youthful characters in those stories, who lived the lives of saints, and were free from all the doubts and sins and weaknesses under which I stag-

gered. . . . The similarity of these avowedly true histories seemed to point the fact to my youthful mind that they really presented a correct picture of a child's Christian life. I repeated to myself again and again, 'If

that is true, I can never be a Christian. I can never hope to be like those children.' This thought drove me almost to despair."¹⁵

During this time of Ellen's inner struggle, William Miller visited Portland, Maine, and gave a course of lectures March 11-23, 1840, on the second coming of Jesus in the Free-Will Baptist/Christian Connection church. A great crowd came to hear, including 12-year-old Ellen Harmon.

"No one prayed with me. So I locked my secret agony within my heart."

She later recalled, “No wild excitement attended the meetings, but a deep solemnity pervaded the minds of those who heard. Not only was a great interest manifested in the city, but the country people flocked in day after day, bringing their lunch baskets, and remaining from morning until the close of the evening meeting.”¹⁶

In connection with the Miller lectures, special meetings were conducted during which sinners could prepare for the coming of Jesus. There was a general awakening among the various denominations, and a call was made for sinners to come forward to the “anxious seat.” Hundreds responded, Ellen among them. Though she felt intensely her need of acceptance with God, her heart could not find peace, for the darkness of her recent experience still obscured the Saviour. Fear and discouragement pressed upon her with new weight. “I regarded it a great thing to be a Christian,” she later wrote of this time, “and felt that it required some peculiar effort on my part.”¹⁷ This condition lasted for almost another 18 months, until she grasped the meaning of righteousness by faith.

The Experience of Justification

A breakthrough occurred for Ellen during the “following summer,” probably August or early September 1841 when with her parents Ellen attended the Methodist camp meeting at Buxton, Maine.¹⁸ At these meetings a minister spoke on the subject of righteousness by faith. His text was the words of Esther: “I will go in unto the king, . . . and if I perish, I perish” (Esther 4:16); and he used Esther’s words to encourage his listeners to go before King Jesus and receive pardon. Hearers should avoid the fatal mistake of “waiting to make themselves more worthy of divine favor before they ventured to claim the promises of God,” he urged.¹⁹ This sermon gave Ellen some comfort, and she determined to find assurance with God.

One thing still interfered with Ellen’s finding peace with God, however. She heard loud and frequent tes-

timonies from others who had received the “witness of the Spirit” that God had accepted them, and believed it was necessary to experience spiritual ecstasy as evidence of her acceptance by God.²⁰ Looking back on this time, she wrote, “How much I needed instruction concerning the simplicity of faith!”²¹

Unexpectedly, while bowed at the altar with others who were seeking the Lord, Ellen had a powerful experience of relief:

“I felt my needy, helpless condition as never before. But suddenly, as I prayed, my burden left me, and my heart was light. . . . I can never forget this precious assurance of the pitying tenderness of Jesus toward one so unworthy of His notice. . . . Again and again I said to myself, ‘Can this be religion? Am I not mistaken?’ . . . I felt that the Saviour had blessed me and pardoned my sins.”²²

For the first time since her struggle had begun two years previously, she found peace with God. In Buxton,



PHOTO: R&H FILES

William Miller

Maine, Ellen finally realized that Jesus could accept her and forgive her sins. Righteousness before God was through faith in the merits of Jesus and not by her own merits and worthiness.

Ellen Harmon came back from the camp meeting a changed person.

Everything was new and beautiful. According to the church records, she was recommended for the customary six-month probationary period before baptism on September 20, 1841; eight months later, on May 23, 1842, she was recommended for baptism itself. On June 26 a group gathered on the shore of the baptizing place on Casco Bay to witness the service at which John Hobart baptized young Ellen and 11 others by immersion in the cold, choppy water.²³

Of that momentous day she later wrote:

“Finally the day was appointed for us to receive this solemn ordinance. Although usually enjoying, at this time, great peace, I frequently feared that I was not a true Christian, and was harassed by perplexing doubts as to my conversion.

“It was a windy day when we, twelve in number, were baptized, walking down into the sea. The waves ran high and dashed upon the shore, but in taking up this heavy cross, my peace was like a river. When I arose from the water, my strength was nearly gone, for the power of the Lord rested upon me.”²⁴

That same afternoon she was received into full membership in the Chestnut Street Methodist Episcopal Church.²⁵

Another event that intensified Ellen’s search for assurance was her attendance at a second course of lectures delivered by William Miller in Portland just two weeks before her baptism. The 2300 day/year prophecy upon which Miller’s lectures focused were at first calculated to end during 1843, and Ellen keenly felt her need to be certain of her salvation.

Expelled From the Methodist Church

Changing leadership in Ellen’s home church resulted in the arrival of a new pastor who was not at all congenial to the “Millerite” views of some of his parishioners. Members who espoused Miller’s views on the prophecies received his attention; and according to church records, the Harmons

were the first Advent believers to be examined. On February 6, 1843, the first of five committees was formed to deal with the Harmons' "anti-Methodist conduct." These committees each labored with Robert Harmon without success. Finally, in August 1843, more than seven months after the process began, Robert and Eunice Harmon, with their children Robert, Sarah, and Ellen, were tried and expelled from the Chestnut Street Methodist Church. Robert Harmon appealed to the quarterly meeting, but the session voted to uphold the action of the Chestnut Street church.²⁶

Being expelled from the Methodist Church scarcely more than a year after being baptized into it deeply impressed 15-year-old Ellen Harmon. Her father's courage in standing for what he believed must have been a helpful anchor for Ellen's faith in the soon coming of Jesus.

The Dilemma of Sanctification

Following William Miller's meetings and her baptism, Ellen entered a second period of severe struggle that again led her to despair. As 1842 waned and Ellen passed her fifteenth birthday, her spiritual anxiety intensified. "For some time I felt a constant dissatisfaction with myself and my Christian attainments," she wrote, "and did not continually realize a lively sense of the mercy and love of God."²⁷

While she had clearly grasped the importance of being justified by faith, Ellen had yet to understand the reality that forgiveness and acceptance by Jesus do not necessarily keep one from sinning. As she attended the ongoing Adventist meetings in Portland's Beethoven Hall, "my mind constantly dwelt upon the subject of holiness of heart. I longed above all things to obtain this great blessing, and feel that I was entirely accepted by God."

Confused about the relationship between justification and sanctification, she sought insight from many sources:

"These two states [justification and

*"I believed
that Christ was
soon to come,
and feared He
would find me
unprepared to
meet Him."*

sanctification] were presented to my mind as separate and distinct from each other; yet I failed to comprehend the difference or understand the meaning of the terms, and all the explanations of the preachers increased my difficulties. . . . I felt that I could claim only what they called justification. In the Word of God I read that without holiness no man should see God. Then there was some higher attainment that I must reach before I could be sure of eternal life. I studied over the subject continually; for I believed that Christ was soon to come, and feared He would find me unprepared to meet Him."²⁸

Ellen's fears and doubts were exacerbated by a misunderstanding of hell and the state of the dead. Her vivid imagination was fired by graphic verbal descriptions from the pulpit that brought terror to her heart.

"I feared that I should be lost, and that I should live throughout eternity suffering a living death. . . . The frightful descriptions that I had heard of souls in perdition sank deep into my mind. . . . While listening to these terrible descriptions, my imagination would be so wrought upon that the perspiration would start, and it was difficult to suppress a cry of anguish, for I seemed already to feel the pains of perdition."²⁹

A shy, retiring person by nature, she felt reluctant to share her spiritual turmoil with anyone. Finally the crisis came. "Despair overwhelmed me," she wrote, "and for three long weeks no ray of light pierced the gloom that encompassed me."³⁰

Two Dreams

It was while she suffered under this despair that Ellen had two dreams, one of a temple and a lamb, and the other of seeing Jesus. The first dream caused her almost total despair, but the second gave her hope. In it she was led by a beautiful pitying person to a door, where Ellen left all her treasures. As the door was opened, she saw Jesus:

"There was no mistaking that beautiful countenance; that expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings. I tried to shield myself from His gaze, feeling unable to endure His searching eyes; but He drew near with a smile, and laying His hand upon my head, said, 'Fear not.' The sound of His sweet voice thrilled my heart with happiness it had never before experienced. I was too joyful to utter a word, but, overcome with emotion, sank prostrate at His feet."

As she left the room, she felt that "the loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence awoke in me a holy reverence and an inexpressible love."³¹

The dream of Jesus gave Ellen courage to confide her troubles to her mother. Eunice Harmon advised Ellen to counsel with Elder Levi Stockman, an Adventist preacher in Portland. Stockman, though only in his early 30s, was dying of tuberculosis. Ellen wrote of him later, "I had great confidence in him, for he was a devoted servant of Christ."³² As he listened to her, he affectionately placed his hand on her head and with tears in his eyes said, "'Ellen, you are only a child. Yours is a most singular experience for

one of your tender age. Jesus must be preparing you for some special work.”³³

Stockman succeeded in correcting Ellen’s view of God, for she wrote later, “My views of the Father were changed. I now looked upon Him as a kind and tender parent, rather than a stern tyrant compelling men to a blind obedience. My heart went out toward Him in a deep and fervent love. Obedience to His will seemed a joy; it was a pleasure to be in His service.”³⁴

Stockman prayed for her earnestly, and she left comforted and encouraged. She had learned that God was like her parents. God was committed to her, even when she failed and made mistakes. He might discipline, but He wouldn’t cast her off for failing.

For six months after her meeting with Elder Stockman, not a shadow clouded Ellen’s mind, nor did she neglect one known duty.³⁵ These six months from the autumn of 1843 to the first disappointment of March-April 1844, were a time of anticipation, testimony, and personal witness.

On at least two occasions after her conversion, Ellen publicly testified of her new assurance. She was asked to give her testimony at a conference meeting held at the Free-Will Baptist/Christian Chapel, and as she expressed her love for Jesus with subdued heart and tearful eyes, the “melting power of the Lord came upon the assembled people. Many were weeping and others praising God.” A call for sinners to arise for prayer was made with wonderful effect.³⁶

During the next several months Ellen labored for the conversion of her young friends and acquaintances, reporting that nearly every one of them became converted. Night after

night she dreamed of laboring for the salvation of souls. She says, “At such times special cases were presented to my mind; these I afterward sought out and prayed with,” though some people felt she was too zealous and sought to hold her back and cool the ardor of her faith.³⁷ Yet for young Ellen, Jesus, His work, and His soon coming were

her preoccupation and consuming joy.

Seventh-day Adventist Christians today wrestle with many of the same questions that perplexed Ellen Harmon, including: “Why does God allow bad things to hap-

pen to me?” “How can I overcome my resentments?” “How can I be good enough for Jesus to forgive my sins?” “How can I get ready for the coming of Jesus?” “Why do I keep sinning and failing in my Christian life?” These and similar questions pressed close to Ellen Harmon’s heart during her early years. As recounted in this story, she found answers to each of them. Her close relationship with Jesus grew out of her struggles and uniquely fitted her for a lifetime of prophetic ministry.

The same Jesus who brought forgiveness and spiritual healing to a struggling young woman 160 years ago will answer the need of seeking hearts today.

*“His presence
awoke in me a
holy reverence
and an inexpress-
ible love.”*

This directory includes a list of private schools.

¹⁰ *Testimonies*, vol. 1, p. 13.

¹¹ *Life Sketches* (1880), p. 135.

¹² *Ibid.* (1915), pp. 21, 22.

¹³ *Life Sketches* manuscript (unpublished), p. 12; see also *Life Sketches* (1880), p. 136.

¹⁴ *Catalogue of Books in the Sunday School Library of the Methodist Episcopal Church, Chestnut Street, Portland, Maine* (Portland, Maine: Staples & Lunt, Printers, 1854).

¹⁵ *Life Sketches* manuscript (unpublished), p. 22; see also *Life Sketches* (1880), pp. 146, 147.

¹⁶ *Life Sketches* (1915), pp. 20, 21.

¹⁷ *Testimonies*, vol. 1, p. 16.

¹⁸ *Signs of the Times*, Jan. 20, 1876.

¹⁹ *Life Sketches* (1915), p. 22.

²⁰ *Ibid.* (1880), pp. 139, 140.

²¹ *Ibid.* (1915), p. 23.

²² *Life Sketches* manuscript (unpublished), pp. 21, 22; see also *Testimonies*, vol. 1, pp. 17, 18.

²³ In the 1890s an article appeared in a Portland paper, now archived by the Maine Historical Society in the *Post Scrapbook*, vol. 4. On page 101, see the article entitled “The Old Baptising Shore.” The date of baptism is verified by Portland Chestnut Street Methodist Church records.

²⁴ *Life Sketches* (1880), p. 145.

²⁵ *A Statistical History of the Maine Conference of the Methodist Episcopal Church From 1793 to 1893*, collected and arranged by D. B. Randall (Portland: Lakeside Press, 1893), p. 119.

²⁶ Information on the trial of the Harmon family is found in the Leader’s Meeting Minutes of the Chestnut Street Methodist Episcopal Church in Portland, Maine.

²⁷ *Life Sketches* (1915), p. 26.

²⁸ *Ibid.*, pp. 27-29.

²⁹ *Ibid.*, pp. 29, 30.

³⁰ *Ibid.*, p. 32.

³¹ *Ibid.*, p. 35.

³² *Ibid.*, p. 36.

³³ *Ibid.*

³⁴ *Ibid.*, p. 39.

³⁵ *Ibid.*, pp. 38, 39. Many Methodists believed sanctification to be an instantaneous work of grace, sometimes called the “second blessing.” For them it was not a state of sinless perfection, but rather one of perfect love and right intentions. After her visit with Stockman, Ellen attended a meeting at her uncle’s house and, while kneeling in prayer, felt a complete relief from her despair. “I praised God from the depths of my heart,” she wrote. “The Spirit of God rested upon me with such power that I was unable to go home that night” (*ibid.*, p. 38).

³⁶ *Ibid.*, pp. 41, 42.

³⁷ *Ibid.*, p. 42.

Merlin Burt is director of the Ellen G. White Estate branch office at Loma Linda University, Loma Linda, California.



Give Thanks, Give Life

The impact of a donor organ on the life of someone who needs it is indescribable.

BY DE WITT S. WILLIAMS

LIFE. THE STRUGGLE FOR IT CONSUMES us, the evidence of it awes us, and the force of it moves us. We don't always understand it, but we are always grateful for it. When it seems as if the whole world is against us, in the face of supreme loss when we are at our lowest point, we are still alive. And with life there is always hope.

Although we rarely stop to consider it, life began as a gift. God stooped low over the moist clay form of Adam and breathed into his nostrils the breath of life. In that instant God gave Adam the first greatest gift. He gave His breath, and with it life. Later Adam himself played a part in extending the gift of life to another.

"While he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man" (Gen. 2:21, 22, NIV).

A Whole New Life

In 1988 Nancy White and her husband, Alan, were leaving Australia for a three-year stay in the United States. While getting medical clearance Nancy learned that her kidneys were deteriorating. She had known since 1970 that she had a hereditary condition known as polycystic kidney disease. In all, eight female relatives had inherited the disease.

"You will probably be all right for 10 years," she was told, "but your kidneys are deteriorating."

"Ten years" lasted about 18 months. In polycystic kidney

disease, cysts in the kidney grow and multiply until they take over and the kidney loses its function. The kidney gets bigger, and the cysts erupt and burst.

She went on the kidney transplant list and stayed there for about 10 months. Three people offered her the gift of one of their kidneys. A donor has to match up in several areas to be considered a good match. Unfortunately, for one reason or another, none of Nancy's volunteers worked out.

So Nancy was forced to go on peritoneal dialysis—done through a tube inserted into her stomach. She performed the procedure 45 minutes every four hours—every day. After enduring dialysis for nearly three years she finally got the call.

"We have a kidney for you."

It was early morning, she remembers, when she flew in and was prepped. Then came an agonizing delay. The donor had multiple health problems relating to alcoholism, and the kidney was large and scarred.

After weighing the risks, she decided to turn down the kidney. "We prayed about it," Nancy said, "and I just felt it wasn't right. It wasn't really what was best." Miraculously, five days later the call came again. This time the transplant was a great success.

"It's been a whole new life," Nancy says. "I can't thank the Lord enough. I can't thank the people who gave the permission, whether it was the donor or his family, enough. So many people can save lives just by thinking about it beforehand and discussing it with their families. I'm very grateful."

Seven years later she and her husband moved back to

Australia. But she took a piece of America back with her—the very best piece, because someone had enough courage to give her the gift of life even in the face of personal tragedy. They found a way to make sense of something senseless.

National Donor Sabbath

Death is a nontopic for most of us. We don't want to face it. We don't want to talk about it. We certainly don't want to plan for it. We prefer to put it out of our minds until it's absolutely necessary. If we have filled out a donor card and discussed our choices with our family, we can expect to have our wishes honored at our death. Unfortunately, few people discuss their desire to become a donor with their families. They leave behind them grieving loved ones who must make the decision without having the benefit of knowing how the deceased felt about such things.

In the United States the Department of Health and Human Services has designated November 9-11, 2001, as National Donor Sabbath. Last year Congress passed a resolution to designate Thanksgiving Day as a day to "Give Thanks, Give Life" and to discuss organ and tissue donation with other family members. At this time the attention of the nation turns toward all that we have to be thankful for. Families will gather to celebrate life and loved ones. But some families will be gathered, not around a bountiful table, but around the hospital bed of a loved one awaiting an organ or tissue transplant. They will be praying for something to be thankful for. (For more information about what to do on National Donor Sabbath, visit www.organdonor.gov and go to Upcoming Events.)

There are more than 77,000 people on the national waiting list who need an organ transplant. Thousands more need tissue transplants. Of these, about 5,000 will die while they are waiting. They won't die because there are not enough organs. They will die because there aren't enough people willing to be donors.

Jesus said, "I tell you the truth,



PHOTO © PHOTODISC

The most important tool we have for increasing the number of organ and tissue donations each year is communication (for instance, the following information could be used in your church bulletin). Transplantations save lives, but only if you help. Say yes to organ and tissue donation on your donor card* and/or driver's license. In order to ensure that your wishes are followed, you must talk to the members of your family. You can prevent them needless anguish by letting them know how you feel today. God calls us to be careful and wise stewards of all that He has given us, and that includes our bodies.

* Call 1-888-ASK-HRSA, internationally 800-TRIO-386, or visit www.organdonor.gov.

unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12:24, NIV). So too, our organs and tissue help many people. A single donor can potentially provide organs, bone, and tissue for up

to 50 people (possibly more) who desperately need them. And in some cases we can give the ultimate gift of our organs to a family member in need while we are still alive.

The Gift of Life

My niece, Morraye Coleman, is someone who gladly gave that gift. Her sister, Rachel Williams, lost the use of her kidneys because of the debilitating effects of juvenile diabetes. "As soon as Rachel said she needed my kidney I was willing," says Morraye. "I prayed, 'Lord, if my kidney is a match, then it's Your will.' I didn't have second thoughts."

"It was a wonderful thing to do, a wonderful gift of life," says Rachel. "I know of those who have 12 and 13 siblings, and none of them will volunteer to donate a kidney. And here I have only one sister, who didn't think twice about it. It goes to show you the enormity of the love she has for me. I have two birthdays now. I celebrate the day I was born and the day I received my second chance to live."

Traditionally, Adventists have been very supportive of organ transplants. Dr. Leonard Bailey and Loma Linda University Medical Center in Loma Linda, California, have pioneered the field of infant heart transplants. Although they are perhaps best known for their heart transplants, they perform many other types of transplants as well. Transplantation is, in the very best possible sense of the concept, a Samaritan act of charity. Organ donors literally pull people back from the brink of the grave and hand them life.

In the eighth month of pregnancy Karen and Fred Schouten learned their unborn baby girl had a condition known as anencephaly, which meant that she would be born without a major part of her brain. If born alive, she would be with them for a very short time. Fred and Karen decided to allow their daughter to become a donor in hopes that her gift would save other parents the devastating experience of losing their child as well.

Their precious little baby was born, but died the next day. They named her

Gabriel, after the angel who guards the gates of heaven. Her fleeting life would affect one tiny boy in particular. For him her gift was the difference between life and death.

Baby Paul Holc was not even born when it was discovered that he had hypoplastic left heart syndrome and would need a heart transplant to survive. Baby Paul was registered with the United Network for Organ Sharing (UNOS), even though he was only at 36 weeks' gestation. When Gabriel's heart became available the Holcs were notified to fly immediately to Loma Linda for the transplant.

That baby, Paul Gabriel Bailey Holc, known to the world affectionately as "The Incredible Holc," became quite famous. In 1994 NBC made a movie, *Heart of a Child*, about his miraculous experience and the courageous gift of life given to him by two grieving parents and one very special child. Today "Baby" Paul Holc is an



Organ & Tissue DONATION

Share Your Life.
SIGN YOUR DONOR CARD.
Share Your Decision.
TELL YOUR FAMILY.

For a brochure and donor card, call the Coalition on Donation at:
1-800-881-RECIARE (1-800-807-4273)
or visit the U.S. Department of Health & Human Services Website:
<http://www.unos.org>

athletic 13-year-old with a passion for life. To look at him you would never guess that he nearly died before he had a chance to live.

"Some people work their whole lives to do something memorable," says Karen Schouten. "Gabriel gave of herself. That's a pretty great legacy to leave."

And Paul is only one among 333 children from birth to age 18 who have had heart transplants done by Loma Linda University Medical Center. Maybe you've seen the picture of 18 of the littlest survivors of heart transplants lined up in a row with Dr. Bailey. Some are grinning at the camera, some slouching into their befuddled neighbors, some crying, but all alive.

In any case, it is safe to say that life is the only gift that truly keeps on giving.

DeWitt S. Williams is director of North American Health Ministries Department. For more information: www.nadadventist.org/hm—Click on Coordinator for Organ Donations/Donor Sabbath.



Hospital for Sinners

I have a fear and loathing of hospitals. I know them too intimately. As a severely asthmatic child in smoggy southern California, I visited the emergency room of St. Francis Hospital so regularly the nurses and I greeted each other by name. By the time I married I'd developed such an intense aversion to bright lights and antiseptic smells, I gave birth to my children at home.

So when I recently admitted myself to the local medical center for outpatient surgery, it was with much sighing and trepidation. Though I tried stoically to mask my anxiety, I realized how unsuccessful I was when I glanced up from my bed at the probing face of the anesthesiologist. "Do you have any questions or concerns?" she invited.

"Well, yes," I grimaced, as a nursing student wrestled an IV needle the size of a crochet hook into my vein. "I don't smoke or drink or eat meat, and I weigh only 108 pounds, and I really don't like drugs, so probably the less medication I get, the better."

"I see," she replied gravely, and before I could object she emptied the contents of a large-looking syringe into the needle.

"What was that?" I asked with alarm.

"Just a little antianxiety medication," she soothed. As my head began to feel warm and mushy and the contours of the room went wiggly, all the conspiracy theories I had dismissed through the years took on sinister new possibilities. My last semirational thought as I was being wheeled to the operating room was *They haven't put me under yet—I could still run for it!*

But if preparing to be put under was like a bad dream, coming out of the anesthesia was a virtual nightmare. At the sound of my name I reluctantly bobbed to consciousness only to find myself at the center of an unbearably bright, spinning universe. Sweating and groaning, with eyes and teeth tightly clenched, I fought the overwhelming nausea for what seemed an eternity. Alone, I thought, until a sympathetic voice observed, "You look so miserable."

Surprised, I cracked one eye open just enough to make out the whirling face of a kindly nurse. "Can I have some water?" I croaked.



PHOTO © PHOTODISC

She obliged by placing a tiny water-soaked sponge on a stick into my parched mouth. Never had a teaspoon of plain water tasted so quenching and luxurious. After that, whenever I rasped for water the tiny sponge miraculously appeared. And whenever I opened my eyes just enough to discover whether my whirling universe had succumbed to the laws of gravity (it hadn't), I saw that nurse sitting by my side and I was comforted.

I've often heard it said that the church is not a country club for saints but a hospital for sinners. I've always appreciated that analogy. How true that each of us enters its

fellowship morally and emotionally damaged, even diseased, in some fashion. How utterly unentitled we are to despise a fellow "patient" because their deficiencies differ from (or disturbingly mirror) our own.

On the other hand, it also occurred to me as I lay in that reeling recovery room* that if the church is like a hospital, not everyone can be a patient—at least not all of the time. How grateful I was that there were people in that hospital who were well and capable. How comforting it was to see my nurse sitting faithfully by my side, clothed and in her right mind (a phrase that presently didn't describe me), with her sponge on a stick at the ready.

I'm glad the church is becoming a safer haven for wounded souls. It's good to feel the chill of legalistic denial giving way to the warmth of spiritual and emotional honesty. Yet I hope we don't stop short on our road to recovery. Honesty is the first step. Just beyond is a Savior who is able to heal—and a stream of incoming sick and wounded in need of a cool drink of water, and the attentive care of recovering wounded healers.

*It's true. Even as I writhed in abject misery I found myself mentally composing this column. It was then I realized that the brain of a truly hardcore writer is wired such that, if given the chance, we would chronicle—and editorialize—our own funerals.

Leslie Kay reflects on real-life situations from her home near Chloride, Arizona.



Church Addresses Vital Issues at Year's Top Meeting

BY JONATHAN GALLAGHER, ASSOCIATE DIRECTOR, PUBLIC AFFAIRS AND RELIGIOUS LIBERTY DEPARTMENT, GENERAL CONFERENCE

More than anything else, the church must be relevant. It must meet needs—directly. It must answer questions—straight. And it must keep to the core of its reason for existence—to preach and demonstrate Christ.

That's the conclusion of what turned out to be an abbreviated Annual Council of the General Conference Executive Committee that convened September 25-27. Because of travel problems in the aftermath of the terrorist attacks, many who would normally attend were not able to be present. Significantly, union presidents, pastors, and lay members were few in number after advice from the organizers, and the meeting was cut to just a couple of days. The truncated agenda meant that some items were deferred to the upgraded Spring Meeting of 2002, while urgent actions were attended to with an increased sense of gravity.

Keynote Address

"The plans of the Lord stand firm forever," quoted General Conference president Jan Paulsen, reading from Psalm 33 (NIV). Commenting on what he called the "heinous acts" that had occurred in the United States exactly two weeks previously, Paulsen reflected on how such events are burned into your mind.

"I remember as a 5-year-old boy fleeing from the occupying forces in Norway during World War II," he recalled. "Similarly, when I was told during ADCOM two weeks ago that a plane had hit one of the towers of the World Trade Center in New York, like everyone else I thought, *What a*



JAN PAULSEN: "Recent events are a wake-up call."

tragedy! Then we heard that another plane had hit the other tower. How do you continue with business as usual at times like these?"

"As a prophetic movement, with a sense of mission and purpose, we cannot have come to this point in time and history without reflecting on what all this says to us," Paulsen affirmed. "Most of us are probably uneasy, wary about what we will meet tomorrow. Do we go back to yesterday, or do we face another day of terror—or the Lord's return? We believe that while nations make plans, God will unmake them and replace them with His own. God is the one who owns the future and who decides finally how it shall look. God will end it all, at His chosen hour; but until then we must attend to our personal readiness, and we must attend to the mission we have been given to accomplish by Him."

Paulsen identified current events as "surely a wake-up call for us individu-

ally, and for us as leaders of a church with plans for missions." Consequently, whatever is considered safe and secure—buildings or stocks on the market—are in reality fragile and not the most important. "I must be able to know for myself, personally, that to know Christ is quite enough. Yes, I will be responsible about all my material goods; I will be a responsible steward; but I can do without the goods I have collected. I cannot do without Christ. That is how I would like to face the end-time."

12 Million Members

GC secretary Matthew Bediako reported that the church had crossed the 12 million member mark as of June 30, 2001. This represents one Adventist for every 510 of the world's current population, an ever-decreasing ratio (last year the figure was one for every 535). Membership growth is running at a little more than 6 percent



ALL ARE TOUCHED: AID president Luka Daniel says everyone is affected by AIDS.

PHOTOS BY CARLOS MEDLEY

per year, Bediako said.

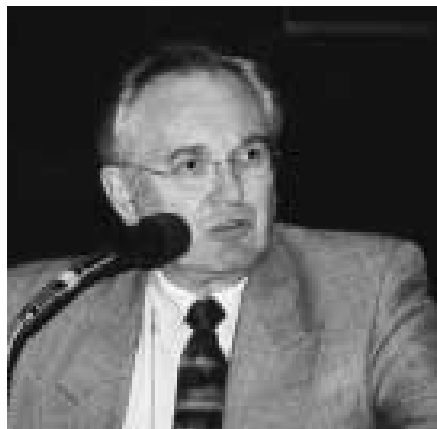
While it took 140 years (from 1844 to 1984) to reach 4.2 million members, Bediako noted that in just five years (from 1996 to the beginning of this year) more than 4.4 million had joined the church. The *Adventist Review* will carry a complete summary of Bediako's report in the November 8 edition.

HIV/AIDS

Vice president Lowell Cooper introduced the document "A Seventh-day Adventist Response to the HIV/AIDS Crisis." He commented that many questions are asked about what the church is doing to minister in this environment.

The proposal calls for the Adventist Church to make a clear response to the epidemic, involving a broad range of initiatives including education, treatment, research, and care for victims and families. It is expected that several denominational institutions, agencies, departments, congregations, and individuals will be involved.

A GC committee vote authorized the establishment of an office for HIV/AIDS ministry in Africa, and the formation of an International



GROWING SCOURGE: Health ministries director Allan Handysides says AIDS is devastating the church in Africa.

HIV/AIDS Study Commission.

Dr. Allan Handysides, GC health ministries director, spoke forcibly on the impact that AIDS is having around the world. Alluding to the terrorist attacks of September 11, he said an

almost equal number (5,500) perish every day in Africa from AIDS.

"Many are ignorant of the cause, and many are victims for a whole variety of reasons," he said. "This is not just about Africa, but many other parts of the world, too.

"For example, in Southeast Asia there is one AIDS sufferer for every 10 in Africa. But in Africa, one of every 10 persons is acquiring the disease, while in Southeast Asia one of every 5 persons is acquiring the disease." Consequently, its impact in this area in the future will be devastating. Today 36.1 million are infected with HIV. Some 70 percent are in sub-Saharan Africa, and 16 percent are in Southeast Asia. Worldwide, 1 percent of the whole population of the world is infected. There are 5.3 million new cases worldwide, or 15,000 new cases every day. Last year 3 million died, of whom 1.2 million were children. Life expectancy in the areas affected by HIV is declining dramatically, being reduced up to 25 years. The 16-35 age group is particularly targeted, which, Handysides said, "takes the heart out of society."

"Let us recognize also that this is a problem for the church," Handysides continued. "In one recent survey of Adventist high school students in an area, 30 to 40 percent were sexually experienced. In a comparative survey of sexual partners, non-Christians averaged 28 partners during their lifetime, non-Adventist Christians 22, and Adventists 20. Recognizing that sexual activity may have happened before joining the church, the researcher also asked about active sexual liaisons in the previous six months. The averages for non-Christians were 4.3 partners, non-Adventist Christians 1.86, and Adventists 2.3."

A major difficulty the church has in dealing with HIV, Handysides explained, is agreeing on acceptable prevention methods. "We need to be open and face reality," he explained, referring to disagreements in some regions over whether condom use should be part of HIV education.¹

"We're not saying that condoms are the answer to this problem; they are not," Handysides told the international group. "It is conduct, not condoms, we want to preach. But where the conduct is less than exemplary, or in fact, where



APPLAUD THIS: Women's ministries director Ardis Stenbakken welcomes the AIDS initiative.

the conduct may be downright promiscuous, a condom, though by no means infallible, may be the only significant option."²

Pardon Mwansa, president of the Eastern Africa Division, said that he was praying for his teenage children. "To live in that environment means you have to be praying every day. I hope our church will not fall into the 'research and experimentation' trap but directly help people who are dying. Practical solutions are needed."

Luka Daniel, president of the Africa-Indian Ocean Division, called the plan "overdue. I have lost a step-sister and a cousin. It has come close. I fully support the motion and give my thanks to the Health Ministries Department."

GC youth director Baraka Muganda said that "every family in Africa is touched. The church cannot be absent when it comes to responding to the challenge."

Faith and Science

Acknowledging that some theories of modern science challenge the Adventist Church's historic view of creation and evolution, and that several

variations of creation and evolution theories are held among church theologians, pastors, scientists, and educators, the GC Committee voted a measure calling for a series of conferences on faith and science.

Two major international conferences in 2002 and 2004 were proposed, with additional regional conferences and discussions. The conferences will include church administrators and pastors, theologians and Bible scholars, scientists and professors. The objective of the first conference will be to “initiate a process by which the Seventh-day Adventist Church addresses the interplay of faith, science, and philosophy and the ways in which these challenge or contribute to the church’s understanding and proclamation regarding Genesis 1-11,” according to the proposal.

GC president Jan Paulsen responded that he was “very pleased that we are addressing these issues. These confer-

ences will be on the international scale with scientists and theologians, who have underlined that ‘this conversation is much needed in our church.’ It has



HEAR YE THIS: GC vice president Lowell Cooper proposes a conference on faith and science.

been a number of years since such a conversation has been held [in the North American Division]. This has the potential to be a bonding experience between disciplines, an open experience of participants from different backgrounds. This is not an attempt to place the church’s doctrine on creation under review, but to make

the doctrine open and accessible to all our membership.”

Violeta Bocala, president of the Southern Asia-Pacific Division, commented that such a program was “long overdue. Our pastors are facing many questions, and I want to ensure that they are able to participate in the

regional meetings.”

Emphasizing the importance of the discussion, Biblical Research Institute director George Reid said, “We should also underline that discussion of this kind is not just about origins but runs through our whole theology: sin, God and His intentions, and salvation. Such matters relate to wide parts of scripture. I am very delighted we’re doing this; it can only be beneficial.”

Former GC president Neal C. Wilson asked that attention be focused “on the most vulnerable group in our church,” younger people. They are being bombarded by TV, by magazine articles, and by graduate work about this issue. “We must have a deep concern for our young people where this issue is most intense.”

¹ Church Establishes Office for HIV/AIDS Ministry, *Adventist News Network Bulletin*, Oct. 2, 2001.

² *Ibid.* The *Adventist Review* will print more actions from the 2001 Annual Council, including a report from the GC secretary and treasurer, in the November 8 issue. An expanded feature on Paulsen’s address will appear in the December 13 issue. You can view the complete text of Paulsen’s address now on the *Review* Web site at www.adventistreview.org.

Annual Council Briefs

In other business the General Conference Executive Committee:

- Renamed Adventist Global Communication Network the Adventist Television Network and added new functions to the Adventist Church’s global satellite ministry.

Under the voted measure, the ATN will produce 1 to 2.5 hours of program weekly. GC vice president Ted Wilson said a proposal will be presented at the committee’s Spring Meeting for 24-hour-a-day programming. “We want to have a stronger evangelistic outreach for church-based reception, and examine the possibility of a home-based viewer program,” Wilson said.

- Voted the formation of a new union mission in the Euro-Asia Division. The new Caucasus Union Mission was formed from the Trans-Caucasus Mission (which includes territory of Azerbaijan, Armenia, and Georgia) and the North Caucasus Conference (which was previously a part of the West Russian Union Conference).

- Elected Angel Rodríguez, an associate director of the Biblical Research Institute, as director and GC general field secretary. Rodríguez replaces George Reid, who will retire in 2002.

- Confirmed the election of Charles Sandefur, Mid-America Union president, as Adventist Development and Relief Agency International president. Sandefur was elected by the ADRA board to replace the retiring Ralph Watts.

- Invited Robert W. Daum, Southern New England Conference trust services director, to become associate General Conference trust services director. Daum fills a vacancy left by Mary A. Ang’awa, of Kenya, who was elected at the 2000 General Conference session in Toronto but declined the call. At press time, Daum had not accepted the call.

- Designated the fourth Sabbath of August on the Adventist Church calendar as Abuse Prevention Day. GC women’s ministries director Ardis Stenbakken said the day would give opportunity for the church to focus on the difficult problem of abuse and domestic violence.

Adventists Assist America's Recovery

Volunteers pray, counsel, march, give blood, and manage disaster relief efforts.

BY CELESTE RYAN

The New York State Emergency Management Agency and the Federal Emergency Management Agency have asked Adventist Community Services (ACS) to manage four donated goods and relief supplies warehouses in Poughkeepsie, Schenectady, and Long Island, New York; and Stratford, Connecticut.

Larry Buckner, disaster response coordinator for ACS, has assembled four teams of volunteers from Florida, Arkansas, Pennsylvania, Alabama, Michigan, Tennessee, and Connecticut. Each team of veteran disaster relief workers will serve for two weeks before being replaced by another team.

"The teams will sort, pack, log, and prepare items already donated for distribution to those affected by the disaster," Buckner said. "No additional donated goods are needed at this time, but supporters can make monetary donations earmarked for New York and Washington Disaster Relief by calling 800-424-ADRA (2372)."

Known for its work in disaster relief, ACS is frequently called on to establish and operate donated goods and relief supplies warehouses and distribution centers after major disasters occur.

"We're happy to do our part to help America recover," said Buckner. "We'll be here as long as we're needed."

Bill Bremner, Adventist Community Services director, spoke of the enormous devastation at ground zero: "I've worked with an ambulance crew in New York City and witnessed many traumatic situations, but I've never seen anything like this," he said. "It was total, utter devastation, like being in a mass graveyard, a very somber atmosphere."



PHOTO © PHOTO DISC

Bremner, whose conference runs the New York Van Ministry, was one of the first Adventist Disaster Response team members to reach ground zero, the former site of the World Trade Center towers, after the terrorist attacks. Armed with bottled water, saline solution, and food, Bremner and a team of leaders from the North American Division and Northeastern and Greater New York conferences were able to get into the highly secured area of lower Manhattan because of the Adventist Church's service record there.

"Firefighters and police officers let us through because after 26 years of serving this community, we have name recognition here," Bremner said. He and the team also transported firefighters who couldn't get back to their home stations because they had lost their equipment, trucks, and fellow firefighters when the buildings collapsed.

"We have a unique opportunity to reach people right now in New York City," Bremner said. "When I told one

lady that my church was offering prayer and spiritual counseling, she said, 'That's what I need. Everyone's telling me that everything's going to be OK, but what I need is spiritual counseling.'"

Volunteers with the New York Van Ministry have distributed hundreds of copies of *Power to Cope* magazine, which provides biblical guidelines for dealing with stress.

Pastors Provide Grief Counseling

Since the disaster Martin Feldbush, associate director of Adventist Chaplaincy Ministries for the North American Division, has given 100 New York City pastors a crash course in providing grief counseling for victims of this historic disaster and those who watched it unfold on television.

Those pastors are already using the training. Dionisio Olivo, president of Greater New York Conference, and 10 pastors have been counseling at the Red Cross Family Assistance Center, where family members of victims are being served.

Shortly after Mount of Olives church pastor W. D. Felder attended the training session, he visited the 83rd Police Precinct in Brooklyn, one of 22 stations adopted by Northeastern Conference churches in New York.

"One thing we need and can't get enough of is prayer," said the community affairs officer when Felder asked how he could help.

On the day of the attacks at the Pentagon in Arlington, Virginia, Adventist chaplains Lt. Col. Bill Broome, of the Army chief of chaplains office, and Darold Bigger, deputy chief of chaplains for the U.S. Navy Reserves, were on-site and helped

rescue the wounded. They have been available day and night to provide pastoral care for the survivors and the families of the victims. Another Adventist, Lt. Col. Ed Bowen, an Army chaplain who is director of the Clinical Pastoral Education Center at Walter Reed Army Medical Center and a member of the Spencerville church in Silver Spring, Maryland, has also been counseling families.

At nearby Sligo Adventist church in Takoma Park, pastors Terry Johnsson, a chaplain and youth pastor, and Ismael Gama, children's pastor, provided counseling to people who lost family and friends in the attacks and those who are experiencing fear and anxiety as a result of the tragedy.

"A lot of people are trying to understand how God would allow this to happen," Johnsson was quoted as saying in a Takoma Park newspaper. "They have every right to be sad, every right to be angry. They wouldn't be human if they didn't."

Johnsson, with 30 pastors from Potomac Conference, and 18 from Allegheny East Conference, joined other clergy at a hotel near the Pentagon to counsel the families of the 188 people who perished there.

On the Scene

Many other Seventh-day Adventists also participated in the recovery efforts. Here are just a few examples:

Oakwood College—"They couldn't dig through the rubble themselves. They couldn't give aid to the rescue workers. There were plenty of people already doing that. What a group of college students from Huntsville, Alabama, could do was pick up their instruments and march through the streets of New York bringing music and a little solace to a hurting city."

An account of their effort became the lead article of a cover story in the Huntsville *Times* about the National Association for the Prevention of Starvation, commonly called NAPS. The group of 32 people, led by biology professor Anthony Paul, rented a U-

Haul truck, packed their band instruments, and drove 24 hours to New York City.

When they discovered that they couldn't help with the cleanup, they began marching down the streets playing their instruments, hugging police and firefighters, and, as the *New York Times* reported, "bringing much-needed affection to 8 million survivors." The *National Review Online*, CNN, CBS, and New York and Huntsville television stations carried the story. The group will be featured in a special edition of *Newsweek* magazine next week. NAPS plans to make another visit to New York around Thanksgiving.

NAPS usually responds to crises—famine, war, tornadoes, etc. says Paul, founder of the 16-year-old group. "A lot of our members are from New York, and they got calls from people saying, 'When is NAPS coming?' So we went."

President's Day of Prayer—On September 14 President George W. Bush convened a special noontime prayer meeting at the National Cathedral in Washington, D.C. Congressional members, all former U.S. presidents, military and special guests were invited to participate in a day of prayer on behalf of the nation.

Clarence Hodges, vice president and director of religious liberty and public affairs, and Celeste Ryan, NAD assistant director of communication, represented the Adventist Church. Following the service, the two did television and radio interviews. Congresswoman Sheila Jackson Lee, a Seventh-day Adventist from Texas, also attended.

New Jersey Conference—A number of church members in this conference have provided food and counseling to rescue workers in New York City. Pastors from three counties were given a toll-free number to field calls of those who needed counseling. In addition, the conference Education Department brought in a counselor to help students get through the trauma and conduct a seminar for all teachers

on dealing with sudden traumatic loss. The department is also conducting a fund-raising campaign for ADRA and the Red Cross.

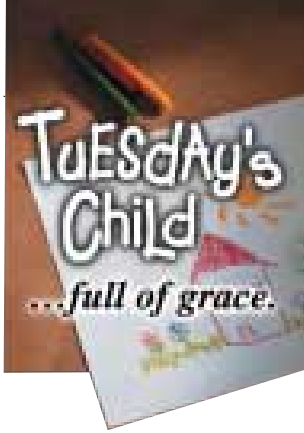
Northeastern Conference—When members offered to give blood at the New York Blood Center, they were asked to wait a month, because the blood banks are currently well supplied. "Their worry is that next month, when they really need help, they will be long forgotten," says conference communication director C. A. Murray. To help them out, the conference plans to sponsor blood drives at churches in each borough.

What They Do Best

From the moment they heard about the terrorist attacks, Adventists around the world reached out to help in whatever way they could. Some, such as Florida Conference pastor Eugene Torres, went to New York to help console family members and lend support to the Red Cross. Churches opened their doors to hold ecumenical prayer services and counsel the distraught. Thousands stood in line to give blood. New Jersey-based medical doctors and EMTs flocked to the city to volunteer as rescue workers. As noted in the *Dallas Morning News*, deacons in Fort Worth, Texas, placed encouraging messages on church signs. And at La Sierra University, in a prayer service, president Lawrence T. Geraty sounded the call for Adventists to do what Adventists do best: "Let us reach out in concern, love, and understanding for all. Let us be channels of healing to a hurting world."

Celeste Ryan, is North American Division assistant communication director. Cindy Kurtzhals, C.A. Murray, Dionisio Olivo, Anthony Paul, Dick Stenbakken, and Carlos Turcios also contributed to this report.

Follow the Adventist Review's ongoing coverage of the church's response to the terrorist attacks on the Review Web site at www.adventist.org.



The Perfect Hiding Place

Lucy," Mom called, "where are you?"

No answer.

"Lucy, Luceee," Mom called again. She opened the back door and looked out but couldn't see her daughter anywhere. "Now where did that child get to?" she wondered out loud. "I wanted her to help with supper."

Lucy smiled. She had found the perfect hiding place! And she was sure Mom would never find her there.

Lucy loved to read. It was her favorite thing to do. There just didn't seem to be nearly enough time to read. Mom always wanted help with something. And since Lucy was the oldest child, she was called on to help more than anyone else.

It's not fair that I have to do all the work, Lucy thought. I know the babies can't do much, but the boys could help more than they do. Mom doesn't ask them to help much 'cause they're boys. Wish I was a boy!

Perched high in the big backyard tree, Lucy picked up the book that had been lying open over a limb. When she was reading she often felt as if she were right inside the story. She could almost see the wide, sandy, sunny seashore where waves splashed against the rocks. She could almost smell the fishy smell of the ocean. She could almost hear the fishermen talking to each other. And as she read on, she forgot all about Mom calling her to help.

The gravel made a crunching sound a while later when a car pulled into the driveway. "Daddy, Daddy!" she heard her little sister squeal.

Uh-oh, Lucy thought. I'd better get down before Daddy asks about me, or I'll be in trouble.

Lucy peeked through the leafy branches. She didn't see anyone, so quickly and carefully she climbed down to the ground. Quietly she opened the back door. Mom looked up from the stove, where she was stirring something. "Lucy, didn't you hear me calling you? Please finish setting the table right away. Supper's almost ready." She didn't even seem to hear

Lucy's mumbled "OK, Mom."

Well, thought Lucy, I guess I'm safe. And Mom didn't say anything more about Lucy's being gone. She just made sure Lucy washed the supper dishes.

Next day after school Lucy climbed to her favorite spot again, carrying her book inside her blouse. But only a few minutes later, it seemed, the same familiar call came from the back porch. "Lucy, Luceee!"

"Oh, bother," Lucy muttered. She didn't answer. Soon Mom called once more. Lucy still didn't answer. And then she heard her mother tell her brothers, "Go find Lucy, boys. I need her now."

Peering through the leaves, Lucy saw Don and Mike searching. They looked inside and behind the wooden storage shed, around both sides of the house, even under the porch. But no one looked up. *Guess I'd better get down, Lucy thought. Mom sounded mad. She waited until her brothers disappeared again, then quickly climbed down. She was almost to the ground when Don came running around the house.*

"Mom, Mom," he yelled. "Now I know where Lucy hides! She was up in the big tree all the time!"

The secret was out. And after Mom had "dealt with the situation," Lucy decided it was better to help than to hide.

Family Time

On Tuesday (or whichever day you choose) invite your family to worship God with you.

- ✎ Read about Naaman, Elisha, and Gehazi in 2 Kings 5.
- ✎ How did Elisha know what had happened? What do you think Gehazi was going to do with the money and clothing?
- ✎ Share today's story with your family and discuss whether Lucy actually told a lie.
- ✎ When someone doesn't tell the whole truth, how does it make you feel?
- ✎ Ask God to help you say and do only what will make Him happy today.

In the Beginning

*How things got started has intrigued people across the centuries.
Is it a valid concern? Why is our understanding
of creation important?*

ation in six “evenings and mornings.”

Some scholars have suggested that each day could represent long periods of time; or that there are chronological gaps in the narrative of Genesis 1. Recent studies show, however, that in terms of the syntax, articular usage, singular gender, time boundaries, and other factors, the word “day” (Hebrew *yôm*) means a literal 24-hour period of time. Furthermore, these days were intended by the writer to be sequential and chronological.¹

Other theologians acknowledge the fact that the writer of Genesis *intended* to present the account in a manner of sequential and literal days. However, they maintain that the entire corpus of material in Genesis 1-11 belongs to a nonfactual genre of literature. Designations such as “myth,” “parable,” “saga,” “symbolism”—or simply “doctrine” or “theology”—are used to describe the content of these chapters. For them, Genesis 1-11 was “invented”—created later, so to speak—in the minds of some Hebrew peasants.

Such subjective approaches have achieved no known consensus among their interpreters, and, in addition, exhibit other internal weaknesses.²

In contrast, Protestant Christians (Adventists included) believe in *sola scriptura*, the biblical principle of interpretation that maintains that “Scripture is its own interpreter.” (See 1 Cor. 2:13; 2 Peter 1:20.)³ This means that external methods from the twentieth century cannot be read back into the Bible, written at a different time, but that the Bible must be allowed to speak for itself. This principle does not deny various styles of writing or their historical and chronological contexts, but rather relates them to one another within the interwoven framework of inspired Scripture.

In applying the principle of *sola scriptura* to the doctrine of creation we must inquire, What do other parts of the Bible say about creation?

Testimony of Old Testament Writers

References to creation are interspersed throughout the Old Testament.

The genealogy of Adam in Genesis 5 begins with the statement “When God created man, he made him in the likeness of God” (verse 1). The fourth commandment places renewed emphasis on the literal six-day creation in connection with the seventh-day Sabbath (Ex. 20:9-11). Psalm 19:1 states, “The heavens declare the glory of God; the skies proclaim the work of his hands.” God is proclaimed Creator of “the north and the south” (Ps. 89:12). “By the word of the Lord” He “spoke, and it came to be” (Ps. 33:6, 9). In Psalm 104 the sun, moon, and heavens are all referred to as having been created by the Lord, reaffirming Genesis in poetic imagery.⁴ In Isaiah, God is the “Creator of the ends of the earth” (Isa. 40:28).

Throughout the Old Testament God’s omnipotence is demonstrated through His creation of the world and everything in it.

Testimony of New Testament Writers

In a similar vein, the New Testament affirms God’s creatorship. John writes, “In the beginning was the Word, and the Word was with God, and the Word was God. . . . Through him all things were made; without him nothing was made that has been made” (John 1:1-3). Commentators have long recognized that the “Word” refers to Jesus as Creator. Paul often points to creation (Rom. 1:25; Eph. 4:24; Col. 1:16; 1 Tim. 4:4), and stated boldly to the Athenians that “the God who made the world and everything in it is the Lord of heaven and earth,” for “he himself gives all men life and breath and everything else” (Acts 17:24-27). Other references are found in Revelation 4:11 and 10:6; and in Hebrews 1:2 and 11:3. Thus Jesus and the writers of the New Testament dramatically reaffirm the biblical teaching of creation.

Some Practical Implications for Christian Life and Belief

How does belief in creation affect me today? Is it really a doctrine essential for salvation? These questions tug

BY MICHAEL G. HASEL

IN THE SCIENTIFIC WORLD today, “creation science” is the subject of renewed interest among many professionals and laypeople. Because of the impact of evolutionary theory many have come to question the literal account of Genesis—even within conservative churches, such as the Seventh-day Adventist Church. Some seem to suggest that Christians must focus on doctrines that are essential to salvation.

We might ask ourselves this question: Is the doctrine of creation that important? Does it really matter how or when life on earth was created? What is the biblical teaching of creation, and how does it impact my life as a Christian?

What Does the Bible Teach?

“In the beginning God created the heavens and the earth” (Gen. 1:1).*

This first verse of Scripture outlines in the most concise terms “when,” “how,” “by whom,” and “in what manner” the world was created. What follows is a concise description of cre-

at the very heart of our Christian experience.

Many Christians today take a middle stance between creation and pure evolution to harmonize science and the Bible. In doing so some support the theory of progressive creation, a belief that life began on earth some 600 million years ago or more with God's intervention at crucial stages in the vertical radiation of species. Others have advanced to theistic evolution, maintaining that God initiated the whole process millions of years ago and left it to develop on its own. But what are the implications of these views for the biblical gospel? I call your attention to 12 considerations.

1. *Inspiration of the Bible.* The belief in progressive creation or theistic evolution challenges the trustworthiness of Scripture. The creation of all life in six literal days does not jive with these models, so other explanations must be offered. This casts doubt on the Bible as the inspired Word of God (2 Peter 1:20, 21; 2 Tim. 3:16, 17; John 17:17; Ps. 119:105). Jesus Himself spoke in Luke 11:50, 51 of Abel, the son of Adam, in an illustration that took for granted the historicity of this early chapter in Genesis. These words of Christ would require reinterpretation, thus further undermining the confidence of Christ's teachings.⁵

2. *The Character of God.* Within an evolutionary perspective the God who notices when a sparrow falls (Matt. 10:29) would have initiated and intended that animals and humans should suffer for millennia in their competitive struggle for survival. Furthermore, God would be misleading humanity by stating that the world was created in six days and that He spoke these things into existence when He did not (Ex. 20:11; Mark 13:19). This would impugn the character of the Godhead.⁶ Christ was called the "last Adam" (1 Cor. 15:45, 47). What would this mean if sin was not introduced through the first Adam?

3. *The Nature of Humans.* There is no room for low self-esteem when we realize that "man" (Hebrew 'adam), both male and female, was made in

God's image (Gen. 1:27; 5:1, 2). God formed us with His hands (Gen. 2:7, 21, 22). Humankind was the apex of creation and was given the privilege of direct communication with God. We have the motivation to live lives reflective of His character because our bodies are the "temple of the Holy Spirit" (1 Cor. 6:19), created in God's image. Progressive creation views human beings as but another species in the evolutionary process, removing the element of divine relationship and responsibility entirely from humanity.

4. *Death Before Sin.* Paul writes in Romans 5-8 on sin and the beauty of salvation. "Sin entered the world through one man, and death through sin, and in this way death came to all men" (Rom. 5:12). Genesis 3 tells of the fall of humanity after creation,



PHOTO: JOEL D. SPRINGER

which begins the great controversy on this earth. But an evolutionary perspective would have death present for 600 million years prior to Adam. This has serious implications for the biblical teaching of the origin of sin, Christ's substitutionary death on the cross, and the plan of salvation. If death is not related to sin, then the wages of sin is not death, and Christ would have had no reason to die on the cross of Calvary for our sins.⁷

5. *Worship.* Worship today as experienced in the church is intricately tied to creation. God's creation was made to worship and glorify its Creator. Such worship is to take place on the seventh-day Sabbath (Ex. 20:9, 10). The theme of worship is emphasized again in the call to those on earth just before Christ's second coming to worship the One "who made the heavens, the earth, the sea and the springs of water" (Rev. 14:7). If God did not

create in six literal days, then we must question the motives of our worshiping experience on the seventh.

6. *God's Remnant People.* Throughout history God maintained a remnant (2 Chron. 30:6; Ezra 9:14, 15; Isa. 10:20-22; Jer. 42:2; Eze. 6:8; 14:22). This recurring theme is particularly attached to the end-time church that proclaims the three angels' messages. The remnant "follow the Lamb wherever he goes" (Rev. 14:4) and "keep the commandments of God and the faith of Jesus" (verse 12, NKJV). This includes creation. If progressive creation and theistic evolution are gaining hold today in mainstream Christianity, we must ask, What is divine truth as taught in Scripture? These are the truths upheld by the remnant.

7. *The Law and the Sabbath.* Progressive creation and theistic evolution directly challenge the institution of the seventh-day Sabbath. Indeed, the seven-day week has no point of origin outside of creation. It is not fixed to lunar movements or rotations of the earth. The seventh-day Sabbath is thus intimately tied to the creation. The fourth commandment (Ex. 20:9, 10) reiterates this and adds further weight to the importance of the Sabbath (cf. Ps. 104).

8. *Stewardship.* In the beginning God established a plan for the care of His creation. Adam named the animals, and humans were commanded to "rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground" (Gen. 1:28). Here God provided the means of ecological stewardship, designating us to care for everything He made. Progressive creationism and theistic evolution imply that humans are in mutual competition with all species, which they must dominate in order to survive. This view is contrary to Scripture (see Ps. 8:4-8).

9. *Marriage.* At creation marriage is introduced as a divine institution. Adam was to "be joined to his wife" and they were to "become one flesh" (Gen. 2:24, NKJV). It was a unique gift that God gave to humanity, and it

was in the creation of both male and female that we were made in His image. Anthropological explanations of marriage must find cultural reasons for this institution that in evolutionary terms are seen again as a matter of survival and primarily biological. In Scripture marriage is ordained by God, falling uniquely into the creation account.

10. *Christ's Ministry in Heaven.* One of the many aspects of the sanctuary doctrine is the final vindication of God's character. Part of Christ's heavenly ministry today is to demonstrate that God is not responsible for sin, but that it came through the seduction of Satan. But the confusion of sin with death, and the mystery that would surround the origin of evil if Genesis 3 is regarded as unhistorical, renders Christ's ministry in the heavenly sanctuary as almost meaningless. Death would be a divinely instituted reality if God was involved in an evolutionary process of origin. God, rather than Satan, would have been responsible for the life-death cycle.

11. *The Spirit of Prophecy.* The writings of Ellen G. White repeatedly testify to a literal six-day creation (*Spiritual Gifts*, vol. 3, pp. 90-96; letter 7a, 1868) in which God created the world out of nothing (*Testimonies for the Church*, vol. 8, pp. 258, 259; *The Ministry of Healing*, pp. 414, 415). "The divine mind and hand have preserved through the ages the record of creation in its purity. It is the word of God alone that gives to us an authentic account of the creation of our world" (*Counsels to Parents and Teachers*, p. 13). Creation is the basis for the Sabbath (*Patriarchs and Prophets*, p. 336; *Testimonies to Ministers*, pp. 135, 136; letter 26, 1899; letter 7, 1900); and frequent mention is made of the short time that life has been in existence (*Spiritual Gifts*, vol. 3, p. 92; *Testimonies for the Church*, vol. 2, p. 172; *The Spirit of Prophecy*, vol. 4, p. 371; *The Great Controversy*, pp. 552, 553). An acceptance of progressive creation or theistic evolution would

stand in stark contrast to these explicit statements by the Spirit of Prophecy.

12. *The Second Coming and the New Creation.* The advent of Christ is one of the cherished truths of Adventism. God's proclamation "Behold, I will create new heavens and a new earth" (Isa. 65:17) has been the hope of thousands throughout the ages. But even if Christ's second coming were possible in view of millions of years of progressive creation, what hope would there

If our literal understanding of the first things (protology) is set aside, our hope in the literal fulfillment of the last things (eschatology) will soon vanish.

be for a "new" creation? Would God take another 600 million years to create it?

It's vital to understand that the new creation is intimately bound up with the first. If our literal understanding of the first things (protology) is set aside, our hope in the literal fulfillment of the last things (eschatology) will soon vanish. God promises a new creation that is perfect, just as the first. A place where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. 21:4, KJV). Progressive creation and

theistic evolution cast this hope into serious doubt and uncertainty.

Our Blessed Hope

Belief in creation gives us the assurance of a new creation that is close at hand. It encourages us to nurture our environment. It gives us the incentive to endure the trials and tribulations of today (2 Cor. 4:16, 17), and to live pure and upright lives, which give us the joy and certainty of our reward tomorrow (Matt. 5:12). It is in this certainty, and as a memorial to the first creation, that we worship every Sabbath. It is this truth that assures us of Christ's soon return. For He has promised, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also" (John 14:2, 3, NKJV).

May we stand in faith together on that day to meet our glorious Creator and Redeemer.

*Unless noted otherwise, Scripture references are from the New International Version

¹For the most recent detailed analyses and further literature, see Gerhard F. Hasel, "The 'Days' of Creation in Genesis 1: Literal 'Days' or Figurative 'Periods/EPOCHS' of Time," *Origins* 21, No. 1 (1994): 5-38; and Richard M. Davidson, "In the Beginning: How to Interpret Genesis 1," *College and University Dialogue* 6, No. 4 (1994): 9-12.

²See discussion in Hasel, pp. 15-18.

³Ellen G. White, *The Great Controversy*, p. 521; see also *Education*, p. 190; *Evangelism*, p. 581.

⁴William H. Shea, "O God, How Great Are Your Works!" *Ministry*, July-August 1995, pp. 14-17.

⁵John T. Baldwin, "Progressive Creationism and Biblical Revelation: Some Theological Implications," *Journal of the Adventist Theological Society* 3, No. 1 (1992): 113.

⁶Joel Sarli and Gerald Wheeler, "God Organized for Our Salvation," *Ministry*, July-August 1995, pp. 8-13.

⁷Baldwin, p. 112.

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AMMUNDSEN, Burton Everett—b. May 11, 1924, Baguio, Philippine Islands; d. Mar. 2, 2001, San Diego, Calif. He served as a missionary doctor in Africa and Trinidad. He is survived by his wife, Frances; two sons, Gerald and Ronald; two daughters, Sylvia Ahn and Evelyn Lindenmuth; two stepdaughters; and 13 grandchildren.

CHAFFEE, Eugene Dale, Sr.—b. Nov. 23, 1933, Ashland County, Ohio; d. June 16, 2001, Sugarloaf, Calif. He served in the denomination more than 43 years as a local and long-distance truck driver for Loma Linda Foods. He was also camp ranger at Camp Cedar Falls in southern California. He is survived by his wife, Joyce; one son, Eugene Dale, Jr.; three daughters, Jacki, Linda, and Fran; two brothers, Stanley and Forrest; three sisters, Verna Tennant, Phyllis Chaffee, and Margery Ferguson; and seven grandchildren.

CHARLES, Lillipuram Caleb—b. Jan. 1, 1905, Kerala, India; d. July 16, 2001, Takoma Park, Md. He served 50 years as a teacher, dean of boys, principal, secretary-treasurer, and departmental secretary in India. He and his wife of 56 years, Lois, established a foundation and scholarship fund after his retirement for the work in Kerala, India. He is survived by two sons, Vijayan and Rajan Charles; one daughter, Ponnamma David; nine grandchildren; and five great-grandchildren.

DUONG, Hong Tuyet—b. Nov. 10, 1951, Vietnam; d. May 14, 2001, Angwin, Calif. She served at the Adventist school in Saigon, Vietnam. She is survived by two sons, Stuart and Levi Davis; and parents, Thoi and De Thi Duong.

FEELY, Ronald Eugene—b. July 3, 1934, Yakima, Wash.; d. Apr. 28, 2001, Loma Linda, Calif. He served as a pastor and evangelist in Michigan. He is survived by his wife, Yvonne; two daughters, Denise Knutson and Lori Turner; one sister, Deloris Campbell; and four grandsons.

FUCHS, William—b. Feb. 4, 1919; d. Sept. 26, 2000. He served in Adventist education for 32 years and after retirement as a pastor in Oregon. He is survived by his wife, Audrey; three sons, Stephen, Robert, and Thomas; one sister, Helen; and a brother, Alfred.

GEORGE, Lewis C.—b. June 18, 1913, Loma Linda, Calif.; d. Feb. 18, 2001, Roseville, Calif. He practiced medicine for 48 years in California and Idaho and was former chair of the Department of Ophthalmology of Loma Linda University. He is survived by his wife, Katherine; one son, Charles; three daughters, Victoria Berecz, Roxanne Minor, and Marsha George; and eight grandchildren.

GILDERSLEEVE, Nancy Craig—b. Aug. 16, 1912, Largs, Scotland; d. June 11, 2001, Port Hardy, British Columbia, Canada. She served with her husband on the mission boat *Northern Light* for 10 years off the coast of British Columbia, three years on the Alaskan mission boat *Messenger III*, and three years pastoring in

Nevada. She is survived by her husband, Clyde; one son, Darby; one daughter, Heather Chesser; two sisters, Gloria McGill and Clare Crooks; and four grandchildren.

HAFFNER, Velma Idona—b. Oct. 30, 1916, Bowden, N.Dak.; d. June 7, 2001, Lodi, Calif. She served as a teacher at Lodi Adventist Elementary School for 28 years. She is survived by one daughter, Donna Tungsvik; and five grandchildren.

HODDE, Juanita—b. Aug. 22, 1914, Mass.; d. June 14, 2001, Takoma Park, Md. She served as a secretary for many years at the General Conference and was known for her work in distributing Sabbath school picture rolls to children all over the world.

HORNING, James J.—b. Aug. 28, 1917, Chico, Calif.; d. June 8, 2001, St. Helena, Calif. He served as a teacher at Hawaiian Mission, Newbury Park, and Thunderbird academies. He is survived by his wife, Edythe; one son, James Jay; and one daughter, Patricia Horning Benton.

JEMSON, Ruby S.—b. Oct. 1, 1909, Capron, Okla.; d. Nov. 23, 2000, Port Charlotte, Fla. She served as a secretary and church school teacher in the Philippines and Indonesia for 30 years. She is survived by her husband, Dean; one son, Cyril; three grandchildren; and four great-grandchildren.

KACHENMEISTER, Robert J.—b. Nov. 14, 1922, Toledo, Ohio; d. Aug. 10, 2000, Fort Lauderdale, Fla. He served as a teacher, pastor, and chaplain in Michigan, Kentucky, and Florida for 48 years (11 years as a pastor after his retirement). He is survived by his wife, Mae; one son, Robert; two daughters, Cheryl Berthiaume and Pamela Kachenmeister; and four grandchildren.

KENDALL, George Rodgers—b. Mar. 17, 1916, Mitchell County, Iowa; d. Mar. 20, 2001, Bolton, North Carolina. He served as an evangelist, church school teacher, pastor, and, for 12 years, as a chaplain at Uchee Pines. He is survived by his wife, Marjorie; three sons, George, John, and Howard; three daughters, Martha Seeley, Bessie Wagner, and Annabelle Kendall; one brother, Clarence; five sisters, Bonnie Humphreys, Viola Jones, Lucille VanHorn, Camille McNeilus, and Lillian Anderson; 20 grandchildren; and three great-grandchildren.

LIEBELT, Arthur H.—b. Oct. 19, 1911; Wishek, N.Dak.; d. Aug. 24, 2001, St. George, Utah. He served as a pastor in North Dakota, Iowa, Missouri, Colorado, Nebraska, and Utah.

He is survived by his wife, Adeline; two sons, Lyndon and Lynn; one daughter, Lyndell; two brothers, Robert and Ben; two sisters, Olga Hieb and Delores Miller; three grandchildren; and six great-grandchildren.

LINDSAY, John Gregory—b. Sept. 28, 1949; d. Dec. 25, 2000, Loma Linda, Calif. He served many years as a registered nurse and was a member of the White Coats in Fort. Detrick, Maryland, during his time in the United States Army. He is survived by his mother, Grace Lindsay; stepfather, Roy Larsen; and two sisters, Joan Cruze and Julia Grenon.

LONNSTROM, Betty J. Trubey—b. Feb. 13, 1924, McFarland, Calif.; d. May 9, 2001, Loma Linda, Calif. She taught in the Loma Linda University School of Nursing from 1950 until she retired in 1989. She is survived by three stepsons, Roger, Paul, and Jerry; one brother, Norman Trubey; five grandchildren; and two great-grandchildren.

The September 11 Sky

I am writing these words two tortuous weeks after the Twin Towers attack: rubble in Manhattan still smolders, rumors of war wrinkle the air, and American flags are as ubiquitous here as the visage of Saddam Hussein is in Iraq.

I do see hints, however, of normalcy: people don't stare in wonder and fear at every jetliner that soars overhead, newspaper headlines can no longer be read from 40 feet away, and the radio actually has commercials again. And, on a more personal note, I no longer feel as if everything I do is meaningless.

Distanced timewise from the catastrophe, with the numbness fading like Novocain two hours after a pulled tooth, I want to share some thoughts (take them or leave them), and the gist of those thoughts is

this: I've never before been so grateful for my Adventist faith as I am now.

First, because of Jesus, because of what He accomplished at the cross, even if I were in one of those planes or buildings (my office was not more than a morning commute from the Pentagon), death would seem like an instant of darkness followed by the infinite light of eternity with Christ. Faith, an intelligent, reasoned faith in who Christ is and what He offers us because of what He has done for us—it's worth more than anything the world can give, a truth that I especially cherish now.

Next, as I watched the two towers collapse (I had my whole family there in June), these texts stomped through my head: "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life . . . is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17). How desperate that flesh and lust must be, that is, to love a world so inimical, so harsh and unforgiving to both; and to love *the things* of the world, things that coddle that flesh and tickle that lust before curdling and then killing them both.

People want permanence, people want stability, people want order, but they cling to a world that offers only the

sound of time passing through matter (or is that matter passing through time?). Either way, what's left when the sounds end? Lives lived for the sake of life itself? Please! That's like plucking wings off flies. If the World Trade Center towers can't stand, what in the world can? That's why, more than ever, I'm so thankful my hope isn't in this world or the things of it, for they pass away so quickly, so easily, and in ways unimaginable.

Finally, since becoming an Adventist, I have always believed that the United States could never fulfill its prophetic role without major changes. *Major* changes. In the few days following the atrocity, we saw how quickly change, major change, can come. The issue isn't whether these changes will lead to prophetic fulfillment (I'm not going

down that road, because I have no idea where these acts of terrorism will lead). All I'm saying is that for the lamblike beast to speak as a dragon, the beast will have to change, and these attacks—if they prove nothing else prophetically—prove how quickly the beast can, indeed, change (imagine if the death toll were 10 times higher!). One thing for sure, our prophetic scenario seems easier to envision after September 11, 2001, than before it.

What can I say, other than that I'm just so thankful for what the Lord has given me through the truths entrusted to this church. I'm thankful, not just for the framework to understand why such evil happens (the great controversy scenario), or even for the more specific framework regarding last-day events (America in prophecy and all that). What I am most thankful for is the hope of the Second Coming, a hope guaranteed by the First (after all, what good was the First without the Second?)—a hope that nothing can take away, not even death and terror raining down from the September 11 sky.

Clifford Goldstein is editor of the Adult Sabbath School Bible Study Guide.



PHOTO © AP PHOTO/RICHARD DREW

Before You Call

As the sun set on Friday evening I collapsed into my bed and sobbed. I'd started the week tired. Business demands had kept me working until hours past bedtime on both Sunday and Monday. Then Tuesday morning the phone rang. "What's the doctor's phone number?" asked my husband in a voice reeking with pain. "The ladder slipped. I fell about 20 feet. Landed on a concrete floor. I think I broke my feet."

At the hospital I filled out the forms and waited. My heart ached as I watched my brawny husband writhe in pain. I comforted him and listened to the doctor's description of the injuries—one bone in the left foot broken, the right ankle crushed. I waited and prayed through the two and a half hours of pinning, plating, and screwing the bones back together.

I ferried business material to and from the hospital so that we could keep his business running. I tried to forget my own missed deadlines. I rearranged pillows that propped my husband's feet and listened to instructions about what he'd need when he left the hospital.

At home I measured hallways and doorways and discovered the wheelchair wouldn't fit through the doors to either the bedroom or bathroom. I vacuumed, mopped with germicide, moved furnishings and furniture, and arranged for ramps to be built so we could get a wheelchair in the house. I readied the hideabed in the living room and washed and bleached blankets and multiple pillows for elevating both feet—he'd get no infection in the incision if I could help it.

Thursday, tired to the roots of my hair, I brought my husband home. I helped him transfer from wheelchair to bed and back (he's double my weight plus a bunch), served him meals in bed, fetched clothes and the phone and paper and an endless list. I checked toes: Were they warm? Could he move them? I watched his temperature, which was higher than desirable—was an infection starting? I examined the cast and bandage for drainage. I wrapped his feet in plastic and lugged buckets of water to his bedside to do the pre-

scribed hot and cold foot soaks three times a day. I slept little, ate little, and worked lots. By Friday evening I felt as though I was a strand of spaghetti that had boiled for at least three hours.

At sundown my husband was talking on the phone, so I retreated to the bedroom and collapsed. "God," I cried, "please give me strength."

After the tears subsided I opened *The Desire of Ages* to my marker—page 670. I'd been enjoying reading this book along with the Gospels. So much had happened the last three days that I couldn't even remember what I'd read recently. My eyes fell on the last words I'd underlined Tuesday morning before the accident: "Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer."

I remembered underlining that sentence. Words that encouraged me three days earlier overwhelmed me now. Tears welled up again. Isaiah 65:24 flashed into my mind: "Before they call, I will answer; and while they are yet speaking, I will hear."

"What a God You are!" I marveled aloud. "Thank You for preparing this assurance for me. I need You to do each of these things now—to support me, to sustain me, to uphold me. And, yes, to cheer me. Thank You that I can count on You."

I'm still serving meals in bed, lugging buckets of water, and fetching various and sundry necessities and desires. But a God who cares enough to answer even before I call is here at my right hand. He's supporting, sustaining, upholding, and cheering . . . moment by moment. With God we're going to make it.

*I felt as though
I was a strand of
spaghetti that had
boiled for at least
three hours.*

Helen Heavirland writes from College Place, Washington.

