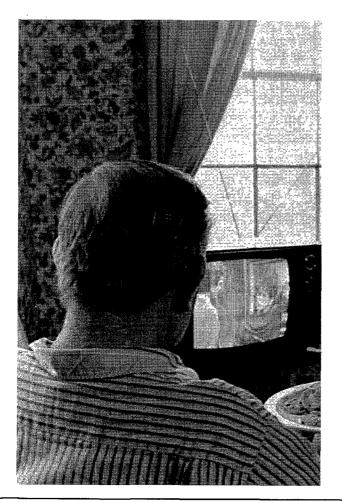


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Corrections re women's ordination

Arthur Patrick has pointed out seven areas relating to the ordination of women (April 1989). However, his handling of them was disappointing in several respects.

His suggestion that "most of the religious groups closest to Seventh-day Adventists have worked through the issues and decided to ordain women" overlooks the broader question of the transformation in theology and practice, because of higher critical methods of Bible interpretation, in many churches that once were close to us.

Among the points he makes under "Adventist Answers" are these:
(1) that all are to proclaim the Word (examples—biblical prophetesses, priesthood of all believers); (2) that our Millerite roots included women preachers; (3) that our own early history featured women more; and (4) that the doctrine of spiritual gifts, as illustrated by Ellen White, should lead us to ordain women. The conclusion that any of these facts argues for the ordination of women is a non sequitur. All of them show what women should do, and have done, even without ordination.

His fifth point—that the General Conference voted in 1881 to ordain women—is simply wrong, as I pointed out in my article two months previously. This is a matter of record, not of opinion. The minutes show "Adopted" or "Carried" after those resolutions that were actually approved. The resolution to ordain women was not approved; it was referred to the General Conference Committee. In light of the action actually taken, his heavy leaning on that General Conference vote really argues against ordaining women. —William Fagal, Berrien Springs, Michigan.

Fagal supplies an important correction to Patrick's article. The minutes of the 1881 General Conference session published in the December 20, 1881, Review and Herald indicate that the resolution supporting the ordination of women was discussed and then referred to the General Conference Committee. We have not been able to find any record as to what that group did with this issue.

However, Fagal's linking of "higher critical methods of Bible interpretation" with the decision of churches with roots similar to ours to ordain women is questionable. As Russell Staples pointed out in his Ministry article of March 1987, among churches with Wesleyan roots, the more conservative churches have shown stronger support for the ordination of women than have the more liberal churches. —Editors.

■ From Glen T. Sevits' conclusion (Letters, October 1988), I get the impression that he considers the patriarchal priesthood of mediatorship the type for the pastoral service of the New Testament. This is a wrong analysis. The Old Testament priesthood prefigured Christ's priesthood, but the type of the pastoral role is shepherding.

If the church should come to a similar conclusion, then we would be 3,000 years behind in historical time; the masculicentric society of the 800s B.C. would have overpowered our theological perception. The Hebrew mind conceived of God as a Father; Christ was incarnated as the Imalel Son of God to fit this Hebrew environment. It was ideal for the Middle East society—but not necessarily to God. This should not be construed as the voice of God implying that women should not be ordained to the gospel ministry. The prophetic office, in which God ordained both sexes to play a role, stands above the Levitical priesthood, and pastoral ministry more closely resembles the role of the prophet than of the priest, because it is concerned with teaching, rebuking, correcting, and training in righteousness.

If, regardless of Paul's admonition in Galatians 3:28, we are to discriminate against women because of Middle East culture, then we should also advise them to cover their heads and we should all remove our shoes as we enter the church. But if this is how we interpret the Scriptures, our theology is hanging on loose threads.

By addressing the issue in the context of the present culture let us come out of the cocoon and redress the injustice caused women.—Josephat R. Siron, pastor, Kapsabet Seventh-day Adventist Church, Kapsabet, Kenya.

Regrets PREACH cut

Please express my deep regret to the appropriate people on the cutback in funding for PREACH. My involvement with ministerial associations in my various districts and my encounters with other ministers at seminars has always been enhanced by the impact of *Ministry*. It is one of the best journals available for any minister. —Gerald L. Mobley, pastor, Banner Elk Seventh-day Adventist Church, Banner Elk, North Carolina.

Pay raise hurts

I have followed with a lot of interest, quite naturally, the talk about raises for the ministry. I understand some of the feelings pro and con, because for 10 years before I became a pastor I worked in another occupation.

Naturally, I would like to have more money to live on. Who wouldn't. My wife has had a part-time job since I came into the ministry, just as she did before. When things became tight, she could work one more shift, or we could do without something—maybe buying used tires instead of new.

I did not come into the ministry for the money; I could do better financially with the skills that I have. But while I appreciate the consideration that a raise implies, I was disturbed by the way it came. I calculate that the raise will amount to about \$80 per month. When we were told of this raise, we were also told that from now on, unless our wives make less than about \$10,000 per year or have their own insurance—which very few part-time people do—our conference is going to charge us \$150 per month for family insurance coverage. Overall, for us this change means that if we need my wife to earn another \$1,000 for academy tuition or whatever, she will actually have to increase her earnings by \$4,000 or so a year.

Men whose wives are working for the church or who are able to work full-time because they have no children at home will not likely feel the pinch, but I think

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First Glance

Ministry is the international journal of the Seventh-day Adventist Ministerial Association.

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Just one week ago today (I'm writing this on May 24, 1989) Ministry received two awards at the annual Associated Church Press convention, held this year in Toronto. We received an honorable mention in the Feature Article: Denominational category for Mack Tennyson's "Ministers, Social Security, and Honesty" (March 1988) and an honorable mention in the General Excellence: Special Interest Magazine category.

The judges' commendations ranged from the writing and editing to the design. Noting our lack of visual illustration, they commented that "this well-produced publication is meant for reading, not looking at"! They mentioned the mix of pieces in every issue and said that the "stories include a number of first-rate service pieces plus strong articles that address the ethical dilemmas many ministers face."

Well, to continue the tradition, in this issue you can read about several dilemmas and other kinds of conundrums that face our church as a whole. as well as individual ministers and members. In "What Shall We Do About Movies?" Richard C. Osborn raises for discussion a very sticky and controversial topic. Borge Schantz points out that while our church has established its presence in 184 of the 213 countries of the world, we have begun to reach only a small fraction of the 20,000 people groups Jesus' commission directs us to.

Editor J. Robert Spangler offers a suggestion that can help avoid the problem that can destroy both your ministry and your home. And the article he coauthored with executive editor J. David Newman is particularly appropriate for the hottest month of the summer. You may want to get yourself a nice cool drink and set your chair in some deep shade or in front of an air conditioner before you read their piece.

We appreciate the plaudits we received from the Associated Church Press. But we find even more satisfying hearing from you, our readers, that the material we have gathered, prepared, and published in Ministry has stimulated, inspired, and/or informed you.

David C. James

What shall we do about movies?

Richard C. Osborn

Do we really believe that where we watch what we watch is more important than what we watch? T

he first time I attended a movie in a theater, I went with my conservative missionary parents. After treating my mother, brother,

and me to a meal at the famous Palacio de Papas Fritas (Palace of Potato Chips) in Buenos Aires, Argentina, my father told us that he had another special treat for us. Leading us around a corner, he headed for a movie theater.

A lump formed in my throat, and I began sweating as we purchased tickets and entered. I wondered if my father was leaving the church or if he would lose his job as treasurer of the South American Division.

The movie, Lowell Thomas's Seven Wonders of the World—a documentary using Cinerama, a new movie technology—had already started when we en-

tered. The darkness increased my feelings of unease as I remembered stories about fires in theaters. Looking for exit signs, I wondered what would happen if fire broke out and burned us up. Would we go to heaven or hell?

I remembered the stories a Sabbath school teacher had told us about the bad influences found in a theater. She recalled having one of those bad influences reach under her chair and touch her legs. Nevertheless, as I relaxed, I began to really enjoy the movie.

A Sabbath morning sermon by a visiting General Conference vice-president occasioned my next visit to a theater. In Montevideo, Uruguay, the local theater was the largest place available in which to hold a combined meeting of the churches in the region. Apparently holding religious services in the theater temporarily sanctified it, changing the nature of the concepts associated with it.



At the time he wrote this article Richard C. Osborn was the principal of Takoma Academy, Takoma Park, Maryland. He now serves as the education director of the Columbia Union Conference of Seventh-day Adventists.

EDITORS' NOTE:

This is a Viewpoint article. That means it does not necessarily reflect the thinking of the editors of *Ministry*. We're not particularly in favor of watching movies anywhere—we find very little of value and much objectionable in them. But we do think that the Seventh-day Adventist Church must discuss the issue of movie going.

Far from wanting to lower the church's standard on this matter, our purpose in fostering this discussion is to encourage the church to raise its standard. But to do so the church must have a position that is consistent, that makes sense. Our current emphasis gives the mistaken impression that *where* we watch something is more important than *what* we watch. Our church needs to teach its members to be discriminating viewers whether they are watching television broadcasts, movies shown through VCRs, in school auditoriums, or in movie theaters.

What do you think of Richard Osborn's suggestions? We'll publish as many of those responses that meet the following three conditions as space allows: First, you must offer solid reasons for your view. Second, if you disagree with Osborn, you must offer a constructive alternative. And third, you must limit your response to 250 words!

Much as had the Cinerama documentary film and the visiting preacher of my experience, during World War II newsreel films detoxified the theater for many Adventists—at least temporarily. But the issue was extremely sensitive, and many church members euphemistically used the term film rather than movie to describe the documentaries and newsreels they viewed there. Many others, however, were adamant in attributing evil to the location itself: guardian angels would never enter the door of a theater.

By the 1960s and 1970s, Adventist schools were showing fairly current films, usually for banquets and Saturday night fund-raising programs. During this period Takoma Academy had the reputation of being able to beat most other Adventist institutions at picking up movies released from the theater circuit. Many school projects benefited from the funds raised by showing almost-current block-buster movies.

Recently, however, the school has found the audiences for its movies dwindling. Church members will not attend movies at the school because they have already seen them elsewhere. And many prefer viewing movies in a more comfortable setting—a setting where popcorn and drinks are allowed, where the sound is good, where the picture is sharp and large, where the projector never breaks down, and where distractions are less likely to occur. Many members have come to like the atmosphere of a movie theater.

But here's where the problem lies: while Adventists are apparently attending the theater in ever-increasing numbers, our church offers them little or no help in deciding how to choose which movies they will watch.

The arrival of cable television in the town in which I live, Takoma Park, Maryland, brought home to me in an even more vivid way the importance of learning to discriminate. For four months we took advantage of a special introductory offer for Home Box Office (HBO), Cinemax, and the Disney channel. During this time I watched some of the movies I had heard the young people talking about and mimicking. Similar emphases characterized many of the teen-oriented movies—the stupidity of adults; the ignorance of teachers; nudity; the enticement of sex for pleasure only; fascination with and acceptance of drugs, from alcohol to cocaine; the silliness of traditional values; and mocking of "nerds."

As I watched these movies, I realized how completely we as parents, as an educational system, and as a church have been failing our young people. Since the church does not offer any approach other than the rule *Thou shalt not go to a theater to see a movie*, most church members have little sensitivity to the need to discriminate as to what they watch, whether it be at home, at school, at church, or in a theater.

I believe that our church should take a more realistic position regarding movies than we currently do—and yet a position that is ultimately more conservative. Many church members believe our current position is illogical and unreasonable. When our church members, and in particular our young people, feel this way about one of our standards, they begin to question the other standards and even the doctrines of the church.

Already young people are leaving the church over such lifestyle issues. If we can admit that we need to change, these young people may see that we are willing to deal with the issues they are facing. And here is where the conservatism comes in. Our members are attending movies in theaters, renting videos, and watching commercial and cable television while giving little thought to what they are seeing. It is time once again to make movies an important issue in the Seventh-day Adventist Church—but to do so in terms of what we are watching rather than where we are watching it.

The current position makes Adventist teachers and pastors extremely vulnerable. Even though a large percentage of Adventists in the United States ignore the church's blanket condemnation, church employees would be castigated as liberals and possibly threatened with loss of employment should they try to teach guidelines for discriminating—even though in reality they would be calling for a very conservative and restorative position. We who deal with our young people ask that movies once again be made a serious issue.

Criteria for choosing

It seems to me that movies are analogous to literature, and that the criteria our church adopted in 1971 as a guide for teaching literature in denominational schools could also serve as the basic criteria for choosing which movies one watches. These criteria are available in a

Most church members have little sensitivity to the need to discriminate as to what they watch.

pamphlet published by the General Conference Department of Education, Guide to the Teaching of Literature in Seventh-day Adventist Schools. (The box accompanying this article contains excerpts from this pamphlet.)

I believe that having made these criteria available, the church should leave which movies a person watches up to the individual and should not develop an approved list of movies. Perhaps, however, church publications, church employees, and laypersons could publish reviews of movies, focusing on helping members learn how to discriminate in this area.

How shall we apply these important criteria to the process of selection? Dr. George Knight, professor of church history at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan, wrote the book Myths in Adventism: An Interpretive Study of Ellen White, Education, and Related Issues ¹—a book that many have highly endorsed, including Robert W. Olson, secretary of the Ellen G. White Estate.

In chapters 12 and 13 of his book, Knight deals with the implications of these criteria for literature. The principles he develops can help us handle some of the complex issues involving movies.

1. Should we watch only those movies that are true, honest, just, pure, lovely, and of good report?

Knight admits that the criterion he once followed in selecting literature was much simpler to apply than what he now uses. At that time his only standard was a narrow interpretation of Philippians 4:8 ("whatsoever things are true," etc.)—which meant that he found few literary works appropriate.

Beginning to think seriously about what we watch will actually limit what we see.

However, Knight now argues that "Scripture never seeks to avoid the seamy side of life. It deals with both the good and the evil, and it puts both in proper perspective. For literature to emphasize only the good and the beautiful is less than biblical. Such a practice would be romantic rather than true to life in the sense that the Bible is true to life." ²

In dealing with this passage, Knight also uses a Francis Shaeffer model. Shaeffer spoke of the Christian worldview as having both a major and a minor theme. "The minor theme deals with the abnormality of a world in revolt, with the fact that man has rebelled, become separated from God, and has come to see his own meaninglessness. It portrays the defeated and sinful side of human nature. The major theme is the opposite of the minor. It uplifts the fact that God exists, that all is not lost, and that life is not absurd. Man has significance because he is made in God's image.

"If literature exclusively emphasizes the major theme, it is both unbiblical and unreal. By its shallowness and lack of insight into real-life problems we would have to reject it as genuine literature in the biblical sense. On the other hand, it is equally unbiblical for literature to emphasize exclusively man's lostness, degradation, and abnormality. The Bible deals with both the major and the minor themes." ³

What implications, then, does this perspective have for the responsibilities of teachers and preachers? Pointing out that one does not study literature just for the diversion it provides, Knight argues that the teacher should "help the young learn to read critically and interpretively, so that they can perceive the meaning of what they study in terms of the great struggle between the forces of good and evil." ⁴

"In short, the essential thing in literary study is not the passing on of a body of

knowledge, but the development of a skill—the ability to think critically and to interpret literary insights within the biblical worldview. . . . Part of the function of literary study should be to help us develop this skill. The alternative is mindless absorption." ⁵

2. How does one choose which movies to watch?

Free choice is always difficult, yet God made us free moral beings with the power to choose. There is a wide body of knowledge about the themes of literary works upon which one can base his or her decisions as to what to read, and someone who is reading can easily lay aside books that do not meet the criteria. When it comes to movies currently playing in theaters or popular at video stores, greater difficulties exist.

"Word of mouth" from people who have already seen the movie and find it appropriate would be one source of information. One can also read movie reviews to discover the content of various movies. While most reviewers in secular journals and newspapers are not Christians, many Christian magazines—such as Christianity Today and The Christian Century—regularly review movies from a Christian context.

Ultimately, the individual will have to use informed free choice, under the guidance of the Holy Spirit, to determine which movies to see. We allow this freedom for books, television, and radio. Why not for movies also?

3. Won't people make mistakes in their choices?

The possibility of making mistakes always accompanies free choice. But we can learn from our mistakes and avoid a similar movie the next time.

Even on those occasions when we have made a mistake, we can learn something about the Christian life. Knight deals with this issue in terms of modern art: "Seen within the framework of Christian interpretation, all art forms take on a new meaning. If some modern art forms appear meaningless, it is because they reflect the meaninglessness deep in the soul of their creators. In their own way, the very prevalence of the despairing arts points the Christian to the nature of his modern task." ⁶

4. Won't this suggestion open the door to Adventists watching anything that comes on TV and movie screens?

Many church members are already indiscriminately watching movies in theaters, and even more Adventists are watching whatever comes along on TV. Beginning to think seriously about what we watch will actually limit what we see. Worrying about the criteria to use in selection would result in a greater good than worrying about where we do our viewing.

5. Why not leave this issue to parents? Why should teachers and pastors be concerned about teaching these criteria?

As more parents have abdicated their responsibility for teaching values to their children, the church and particularly the school have become primary vehicles for values education. Knight quotes Gene Garrick of the Tabernacle Church of Norfolk as saying, "Though the school must shelter to some extent, we must be careful not to keep the student from learning to think critically. The Christian school is the ideal place to tackle some problem areas and help the students to think through the non-Christian precepts and implications as judged by the Bible." ⁷

6. Don't movies differ from the written word in their impact on people?

Books may have a longer lasting impact, but the immediacy of movies is greater. When choosing movies to watch, we must take care to avoid those that are chiefly characterized by intensity or excitement. The church should encourage members with a background in media and communications to develop additional criteria to deal with other differences from the printed word, such as visual symbols.

We should not regard these differences as justifying the blanket condemnation of watching movies. As a medium of communication, movies offer many positives. If we were to condemn movies in general, then we would also have to condemn Faith for Today with its movies and the religious movies so central to many an evangelist's efforts.

7. Won't the church's adopting a new position regarding movies hurt "weaker" brothers and sisters?

Some might argue that Paul's counsel in regard to eating meat offered to idols (1 Cor. 8:4-13) would apply here. Paul argued that even though there was nothing wrong with eating such meat, the believer should be careful "lest by any means this liberty of yours become a stumblingblock to them that are weak."

But if we used this argument indiscriminately, no change would ever take place on anything. The church would still be segregated. Women would still be re-

stricted to inferior positions. Slaves would never have been freed. Bicycles and tennis courts would still be seen as evil.

Change is always painful. But in order to serve the greater good, sometimes the church must change. Making such changes becomes particularly imperative when doing so is the only way of maintaining the church's credibility with a majority of its members-especially when those members are the future of the church, its young people.

Since there appears to be no theological impediment to changing our position on this particular issue, I believe we ought to cross the crossroads at which we are currently standing. Our Adventist forefathers advocated changes to restore the church to its original purpose. I am urging a similar restoration—that by developing a more realistic position we return to our original, high principles of taking movies seriously.

¹ Hagerstown, Md.: Review and Herald Pub. Assn., 1985.

² Knight, p. 157.

³ Ibid.

⁴ Ibid., p. 159.

⁵ *Ibid.*, p. 161. ⁶ *Ibid.*, p. 169. ⁷ *Ibid.*, p. 173.

Which movies shall we watch?

Since movies are somewhat analogous to literature, the church's guidelines for selecting literature for use in our schools offer insights as to which movies are worth watching. The following material is excerpted from the General Conference Department of Education's Guide to the Teaching of Literature in Seventh-day Adventist Schools.

1. Philosophy

Literature sets forth man's impressions of his world, as well as his aspirations, deeds, thoughts, and accomplishments, whether good or bad. Literature selected for Seventh-day Adventist schools should lead to the development of the whole man.

The teaching of literature in Seventh-day Adventist schools should give primary emphasis to character building. It should transmit to the students the spiritual ideals, beliefs, attitudes, and values of the church, and encourage them to be thoughtful, lawabiding citizens as well as loyal, conscientious Christians.

II. Selection of Literature for Seventh-day Adventist Schools

Literature is designed to provide significant, artistic, lasting insights into essential human experience. The study of literature confronts the student with reality, explores significant questions, and introduces ideas in their historical context. It provides a basis for developing discriminatory powers and encourages the students to emulate the skills demonstrated by selections studied. It should tend to draw the reader to Christ, build up and strengthen understanding and faith, and help him become a whole spiritual man.

Criteria

1. General

Literature assigned in Seventh-day Adventist schools should:

a. Be serious art. It will lead to significant insight into the nature of man in society and will be compatible with Seventh-day Adventist values.

b. Avoid sensationalism (the exploitation of sex or violence) and maudlinsentimentality (the exploitation of softer feelings to the detriment of a sane and level view of life).

c. Not be characterized by profanity or other crude and offensive language.

d. Avoid elements that give the appearance of making evil desirable or goodness trivial.

e. Avoid simplified, exciting, suspenseful, or plot-dominated stories that encourage hasty and superficial reading.

f. Be adapted to the maturity level of the group or individual.

2. Fiction

It appears that Ellen G. White used the term fiction to apply to works with the following characteristics: (1) It is addictive. (2) It may be sentimental, or sensational, erotic, profane, or trashy. (3) It is escapist, causing the reader to revert to a dream world and to be less able to cope with the problems of everyday life. (4) It unfits the mind for serious. study and devotional life. (5) It is timeconsuming and valueless.

3. Biographies

Biographies may include the lives of persons whose religious views or personal lives are unworthy of emulation, as well as much novel or imaginative presentation. [So] all biographical selections are to be chosen with caution, and the same guidelines as recommended for other reading material be followed.

4. Glorification of Authors

In the teaching of literature primary emphasis should be placed upon the values, insights, and understandings to be found in the literature itself, avoiding the glorification of authors in any way.

5. Relevance

Besides its traditionally appreciated values, literary study can promote understandings that may be useful for problem solving and for coping with personal and cultural change. The following criteria should be considered:

a. Build on the premise that selection of materials be governed by relevance to the development into mature Adventist Christians, committed to the search for wisdom and truth and concerned with the physical and spiritual well-being of their fellowmen....

c. Adventist schools (particularly on the higher level), recognizing students' interest in currently pressing human problems, may include in their literature program such materials as encourage sharpened perceptions and fresh insights and challenge values that students have accepted or held without critical examination. The teacher's judicious attitude toward such material should reveal to students its usefulness for such higher values as perception and insight despite certain drawbacks. Appropriateness of topics and materials to the age of the student and harmony with the philosophy expressed in this document must always be important considerations.

Ministry to discuss church standards

Movies are but a small part of a much wider issue—standards in general. Our October issue will discuss the whole subject of Adventist standards. Are there some that we currently hold that we should discard and others we don't have that we should adopt? –Editors.

Reaching unreached people groups



Borge Schantz

While there are only 213 nations and areas in the world, there are more than 20,000 people groups. How can the church proclaim the gospel to all these groups?



Borge Schantz, Ph.D., is lecturer in missiology at Newbold College, Bracknell, Berkshire, England.



hen missionaryminded leaders look at the world map and lay plans to "finish the work," they talk about unentered areas. And we Advent-

ists report—with some justified pride—that we have entered 184 of the 213 countries and areas in the world. This means that theoretically 86 percent of the world's population live in areas where they have access to the Advent message.

The people groups

But missiologists today look upon the world map in a different way. Jesus commanded us to "go therefore and make disciples of all nations" (Matt. 28:19, RSV). The Greek for "all nations" is banta ta ethne. Ethne is the root for the English word "ethnic." Thus Jesus wants the gospel to go to all ethnic groups, peoples, tribes, cultures, and homogeneous units in the different countries. In other words, the Saviour was not just referring to the 200-plus political units (nations) in the Great Commission. He was really talking about people with distinct ethnic, religious, or linguistic backgrounds. In this setting, people means "a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another." 1 Missiologists refer to such a group as a beoble group.

As Adventists we can fully accept this extended understanding of the mission task. The book of Revelation on several occasions talks about mission as being directed to "every nation, tribe, lan-

guage and people" (Rev. 14:6, NIV; cf. Rev. 5:9; 7:9; 11:9).

This understanding of the missionary task could have the effect of altering our awareness of the unreached people in the 213 nations and making these people groups the specific targets for Seventh-day Adventist missionary outreach.

Conservative missiologists estimate that there are at least 8,990 distinct people or culture groups in the world. Others put the figure at 25,000. This means that we are not dealing with 213 nationalities, but probably 100 times that number of people groups.

To illustrate, consider Pakistan. It is part of the TransEuropean Division. In the 1987 Seventh-day Adventist statistical report Pakistan is listed as one nation with 99 million people. It was entered in 1914 by the Adventist Church. A closer look at the situation reveals that there are more than 60 people groups, communicating in about 50 languages, in Pakistan. It also reveals that 83 percent of all Christians in Pakistan come from the Punjabi people groups, and that among them it is the low-caste illiterate Punjabi Hindus who are winnable. The combined efforts of the different Christian denominations over the past 150 years have not been able to make any impression worth mentioning on the 97 percent of the Pakistanis who are Muslims. Seventh-day Adventists, with more than 6,200 baptized members, probably have touched only three language groups and a total of four or five people groups. This means that there are more than 50 cultural entities unreached by the third angel's message in Pakistan. ⁴ Thus there are many unreached people in Pakistan who in most cases cannot be reached with our present methods and programs.

Reasons why people are unreached

There are two chief reasons why certain people groups remain unreached. In many areas of the world are people groups that Seventh-day Adventist missionaries find it difficult to work with. Although the laws of most countries permit Christian denominations to function, various regulations curtail Christian witnessing. In some cases there are direct laws against proselytizing. Theoretically it is possible to baptize the Hindus, Buddhists, Muslims, Eastern Orthodox Christians, Roman Catholics, Jews, and Communists in most countries of the world. In practice it is almost impossible in many areas because of religious, cultural, and government pressures.

Other peoples are unreached because the Christian message and ways of approaching them are not meaningful to them. We have to "contextualize" the message into the cultural forms of the various people groups. Church buildings, forms of worship, leadership styles, sermons, lectures, and illustrations must be understood and be meaningful to the target people. An Orthodox Jew's perception of God is drastically different from a Lutheran Christian's. It is claimed "that 84 percent of all non-Christians are beyond the normal evangelistic range because [they are] outside of the cultural traditions of any national church anywhere in the world." 5

Where to look for unreached people

It would be impossible to make a complete list of all the unreached people in the world. They range from the royal families in Northern Europe to the Gypsies in Yugoslavia to the Druzes in Israel to the tribal groups in Africa. We can, however, list the larger categories in which the majority of the unreached groups can be found:

- 1. The secularized millions. This is no doubt the largest group.
- 2. The almost dechristianized working classes in most of the Western world.
- 3. Minority peoples in different nations, such as the Lapps in Scandinavia or the Indian tribes in the United States.
- 4. Non-Christian immigrants, such as Hindus, Sikhs, and Muslims, in the United States, Canada, Australia, and Western Europe.
 - 5. Non-Christian guest workers in

foreign countries, including the Turks and Pakistanis in Scandinavia and Germany.

- 6. Students from non-Christian countries in Western universities and institutions of higher learning.
- 7. Refugees from the Middle East, Asia, and Africa arriving in Western countries.

By conservative estimates, these unreached people may comprise 70 percent of the world's population. And the percentage of people unreached by Adventists is greater yet. So it is misleading to speak of finishing the work by establishing work in 213 nations. If we are to be realistic we have to make plans for reaching more than 20,000 people groups.

Evangelism and mission

To missiologists, evangelism means witness to a near neighbor. But most non-Christians or unreached people in the world are not near neighbors to Christians in either a geographical or a cultural sense.

The task of reaching these people requires a special method and a special message. What is needed is *mission*. And mission must be understood as witnessing to Jesus Christ in a cross-cultural situation. Let us briefly examine some ways of witnessing to or talking about Jesus in cross-cultural situations. These suggestions are for the church and her institutions in general. They will, of course, have to be applied on the local level to each situation.

- 1. Identify the unreached people group in the territory. Discover all we can about their culture and language and what unifies them as a group. How do they think? How do they live? What gives them dignity and identity?
- 2. Describe the force for evangelism. Which department or institution in the church will best be able to get results? Which members have the capacity to spread the good news to this particular people group?
- 3. Examine the means, method, and message to be utilized. Too often evangelism is conducted by people who have a solution and are looking for a problem to which to apply it! They have worked under the assumption that there is one evangelistic method and message that is appropriate for all cultures and classes. As a result only certain homogeneous units worldwide have become church members, because only certain people

responded to the message and method. The church must be prepared to design unique methods geared to different cultures to reach particular kinds of people.

A caution must be taken in this connection. In our eagerness for quick results we often move too hastily to action without consideration of methods and cultural implications. We forget sometimes that Christ spent 30 years in a cross-cultural learning situation among the people He was going to teach and win before He actually started His ministry. Then when He spoke, people flocked to hear Him. He knew what was in people's hearts (see John 2:22) and He met their needs.

4. Define the approach. Now we can decide how we will reach our target people. The best method is to meet their felt needs.

First, we should discover their needs by trying to know them as God knows them, Second, we can attempt to meet their needs as they see them rather than as we perceive them. Much evangelistic work is hampered because the evangelist decides what people need. In other words, we scratch where it does not itch. We may decide that the people need a stop-smoking clinic, but they may feel a need to learn how to cope with unemployment. Finally, we must communicate the saving power of Jesus Christ in their language and the terms of their cultural understanding and in the position where they are.

The individual member's responsibility

The preceding four points are directed to the church universal. These are strategies that missiologists who have the evangelization of the whole world in mind must apply. They are specially tailored to facilitate evangelizing unreached people who are geographically and culturally outside the reach of a local church.

But the task of bringing the gospel of Jesus Christ and the Advent message to "every nation, tribe, language and people" also confronts individual church members with neighbors who belong to unreached people groups. As individual Adventist Christians it is our responsibility to reach out in witness to all peoples. One purpose of the local church is for the believers to be joined together for the worldwide proclamation of the gospel. The three angels' messages of Revelation 14:6-12 are an integral part of the unique

Advent proclamation. And "every believer is called to have a personal part in this worldwide witness." ⁶

Through the individual believers we have the greatest potential for cross-cultural witness to unreached people who are near neighbors. The laity in their personal lives and occupations encounter people of all races, classes, religions, and educational levels. And through the church members as dedicated witnesses we have on the local level the best bridge to an unreached people-group.

A practical example

Recently it was my privilege to preach on Sabbath morning in a church in Eastern Europe. Visiting the church that Sabbath was a young lady dressed differently from the rest of the congregation. It was obvious that she was not a part of the Adventist homogeneous unit. I found out she was a Gypsy and therefore belonged to an unreached group of people in that country. I wondered how meaningful my New Testament message was to her. And I also wondered what the church could do to bring the Gypsies to Christ. Upon inquiring among the leaders of the local church, I found that very little had been done for this particular people group. Some told me frankly they were unwinnable. A few days later I read in a church paper that seven Gypsies had recently been baptized in Spain, and that in Saragossa there were 80 Gypsies who were baptized Adventists. The article revealed that the initial contact with these people had been made 25 years earlier when a midwife who was a Seventh-day Adventist had the opportunity to witness to an influential Gypsy woman.

Here is revealed a simple, inexpensive, but efficient method of reaching the "unreached" on a local level. A Spanish midwife felt an urge to share her faith. She had love for members of other people groups, combined with a witnessing gift and an opportunity for cross-cultural witness. She met a felt need (by serving as a midwife), and her act of social concern made her testimony to her Saviour more acceptable. As a result a key person in the Gypsy community accepted the Advent message. The midwife served as a bridge between two cultures and established a foothold in the Gypsy community. This was accomplished by mission. The

Gypsy lady who became a Christian now witnesses to her own homogeneous unit. Her work is called *evangelism*.

Adventists have the resources

As we look upon the complexity of the task we realize our own helplessness. How can we finish the work God has given us? While the idea of finishing the Lord's work by entering every nation may seem like a formidable but accomplishable assignment, the task of reaching 20,000 people groups in the world seems overwhelming.

Recognition of the magnitude of the task should bring us to our knees. We must acknowledge that only God, the Lord of the harvest, can make the reaching of the unreached possible. In evangelizing the world, we are His fellow workers. God loves all people. He understands their cultural backgrounds, and He will give His church witnesses and means to bridge the cultural gaps. As a world church we must be sensitive to the thousands of people to be reached outside the mainstream of our traditional evangelistic methods. And we should be concerned with the eternal welfare of all people within our geographic reach.

The magnitude and urgency of the task of bringing the Advent message to the whole world compels us to develop new strategies and enlarged patterns of interaction with all cultures. Seventh-day Adventist structures are varied and numerous, and we represent many widely scattered geographic areas. In the past our church has been able to cross the barriers of one culture after the other. We can still do it. But it demands ingenuity and new thinking.

May God grant us courage for these new and challenging adventures.

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¹ C. Peter Wagner and Edward R. Dayton, eds., "The People-Group Approach to Evangelization," *Unreached Peoples' 81* (Elgin, Ill.: David C. Cook Pub. Co., 1981), p. 23.

² David B. Barrett, ed., World Christian Encyclopedia (Nairobi, Kenya: Oxford University Press, 1982), pp. 9, 19.

³ Wagner and Dayton, p. 32.

⁴ World Christian Encyclopedia, pp. 542, 543; Ralph D. Winter and Steven C. Hawthorne, eds., "The New Macedonia: A Revolutionary New Era in Mission Begins," Perspectives on the World Christian Movement (Pasadena, Calif.: William Carey Library Pubs., 1981), p. 294.

⁵ Ralph D. Winner, in International Review of Mission, July 1978, p. 351.

⁶ From Fundamental Beliefs of Seventh-day Adventists, No. 12.

Twelve ways to cherish your wife

Kay Kuzma

Does your wife know that you cherish her? Here are a dozen suggestions for making it plain that you do.



Kay Kuzma, Ph.D., author of more than a dozen books, is president of Family Matters, an organization devoted to the promotion and maintenance of family and social relationships.

H

ow would you like to make your wife feel like the most special person in the world —and do it without spending a fortune? Sounds interesting,

doesn't it? No one can do it quite like a husband. All you have to do is put the following 12 suggestions into practice, and I guarantee that your wife will feel like a million and your marriage satisfaction will make your life brighter than gold!

1. Sacrifice for her. Be willing to give up something you would like, or something that you would like to do, in order to please her. Give her the biggest piece of pie, the last chocolate in the box, your comfy chair, or the keys to your new car.

Many a man boasts that he would sacrifice his life for his wife, yet he wouldn't think of giving up baseball with his buddies to take a walk on the beach with his bride! Would you sacrifice a committee meeting? What about a church social? Would you sacrifice a phone call that comes in the middle of dinner if you knew your wife didn't appreciate unnecessary interruptions?

Just how much have you sacrificed for your wife lately?

2. Listen to her. Accept what she says. Be interested. Don't nag. Give her plenty of eyeball-to-eyeball communication—the same kind you give to other people who sit across your desk.

Your wife needs your ear, not just your heart. Be willing to listen to her throughout your day, not just at 11:55 p.m. when your brain has already gone to bed and your body is struggling to get there!

Remember, when your wife has an emotional need she doesn't need a sermon: "Well, no wonder you're feeling down. You should eat a good breakfast and this wouldn't happen!" I know you love to preach—but God has called you to reform the church, not your wife. Please resist the temptation to preach at her! Just listen—really listen!

3. Touch her. Most women enjoy a gentle touch from their husbands, both at home and in public. Hold her hand. Put your arm around her waist. You don't have to make a spectacle of yourself; just let your touch show others that your primary interest is centered on your wife.

If you are unsure about how much public affection she would feel comfortable with, ask her!

If you are not a "touchy" person, you may have to teach yourself to reach out to your wife. Start by making it a practice always to hold her hand when you pray. When you are sitting next to her, put your arm over the back of her chair and give her a squeeze. Before you start to drive, reach over and put your hand on her knee and ask for God's protection. Being a pastor's wife is often a cold, thankless job; she needs a warm, affectionate husband. Practice being that kind of husband.

4. Be with her in public. Don't leave her alone in a crowd and go off to talk with people you are interested in. Be seen together. I know some pastors who are so busy with their parishioners on Sabbath that they almost never see their wives. That's not right!

Of course you are busy, but that doesn't mean you can't excuse yourself for a few minutes to go find her, give her

God has called you to reform the church, not your wife.

a little affectionate pat, and tell her you'll be another hour. Or, if she is not busy with the kids, include her in the discussions you are having. Or find a baby-sitter so she can join you. Make it a policy to counsel together whenever possible. You may be surprised how much more effective you can be when she's by your side! A good wife makes a better husband!

I once knew a most thoughtful pastor who would stop beside his wife's pew and wait for her to join him as he walked down the aisle after the sermon. The couple stood together at the door each week and greeted everyone as they walked out. I have a feeling your wife might like to walk down the aisle once again with you. Have you asked her?

5. Say kind things about her in public. Never criticize. Never demean. Uplift. If you say enough kind things about your wife, she is bound to overhear occasionally—or it's bound to get back to her. Public support of each other is as important as private support to the husband and wife in ministry.

6. Share her responsibilities. Ask her what she would like you to do for her. Surprise her with your thoughtfulness. It's easy for a pastor to become so accustomed to delegating responsibilities that he forgets he needs to do some volunteer work himself around the house.

One marriage counselor said there would never be a divorce if couples would just learn to say at the beginning of the day, "What do you need from me today?" Or "What can I do to make you happy today?" Meeting each other's needs means making the bed and cleaning the toilet occasionally.

7. Let her know you admire her. Tell her how attractive she is, how talented, how kind. Admire her body—and her personality. When is the last time you winked at your wife, or whistled? You're too old? I don't believe that!

Look at the bride of your youth. See her beauty and tell her at least one thing each day that you really admire about her. Then watch her become even more beautiful!

8. Show respect. It's not old fashioned to open doors for your wife and to carry things for her. And even if it were, women love "old-fashioned" men.

And if you really respect her, you'll call when you're going to be late, you won't work every night of the week, you'll take your wife out on a special date at least once a month, and you'll ask her before bringing home a houseful of company.

9. Be an understanding father. Many a pastor's wife complains, "Why does he say all the right things when he's behind the pulpit and have a sudden lapse of memory when he walks in the front door? If he'd only listen to his own sermons, he'd be a wonderful father."

If you find yourself not being able to put into practice what you preach, you need help. Saving your children is your primary mission. Even the chairman of the church board and the conference president will agree with that statement.

Don't let a conflict with your child keep tension in your marriage. It's not worth it. Get counseling. And don't tell me you can't because there are no Christian counselors where you live. A counselor doesn't have to be a Christian to help you. There are many wonderful moral counselors who don't happen to be Christian. God may want you to witness to the counselor. He may want the counselor in His work, and you may be God's ambassador to lead him or her to salvation.

And don't try to tell me you couldn't go to counseling because you are afraid of what the church members might say if they heard you were going to a shrink! Your church family will understand. They will think more of you for getting the help you need. Just say "I wasn't born a parent and it's very important that I learn effective parenting skills so I can train up my children in the way God wants them to go. I'm to put what I'm learning into practice."

And if a few members criticize your

decision, don't let it bother you. They are probably criticizing everything else you do, too!

10. Open doors of possibility for your wife. Don't just think of your own career and advancement. What about hers? Is there anything you could do to help her fulfill her God-given potential? Why not make an appointment with your wife and discuss this question?

You have been called to the ministry. You have gone to school to prepare for your work. You are the pastor. But just because you have been called to the ministry doesn't mean your wife has. Yes, she is committed to standing by your side in whatever you choose to do and being your helpmate, but God may have a special mission for her to fulfill, and she may need you for a helpmate, too.

If your wife wants to go back to school, help her formulate a plan to make this possible. Even if the kids are tiny and she does not want to leave them, she can get books at the library and begin studying in her chosen field. And I know of a great correspondence school called Home Study International.

Don't make the excuse that there is no money. Look at your budget once again. What could you give up for your wife? If you could save just \$10 per week, that's \$520 she would have for tuition next year.

Your marriage satisfaction is bound to increase when your wife is feeling fulfilled in her personal life. Why not open the door of possibility for her?

11. Take time to be alone with her. Take her on a romantic weekend trip. No kids! You arrange the baby-sitting for a change, and you do the packing.

See her beauty and tell her at least one thing each day that you really admire about her. Make this an annual affair.

I know one church that delights in surprising the pastor a couple times each year by dangling in front of him a check for gas and food and the key to a hotel room in some nearby—or not so nearby -resort area. Their message is "Go, We know you will be a better pastor if you take an occasional break with your wife." (You might want to share this idea with the head elder. If not, your wife would probably be happy to.)

Believe it or not, you can get away occasionally on a weekend. In fact, you might be surprised at how well the church members can get along without you. And, like growing kids, they might even enjoy their "freedom."

12. Be the spiritual leader of your familv. Did you know that one study revealed that women felt that the biggest fault of men was that they were religious shirkers? Don't let this be true of you! How could it be? You are the pastor.

Getting paid for pastoring a church isn't an insurance policy for spirituality. I've heard of great pastors who get temporary amnesia at home. They never pray. They never lead out in family worship. They even forget about the Ten Commandments and break them in ways such as: "worshiping" Monday night football and Sunday afternoon sports and everything in between (commandment 1), swearing (commandment 3), not visiting their parents for months at a time when they live as close as the next town (commandment 5), screaming angry words at a child for not obeying (commandment 6, according to Jesus' interpretation in Matthew 5:21, 22), taking quarters out of a child's piggy bank (commandment 8), lying about a child's age when trying to enter an amusement part (commandment 9), or even coveting the neighbor's Porsche (commandment 10).

You can't live a double agent's life and expect to keep the love of your wife alive. Who is the real you? Be the true spiritual leader of your family. Your wife will love vou for it!

Well, there you have it. My prescription for cherishing your wife—and increasing your own marital happiness. And if you are tempted to say "There's no hope for us; nothing would ever change my wife," just remember, you only get out of a marriage what you are willing to put in.

AIM

Richard E. Green

Our church's media ministries touch many people in your district. Adventist Information Ministry puts you in touch with those who are ready for vour visit.



Richard E. Green is a communications assistant for Adventist Information Ministry in Berrien Springs, Michi-



ow can vou reach the unreached? In foreign lands geoobstacles graphic such as mountains and rivers, barriers of culture and lan-

guage, and limited funds often hinder evangelists and missionaries. Unfortunately, these same difficulties all too often prevent the message from reaching people right here in the church's backvard, the North American Division.

While not billing itself as a cure-all for this problem, the Adventist Information Ministry (AIM) is working to bridge the occasionally insurmountable gulf between the clergy and the unreached. AIM provides a 24-hour answering service for individual Adventist clergy and their churches, as well as for more than 20 Adventist organizations and media programs.

Here is an example of how AIM, a Harvest 90 Ingathering brochure, and a pair of powerful witnesses worked to-

gether in bridging the gap.

William Cathev first learned of the gospel message in 1985 while serving time for larceny. At the Salisbury Prison Camp in North Carolina, he became acquainted with John Leffingwell, who gave Cathey several Adventist tracts and books and introduced him to the Spirit of Prophecy and Sabbathkeeping.

In April 1986 Cathey mailed to AIM an Ingathering brochure coupon for more literature. In his letter, he asked that an Adventist visit him in the Shelby Prison Camp, in Shelby, North Carolina, to which he had been transferred.

Larry Couture, then a chaplain at

Our operators are trained to evaluate each caller's interest, anticipate the caller's needs, ask the right questions, make appropriate offers.

AIM, referred the request to Pastor David Prest, Jr., who went to visit Cathey. To Prest's surprise, Cathey was already familiar with the fundamentals of Adventist beliefs, having completed four sets of Bible studies on his own.

Prest continued to visit Cathey regularly, even after he was transferred to a different camp. Meanwhile, Cathey maintained his routine study of the Bible and read all of the Spirit of Prophecy books he had received.

On January 30, 1988, Cathey was baptized and became a member of the Adventist church in Matthews, North Carolina. But the story does not end with his baptism. Upon his parole from prison in September 1988, Cathey requested a transfer of membership from the Matthews church to the Adventist church in Gastonia, North Carolina. Prest speculates that Cathey transferred because he likes the Gastonia pastor better. (Actually, Prest pastors both churches!) Truth be told. Cathey requested the transfer because on Saturday night, December 17, 1988—with Prest officiating—he married Anne Dowdell, a member of the Gastonia church, and now resides in Gastonia.

John Leffingwell, an Adventist layman, provided the spark that initiated this process, and AIM fanned the flame, passing the interest along to David Prest, the local pastor.

Passing the names along

AIM has established a careful procedure for making referrals to pastors and churches. Besides checking and double-

checking everything to ensure that the names and addresses that we pass along are correct, our process includes assessing the interest of the people who contact AIM.

First, we answer our phones with the generic response "Thank you for calling our 800 number. This is ______ speaking. May I help you?" This opening allows us to answer requests generated by Adventist media programs (the sources of most of our calls), to take Adventist Book Center orders, and to field calls for Adventist Adoption and Family Services, the Association of Adventist Parents for Drug-free Youth, and the many other organizations we serve.

Our operators are trained to evaluate each caller's interest. With experience, they learn to anticipate the caller's needs, to ask the right questions, and to make appropriate offers.

Second, AIM operators attempt to upgrade. After they have placed the caller's order, they ask something like "Is there anything else I can do for you?" This question opens the door for the caller to make additional requests, or to confide to the operator personal problems or conflicts.

At this point AIM operators offer the caller a Bible correspondence course, literature that will meet his or her specific needs, personal Bible studies, or a home visit from a representative of the church. The operators pass the names of those they have successfully upgraded to AIM chaplains.

Third, after an AIM chaplain has checked and approved a name, the chaplain phones the local pastor, giving the pastor the name of the interest and any pertinent information the chaplain has picked up. AIM also specifies the interest's preference as to the time and day to receive a visit. AIM seeks to make these phone referrals within 24 hours of the caller's request for studies or a visit.

Remember the days when, as you followed up referrals from media programs, you often got doors slammed in your face? AIM is striving to make that kind of a response a fast-fading memory. An AIM chaplain contacts each upgraded caller to ascertain the depth of his or her interest in learning more of God's Word. We refer a Bible study to a pastor only when an AIM chaplain has spoken with the caller and verified his or her interest.

Finally, AIM chaplains keep in touch with the local pastors to monitor the progress of the referrals.

As another part of our service, we send out record cards of all calls received to the pastors in the fields from which the calls came. These cards are not interest cards in the sense of persons who want to join the church, but they do pass along to the pastor the names of those in his community who have received literature from the media programs and from AIM.

There is a high correlation between having frequent contacts with Adventists and becoming a member of the church. Many pastors maintain a list of persons in their community who have placed several requests through AIM, and follow a visitation plan that offers these persons further opportunities to learn the truth.

Because the chief aim of our work at AIM is the conversion of many souls to the gospel, we receive our greatest reward when we learn of the baptism of those with whom we have been in contact

Other services available to you

Both in concert with and in addition to conducting our regular media answering service, we believe that we can offer invaluable assistance to you, the pastor. Here are some of our services that could make your job easier:

Answering service to encourage response and attendance. Have you ever put a lot of time, energy, and money into the organization of a seminar or meeting and generated only a small attendance? It is important to give a permanent address and number where people can sign up or get more information about something that has been advertised. Now, would you

There is a high correlation between having frequent contacts with Adventists and becoming a member of the church.

rather have people calling your place or ours early in the morning and late in the evening to ask about an upcoming meeting?

Following a recent It Is Written miniseries on prophecy, more than 21,000 viewers responded. AIM upgraded each caller with an invitation to attend a Revelation Seminar, Seventeen thousand of those we talked to indicated that they would like to be contacted if a Revelation Seminar was going to be held in their area. A study of Revelation seminars conducted in the Arizona and Rocky Mountain conferences confirmed that in those two conferences alone this referral system produced 300 more baptisms in the first six months of the year after these calls than there had been in the same period of the previous year.

Coupons and mailers. AIM processes returned coupons from Message, Signs of the Times, other Adventist publications, and Adventist advertisements placed in secular publications. Readers around the world mail these coupons to our offices. AIM can process information cards mailed in response to your advertisements, including the mailing of information your contacts request.

Radio and TV spots or programs. AIM's 24-hour, 30-phone answering service provides convenient, reliable answering for your TV spots, radio program responses, and media advertisements.

Follow-up and counseling. Do you pastor a large district? Do you have to replace your car almost every year because of the mileage you put on it in serving your churches? Reaching those people under your care is important, and AIM can help you.

Myles Fudge lives with his parents in Flinton, Ontario, Canada, 50 miles from the nearest Adventist church. One day he picked up a Signs of the Times magazine, read it, and sent in a coupon to AIM requesting Adventist literature and a Bible study course. He also requested a personal visit from a church representative. Months later, after studying with both the local pastor and—by means of the telephone—an AIM chaplain, Myles was baptized. He is now a member of the conference church, and plans to attend an Adventist college to pursue a calling to youth ministry. AIM's telephone chaplain supplemented the local pastor's work in bringing this young man into the church.

Bilingual assistance possible. Do you live in an area populated by various ethnic groups? Does your radio or television dial contain some stations that broadcast in languages other than English? AIM has already fielded calls for several Hispanic programs and for *Bible Story* advertisements in various Spanish editions of nationally circulated magazines.

Because of the immense staffing challenge handling incoming calls in languages other than English and Spanish would pose, AIM is not currently set up to provide this service. But since AIM operates from the campus of Andrews University, we have the potential for multilingual outreach. More than one quarter of the students attending Andrews come from countries other than the United States, and many of these students are either bilingual or multilingual.

The story of Alfonso and Arelis Duran, a young Spanish couple who joined the church with help from an evangelist, a media program, and bilingual employees at AIM, illustrates what potential there is.

Alfonso heard Adventist evangelist Roland Lenhoff at a crusade in Switzerland in 1977. The message he learned so impressed him that he went to France and attended Saleve Adventist Seminary in Collonges for a time. He studied accounting and took a Bible correspondence course while at Collonges, but he didn't make a commitment to the Lord.

Alfonso returned to the United States in 1983. One day in September, two years later, he and his wife Arelis happened to see an *It Is Written* telecast on which evangelist Lenhoff was the associate speaker. Alfonso recognized him and called AIM to request the day's offer and the books Cosmic Conflict and Steps to Christ. He also asked for a church representative to visit him and his wife at their home in New Jersey.

AIM chaplain Eric Meyerpeter relayed the request to the local church pastor, who passed the information along to Caridad Paredes, personal ministries leader for the Spanish Adventist church in Union City. Paredes studied parts of two Bible lessons with the Durans, and they started attending church. Their attendance slacked off, however, because of work conflicts.

AIM chaplains updating the case in March and August 1986 reported that progress was slow. A further follow-up attempt was made in April 1988, but the Durans had moved. Then Dan Schramm, the chaplain pursuing the case, checked in the New Jersey Conference directory.

You can use our telephone number or address with radio, television, and newspaper advertisements.

There he discovered that Alfonso was the youth leader of the Union City Spanish church! In July 1987 Pastor Steve Bohr baptized the couple at the New Jersey camp meeting. From the first seedling contact with Adventists, the Durans had developed a blossoming, growing experience in the Lord.

AIM can extend and increase the potential of your ministry. You can use our address or telephone number in conjunction with radio, television, and newspaper advertisements for evangelistic meetings, seminars, or general information about Adventism. But a word of caution! Please contact AIM *prior* to using our number or address. Call us at (800) 253-3000 and ask for Craig Willis or Rebecca Lofthouse. We'll be glad to discuss prices and contracts with you.

We're living in a media age. People are accustomed to toll-free numbers for faster, more convenient service. Use this technology to your advantage in disseminating the gospel. Make the callers feel like they're getting a good deal, a freebie, something for nothing. Isn't that a little bit like salvation? In fact, they are getting a good deal, the sort of deal that is guaranteed for a lifetime—and beyond. Give the people what they want and need, and you'll get their attention and the respect that befits a caring and growing organization like the Seventh-day Adventist Church. AIM can help you bridge the gulf to the unreached.

Pastors, Evangelists,
Ministers' Wives,
Administrators,
Departmental Leaders—

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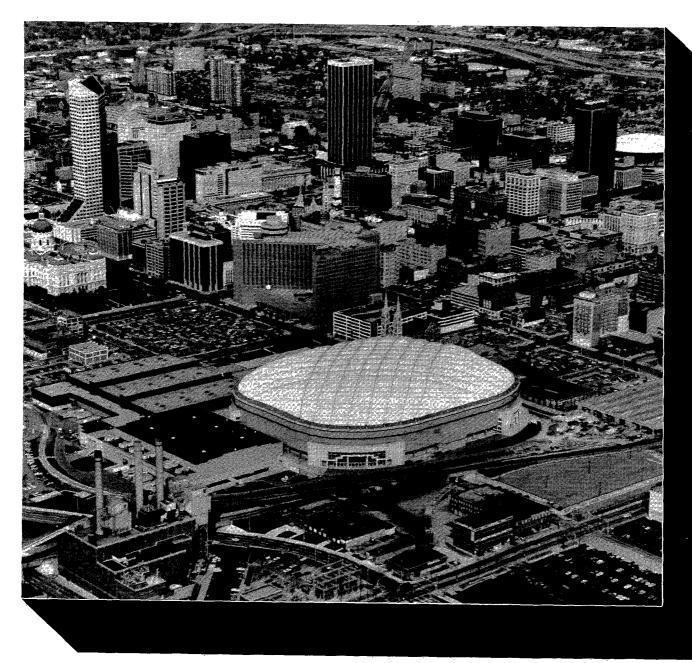
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Two, three, or seven?

H

ow many ordinances do Seventh-day Adventists observe?

I faced this question recently when I was filling out a survey on our beliefs

and practices. (The man who sent the survey is writing a book comparing the different denominations in the United States.)

Off the top of my head, I answered "Two—baptism and Communion." But then I thought of marriage and ordination, both as surely warranted in Scripture as the two I had given, and I began to wonder whether I had given the correct answer—and, if it was correct, on what basis we make a distinction.

My mental perambulations took me first to the personnel involved in these services. While we require those officiating at baptism and Communion to be ordained, we recognize marriages performed by secular authorities.

But if we make the distinction on the basis of the personnel involved, how can we exclude ordination from our list of ordinances? We, in fact, recognize baptisms performed by non-Adventist ministers. But when ministers of other denominations become Adventists and enter the ministry in our church, we ordain them. Our doing so seems to indicate that we place a higher value on ordination than on baptism. Yet we consider baptism an ordinance and place ordination outside that category.

Next I wondered if the terminology involved might throw some light on the matter. Three terms are commonly used to refer to these practices: *rite*, *sacraments*, and *ordinances*. *Rite* is broad, and has strong connotations of tradition and

humanly originated practices. It does not offer any help in distinguishing between the special services we call ordinances and other traditional services of our church. And though other Protestants—and even Ellen G. White (e.g., The Desire of Ages, pp. 655, 659)—use the word sacrament, we have been uncomfortable with this term because of the strong links between it and Catholic theology and practice.

English versions of the Bible use the term with which we are more comfortable, ordinance, to translate the Hebrew word meaning "something prescribed," "decree," or "statute." I speculated that perhaps the defining characteristic of the practices we term ordinances is that we ask all church members to participate in them. To join our church, one must be baptized. And while many Adventists seem to regard Communion as optional, that has not always been the case. In the early years of our church, "absence from quarterly meeting [which included Communion] without report for nine months was ground for dismissal from the church." 2

The ordinances minister to the spiritual life of the believer. While marriage and ordination also minister to believers, they are not universal in scope. But every believer can receive the benefits baptism and Communion offer.

Wanting something more authoritative than top-of-my-head reasoning, however, I did a little reading—which soon convinced me that the Adventist position on the number of ordinances derives from the Reformation. Catholic theology viewed the grace that brings salvation as virtually a substance infused through the sacraments—and only through the sacraments. This saving

grace could lie dormant in the person receiving the sacraments—who need not even be a believer—and then could be activated at a later time.

Protestants rejected the view that grace can be infused like a medicine. They understood grace as God's favor, and believed a person could lay hold of it only through faith. They objected to the Catholic view of the sacraments, which suggested that the grace received at the beginning of one's Christian experience was insufficient—that the grace received at baptism had to be supplemented with grace received through confirmation, Communion, penance, and extreme unction.³

Protestants also objected to the Catholic view of tradition as authoritative. They believed that "they should return to the clear institution of Christ: baptism and the Lord's Supper," ⁴ that the problem of the number of sacraments could be solved only "from the scriptural account of their institution in the context of Christ's historical work of redemption." ⁵

They believed as well that grace comes by faith, and faith by hearing the Word of God. Since the ordinances of baptism and Communion are "a biblically sanctioned form of the Word, [they] are, in one sense, necessary; but... they... are not the only form of the Word." 6

The Catholic approach led to the sacraments' overshadowing the Word; Protestant theology taught that the Word must authenticate the sacraments, that without the Word, the sacraments were mere meaningless earthly elements. The centrality of the altar and the mass in one of these two streams of Christianity and of the pulpit and the preaching of

the Word in the other confirms these distinctions.

But we need to remember that the lines between these positions were drawn under extremely polemical conditions. The issues are not so clear-cut as they may seem. At times, Luther and Melanchthon continued to call absolution a sacrament.8 And, as we have noted, Scripture authorizes marriage and ordination.

Then there is the Seventh-day Adventist approach. Catholics have seven sacraments, Protestants accept two of those seven, and Adventists (and a few others) add to those two a third, unique ordinance: foot washing. More than just the first act of our celebration of the Lord's Supper, authoritative Adventist sources indicate that foot washing is an ordinance in its own right.9

Do we consider it an ordinance because we believe that Scripture indicates that our Lord as certainly instituted this practice as either of the others? Or because we have validated it experientially (the "ordinance of humility")? Or because we reject anything that smacks of "once saved, always saved," and value the renewing and maintaining of our initial experience with the Lord (foot washing as a mini-baptism)? Or all of the above?

I can't vet tell you definitively how many ordinances there are, or what makes a religious rite an ordinance. But working at answering these questions has brought me some new insights into our theology, our practices, and our history. —David C. Jarnes.

nances.

² Seventh-day Adventist Encyclopedia, rev. ed.

Design and Herald Pub. (Washington, D.C.: Review and Herald Pub. Assn., 1976), p. 813.

³ See G. C. Berkouwer, "The Number of Sacra-Studies in Dogmatics: The Sacraments (Grand Rapids: William B. Eerdmans Pub. Co., 1969).

⁴ Ibid., p. 39.

⁵ Ibid.

6 "Sacrament," Van A. Harvey, A Handbook of Theological Terms (New York: Macmillan Pub. Co., Inc., 1964).

See Berkouwer, pp. 41, 46, 47. Berkouwer, p. 39, note 57.

Sex, sin, and the Saviour



ne of my closest ministerial friends in my early ministry was dismissed because of adultery. We labored together in the same conference. The last

night before I moved to another area, I visited with him in his home. We talked alone in the backyard while our wives prepared supper. This prominent and successful pastor confided to me that his secretary had a crush on him, but that he was strong enough to handle the situation. I literally begged him either to change secretaries or, better still, to go to another field immediately. He passed off my repeated appeals with a laugh and boasted of his strength to reject any of her advances. I left that home with a heavy heart. I prayed earnestly for guidance as to what I could do. I desperately wanted to call the conference president and urge him to move this person immediately. We needed men of his caliber in the ministry, and I felt strongly that if something wasn't done quickly, his name would be added to the list of former pastors.

I made no move for fear of betraving his confidence. Less than a month later we heard that my friend was out of the ministry. He was one of the most open and honest preachers I knew. When confronted with the report of his immoral conduct, he simply placed his precious ministerial credentials on the conference president's desk.

The suffering that emanates from a minister's illicit sexual involvement is not confined to himself, his family, or the woman or women he has taken advantage of. The entire ministry suffers, for we all become suspect when a fellow preacher falls. Furthermore, the entire church membership suffers, and the better known the minister is, the more damage is done to the church and its minis-

Protecting the innocent

The church must be careful to protect its workers against false charges. I heard of one case in which a student accused her teacher of having an affair with her. Years later, after the teacher had been dismissed and his home had broken up, his accuser confessed that she had had a crush on her teacher and had fabricated the entire story. But too often the accused begin with strong denials only to end with a forced confession of guilt. In the meantime the church is divided and leaders' reputations are smudged by accusations of cover-up. In some cases, confession is never forthcoming despite overwhelming evidence of guilt. In these cases, I appeal to the ministers involved to consider their own souls. If you are guilty of the charges, for your own eternal salvation, make a thorough confession. Why risk the loss of everlasting fellowship with the Lord Jesus Christ in the earth made new? It isn't worth it!

What is the solution?

I do not like thinking about or writing on this subject. Furthermore, I wonder whether what I write will help to stem the tide of unchastity among our ministerial forces around the world. Many seem to treat the seventh commandment as though it were as outdated as the Stanlev steamer. The human race is immersed in a cesspool of sexual perversions, hardand soft-core pornography, and every type of immorality. The two main elements in most movies are sexual lust and murder. Every standard set by God to safeguard the purity and happiness of a sexual relationship within the framework of marriage has been torn down by socalled experts in the field of sexuality. There is not a single sex act or situation, regardless of how repulsive, violent, or horrid, that is not defended by some person or group. In an April 14, 1980, Time magazine report under the heading of "Sexes" appeared the title "Attacking the Last Taboo." The subtitle read "Researchers are lobbying against the ban on incest."

Tragically, living in a mindless, amoral society has had its effect on the clergy of all churches, including our own. Ministerial sexual immorality in our church is not new. A brief study of the history of the church's dealing with seventh-commandment-transgress-

¹ We could well call funerals and baby dedications rites, but we would hardly call them ordi-

In describing the role of foot washing before the Lord's Supper, our Church Manual calls this service an ordinance (pp. 78-81); under the heading "Ordinances, Church" the Seventh-day Adventist Encyclopedia refers to foot washing along with baptism and the Lord's Supper; and in The Desire of Ages, Ellen G. White also calls it an ordinance (see, e.g., p. 650).

ing ministers reveals a picture of leniency. Ellen White herself encouraged forgiveness and the concept of a second chance for some ministers to continue their preaching ministry. But she took a strong position on sexual deviations when she commented on what may well have been a case of incest. Referring to the perpetrator, she wrote, "If he goes to heaven, it must be alone, without the fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust" (Testimonies, vol. p. 215).

The concept of giving ministers another chance after a moral fall gradually changed to a hard-line position. Evidently too many forgiven preachers fell again. The church finally came to treat violation of the seventh commandment as "the unpardonable sin" when it came to carrying credentials. Today's policy includes nonconditional language prescribing permanent exclusion from the ministry:

- "1. Credential/license—The credential/license of a minister who experiences a moral fall or apostatizes shall be withdrawn permanently by his employing committee, after consultation with the next higher organization....
- 2. Ordination—a. A minister who experiences a moral fall or apostatizes has made void his ordination. . . . He shall be ineligible for future employment as a Seventh-day Adventist minister. . . .
- "4. Denominational Employment—It is recognized that a minister who has experienced a moral fall or has apostatized has access to the mercy and pardoning grace of God and may desire to return to the church. Such an individual must be assured of the love and goodwill of his brethren. However, for the sake of the good name of the church and the maintaining of moral standards, he must plan to devote his life to employment other than that of the gospel ministry, the teaching ministry, or denominational leadership" (General Conference Working Policy [1985], pp. 289, 290).

Preventing problems

Undoubtedly, the repeat offender has a problem with controlling sexual desires. More care should be exhibited in both the selecting and teaching of individuals for the gospel ministry. If I were to teach a class on the subject of sexual morality in the ministry, I would in-

clude the following points (of course, this counsel is equally applicable to all workers, especially teachers and doctors):

1. Those aspiring to be gospel ministers, know yourself! If you have the problem of uncontrollable sexual lust resulting in masturbation, immorality, excessive sexual activity with your wife, viewing pornographic magazines, books, or videos, or if you allow a constant immoral fantasy to parade through



J. Robert Spangler

your mind, would be well to seek some other type of employment where you are not placed in the position of a role model or a counselor. Seek a place where you are not constantly in contact with women.

Peter's description of individuals in this condition is valid: "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls" (2 Peter 2:14).

In other words, if sex is an obsession or near obsession, entering the ministry won't solve the problem. Some enter the ministry thinking that dealing with spiritual things will help correct their problems. This is a delusion. The depth of human depravity is not corrected by position or profession.

- 2. Almost all of us are assaulted by sexual lust at some time or another. It is the fruitage of sin in all of us. Only those who dwell constantly under the shadow of the Almighty are safe from Satan's attacks. This means avoid feeding lust, and that isn't easy in a world designed to constantly tempt us with one evil or another. All types of media, including newspapers and magazines, have advertising, articles, and pictures rooted in lust. If you cannot control TV or your VCR, it might be well to get rid of them. But that really is a short-term solution. One helpful practice that many have found is to renounce immediately the invitation of lust. When this practice becomes a habit, the mind and eves automatically, by the grace of God, instantly reject the idea of dwelling on lustful scenes and thoughts.
- 3. Become active in some type of hard physical exercise such as jogging, walking, gardening, chopping wood, etc.

One minister confided that unless he ran several miles each day he found it difficult to resist the temptation to masturbate. His physical exercise program redirected his energies, and jogging became what might be termed a positive addiction

- 4. Eat plain simple food that is free from condiments and spices and large quantities of sugar and fat. There is a relationship between diet and lust. Even the eating of animal flesh contains what I call the "lust factor." I have never seen anyone lust over celery, carrots, or spinach, but I have seen plenty of people eat lustfully of beefsteaks, hot fudge sundaes, and chocolate candy. One lust can trigger another lust!
- 5. Finally, take a new look at Jesus daily. Let your mind use sanctified imagination in establishing a relationship with Him. Keep the Sermon on the Mount in the memory bank of your mind and repeat often phrases that apply to you personally, such as the "pure in heart" beatitude. Rearrange the words by saying, "I am going to see my Lord soon because He has blessed me with purity of heart." Take his statement on adultery in the heart, which is unbelievable to the natural heart, and say, "My Lord has given me victory over lust; I will not look on another woman with sexual intent other than my own wife. This type of immoral lust is destructive to me and my marriage." Our Lord was so emphatic about this that the very next verse, Matthew 5:29, states, "If your right eye causes you to sin, pluck it out and throw it away" (RSV). The only way the eye can sin is to look at the forbidden. Be like Job, who declared, "I have a covenant with mine eye; why then should I look upon a young woman?" (see Job 31:1).

In the book *Healing Grace*, David A. Seamands tells the story of a woman who had struggled with low self-esteem for many years. She wrote to Seamands to tell him that six words in another book he had written had transformed her life. The six words: "How much you mean to Him." She had thought only of how much God meant to her, but it had not dawned on her that she could possibly mean anything to Him.

That story has helped me in my own struggle to live for God. I mean a lot to God! Therefore, how can I dishonor Him, hurt my church, and destroy a person by any wrong action or words on my part?—J. Robert Spangler



Ministerial internship: purposes and problems

Floyd Bresee



ith all its commendable emphasis in recent years on advanced academic training for the ministry, our church has neglected one of the

best educational programs available to the beginning minister—the ministerial internship. Some things can best be learned in a classroom, but any kind of skill, whether it be preaching or piano playing, is best learned by doing in a real-life situation, followed by insightful evaluation. Internship provides the opportunity to learn through field experience, taught by a teacher/model, in a one-on-one setting.

Purposes of internship

The principal purposes of internship have changed little from the denomination's original 1929 plan, which stipulated a "period of service spent in practical ministerial training . . . for the purpose of proving the divine call." The plan was to be financed jointly from local, union, and General Conference funds. ¹

The three main purposes of internship were and still are:

- 1. To keep ministerial training practical. As early as the 1920s the Adventist Church was convinced that ministerial training had become too academic, "theoretical," and "unattached to actual needs." Internship was to "bridge the gap" between academic training and actual field work.²
- 2. To allow those trained for ministry to test their calling. Present church policy clearly states that the internship is "for the purpose of proving the divine call to the ministry." ³

Receiving a first-year internship should not mean guaranteed entry into

the ministry. A case could be built for making the first portion of internship available to all recommended ministerial graduates, giving them a year to test their calling to the ministry. Apparently the original 1929 plan intended something of this nature, attempting to "give every young man who has the consecration and education an opportunity, for a year at least, to prove his call to the ministry." ⁴

The need for testing one's calling may be even greater today when so many new Adventists, many of whom may also be new Christians, are training for the ministry. Having had little Adventist Church background, they sometimes have a very limited understanding of ministerial work. They are wonderfully idealistic, but enter the ministry with unrealistic expectations. They greatly need a period of in-service training that allows them to meet reality and to assess more accurately their calling before making a lifetime commitment to a work for which they may not be suited.

3. To provide finances for hiring beginning ministers. The present policy reads, "The plan is designed to assist the local conferences/missions in such min-

So, policy suggests that a conference should not accept internship money if it fails to provide supervision for its interns.

isterial training by a sharing of the salary and expenses by the division, union, and local conference/mission." ⁵

The constant temptation

From its conception, the internship plan was seen as a means of rectifying "our present policy" of placing "inexperienced men in charge of districts, making them pastors of churches, . . . placing them in these positions right from the start." ⁶

Conferences continue to face the temptation of filling pastoral openings with interns and thus using the internship subsidy to man their fields rather than to train their interns. While the temptation is understandable, the practice is both contrary to church policy and shortsighted in that it cripples the development of the ministerial force.

Policy says this training period is "to be served under supervision" and that "conferences/missions shall assume obligation for direct supervision in training ministerial interns." ⁷ So, policy suggests that a conference should not accept internship money if it fails to provide supervision for its interns.

As a church, in the matter of the training of ministers we have planned our work well. Now it's time to work our plan. In the October column I will discuss the new program we are preparing for interns.

¹ Review and Herald, June 6, 1929.

² Ibid.

³ General Conference Working Policy 1988-1989 (Washington, D.C.: Review and Herald Pub. Assn., 1988), p. 301.

Review and Herald, June 6, 1929.

<sup>Working Policy, p. 302.
Ministry, July 1929.</sup>

⁷ Working Policy, pp. 301, 302. (Italics supplied.)





GC Committee votes large pay

J. Robert Spangler and J. David Newman



ommunity wage scales and Adventist philosophy dominated the debate that consumed some nine hours of presentation and discussion con-

cerning the pay of Adventist Health System (AHS) administrators in the United States.

Elder Neal C. Wilson, president of the General Conference, opened the discussion by outlining at length the problem with salaries in the health system. He mentioned such factors as the great differential between community wages and denominational wages, and the problems encountered in running Adventist institutions with primarily non-Seventh-day Adventist employees.

He contrasted the ideal with the pragmatic. Hospitals began with sacrifice but have now become big business, he said. He read several sections from the booklet describing the Adventist philosophy of wages, one of the most pertinent being: "The philosophy of this remuneration scale is predicated upon the fact that a spirit of sacrifice and dedication should mark God's workers irrespective of the position they hold or the department they represent."

Wilson went on to describe the pressures that are making it increasingly difficult to fulfill this philosophy. He said that in some respects business has be-

Equality of wages



s it time for the church to change its philosophy of remuneration? Are the counsels from the past still pertinent today?

The following comments and quotations are directed only and specifically toward the denomination's ministerial, educational, and publishing forces, who are still on the church's wage scale.

We agree with Martin Luther's statement that "there are three conversions necessary: the conversion of the heart, mind, and the purse." Next to the kingdom of God, our Lord discussed most frequently the subject of money. He repeatedly warned against the deceitfulness of riches. "You cannot serve God and mammon" (Luke 16:13, RSV). "Do not lay up for yourselves treasures on earth" (Matt.

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6:19, RSV). "Sell your possessions, and give alms" (Luke 12:33, RSV).

In his letter to Timothy, Paul summed up his wage scale philosophy: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:6-11).

On the other side of the biblical picture, these warnings and admonitions do not justify condemning riches per se. The real question is What do you do with your wealth? It is your lifestyle that God takes into account. Neither the Bible nor the Spirit of Prophecy condemns being rich. Rather, the warnings to the rich concern their motivation and the use they make of their wealth.

Wage scale philosophy

The 1989 remuneration scale booklet introduces the wage scale philosophy intended to govern the North American Division of the General Conference of Seventh-day Adventists. Note several points: "1. We have one central objective for all branches of our work—the salvation of man. 2. All denominational employees have a responsibility to participate in this mission objective. 3. Our remuneration scale is predicated upon the fact that a spirit of sacrifice and dedication should mark God's workers irrespective of the position they hold or the department they represent. 4. The work of the church, including every denominational organization, is a mission to which lives are dedicated, rather than

come more important than mission. Until 1968 the Adventist Church had paid every employee a living wage without consideration of local wages. Then in 1968, to avert a nursing shortage crisis in Adventist hospitals, leadership agreed that nurses should be paid at community rates. By 1978 most hospital employees other than the top administrators received community rates.

As a result, some employees were making more money than their supervisors. The 1978 Annual Council devised a new plan whereby the salaries of administrative personnel would be based on a formula tied to nurses' salaries. So as nurses' wages increased, administrators would always be a step ahead—but still not on a full community rate. But hospital administrators felt that it was unfair that they should be singled out as the only group not being paid community rates.

Market-sensitive wage

After Wilson's introduction of the problem, Charles Bradford, chairman of AHS/U.S., gave a short speech and then introduced Donald Welch, president of AHS/U.S. Welch proposed a shift from the present wage philosophy to a "market-sensitive wage scale." Noting

that 99 percent of hospital employees are paid at community rates, he asked why we should exclude the 1 percent who make up the leadership of these institutions.

Welch introduced three members of his staff, who developed further the rationale for this change:

- 1. The salary scale is discriminatory—all should be paid under the same philosophy (community rates).
- 2. It is difficult to attract top management because they can receive so much more outside the system. More money would bring more qualified, professional individuals.
- 3. Morale is suffering. People do not want to accept top positions with much heavier responsibilities for little increase in pay and minimal job security.

Welch's staff presented figures for salaries of like positions outside the church: some corporate presidents are making \$352,000 annually and hospital presidents \$180,000. AHS had employed an outside consulting firm that recommended the following: hospital division presidents—\$225,000; senior management—\$160,000; and a minimum salary of \$116,400 for presidents of hospitals with more than \$100 million in gross rev-

"Men who are controlled by selfish desires should not remain connected with our institutions."

enue. Currently Welch's salary, as president of the system, is based on a minimum rate of \$81,700. Some hospital presidents' salaries are based on a minimum of \$72,000. Welch was quick to point out that his group would recommend lower rates than the consultants' study.

At the end of the morning Wilson and Welch clarified more of the details. The present system allows for an additional 10 percent for administrators in high

a business or a commercial venture. 5. The church remuneration scale does not always compensate its dedicated workers in monetary units commensurate with their talents, accomplishments, and contributions, but does provide them with a modest living income, which gives recognition of responsibilities borne, preparation undertaken, professional attainment, previous experience, and years of service. 6. Our church philosophy of remuneration was developed on the scriptural and spiritual imperative, 'Give us this day our daily bread.'7. Because of this philosophy, all denominational employees are regarded as church workers placed in one or two harmonious categories and designated either as ministers or missionaries. 8. Both categories call for commitment and sacrifice but allow for different functions. 9. The basic remuneration scale provides a spread between minimum and maximum rates in the various categories of from 15 to 30 percent."

With the exception of its health system employees and a very few others, the church remunerates all workers on the basis of a sacrificial philosophy built

upon Scripture and the Spirit of Prophecy. The last two pages of the wage scale booklet provide for the hospital system's remuneration scale to be built on a market-sensitive concept.

Counsel to J. H. Kellogg

In 1890 Ellen White sent a lengthy letter of counsel to J. H. Kellogg, the recognized leader of our medical work, dealing with principles related to remuneration for employees in a church-owned hospital. Although the counsel is concerned mainly with physicians' wages, we believe that the principles enunciated are applicable to all workers operating on our wage scale and have undoubtedly influenced the development of our present-day remuneration philosophy.

As you read the following excerpts taken from the letter to Kellogg, note carefully the spiritual basis of the principles laid down for an equitable wage scale. "The idea is entertained that the physicians at the sanitarium and men in responsible positions in the publishing house are not under obligations to be controlled by self-denying, self-sacrificing principles of Christianity. But this idea has its origin in

the councils of Satan. When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master.

"Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action had better be exposed, that every church of Seventh-day Adventists may know what principles govern these men.

"As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. . . . Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel. We have come to the place where God calls a halt, and we must now investigate, that we may know the motives which prompt to action and may know in whom the words of Christ are fulfilled. Jesus has said, 'If any man will come after me, let him deny himself, and take up his cross, and follow me' (Matt.

"Their wages should not be fashioned after the worldling's standard."

cost-of-living areas and another 10 percent for those administering our three largest hospitals. All of these administrators also receive retirement benefits, educational subsidies, and medical insurance, plus an additional sum of up to \$20,000 that is supposed to be donated to charity. Welch said that this last item is difficult to track and audit.

Finally, Welch proposed that we adopt the lowest level of the consultants' study and make the salary cap \$116,400 for hospital and corporate leadership. Actually this would not be a salary cap, but a figure from which to work in setting salaries. Some salaries could exceed

\$140,000, with a possible 10 percent additional incentive.

Vigorous discussion

Discussion began in the afternoon. Most of the early respondents, including several General Conference officers, spoke strongly against the motion. In particular, Robert Osborn, an associate treasurer of the General Conference, quoted many statements from the Spirit of Prophecy concerning the principles of worker remuneration.

Wilson had said that anyone who objected should present viable alternatives. Some suggested that if we continued this path, the only responsible solution was to divorce the hospital system from the official church organization. Wilson rejected this as untenable. Others suggested that a greater effort be made in recruiting leaders on the basis of commitment and dedication, rather than high salaries.

During this debate, 32 persons spoke. Twenty-eight were members of the General Conference Committee. Of those speaking, 13 were against, 14 for (including 4 from the hospital system), and 5 appeared neutral (mainly asking questions).

Some speakers alluded to greed and avarice as possible motivating factors, along with a spirit of compromise with the world. At the end of the day several hospital presidents spoke of their shock and surprise at the way they had been treated. One president said that he had finally found something worse than going to the dentist and that was attending Spring Meeting.

When he summed up the day's discussion, Wilson said that emotions were too high to vote, and so he moved to table the motion. This was voted.

Motion reintroduced

By midafternoon of the next day (the last day of the Spring Meeting), it was voted to take this motion off the table. Wilson explained that the tabling of the motion had left the AHS/U.S. leadership in an uncertain situation. Direction must be given; leaving the matter undecided was unsatisfactory and did not demonstrate responsible leadership. Unresolved situations do sometimes settle themselves, but such would not be the case in this particular matter, he said.

Wilson added that he had counseled with various individuals and would like

16:24). Self is to be hidden in Christ. . . .

"The Christian physician has no right to follow the custom of the world, to shape his action to obtain the patronage or praise of the ungodly. He should not accept exorbitant wages for his professional services, for the reward is awaiting the faithful and true. He has no more right to minister to others requiring a large remuneration than has the minister of the gospel a right to set his labors at a high money value, but only in accordance with consistency and mercy and the value of his work" (Ellen G. White letter 41, 1890).

Equitable wage scale

I urge our readers to study carefully Section V, "The Remuneration of Our Workers," in book 2 of Selected Messages, chapters 19-21, pp. 171-218. Here Ellen White lays down clear principles for equitable wage scales. She appeals for equality, while providing for pay to be according to labor within our denominational structure. Another section deals with the toll of large wages. One section specifically deals with higher wages proposed for superior men. Another section appeals to God's

workers not to copy the world's standard, since our talents belong to God.

Chapter 19 traces the roots of Solomon's apostasy to seemingly slight deviations from right principles. The theme is the spirit of covetousness, the seeking of the highest wages that so prevails in the world. The chapter concludes with an experience in Adventist history when the spirit of sacrifice was not so manifest: "In some of our institutions the wages of a few workers were increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness. which is idolatry, and a steady decline of spirituality. . . . Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings. . . .

"The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every de-

partment of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for He can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward" (ibid., pp. 177, 178).

The idea of comparing our wages and benefits with those in the world has arisen before. Ellen White pointed out the devastating effect upon workers in the cause if some should demand higher wages than others are receiving. What she wrote surely still applies today.

"This is the evil which today threatens our schools, our institutions, our churches. Unless corrected, it will imperil the souls of many. One man will think that he should be greatly favored, because he is doing a line of work which to suggest seven safeguards that, if added to the motion, might make it more acceptable (see preamble in box).

Two persons offered prayer for divine guidance, and then a secret ballot was taken. Fifty-two favored the motion, and 42 voted against it. Robert Osborn then requested, as a point of privilege, that his negative vote be recorded on the basis that the action was out of harmony with counsel from the Spirit of Prophecy relative to the remuneration of leaders in denominational institutions.

There are still basic inequities in the system. One of the main arguments in favor of the change was that since some were on a community rate system, all should be on that system. But the AHS/U.S. division presidents and corporate president are still not on the community rate system. In fact, because of the 10 percent incentive program, a president of one of the hospitals could make a larger salary than his division chief or the president of the whole AHS/U.S. system.

What is the ideal?

Why were so many people passionately opposed to this pay raise? To answer that question, we need to take a look at the origins of our medical work.

Our system of health institutions was, for various reasons, transformed from small Adventist-staffed sanitarium-type institutions emphasizing preventive medicine into open-staffed community hospitals that compete with similar non-Adventist establishments. So it was only natural that the denominational wage scale would be transformed as well. It would be naive to expect our hospitals to operate now on a sacrificial wage scale unless major revisions are made in other areas of operation. Humanly speaking, it is impossible to turn the clock back on wages unless we turn the clock back on all other facets of operation. It would appear that the only way for our medical work to return to the church's wage scale would be to start new institutions operated on the original medical missionary philosophy that led to the founding of Battle Creek Sanitarium.

Perhaps it is too late in the stream of prophetic time to do this. We have had our opportunity. Perhaps now, rather than attempting to witness indirectly through medical institutions, we must simply let the church use its resources to communicate directly to the world God's

"The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches."

final call of salvation. Certainly, we should still encourage our present health system to do its very best to share the three angels' messages, both with its large non-Adventist employee force and with patrons. All is not lost. Instead of condemning, we need to join in prayer for the system's success in fulfilling the church's God-given mission.

among unbelievers would command large wages. . . . For the safety of the principles that should control all who labor in our institutions, the Lord bids me say to all who carry responsibilities, 'Disconnect from all such without any delay; for this is the evil leaven of selfishness and covetousness' "(*ibid.*, p. 196).

The danger of wage inequalities

Ellen White elucidated the dangers of high salaries or inequalities within the denominational wage structure. She stated: "The Lord will have faithful men who love and fear Him connected with every school, every printing office, health institution, and publishing house. Their wages should not be fashioned after the worldling's standard. There should be, as far as possible, excellent judgment exercised to keep up, not an aristocracy, but an equality, which is the law of heaven. 'All ye are brethren' (Matt. 23:8). A few should not demand large wages, and such wages should not be presented as an inducement to secure ability and talents. This is placing things on a worldly principle. The increase of wages brings with it a corresponding increase of selfishness, pride, display, self-gratification, and needless extravagance that the people who do their utmost to pay their tithes and present their offerings to God do not have. Poverty is seen in all their borders. The Lord loves the one just as much as the other, with the exception that the self-sacrificing, humble, contrite souls who love God and strive to serve Him, are ever kept nearer to the great heart of Infinite Love than the man who feels at liberty to have all the good things of this life" (*ibid.*, p. 192).

An expensive family

This entire section in *Selected Messages*, book 2, contains numerous statements relative to various facets of the church wage scale. These counsels speak to those who constantly aspire to get higher wages, never experiencing true prosperity. Ellen White labeled resolutions that were proposed and accepted to pay large wages to those working in the Review and Herald publishing office as victories for the enemy. She also pointed out that an increase in wages leads to an increase in family living expenses. We

operate on desires, not on needs. In connection with family living expenses she wrote: "Men have written to me saying that they must have high wages, and pleading as an excuse an expensive family. And at the same time the institution with which they were connected was obliged to figure closely to meet running expenses. Why should anyone plead an expensive family as a reason for demanding high wages? Is not the lesson that Christ has given sufficient? He says, 'If any man will come after me, let him deny himself, and take up his cross, and follow me' (Matt. 16:24). . . .

"Let everyone connected with these institutions say: 'I will not set my wages at a high figure, because that would rob the treasury, and the proclamation of the message of mercy would be hindered. I must practice economy. Those who are out in the field are doing a work that is as essential as the work that I am doing. I must do all in my power to help them. It is God's means that I am handling, and I will do as Christ would do in my place. I will not spend money for luxuries. I will remember the Lord's workers in mission fields. They have more need of means

Salary recommendations as voted by 1989 Spring Council

Preamble

 In addition to top management, all hospital staff are to be paid at competitive rates.

2. In the case of expected general increases called for and not realized, such failure to increase will apply to all hospital staff including management.

3. Maximums recommended by the consulting firm (see paragraph 1 below) will not be applied unless the individual is credentialed. The AHS/U.S. board will take an active role in monitoring this aspect of the proposal.

4. Common criteria will be developed and utilized in determining in-

centive pay.

- 5. A group will be appointed by the AHS/U.S. board, not to include individuals from management, that will monitor and confirm remuneration rates annually that are recommended by the Board.
- 6. The donated service program envisaged in the hospital wage scale (NADCA 78-141) will cease when

the Adventist Health System remuneration plan goes into effect.

7. The Retirement Plan Committee is requested to develop a policy that will ensure that implementation of the new remuneration plan will not affect existing retirement benefits for all employees.

Remuneration plan

- 1. To approve a maximum base salary for a hospital executive based on the minimum salary for a hospital president as identified by level 4, category E, of the Hewitt study. For example, if Hewitt indicates the range for this position in 1989 is x = minimum, y = midpoint (fiftieth percentile), and z = maximum, the salary level would be adjusted to reflect the minimum compensation level.
- 2. To retain the current geographic differential of up to 10 percent previously adopted by the AHS/U.S. board and to approve an additional 10 percent differential for the three largest hospitals (Florida Hospital, Kettering Medi-

cal Center, Loma Linda University Medical Center) and the corporate offices.

- 3. To authorize each division to use the maximum as outlined in paragraphs 1 and 2 above to establish a salary administration program for each institution based on its size, geographical location, and complexity. It should be noted that the majority of health-care executives will receive no increase in their current compensation program because they are already being paid at community rates that are below the cap level.
- 4. To recommend, in an effort to support and defend this salary administration program in future years, that Hewitt, or a similar organization, be asked to provide AHS/U.S., or the appropriate approving body, with annual adjustments based on survey data for the level 4, category E, hospital president. This process will remove the subjectivity frequently associated with compensation programs.

than I have. In their work they come in contact with much poverty and distress. They must feed the hungry and clothe the naked. I must limit my expenditures, that I may share in their labor of love' "(*ibid.*, p. 183).

"Do not talk about your meager wages. Do not cultivate a taste for expensive articles of dress or furniture. Let the work advance as it began, in simple self-denial and faith. Let a different order of things come in" (*ibid.*, p. 188).

We regret that there are some who will use the Spring Meeting action as a precedent to call for a change in the wage scale for other branches of our work. Undoubtedly some of our educational brethren with their degrees, many of which were earned at their own expense, will request higher wages. There will be pastors who carry extra responsibilities as leaders of larger churches who will make the same request. In our printing houses, certain skilled workers who are able to draw much higher wages in outside institutions will make the same appeal. But if these requests are granted, the very spirit of our entire denominational wage scale will be destroyed. Any further dismemberment of our wage scale system will severely cripple the advance of God's cause. We pray that the material presented in this article will help all of us to understand the deep spiritual principles involved in our present remuneration system.

In conclusion

It is clear in the counsel that God has given us that there is a direct relationship between having an equitable wage scale for all church workers and the reception of the blessing of the Spirit of God. We can personally testify to what the church has done for us in terms of salary. We have never been in want. We have never gone hungry. We have never had to beg. Our salaries have motivated us to frugality, and we thank God for this. We believe there has been a direct relationship between God's blessing on our lives and our willingness to live and operate on a denominational wage scale. This does not mean that we need not make any adjustments. Our hearts go out to our vounger workers and their families. Today's costs of living, including educational costs, are skyrocketing. Yet God is not dead, and we firmly believe He will bless the dedicated, committed worker in a special way. An equitable wage scale helps build a spirit of unity. Let none tear down the philosophy underlying our remuneration scale.

Ellen White wrote beautifully of the unity such a conscious striving for equality will bring: "The prayers and offerings of the believers are combined with earnest, self-sacrificing efforts, and they are indeed a spectacle to the world, to angels, and to men. Men are converted anew. The hand that once grasped for recompense in higher wages has become the helping hand of God. The believers are united by one interest—the desire to make centers of truth where God shall be exalted. Christ joins them together in holy bonds of union and love, bonds which have irresistible power.

"It was for this unity that Jesus prayed just before His trial, standing but a step from the cross. 'That they all may be one,' He said, 'as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me' (John 17:21)" (ibid., p. 189).

Letters

From page 2

that a lot of pastoral families are going to be hit with a loss!—Name Withheld.

Disagreements about disagreeing

I agree with David of Israel but not with David Jarnes (see "I Don't Agree," April 1989). King David was moved by the Spirit when he wrote "Against You, You only, have I sinned" (Ps. 51:4, NKIV). David was inspired to record this fundamental truth—namely that sin, any sin, whether private or social. is always overwhelmingly committed against God Himself.

If only every sinner could honestly admit as David did that his highly disorderly conduct was, whatever else, subremely an insult to God. Only when a sinner realizes this fundamental fact can he possibly understand the damage it inflicts on God's creatures. Only because of this conviction was David restored to a right relationship with God and with his fellow creatures.

David advanced also in sanctification. He, like all God's children and as a man after God's own heart, was enabled to "put to death the deeds of the body" (Rom. 8:13, NKIV). Inspiration does not record David's acts of contrition and restitution. We need not know. It suffices to know his attitude toward God. If folk today would permit God to show them what sin is all about. breathtaking changes would take place in both society and church.

Psalm 51 is not merely an inspired record. It preserves an inspired prayer. -Reinhold Klingbeil, Foresthill, Cali-

King David did not say "Against thee, thee primarily, have I sinned." He said "thee only." In saying this, he was exaggerating. He exaggerated purposely, to emphasize the point that Klingbeil is concerned to preserve—that even those of our sins committed against other people are primarily directed against God.

In saying "I don't agree," I also exaggerated purposely. Of course I agree with King David's point. I was merely using the obvious exaggeration a literal reading of his words conveys to make the point that our sins do hurt the people against whom they are directed, and that this fact should provide additional motivation for us to overcome sin. —David C. Jarnes.

1990 Sabbath school lessons

To help you in planning your sermon year for 1990, we are listing the Sabbath school lesson titles and Scripture passages for that year. Probably most Sabbaths you will want to avoid repeating in the worship service the topic of the Sabbath school, but don't necessarily consider that a blanket rule. For something different some Sabbath, in your sermon coordinate with or expand upon the lesson theme or text.

First Quarter-"Call to the Kingdom" (Matthe	(w)
Unto Us a Son Is Given	Matthew 1, 2
The Messiah Comes	Matthew 3, 4
Citizens of the Kingdom	Matthew 5
Out Father in Heaven	Matthew 6, 7
The Power of the Kingdom	Matthew 8-10
Opposition to the Kingdom	Matthew 11-13
A King Who Provides, Protects, and Saves	Marthew 14:1-16:12
A Kingdom of Glory and Grace	Matthew 16:13–18:25
Service for the King	Matthew 19:1-21:17
The Rejected King	Matthew 21:18-23:39
Signs of the Coming King	Matthew 24, 25
The King Condemned	Matthew 26

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Contending for the Faith Galatians 2:1-14; Acts 15:1, 2 Victory in Christ Galatians 2:15-21 Heirs of the Promise Galatians 3:1-9 Galatians 3:10-18 Redemption Only Through Christ The Purpose of the Law Galatians 3:19, 20 Galatians 3:21-25 Law as a Protector Sons and Daughters of God Galatians 3:26-4:20 New Versus Old Covenant Galatians 4:21-31

Christian Freedom Threatened by Legalism Galatians 5:1-15 Galatians 5:16-26 Life in the Spirit Advice to Christian Friends Galatians 6 Third Quarter—"Songs of Human Experience" (Psalms) Songs of Praise and Thanksgiving Overview

Victory for the Righteous Psalm 1 Rejoicing With Trembling Psalm 2 A Hymn of Praise: How Great Thou Art! Psalm 8 Standards of Righteousness Psalm 15 Psalm 19 Nature, Law, and a Personal Prayer The Pain of Abandonment: The Triumph of Faith Psalm 22 The Lord My Shepherd Psalm 23 The Secret of Success Psalm 27 The Joy of Forgiveness Psalm 32 Living in a Wicked World Psalm 37 God: Our Refuge and Strength Psalm 46

Rejoicing in God's World

Fourth Quarter-Epistle to the Romans Romans 1:1-17 The Righteousness of God Is Power Romans 1:18-2:29 The Guilty May Know Him The Human Dilemma and God's Solution Romans 3:1-31 Believe and Be Right With God Romans 4:1-25 Peace With God Romans 5 From Death to Life Romans 6 lesus, the Only Answer Romans 7 The New Life in Christ Romans 8:1-39 Who Are God's People? Romans 9, 10 Romans 11 Salvation for Israel The Fruits of a New Relationship Romans 12, 13 Unity of Weak and Strong Romans 14:1-15:13 Work, Give, Pray, Believe Romans 15:14-16:27

Psalm 66

Pleasing God

R. C. Sproul, Tyndale House Publishers, Inc., Wheaton, Illinois, 1988, 234 pages, \$10.95, hardcover. Reviewed by Lyndon McDowell, pastor, Olney, Maryland, and coordinator of the Ministry Tape-of-the-Month club.

As a group, Adventists have developed their own vocabulary to the point that visitors in some of our church gatherings almost need an interpreter. We are also inclined to use stereotyped thinking in our approach to firmly held doctrines. So it is refreshing to read a book by a non-Adventist author who believes as we do on a doctrine but approaches it from a new perspective with a different vocabulary and fresh illustrations.

Pleasing God is a study on sanctification, which Sproul defines as growing in righteousness after having made one's commitment to Christ.

The book's 15 chapters are about practical issues in Christian living. The first chapter deals with rebirth and introduces sanctification. "Rebirth is instantaneous. Justification is instantaneous. But sanctification is a lifelong process."

Sproul sees the goal of Christian living as seeking righteousness. "Spirituality can be a cheap substitute for righteousness," he states, and "righteousness is doing what is right in the sight of God." It means treating people right and living with personal integrity. We may need rules to be righteous, but they must be God's rules. There are no substitutes, and in God's Word we find adequate rules for pleasing God with a righteous life. If we abide by those rules, we are not goalless fanatics, but true children of the King.

The author's explanation of the basis of salvation and how sanctification follows justification is delightfully clear: "The central affirmation of all Protestantism is that we are justified by faith and not by works. But the instant that true justifying faith is present in the life of the believer, the person begins to change. That change will be evidenced in a life that moves to obedience."

"Nothing could be more certain than the fact that all who possess the righteousness of Christ will surely inherit the kingdom of God. Nothing more is required than the righteousness of Christ." But "just because a person claims to believe in Christ is no guarantee that he has saving faith. It is by our fruits that we demonstrate the reality of our faith."

After dealing with antinomianism, Sproul turns his pen to the opposite "Perfectionism error—perfectionism: teaches that there is a class of Christians who achieve moral perfection in this life. To be sure, credit is given to the Holy Spirit as the agent who brings total victory over sin to the Christian. But there is a kind of elitism in perfectionism, a feeling that those who have achieved perfection are somehow greater than other Christians." One of the true marks of our ongoing sanctification is the growing awareness of how far short we fall of reaching perfection.

The so-called deliverance ministry receives no mercy, and he refers to it as "unmitigated nonsense." There may be a real devil and demons, but our great need is to take responsibility for our sin in order to deal with it. Concerning the judgment, the author clearly describes Satan as the accuser and Jesus as our advocate.

Many of Sproul's statements address the very heart of current Adventist dialogue and could provide a balance for both sides of the issues. This is a valuable book that will stimulate thought in sermon preparation.

The Mystery of the Word

Mike Mason, Harper and Row, New York, 1988, 192 pages, \$13.45, hardcover. Reviewed by June Strong, book author living in Batavia, New York.

The Mystery of the Word is not your typical Christian book, certainly not your typical Adventist book. Each of the six pieces of fiction is followed by a sort of explanation/exploration of the story. As a writer, I found the book fascinating.

The stories have a mystical quality that stretches the mind around seldompondered themes. This is the book's merit, aside from the author's storytelling abilities.

I found myself abruptly and painfully in two of Mason's characters. There's a bit of A. B., a character in *The Ghost of Christmas*, in most of us Adventists, and

his gentle victory over a consuming passion for proselytizing is one of the sweetest passages in Christian literature.

It's unfortunate that the author felt it necessary to explain his stories, but for the Adventist who rarely reads fiction, the explanations will undoubtedly prove helpful. Mason tends to defend his use of the fictional medium a bit too much, citing often the parables of Jesus.

The book, while rich in symbolism, remains rooted in reality. Sometimes the morals are spelled out for us, other times they are oblique and left for readers to discover on their own.

Mason has written a careful, reverent book that provides glimpses into our shaky humanity and the demands we are called upon to meet.

Representing God in Washington: The Role of Religious Lobbies in the American Polity

Allen D. Hertzke, University of Tennessee Press, 1988, 260 pages, \$14.95, paper. Reviewed by Gary M. Ross, Ph.D., Public Affairs and Religious Liberty Department, General Conference of Seventh-day Adventists.

If the proliferating literature on religion in American life largely overlooks the question of how religious sentiments are represented in Washington, the gap is narrowed by this readable and relevant investigation of the role of national religious lobbies.

Drawing heavily on original interviews and data analysis, this study places religious political activism in its historical context. It surveys the Washington offices of various denominations from the standpoint of strategies, priorities, and representational roles, and concludes by reflecting on the meaning of such lobbies for American politics and religion. The representation theory of Hanna Pitkin provides the theoretical framework for the book, but the reader need not adopt this viewpoint to benefit from reading it.

Such findings as the following will stimulate scholars, students, and laity: that religious lobbies vary considerably in the extent to which they mirror member opinion and the opinion of the broader American population; that the congressional milieu often shapes the religious lobby in the sense of requiring strategic compromises; and that church offices nevertheless can be determinative in legislative battles.

The best example of a religious lobbying success, and the case study of this book, is the legislation of equal access in 1984—a part of the large and seemingly interminable church-state battle over religion in public schools. Hertzke excels in recounting how a coalition of moderate church lobbyists and members of Congress perceived a need and drafted a bill. They survived setbacks and prevailed on the floor of each house, and even hammered out implementing surface events with great expediency.

Thus it came about that high school students could initiate supervised religious activities on school premises during noninstructional hours if the school gave other extracurricular, nonacademic groups access to its classrooms—if in effect the school declared itself a "limited open forum."

Inevitably, books like this are quickly dated. Hertzke stops short of the enactment of the Civil Rights Restoration Act, the loss of the charitable deduction by nonitemizers, and the setbacks equal access has received in at least three federal district courts. And he errs in purporting to grasp Washington realities without reference to Americans United for Separation of Church and State, a truly visible and effective part of the mix.

Just the same, Hertzke uses congressional lobbying as a manifestation of the religious politization occurring in America. His work is a valuable contribution because it illustrates the dynamics of this phenomenon.

The Senior Minister

Lyle E. Schaller, Abingdon Press, Nashville, Tennessee, 1988, 188 pages, \$10.95, paper. Reviewed by Gordon Bietz, senior pastor, Collegedale, Tennessee.

In The Senior Minister Schaller continues to provide helpful ideas for those who practice ministry in larger churches. (The Multiple Staff and the Larger Church, published in 1980, was also helpful.) Schaller's approach is to illustrate the needs and problems of the larger church by using a hypothetical pastor and church. This makes for easy reading and practical examples of his points.

The pastor is the pivotal player in the effectiveness of any church, and his or

her style of leadership must change when moving from a rural church to a larger one. Schaller defines a large church as one with an attendance of more than 300. People in larger churches need a senior minister who is willing and able to be an initiating leader rather than an enabler. The minister must work more in groups than one on one, and needs to work well with a staff.

The Seventh-day Adventist pastor will discover that because of our distribution of resources, our churches are not as fully staffed as are other large Christian churches. Those who have large churches but no staff may find the book frustrating. I can only suggest that some of the principles can apply to the pastor's work with lay leadership.

One idea that might be particularly helpful in the Seventh-day Adventist Church context is Schaller's suggestion that churches hire part-time specialists who would have a narrow job description, such as visitation, giving Bible studies, working with Sabbath schools, etc. Schaller suggests that churches get more bang for their bucks with that approach. A church could hire four specialists for the price of one full-time pastor. The problem is finding specialists who are adequately qualified and also willing to work part- time. The church has generally taken this approach only with retirees who continue to work for a stipend.

Schaller reviews leadership styles and points out their strengths and weaknesses as they relate to the large church. His practical suggestions will benefit any pastor struggling to get a handle on leading a large church.

The House Church

Del Birkey, Herald Press, Scottdale, Pennsylvania, 1988, 182 pages, \$18.95, paper. Reviewed by Roger L. Dudley, director, Institute of Church Ministry, Andrews University.

This is an unsettling book, for its premises, if carried to their logical conclusions, would stand most of our present church organization on its head. The basic theme is that it is in the mutually committed fellowship of the house church and not in large, formal hierarchical structures that church renewal and revitalization are likely to be found.

Birkey writes from a Mennonite background with its emphasis on mutual responsibility within the caring community. He was affiliated with a house church for more than 10 years, and the book is part of his work for his D.Min. at Bethany Theological Seminary. The book is conservative in its faithfulness to the biblical text, but radical in its approach to Christian living. It is scholarly and well referenced, but easily readable.

Birkey begins by developing a theology of church renewal that, he contends, must combine both revelation and relationships. He then traces the history of the house church throughout the Bible and Christian history. He makes the point that every New Testament congregation was a house church and that no buildings were ecclesiastical structed. He holds that the phenomenal growth of the early church was not in spite of this, but because the face-to-face milieu fostered a dynamic faith that attracted others. He also points to such modern examples as China, where Christianity grew strong and vital through house churches despite the fact that public expression of religion was illegal for many years.

The second part of the book examines the qualities that have given the house church its power: servant leadership and the exercise of individual spiritual gifts. Birkey also provides an enlightening biblical and historical survey of the ministry of women and says that women's ministry was originally accepted on an equal basis with that of men. He also discusses the worship liturgy. He claims that sermons in the New Testament were used only to communicate the gospel to unbelievers and were not used in the believers' worship service. Rather the congregation met together and dialogued in a circular setting, encouraging each other in the faith, and celebrated the Lord's Supper in an informal setting. The key is that the believers must be completely committed to the body and individually responsible for and to each other.

Birkey admits that the house church is not a panacea. He acknowledges its problems—lack of pastoral support, lack of resources for multiple ministries, the potential explosiveness of such an emotionally charged atmosphere, and other problems—but he passes over these lightly. Given present-day realities, I see no chance that this model will become the basic structure of the church. But it is very possible that some of the vital elements that he identifies may be incorporated into our present congregations and thus lead to renewal. The book is worthy of careful study.

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Adding names to PREACH list

Because of a reduction in our funding, we have had to cut the number of PREACH subscriptions we offer—the free bimonthly subscriptions we have been sending to non-Adventist ministers. But we have not completely dropped this project; we are still accepting applications for new subscriptions as per the following policy:

We honor all requests that we receive from non-Adventist ministers asking that their names be added to the subscription list. We also fulfill—at no charge —requests that we add one to three names that the correspondent is supplying to our subscription list. For subscription requests involving more than three names, however, we ask that the individual, church. or conference supplying the list pay US\$2 per name which we feel is not an unreasonable amount for a year's subscription to a quality journal like ours!

E. G. White writings on CD-ROM

The trustees of the White Estate expect that before the end of 1989 the entire corpus of Ellen White's published writings will be available on a single CD-ROM (compact disk—read only memory). The software provided on the disk will make it possible for a researcher to retrieve individual words, phrases, sentences, or even entire pamphlets or books.

The 281 titles on the disk include every known book and pamphlet that came from Ellen White's pen, as

well as her articles published in church journals such as the Review and Herald, the Signs of the Times, and the Youth's Instructor. Since these works will use only about one fourth of the space available on the disk, the trustees have also included the entire six-volume Arthur L. White biography of Ellen White, D. A. Delafield's Ellen G. White in Europe, and the King James Version of the Bible.

To use the CD-ROM one must have an IBM-compatible computer and a CD-ROM drive. The software on the disk includes Microsoft Windows, which those who have an IBM AT or a fully compatible 286 processor can use to enhance the retrieval process. There is a possibility that a disk compatible with Apple MacIntosh computers will be offered within the next year.

Robert W. Olson, secretary of the White Estate, estimates that the disk will cost about \$425. Current plans call for the production of 400 disks. Olson also says that a CD-ROM drive will be available for purchase through the White Estate for about \$500.

Those desiring information when marketing and other details have been finalized should write to the White Estate and ask to be put on the CD-ROM Interest List. The address is: Ellen G. White Estate, 12501 Old Columbia Pike, Silver Spring, MD 20904.

New Ellen G. White publications

A 1989 publication of particular interest to pastors

and conference administrators who are confronted with problems of immorality in the church is the 288-page paperback *Testimonies on Sexual Behavior*. This book, priced at \$7.95, will be available the first of June through our Adventist Book Centers, but will not be advertised or listed in the annual ABC catalog.

Until recently, much of the approximately 8,000 pages of Ellen G. White materials that have been released since her death had not found its way into print. But now the Review and Herald Publishing Association is in the process of making this material available in a 20-volume series of 400page paperback books. The first two volumes of this series entitled Manuscript Releases have already been published.

Finally, another new book—a compilation dealing with last-day events—should be in the hands of the publisher later this year.

Concordance to letters and manuscripts

The White Estate has completed a concordance to the entire corpus of Ellen G. White letters and manuscripts—published and unpublished. Presently only the White Estate office in Washington, D.C., has this concordance (in a computer-based form), but by year's end it will be available on microfiche in every Ellen G. White research center around the world.

The concordance will cover every word that appears fewer than 10,000 times in the E. G. White letters and manuscripts. It

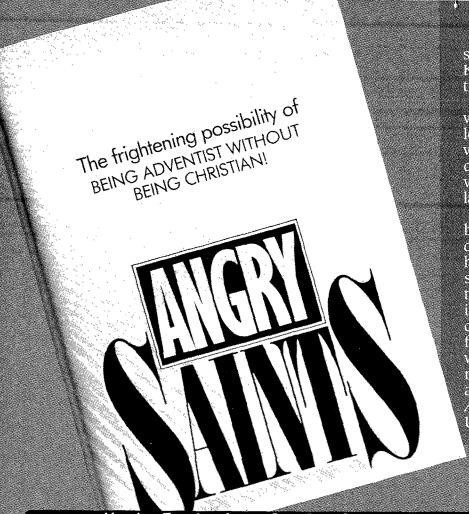
offers not only the key word and the reference where it may be found, but also a three-line context: the line before, the line in which the word appears, and the line following. With this new tool, a researcher will be able to locate readily, for instance, all 125 references to the words harp and harps, or all 449 references to the word Africa, with enough context to determine the usefulness of each citation for his or her study.

Complementing the provision of this concordance, the trustees of the White Estate have voted to complete the hard-copy collections of the E. G. White letters and manuscripts at each of the research centers—making these tools and materials available in every world division of the church and on every continent but Antarctica.

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