

Ministry

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The age of the earth

Brother Val Periman (Letters, January 1990) has read more into my letter about the age of the earth (September 1989) than was intended. My assertion was that we cannot determine the age of the earth from Scripture. Mr. Periman focuses on the necessity of keeping time in order to account for the Sabbath. One can easily concede the necessity of keeping track of the days to recognize the weekly Sabbath while asserting that it was unnecessary to count the number of Sabbaths. —Ron Lowe, Peyton, Colorado.

Calls to reformation should be specific

In the January (1990) issue of *Ministry* I find an appeal from our General Conference president for revival and reformation. I think these are needed. However, something is missing from this appeal. What is it that we want to reform?

Biblical reformation involved things like tearing down idols, fixing up the Temple, being content with one's wages, making things right with one's enemy instead of going to court, etc. If one calls a denomination to reform, one needs to point out the particular areas in which it needs to reform. These goals need to be concrete. We need to be able to see these goals and to measure whether they are being met in the corporate existence of our church. Goals meant for individuals also need to be expounded. The preacher needs to meddle a little—or maybe a lot. —Stanley Murphy, Zephyrhills, Florida.

■ President Neal C. Wilson's mighty message on our need of being baptized with the Holy Ghost and with fire filled me with thanks to God for His grace. What a truth this is—that we, as God's children, need the power of the Holy Ghost, especially in these last days be-

fore the coming of our Lord Jesus. Besides the blessing that the infilling of the Holy Ghost brings, we need this power, in this present evil world, in these last days, to reach precious souls with the gospel of salvation through the Lord Jesus Christ!—Reginald Llewellyn, pastor, The Church of God of Prophecy, Nanaimo, British Columbia, Canada.

■ Our supplication for the Holy Spirit is ineffective if we have not fulfilled the conditions for His presence in our lives. The disciples were all *with one accord* when they were filled with the Holy Ghost. "We are his witnesses of these things; and so is also *the Holy Ghost, whom God hath given to them that obey him*" (Acts 5:32). The facts are that the Holy Spirit is here and that to receive the Spirit, we must be of one accord and obedient, motivated by our love for, faith in, and acceptance of our dear Saviour, putting on His cloak of righteousness for our filthy rags.

Membership losses and financial problems would fade if leadership in every echelon would face reality and "cleanse the camp, for there is an accursed thing in it" (see Joshua 7:12, 13 and Ellen G. White, *Testimonies to Ministers*, p. 428). It is time to dispense with fraternal protection. It is time to restore credibility and to remove those from public positions—administrators, preachers, teachers, editors, institutional leaders, or laity—who produce doubt or have placed themselves in questionable circumstances. With confession, forgiveness should be granted, but not restoration or continuance in leadership. —Noble B. Vining, Ooltewah, Tennessee.

■ Your January *Ministry* is cause for thankfulness and praise to God. I refer particularly to First Glance and to Elder Wilson's appeal.

You ask, "Is it true that many Seventh-day Adventists—both leaders and laity—are forming groups to pray for an outpouring of the Holy Spirit in Pentecostal power?" I have been encouraged to hear of many such indications. There is no question that the Lord in His mercy is trying to stir us out of our Laodicean state.

I wonder if one of the biggest barriers against praying for the latter rain is the current downplaying by both ministers and writers of the investigative judgment. What we are hearing today and what one reads in *The Great Controversy* chapter entitled "The Investigative Judgment" seem totally foreign to each other. Not that what we hear and read is wrong or in error. But it is only part of the truth and thus gives a wrong picture. —Beatrice Reinke, Candler, North Carolina.

■ This appeal for revival and for joining together in seeking the infilling of the Holy Spirit is long overdue. Too often we have sought for human methods to accomplish what only the Holy Spirit can produce.

If seeking for revival is to be our first and foremost effort, then we will need to spend time individually seeking a deep personal experience with Christ. This experience will then carry over into the leadership arena of ministry in our church. There must be an emphasis on prayer, deep Bible study, and strengthening of the spiritual life. The church must develop resources and training materials in the areas of spirituality and spiritual formation.

I would hope that this call for revival will be implemented on every level of church structure, and that both in our personal lives and as a church we will all seek to find more of Christ. —Ben C. Maxson, ministerial secretary, Carolina Conference of Seventh-day Adventists, Charlotte, North Carolina.

If you're receiving *MINISTRY* bimonthly without having paid for a subscription, it's not a mistake. Since 1928, *MINISTRY* has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead.

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While our health article "Chiropractic: Controversial Health Care" has not been written primarily for pastors, it does include much helpful information. Probably every pastor has had some parishioner ask him or her about the relevance of chiropractics.

Jarvis notes that the medical profession has long discounted chiropractic claims, but he also notes that there are many factions among today's chiropractors. They don't even agree over the foundational principles of their discipline. This article should help you sort fact from fiction when dealing with this subject.

"If it is theology, it cannot be spiritual," answered a student in one of Daniel Augsburg's classes. His article on page 4 addresses the issue of whether the pastor should also be a theologian. What do you think? Do you agree with the student? Is theology only for the academics? Read on and be stimulated.

Most pastors at some time or another bemoan the fact that they must be fund-raisers. Some feel that there is no good way to achieve financial objectives. "Seeking a Godly Perspective for Fund-raisers," beginning on page 7, supplies one of the most spiritual approaches I have ever seen. Wesley Willmer deals candidly yet tactfully with the various fund-raising tactics and points to a better approach.

President N. C. Wilson continues his series on revival and reformation in the church, beginning on page 10.

How do pastors measure their success? How do parishioners and administrators rate the pastor's success? How does God measure the pastor's success? Jay Gallimore, who was serving as a pastor when he wrote this article, suggests a broader and more biblical approach.

This issue features three additional seminars we will offer at the World Ministers' Council in Indianapolis this summer. When it was brought to our attention that ethnic groups were underrepresented, we agreed to add these extra sessions. We know this may make it difficult for those who have already registered for the council. However, there is still time to make changes if you contact us immediately. We suspect there are additional seminars that we could have offered, and we are open to any suggestions for our next World Ministers' Council in Utrecht, the Netherlands, in 1995.

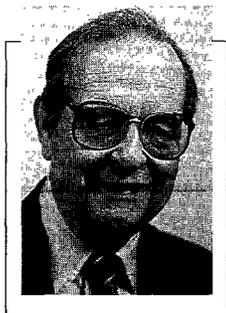
I don't normally draw attention to my own editorials, but "Is There Room in the Church for Mavericks?" is particularly important in today's world with all its discussion about pluralism and distinctives, conformity and creativity. Is it possible for a church organization to combine the strengths of the organization (the many) with the strengths of the individual (the few)?



The minister as a theologian

Daniel Augsburger

Does theology offer more benefits than risks? Just what role does it play in a pastor's ministry?



Daniel Augsburger, Ph.D., now retired, was professor of historical theology at the Seventh-day Adventist Theological Seminary at Andrews University, Berrien Springs, Michigan, when he gave this chapel address.

Once when I asked those who had taken my Theology I class to evaluate the spiritual impact of the class, a student answered tersely, "It is theology; it cannot be spiritual." The same conception probably motivated the church official who advised the ministers under his direction to "talk about anything except theology."

Should a pastor be a theologian? Some people have strong reservations about such an idea. They think that preaching and theology are incompatible. The former, they believe, leads men to faith in God; the latter confuses and destroys all belief. In their view theology is a monument of human reason that challenges revelation and asserts itself. It can only lead to divisions and disruptions.

The opinion that theology destroys faith is not new. Recognizing theology's potential for divisiveness, the great sixteenth-century humanist Erasmus adjured those who debated on theological issues, "Define as little as possible if you want to restore the peace." It is well known that the Reformers rejected scholastic philosophy because it was an expression of human pride and was too often grounded on pagan assumptions.

Because he was afraid of the chilling

impact of human reason, J. J. Rousseau, the great French philosopher of the Enlightenment, recommended that boys be taught religion before they reached the age of 14. And not long ago Etienne Trocmé of the University of Strasbourg wondered aloud about the compatibility of Bible study and theology. He questioned whether the human philosophical framework did not distort our perspective on Scripture and lead us to fabricate from its contents answers to questions that it never attempted to consider. It would not be difficult to mention others who have viewed theology as a liability rather than an asset for the believer.

No escape from theology

But on the other hand, one must admit that it is impossible to do pastoral work without asserting theological convictions. The way we use the church building has theological implications. Those who insist that the Sabbath school lesson should not be taught from the pulpit proclaim a certain concept of the place of the clergy and the laity.

The language we use also has a theological significance. When we announce in the church bulletin that Holy Communion will be celebrated the following week, we make a theological statement about that ritual. On a day when several pastors take part in the

This article is the fourth in a 10-article series that considers the most vital relationships and responsibilities for which Seventh-day Adventist ministers are accountable. Most of the articles in the series were first delivered as chapel addresses at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. If you receive Ministry on an every-other-month basis and want to have the full series, send us four stamped, self-addressed envelopes, and we will send you copies of the intervening articles as they become available.

same baptismal service you can hear as many theories of baptism as there are pastors. One states: "Because you love Jesus . . ."; another, "Because of your profession of faith . . ."; and still another, "Because you have decided to live as a Christian . . ."

The liturgy we follow is eloquent theologically. When we have the choir and ministers enter in procession while the congregation sings the opening hymn, we teach a particular concept of the nature of the church. We also proclaim a view of the church when we discipline or disfellowship members. Planning an evangelistic effort indicates a certain concept of human freedom to respond when the Word is preached. In certain conferences we have revivalists, and this raises the issue of whether man can initiate a revival or whether this is the exclusive prerogative of the Holy Spirit.

To say that we have selected a liturgy or used a certain wording or performed a ritual without conscious reference to a theological concept does not mean that we have thereby removed all theological content from the actions. What we do or state unconsciously soon becomes a part of the religious perception of the church members. In fact, we must realize that the repetition of acts and formulas may have a far deeper and more lasting influence than the most carefully thought-out words of any sermon. Carrying out church work with no thought to its theological implications poses as much of a threat to Christian experience as does theology in the abstract. Since this is true, we dare not act without theological awareness.

Some are sure to say that it is because the Western mind proceeds in quite a different way than did the Hebrew mind that we have problems with theology. While the Semite was deeply concerned with what God required in terms of morality and action, the Hellenistic person was eager to find out about the nature of God and the universe. The Semite was essentially practical, the Hellenist speculative—and theology grew out of Hellenism. So, they conclude, theology is incongruous in a Bible-centered church.

But a Seventh-day Adventist needs little persuasion to recognize that the Levitical sanctuary service was pregnant with theological meaning. People who worship a God who through the ages has sought to reveal Himself cannot agree that there is something inherently evil in the effort to know more about Him and His will. It is one's attitude and one's understanding of

the task of theology that make of theology either a blessing or a curse.

Theology's pitfalls and duties

In one of his letters to Timothy, Paul indicated clearly both the pitfalls and the duties of theology. "Follow the pattern of the sound words which you have heard from me, in the faith and love which are in Christ Jesus; guard the truth that has been entrusted to you by the Holy Spirit who dwells within us."

"Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. Avoid such godless chatter, for it will lead people into more and more ungodliness, and their talk will eat its way like gangrene. . . .

"Have nothing to do with stupid, senseless controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing" (2 Tim. 1:13, 14; 2:15 -24, RSV).

Paul warns first against useless chatter, quarrels about words. His concern points out the danger of staying on the purely speculative level. It warns against concentrating on issues on which we have little or no information. Often it seems that the less we know about a topic, the more dogmatic we become about it. For that reason the most speculative aspects of Christian theology have often caused the most heated debates, sometimes involving differences in mere words or even vowels—as happened in the Arian controversy. It is the speculative domain that also poses the danger of intellectual arrogance. Because the opponent's challenge involves one's pride, theological debates seldom lead to agreement. We must teach our flocks to think for themselves without tearing up those who may not fully agree.

While Paul warns of the dangers that theological study may entail, he also assumes that there is such a thing as truth. He would not, with Pilate, ask skeptically, "What is truth?" He counsels: "Follow the pattern of . . . sound words . . . guard the truth." His counsel signals that the search for truth must follow the safe path of divine revelation rather than the various paths of human opinion. In essence, rather than being a human creation, theology is the discovery of a given. The expression "to do theology" is rather misleading. Theologians who are truly Christian are willing to work within the limits of divine revelation, confident

We must teach our flocks to think for themselves without tearing up those who may not fully agree.

that our gracious God has revealed all that we need to know.

Ellen White often made comments along similar lines. In a letter she wrote to medical students and nurses in 1903, she said: "All that man needs to know and can know of God has been revealed in the life and character of His Son, the Great Teacher."* Whether or not we are successful in our study of theology depends upon our willingness to accept what God has revealed.

Paul tells Timothy that he is not a museum curator. Theology must not be an esoteric science guarded by obscure words. Paul advises him to "rightly handle the word of truth," to be "an apt teacher." The true theologian is characterized by an extreme sensitivity to the needs of the church. Karl Barth emphasized this point when he entitled his major theological work *Church Dogmatics*.

Rather than centering our theological work around our own pet interests, we should focus on the welfare of the flock. We should strive for clarity and simplicity, and not be satisfied with solving communication problems by stating in some language our audience cannot understand what we cannot explain in English. The truly Christian theologian does not remain in an ivory tower, looking down with mixed pity and contempt at the people in the parish. Good theology grows in the setting of the cure of souls and the search for the lost and the alienated. It provides the resources from which the preacher can draw when problems arise in the church.

Defining theology's task

With that understanding of Paul's description of the proper attitude of the theologian, we can better define the task of theology. It is first of all a reflection upon the biblical message. It is an attempt to see God's words in the setting of

one's own time and culture. Like the expert who studies a painting and discovers there the mind of the artist and the mood of the age, the theologian discovers in the Bible the mind of God and His eternal purpose—even when they are expressed in words and images that are culturally conditioned.

In the second place, theology is spiritual engineering. It is an effort to link the themes of Scripture by mental girders and beams. As someone has said, if we knew only two facts about God, we would need a theology. If we knew only the covenant titles of Christ, they would call for a theology of our great Mediator and His assuming the responsibility for human actions. The Gospels' speaking of *Father* and *Son* made necessary a theology to establish the relationship between these two persons. As we know, talking about justification without referring to sanctification can be positively dangerous. And by itself the doctrine of the Sabbath sounds quite legalistic, but placed in the setting of the understanding of God's character and His relationship with man, it acquires much beauty.

We also need beams between theology and liturgy, lest we deny liturgically what we assert theologically.

Theology, then, is very much concerned with order. It seeks a system, an architectural design in which a principle determines the order of the parts. Like the mathematician, the theologian seeks to reduce a multiplicity of related elements to the basic formula or principle that holds the parts together. So theology aims at simplicity and clarity and solidity.

Theology moves people

Third, theology is not only spiritual engineering; it is also an artistic creation. Helmut Thielicke has called it "a praise song of ideas." Biblical truth not only convicts theologians intellectually; its harmony, balance, and rhythm moves them. The plan of salvation is not only logical; it is beautiful. There is an equilibrium between justice and mercy. There is harmony between the character of God and the solution that He devised for the problem of sin. There is a rhythmic correspondence between human needs and divine grace.

So theology is a task of the heart as well as of the mind. Theologians pay attention to their feelings. Their personal sense of God's presence in their lives supports their intellectual belief in God's existence. Theology, then, can kindle fire

on a preacher's word.

Fourth, theology is a prescription for life. William Ames, the great Puritan divine, called it "the teaching of living for God." The real test of theology is the degree to which it can assist people to face the problems of daily personal and church life. It is clear that the writers of the Gospels selected for their books the incidents from the life of Jesus that had the most application to the needs of the church. And as to theology's application to personal life, it is reported that when someone asked Karl Barth to state the deepest insight of his theology, he answered simply, "Jesus loves me, this I know!"

Theology can apply to life because it captures the life of the Word. It takes very seriously Jesus' statement that His words are spirit and life (John 6:63). In his *Little Exercise for Young Theologians*, Thielicke repeatedly warns against the danger of an intellectual growth that is not matched by spiritual growth. Theology must express a person's own experience. "Unless a man's theology has something of himself it is dead."

For that reason we should not be surprised when a person's theology starts at the place where the Bible began to speak to that person and where Christ became a living reality. For some that point may be at justification; for others at regeneration. Prophetic fulfillments may be the point at which some came in contact with the infinite, while for yet others the simple story of the love of Jesus may have served that purpose.

The danger is that we may stop at the starting point and look askance at all who do not stand at the same spot. Regardless of the starting point, we must continue to grow until eventually we embrace and appreciate all the facets of Bible truth.

Personal experience not only marks the places where we start our theological journeys; it also determines our progress and growth. In my own case, for instance, the concept of the judgment and the sanctuary became really meaningful only at the time of Watergate. At that time I saw the vivid and significant contrast between God's willingness to allow all the books to be opened before the multitudes of the universe and President Nixon's desperate efforts to keep the truth from being known.

Theology grows through the crises of life. What the disciples could not comprehend, though it came from the lips of the greatest Teacher, they learned in the darkness of their disappointment when

Jesus died and in the brightness of the message of the Resurrection. One often learns theology on one's knees, as one struggles with frustrations and sorrow. A theology that is prayed will inspire sermons that convert souls.

What the pastor must understand

While all the facets of theology are significant, some are more essential than others. Certainly the pastor needs a clear understanding of God's character and will, of Christ's mission and salvation, and of the Holy Spirit's work in the believer and in the church. In addition, we cannot overemphasize the importance of ecclesiology, for many of the issues with which pastors must grapple are in essence ecclesiological questions. A person's understanding of the nature and task of the church impinges upon problems of authority, liturgy, and discipline.

Pastors who recognize the importance of theology will find that understanding their joys and problems in the context of God's purpose enriches their lives. And recognizing the importance of theology will greatly enhance their ministries as well. Their sermons will have a greater simplicity and solidity. They will constantly relate Scripture to experience and needs. Their ministry for others will be more consistent. They will be able to gauge better where the members of their flocks stand in spiritual growth. When problems arise, such pastors will be able to involve their parishioners in the solution. Instead of resorting to edicts, they can help them to see the theological facets of the issues and can, with God's grace, draw from them the proper decision.

While it is true that theology without ministry soon becomes a bitter potion, it is equally true that ministry without theology is little more than perfumed air. The histories of the Arians and the Donatists show that churches that never develop a clear theology do not survive opposition. And what is happening in many Protestant denominations makes clear that churches perish when the theology of their ministry is totally unrelated to that of their laity.

May Adventist preachers be theologians who jealously guard scriptural truth. May they be faithful shepherds who are apt teachers of sound doctrine. ■

**The Upward Look* (Washington, D.C.: Review and Herald® Pub. Assn., 1982), p. 323.

Seeking a godly perspective for fund-raisers

Wesley K. Willmer

Whose money are we raising? Should Christians raise money differently?

Wesley K. Willmer is vice president for advancement at Biola University, LaMirada, California.

Headlines and airwaves in recent months have been filled with concern about religious fund-raising. Aggressive fund-raising is increasingly becoming a fact of life for non-profit organizations, religious and others, and unfortunately, whatever works has often become acceptable. Even though the majority of organizations desire to be ethical, abuses, misunderstandings, and confusion abound.

Fund-raisers for religious and nonreligious causes alike find themselves reevaluating their practices. Increasingly they are asking what set of values can provide direction for fund-raisers beyond the "If it works, do it" philosophy. Should values, ethics, and concern for the donor be more important than raising more money? Could it be that how money is raised is just as important as, if not more important than, the efficiency of the method? These questions go counter to our success-oriented, growth-oriented, "bigger is better," and "me" society, but they are at the heart of long-term ability to function in philanthropy.

What should motivate fund-raisers? Where do we get the standards and values that shape our practices? The basic tenets of the Judeo-Christian faith and its concern for relationships with people provide principles to assist fund-raisers. The Bible, acknowledged as God's inspired Word, is a source of authority and guidance for answers to these questions. Money and material resources are a common theme in the Bible. In fact, 16 of the 38 parables in the Gospels deal with pos-

sessions, and one verse in six discusses the correct way to handle possessions.

God's perspective

What follows is a framework providing guidance to those seeking a godly perspective on fund-raising. Without reliable, well-tested principles, we have nothing by which to judge the advice we receive or to give direction for our plans and actions. These guidelines seek to provide standards that go beyond kneejerk thinking in which we do the popular thing or whatever the pressure of the moment demands. It is up to individuals to apply these principles to the particular cause they represent.

At the heart of God-pleasing fund-raising practices is the ability to view the world, man, and human relationships from His perspective. This perspective is outlined by answering four questions: (1) Whose money are we raising? (2) Whose people are we raising money from? (3) Whose fund-raising is this? and (4) Whose fund-raisers are we?

Whose money are we raising?

At the recent conference "Funding the Christian Challenge," Gordon MacDonald, president of Inter-Varsity Christian Fellowship, said that "one of the greatest missing teachings in the American church today is the reminder to men and women that nothing we have belongs to us." Rather, God is the source of all our resources. As Psalm 24:1 tells us, God owns everything, and He is the provider of everything we have.

This is not a comfortable theology in America because of our unquestioned acceptance of the concept of private own-

ership. Understanding ownership from God's perspective is a core issue in developing a godly perspective on fund-raising. Historically, "ownership" has been claimed on the basis of possession of title, conquest, purchase, or one's own labor, and these concepts are widely endorsed. God's perspective, however, is that we have been given material means to possess and use, but not to own.

This view should affect all fund-raising practices, because it is impossible to ask donors for their money. If the donor's money belongs to God, we can only ask for God's money. The decision becomes the donor's as to whether he or she will distribute that money according to the requests made. As we become aware that all the resources of the world belong to God, we realize our responsibility is to provide opportunities for people to be good stewards in distributing the resources entrusted to them (see 1 Cor. 4:2). All fund-raising activities then acknowledge divine ownership and human stewardship as a fundamental premise.

Whose people are we raising money from?

In the book of Genesis, we learn that mankind was created by God, and made in His image. Because men and women were created by God, they have value, and God works through them. This needs to be continually kept in mind when raising money—people are valued and are important to God for who they are, not just for the resources they may have.

While it is generally assumed that donors respond to noble causes and creative ideas, more often than not, people give because of sentiment, guilt, or social pressure. Many fund-raisers begin with the assumption that people give out of "identifiable self-interest." On the other hand, the godly perspective says donors should give for reasons of love, vision, compassion, and stewardship.

It seems that under no circumstances should the call or gift of God be exploited to achieve a fiscal end, particularly when some personal advantage is to be gained. Organizations seeking a godly perspective have a special obligation to encourage the spiritual motivation of donors. Accepting money from people without caring about their spiritual life and their involvement with the organization runs counter to God's perspective of valuing people.

Fund-raisers should never get trapped

into thinking that people are a means to an end—that they are there because they happen to have money, but wouldn't get noticed otherwise. We deal with God's money and God's people—handle with care.

Whose fund-raising is this?

The third principle for godly fund-raising is that this is God's work, and God has provided all that is necessary to accomplish His work (Ex. 25:2). It is He who works in people's hearts and motivates them to give. *Ora et labora*, to pray and work, reflects the necessary balance between dependence on God's blessing and the fund-raiser's responsibility for his own efforts.

This was graphically illustrated in Nehemiah's rebuilding the Jerusalem wall (Neh. 4). Nehemiah was confident that his God would deliver the people (verse 20), yet he instructed half of his servants to carry on the work while the other half served as guards.

As was the case with Nehemiah, faith, prayer, and dependence on God are needed, but they are no substitutes for effort, sweat, caution, or reason. On the contrary, a rightful dependence on God demands that we engage in certain necessary human efforts.

Fund-raisers who seek God's perspective are responsible to pray faithfully for one another and for God's blessing on their activities. At the same time, skills and learning must be used to apply principles that have proved to be effective. Failing to implement these principles, claiming that God is capable of accomplishing His purposes without them or that we are able to accomplish them without Him, is to ignore them. If we acknowledge that our work is God's work, we are responsible to have a balance between prayer and work in our activities.

Whose fund-raisers are we?

Exactly whose are we? If this is God's world and He owns everything including the money, then we are "workers in His vineyard." We are stewards to care for the resources lent to us.

Surely with this perspective in mind, the fund-raiser should not say "We can do it," but rather "God, show us the way." The error of the fund-raiser can be retreating to a position that says "We're doomed," when widely held convictions indicate that the work was God's in the first place. He must not sit on his hands

when God has called him to move. Surely the rallying call should be "Not by might nor by power, but by my Spirit," says the Lord Almighty" (Zech. 4:6, NIV).

Fund-raisers and other leaders in the effort should be encouraged to set the pace. The commitment of the people will usually rise no higher than that of the leadership (see 1 Chron. 29:3, 6).

Is it possible that carefully planned fund-raising schemes are hindering God's work? Could pleas for money actually block God's channels of support?

How often do you hear fund-raisers talk about prayer as a resource? Many have more faith in the mailing list than in the prayers of their constituents. If our organizations are God's, shouldn't we be trying to develop an attitude of daily prayer in the homes of constituents? We must remember that priorities should be governed first by whose we are, not by the particular profession we find ourselves in.

Fund-raiser's challenge

Within the context of viewing the world, man, and relationships as described above, the Bible suggests numerous principles by which to develop a customized fund-raising philosophy and practice.

Work within existing relationships.

Accounts of fund-raising in the Bible most often occur in the context of existing ministry relationships—that of "partnership" (Phil. 1:5, NIV) or "fellow workers" (Phil. 4:3, NIV). Common-sense marketing focuses on those who have an interest in the cause and are most likely to develop a relationship.

Our first priority is communicating with those who are already in the fold—loyal friends with a relationship to the organization. A good relationship requires effective communication, which involves the total person—the emotions, the intellect, and the will (see Matt. 6:19-21).

The New Testament again and again talks about relationships. The money people bring to an organization is exchanged for a "relationship"—a valued personal link with what God is doing in the world through the fund-raiser, through the person who is head of the organization, through its employees, and through its constituents.

Emphasize opportunity, not just need.

The fund-raiser's focus should be on providing prospective donors opportuni-

ties to show concern and support for the ministry or organization, and not on the sole basis of begging for support because there is need (Phil. 4:10-13). The apostle Paul's attitude was not "We can't get along without you and your support," but rather "Here is an opportunity for you to join in partnership to see the work advanced."

Tying this in with the view of divine ownership and human stewardship, the fund-raiser should present opportunities for prospects to distribute their resources, not convince them of a need. It is never a question of figuring out how to get at them, or figuring out how to get their money.

Seek involvement and commitment.

The next principle is to seek more than token giving—rather, a person's involvement and commitment (Phil. 4:14-16). The reference is assistance "again and again," and speaks to developing repeat donors, loyal and faithful supporters—lifelong friends. Programs and efforts should focus on developing long-term relationships with supporters who are involved and committed to what the organization is doing. Communication should encourage people to respond out of their total being, because giving involves both the mind and the heart.

Realize the giver is more important than the gift.

As we recognize God's regard for people (see Gen. 1:27), our concern for the gift will become secondary to our concern for the individual. This means that fund-raising activities should never manipulate a person. Manipulation must be out and service in. Giving must be combined with a relationship in which the donor and donee grow together. Never should a potential donor be viewed as a "disposable name" on a list—or someone to be pushed for gifts until he or she succumbs to the pressure.

Recognize that there will be spiritual blessing.

Giving is an activity that is pleasing to God and results in spiritual blessing to the donor (Phil. 4:17-19). Fund-raising activity, then, has a higher calling, a perspective beyond just "collecting the dollars and running." The donor receives a benefit and reaps spiritual blessing as a result of the interactions. When people are helped to give worthily, spiritual blessing follows (see 1 Chron. 29:9). The fund-raiser, then, provides opportunities for people to participate in what God is doing in the world. Through the use of

the principles of 1 Corinthians 12, communication should help people exercise their gifts. The issue is not what we can take, but how we can facilitate the efforts of the donor.

Realize that donors are giving up a piece of their treasure.

As Matthew 6:21 tells us, "For where your treasure is, there will your heart be also." The story of the rich young ruler in Luke 18 is a good example of money being a heart issue that involves the whole person. When money is mentioned in the Scriptures, it involves the response of the total person.

The most important single barrier to communication toward building a relationship is the problem of getting a first gift. Once we receive it, we can begin a closer relationship with the people from whom we ask. Once a gift is given, it should be treated as if it were a piece of a person's heart—so proper acknowledgment of the gift, disclosure of its use, and reports of future plans are essential.

Know why the donor gives.

Proverbs 24:3, 4 says: "Any enterprise is built with wise planning, becomes stronger through common sense, and profits wonderfully by keeping abreast of the facts" (TLB). Fund-raisers should know their constituents empirically, who they are, why they give, etc. A healthy relationship requires communication, which involves listening as much as sending messages. A consistent method of researching and knowing your donors is essential. This may be a basic mailed survey, a simple phone sample, or focus groups. Whatever the method, the data is essential.

Never exploit sacred trust, manipulate a person, hide costs, or avoid reporting failures.

As Mark 12:38-40 instructs: "Beware of the scribes . . . which devour widows' houses, . . . these shall receive greater damnation."

Appeals should never exploit our sacred trust relationship with our constituents. A letter that begins "God told me to write to you," or an appeal that concludes "Unless you give today, our ministry will end," is no better than the long robes, long walks, and long prayers of the scribes. The responsibility of fund-raisers is to present the case accurately and enthusiastically, not manipulatively, and to leave the results to God.

Fund-raising management should not hide costs or avoid reporting failures. Every potential donor deserves to know

When people are helped to give worthily, spiritual blessing follows.

how much of his or her gift goes directly to ministry and how much goes to administrative costs. Donors have a right to know how their gifts relate to the goals for which the money is raised. Full disclosure is essential to honest communication and to building long-term relations.

Faith, relationships, service

As a Christian in fund-raising, I try to integrate these principles into my everyday work by applying them to three concepts: faith, relationships, and service. Presuming the assumptions of divine ownership and human stewardship, I initiate an annual plan and daily activities that reflect this perspective, and prayer becomes an important component of my work. In recognizing that it is God who works in people's hearts, motivating them to give, I find it my responsibility to pray for them and ask God to work in their hearts.

My primary focus as a fund-raiser is to develop lifelong relationships between the constituency and the organization. All communication (publications, phone, mail, personal calls) become an effort to build relationships of honesty and integrity. Manipulative techniques are avoided, despite pressures to reach a particular goal. This endeavor is a sacred trust that must be taken seriously.

My role, then, is one of service to facilitate these relationships—to provide giving opportunities, to assist people in wise estate planning, and to provide counsel on total giving. In so doing, the balance between the asker and giver is maintained in a healthy relationship. Through these services, God's people are enabled to accomplish His work in their lives. ■

Revival and reformation

Neal C. Wilson

Which do we need, a revival or a reformation? Or must they come together?



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A

im at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith; take hold of the eternal life to which you were called" (1 Tim. 6:11, 12, RSV).

Several times during recent months we have reminded ourselves that "a revival of true godliness among us is the greatest and most urgent of all our needs."¹ But we should not confuse true godliness with revival. They are related but distinct experiences. True godliness is a lifestyle—the way people live and think and speak and act and forgive and love each other; therefore, a revival of true godliness brings about a change—a reformation—in a person's lifestyle. As a church we need both a *revival* experience and an accompanying *reformation*. Both experiences will come to us as we commit ourselves to fulfill the conditions upon which God has promised to give us the power of His Spirit. Make no mistake—revival and reformation result from the work of the Holy Spirit!

As I call the church to repentance and a closer relationship with God, I realize that each one of us must understand what God asks of us and what He wishes us to do. If we do not understand this, my appeals for spiritual revival will be meaningless. We must be intelligent in these matters. Consider the following quotations. Notice the difference between revival and reformation.

"A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a

renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."²

Revival renews the spiritual life and deepens our personal relationship with God. Reformation involves reordering the life and results in "true godliness." A revival is an intimate, personal experience with God. A reformation grows out of revival and is a visible change in the way we live.

Though they are different, revival and reformation go together and complement one another. There are two major reasons that revivals often do not last. One is that no support system is put into place to maintain the experience of the revival. The second reason is that the revival is not accompanied by a reformation in the lives of those who have responded to the Spirit's renewing power.

God is calling His church to a revival of primitive godliness. He is calling us to a renewal of our personal relationship with Him and to a corresponding change in our lifestyles. But a revival cannot take hold among a people enamored of the earth, whose lives are devoted to seeking the things of the world. The Holy Spirit wants to take up residence in human hearts, but many Christians' hearts are too cluttered to allow Him room to move.

When the Holy Spirit moves in, a lot of other things have to move out. When the

things of heaven begin to take precedence, other things have to move down, or even be bumped off of our list of priorities. Television viewing, trips to the movies, and the quest for earthly honor lose their luster when viewed in the light that heaven sheds into our lives. Gossip, backbiting, and criticism suddenly become distasteful in the mouth of one whose lips have learned to share the sweetness of the gospel. As the Spirit develops in us a love for God, it becomes natural to want to spend time with Him, and the Sabbath hours, instead of being a burden, become the brightest of the week.

But these are only a few of the evidences of revival and reformation. Oh, friend, won't you reconsecrate yourself to seeking God's Spirit's moving in your life? When we do that, and give Him the space to move things about in our lives, He will bring both the revival and the reformation that we need. The two must come hand in hand, and the Holy Spirit is ready to give us both if we seek them with a sincere heart. Remember, this experience is our greatest and most urgent need, and to seek this is our first work.

Why all the emphasis on the Holy Spirit?

I deeply appreciate the words of appreciation and the encouragement that have come to me from many readers in response to the articles that have appeared in *Ministry* in the past four months. However, many still ask, "But why all this emphasis on the Holy Spirit? Are we so dependent on the Holy Spirit?"

The Holy Spirit illuminates the mind, reveals the things of God, is the only safe interpreter of Scripture, strives with sinners, convicts of sin, guides into all truth, regenerates the carnal mind and heart, confirms justification, produces sanctification, is the source of spiritual gifts, bears fruits of righteousness in human hearts and lives, comforts us in all our infirmities, and is our only hope for revival and true godliness.

The baptism of the Holy Spirit in Pentecostal power will:

- (1) fit us to go forth to the world as witnesses of salvation;
- (2) help us to resist sin and Satan;
- (3) bring us into unity;
- (4) provide the power for finishing the proclamation of the soon coming of Jesus;
- (5) open new doors so we can reach the unreached;

(6) bring all other blessings in its train.

Truly, if we ever needed the Holy Spirit before, we sure do need Him now!

Laodicean condition demands revival and reformation

My fellow believers, we have drifted away from our Lord, and we have been tolerating conditions in the church that are not pleasing to Him. As far back as 1904 Ellen White wrote, "You have left your first love. Self-righteousness is not the wedding garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people."³

Eighty-six years have passed since those words were written, and the church is still in this world. It seems clear that our condition has not changed. We are Laodiceans, lukewarm, neither hot nor cold. We must admit that we still are not following the clear light of truth.

What does the Bible say about the Laodicean church? First, it points out that we have a twofold problem: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Our first problem as Laodiceans is self-righteousness, an attitude of spiritual smugness and self-satisfaction. Our second problem is spiritual blindness. We do not sense that we are wretched, miserable, poor, blind, and naked. As long as we are self-righteous and spiritually self-satisfied, blinded to our true condition, there can be no revival and reformation. Spiritual blindness keeps us from wanting or even thinking about revival and reformation. It makes us believe that our spiritual experience is all right. But, my dear sisters and brothers, everything is not all right.

Cause of the Laodicean condition

I have often wondered what has brought about the Laodicean condition in the church. Consider this revealing statement that points out the cause of spiritual blindness: "It is because he has no true conception of the infinite purity and holiness of God or of what they must become who shall be in harmony with His character; because he has no true conception of the purity and exalted loveliness of Jesus, and the malignity and evil of sin, that man can regard himself as holy. The greater the distance between himself and Christ, and the more inadequate his conceptions of the divine char-

The farther we drift from Him, the more righteous we appear in our own eyes.

acter and requirements, the more righteous he appears in his own eyes."⁴

Beloved, here is the cause of our problems. Because we have been drifting farther away from Jesus, we no longer sense His purity, holiness, and exalted loveliness. We also do not realize how malignant and evil sin is in His eyes. The farther we drift from Him, the more righteous we appear in our own eyes.

Solution to the Laodicean problem

Just as the Laodicean problem has two aspects (self-righteousness and a blindness to our true spiritual condition), so the solution to the problem requires two things—repentance (Rev. 3:19) and the establishing of a proper relationship with Jesus (verse 20). The reception of the Spirit will revive the church, bring about the final revival of true godliness, and bring all other blessings in its train.

The solution to the Laodicean problem—repentance and renewing our relationship with Jesus—is so important that I will devote a later article to this.

A revival is something that is intensely personal. "Let us not wait for a revival in the church, or for special conviction," writes my favorite author, "but, realizing our need, and knowing that all heaven is at our command, let us now yield our hearts to God. . . . It is best for us to be awake individually, today yielding our hearts to God. Decide now to dedicate yourself to Him, not only as a congregation, but as individuals."⁵ Although a revival begins with individuals, it is wonderful to realize that it can also become a shared experience.

But a revival among us will not last unless there is an accompanying reformation. God is calling not only for a revival, but for a people who will bear within them the lovely image of Jesus' character. To experience this, we must put the holy law of God in its proper place. One can quickly see why the ten-commandment law of God is so vital in reformation. Reformation is a change of lifestyle. The law

(Continued on page 29)

Measuring the pastor's success

Jay Gallimore

Are baptisms and church attendance adequate measures of success for a pastor? Or should we be looking for something else?



Jay Gallimore, at one time director of the Northwest Ministries Training Center and pastor of the Kent, Washington, Seventh-day Adventist Church, is the ministerial director and vice president for research and development for the Michigan Conference of Seventh-day Adventists.

How should we measure a pastor's success? The question is important enough to have been the subject of an *Adventist Review* editorial.¹ In that editorial Myron Widmer suggested the following reasons that the church should replace the old yardstick of baptisms as the prime measure of a pastor's success: "It invites the creation of a false sense of achievement. . . . It opens the door to contentment. . . . It could lead to the misdirection of a church's efforts [focusing the church's efforts on evangelism to the exclusion of nurture]." ² Widmer concluded his editorial by recommending that we accept the number attending church as the prime measure.

Certainly Widmer's concerns are sincere and have some validity. However, would substituting church attendance in place of baptisms really solve the problems? Would it not be trading one numbers game for another? Some evangelical churches have already played this one with gusto. Buses pick up scores of kids, rewarding them en route with candy. Pastors entice people by offering fantastic services complete with rock music, dancing, bands, doughnuts, "Christian" politics, and so forth. They offer those attending all kinds of formulas for personal success—from positive thinking to ecstatic spiritual encounters. But do their high attendance figures indicate real spiritual success? Are they leading people into genuine biblical worship?

Again and again I have heard colleagues—both young and old—ask, "What do the conference and my church

really want?" It seems we all make annual pilgrimages to the conference office for an evaluation. Some churches even get into the act and review their pastors yearly. Of course, the members' view of the pastor's success may depend on their perspective. Those who are sick may judge the pastor successful who visits them; those whom the pastor has converted will judge him or her successful; those who have children of Pathfinder age will approve of the pastor who starts a Pathfinder Club—the list gets quite long, as each pastor knows.

In the midst of all the confusion as to what constitutes a successful ministry, some pastors throw up their hands and find another occupation. Others focus their efforts on the two or three things that they do really well and move on when the things they don't do well catch up with them. Many simply work, pray, hope, rejoice—and weep.

What is success in ministry? Can we just pick out one element, such as baptism or attendance, and calculate a minister's success by his or her attainments in terms of that element? That's the temptation in this computer age, which tries to fit everyone and everything onto a spreadsheet. But when I see pastors who baptize many people but show no increase in church attendance, or pastors who report a great increase in church attendance but who have few baptisms, I wonder about the yardsticks. Neither of these indicators alone or together will give a true picture of success. Nor will they give the pastor the kernel around which to build his ministry.

We need a definition that is not distorted by our own narrow, parochial de-

sires, a clear definition supported by the Bible and the Spirit of Prophecy. When we have arrived at such a definition, we should make sure that it permeates all levels of church government.

One afternoon in a Northwest Ministries Training Center class on church management, a pastor asked, "What should my goal be?" He continued, "I've gotten many things from these classes, but I wish I could go away with my hand wrapped around that." I knew he had asked the crucial question. Leaving it only partially answered until the next day gave me some time to think. The following day I wrote the word *goal* on the blackboard and shared with the class my conviction: the pastor's goal should be to

disciple the church into Christlikeness.

In the gospel commission Jesus indicates that discipling is of primary importance: "All authority has been given to Me in heaven and on earth. Go therefore, and make disciples" (Matt. 28:18, 19).³ Paul adds his weight to this approach when he says, "We have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work" (Col. 1:9, 10). In his general letters Peter wrote: "Like the Holy One who called you, be holy yourselves" (1 Peter 1:15). And: "He has granted to us His

precious and magnificent promises, in order that by them you might become partakers of the divine nature" (2 Peter 1:4). And John writes: "Everyone who has this hope fixed on Him purifies himself, just as He is pure" (1 John 3:3).

We exist to disciple people to become like Christ. The life of Christ is to become the life of the church. Ellen White wrote that, among Christ's followers at the time of Pentecost, "one interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom."⁴ "As they [Christ's disciples] meditated upon His pure, holy life they felt that no toil

Goal—Discipling Christlikeness

The following outline presents an overview of the way I am seeking to reach my goal of discipling a Christlike church, as defined by the three characteristics presented in my article:

I. Intermediate goal—a church that prays and obeys.

- A. Analyze my own prayer life and lifestyle in the light of Christ's.
- B. Analyze my preaching for effectiveness in feeding, not entertaining, the flock.
- C. Develop prayer meetings into prayer meetings.
 - 1. Teach people how to pray.
 - 2. Organize prayer lists such as nonattenders, church school, interest lists, church officers.
- D. Plan to permeate the decisions and life of all committees, boards, and activities with intercessory prayer.
- E. Create an environment in which prayer, love, and obedience become the lifestyle of the church.

- 1. Teach members to consult the Scriptures and the Spirit of Prophecy for principles on which to develop decisions.
- 2. Creatively weave in time during meetings for testimonies of answered prayer.

II. Intermediate goal—a church that bears witness to the Saviour and

His love.

- A. Analyze my own witness—to my family and neighborhood.
 - B. Establish witnessing as a part of the church members' lifestyle by continually equipping them in such areas as communication skills, giving Bible studies, working for people's conversion, sharing or selling literature, witnessing in one's neighborhood, applying intercessory prayer in soul winning, witnessing in the family, and witnessing in the workplace.
 - C. Develop small task groups for special ongoing witnessing projects. Build in self-management job descriptions.
 - D. End all sermons with an appeal for nonbelievers to accept Christ.
 - E. Plan some type of public evangelism with the church as the team.
 - F. Encourage all levels of the Sabbath school to be evangelistic.
 - G. Set a soul-winning goal that is reasonable and challenging.
- III. Intermediate goal—a church that nurtures and shepherds its flock.
- A. Analyze my own caring and spiritual-nurturing attitudes. Do I love people? If not, why not? Do I show it appropriately?
 - B. Create an environment in which the entire church becomes involved in nurture.
 - 1. Have elders meet once a month

to develop rescue plans for those who are spiritually drowning.

- 2. Assign elders to a small group of the church family and work out a reasonable visitation schedule.
- 3. Disciple deacons to take on the upkeep and business matters of the church—including the addition of facilities. (Are not neat, clean, and attractive buildings and grounds part of nurture?)
- 4. Disciple deaconesses to care for the sick, the needy, and the unfortunate.
- C. Develop a friend-in-fellowship ministry for the newly transferred or baptized.
- D. Encourage in the members a warm, friendly spirit that makes people feel accepted because Jesus loves them.
- E. Model warmth by developing a foyer ministry.
- F. Set an average attendance goal.

While the above outline is not exhaustive by any means, it does give an example of how a program may be developed that is directed toward the goal of discipling Christlikeness.

“Seek ye first genuine Christlikeness for your churches, and all these statistics—baptisms and church attendance—will be added.”

would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character.”⁵

How do we define practical, functional Christlikeness? It seems to me that three activities characterized Jesus' life: He prayed, He bore fruitful witness of His Father's love, and He shepherded His Father's sheep.

While not using the same terminol-

ogy, Ellen White characterized the work of the minister in a similar way. Speaking of the faithful minister, she wrote: “Those who hear him know that he has drawn near to God in fervent, effectual prayer.”⁶ And she wrote: “The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry.”⁷ *Conversion and sanctification of sinners* are other terms for witnessing and nurture. I can't think of anything that should go on in my church that wouldn't fit within one of these three categories.

Flowering plants come in many shapes and sizes, but they have one thing in common—they all bloom. Similarly, while churches differ, they must all produce the bloom of Christlikeness in their members. There is plenty of room for variety in the methods churches use to disciple Christlikeness, but they must ever keep this goal in mind. Pastors and church boards may find the three characteristics of Christlikeness I have set forth helpful in developing plans for action. Conferences might use these characteristics in discussing with

pastors how effectively they are working for Christ. Maybe church educators and leaders could develop them as a barometer to test their success in carrying out a Christlike ministry.

As a pastor, it is easy for me to focus on many fine projects and in the process neglect the weightier matters—praying, witnessing, nurturing. We might rewrite Jesus' counsel this way: “Pastors, seek ye first genuine Christlikeness for your churches, and all these statistics—baptisms and church attendance—will be added, not only on computer paper, but in the book of life.” We must accept as our goal nothing less than discipling Christlikeness. Accepting anything short of this means losing our mission and perspective.

Now, back to our baptismal and attendance goals. Is there any place for them? The Bible goes to the trouble of telling us how many were baptized at Pentecost. In evaluating what is going on in my own ministry, church attendance and baptisms are very important numbers. The issue should never be whether we should use them, but rather, how we use them. If numbers are taken out of the setting of an ultimate goal of developing Christlikeness, they will skew the vision. They will yield misleading readings.

Have the many who would abandon all indicators—including baptisms and church attendance—caught the vision of Pentecost and the power of the Holy Spirit? Jesus was very clear when He said that if His disciples would abide in Him, they would bear much fruit that would glorify the Father. Not only would they bear much fruit, but the fruit would endure.

Isn't it time to start dreaming, planning, praying, and working to encourage our members to grow in Christlikeness? While it may seem to be an impossible goal, Scripture assures us that someday Christ's bride will be without spot or wrinkle, ready to meet Him. He will complete that work in His people. But we must be about His business by cooperating with Him in developing His characteristics in our own lives and discipling those in His church. ■

¹ Myron Widmer, “Baptisms—Sign of Success?” *Adventist Review*, Nov. 13, 1986, p. 4.

² *Ibid.*

³ All Scripture quotations in this article are from the *New American Standard Bible*.

⁴ Ellen G. White, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 48.

⁵ *Ibid.*, p. 36.

⁶ *Ibid.*, p. 329.

⁷ *Ibid.*, p. 328.

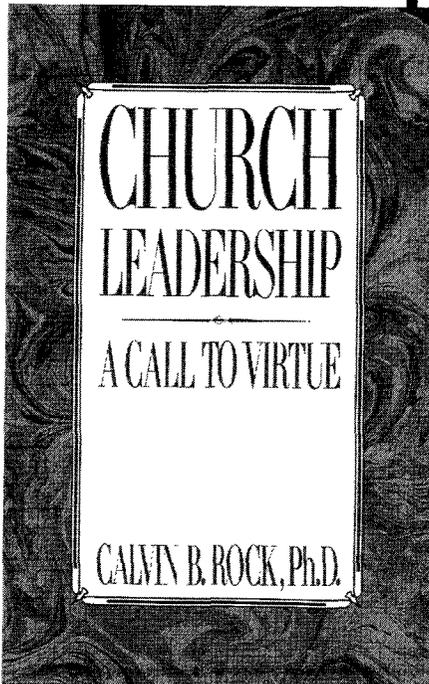
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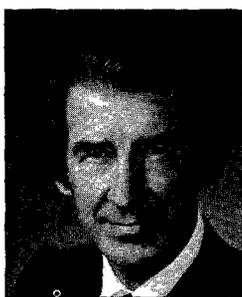
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Joseph Espinosa, has served as a pastor, evangelist, departmental director, and mission and conference president. An associate secretary and general field secretary of the General Conference, he is the director of Multilingual Ministries for the North American Division.

Wed, July 4

Seminar Number GCM7396

Lunes, 2 de julio—En español
Seminario Número GCM7397S

The basic principles of how to minister in urban areas.

Urban Ministry

Norman K. Miles

The large metropolitan centers around the world pose what is perhaps the most challenging area for ministry today. These great population centers are especially challenging to the Seventh-day Adventist Church because of a strong anti-urban leaning and the determination of many members to flee the cities. The urban matrix demands different approaches for ministry.

YOU WILL LEARN

- The unique characteristics of urban living.
- The role of the church in the contemporary urban environment.
- To equip leaders to plan and implement an ongoing program of ministry geared to urban needs.
- Urban pathology.
- How to use demography to aid your ministry.
- Cultural and ethnic issues.
- How to establish a wholistic urban ministry program



Norman K. Miles, Ph.D., is chairman of the Department of Christian Ministry at the Seventh-day Adventist Theological Seminary, Andrews University, and pastor of the Hyde Park Seventh-day Adventist Church, Chicago, Illinois. T. A. McNealy, a pastor in the South Atlantic Conference, will assist him in this seminar. McNealy has spent his 20 years of ministry in the pastorate.

Wed, July 4 or Thur, July 5

Seminar Number GCM7398

Techniques that really work in relating to the needs of congregational life in the 1990s.

Pastoral Management

Eric Calvin Ward

This seminar deals with pastoring into the 1990s. It presents tested techniques for identifying, classifying, and utilizing the gifts and leadership abilities in your congregation. It will teach you about money management in the local church and the local school as well as how to teach your church officers to visit.

YOU WILL LEARN

- How to avoid getting electrocuted at church elections.
- How to get 50 people to join your church between Thanksgiving and Christmas.
- How to manage tough marriage and divorce problems in your church.
- How to turn grief into grace at a funeral.
- How to baptize 100 souls in your church without an altar call.
- How to keep people coming to prayer meeting.



Eric Calvin Ward is the senior pastor of the Oakwood College Campus Church in Huntsville, Alabama. He served as a local and then a union conference ministerial secretary for nearly two decades. Luther Palmer, president of the Lake Region Conference of SDA, will assist him in this seminar.

Tue, July 3, or Thur, July 5

Seminar Number GCM7399

Preregister by June 15, 1990!

Seminar Schedule Course Numbers and Titles

Monday, July 2, 1990

1:30 PM - 6:00 PM

- GCM7270 Gaining More Decisions for Christ
- GCM7271 Evangelizing Cities
- GCM7273 Evangelistic Preaching to the Secular
- GCM7276 Revelation Seminars for the 1990s
- GCM7277 Church Planting Strategies
- GCM7278P A Orden É: Evangelizar! Mas Como?
- GCM7279 Family Life Evangelism
- GCM7280 Reducing the Minister's Health Risks
- GCM7282 Administrative Issues: The 1990s
- GCM7283 Incorporating New Members
- GCM7284 Multichurch Pastorates
- GCM7288 Using Lay Pastors Effectively
- GG57290 The Pastor's Family Finance
- GCM7291 Sharpening Counseling Skills
- GCM7294 Bringing Children to Christ
- GG57295 Helping Clergy Children
- GTH7301 What About the Remnant?
- GTH7305 Church Authority: The Issues
- GCM7306 Living as Adventists
- GWM7308 Evangelizing the Islamic World

- GCM7397 Nuevas Ayudas Visuales para Evangelismo

Tuesday, July 3, 1990

1:30 PM - 6:00 PM

- GCM7270 Gaining More Decisions for Christ (simultaneous Spanish translation)
- GCM7271 Evangelizing Cities
- GCM7272 New Methods of Evangelism
- GCM7273 Evangelistic Preaching to the Secular
- GCM7274 Small Group Ministry for Growth
- GCM7275 Electronic Evangelism Resources
- GCM7276 Revelation Seminars for the 1990s
- GCM7279 Family Life Evangelism
- GCM7280 Reducing the Minister's Health Risks
- GCM7285 Church Alive!
- GCM7289 Starting in a New Parish
- GCM7292 Crisis and Grief Counseling
- GCM7294 Bringing Children to Christ (simultaneous Spanish translation)
- GCM7296 Enriching Your Walk with God
- GG57298 Woman to Woman
- GTH7300 The Holy Spirit and the Latter Rain
- GG57302 Ellen G. White—Current Issues
- GTH7305 Church Authority: The Issues

- GCM7306 Living as Adventists
- GTH7307 Divorce and Remarriage
- GCM7399 Pastoral Management

Wednesday, July 4, 1990

1:30 PM - 6:00 PM

- GCM7270 Gaining More Decisions for Christ
- GCM7274 Small Group Ministry for Growth
- GCM7275 Electronic Evangelism Resources
- GCM7281 Helping the Chemically Dependent
- GCM7282 Administrative Issues: The 1990s
- GCM7283 Incorporating New Members
- GCM7284 Multichurch Pastorates
- GCM7285 Church Alive!
- GCM7286 Handling the Dropout Problem
- GCM7287 Youth Issues
- GCM7288 Using Lay Pastors Effectively
- GCM7289 Starting in a New Parish
- GCM7292 Crisis and Grief Counseling
- GCM7293 Team Ministry—Working World
- GG57299 Revitalizing Pastoral Morale
- GTH7300 The Holy Spirit & the Latter Rain

- GG57303S Elena White y la Misión de la Iglesia
- GTH7304 Science and the Bible—The Issues
- GTH7307 Divorce and Remarriage
- GCM7396 New Visuals for Evangelism
- GCM7398 Urban Ministry

Thursday, July 5, 1990

7:45 AM - 12:15 PM

- GCM7272 New Methods of Evangelism
- GCM7281 Helping the Chemically Dependent
- GCM7286 Handling the Dropout Problem
- GCM7287 Youth Issues
- GG57290 The Pastor's Family Finance
- GCM7291 Sharpening Counseling Skills
- GCM7293 Team Ministry—Working World
- GCM7297S Enriqueciendo Su Caminar con Dios
- GG57299 Revitalizing Pastoral Morale
- GTH7301 What About the Remnant?
- GTH7304 Science and the Bible—The Issues
- GWM7308 Evangelizing the Islamic World
- GCM7398 Urban Ministry
- GCM7399 Pastoral Management

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Lessons from my pastor's wife

Joan Martin

Because I have moved frequently, I have had the opportunity to become acquainted with many women who are married to pastors. Some didn't seem to want the role; others loved the challenge. Most were special women whom God had placed where He knew they would glorify Him.

I've learned not to expect the pastor's wife to be a copy of her husband. I do, however, want her to be a Christian who wants to grow, to serve, and to help others to grow.

Jean was one of the first pastors' wives I grew to love. She told me when we first joined the church, "Remember, the Lord comes first, your family second, and the church third." Those words helped me to keep my priorities straight. One of our first Bible studies together dealt with Romans 1:11, 12 as it reads in the *Good News Bible*: "For I want very much to see you, in order to share a spiritual blessing with you and to make you strong. What I mean is that both you and I will be helped at the same time, you by my faith and I by yours."

Marsha was another special pastor's wife. She was supportive of her husband in all he did. She accepted positions like the rest of us, one of which was teaching young children. She never interfered in church matters or insisted upon her own way. In fact, she seemed to enjoy following someone else's lead. She considered it a ministry to sit in a different place each week for the worship service, be-

coming acquainted with those who sat in that area. She often discovered lonely people—and the means by which they could be drawn into greater involvement in the church. "You should have heard the great tenor voice in my pew this morning," she would say. "Maybe someone should ask that man if he's interested in choir work." Having suffered through a life-threatening illness herself, she understood others' needs, and often would weep with the sufferer.

In another church we met Tina, a young pastor's wife. She had been asked to lead a group of the ladies, but she was afraid of public speaking. Fortunately, most of the ladies were willing to accept her "as is." Because she sensed this acceptance, the day finally came when she felt comfortable leading out.

Margaret, a born leader, enjoyed her role, and people enjoyed following her lead. She lived what she taught. She liked to train others for leadership, and

she never worried about being upstaged. If someone had a gift, she would say, "I believe you can do this better than I can. Why don't you give it a try?"

There were several pastors' wives who never seemed to fit the role. I do not remember them for their influence and love, but for their obvious faults. Nina was a gossip. She was always in the know about hurts and sins. "I'll tell you what really happened so you can pray properly," she would say. Since we feared her tongue, most of us stayed away from her. Her husband later left the ministry. I often wondered if he did so because of a tongue that could not be tamed.

It was obvious that Maryanne did not want her husband in the ministry. She let the church know how she felt, complaining about his many meetings. She did not attend prayer meeting, nor did she pray with the women. She seemed totally uninterested. She never looked happy, and gradually people stopped asking her to serve in any way.

Today many pastors' wives feel they must work outside the home. I can accept that, because each person must follow God's leading. My current pastor's wife likes to be introduced by her name, not as "this is my pastor's wife." She has the right to be treated as an individual. She is a talented woman and needs to be recognized for her contribution to her church and community.

Yes, whether she wishes to or not, the pastor's wife does stand in a special place. The important thing is that she walk close beside her husband and encourage him to serve God. She can do that only if Jesus lives in her heart and she is nourishing her own spiritual life through prayer and study of God's Word. ■

If someone had a gift, she would say, "I believe you can do this better than I can. Why don't you give it a try?"

Joan Martin has served as an active layperson in many different churches.

Through the eyes of a visitor

Gary Bondurant

What do visitors see in your church?



Gary Bondurant is a pastor turned layman whose insights from both sides of the pulpit prove enlightening.

It is hard to be a visitor. That's the lesson I have learned in recent months. As a pastor, I had become less sensitive to visitors than I should have been. As a visitor, I found that it wasn't easy to be a stranger, uncertain of what I would find when I entered the building. Visiting is stressful, and anyone who thinks it isn't must not have gone through the experience recently.

For 12 years I was a pastor. Then I resigned from the ministry in order to devote my time to writing. I entered this new adventure with excitement and hope. But leaving the security of the church and longtime relationships was a wrenching experience because my family and I value belonging. We need to have our place, particularly in the church. With my change of occupation we were suddenly outsiders, temporarily cut off from that reassured sense of belonging.

We visited several churches, looking for a place where we could find what we needed. Like other visitors, we were looking for those things that we valued most. We wanted a worship service where we could encounter God, an openness to children, the availability of relationships with like-minded Christians, and a concern for the world beyond the walls of the church building.

I am convinced that, like us, every visitor is searching for something. Some can articulate exactly what their expectations and longings are, others cannot—but they are searching. Any visitor who initiates a contact with the church, just dropping in without being invited by a

friend or relative, has a reason that is personally important. You can count on it.

I rediscovered that most church members don't notice what visitors notice. They are too accustomed to the facilities, the worship, the way relationships work, and everything else that gives that particular congregation its unique flavor.

Some of what visitors perceive is not very flattering to the church. Please don't get defensive at this point—visitors are not generally trying to be negative. They wouldn't be there if they weren't hopeful of finding something good. But since they are experiencing your church for the first time, everything makes an impression.

The condition of the facilities makes a statement about the congregation. That may sound superficial, and in a way it is, but people form important impressions based on what they encounter first. Church members have to keep in mind that a visitor, particularly a first-timer, hasn't had an opportunity to discover how committed and loving the people are. As I visited churches, I sometimes noticed dirty restrooms, peeling paint, unmowed lawns. On other occasions the well-kept buildings and grounds spoke of the pride the people had in their place of worship.

If the place looks like no one cares, don't expect a visitor to care either. If it communicates "We care," the visitor can assume that the members take pride in being part of the church, and that the congregation is enthusiastic in their life together.

A good first impression, even on such a superficial basis, invites the visitor to take a closer look. But a bad first impression discourages the visitor from taking

the time to check out the church more fully and form a second opinion. Sorry, but that's how it is.

Making people feel welcome

More than the condition of the property matters, of course—people make a powerful impression too. Often the official greeters are the first people a visitor encounters. That's nice, but it is still impersonal. What the church wants to communicate is "We care about you." But a greeter's friendliness is no more personal than that of the pastor who shakes your hand and says "Glad you were here this morning" as you make your way through the line at the exit. Like the pastor, the appointed greeters are supposed to be friendly. Visitors have the feeling that such people are merely doing their job. The best that formal greeters can do is to be friendly, hand a worship bulletin to the visitor, explain the availability of a nursery (if that's appropriate), and help with any other questions or obvious needs.

Contacts with the other worshippers have a greater impact. When other worshippers introduce themselves to me, I feel more welcome, and therefore more comfortable. If they invite me to sit with them during worship, that's even better. When they offer me a smile or a hymnal, or show me in some other way that I have been noticed, I am attracted by their thoughtfulness.

Everyone likes to be noticed. Visitors are no exception. But the noticing must be done in an appropriate way. Many churches like to have visitors stand during the worship service so that they can be introduced. Some visitors enjoy that kind of attention, but others do not. Having visitors stand may help the church members to know who the visitor is, but it helps the visitor only if those members sitting nearby offer a warm greeting.

How effusive should members be in welcoming visitors? Surely it is sufficient to say that members need to be sensitive to the visitor's response, just as they would be in meeting new people anywhere else. Most visitors will appreciate members who are warm and caring and natural.

Every church has a few friendly souls who are genuinely caring (God bless 'em) but whose efforts seem to frighten people away. Some members latch on to strangers in an aggressive and overly familiar fashion. The member may monopolize the visitor's attention, not allowing him or her to meet others in the congregation. Some members may even want to

carry on a conversation with a visitor all through the worship service. The church must control such behavior in a firm but loving way. To ignore it means that many visitors will be turned away, embarrassed and uncomfortable, having been noticed in a way that was distressing because of its aggressiveness.

Actually, every member affects the visitor's first impression. For example, during the worship service a visitor can't help noticing people who are continually whispering or dozing off. Visitors also notice when the people sing hymns halfheartedly. If the regulars aren't excited about what is happening, then it is unlikely that a visitor will be eager to get involved. On the other hand, when the members display lively involvement in worship and in the rest of the life of the church, many visitors will want to find out what the people find so special.

It is important that the church pay careful attention to what shapes a visitor's first impression. If that impression is positive, the visitor will be drawn further into the life of the congregation. This will provide additional opportunities to develop a relationship. But a negative first impression will likely lead a visitor to look elsewhere.

You can help your congregation make a good first impression by directing it to present itself positively. Establish a group whose job it is to look at the church from a visitor's perspective. Include new members on that committee, since they have the freshest memories of their own first impressions of the church. Have the committee review and make suggestions about the care of the facilities, the education of the membership concerning the needs of visitors, and the effectiveness of the church in relating to new persons.

The committee should evaluate everything a visitor might encounter—from the sign on the church lawn to the directions given during the worship service. They should consider how effectively the church communicates to its visitors the educational and service opportunities it offers, and how a visitor is told whether or not his/her participation in Communion is appropriate.

From a visitor's standpoint I can say that a church's desire to make a good first impression is not purely selfish. Making a positive first impression entices visitors to become a part of the church—and gives the church the opportunity to meet their spiritual and emotional needs as only it can. ■



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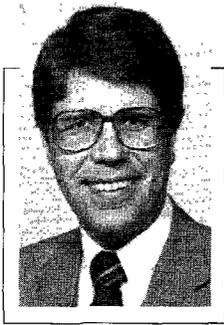
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Is there room for mavericks in the church?

Dreamers, heretics, gadflies, mavericks, and geniuses!" This headline from an IBM advertisement caught my eye. Organizations—business and church—have always had a difficult time making room for creative, independent thinkers. How does IBM, the model of the modern corporate structure, relate to such people?

The ad went on to explain: "The story goes that Henry Ford once hired an efficiency expert to evaluate his company. After a few weeks, the expert made his report. It was highly favorable except for one thing.

" 'It's that man down the hall,' said the expert. 'Every time I go by his office he's just sitting there with his feet on his desk. He's wasting your money.'

" 'That man,' replied Mr. Ford, 'once had an idea that saved us millions of dollars. At the time, I believe his feet were planted right where they are now.' "

The ad continued: "At IBM, we have 46 people like that, and we don't worry about where they put their feet either. They are the IBM Fellows.

"They earned the title by having ideas that made a difference. Their job is to have more ideas like that, but under a very special condition.

"It's called freedom.

"Freedom from deadlines. Freedom from committees. Freedom from the usual limits of corporate approval.

"For a term of at least five years, an IBM Fellow is free to pursue any advanced project of value to IBM, even if chances for success may seem remote.

"As a result, some of the great innova-

tions of our time have come from IBM Fellows.

"We may not always understand what they're doing, much less how they do it. But we do know this: The best way to inspire an IBM Fellow is to get out of the way."

Church mavericks

Is there room for mavericks in the church? Can the church—with its structure, its policies, its rules, its committees—tolerate nonconformists?

The word *maverick* entered the English language courtesy of Samuel Maverick, a Texas cattleman who refused to brand his cattle since he ranched on an island. However, his cattle did wander at times, and the term carries nuances both of their straying and of their owner's independence and refusal to follow custom. Today it refers to a person who takes an independent stand.

Is there room in the church for people who take independent stands? Must individuals obey every policy and code? Must they gain approval from some committee for every project before investing time and money? Can a pastor change the worship service, ignore the *Church Manual*, flirt with innovative ideas, and still be loyal to the church? Can a local conference change its constitution so as to be radically different from its sister conferences?

All of us know of some creative individual who grew impatient with the slow-grinding cogs of church machinery and left formal church employment to set up an independent ministry. Maybe that is the best way—having two streams, one being the official church structure, ponderous, glacial, safe, and sure; the other being independent ministries, each run

by some individual with a vision, unfettered by decades and even centuries of tradition. Though distinct, these two streams may be linked by canals, and they may share common tributaries.

The Bible seems to favor this dual approach. In Old Testament times, the prophets, rather than the rulers or the priests, tended to be the dreamers, the gadflies, the mavericks. And while God called these individuals to fill the roles in which they served, He also blessed structure and organization even to the extent of inventing new ones when the old ways were no longer adequate.

Jesus—a maverick?

Perhaps Jesus was history's greatest maverick. The Pharisees considered Him a maverick because He would not conform to the traditions of the elders. The Sadducees considered Him a maverick because He would not acknowledge their authority. Pilate considered Him a maverick because He would not defend Himself. The common people considered Him a maverick because He spoke with authority and not as the scribes and Pharisees. His disciples considered Him a maverick because He would not allow Himself to be crowned king. His family considered Him a maverick because He would not conform to their wishes. The devil considered Him a maverick because He was the only human being that he could not bring under his sway.

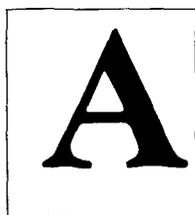
Yes, Christ was the world's greatest nonconformist, the greatest maverick. He did not choose to be different in order to be difficult; He did so to reveal a better way. With unflinching kindness He attempted to show that structure should always serve people. He never acted

more like a maverick than when He said of the Sabbath that it "was made for man, not man for the Sabbath" (Mark 2:27, NIV).

The church and the state eventually crucified this Maverick, for most organizations cannot long tolerate the nonconformist. They consider that policies are written to be followed, not flouted; obeyed, not objected to; heeded, not hindered; enforced, not eradicated.

No organization can long exist without structure to support it or rules to guide it. Yet IBM found a way to combine the strengths of the organization with the strengths of the independent operator. The church too must wrestle with the challenge of encouraging the dreamer, learning from the heretic, tolerating the gadfly, and accommodating the maverick. It needs them as certainly as does IBM. —J. David Newman.

May a Christian be angry?



Anger is one of the traditional seven deadly sins. Paul includes it in his lists of evils that Christians should avoid (Eph. 4:31; Col. 3:8).

Consequently, many Christians fear anger, denying that they feel it and suppressing it when they can't avoid it.

But the biblical view of anger isn't so simple. The Bible depicts the Father and even Jesus as experiencing anger (e.g., Num. 25:3; Mark 3:5). Apparently, our capacity for anger is one of the ways in which we bear the image of God. If God experiences anger, we cannot classify it as categorically sinful.

Interestingly, in the context of one of those lists of evils the Christian should avoid, Paul wrote, "Be angry but do not sin" (Eph. 4:26, RSV). The whole passage has to do with interpersonal relationships, and so the anger of which he speaks seems to be the kind that arises in such relationships; it is not merely some kind of "righteous indignation."

The distinction Paul made, "be angry but do not sin," suggests a key to the conundrum. Paul was more concerned with how Christians treat other people than with what emotions they experience. And anger is an emotion. As such, it is a reaction to some stimulus. It's not sinful to feel angry; people sin when they vent their anger inappropriately.

Anger is a natural part of close relationships. It serves an important role in those relationships—it signals that there are differences that need to be worked out. (Biblically, the anger God expresses

toward His people functions in much the same way. It is aroused by their unfaithfulness, and its intent is to bring them back to faithfulness to Him.)

David Mace, author of the helpful book *Love and Anger in Marriage*, says that people typically deal with anger in one of four ways: they vent it, suppress it, dissolve it, or process it.¹ It's in venting anger, in the sense of unrestrainedly letting someone else "have it," that anger produces sin. This manner of dealing with anger gets the problem out in the open, but does so in a way that hurts the other person and damages the relationship without resolving the problem.



David C. James

Suppressing one's anger directs the force inward rather than outward. In one's attempt to maintain the relationship, one spares the other person and bears the brunt of the problem oneself. Suppression may be necessary in some cases—for instance, when it's your boss who occasions the anger and trying to negotiate the problem poses the threat of losing a job you cannot afford to lose. But suppressing your anger means ignoring issues that may be vital to the relationship and ultimately forces you to distance yourself from the other person. If you habitually suppress your anger, you may lose your capacity for warmth and tenderness.

One "dissolves" one's anger by deliberately distancing oneself from the per-

son who occasions that anger. The issue involved may or may not be overtly recognized. Again, this form of handling anger may be necessary in some circumstances—Paul and Barnabas broke up their partnership when they disagreed sharply about John Mark's accompanying them on their missionary journeys. But while this mode of handling anger may at times be necessary, if you *always* handle your anger by distancing yourself from the other person involved, you will end up a lonely person—one who has no close relationships.

It is only as one processes the issues that arouse anger in relationships that those relationships can grow and deepen. Mace offers three principles helpful to processing anger: First, communicate the fact that you are angry. Anger is not wrong in itself; it is an acceptable feeling—it's ok to be angry. (Though depending on the circumstances, you may be wise to express your feelings in less loaded terms, saying that you are upset or that you are uncomfortable with something in the current situation.)

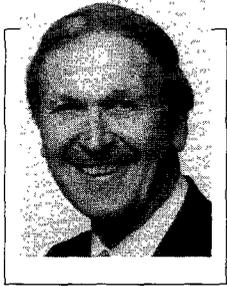
Second, when you are angry do not attack the other person. That way, the other person does not have to be wary or defensive. If your anger is intense, don't discuss the issue that is arousing it until you have cooled down and can discuss it rationally and without provoking the other person.

Third, in very close, continuing relationships, such as marriage, reach an understanding with the other party that both of you will own and work out the anger that threatens the relationship. You should regard this anger not as evidence of a weakness in the one who is angry, but as a function of the total relationship. Here close relationships differ from more distant ones, where one may have to own and process one's anger oneself.²

Anger serves a positive function. It highlights areas in which situations can be improved and relationships developed, and provides the motivation for doing so. By understanding anger, pastors can improve relationships in their churches and their own homes and can come to understand and accept themselves more fully. —David C. James.

¹ David Mace, *Love and Anger in Marriage* (Grand Rapids: Zondervan Pub. House, 1982), pp. 77-92.

² *Ibid.*, pp. 17, 18.



Sermon conclusions—3

Floyd Bresee

The ideal sermon conclusion speaks to the mind by pulling together and briefly summarizing what the sermon teaches. But that is never enough. It also speaks to the will by encouraging the listener to act on what the sermon teaches.

Call to action

Peter's sermon at Pentecost was one of the most successful sermons of all time. Its climax models well the ideal call to action: "Now when they heard this they were *cut to the heart*, and said to Peter and the rest of the apostles, 'Brethren, *what shall we do?*' And Peter said to them, 'Repent, and be baptized'" (Acts 2:37, 38, RSV).

A sermon should do more than dish out pleasant platitudes or helpful information. It should "cut to the heart" and leave listeners asking, "What shall we do?"

You've been in a home when there was a knock at the door. A voice from the kitchen announces, "There's somebody at the door." But the story doesn't end there. Things can never get back to normal until someone gets up and answers the door. A knock is not meant just to be announced. It is meant to be answered.

By means of their sermons, preachers intend to help listeners hear Jesus knocking at their doors. But proving He's there, available, is no way to end a sermon. A knock is not meant just to be announced. It is meant to be answered. It demands action. Every sermon should include a logical, nonmanipulative call to action.

That doesn't mean everybody's going

to like the call. People seated comfortably in the living room may not appreciate having to answer a knock at the door. Ezekiel reminds us that there are always persons willing to hear but unwilling to do: "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they *hear* thy words, but they *do* them not" (Eze. 33:32).

Semanticist S. I. Hayakawa explained that just as cats and dogs like to be stroked, people sometimes like to be stroked with words. More people are willing to hear preaching than are willing to be changed by it. Inactive folk instinctively dislike anything that calls for action. Call for it anyway. Love them enough that though you want to please them, you want even more to help them.

So the call for action requires thoughtful preparation. I notice that often when I hand my ticket to the agent at an airline ticket counter, I'm asked "And what is your final destination today?" It just doesn't make sense to set out on a journey without knowing where you're going. Lay your sermon before the Lord as you're preparing it and again before you preach it. Listen as the Holy Spirit whispers, "And what is your final destination today?" Never set out on the journey until you know where you're going—what action you want your listeners to take.

Internal action

Peter's first call to action required an internal response—"Repent." It's a very specific and most significant response, yet it can be a very private and personal one. Your call to action need not be highly emotional, nor must the action to which you call your congregation be an immediately visible one. You don't have

to do all the thinking for your listeners. Your call to action can come in the form of a question asked, options suggested, or a challenge offered.

The ideal call to action invites the listeners to experience here and now what the sermon has just taught. You don't preach on forgiveness so that people will believe that they can be forgiven, but so that by believing, they will experience forgiveness—now.

External action

Peter's second call to action required external action—"Be baptized." A sermon does not have to move its hearers to immediate external action to be effective, but expression does deepen impression.

Two men discuss a business deal. They shake hands as a physical expression of their agreement. A couple stand at the wedding altar. They exchange words and a kiss as an expression of their commitment. Expression deepens impression.

Invite your listener to be baptized, participate in Communion, fill out a card, come forward, raise a hand, stand up, or join in singing the closing hymn. Whichever external action is acceptable to your congregation will likely be helpful to your preaching.

Leighton Ford insisted that "the inner decision for Christ is like driving a nail through a board. The open declaration of it is like clinching the nail on the other side, so that it is not easily pulled out."

Whether it be internal or external, include a call for action in every sermon. Otherwise, it's not really a sermon at all. As Spurgeon said: "Where the application begins, the sermon begins." ■



Chiropractic: controversial health care

William T. Jarvis

Chiropractic is a controversial health-care system that has been legalized throughout the United States and in several other countries. In the United States in 1984 roughly 10.7 million people made 163 million office visits to 30,000 chiropractors.¹ More than three fourths of the states require insurance companies to include chiropractic services in health and accident policies. The federal government pays for limited chiropractic services under Medicare, Medicaid, and its vocational rehabilitation program, and the Internal Revenue Service allows a medical deduction for chiropractic services. Chiropractors cite such facts as evidence of "recognition"; however, these are merely business statistics and legal arrangements that have nothing to do with chiropractic's scientific validity.

Although it has existed for nearly 100 years, the chiropractic health-care system has failed to meet the most fundamental standards applied to medical practices: to define itself clearly and to establish scientifically a scope of practice. More disturbing is the fact that chiropractic has made no contribution to the worldwide body of knowledge shared by the health sciences, but continues to isolate itself from the mainstream of the health-care community.

William T. Jarvis, Ph.D., is a professor of prevention medicine at Loma Linda University and president of the National Council Against Health Fraud. This article is provided by the Health and Temperance Department of the General Conference of Seventh-day Adventists.

Spinal manipulative therapy

It is estimated that 80 percent of adults will experience a severe bout with back pain and dysfunction at some time in their lives. There is substantial evidence that spinal manipulative therapy (SMT) has value in relieving back pain and improving the range of impaired spinal motion at least temporarily. Although SMT is probably no more effective than other modalities in the long term, it appears to offer faster relief in about one third of patients.² Further, because SMT involves the laying on of hands, a technique widely employed throughout history by folk and faith healers, it enhances suggestibility and the placebo effect.³ Many people like SMT because of the direct contact it involves and the subjective relief it brings. Charles DuVall, D.C., reports that SMT can become addictive.⁴

Chiropractic is commonly thought to be synonymous with SMT. In reality, SMT's history goes back at least to Hippocrates (400 B.C.), while chiropractic's roots go back less than 100 years. Folk healers ("bonesetters") and early osteopaths used SMT as a panacea. Today SMT is employed by medical specialists (physiatrists, orthopedists, sports medicine practitioners), osteopathic physicians, physical therapists, and athletic trainers, as well as chiropractors.

A survey of back pain sufferers revealed that physiatrists are the most effective at treating back problems.⁵ Physiatrists are medical doctors who specialize in rehabilitation. Formerly they were called doctors of physical medicine. But physiatrists are few in number and can be difficult to find. (They often practice in connection with Veterans Administration hospitals.) Some hospi-

tals now have back treatment centers that emphasize strengthening weak stomach musculature (a major cause of back problems) and improving the flexibility of the back. Many of these centers offer SMT either by a physical therapist or a chiropractor.

Chiropractors are the SMT practitioners most accessible to the public, and 85 percent of people who patronize them do so for neuromusculoskeletal problems.⁶ Chiropractors point with pride to selected workmen's compensation studies that show that chiropractic care got workers back on the job sooner and for less cost than did medical care. But these studies were not scientifically controlled for the severity of the injuries, and not all workmen's compensation studies have been favorable to chiropractic. Nonetheless, the studies do suggest that chiropractors play a useful role in treating workers with musculoskeletal problems.

Chiropractic's unique theory

Chiropractic's uniqueness lies not in its use of SMT, but in its theoretical reason for doing so. Just as prescientific osteopathy found its justification in the "rule of the artery" (the belief that manipulation improved circulation by reducing muscle spasms), chiropractic is based upon the "rule of the nerve" (the belief that SMT has important effects upon "nerve flow").

The word *chiropractic* literally means "done by hand." The term was adopted by chiropractic's founder, Daniel David Palmer. Palmer was a layman with an intense interest in metaphysical health philosophies such as magnetic healing (Mesmer's "animal magnetism"), phrenology, and spiritualism. In 1895 he claimed to have restored the hearing of a

nearly deaf janitor by manipulating the man's spine.

Obsessed with uncovering "the primary cause of disease," Palmer theorized that "95 percent of all disease" was caused by spinal "subluxations" (partial dislocations) and the rest by "luxated bones elsewhere in the body." Palmer speculated that subluxations impinged upon spinal nerves, impeding their function, and that this led to disease. He taught that medical diagnosis was unnecessary, that one need only correct the subluxations to liberate the body's own natural healing forces. He disdained physicians for treating only symptoms, alleging that in contrast his system corrected the cause of disease.

Palmer did not employ the term *subluxation* in its medical sense, but with a metaphysical, pantheistic meaning. He believed that the subluxations interfered with the body's expression of the "Universal Intelligence" (God), which Palmer dubbed the "Innate Intelligence" (soul, spirit, or spark of life).⁷ Palmer's notion of having discovered a way to manipulate metaphysical life force is sometimes referred to as his "biotheology."

Scientific shortcomings

Chiropractors commonly claim that their isolation from the health science mainstream results from organized medicine's opposition. Chiropractic propagandists have made much of a 1987 court decision that found the American Medical Association and others guilty of illegally boycotting chiropractors. The facts are that the *Wilk* case did not uncover any secret conspiracy by doctors to destroy chiropractic. It merely examined whether or not the AMA's ethical prohibition against voluntarily associating professionally with nonscientific health-care providers violates the Sherman Antitrust Act. On August 27, 1987, District Judge Susan Getzendanner decided that it does. She stated in her decision, however, that the AMA's ethical prohibition was not economically motivated, but was based upon the AMA's belief that chiropractic was not in the best interest of patients.

Palmer can be forgiven for his nineteenth-century misconceptions, but his followers cannot be excused for failing to avail themselves of the scientific advances of the twentieth century to test chiropractic theory and practice. In fact, chiropractors have never defined a subluxation in measurable terms, nor shown

that it even exists. Despite the ability of neurophysiologists to measure nerve impulses, chiropractors have not shown that impinging a spinal nerve alters an impulse beyond the zone of impingement, nor have they shown that disrupting a nerve impulse produces disease. Yale University anatomist Edmund Crelin demonstrated that only a disabling spinal injury could produce the impingement that Palmer posited as the basis for chiropractic.⁸

But laboratory failings do not daunt chiropractors. They rightly argue that no one fully understands the mechanisms of many effective medical procedures. As clinicians they feel capable of detecting subluxations subjectively even if objective methods for doing so are lacking. However, chiropractors have yet to pass a test of interexaminer reliability. Numerous studies of the ability of two or more chiropractors to find the same subluxation(s) on either the same X-ray or in the same patients have demonstrated that chiropractors cannot even agree among themselves about what specific conditions need treatment.⁹

A significant failure by an official delegation of chiropractic representatives, including a radiologist of their own choosing, to identify a single subluxation on a series of 20 X-rays that had been submitted for insurance reimbursement to the National Association of Letter Carriers¹⁰ prompted Medicare to require

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that chiropractors verify subluxations by X-ray. A 1986 report by the inspector general of the Department of Health and Human Services revealed that many payments for chiropractors do not meet this legal requirement.¹¹ The fact that the federal government does not enforce the rules it has established for chiropractors raises the question of a double standard. Is there one standard for science-based medicine and another for nonscientific practitioners with political savvy?

Not only do chiropractors find subluxations as elusive as the mythical unicorn, but they also are in wide disagreement as to how to go about treating them. Some believe that each vertebral level corresponds to a specific disorder. Others believe that it is necessary to manipulate only the seven cervical vertebrae to effect a cure. "Hole-in-one" (their term) practitioners believe that it is necessary to adjust only the atlas (topmost) vertebra. Basic sacral chiropractors agree that only one vertebra needs to be adjusted, but rather than the topmost, it is the sacrum, located at the bottom of the spine. Still another group adjusts both the atlas and sacrum vertebrae. Others adjust the entire spine in a shotgun approach, while another group measures leg lengths in order to level up the spine. No scientific criteria have been applied to resolve these conditions.

Anyone visiting a number of chiropractors will be confronted with a bewildering variety of pseudoscientific diagnostic procedures. In 1981 Mark Brown, a reporter for the *Quad City Times*, spent five months visiting chiropractors in the Davenport, Iowa, area (the birthplace of chiropractic). Diagnostic methods included placing a potato on his chest and pressing down on his arm (applied kinesiology), projecting lines on his back to read body contours (Moiré contour analysis), reading the iris and comparing markings with a chart (iridology), measuring leg lengths for unevenness (one chiropractor said Brown's right leg was shorter, another said his left leg was shorter), measuring skin surface temperature differences, and palpation. Other dubious diagnostic methods used by some chiropractors include pendulum divining, electroacupuncture, reflexology, hair analysis, herbal crystallization analysis, computerized nutritional deficiency questionnaires, a cytotoxic food allergy test, and the Reams urine and saliva test.

Chiropractors also employ a wide variety of pseudomedical therapies. Mag-

netic therapy (placing magnets on the body), homeopathy, herbology, colonics, colored-light therapy, megavitamin therapy, radionics (black box devices), bilateral nasal specifics (inserting a balloon in the nose and inflating it), and cranial manipulation are but a few of the unfounded therapies employed by various chiropractors.

A 1988 trade survey found that 74 percent of chiropractors in the United States use nutrition supplements in their practices. Many prescribe and sell these directly to patients—a practice that is against the law for medical doctors in many states, and that is always regarded as unethical in the medical profession.

Chiropractors promote themselves as “drugless practitioners,” capitalizing on the restrictions against the use of drugs or surgery that lawmakers have placed upon them. The word *drug* has several definitions. Included are: articles listed in several recognized official United States pharmacopoeias; articles intended for use in the diagnosis, cure, mitigation, treatment, or prevention of disease in man or animals; articles (other than food) intended to affect the structure or any function of the body.¹² In 1987 the supreme court of the state of Georgia ruled that because chiropractors were licensed as drugless practitioners they could not prescribe dietary supplements for the prevention or treatment of any condition. Not long after that the legislature reacted to chiropractic lobbying by passing a law permitting chiropractors to recommend dietary supplements to their patients, but not prescribe them as drugs.

The use of X-rays by chiropractors is a related issue. Chiropractors often expose the whole body trunk to X-ray radiation. Since radiation effects are cumulative, exposing patients to radiation always involves a serious benefit-risk evaluation. Chiropractors often justify their use of X-rays as a means of screening patients for serious disease, but a recent probability study by a chiropractic radiologist reveals that full-spine X-rays are twice as likely to induce cancer as to discover it in a patient.¹³

One thing chiropractors excel at is satisfying their patients. Patients rank them above medical doctors in the concern exhibited about their problems, understanding their concerns, amount of time spent listening to a description of their pain, information provided about the cause of their pain, making them feel welcome, and other factors related to the

art of fulfilling human needs.¹⁴ Although it is important for physicians to differentiate between mere patient satisfaction and true clinical effectiveness, it seems that they could learn something from chiropractors about meeting the emotional needs of suffering patients.

Factions in chiropractic

Only a minority of today's chiropractors adhere to Palmer's one-cause-one-cure theory, but most still believe that subluxations exist and that they may play an important role in the cause and treatment of diseases. Chiropractors who wish to be considered full-fledged physicians consider limiting the value of SMT merely to relieving pain and improving function as an affront.

Practitioners who limit their practices to analyzing the spine and correcting subluxations are called *straight* chiropractors. Those who believe that they are affecting Palmer's biotheological “innate Life Force” are often called *super straights*. The straights label chiropractors who do more than SMT *mixers*, because they mix other modalities. These various chiropractic factions have been at odds with each other for years. Each claims to be the true chiropractors and labels the others as cultists or “pseudomedical doctors.” The strife between these factions has been fought out in the courts for decades and remains unresolved to this day.

Often the straight/mixer dichotomy is wrongly suggested as a useful criterion for separating rational from irrational practitioners. In fact, either kind of chiropractor may be irrational. Straights may be cultists who overuse SMT, applying it to conditions for which it offers no benefits. And mixers have a propensity for espousing pseudomedical fads and are probably the major sources of nonsensical modalities in the health-care marketplace. Both straights and mixers have traditionally opposed scientifically based public health measures such as immunization, fluoridation, pasteurization of milk, modern food technology, prescription drugs, and surgery.

The reformers

Among the newer factions are several reform groups. One group publishes *The Journal of Manipulative and Physiologic Therapeutics*, which is indexed by *Index Medicus*. They publish results of tests of various modalities, and they publish articles dealing with chiropractic's scientific

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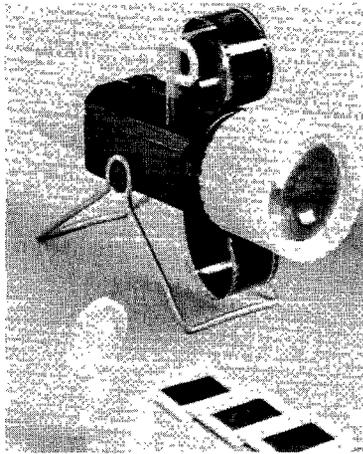
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inadequacies. They hope to reform chiropractic quietly from within.

A more outspoken group, the National Association for Chiropractic Medicine (NACM), is made up of chiropractors who use only SMT and treat only functional back disorders that are not disease-related. NACM believes that chiropractic pseudomedicine and cultism are too well entrenched, and that a moral responsibility for public well-being is too serious to merely hope and patiently wait for self-reform. NACM members publicly renounce the subluxation theory and other forms of chiropractic pseudomedicine. They do not present chiropractic as an alternative to regular medicine, but offer their skills as SMT specialists in cooperation with mainstream medicine.

Reformers have a difficult time because on the one hand they find themselves ostracized by the chiropractic guild for breaking ranks and openly criticizing chiropractic, but they are not accepted by regular medical practitioners. These reformers, particularly NACM members, exhibit rare, selfless courage.

The dilemma reformers face is that chiropractors do not perform any service or deal with any condition not covered by some other health profession. State laws that enable them to practice either specifically mention the subluxation theory or describe it as the basis for chiropractic as an entity. By renouncing chiropractic's theoretical basis, the reformers eliminate their justification for existence as a separate profession.

Reformers acknowledge that they offer mainly the highly specialized skill of SMT. They believe that SMT is underutilized and that a substantial market exists for their skills. Although other health professionals can legally perform SMT or treat functional back disorders, most do not. To become skilled at SMT requires more time and effort than most physicians or physical therapists are willing to invest, especially when they feel that they may achieve the same clinical results over the long term with less-demanding modalities.

Consumer guidelines

The SMT skill of chiropractors varies among individual practitioners. Chiropractic is a cottage industry without an arena that permits critical peer review like that hospitals provide for medical doctors.

When evaluating a chiropractor's

claims, it is useful to ask him or her what diseases chiropractic adjustments cannot benefit. A rational practitioner will readily admit to great limitations in treating anything other than musculoskeletal problems. A less rational chiropractor may answer by dodging the question with a response such as "I treat only people who have spines," or "I don't treat diseases; I treat people." Such answers avoid the question and/or represent a belief in the subluxation theory.

There is no agency that can tell how good an individual chiropractor is as a spinal manipulative therapist. Consumers must generally rely upon the practitioner's local reputation. When choosing a chiropractor, consumers should exercise great caution and consider the following guidelines:

1. Have the problem evaluated by a medical doctor first. Have underlying serious illnesses ruled out before deciding that the problem is neuromusculoskeletal. Heart disease, cancer, kidney disease, and other serious problems that need prompt medical care may manifest themselves as back pain and dysfunction. Don't allow an overzealous, inadequately trained chiropractor to keep you from prompt diagnosis and care. If the chiropractor recommends X-rays, have them done by a radiologist.

2. If you decide to try SMT, inform your doctor. Ask if there is any reason you should not have SMT (osteoporosis is one common contraindication). If not, ask for his or her help in locating the most skillful practitioner in the area (physiatrist, physical therapist, chiropractor, etc.). Some doctors honestly oppose SMT because it hasn't been scientifically proven effective, but most are willing to go along with a patient who wishes to give SMT a try.

3. Remember that the main value of SMT lies in the rapidity of the relief it provides. If you have not experienced significant relief within three weeks, discontinue SMT. Do not submit to long-term care. Do not sign contracts. And do not accept the idea of preventive chiropractic care. Education about how to prevent back problems by safe lifting techniques, proper exercise, and ergonomics (analyzing and redesigning the workplace to avoid injuries) is valuable.

4. Avoid practitioners who: appear overconfident or cultist in their zeal for chiropractic care; disparage regular medicine as jealously antichiropractic; criticize prescription drugs or surgery in an

ideological manner; attack immunization, fluoridation, pasteurization, or other public health practices; encourage spinal X-rays; use scare tactics such as claiming that the failure to undergo chiropractic care could lead to serious problems in the future; sell herbs or dietary supplements; perform colonic irrigations (these have no medical value and can be dangerous);¹⁵ claim that subluxations exist and that their correction is important.

5. Children should not be treated by chiropractors. There are no childhood conditions that chiropractors are better qualified than physicians to treat. ■

¹ *Chiropractic: State of the Art* (American Chiropractic Association, 1986).

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⁵ A. C. Klein and D. Sobel, *Back Relief* (New York: New American Library, 1980), p. 402.

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⁸ E. S. Crelin, "A Scientific Study of the Chiropractic Theory," *American Scientist*, 1973, pp. 574-580.

⁹ S. Barrett, "The Spine Salesmen," in *The Health Robbers*, 2nd ed. (Philadelphia: George F. Stickle Company, 1980), pp. 143-145; R. L. Smith, "I Get the Treatment," in *At Your Own Risk: The Case Against Chiropractic* (New York: Simon and Schuster, 1970), pp. 27-37; J. P. Deely, "Chiropractors," National Association of Letter Carriers, Report of Director, Health Insurance, to Officers and Delegates of the Forty-fifth National Convention held at Detroit, Michigan, Aug. 14-20, 1966, p. 53A; W. M. London, "Free Chiropractic Spinal Exams, Consultations, and Literature: An Empirical Investigation," presented at the Chiropractic Forum, American Public Association Annual Meeting, Chicago, Illinois, Oct. 24, 1989.

¹⁰ Deely, p. 53A.

¹¹ R. P. Kusserow, *Inspection of Chiropractic Services Under Medicare* (Chicago: Office of Inspector General, U.S. Department of Health and Human Services, 1986), pp. 9-12.

¹² United States Food, Drug, and Cosmetic Act, Section 201.

¹³ T. Fickel, "An Analysis of the Carcinogenicity of Full Spine Radiography," *Journal of Chiropractic*, 1986, pp. 61-66.

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Revival

From page 11

of God tells us what our lifestyle is to be.

We must not forget that we are in the very center of a spiritual conflict of cosmic proportions. The struggle for supremacy, in your life and in this world, is between two superpowers whom the Bible identifies as Christ and Satan (Rev. 12-14). Satan will not take kindly to what we are talking about and desiring to see in our churches. We are told that he will do anything within his power to stop it. "There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time."⁶

With a revival of true godliness among God's people there will also come the final effort of Satan to destroy those who keep the commandments and have the testimony of Jesus (Rev. 12:17). We have known this for years. But let us not forget that we shall also see the glorious triumph of God's love and power. Let us remember that the greatest and most urgent of all needs is for a revival of true godliness. Think it, pray for it, talk about it with your fellow believers and with those whom God brings into the sphere of your influence. We must have it, and it is our privilege to have it now. It is the only way the gospel can go to every nation, kindred, tongue, and people on this earth.

Let me leave this precious promise for your meditation and encouragement: "Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth."⁷ ■

¹ Ellen G. White, *Selected Messages*, book 1, p. 121.

² *Ibid.*, p. 128.

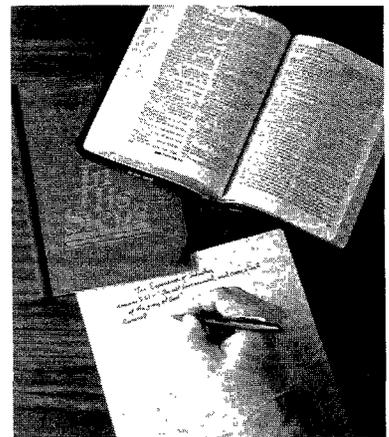
³ _____, *Review and Herald*, Dec. 15, 1904.

⁴ _____, *The Great Controversy*, p. 473.

⁵ _____, *Signs of the Times*, Jan. 16, 1893.

⁶ _____, *Selected Messages*, book 1, p. 124.

⁷ *Ibid.*



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Controversial Topics for Youth Groups

Edward N. McNulty, *Group Books, Loveland, Colorado, 1988, 360 pages, \$13.95, paper. Reviewed by Alice Willsey, director of student finance, Columbia Union College, Takoma Park, Maryland, and a pastor's wife.*

Most young people grapple with a variety of confusing social questions. Although adults may not realize it, under the denim jackets and headphones, minds are busy sorting out opinions on subjects ranging from abortion to smokers' rights. McNulty's research provides thought-provoking, biblically based material addressing all sides of 40 issues young people face today. The issues include obedience to church leaders, family problems, universal salvation, and other issues of equal significance.

Each suggested session begins with vignettes presenting opposite positions, program suggestions, resources, optional activities, charts or worksheets, and a faith response.

Controversial Topics can be a valuable tool for high school- and college-level youth workers. It provides a constructive and positive method of teaching youth how to handle ethical questions and make responsible decisions. The book addresses more social issues than theological ones, for at this point of maturity most young people are applying already-learned doctrines to real-life issues.

The Twelve Steps for Christians From Addictive and Other Dysfunctional Families

Friends in Recovery, Recovery Publications, San Diego, California, 1988, 128 pages, \$7.95; workbook, \$14.95, paper. Reviewed by Raymond Foster, pastor, United Baptist Church, Ashford, Connecticut.

This book, written anonymously by people who have "been there," brings a biblical perspective to the ACOA (Adult Children of Alcoholics) framework of the Alcoholics Anonymous book *The Twelve Steps*. The writers intend for the material to reach adults who experienced trauma in childhood as a result of dysfunctional behaviors from chemically

dependent, violent, or emotionally disturbed parents.

The recovery program set forth in *The Twelve Steps*, written by Bob Wilson and Dr. Bob Smith, cofounders of AA, has proved effective. Swiss psychologist Carl Jung once told Wilson that each person has a spiritual thirst for wholeness that is obtained only through a relationship with God, and that alcoholism and other destructive behaviors are low-level substitutes for this relationship. The process outlined in *The Twelve Steps* was fashioned as a means of bringing persons into the relationship with God they are really seeking.

This two-volume set brings together spiritual principles embodied in the original 12-step program in a way that makes them easy to apply. Personally, I would have preferred to see the Scripture passages with accompanying commentary integrated more smoothly into the text of each step. But the book's most serious flaw is an apparent lack of meaningful Christology. The writers refer to Jesus as a "Higher Power." They quote things He said and tell of things He did, but nowhere do we learn who Jesus is or why we should make Him our higher power. This seems odd in a book addressed to Christians.

The strengths of the book and workbook lie in the guidelines provided for implementing the 12 steps. I found the fourth step far-ranging and most valuable. Missing, however, from the all-important tenth step is the taking of a daily personal inventory.

The questions in the workbook are penetrating. I recommend this book as a source of help and growth for the Christian struggling with addictions and dysfunctions in his or her family.

Outtakes: Devotions for Guys

Bill Sanders, Fleming H. Revell Company, Old Tappan, New Jersey, 1988, 177 pages, \$5.95, paper. Reviewed by Christopher Blake, editor of Insight and Insight/Out youth magazines.

Devotional books are tough to write. Each of the many entries must be brief, captivating, and Scripture-based. And when the intended readers are video-prone, grab-me-fast youth, the task be-

comes even tougher.

The best youth devotionals demand snappy writing centered on powerful stories. Unfortunately, *Outtakes: Devotions for Guys* falls short on both points. The 75 entries too often sag through passive sentence construction and too much preaching.

Too bad. With good editing this could have been an excellent book. But owing to the dearth of youth devotional books in today's market, this one is still better than nothing, particularly for a young person who already has a strong commitment to God.

However, the standard for this genre continues to be *Alive!* by S. Rickly Christian.

Climbing Higher: Achieving God's Purpose for Your Life

Madalene Harris, Here's Life Publishers, San Bernardino, California, 142 pages, \$6.95, paper. Reviewed by Caesar Wamaliika, chaplain and teacher, Chebwai Seventh-day Adventist School, Webuye, Kenya, Africa.

Climbing Higher shares the author's secrets for reaching spiritual heights and abiding there. The writer is a lover of mountains and has gathered rich experiences in climbing them. She convinces us that no one can reach the mountaintop by dreaming. One must make a decision, have the equipment, overcome obstacles, and be determined. Such analogy, coupled with illustrations, challenges the struggling Christian pilgrim to bridge the chasm between knowing and living.

These personal accounts leave the reader eager to reach new spiritual heights. Harris is careful to present sanctification as a fruit produced by the Spirit in the life of believers who abide in Christ. The struggle of the Christian is to remain in the realm of abiding.

Climbing Higher helps the reader to understand and utilize the power of prayer, to filter out destructive self-talk, and to implement strategies to maximize one's gifts.

I recommend this book to those who feel stuck in a spiritual rut and long to know the refreshment of the mountaintops. It can also be a tool in the hands of

evangelists and pastors as they conduct meetings and retreats on the topic of prayer and spiritual growth.

The Disappointed: Millerism and Millenarianism in the Nineteenth Century

Ronald L. Numbers and Jonathan M. Butler, eds., *Indiana University Press*, 1987, 235 pages, \$29.95, hardcover. Reviewed by George R. Knight, Department of Church History, Andrews University, Berrien Springs, Michigan.

The past few years have seen an increasing interest in Millerite Adventism among scholars. *The Disappointed* is the most significant recent publication to grow out of this interest. Scholars from inside and outside the Adventist tradition contributed the 11 essays. The book grew out of a conference entitled "Millerism and the Millenarian Mind in Nineteenth-Century America," held at Killington, Vermont, from May 31 to June 3, 1984.

Included in *The Disappointed* are a demographic portrait of the Millerites, sketches of the lives and contributions of William Miller and Joshua V. Himes, and essays on the relationship of Millerism to the Shakers and the Perfectionist movement of John Humphrey Noyes. Other contributions include: "The Millerite Adventists in Great Britain," "The Millerite Use of Prophecy" (with a focus on the interpretation of the sixth trumpet of Revelation 9), "Millerism and Evangelical Culture," "The Abolitionist-Millerite Connection," "Millerism and Madness," and "The Makings of a New Order: Millerism and the Origins of Seventh-day Adventism."

The volume closes with fascinating accounts of the experiences of post-Disappointment Millerites. Luther Bouteille became an Advent Christian minister, while Hiram Edson laid the groundwork for the Seventh-day Adventist interpretation of the October 22, 1844, disappointment. Perhaps the most interesting story is that of Henry B. Bear, who became a Shaker soon after the Millerite crisis.

The book is enriched by the contribution of James R. Nix, who supplied the illustrations. Besides 27 well-chosen period illustrations, there are a color frontispiece of Miller, and a removable poster-size reproduction of the 1843 prophetic chart created by Charles Fitch and Apollos Hale.

An overall picture emerges, showing that Millerism is best understood as repre-

sentative of the religious outlook of nineteenth-century America. Such a finding runs against the traditional understanding of Millerism as being eccentric or deviant. The negative image of the movement is largely credited to Clara Endicott Sears' *Days of Delusion: A Strange Bit of History* (1924). *The Disappointed* contributes to setting right a skewed interpretation that found acceptance in the emotionally heated atmosphere of the fundamentalist controversy of the 1920s.

Unlike many books that grow out of conference presentations, every chapter of this book is well written and contributes significantly to an understanding of its topic. While readers may not agree with all of the positions taken, the book will bring about a better grasp of this important religious movement.

Vegetarian cooking

The Lighthearted Vegetarian Gourmet Cookbook, Steve Victor, Pacific Press, Boise, Idaho, 1988, 96 pages, \$6.95, paper.

This collection of recipes and tips on cooking healthfully includes ethnic and other dishes prepared in exciting new ways. The book was written to provide tasty vegetarian recipes low in cholesterol, fat, sugar, and salt. The author states that he lost 20 pounds in less than a year eating these foods—and he never had to go hungry.

Quick and Easy Cooking, Cheryl Thomas Caviness, *Review and Herald*, Hagerstown, Maryland, 1988, 112 pages, \$9.95, paper.

Caviness gives us recipes for 24 complete meals, all of them meatless and nutritionally balanced. They are low in cholesterol, saturated fats, salt, and sugar. The meals are easy but have a simple elegance suitable for special occasions.

From a Monastery Kitchen, Brother Victor-Antoine d'Avila-Latourrette, Harper and Row, 1989, 128 pages, \$12.95.

Not all monastics are vegetarians, but the rule of the Order of Saint Benedict strongly encourages abstaining from meat. Vowed to a life of poverty, those in monasteries grow much of their own produce and become adept at food preservation and frugal preparation. Brother Victor is a gifted cook who has learned how to make simple but tasty meatless meals. There are recipes for every season—soups, salads, entrees, breads, and desserts. There are a couple fish recipes, and

occasionally wine is called for, but substitutes can be used in these instances. This is a unique cookbook for any kitchen.

Patty Cakes, Patricia Sharrigan, Pacific Press, Boise, Idaho, 1987, 96 pages, \$9.95, paper.

Patricia Sharrigan was a baker in a health food restaurant she owned with family friend Mike Farrell when she created these delicious desserts using only whole-grain and natural ingredients. Do not expect these delights to be low in calories, but they will make an exotic contribution to a festive occasion or add a special touch to family dinners.

Recently noted

The Daily Bible, New International Version, commentary by F. LaGard Smith, Harvest House Publishers, from the 1984 Narrated Bible, softcover, 1,700 pages, \$14.95, paper.

In 1984 Harvest House Publishers printed *The Narrated Bible*. Using the New International Version, they put biblical events into chronological arrangement. *The Daily Bible* is the same Bible, but this time it is divided into 365 dated blocks, motivating the reader to cover the entire Bible in one year. Shaded sections throughout the volume contain brief commentaries by F. LaGard Smith. Most of these contain summaries of the material. Unfortunately, a few stray from the text into speculation. For example, Smith sees the Sabbath commandment as a forerunner of the time when Christians will celebrate Christ's resurrection on the first day of the week.

Youth Ministry in City Churches, Eugene C. Roehlkepartain, Group Books, Loveland, Colorado, 1989, 252 pages, \$12.95, paper.

In this valuable volume for urban youth pastors and teachers, the author has compiled insights from more than 40 city youth-ministry veterans. Roehlkepartain tells what makes city kids unique and why conventional religious programs often fail. He also tells what has worked in dealing with the distressing problems city youth face, such as prejudice, poverty, and lack of self-esteem.

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Field school of evangelism

The Iowa-Missouri Conference of Seventh-day Adventists and the Yuchi Pines Institute are codirecting a field school of evangelism to be held in Fort Dodge, Iowa, June 3 through November 18, 1990. The field school will involve home Bible studies, literature evangelism, health lectures, and two series of public evangelistic meetings. For more information or to obtain an application, write Ann Thrash, Coordinator, Field Schools of Evangelism, Yuchi Pines Institute, Route 1, Box 442, Seale, AL 36875; or phone (205) 855-3558.

Seminary offers summer workshops

The Seventh-day Adventist Theological Seminary is offering a number of workshops preceding and following this summer's Ministerial Association pre-session/General Conference session.

The workshops available before the convocation include *Issues in the Book of Daniel*, with Gerhard Hasel; *Using Archeology in Evangelism*, David Merling; *Modern Trends in Biblical Eschatology*, Hans LaRondelle; *Current Issues in Missions*, Russell Staples; and (in Spanish) *Issues in Family Life*, Alfonso Valenzuela. Those offered following the convocation are *Ministerial Ethics: Commitment and Competence*, Miroslav Kis; *Issues in Church Growth*, Bruce Bauer and Doug Kilcher; (in Spanish) *the Doctrine of Christ*, Atilio Dupertuis; and *Issues in the Development of Ad-*

ventist Lifestyle, George Knight.

You may obtain academic credit for any of the above courses. The courses cost \$50 each, whether or not you take them for credit.

Other summer workshops available at Andrews University include (preconvocation) the Family Life International Conference, the Christian Writers' Workshop, Working Effectively With People From Other Races and Cultures, and (postconvocation) Agriculture: An Opening Wedge for Evangelism.

The availability of academic credit and the prices for these latter workshops vary considerably. (Conferences can obtain substantial group discounts for the family life workshop.) Contact the university for more information: Candace Jorgensen, Andrews University, Berrien Springs, MI 49104; phone (616) 471-3536.

Center provides care for clergy

Clergy, who are expected to provide care for others, seldom receive the kind of care they give. They not only face the burnout associated with any of the helping professions, but also find themselves and their families on a socially isolated and lonely pedestal.

Kettering Clergy Care Center (KCCC) offers care for those in the ministry. KCCC is a division of Kettering Health Care, a nonprofit corporation affiliated with Kettering Medical Center. Its director is an ordained minister with experience in pastoral ministry as well as specialized

skills in counseling and family ministries. In addition, the Agape Christian Counseling Center provides KCCC with consulting psychologists and counselors who are sensitive to the needs of ministry professionals and their families. Other staff members and consultants include psychiatrists, chaplains, pastors, financial planners, and health educators.

The services KCCC offers for clergy care include confidential personal counseling for the minister regarding such needs as crisis intervention, marriage problems, and parenting concerns; and residential training and renewal emphasizing motivation, goal evaluation, and skill-building in interpersonal relations. It also offers conferences for clergy couples, consultation to denominational or organizational executives on clergy-care issues, and consultation and seminars on how leadership in local congregations can increase care and support to clergy.

For more information contact Robert Peach, Jr., director, Kettering Clergy Care Center, 1259 E. Dorothy Lane, Kettering, OH 45419; phone (513) 299-5288.

Help study William Miller farm

Adventist Historic Properties and the Institute of Archaeology at Andrews University have planned a three-week archaeological investigation of the William Miller farmstead in New York State in the summer of 1990. The historic farm was the home of William

Miller, who led the revival movement from which the Seventh-day Adventist Church grew.

Participants in the project, scheduled for June 11-27, will include students and other volunteers interested in Adventist history and the archaeological study of nineteenth-century America. In addition to the archaeological work, project team historians and archaeologists will present evening lectures and seminars related to the history of the Miller farm, the roots of Adventism, archaeological methodology, and local history. Both undergraduate- and graduate-level academic credit will be available through Andrews University.

The project organizers are also offering weekend tours to historical Adventist sites such as Washington, New Hampshire, site of the first Adventist church, and to revolutionary war sites at Fort Ticonderoga and Saratoga.

The participant fee of \$350 for the three-week session will pay for three meals daily and for necessary project supplies and equipment. There may be additional costs for the weekend tours, and tuition for any academic credit will be in addition to the basic charge.

For further details about the project and to receive an application packet, write or call the William Miller Farm Project, Institute of Archaeology, Andrews University, Berrien Springs, Michigan 49104; telephone (616) 471-3273.