

the author's rendering of pastoral care, yet is excluded from an otherwise helpful glossary, is spiritual practice. "In summary," Doehring writes, "change happens when pastoral relationships help people integrate and embody *spiritual practices* that foster goodness and compassion with *beliefs* and *values* complex enough to account for suffering—one's own and the world's" (p. 18, emphasis hers). If spiritual practices are of such significance, one would expect more explanation as to what she means, as well as examples of practices for both the caregiver and care seeker. The author lists several spiritual practices toward the end of the book (e.g., the Eucharist, the Stations of the Cross, praying the rosary, lighting a candle), and a few scattered practices throughout (e.g., breathing, silence), but it would have been more helpful had she incorporated them along the way, or at the very least helped to untangle what is a notoriously difficult concept to define.

Although the title and publisher suggest a book about a specific kind of ministry within the church, *The Practice of Pastoral Care* has a much broader appeal. In the introductory pages, Doehring makes an important distinction between pastoral and spiritual care—the former assumes a theistic context, whereas the latter assumes a multifaith context. She is cautious about the way one speaks of God, often using such qualifying terms as *sacred*, *divine*, and *mystery*. Doehring also makes further distinctions between theistic and nontheistic traditions and practices. This kind of language could pose a challenge for the more conservative Christian reader who may prefer the author to deliver more on the title of pastoral care. But when taken from the perspective of the Christian spiritual care provider in an increasingly pluralistic world, Doehring effectively models her postmodern approach with each turning of the page. For these reasons, this text continues to be an indispensable resource for the student, religious professional, and professor alike.

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*Uriah Smith: Apologist and Biblical Commentator*, by Gary Land. Hagerstown, MD: Review & Herald, 2014. 242 pp. + 5 pp. afterword + 3 pp. appendix + 6 pp. index. ISBN 978-0-8280-2779-3. Hardcover, US\$22.99.

Gary Land, emeritus professor of history at Andrews University, wrote this book as one of his last contributions to Adventist historiography be-

fore he passed away on April 26, 2014. His work on Uriah Smith is similar in some ways with Eugene F. Durand's (1980) biography titled, *Yours in the Blessed Hope, Uriah Smith* (based upon Durand's doctoral dissertation), but Land's approach is also different from that of Durand. Whereas Durand arranges his biography topically, Land organized his work both chronologically and topically. The themes are manifested in the chapter title organized chronologically (by period of time) even though at times events overlap (most noticeably in chapters six and seven).

Land develops five major themes across nine chapters: historical facts, contribution to the Seventh-day Adventist Church, approach to Adventist doctrines, relationship to James and Ellen White, and his personal life. While the four themes are explored throughout the monograph, the final theme is developed primarily in chapter eight.

As a historian, Land provides historical facts that help the reader better understand the background behind the story. In the beginning, he provides demographics about West Wilton, the town where Uriah Smith was born and raised, along with his family background (pp. 17-18). Subsequently, he describes the condition of the *Review* office when Uriah Smith began his ministry in the early 1853 (pp. 26-28). The author provides general historical facts of Battle Creek while he was there (pp. 35-37). Land describes the American Civil War (pp. 50, 57-58) and the establishment of the Western Health Reform Institute (p. 65). He depicts the financial problem at the *Review* and *Herald* (p. 76) and also problems in the Battle Creek Church during which time church discipline was administered (p. 80). Another tumultuous conflict occurred between Alexander McLearn and Goodloe Harper Bellin 1882 at Battle Creek College (pp. 120-126). Perhaps the most famous conflict was the 1888 General Conference Session where the author describes tensions between A. T. Jones and E. J. Waggoner juxtaposed against Uriah Smith and G. I. Butler (pp. 173-178). Smith notes how this same Jones was involved in the Holy Flesh Movement (pp. 218-219). All of these historical events provide a rich background for the work of Smith and his ministry within the Seventh-day Adventist Church.

Smith's contributions to the Seventh-day Adventist Church are scattered throughout this volume. At the beginning Smith assists James White in the *Review* Office in Rochester, New York (pp. 23-24), and continues contributing to early Adventist publications (pp. 28-31), and finally becomes the editor himself (pp. 38-39). The fledgling group entrusted him with increasing responsibilities, especially during the 1860s during which time, in addition to being the editor of the *Review and Herald*, he also served as secretary of the General Conference, president of the Michigan Conference, preacher (p. 67), revivalist (pp. 109-110), and a teacher at Biblical Institutes (pp. 111-112). In his later years, his workload lightened



while he traveled with his son to Europe to encourage the missionary work and to refresh his mind, health, and writing (pp. 184-186). Smith remained as editor of the *Review and Herald*, until his death (pp. 233-234).

Land highlights a number of Smith's doctrinal contributions to the development of Adventism. Initially, he "studied the Sabbatarian arguments" (p. 23). After his conversion, Smith focused on prophecy and the perpetuity of God's law (p. 28). Smith had character flaws such as his penchant toward legalism (pp. 39-41). He also made important contributions in writing about the state of the dead and the spirit of prophecy (pp. 55, 59-60). As his knowledge developed, Smith published a commentary on Daniel and Revelation (p. 86). He applied biblical prophecies to his own world, including the role of the United States in prophecy (pp. 143-147). Once Smith made up his mind he was reticent to change his stance on a particular interpretation. At times this could be a significant character flaw. During the 1888 crisis, for example, Smith refused to change his understanding of the Huns as one of the ten horns (pp. 168-170) or the law in Galatians is a ceremonial law instead of moral law (pp. 171-172). Smith, in his writing and understanding, often viewed things in the light of prophetic themes. His resistance to change also meant that he refused to give up his semi-Arian view of the nature of Christ (p. 222).

Smith's relationship to the Whites is one of the most important contributions of this biography. Land offers rich insights by describing not only how Smith related to Ellen G. White, but also describes his relationship with James White, and their son, William C. White, too. It was James White who invited Smith to join and who recognized his editorial talent (p. 24). Even though they were in tensions (pp. 45-47), however, Smith oftentimes reconciled himself even defending the Whites from negative accusations (pp. 59-60, 70) and he even assisted James White to produce *Life Incidents* (p. 67). He led a committee that exonerated the Whites from any financial wrong doing (pp. 72-73). Still they had a rocky relationship. Ellen G. White admonished the Smith family to have a wise attitude and not to give in to negative influences (p. 81). Continued tensions did not stop Smith from defending Ellen G. White's prophetic ministry against Anna Garmireor and D. M. Canright (pp. 137-138). Perhaps the greatest test in their relationship occurred in the wake of the 1888 General Conference session. Ellen White deplored how Smith treated Jones and Waggoner, including his negative attitude about her testimonies (pp. 178-184). In the end Smith reconciled himself once again. In his later years Smith remembered James White as a close friend and great man and that any tensions were merely the result of extenuating circumstances (pp. 217-218).

Land brings out some of the personal color that makes Smith such a fascinating individual to read about. He invented an artificial leg. His wife, Harriet, kept a diary that provides many personal details about their

family (pp. 60-62). In unpublished correspondence Harriet also describes intimate moments such as family worship. Uriah Smith deeply loved his wife and frequently writing to her while traveling (pp. 112-115).

One of the interesting theological points about Smith's life that Land brings out is how Smith wrestled with how to distinguish in Ellen G. White's writings as to which portions are inspired, and those that are not. Smith believes that all of her writings related to visions are inspired, but if there is no connection to a vision in her writing, it does not mean that they are inspired (pp. 126, 245). Another interesting point is that Smith did not see any reason to change his theological thought except if there was "good reason" to do so (pp. 126, 229). It is for this reason that Smith felt free to disagree with Ellen G. White's view about the divine nature of Jesus Christ and the whole 1888 debacle because he did not see any "good reason" to change his view.

Despite the best efforts of the author, some areas could be improved, especially in describing the relationship between the Smith and White families. While the author utilizes Ellen G. White's unpublished writings, he does not make use of some of the unpublished correspondence that could have enriched the monograph. Land, for example, misses some very important details in the conflict leading up to the 1873 revival.

Altogether, the author successfully presents Uriah Smith's life and accurately describes his role in the Seventh-day Adventist Church. Land provides a fresh perspective about how Smith related to Ellen G. White's prophetic ministry as well as her family. Such a valuable resource provides a much better understanding about the contributions of Smith in the development of the Seventh-day Adventist Church.

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*China, Christianity, and the Question of Culture*, by Yang Huilin. Waco, TX: Baylor University Press, 2014. 264 pp. ISBN 978-1-481-30018-6. Softcover US\$59.95.

Christianity in China has been seriously distorted for many years due to some social and ideological reasons in Chinese society. This situation is now undergoing change. Dr. Yang Huilin, a professor, academic vice president, and Communist Party member of the famous Renmin Universi-