

Ministry

International Journal for Clergy

August 1987

CAN THE CHURCH TOLERATE OPEN MINDS?

James J. Londis/4



Satan's consummate deception Clifford Goldstein/6

Understanding hospitalese José Angel Fuentes and Gerry S. Fuentes/9

Special family worships for special kids Judy Burton/12

Religion teachers' opinions on the role of women Roger L. Dudley/14

A shared ministry Alcyon Ruth Fleck/19

Daniel and Revelation Committee meets in Germany George Reid/24

Medical ministry misconceptions G. Gordon Hadley/25

Editorial:

Second thoughts on tithes
J. Robert Spangler/22

Departments:

Letters/2
MINISTRY Reports/24
Health and Religion/25
Biblio File/30
ShopTalk/32

No harshness meant

After reading your article "Are Our Tithe Policies Important?" (April 1987), I cannot help noting the concern in your mind for the tithe, which is commendable. However, your choice of words to describe the Lake Region predicament was quite unfortunate. You used the word *fiasco*, for Lake Region, but when you wrote about Davenport you chose *predicament*.

I have looked up the meaning of these words in *Webster's Third New International Dictionary* (unabridged, 1976). *Predicament* means "a difficult, perplexing, or trying situation: a position imposing a hard or unwelcome choice." *Fiasco* means "an utter and often ridiculous failure, especially of an ambitious or pretentious undertaking."

Thus I wish to appeal to your better judgment and ask you to take another careful look at Lake Region's problems and apply the word *predicament* to it; because while we came short of the "mark" with our remittances and in some policy areas, it is too *harsh* to say to the world Ministerial Association that Lake Region has utterly failed, ridiculously and often.

If you will not move from your strong description of the Lake Region, then why not use the same word for Davenport also? Was not the Davenport problem also a "fiasco"? I would have appreciated your using either the word *predicament*, when referring to Davenport and Lake Region, or *fiasco* for both.—R.A.W. Mentor, Oak Park, Michigan.

We regret any pain caused. It is our purpose to heal, not divide. We should have checked our thesaurus for a less emotive word.—Editors.

Use of tithe

In reference to the article "CPA Expresses Opinion on Tithe Policy" (April 1987). Congratulations on printing it. I was surprised to read it in an approved church paper. It is my sincere hope that each of the men in church leadership will read this article. Maybe then they will understand that they are wrong to be pointing the finger at the "independent"

ministries and blaming them for the loss of tithes and offerings. Leadership needs to look at the way they are using our money and then they will see why we laity have started holding back our funds. We are tired of hearing excuses for the way the tithe money is used. The favorite theme in the church is Ellen White didn't really mean what she said. Well, it seems more and more members of the laity think she did mean just what she said!—Dolores J. Adams, Gentry, Arkansas.

It is not "our money" but the Lord's money. For our position on tithes see the editorial in this issue.—Editors.

■ For more than 40 years I have preached to and instructed believers, especially new ones, that *in our church* the tithe goes exclusively for the support of the ministry. If the *sacred tithe* has been misapplied at any time, that of course saddens our hearts. But at the same time, if we now repent and change our policy so that it will harmonize totally with the Bible and the "voice" we have in our midst, then a revival will break out, and the abundance of heaven's storehouse will be our share (see 2 Chron. 7:14).

To Mr. Bartram, and his standing alone in the committee on one particular point, I would like to say: Praise the Lord for men and women who dare to stand alone even though the heavens fall.—Gunnar Sjoren, Boise, Idaho.

■ Congratulations on the courage you demonstrated in addressing our tithe policies. The questions you raised plus many others are being asked every day out in the fold by people who hold strong moral convictions that the church's policy is in error.

One fact seems clear—we have changed the policy over the years because we couldn't think of any other way to support the type of system that has evolved. If we are to be intellectually honest, we must reverse the question and ask, "If the policy hadn't changed, what type of a system would we have today?" I have never heard that question asked—we just assume that what we have is the best.

Another clear point is that the current policy reflects the priorities of the administrators who make the policies. It does not necessarily reflect the priorities of the members who are asked to give the money, or the local pastors who are the most important persons encouraging people to give. In fact, I doubt seriously that in a secret ballot vote either group would approve the current policy. So what we have in actual practice is a situation where at the local church level we pay lip service to tithe but spend most of our time promoting local church budget and Christian education.

When we publish figures on tithe increase, we publish the wrong figures and that lulls us into a false sense of complacency. By definition, tithe is 10 percent of every member's income. Therefore, to accurately measure increase in giving, the figure we must look at is the tithe per capita adjusted for inflation. For example, posting a 5 percent tithe increase for the year may look good. However, if you don't know that during that same year you had a 6 percent increase in membership and a 3 percent inflation rate, you won't realize you actually registered a net loss of tithe. Charting the correct figure for the North American Division for the past 20 years would be very enlightening and might rattle our smug satisfaction a wee bit.

The first step in solving any problem is to admit that it exists. You are to be commended for helping us to do this.—Susan Sickler, Dayton, Ohio.

■ I have finished reading your editorial on the use of tithe, published in the April 1987 *MINISTRY*. Frankly speaking, I ended my reading with a feeling of dismay. You brought up a number of concerns and ended without offering any possible alternatives. On a debatable subject such as the use of tithe, it would be desirable to have the issue presented with alternative solutions, or not have it presented at all.

May I suggest that the causes for the Davenport predicament, the Harris Pine Mills bankruptcy, and the Lake Region-fiasco, as well as the indebtedness of the

(Continued on page 28)

Should **MINISTRY** address issues that are controversial within the church? Should we foment discussion or perhaps even discord? Or should it be our mission to quiet the waters, to encourage our ministers by portraying the church as an organization that always cuts a true course through stormy seas without so much as a lurch, rattle, or wobble?

Several communications received recently in our offices lead us to believe that this question is itself one that does not evoke total unity among our readers. Of the 380 readers who responded to our survey last year, 89 percent stated that **MINISTRY** should address controversial issues. Yet when we do so, some complain to church administrators that we are just causing problems by stirring up controversy.

We are not here to create controversy, but we do like to address issues that seem to need discussion in the church. Our recent articles on tithes stirred a wide variety of responses. You will be interested to read our Letters column and J. R. Spangler's editorial titled "Second Thoughts on Tithes."

If you've ever walked slowly down a hospital corridor on the way to visit a parishioner, wondering just how to make your visit effective, a consultation with José and Gerry Fuentes' article on medical terminology may help you better understand the patient's needs.

And if you've ever wandered slowly into your living room, wondering how to make family worship effective for your children, you'll find some good ideas in Judy Burton's article on page 12.

We're here to help! If you find this issue helpful, and inspirational, please let us know. And if you find it a little (just a wee bit?) controversial, tell us how you feel! We're always happy to hear from our readers.



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

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MINISTRY, (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1987, is published monthly by the General Conference of Seventh-day Adventists and printed by the Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740, U.S.A. Subscriptions: US\$19.95 for 12 issues in U.S., US\$22.95 for 12 issues elsewhere. Single copy: US\$2.00. Member Associated Church Press. Second-class postage paid at Hagerstown, Maryland. This publication is available in microfilm from University Microfilms International. Call toll-free 800-521-3044. Or mail inquiry to: University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106.

Postmaster: Send address changes to **MINISTRY**, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

Editorial Office: 6840 Eastern Avenue NW., Washington, D.C. 20012. Stamped, self-addressed envelope should accompany unsolicited manuscripts.

Can the church tolerate open minds?

James J. Londis

Should the church's schools produce dissenters? Should there be a little of the dissenter in each of us?



James J. Londis, Ph.D., is the director of the Washington Institute of Contemporary Issues, Washington, D.C.

At my high school graduation, the commencement speaker drew laughs from the parents by pointing out that now that we seniors had our diplomas, we were more dangerous than ever. Now not only did we know everything there was to know, but we had a piece of paper to prove it!

His comment struck me because it was so completely on the mark. Many of us had parents who never even finished high school. We saw ourselves as 17-year-old whiz kids with bright futures before us. We prided ourselves that we wouldn't make the foolish mistakes our parents had. Our marriages would not end in divorce, our jobs would pay us terrific money, our names would make their mark.

Well, the whiz kids of the early fifties with whom I keep in touch are feeling pretty sober these days. In many cases their marriages *have* failed, and their careers are floundering. And they know the experience of falling behind their progeny. Their children are taking calculus, computer courses, and science classes that contain information completely unknown in the fifties. Those who graduate in these fields have starting salaries higher than the salaries their parents have worked a lifetime to achieve.

In such a rapidly changing society, only the most arrogant can fail to see that they do not and cannot know as much as

they thought they did when they were young and ill-informed. Only the ignorant can think they are not ignorant. It is the genius of learning to sense how much further away omniscience really is.

One friend of mine, a few months away from completing his Ph.D., said, "The closer I get to it, the less I respect it."

Don't misunderstand me. A university degree is a wonderful achievement. But anyone who thinks that he ought to *feel* educated when he graduates has not been properly transformed by his educational experience.

This lesson, however, is not an easy one to learn. Some people with doctorates have not experienced transformation. Amazingly, they marched through their education without becoming humble and teachable. They resist creative thought and change simply because they threaten their traditions. They brand those who disagree with them "perverters of the truth."

In his celebrated book *On Being a Christian*, Hans Kung points out that theological change occurs in very much the same way science has changed down through the centuries. In both cases, change usually comes, not because a new idea replaces the old by the sheer weight of its explanatory power, but when the defenders of the old view finally die.

Even Einstein went to his deathbed refusing to accept the puzzling, unpredictable consequences of Heisenberg's quantum theory, a theory now accepted as far more helpful than Einstein's own

view of a completely predictable universe. Sometimes even our most celebrated intellects do not find it easy to be open and teachable.

In one of my graduate philosophy classes a statement was made that has never left me: "The distinguishing mark of the sincere seeker after truth is his willingness to give as much weight as possible to the evidence that disputes his own position."

For the brilliant and well trained, few temptations are more compelling than the temptation to acquire power by claiming to know that others do not know and that we do. By summoning us to listen attentively to those who disagree with us, to respect the honesty of their quest for understanding as much as we respect our own, and to acknowledge the incompleteness of our own opinions, the words spoken in that class define the truly educated person. They are not meant to discourage us from being passionate about what we believe. Rather, they are meant to keep us humble and teachable.

Should we encourage dissent?

Sociologist David Riesman points out that the kind of student who makes the most favorable impression on faculty members is the slightly offbeat or "rebellious" student. He is the one who gets recommended for fellowships and jobs. Those who are yes-men, who consistently assent and have no critical dissent, ultimately do not contribute to either their company, their culture, or their religion.

On the other hand, every culture educates its young partly to ensure the continuation of its values. Democratic societies, however, have a problem in that no one can guarantee that the society's values are universally supported or that they can be easily stated.

What, then, should be the goal of education: to persuade students to agree with the basic assumptions of their culture or to teach them to disagree? Is the educated person essentially a conformist, a rebel, or some synthesis of the two?

We must learn what it means to *know* and *not to know*. Those who have not learned how to verify or falsify their ideas, how to assess the significance of the evidence that can be marshaled in favor of or in opposition to what they think or believe, are easy prey for dogmatism, which in this century alone

has produced Fascism, Communism, and the various forms of religious fundamentalism.¹

Educators who wish to create flexible, supple minds open to newness must be courageous enough to expose them to important "and often uncomfortable, if not initially unacceptable, ideas."² Through this process, students will learn that knowing includes both assent and dissent, both certitude and tentativity. They will learn that questions with which they wrestle are the same questions that challenged Moses, Plato, Aristotle, and even Jesus. The universality and complexity of these questions do not always allow final answers, only a measure of wisdom.

The same problem that confronts education confronts the church. The members may be in basic agreement about values and theology, but the Judeo-Christian tradition posits too much freedom for us to assume we can agree on everything. In fact, that kind of agreement would be desirable only if we could know with certainty that all our values and ideas are infallibly correct. If we cannot affirm that, then we must say that even in the church, education is not simply for assent, but also for dissent. It cannot be limited to one or the other.

Ideally, both should ultimately merge in a new enterprise—enquiry.³ The moment we accept the principle of intellectual freedom, we commit ourselves to fearless questioning. And if we assent to the additional Protestant principle of the sacredness of the individual, we commit ourselves to respecting, as much as we can, the importance of personal judgment.⁴

Education, therefore, has a dual role to play. On the one hand, it educates for assent to those values that undergird a democratic society or church. On the other hand, it educates to dissent. The two together, what we just called enquiry, bring everything out into the open for investigation, reformulation, and reapplication.

Assenters rejected Jesus

Christian education should particularly value this approach, for it was the lack of a spirit of enquiry that led to Jesus' crucifixion.

One of the purposes of John's Gospel is to answer the question as to why so many of the Jews rejected Jesus as the Messiah—what made some believers and some unbelievers. As John tells the

The Judeo-Christian tradition posits too much freedom for us to assume we can agree on everything.

story, one's acceptance or rejection of Jesus is not tied to one's education or class.

In Jesus' clashes with the Jews over the meaning of the Sabbath, it is clear that the leadership rejected Him because His actions challenged their view of orthodoxy. He cited evidence from the Bible to justify His teachings, but their minds were closed. Tradition ruled their thinking. They read the same Bible Jesus read, but they saw it very differently. In effect, they were saying, "Our traditional interpretation of Moses won't allow us to see you as the Messiah; therefore, your claims are false."

This is always an issue. Do we see in the Bible only what our present viewpoint allows us to see, or can we read it in a vital, living way that allows it if necessary to shatter our present formulations?

John implies that these hearers of Jesus did not *want* to understand Him because they knew that what He had to say was a threat to their opinions. Whether or not they believed in Him was not simply a matter of whether or not they understood Him, for the disciples did not understand Jesus either. Not until the very end of His life on earth. But the disciples desperately *wanted* to understand—whatever the consequences to their beliefs—and that made all the difference. In John's Gospel people are not judged for not understanding, but for not wanting to understand.

By chapter 12 of his Gospel, John has made his case. That some did not believe was not Jesus' fault. He gave them an abundance of evidence, more than any open mind would need. But they *chose* not to believe. They were determined not to accept the evidence. Proof of their

(Continued on page 29)

Satan's consummate deception

Clifford Goldstein

Can we really expect a Sunday law to be the final test of loyalty to God in a non-Christian nation?



Clifford Goldstein is the editor of *Shabbat Shalom*, a journal of Jewish-Christian ethics and thought.

We believe that prior to the second coming of Christ the controversy about allegiance to God will divide the world into two camps: those who keep Saturday, the true Sabbath, and those who observe Sunday, the false Sabbath. But if this is so, how will the billions who live in lands where Sunday has no religious significance be drawn into the controversy? While it is not difficult to envision a national Sunday law in the United States or other Western nations, what about Muslim, Hindu, and Buddhist countries, where Sunday is about as holy to the people as the Aztec god Quetzalcoatl is to High-Church Anglicans in Canterbury? How will the flag-burning fanatics in Iran who march their children across mine fields for the glory of Allah, or the Orthodox Jews in Jerusalem who stone cars that drive through their districts on the *Shabbat*, or billions of other non-Christians ever be persuaded to keep Sunday holy?

We don't know. Though the Bible and the Spirit of Prophecy teach that these issues will be worldwide and that each individual will understand the issues clearly enough to make a rational choice between allegiance to God's law and allegiance to man's, how all nations will be caught up in the final events has not been revealed. All this article can do, then, is show one *possible* way that all those on the earth might be deceived.

In the last days of Jesus' earthly ministry He warned about false christs. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there

shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:23, 24).

Ellen White, in *The Great Controversy*, describes how Satan himself will come as one of these false christs. "As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation (Rev. 1:13-15). The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld" (p. 624).

Though this deception could dupe Christians, what about the Muslims in the Sahara Desert, the Jews in Galilee, or the Buddhists in the Himalayas? How could Satan's "crowning act" affect them?

The answer lies in the eschatology of these other faiths. Christians are not the only ones expecting the Saviour. The Jews are still awaiting the Messiah's first appearing. Buddhists, Hindus, and Muslims also anticipate the arrival of a supernatural personage. "In all three religions [Islam, Hinduism, and Buddhism]," writes Jack Gratus in his book *The False Messiahs*, "there are variations on the belief in a future saviour who will arise after a period of universal upheaval to bring peace and happiness to the world." And it is this universal hope of an end-time divine deliverer that could open the rest of the world to Satan's consummate deception.

Messianic woes

"All the prophets prophesied," says the Talmud, "only for messianic times." The great Jewish philosopher Moses ben Maimonides (1135-1204) taught that the coming of the Messiah was basic to Judaism. In the twelfth of his 13 Articles of Faith, he stated: "I firmly believe in the coming of the Messiah; and although He may tarry, I daily hope for His coming." Despite great confusion about the Messiah's advent, many believed, and still do, that He would appear during a time of great trouble, called the "Messianic Woes," when He would rescue His people and usher in a millennium of peace. "Only the cataclysmic intervention of a divinely endowed being," wrote Abba Hillel Silver in his classic *History of Messianic Speculation in Israel*, "at the moment of the nation's deepest degradation, could destroy the wicked powers which oppressed it, restore the people, cleansed by suffering, to its ancient glory, and rebuild the broken harmonies of the world."

This Advent hope, coupled with the jumbled theories concerning it, opened the Jews to a stream of messianic shams. Simeon Bar Kokba declared, "I am the Messiah!" and led a revolt against the Romans in A.D. 231 that left hundreds of thousands of Jews dead. In the fifth century, pseudomesiah Moses of Crete promised to lead the Jews dry-shod across the sea to Jerusalem. On the Day of Redemption many of the Jews, expecting the water to part, jumped into the sea and drowned.

Serene of Syria, Obayah Abu-Isa ben Ishak, David Alroy, Solomon Molcho, Abraham Abulafia, Isaac Luria, Shabbetai Zebi, Jacob Frank, and others all made messianic declarations—and through the centuries thousands of Jews have believed them, often with disastrous results.

Even today a feverish messianism pulses among some Orthodox Jews. A few years ago zealots in Israel tried to blow up the Dome of the Rock in Jerusalem. Their motive, according to the *New Republic*, was to so enrage the Arabs that they would wage such a vicious jihad against Israel that "the Messiah would come to save his people from destruction."

The Muslim Mahdi

Not only do Muslims believe in a divine "Restorer of the Faith," but many associate him with the returned Jesus.

The Koran makes reference to the Christ's second coming (IV, 159). Known in Islamic tradition as the Mahdi, the twelfth in a line of Imams, the "Rightly Guided One" will usher in a thousand years of peace and justice after ending the reign of "antichrist." According to one Islamic tradition, the antichrist will devastate the whole world, leaving only Mecca and Medina in security, as these holy cities will be guarded by angelic legions. Christ at last will descend to earth and in a great battle will destroy the "man-devil."

Though all orthodox Muslims believe in the return of a divine "Restorer," they disagree on the exact nature of the return, a situation that has bred a procession of bogus Mahdis. Among them was Muhammad Ahmad, the Mahdi of Sudan, who revolted against the Egyptian administration in 1881 and after several spectacular victories established a theocratic state that lasted until 1898, when the British conquered it. Mirza Ghulam Ahmad, claiming to be the Mahdi, gained a following in the 1800s. Ali Mohammed of Shiraz declared: "I am, I am the promised one. . . . I am the one whose name you have for a thousand years invoked, at whose mention you have risen, whose advent you have longed to witness." He was shot by a firing squad. His sect exists today, known as the Baha'i.

Hindu and Buddhist expectations

According to Hindu belief, the god Vishnu incarnates himself whenever evil prevails. The most important incarnation, however, will be in the form of Kalki, who will appear in the clouds with a flaming sword in his hand, riding on a white steed. He will destroy all evildoers in an apocalyptic battle that will initiate a thousand-year reign of peace on the earth.

"So similar is this expectation to the Christian messianic hope," wrote Wilson Wallis in *Messiahs: Christian and Pagan*, "that some years ago the Reverend John Newton of Lahore took advantage of this prediction and wrote a tract showing that the true deliverer and king of righteousness had already come in the person of Jesus Christ. So striking seemed the fulfillment from a Hindu standpoint, that some hundreds in the city of Rampore were led to a faith in Christ as an avatar [incarnation] of Vishnu."

In the 1830s one shaman claimed that he was the incarnation of a Hindu god

and led a rebellion against the British, who shot him dead. In northern India a Hindu beggar claimed that he was Kalki come to liberate the masses and initiate a thousand years of peace. After he was jailed his movement fizzled, as have dozens of other Hindu messianic movements.

According to some Buddhist sects, a long procession of bodhisattvas as incarnations of Buddha has appeared on the earth to bestow knowledge upon mankind. In some sects a future savior, the last Buddha, called Maitreya, "Son of Love," is expected to appear from heaven and bring great spiritual blessings. Though there is little incentive in Buddhism for any would-be messiahs, in Japan in 1910 a journalist appeared on the streets of Tokyo and claimed to be the Messiah-Buddha, asserting that he was the "consummation of all the prophecies since the beginning of the world." He and his small movement eventually faded away.

This same Jesus

Ever since Jesus said, "Behold, I come quickly," Christians have been anticipating His return. Though the Bible, especially the New Testament, teems with Advent texts, Christians disagree on when He will come, where He will come, how He will come, and what He will do when He does come.

This Advent hope—coupled with the confusion over the particulars—has nurtured countless false christs. In 1534 radical Anabaptist John of Leiden declared himself a messianic king and took over the city of Münster in Westphalia. James Nayler, a seventeenth-century Quaker leader in England, had a large following who believed he was the messiah. In Russia messianic movements started under several false messiahs, including the notorious Skoptsy sect of the 1700s, whose leader demanded that his male followers be castrated. In China a self-proclaimed messiah, Hung Hsiu-Ch'üan, initiated a rebellion that took 20 million lives between 1850 and 1864. In America William E. Riker claimed he was the Holy Spirit and in the 1940s founded Holy City, California—his New Jerusalem.

Even today, false christs abound. Sun Myung Moon's messianic claims have received much publicity. Jesus Christ Lightning Amen, a middle-aged recluse reported to be living somewhere in an Arizona desert, gets less publicity but nonetheless believes he is the messiah.

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The consummate deception

The world's great religions have at least two important similarities that could become factors in Satan's grand deception: all expect a divine personage to usher in an era of peace, and all have discord within their own faith about the nature of his coming.

In *The Great Controversy* Ellen White describes the chaos prior to the Second Coming. She quotes Revelation 12:12: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." She places this verse in the last days: "Fearful are the scenes," she writes, "which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble" (p. 623).

Historically, messianic fervor among the different faiths climaxed during crisis times because the people saw a divine deliverer as their only hope. Imagine, then, the messianic expectation of Hindus, Jews, Muslims, and Christians as they face "a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1), especially since most expect the messiah to come during a time of trouble.

Then, in the midst of this great turmoil, Satan will appear in different parts of the earth in unsurpassed glory. He comes—a majestic being of dazzling brightness—to the Islamic world in the way the Mahdi is expected, and Muslims bow down on their prayer carpets before the "Rightly Guided One," who will usher in the thousand years of peace. In glory unsurpassed by anything that mortal eyes have yet beheld, he arrives among the Hindus, who see him as Kalki, the final and climactic incarnation of Vishnu. The Jews rejoice; their long-awaited *Mashiach* has finally arrived, not as a humble servant, but as they have been expecting, a powerful king who will end the "Messianic Woes." The Buddhists see Maitreya, come to bestow blessing upon mankind. Meanwhile, Christians shout, "Christ has come! Christ has come!" All these groups—already confused about the nature of the Advent—have been duped in the past by charlatans with much less deceptive power than the devil. If people today believe that a Sun Myung Moon is the returned Christ, what will happen

when Satan himself in unsurpassed glory makes the claim?

Also, if a divine personage—a false Jesus, Kalki, or Maitreya, it doesn't matter which—appeared on the earth, it wouldn't take long for millions of Communists to realize just how unreal "socialist realism" is.

Satan, impersonating Christ, speaks deep truths, heals the sick, and performs other miracles. In the Hindu world he quotes from the Vedas, before Muslims he quotes from the Koran, and before Christians "he presents some of the same gracious, heavenly truths which the Saviour uttered" (*ibid.*, p. 624). Then, because the world is suffering in a terrible time of trouble, he tells the non-Christians that to help end the woes they all should have a common day, Sunday, to worship God. In this "strong, almost overmastering delusion" he makes the same appeal to the Christian world, claiming "to have changed the Sabbath to Sunday" (*ibid.*).

And the billions of the world—desperate for the wars, the earthquakes, the famines, the pestilence, and the violence to stop—obey the words of their long-awaited savior and pay homage to the false Sabbath, thus receiving the mark of the beast.

Peace

Perhaps it is no coincidence that the world's great religions all expect a divine personage to usher in an era of peace. Satan will orchestrate his paramount subterfuge by fulfilling mankind's expectations. He is preparing the world for it now. A few years ago the New Age movement spent hundreds of thousands of dollars advertising in the world's foremost newspapers that the Messiah of the Jews, the Mahdi of the Muslims, the Christ of Christians, the Maitreya of Buddhists, and the Krishna of the Hindus were all names for one individual and that he would bring peace to the world. In October of 1986 the pope brought together 150 religious leaders from a dozen faiths—everyone from the Archbishop of Canterbury to the Dalai Lama—to pray for world peace.

Yet peace hasn't come, and won't. As the earth descends into the time of trouble, billions will plead for Maitreya, Kalki, the Messiah, the Mahdi, or Jesus to come. And as Satan executes his grandest lie, he just might appear to each religion as the peace bringer for whom they have long been waiting. ■

Understanding hospitalese

José Angel Fuentes and Gerry S. Fuentes

By learning the meaning of a few simple medical terms, pastors can greatly enhance their ministry to the ill.

At the time he wrote this article José Fuentes was an assistant professor in the Department of Health Promotion and Education, School of Health, Loma Linda University, California, and a psychologist and senior clinician at the Family Recovery Clinic.



Gerry Fuentes has worked as a pastor and is now in the clinical pastoral education program at the Loma Linda University Medical Center, where he is a resident chaplain.

The chaplain and the physician cross paths daily in the hospital's halls. Each one has an important role in the healing process, but their functions, although parallel, are seldom integrated. Dr. Harold Blake Walker describes this situation, and the fact that the physician has become the overwhelming authority in the healing process, thus: "Rarely do we question our need for the medical practitioner; frequently we question our need for the clergyman. Indeed, in our secular society, the physician and the psychiatrist have become substitutes for the priest."¹

Several factors are responsible for this lack of meaningful communication. It is our experience that the main factor appears to be the absence of a standardized protocol.

Because of the nature of their training, chaplains and physicians relate to the problem from different perspectives. The chaplain looks for the areas of spiritual need that the patient may have. The physician looks for signs that, with the symptoms described by the patient, will help him to arrive at a working diagnosis.

Interestingly enough, when the physician does not find the objective signs that he would expect to be associated with the symptoms, he acknowledges the need for a psychiatric evaluation. He has been taught that when the symptoms shown by the patient are not validated by the objective evidences, the complaints presented by the patient are usually of a psychosomatic nature. Ironically, the same subjective evidences that are used to jus-

tify the presence of the psychiatrist or psychologist are often turned around and used to reject the presence of a minister or chaplain.²

Bridging the gap

The increasing demands on the pastor to deepen his or her theological understanding and the growing fragmentation via specialization on the part of the physician are widening the chasm of communication between the two professions. Who should take the initiative to bridge this communication gap? Ideally, both professions should work at it. But as long as medicine is regarded as a science and theology as a philosophy, neither will likely take the initiative. Since the lack of understanding between the two makes it difficult for the patient to receive total healing, each professional should strive to understand the other's work.

One of the basic and most important steps the clergy can take in that direction is to become acquainted with the language that is utilized by doctors and hospital personnel to describe patients' conditions. By learning the meaning of a few simple terms, they can reach out to bridge the gap that separates them from health professionals.

While different physicians and institutions may give slightly different definitions to the terms under discussion, a good starting point for developing understanding of hospital terminology may be found in the *American Hospital Guide*³ and the California Hospital Association *Consent Manual*.⁴ These books provide information that can help the clergy to design the context and duration of their visits to all patients.

American Hospital Guide Terminology

The *American Hospital Guide* uses five main words to describe a patient's condition. Check with a nurse or social worker, if available, for relevant patient information (e.g., condition, religious persuasion, visitors, etc.) that can help you to design the *length*, *content*, and *process* of your visit (or read the chart).

American Hospital Guide Terminology

Implications for Spiritual Care in the Hospital Setting

1. Good

a. condition excellent

The patient is usually accessible; his/her level of consciousness is good; his/her attention span may vary. You need to assess whether he is receptive to a visit and whether spiritual talk/support is desirable.

b. indications within normal limits

Length of visit is based mostly on patient's receptivity, alertness, and attention span. Unless special needs are expressed by the patient, do not prolong your visit beyond 5 or 10 minutes, especially when visitors are there. Include visitors in your interaction, but don't neglect the patient.

c. overall outlook stable

Don't do all the reading and/or uplifting for the patient. Leave meaningful literature with him, or encourage him to read a section from his own Bible/Mass book/prayer book and share his thoughts with you next time.

Note: Patients in good condition may reject your visit or challenge your faith. A sincere word of encouragement will neutralize animosity (e.g., "Don't mind my uniform/role; just see me as a person who is visiting you because I care").

2. Fair

a. fair condition

The patient usually allows a meaningful visit. He may express a desire to see his own spiritual leader. If so, make the necessary arrangement to satisfy his request (e.g., call his minister).

b. within normal limits

By observing the patient's facial expression and speech you can form an idea of his affect (feeling tone) and determine whether or not it is stable. Conversation and reading should be determined by his condition and availability (e.g., is not sleepy, anxious, or in pain, is receptive, etc.)

c. patient conscious; may be limits

Assess level of consciousness (arousal); patient needs to have awareness of self and environment for the pastor/chaplain to initiate a meaningful and therapeutic interaction. Patient's ability to talk accurately and lucidly about people and surrounding environment, the time of day, etc., indicates a good level of consciousness, orientation, and memory. He is usually accessible, but attention span may be limited.

3. Serious

a. not within normal limits

The patient's level of consciousness needs to be established to decide the extent and content of your visit. If level of consciousness is cloudy or confused or if patient is in pain, limit your visit; but make every word count (i.e., know/feel what you are saying). Always include the visitors in your conversation and prayer.

b. unstable

If the patient is accessible, limit your conversation to specifics, and be encouraging. Prayer should be brief and "leading" (provide for a positive attitude so the patient will put his "will to live" to work).

c. condition questionable and uncomfortable

Your visit should be anxiety-reducing, as anxiety, stress, and fear intensify pain and discomfort. If visitors begin to share their fears, invite them to the family room to provide them with an appropriate environment to vent their feelings and reduce their anxiety.

d. may be acutely ill

Be alert to intravenous fluid containers that are empty and disconnected or improperly connected equipment, and inform the nurse. Make sure that the nurse perceives you as one of his/her team, not as another interrupter or outsider.

4. Critical

a. unstable

Care should be expressed by leaving your card, a note, etc., that, although it is addressed to the patient, the family will read. This will provide them with support and encouragement as they realize that someone cares personally.

b. unfavorable

The family will need your help to provide them with the assurance that the best is being done, that the staff is aware of the patient's condition, and that, in the final analysis, the good Lord is the healer and He knows what is best for the patient. If you pray with the family, present the life of the patient to the Lord and ask that the family may receive the strength and courage to go together through their moment of trial.

c. out of normal limits

If the patient's condition is life-threatening, try to make the rounds when the family is there. Help take pressure from the doctor and staff by helping the family to understand that doctors, nurses, and staff are "the gloves on God's hands," and that we should pray that the outcome will be what is best for the patient.

d. life-threatening

If the patient's condition continues to deteriorate (or the patient dies), make sure you inform the social worker. This will facilitate your function, and, by working with him/her, you prevent the overlapping of services from becoming an invasion of his/her territory.

5. Deceased

Concentrate on the family, provide support, and help them through the grieving process by encouraging the expression of feelings. Don't interrupt, interpret, or analyze feelings.

Definition of the patient's general condition

According to the *Consent Manual*, the condition of a patient is described by one of five basic words: good, fair, serious, critical, and deceased. *Good* indicates that vital signs are stable and within normal limits. The patient is conscious and comfortable. Indicators are excellent. *Fair* indicates that vital signs are stable and within normal limits. The patient is conscious but may be uncomfortable. Indicators are favorable. *Serious* indicates that vital signs may be unstable and not within normal limits. The patient is acutely ill. Indicators are questionable. *Critical* indicates that vital signs are unstable and not within normal limits. The patient may be unconscious. Indicators are unfavorable. *Deceased*: the announcement of death is not routinely made by the hospital. However, news of death can become public information after the family has been notified or after all reasonable efforts to notify them have

been made. The hospital may, with or without consent, release information that is to appear on the death certificate. Because of the legal implications—and the fact that the responsibility to inform the family is often part of the function of the doctor or the unit social worker—pastors and chaplains need to have proper approval before notifying the family of a death.

Suggested guidelines to be used in patient care

In developing the above chart, we have placed the *American Hospital Guide's* description of the patient's general condition on the left side of the chart. To make the chart more comprehensive, we have also included the information added by the *Consent Manual*. The chart provides basic psychological and medical information that can eliminate the guessing game and apprehensiveness that come when one is not sure of the condition of the patient. Pertinent

information related to abnormal psychology, grief reaction, and psychiatric implications is also included.

The implications for spiritual care on the right side of the chart are the result of our years of father-son professional interaction as well as our experience and clinical training.⁵ Gerry's participation in the clinical pastoral education program at Loma Linda University Medical Center has given him opportunity to apply this material and thus has helped to validate the practical value of the chart. ■

¹ H. Blake, "Why Medicine Needs Religion," *Journal of International Surgery* 2, No. 8 (1971): 37B-40B.

² José Angel Fuentes, "Clinical Pastoral Psychology" (syllabus for class taught at Loma Linda University, Fuller Theological Seminary, and Andrews University, 1984).

³ American Medical Association, *American Hospital Guide*.

⁴ California Hospital Association, *Consent Manual*, 11th ed. (1981).

⁵ José A. Fuentes and Gerry S. Fuentes, *Medical Language and Implications for Spiritual Care* (Loma Linda University Medical Center, 1985).

Special family worships for special kids

Judy Burton

How can you make family worship interesting for kids who already know all the Bible stories? Discover the joy of discovery.



Judy Burton, president of the Home and Health Library Association in De Soto, Kansas, creates and publishes family worship and children's witnessing materials. She created the Gideon's Band material used in many children's Sabbath school departments.

By the age of 6 (4?), they've heard it all. You get halfway through the Sabbath school lesson on Sunday evening and Brian says, "How come they left out the part about David trying on Saul's armor?" You have only five more nights to read the story . . .

By the age of 8, he's an energetic bundle of BOY whom every self-respecting church member recognizes as a preacher's kid—a PK. He dislikes meetings, bathtubs, and girls. And convincing him to sit still for worship is like asking a bucking bronco to pause for a moment of contemplation before the rodeo. But his heart is soft and receptive toward his Jesus. For two years he has pleaded with you to baptize him. How much longer can you safely put him off?

By the age of 12, she knows more than you do—at least if you're her mother. Dads may still have a little edge on biblical knowledge. A typical question at our house: "Aw, Mom, you mean you can't remember who killed Goliath's brother?"

Spiritual discussions are common fare at your house. Just last week in Sabbath school I watched a visiting 10-year-old PK confront his teacher on her version of the nature of Christ. He quoted Scripture, Spirit of Prophecy, and probably Ol' Dad. They took a few moments as both delighted in the impromptu discussion—to the accompanying gaping stares of the class. Did you know your kids do that?

Your children are leaders. I used some earliten girls as teachers in the children's program for evangelistic meetings.

Other eyes were watching. One night the evangelist's 6-year-old scooted around the room during the program, gathering up miscellaneous items. When questioned, she announced, "I am going to tell a story." She proceeded to do so, certain that everyone would be spellbound.

Amazingly, everyone was. She had several handicaps. Her voice could barely be heard. She had no story—only a series of questions: "What does Jesus remind you of?" Answer: "A shepherd." "What else did Jesus make?" Answer: "Flowers." But the children (ages 2-10) watched her intently and answered thoughtfully.

For a grand finale, she dramatically produced two pictures. They were identical pictures of the head of Jesus. Pointing to one, she solemnly intoned, "Now, who does this remind you of?" The children responded with corresponding grav-ity, "Jesus!"

Then, pointing to the second picture and by her voice indicating that momentous information was forthcoming, she asked, "And who does *this* picture remind you of?" The children's attention never faltered. They gave no indication that they had seen that same picture only seconds before. Totally captivated, the children replied in unison, "Jesus!" "You did very, very well," she told them. "That's the end of my story."

Skills can be taught, but that indefinable something that separates a leader from a follower is already apparent in your children. You must understand that.

These, then, are the givens. Your child is special, and your job as spiritual

teacher is particularly challenging. So now what do you do? I have four suggestions. I call them the Four D's for Special Worship.

Plan for DELIGHT

It is not enough to fall into worship. A program of Sabbath school lesson, prayer, and then bed will not do for 14 years.

When our children were tiny tots, we prepared a worship box with activities for a special program "just like Sabbath school." Besides the lesson, we had lots of action and participation with bells to ring, rainbows to wave, fruit to pick from the tree of life, etc.

The children's enthusiasm astonished us. Worship was instantly transformed into the most-looked-forward-to time of day. In fact, if you try this, you may have to hide the box, for your children will want to have worship 10 times a day.

We didn't hide ours, and I often found dolls, stuffed animals, and assorted neighbor kids enjoying worship under a tree or in a corner of the living room.

Prevent DOLDRUMS

Probably the doldrums is the biggest danger you face with your special kids. Boredom will hit PKs sooner and harder than other mortals. Transform boredom into a friend. Consider it a clue to broaden your scope, change your activities, find something new to teach. That's a big order when they get to junior age and already have heard twice everything you have to say. (Gulp—we've got to stretch *our* brains).

Closely related to boredom is the "I'm full" complex. Because of who you are and who they are, your children's spiritual pitchers will fill up sooner than most. To keep pouring it in will result in a sure case of religious dyspepsia. Turn your teaching around and help them pour their pitcher out.

Switch angles in your worships and focus on the skills and knowledge they need to help someone else. Their Enthusiasm Quotient will immediately triple.

You can do this with elementary-age children by playing "What if. . .?" Think up various situations they might meet, like "What if someone asked you why you believe in Jesus? What would you show him from your Bible?" Or "What if the neighbor kid asks you what's wrong with Alfred Hitchcock movies? Can you find an answer in your Bible?"

Teens will enjoy a similar activity;

however, make it a role play, so someone is giving continued feedback. It's fun to think of the hardest questions as well as the best, most tactful answers.

We have had great fun making up Bible studies. At 7 our daughter loved to conduct a study, using texts written on slips of paper.

For our son we invented a Deep Sea Diving Chart on which to record the references we find. We pick a subject (e.g. Second Coming, music) and search out all our own texts with a concordance. These are transferred from the Deep Sea Diving Chart to a Bible Study Planning Sheet arranged in the order of What? When? How? Why? Where? Who? He gives the study, ending with an appeal and a prayer. (Lest you think your kids can't handle this, let me tell you about the 24 third and fourth graders who did just this as a group, practiced on each other, and then went home to give studies to their parents, neighbors, and friends. Aha! That's 24 future church members who will never frustrate their pastor [you] with the line "But I could never give a Bible study.")

Encourage DISCOVERY

Discovery is the personal process of turning the unknown into the known. Once tasted, it is habit-forming and can lead your children down a golden path of delight.

But first you must lay one foundation stone: humility. Discovery is not teaching. Discovery is learning—together if possible. This may be the most difficult challenge a minister will face, simply because you already know the answers. Or is there infinitely more to learn? Can you ask questions and then listen respectfully to a 10-year-old's answer? Your example will plant the joy of discovery in your child's fertile mind.

Early on in our worship experiences the lowly concordance leaped to first place as a tool of discovery. It is like the street guide on a map of Los Angeles—indispensable until you know every street. Your child knows, before he's landed in his second parsonage bed, that there's a lot more in his Bible than regularly hits his eyeballs. A concordance matches up the brain, the eye and hand, and the Sacred Record.

For instance, at what age did your cherub first hear the story of David and Goliath? Now, at what age could he quickly find it in his Bible? How about Gideon? Or the giving of the manna? We

Discovery is the personal process of turning the unknown into the known. Once tasted, it is habit-forming and can lead your children down a golden path of delight.

devised a game using key words such as *stone, bear, water, and pillar* from Bible stories. We then raced through our concordances to find a Bible story (text) with that word in it. It wasn't long before we didn't need the concordance at all, except to find new stories.

One day shortly after his seventh birthday my son headed out to play with his neighborhood friend. I noticed a peculiar bulge in each pocket, and as mothers are prone to do, I waylaid him for an explanation.

He sheepishly returned and pulled a Bible from each pocket. "I'm taking them along," he said, "just in case someone asks me why we keep the Sabbath. I can show them from my Bible."

Knowing *about* the Bible simply cannot produce the same thrill as knowing the Bible and being able to find your way around in it.

Unexpected discoveries can be great fun. One night I studied with our daughter while my husband took our son into the kitchen and closed the door. We heard them switch the light off, and later the outside door banged. Sometime later Teddy came dashing in, saying, "Mommy, Mommy, guess what? My birthday present is in the Bible!"

They had decided to study *light* with a concordance by the light of his new flashlight. Psalm 119:105 produced a surprise when *The Living Bible* said, "Your words

are a flashlight to light the path ahead of me, and keep me from stumbling." They then went outside in the night to experience the text.

We have had lots of fun learning the chronology of Bible characters. Just make cards with a name on each one, and then try to put them in order. You can make this as difficult as you wish. We like discovering duplicate names and thus interesting people you rarely hear about. Like the three Jonathans. One hid in a well to escape the enemy, another killed a giant who had 12 fingers and 12 toes, and the third was you know who.

Current problems provide natural subjects for Bible study. If your child is being teased at school, lead him through texts that help him deal with the situation: doing good to your enemy, joy in tribulation, a merry heart doeth good like a medicine, etc. These texts changed my daughter's life in the second grade, and I have watched her practice them in difficult situations ever since.

Other problems could be difficulties with grades, loneliness, moving and leaving friends, pride, peer pressure. Be sure to make worship an exploring session, even though you may know the answers ahead of time.

Don't forget to DO

Activity brings spiritual as well as physical health and is a perfect antidote for boredom.

Plan a story hour for neighbor children. Take your youngsters with you to Bible studies. Make a "love list" of people they can call or help. Keep a shelf just for books to give away. Start a Gideon's Band Missionary Club with a few of their friends.

Give your teens the vision of a world to be won for Christ. Confront them with that world in the agony of despair and naked need. Visit the dirt-floor shack where a half-dressed baby shivers on the floor. Take sandwiches to street people. Give your own warm coat to one who has no shelter. Experiment with love. Taste the joys of sacrifice.

Immerse your children in life as Jesus lived it. Go with them in the footsteps of Jesus, and they will never be the same again.

And that is when you'll experience together that ultimate joy of special family worships—the infilling of the Holy Spirit through Bible study and prayer, followed by the outpouring of blessing on a lost and dying world. ■

Religion teachers' opinions on the role of women

Roger L. Dudley

No one group should determine the church's theology. But we should consider carefully the opinions of those who have devoted their lives to the study of the Bible.



Roger L. Dudley directs the Institute of Church Ministry at Andrews University, Berrien Springs, Michigan.

Without a doubt, the subject of the role of women in the leadership of the church has been one of the hot topics among Seventh-day Adventists in the past several years. This has been evidenced by the discussions of the Annual Councils, Spring Meetings, and study commissions concerning the propriety of ordaining women to the gospel ministry and of allowing unordained female ministers to baptize their converts. To a lesser extent it has been seen in the deliberations taking place in individual congregations over the election of women as local elders and the ordination of deaconesses. Denominational journals have been the forum for a vigorous debate by means of articles and letters from readers.

The issues have been particularly perplexing to leaders and members because of the failure to arrive at a consensus as to what the Scriptures warrant. Seventh-day Adventists have long considered themselves to be people of the Book, and they demand clear Bible answers to religious questions. A number of Adventist theologians and biblical scholars have prepared papers and articles on the subject, but, alas, while finding scriptural support for their positions, they have taken opposite sides. Thus, administrators and lay members who have been looking to the religious community for clear guidance have found themselves more confused than ever.

Part of the confusion has arisen because editors and organizers, when publishing papers or conducting discussions

on the issue, have tended to balance the contributions roughly equally between the pro and con views. This appeals to our sense of fairness and has the additional advantage of allowing the reader or listener to explore all sides of the topic. But it also implies that our most knowledgeable students of religion are split right down the middle on these questions, when such may not be the case at all. The present study was undertaken to determine just where our religious scholars stand.

Description of the study

Andrews University's Institute of Church Ministry constructed the "Attitudes Toward the Role of Women in the Seventh-day Adventist Church" questionnaire in 1983 and has administered it to a number of groups since then. The questionnaire consists of 18 statements to which a person may choose one out of five possible responses: "strongly disagree," "somewhat disagree," "uncertain," "somewhat agree," or "strongly agree."

We sent the instrument to each faculty member in the religion departments of each of the 11 senior colleges in the North American Division and of each of the 32 senior colleges or seminaries outside North America. We also sent it to each faculty member of the Theological Seminary at Andrews University. We secured the names from the lists supplied in the current *Seventh-day Adventist Yearbook*.

We invited the religion teachers to complete the questionnaire and return it to the Institute of Church Ministry offices. The questionnaires were unsigned, thus preserving confidentiality, though it was possible to identify the particular institution at which the faculty member serves.

In all, 131 instruments were sent out to North American scholars. With no follow-up efforts, 94 faculty members, representing all 12 schools, returned the questionnaire. This 72-percent response rate is considered very high for a one-time mailing and reflects the strong degree of interest in the subject that Adventist religion scholars have.

Ninety-nine of the 199 scholars outside North America, representing 28 of the 32 institutions, returned questionnaires. This 50-percent response rate is higher than might be expected, given the variety of languages and cultures and the fact that these individuals had to sup-

ply their own airmail postage. Thus, for the world field the analysis is based on 193 responses out of 330 invitations, or a response rate of 58 percent.

The questions and response percentages are presented in the table that accompanies this article. For ease in comparison the two "agree" and the two "disagree" categories have been combined. The extent to which these two figures fail to total 100 percent for any given statement represents the "uncertain" choice. The fact that the numbers of North American and non-North American teachers who responded are almost equal makes for a good comparison between them. We have formatted the table so that the responses of the total group as well as of the two major components can be seen at a glance.

An inspection of the questions will reveal that they are divided into two groups. On the face of it the first eight have nothing to do with religion or the church. They deal with the role of women in society in general and may be thought of as the society scale. The last 10 concern the propriety of women engaging in various ministries in the congregation or in the wider denominational organization. They may be considered the church scale.

Women in society

The society scale is not original with this instrument. We selected the eight items we used here from the 25-item "Attitudes Toward Women Scale"—a standard social science instrument. We included them to determine to what extent attitudes toward women in ministry may be related to attitudes toward the role of women in general society. We will return to this point shortly.

These first eight questions bothered a number of the scholars, who responded with written comments. Some suggested that the answers depend upon whether or not the women have children to care for. As one said, "A key problem is how to balance family stability against individual rights." A European scholar suggested that the words "when they have little babies or little children" should be inserted before the word "rather" in item 1. A teacher who strongly agreed with item 3 wrote that there were "also many jobs in which women should have preference." Several commented that Christians should not be worried about their rights.

Many who were concerned with the

These first eight questions bothered a number of the scholars. Some suggested that the answers depend upon whether or not the women have children to care for.

polarity of the items responded: "disagree with the word 'rather'"; "not an either/or situation"; "should not be blanket statements." Some objected to the "heavy emotional wording" and "biased nature of the questions." One instrument had a huge NO scrawled across the front page and an attached note that read: "Sorry for the remark scribbled on the front page by a worker who apparently feels very strongly about the subject."

We assigned the first eight items scores of 1 (most opposed to women being active in society) to 5 (most favorable) and totaled these to form a society scale with a possible range of scoring from 8 to 40. The lowest score anyone actually obtained was 12. Another individual had a score of 14 and two a score of 15.

At the high end 31 scholars obtained the maximum score of 40, with 9 scoring 39 and 12 each scoring 37 and 38. Thus the average score was 32.2—quite favorable as measured against a neutral midpoint of 24. Whatever criticisms the various questions elicited, the scale proved to be statistically consistent (reliability coefficient alpha of .80 for those interested in technical details), and each item correlated with the whole scale in a satisfactory manner.

Women in the church

Items 9 to 18 are the heart of the study. The theoretical basis for their construction was to present a hierarchy of issues on the role of women within the church

Religion Teachers' Opinions on the Role of Women

| ITEM | ALL RELIGION TEACHERS Number-193 | | NORTH AMERICAN TEACHERS Number-94 | | NON-NORTH AMERICAN TEACHERS Number-99 | |
|--|--|----------|---|----------|--|----------|
| | Agree | Disagree | Agree | Disagree | Agree | Disagree |
| 1. Women should be concerned with their duties of childbearing and house tending rather than with desires for professional and business careers. | 27% | 65% | 19% | 71% | 35% | 60% |
| 2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day. | 84% | 13% | 85% | 12% | 83% | 13% |
| 3. There are many jobs in which men should be given preference over women in being hired or promoted. | 35% | 61% | 19% | 75% | 49% | 47% |
| 4. There should be a strict merit system in job appointment and promotion without regard to sex. | 84% | 11% | 89% | 7% | 80% | 13% |
| 5. The intellectual leadership of a community should be largely in the hands of men. | 15% | 81% | 5% | 94% | 25% | 70% |
| 6. Women should worry less about their rights and more about becoming good wives and mothers. | 26% | 64% | 14% | 71% | 38% | 57% |
| 7. Women should assume their rightful place in business and all the professions along with men. | 80% | 15% | 82% | 14% | 77% | 17% |
| 8. On the average, women should be regarded as less capable of contributing to economic production than are men. | 11% | 87% | 2% | 95% | 18% | 80% |
| 9. It is appropriate for women to speak on religious topics before mixed groups (teach Sabbath school class, give devotional talk, etc.). | 97% | 3% | 99% | 1% | 97% | 3% |
| 10. It is appropriate for women to serve as local elders if elected by their congregations. | 85% | 11% | 93% | 6% | 77% | 16% |
| 11. It is appropriate for women to serve on conference, union, and General Conference committees and institutional boards. | 97% | 3% | 98% | 2% | 97% | 3% |
| 12. It is appropriate for women to serve as departmental directors on the various levels of the church structure. | 90% | 8% | 96% | 2% | 84% | 13% |
| 13. It is appropriate for women to serve as associate pastors of churches. | 83% | 12% | 93% | 5% | 73% | 19% |
| 14. It is appropriate for women to serve as sole or senior pastors of churches. | 66% | 28% | 78% | 18% | 54% | 37% |
| 15. It is appropriate for women who have demonstrated their calling to the ministry to be ordained as gospel ministers. | 69% | 24% | 83% | 13% | 57% | 33% |
| 16. It is appropriate for women to serve in denominational executive positions open only to ordained ministers (such as conference or union presidents). | 67% | 25% | 81% | 16% | 53% | 34% |
| 17. It would be appropriate for a woman to serve as president of the General Conference. | 62% | 30% | 79% | 17% | 47% | 41% |
| 18. It is appropriate that women help shape the theology of the church. | 95% | 3% | 98% | 1% | 92% | 4% |

so that we could determine a curve of declining support. That is, we assumed that nearly everyone would agree with item 9 (although 3 percent did not), but that disagreement would gradually increase all the way through item 18.

In actual practice, the responses did not demonstrate a strict hierarchical ranking. For example, more respondents would permit women to serve on controlling committees and boards (item 11) than would allow them to function as local elders of congregations (item 10). With the exception that the peak is reached at item 17, however, the pattern seems generally quite consistent. (However, nearly everyone affirmed item 18.)

Overall, these scholars give evidence of overwhelming support for women in ministry. Their agreement with the various items ranges from 62 to 97 percent, while their disagreement ranges only from 3 to 30 percent.

When we compare the North American with the non-North American responses, we find some important differences. But both groups of teachers still favor the inclusion of women in every ministry listed. For the North American theologians, agreement ranges from 78 to 99 percent and disagreement ranges only from 1 to 18 percent.

While non-North American theologians are not as favorable, from 47 to 97 percent of them still agree with the various items, and their disagreement ranges only from 3 to 41 percent. On every item except number 17, an absolute majority of the non-North American group favors the inclusion of women. Even here, a plurality of 47 to 41 percent would deem a woman president of the General Conference to be appropriate. And this item represents an event so unlikely as to be hardly at the center of the current discussion.

The items of particular relevance now are numbers 10, 14, and 15. The first of these, item 10, asks whether it is appropriate for women to serve as local elders of congregations. Eighty-five percent (93 percent North American, 77 percent non-North American) believe that it is. One respondent who strongly agreed noted, however, that "the principle of seeking to avoid offending a weaker brother and doing only that which will enhance the gospel" is a vital principle. Another felt that perhaps a different title for the same office, such as "shepherdess," might remove some of the objections.

With regard to item 14, the appropriateness of women serving as sole or senior pastors of congregations, 66 percent (78 percent North American, 54 percent non-North American) find it acceptable while 28 percent do not. One teacher who marked "uncertain" cited "practical problems, administrative problems, acceptance problems, possibly theological problems." Some respondents emphasized "in areas where the church is ready" or qualified the statement by writing "the right woman in the right church." One explained: "Appropriate, yes, but may not be best because of prejudicial attitudes." Another expressed this opinion: "I prefer team pastoring so the needs of both men and women are met."

One Asian scholar wrote at some length that the biblical record indicates that God's first choice for spiritual leadership of His people is men, "but when and where God intended women to take over the helm of affairs, His people accepted it." So if the church decides to continue with all-male leadership, it is "not to maintain male hegemony" but to show "respect for precedent" and to comply with "God's preference and choice."

As to the key statement, the one asking about the appropriateness of ordaining women who have demonstrated their calling to the gospel ministry (item 15), 69 percent of the religion scholars said it is appropriate and 24 percent said it is not (83 to 13 percent North American, 57 to 33 percent non-North American).

Strong feelings

Vigorous feelings surfaced among the minority. One who strongly opposed wrote a page alleging that "there is a biblical restriction on women serving in the 'office' of bishop/pastor, one who takes the leading role in teaching/preaching the Word of God. This is not a form of oppression, but representing the will of God requires submission from us all."

Another wrote: "Frankly, I think your survey is strongly biased to favor women's ordination and cast anyone who disagrees into the role of male chauvinist." This brother overlooked the fact that since the items allowed for a full range of agreement-disagreement, the survey was neutral—only the responses could be biased.

Finally, in response to the item on women's participation in shaping the theology of the church (item 18), one scholar wrote: "They must be encouraged to do so. Women must be given opportu-

When we compare the North American with the non-North American responses, we find some important differences. But both groups still favor the inclusion of women in every ministry listed.

nity for theological education and for participation in significant committee discussions." Another replied: "It better be [permissible], given the role of Ellen White."

As in the case of the society scale, we gave each of these 10 items a score of from 1 to 5 and totaled them to form a church scale. The scale ranges from 10 ("strongly disagree" to all items) to 50 ("strongly agree" to all items). Two teachers did score 10, and one each obtained scores of 16 and 17. On the high end, 86 obtained the maximum score of 50, and another 28 were above 45. The average score was 42.6—highly supportive of full opportunity for female ministry in the church (neutral midpoint is 30). This scale had even higher statistical consistency than the society scale (reliability coefficient alpha of .93), and all 10 items were good contributors to scale reliability.

We made the society scale part of the survey to allow comparison of attitudes toward the role of women in society with those toward the role of women in the church. We found the two scales to be correlated at .67, a rather strong relationship for an attitude study and statistically significant at the .001 level. Though one scholar wrote that "a distinction needs to be made between opportunities for women in secular circles and in the worship order of the church," most of those surveyed did not agree. The

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general trend is for those who are favorable to an expanded professional role for females in the wider culture to also affirm their equality in the various ministries of the church.

Some conclusions

A scholar outside North America raised an issue that deserves brief consideration. He wrote: "I understand that this questionnaire is on attitudes and not on theology; one having nothing to do with the other." I do not share his assumptions, for I do not believe the two can be separated. I assume rather that our theology informs our attitudes and that our attitudes determine our approach to theology.

The scholar continued: "Why should the *opinion* of the scholars only guide the decision of the world church [a claim not made by the questionnaire]? Is a *feeling* of a scholar more valuable than a *feeling* of a layman?" This question assumes that the responses of the scholars came only from the seat of their emotions without passing through their minds. I would not so interpret these data. I have every reason to believe that these religion teachers—who have spent years in diligently studying the Scriptures—wrote down what, to the very best of their understanding, they regard as the will of God. A feeling based on study and information should be considered as more valuable than a feeling not so arrived at.

Let me hasten to add, however, that this study does not establish a truth. Truth is something "out there" that is not determined by a vote. The survey only represents the perceptions of truth held by the respondents. Still, the results deserve consideration. While on the one hand we should not let the opinions of scholars be the only, or even the decisive, factor in establishing church doctrine and policy, on the other hand we should not disregard them precipitately.

If the Scriptures are to furnish us guidance in dealing with these momentous issues, then the reasoned opinions of those who have had the most thorough training in biblical and theological studies and who have spent their professional lives studying the sacred documents should be taken seriously. And without question, those opinions are overpoweringly in favor of removing all barriers to full participation of women in every phase of the ministry of the Adventist Church. ■

A shared ministry

Alcyon Ruth Fleck

The way his wife fulfills her role may make or break a pastor's ministry. Kind of a scary challenge, but many examples show that it can be met successfully.



Alcyon Ruth Fleck is one of the overseas directors of International Children's Care, an organization that operates orphanages in Latin America. Her husband was a minister and church administrator before his retirement.

She was a quiet, unassuming lady, that minister's wife. As I remember, she was not a public speaker or a musician. In fact, I don't remember seeing her up front in any leadership role. I have wondered many times why she stood out in my mind above all the other clergy wives I have known. Her influence during my early teenage years inspired me to want to be a minister's wife.

She was the wife of a very successful evangelist. Even though she had what one might call a backstage role, still she was very much a part of the team. She was always there, unobtrusive, but lending her influence and support.

She was the epitome of friendliness, but not aggressive or gushy. While she had a special dignity, she was kind to everyone.

She was a graduate nurse, but I didn't know of her working away from home. She and her husband had two lively little boys, and she kept them in tow while he preached, sang, and conversed with people. She was obviously of the old school, not a women's liberation advocate.

This evangelist's wife was not a plain woman. She was a very attractive lady, but her appearance was always tasteful and in harmony with her role. She did not draw attention to herself. She was obviously conscious of her public image and the influence it had on others.

It was evident to anyone who knew them that her husband—handsome, successful, and immensely popular—had eyes for her alone, and that her commit-

ment was to her marriage and her husband's calling. Most of all, one knew that this was one minister's family who lived very close to the Lord. The inspiration they carried with them was the power behind their success.

They are retired now, but their ministry goes on through their two sons, who have followed their example. That shared ministry is still productive.

Examples—good and bad

During the years my husband ministered, both in pastoral and administrative responsibilities, I became acquainted with many ministers' wives. Some were leaders in their own right and took important responsibilities. Some seemed to have little interest in their husbands' career and literally "did their own thing." Some had careers of their own. Some worked outside their homes to help educate their children, and some of these managed to make this contribution and still fill their role as ministers' wives. Others found deep fulfillment in simply helping their husbands to live up to the sacred calling of the ministry and, in fact, considered that calling their own.

A few made themselves too obvious, had too much to say, made their husbands' lot difficult by interfering in church business, and aroused the resentment of church members. Long after she had moved on, people were still telling stories about one such woman I knew. She would go to young people in the audience and correct what she considered improper behavior. I was told that if her husband preached past twelve o'clock, she would remove her watch and hold it

She cannot fake it or slavishly do her duty. The support she gives must be genuine, born of her love of her man and her God.

up for him and all to see! Or if he was telling a story and she disagreed with some detail, she would interrupt the sermon and correct him. It wasn't hard for those who knew them to understand why that poor man had a nervous breakdown! While this is an extreme example of a wife who didn't know her place, there have been others who committed this "sin" in lesser ways.

One wife seldom came to church functions and almost never to prayer meeting. It is said that prayer meeting is a thermometer of the spiritual life of the church. If a minister's wife does not consider it a priority, how discouraging it must be for him to try to inspire the rest of his members.

In contrast was the pastor's wife who attended every church function, barring illness or some other emergency. She was there to welcome the people, to seek out those with special needs, to bring life and warmth into the gatherings. True, she played a supportive role, but such an important one.

A few ministers' wives, unfortunately, have indulged in the sin of gossip. A lot of information—confidences from those with problems—comes to the minister's home. People have a right to expect that information given to a minister or his wife will go no further. The minister himself needs a sympathetic ear sometimes. He needs to know that "the heart of her husband doth safely trust in her." A supportive wife knows how to control her tongue.

I remember a pastor's wife who told me about "this exclusive dress shop" where

she often bought her clothes. When she mentioned the price of the new coat she had just purchased at a "fantastic bargain," I was shocked. Never in my life had I considered paying a price like that for a coat. "She lets me buy on credit," she confided. Later in our conversation she told me about the new furniture they had recently purchased, also on credit. Of course, she found it necessary to get a job to meet the monthly payments. I had an uneasy feeling while we visited. It seemed that her interests were on things rather than on her husband's calling. Family finances are a source of conflict in many marriages, but overspending can be the undoing of a minister. A supportive wife will learn to live within the family income, even if it means a drastic change from the lifestyle she's been used to.

Meeting challenges

At a gathering for the clergy, a special meeting was held for wives. Those present divided into groups of four or five to discuss certain problem areas that ministers' wives face. The remarks of one of the younger women disturbed me. She said, "Too much is expected of us! No matter what we do, all we get is criticism!" Something was desperately wrong there. Why did she have such a defensive, resentful attitude? Further listening made it evident to me that this girl was not happy in her role. She did not share her husband's sense of calling. She wanted him to do some other kind of work. I dare say sooner or later she got her wish. Very few men can continue as ministers when their wives take a negative attitude toward their work.

I wanted to tell that young woman that I have never found people ready to pounce on the minister's wife. In fact, I believe most members really want to love their pastor's wife. However, it is up to her to make the first move—to reach out a friendly hand, to lend a sympathizing ear, to show a welcoming smile, to create an air of warmth and love in the church. She can do more than anyone else in the church to create an atmosphere to which people will respond positively. Seeking out even the most unapproachable and making a friend is an interesting challenge. A supportive wife realizes her special position and complements her husband, making his job easier.

We know a "ministerial pair" who are just that. I can hardly picture them separately. I have never known a pastor's wife

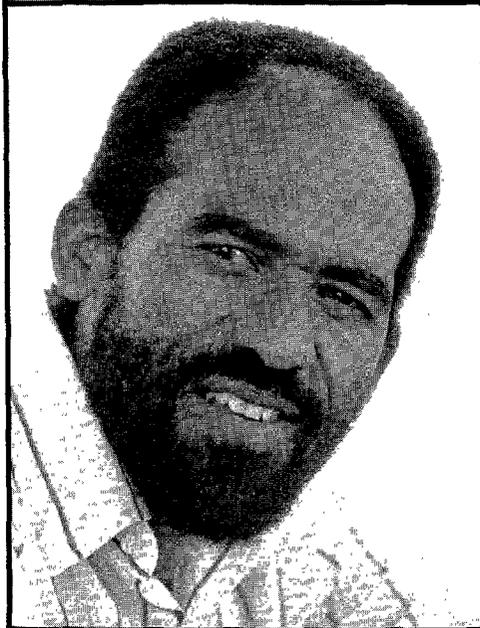
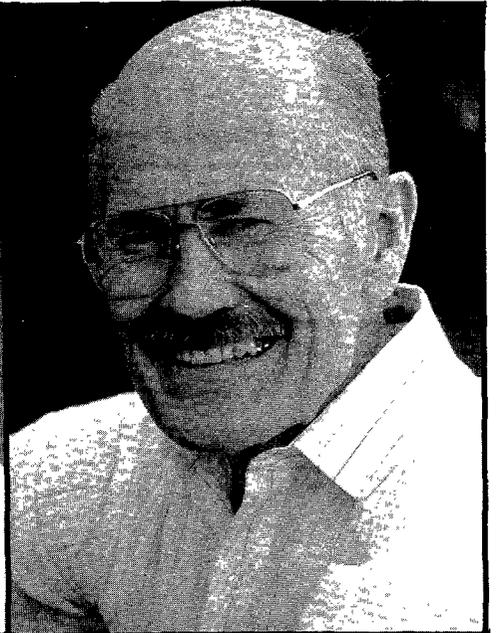
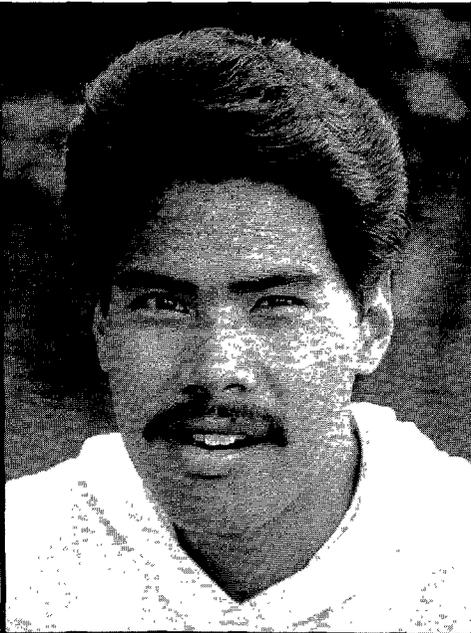
who is more wholeheartedly dedicated to her husband's calling. Upon reflection, I realize that what motivates her involvement is her love of her Lord and her concern for lost souls. She is tireless in her work for people. On Sabbath her table is surrounded by visitors, new converts, the discouraged, anyone who needs the warmth of their friendship. It isn't surprising that her husband has been an extremely successful soul winner. He has a wife who is completely supportive.

During our years in the mission field I learned that missionaries sometimes need a special kind of support. Ministers called to overseas service are often in administrative work that demands travel away from home. It isn't easy to be left home for weeks on end. I remember one couple who went back to their homeland early. Every time he left on an itinerary, he left his wife in tears. Her discontent and unhappiness eventually drove him to ask for a permanent return.

"I have learned, in whatsoever state I am, therewith to be content" is a good verse for a missionary's wife. It means learning to carry on alone, assuming responsibility for the family in her husband's absence, sometimes even facing dangers alone. But the faithful missionary wife learns to depend on God, to sense the importance of her role as a supportive wife, to give her husband the assurance that while he is facing the hardships of the journey, she is keeping the home fires burning. Again, "the heart of her husband doth safely trust in her."

It takes a special kind of man to be a successful minister. He must give of himself continually. He expends a tremendous amount of emotional energy just in delivering his Sabbath sermon. Sometime and somewhere he must be refueled. Fortunate is the man who knows that he will find a source of new energy and encouragement at home; who can look forward eagerly to going home to a wife who understands his needs, who appreciates the sacredness of his calling, and who gives him her unqualified support.

In the final analysis, it is her personal relationship with her heavenly Father that will qualify her for this sacred role. She cannot fake it or slavishly do her duty. The support she gives must be genuine, born of her love of her man and her God. Her personal relationship to her Lord will be the greatest inspiration to her husband, and this same devotion will help her to make her home a refuge for her husband and her children. ■



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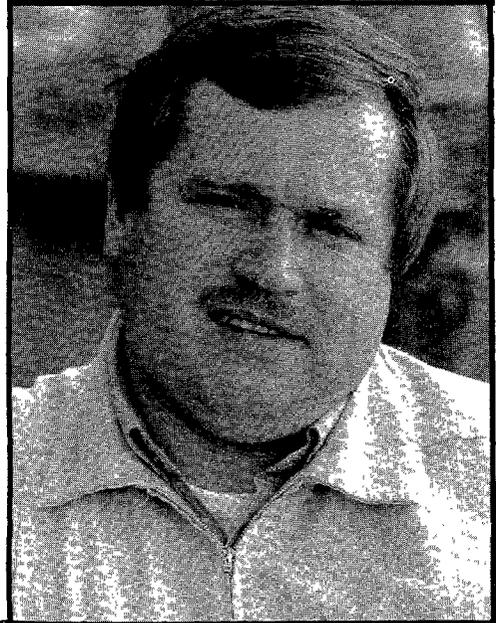
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Second thoughts on tithe

The April 1987 MINISTRY contained articles on tithe policies written by certified public accountant Jerry E. Bartram and me.

We have received several letters expressing concern that some will use these articles to justify channeling tithe to private ministries.

Covetousness, greed, and self-glorification constitute the sandy foundation on which the carnal-minded stand. These ever-present evils are common to both secular and Christian society. If for no other reason, God gave us the responsibility of stewardship to alleviate the plague of greed. Returning tithe to God testifies that we recognize we are His because of both creation and redemption. Tithing keeps the owner-manager concept fresh in our thinking.

Giving our tithes and offerings is God's major cure for greedy self-glorification. Our growth in sanctification is directly related to our giving. Consistently sharing our wealth for the fulfillment of the gospel commission is the secret of abundant living (see Isaiah 58; Daniel 4:27; Luke 12:33).

In the act of giving our tithe to God, there is a spiritual element that helps us sense that life and all of our possessions are sacred and that we must use them to God's honor and glory. The moment that we, personally or corporately, begin to handle tithe funds carelessly, we may breach barriers that stand to prevent us from getting involved in financial situations that are a dishonor to God's cause. For this reason neither Jerry nor I advocate individuals' directing the use of their own tithe.

(Let me note here that it was Jerry Bartram's concern about the desire of some to control their own tithe rather than to place it in the hands of the church that ultimately led to his position on the Use of Tithe Committee. Some Adventists had asked him to help them set up private foundations through which they could funnel tithes and offerings to control their use. Bartram's expression of concern over these actions and attitudes brought him to the attention of General Conference leadership, who asked him to serve on the Use of Tithe Committee.)

The methods that some leaders of independent ministries use in appealing for funds are deplorable. They circulate articles, letters, and books among the members of the church decrying the sins of the organization. This attack implies that their own programs are free of apostasy and error. Then some of these individuals suggest that since Ellen White at times used tithe at her discretion, their followers would be justified in sending their tithes to support their programs.

Undoubtedly these tactics siphon off tithe from God's storehouse to independent storehouses. If an independent ministry is accountable only to its leader or to boards that have little or no knowledge about its financial affairs, this opens the possibility of the serious misuse of funds. Recent events in the religious world outside our organization highlight this danger. One electronic evangelist and his wife—leaders of an independent ministry—received in one year salary and benefits totaling 1.6 million dollars.

Ellen White's use of tithe

How did Ellen White use the tithe? Those who use stories about her tithe

practices to support the diversion of tithe from the conference treasury do her a disservice.

Volume 5 of Arthur White's recent biography of Ellen White reveals that at times she handled tithe funds in a way that has perplexed some. (Every minister would do well to study this subject in *Ellen G. White: The Early Elmshaven Years* [Washington, D.C.: Review and Herald Pub. Assn., 1981], pages 392-397.) The evidence supports the conclusion that she was a careful and faithful tither. In 1890 she stated, "I pay my tithe gladly and freely, saying, as did David, 'Of thine own have we given thee'" (in *The Early Elmshaven Years*, p. 392).

Those who are concerned that their tithe is being misused would do well to consider her remark, "Unworthy ministers may receive some of the means thus raised, but dare anyone, because of this, withhold from the treasury and brave the curse of God? I dare not" (*ibid.*).

When she used tithe outside of the regular channels, she did so to help ministers who were going through experiences of want and suffering similar to what she and her husband had known in their early years. She stated, "And where I see workers in this cause that have been true and loyal to the work, who are left to suffer, it is my duty to speak in their behalf. If this does not move the brethren to help them, then I must help them, even if I am obliged to use a portion of my tithe in doing so" (*ibid.*, p. 393).

Her son, W. C. White, pointed out that many times the conferences responded to her requests and gave the needed help. But in some cases in which the conference was short of funds or the worker was not appreciated properly, she would say to her bookkeeper, "Send help

as soon as you can, and if necessary take it from my tithe" (*ibid.*, p. 393, quoting a letter by W. C. White).

Controversy over one such case moved Ellen White to write the following to the conference president involved: "It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient, properly to support their families. When my attention was called to aged ministers, white or black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. No man should give notoriety to the fact that in special cases the tithe is used in that way. . . .

"I have been instructed to do this; and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon, for it will necessitate my making known these matters, which I do not desire to do, because it is not best" (*ibid.*, p. 395).

She ended the letter by saying, "Circumstances alter cases. I would not advise that anyone should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe who have placed their tithe in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated.

"I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example" (*ibid.*, pp. 395, 396).

Note carefully that the money was always used for the support of the ministers. Ellen White used all tithe funds she handled for the purposes for which tithe was intended to be used. In addition, none today have had direct instruction

The treasury for the tithe is the house of the Lord, not an independent ministry

from the Lord to gather tithe for themselves or their independent ministries or to direct their tithe outside of church channels.

Ellen White's use of the tithe does not justify our using the tithe according to our own whims or desires. If every member of the church did so, our world organization would crumble and our mission would suffer greatly.

In 1911 another brother in the church wrote to Ellen White asking if he could send his tithe for her to handle. She replied, "You ask if I will accept tithe from you and use it in the cause of God where most needed. In reply I will say that I shall not refuse to do this, but at the same time I will tell you that there is a better way.

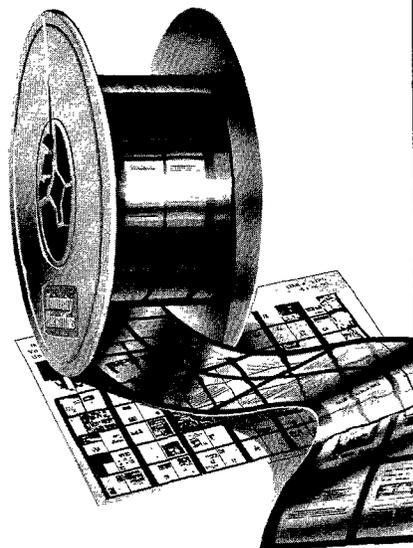
"It is better to put confidence in the ministers of the conference where you live, and in the officers of the church where you worship. Draw nigh to your brethren. Love them with a true heart fervently, and encourage them to bear their responsibilities faithfully in the fear of God. 'Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity'" (*ibid.*, p. 397).

Scripture is clear that the tithe is the Lord's, not ours. We get it to Him by bringing it to His storehouse, the church, even as God's people did in Nehemiah's and Hezekiah's day (see Nehemiah 10; 2 Chronicles 31). The equivalent for the word *storehouse* in Malachi 3:10 is *treasury*. In both Old and New Testaments it is clear that the treasury for the tithe is the house of the Lord, not a private foundation or even an independent ministry, regardless of how good it may be. The issue is ecclesiological in nature. Either we believe that God has an organized church on earth and it is our duty and privilege to bring the tithe into the treasury of the church or we virtually set up our own church and direct the use of our tithe.

Leadership, in turn, has a responsibility before God to use these funds properly. We must be accountable to both God and our constituency. Furthermore, we have the responsibility of giving our own tithe to God through church channels and teaching our members to do likewise.

It is my firm belief that this is God's church, and as long as I am a member of this body, I have no right to withhold or divert my tithe at my discretion. —J. R. Spangler.

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Daniel and Revelation Committee meets in Germany

George Reid

The Daniel and Revelation Committee broke new ground when it met at the Seminar Marienhöhe in Darmstadt, Germany, for its March 1987 session. Previously the committee always has met in North America, with attendance limited to members and invitee presenters so as to keep the group small enough to be efficient. Its meeting outside North America was in recognition of the increasingly international nature of the Adventist movement. Seminar Marienhöhe is the advanced ministerial training center for German-speaking Adventists.

Perhaps many in the church are not aware that a committee has been at work giving special attention to the books of Daniel and Revelation. Appointed by the General Conference for continuing study of these two Bible books, the committee is made up largely of scholars with specialties in biblical studies. However, it includes additional persons with academic training in other areas such as church history and practical theology, as well as experienced evangelists and church administrators.

In its regular work the committee commissions studies on specific topics, which the entire group then reviews. Papers presented at Marienhöhe focused in particular on interpreting the trumpets and seals in Revelation, the two witnesses, Armageddon, and similar topics.

The present group, under the chair-

manship of Dr. Richard Leshner, president of Andrews University, has functioned for almost a decade, being the successor to an earlier committee that met intermittently in the 1960s and 1970s.

In another departure, the committee invited the theology faculty at the Seminar Marienhöhe as guests and agreed to

review several papers prepared for the Euro-Africa Division 1988 Bible Conference. These papers were outside of and in addition to the regular work of the committee, although in subject matter many of them dealt with questions centering in prophetic interpretation.

Committee membership illustrates the international nature of Adventism. Members came from South America and Australia, as well as from North America and Europe. Thirty-four persons attended; four were from the theology faculty of Marienhöhe. Twenty-three were born and reared outside North America, although several now reside there. Despite its location in Germany and the welter of languages available among the participants, business was conducted in English, one tongue understood in common.

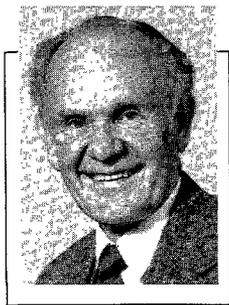
Although it has a low public profile, the Daniel and Revelation Committee provides significant help in biblical studies for the church. This is especially true of the prophetic component so important to Adventist understanding of God's acts in the final age.

The Biblical Research Institute has recently published three volumes of studies in Daniel and Revelation authored by committee members: *Selected Studies on Prophetic Interpretation*, *Symposium on Daniel*, and *The 70 Weeks, Leviticus, and the Nature of Prophecy*.

An additional volume dealing with the book of Hebrews is being edited for publication. Hebrews' repeated use of the sanctuary theme so prominent also in Daniel and Revelation makes it relevant to the other studies. Two additional volumes dealing with the interpretation of Revelation will be released in the future. ■

Committee membership illustrates the international nature of Adventism. Members came from South America and Australia, as well as from North America and Europe.

George Reid is the director of the Biblical Research Institute of the General Conference of Seventh-day Adventists.



Medical ministry misconceptions

G. Gordon Hadley

Adventist hospitals have seen their day." "With all the recent advances in medicine and health we no longer have anything unique to offer to the world." "Our hospitals can operate just as well with non-Adventist staff as with Adventist personnel." "All medical work should pay its way."

These are just samples of some of the statements I hear concerning our health and temperance work. What is the truth? Do Seventh-day Adventists still have something unique to offer to the world?

The Spirit of Prophecy gives special emphasis to the health and temperance work. "The medical missionary work has never been presented to me in any other way than as bearing the same relation to the work as a whole as the arm does to the body. The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head over all. Thus the matter has been presented to me."¹

What is meant by medical ministry, health and temperance, and similar phrases? A study of the Spirit of Prophecy shows five areas of emphasis in the phrase "right arm."

Medical missionary phrases

1. *Sanitariums*—Some think of the health message as sanitariums, such as Battle Creek. They suggest that the orig-

inal sanitariums were not acute health-care facilities but were limited to conditioning centers and provided an environment for lifestyle changes. Historically, our sanitariums did spend much time and effort in health education, but these centers also took care of very sick people.

Dr. John Harvey Kellogg actually coined the word *sanitarium*. He was also a very active surgeon. Ellen White states that "sanitariums are needed, in which successful medical and surgical work can be done."² These institutions were to be established in the centers of the world, and Ellen White emphasized that they were to promote educational and evangelistic programs. "Never are we to lose sight of the great object for which our sanitariums are established—the advancement of God's closing work in the earth."³

2. *Health education and lifestyle changes*—Our institutions and medical people through practice and teaching should be revealing to their patients a better way of life: encouraging a change in lifestyle, cutting out the harmful, and adding new health practices. The emphasis is on the eight natural remedies: air, sunlight, trust in divine power, exercise, water, abstinence from harmful practices, rest, and diet. Again Ellen White admonishes, "We must educate, educate, educate, pleasantly and intelligently. . . . As the sick are brought into touch with the Life-giver their faculties of mind and body will be renewed. But in order for this to be, they must practice self-denial and be temperate in all things. Thus only can they be saved from physical and spiritual death and restored to health."⁴

3. *Public health and preventive medi-*

cine—Better living standards and public health measures such as better water supply, vaccinations, and eliminating occupational hazards have greatly increased the life span throughout the world. Health education (No. 2) deals primarily with individual health while this one deals more with community health and the role of government.

4. *Temperance*—"Through the temptation to indulge appetite, Adam and Eve first fell from their high, holy, and happy estate. And it is through the same temptation that the race have become enfeebled."⁵ We need to promote temperance—the giving up of things that are harmful and taking on things that are good—much more vigorously than in the past. In many areas of the world our temperance message is the most important part of our work and can make an entry where our other methods are refused.

5. *Acute health care*—This is taking care of the sick and the wounded. Physicians' and dentists' offices, clinics, dispensaries, and hospitals, whether they be for primary, secondary, or tertiary care, are all present-day examples of health care. No one questions the importance of care for the sick and suffering. Christ spent more time doing this than any other ministry. However, this is only one part of medical missionary work and not necessarily the most important.

One will find in the Spirit of Prophecy that the expressions "medical missionary work," "temperance," "health reform," "health," as well as "sanitariums," are used interchangeably as phrases describing the right arm of the message. Thus the health and temperance work is an essential part of the three angels' messages—the message for this time.

There is more written in the Spirit of

G. Gordon Hadley, M. D. is the director of the Health and Temperance department of the General Conference of Seventh-day Adventists.

It is not possible to have the proper witness if the workers are not in sympathy with the goals of the institution.

Prophecy "in the field of health than on any other single topic of counsel."⁶ The importance of this work is emphasized over and over again. However, it has not reached, and is not reaching, its potential. "The gospel of health has able advocates, but their work has been made very hard because so many ministers, presidents of conferences, and others in positions of influence have failed to give the question of health reform its proper attention."⁷

This lack of belief in what the health work can accomplish is caused primarily by five major misconceptions.

Misconceptions of health work

1. *Health-care institutions are no longer needed*—Some feel that the relief of suffering is not an important part of the health message. It is urged that we spend our time in teaching people a better way of life (preventive medicine) than healing people (curative medicine).

There is no doubt that some of the most important changes will be made by public-health and preventive-medicine measures. Smoking is one of the most, if not the most, important causes of disease today. In many developing countries smoking is a bigger problem than it is in developed countries. Overpopulation and pollution also create great health problems, especially in the developing countries. Public health and preventive medicine must have an impact on these problems.

However, there is still a strong need for acute health care. People need to know that someone will take care of them when they are seriously ill or injured. When they are sick or hurting, they are easier to reach. We need all members of the health and temperance team; while we need the emphasis on temperance and public health, we also must care for sick people. We need to

integrate the health and temperance message in evangelism and education. The various aspects of health should be a basic part of every church's activities.

I saw clearly demonstrated the importance of acute health care when I worked in a rural area of Afghanistan. I was part of a team helping to start a new medical school. People needed preventive medicine, but it was impossible to reach them with it until they knew there was somebody who took care of such things as complicated births, gunshot wounds, and acute intestinal obstructions. When the people realized there were facilities and competent people for such care, they became receptive to health education and preventive care.

Christ met people and took care of their most immediate needs. Many times He met their curative needs before He dealt with spiritual matters.

2. *Medical training is too sophisticated*—Some feel that medical science is too sophisticated and that the mission work does not need highly trained medical personnel. All we need is basic health-care workers, they say.

There is no substitute for good care. A perforated peptic ulcer, a fractured bone, a ruptured uterus, or a stab wound, whether in an isolated village area or in a modern city, has to have a certain level of care to restore the patient. In the mission field the best-trained people almost always do better than the lesser-trained people. The mission field needs the best. The nurse, technician, or physician who has had many years of skilled academic training is far better equipped to adapt when there is no X-ray machine, no laboratory work, no assistants, and no help that he or she can depend on.

I saw this point vividly demonstrated in the area described above. The team I worked with included some highly trained sophisticated surgeons, nurses, and other professionals. With crude facilities, these highly trained workers saved lives where less well-trained persons would have failed.

In the training of health-care workers, CAT scanners, sophisticated laboratory equipment, and other modern diagnostic tools train students in physiological principles more efficiently than older, less scientific methods. The better we understand the mechanism of disease, and the better we understand pathology and physiology, the better we adapt to the challenges of a new field.

In the early Christian church the two

most highly educated people were Paul and Luke. They were the ones who went as foreign missionaries.

3. *Our best days in health and temperance are in the past*—New scientific discoveries tend to support all we have learned in the Spirit of Prophecy. Lifestyle changes that we have advocated are becoming more and more popular. Some say that people may decline entering health fields in the future because it will not be as lucrative; therefore, we will not need so many health professionals. Nothing could be further from the truth. If the economics of medicine do change, it may well be easier to attract people into it for the right reasons. We need health-care professionals who really care about their patients and who will comfort them when they are in serious trouble.

For every door that closes overseas a new door seems to open. We have better opportunities now in largely unentered countries than we have had in the past. Though we cannot mention specific areas here, we have requests to be involved in places not thought possible a few years ago. Our most serious problems now concern lack of funds and adequate staffing.

The overseas medical worker of the future will most likely be a nurse who has special skills, a technician who has experience with new equipment, a physician who is an academically trained specialist, or a very well-trained family practitioner. Our church's most exportable item is medical expertise.

4. *Adventist institutions don't need Adventist personnel*—"Never are we to lose sight of the great object for which our sanitariums are established—the advancement of God's closing work in the earth."⁸ Our medical institutions are necessary, and we need to open new ones in the centers of the world.

Personnel in these institutions must be dedicated to the cause of Christ. An institution is an extension of the church and has a corporate image or witness. It is not possible to have the proper witness if a significant number of the workers are not in sympathy with the goals of the institution.

The counsel of Ellen White concerning who should work in a sanitarium also applies to any health-care facility. "Our sanitariums are to be established for one object, the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The

conduct of the workers, from the head manager to the worker occupying the humblest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums."⁹

Unfortunately, some institutions have not always made it a high priority to hire Adventist nurses, physicians, technicians, and other staff. In some cases Adventist personnel have been let go and others without similar convictions have been secured to take their places. In speaking of the type of workers we should have, the Spirit of Prophecy declares: "These, in whatever line of work they are to labor, whether as physicians, nurses, or helpers, should be firm upon the principles of health reform and all the points of our faith."¹⁰

Patients in an Adventist facility should find an atmosphere and a type of care found nowhere else, otherwise what is the witness of the institution for?

5. *Medical work should be self-supporting* — In affluent areas of the world our institutions are wise to try to be self-supporting. Yet many of our institutions overseas are in deep trouble financially. "Medical missions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions cannot be established without financial aid."¹¹ Ellen White writes: "Some, who do not see the advantage of educating the youth to be physicians both of the mind and of the body, say that the tithe should not be used to support medical missionaries, who devote their time to treating the sick. In response . . . I am instructed to say that the mind must not become so narrowed down that it cannot take in the truth of the situation. A minister of the gospel who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete."¹²

If the medical work is indeed the right arm of the message, it must have, as Mrs. White says, proper support. We are at a crisis in recruiting physicians. Some of our best physicians in the mission field have become discouraged in the past few years. They point out that they are overworked, that there is insufficient plan-

ning, and that they do not have adequate support and facilities.

In addition, medical units are often "taxed." They are required to support chaplains, schoolteachers, and other aspects of the work. Health professionals who want to do outreach missionary work are prohibited from doing so because they are expected to stay full time grinding out income for the institution. Thus in some of the most needy and unreached areas of the world (areas where medical work is welcome) there is reluctance to even start medical work unless it can be self-supporting or be funded from other sources.

Our gospel commission is to go to all the world—in Harvest 90 terms, to "reach the unreached." At this moment we have closed or are faced with the imminent closure of medical institutions and work in essentially unreached areas of the world. Many young health professionals have high ideals and would like a challenge, but little or no planning is being done for the survival or expansion of medical work in areas of the world where health and temperance are the major, if not the only, means for reaching the people. We know the medical work will be the last to be closed, but why close prematurely?

Many young people enter professional schools eager to dedicate their lives to service. "It should be made a part of gospel labor to help forward promising young men who give evidence that the love of truth and righteousness has a constraining influence upon them, leading them to dedicate themselves to the work of God, as medical missionaries. . . . Let a fund be established to carry this work forward."¹³ The fund set up for deferred medical missionaries was stopped a few years ago because of financial difficulties. However, a large number of the medical missionaries in the past decade were a result of this fund.

This program has recently been started again but will need more funding to continue. Unfortunately, even assuming the new program can continue, we are facing several years now in which we shall have no young physicians in the pipeline who are scheduled to go abroad upon finishing their training.

We are told: "When those in charge of the medical missionary work realize that plants must be made in many places, God's work will be carried forward even in the hardest fields. When men see that it is necessary to establish the medical

Patients in an Adventist facility should find an atmosphere found nowhere else

missionary work in America, can they not see that the same work is needed in new fields, where there is nothing to give character to the work?

"To send missionaries into a foreign field to do missionary work, unprovided with facilities and means, is like requiring bricks to be made without straw. Let God's servants act like wise men, remembering that the work in every part of the world is to assist the work in every other part."¹⁴

We are presently unable to fill all the calls coming in for health and temperance workers. Future planning should help us meet these needs. We are in a crisis. The close of history is imminent. The great deceiver will attempt to throttle the health and temperance work, for he knows it is a vital force for Harvest 90.

These misconceptions of medical missionary work have wounded our mission, yet they need not be fatal. It will take courage to correct them. We must seek honest and open dialogue between health professionals, administrators, and clergy. If we can agree that we all have the same mission, preparing people for eternity, then the misconceptions will be dispelled, and the best days of medical missionary work are still ahead. ■

¹ Ellen G. White, *Medical Ministry* (Mountain View, Calif.: Pacific Press Pub. Assn., 1963), p. 237.

² *Ibid.*, p. 26.

³ _____ *Counsels on Health* (Mountain View, Calif.: Pacific Press Pub. Assn., 1951), p. 233.

⁴ _____ *Medical Ministry*, p. 262.

⁵ _____ *Temperance* (Mountain View, Calif.: Pacific Press Pub. Assn., 1949), p. 15.

⁶ _____ *Medical Ministry*, p. x.

⁷ _____ *Counsels on Health*, p. 434.

⁸ *Ibid.*, p. 233.

⁹ _____ *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, p. 97.

¹⁰ _____ *Medical Ministry*, p. 199.

¹¹ _____ *Counsels on Health*, p. 500.

¹² _____ *Medical Ministry*, p. 245.

¹³ _____ *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), book 2, p. 208.

¹⁴ _____ *Medical Ministry*, pp. 329, 330.

Letters

From page 2

medical, publishing, and educational institutions, are not the present use of tithe or misuse of tithe. I believe you are oversimplifying the cause of our corporate maladies.

Unfortunately, your article provides ammunition to two dissident movements that we here in the Greater New York Conference have dealt with since last year, and to which we lost two ministers and many members. Perhaps you are not aware that in years past in this field there were fiascoes whose intensity equaled Davenport and Harris Pine Mills, and that have taken more than a decade to clear. As a result, the confidence of some of our members in the administration has not been and perhaps never will be fully recovered. We could use some help in that respect, but your approach is not providing it for us. It also coincides with what I call the "John Osborne Use of Tithe Policy" being mailed to every Adventist home in North America through his Prophecy Countdown magazine *Tele-caster*, Spring 1987, in which he asks the members to make a better use of the tithe by sending it to him for the support of his ministry.

I wish to go on record and say that Policy NAD T 20 reflects the sincerity of our leadership as they face the challenges of the worldwide financing and specific spending of God's moneys. In my opinion, they are facing the problem in a responsible way.—Juan R. Prestol, secretary, Greater New York Conference of Seventh-day Adventists, Manhasset, New York.

■ I, too, believe the Bible and Ellen White teach tithe is sacred and different from offerings. Tithe is for the direct support of the ministry, offerings for indirect support. God has asked specifically for 10 percent of our increase to be used for the direct support of the ministry while offerings are flexible as to the percentage and the usage. I have spoken with many church administrators about the church using tithe for general operating expenses and have been answered with the same question Mr. Bartram encountered: Where will we get the funds to operate?

This is not the right question to ask. Often when we give a Bible study, teaching a new convert the biblical principle of tithing, he asks, "How will I be able to

pay my bills with the 90 percent when I am already having problems paying them with 100 percent of my income?" Our usual answer is "If you believe God is asking for the 10 percent for the support of His ministers, then step out in faith, do what you know God wants you to do, and He will pour out a blessing greater than you can receive."

I believe that is the same answer that should be given anyone who wonders where the funds would come from if the tithe were used only for the direct support of ministers.

The practical solution would be to use the World Budget and conference budget offerings for the general operating expenses of those levels of church administration just as the local church budget is used for general operating expense locally.

If the church leadership: (1) stepped out in faith and openly admitted to the church body that the tithe policy has strayed from that which inspiration has given us, (2) clearly stated the new policy to be in line with inspiration, (3) reminded the church body that the church's administrative functions will be relying on a second tithe in offerings to the various budgets (i.e., world, conference, local), and (4) expressed confidence in God's promise to pour out a blessing when His principles are followed, then the confidence of the people would be restored and their support would increase.—Ronald E. Carroll, M.D., Payette, Idaho.

"Demons" fired me up

I just could not sit still after reading Lyndon McDowell's article on "Demons and Deliverance" (April 1987). It is as obvious as a train wreck that he does not know what he is talking about. I am amazed that MINISTRY would even consider publishing an article like this.

In the light of the great controversy between Christ and Satan, where can we come up with the conclusion that demon possession is "rare"? Ellen White makes it very plain that demonic activity in her day was 10 times more powerful than in the days of Christ and that this activity will increase as we near the end of time.

Do we see the fulfillment of this? Just look around. Tens of thousands of children are disappearing each year. Many are offered as sacrifices in witch cults. Does that sound "rare"? Child abuse has reached unheard-of heights. Who is be-

hind this? Can we just pass this off as a logical nondemonic activity? What about the increasing number of homosexuals and their deliverance when they turn to Christ? Are the social sciences having these kinds of results?

What about the rise of thousands of witch cults across this country? Are these people just malfunctions of society? I don't believe it for a minute.—L. Mike Baugher, Parma, Idaho.

There is a difference between devil-influenced, which all sin is, and devil-possessed.—Editors.

Dealing with heresy

"Some Call It Heresy" is a good shot at a tough subject. To me, it all leads to the question "If we've lost so many of these young ministers, what on earth do they teach them in college?" I'd say that we need to take a hard look at the ministerial curricula these men are being exposed to and see what we are not doing that leaves so much room for doubt in young minds. I've had ministers ask me about points and say, "They just don't tell us anything about that in seminary." A sad commentary, but all too true. I've seen pastors literally lose their integrity trying to straddle a fence.

Weber's confusion and his efforts at study, condemned by his conference president (a disgraceful thing in itself), sometimes lead me to think that many administrators are more interested in maintaining a hierarchy than unscrambling a confused mind. His president should have invited the group to meet with him, taken the time to explain things, and urged them to continue their study—all this in kindness rather than from a position of authority.

Too many of our administrators are involved with a "checklist" religion and have lost sight of the fact that they are expected to study, listen to the Holy Spirit, and make up their own minds. Too often I find members who want a checklist religion; they are in real trouble. When a pastor is forced into this sort of position, it is worse yet, the 27 points of faith notwithstanding. Jesus Himself boiled it all down to our responsibility to Him and our fellowman.

I am sorry that the investigative judgment is made so difficult to understand. I'd wager that not half of our members are able to explain it except as a point of legal doctrine, and I'm not too sure that it's more than an explanation for "peculiar"

doctrine. My father told me long ago, "Son, there are many things in the Bible that are curious and interesting, but they're not essential to salvation!" I guess that statement is one reason I don't worry about the age of the earth or whether the Ellen White statements on it are all accurate, etc.

Frankly, I think we need to take a new look at the reason we are here, and perhaps this will call for a revival or reconversion of our membership. —Robert N. L. Forman, Monmouth, Illinois.

Ordination of women won't go away

I am writing in regard to letters printed concerning the "yes" position on ordination of women (MINISTRY, February 1987). Are these the best theological arguments that can be brought against Dr. Bacchiocchi? It made me realize what a superb job he did. Carmen Seibold has asserted that "if there are valid reasons for not ordaining women, Dr. Bacchiocchi hasn't expressed them." Well, I would like to say that if there are valid reasons for ordaining women, she hasn't expressed them either. I would challenge her to follow her own advice referred to in J. I. Packer's warning to use "exegetical restraint in handling Scripture's anthropomorphisms."

Is a woman "one step further . . . from the image of God" because the Bible teaches that God is "masculine"? What does one believe Scripture implies by the term *image of God*? Certainly it pertains predominantly to perfection of character. Anyway, in an attempt to weaken Bacchiocchi's argument that the biblical imageries of God are "unmistakably masculine," she uses, or more fittingly, misuses, some four texts which she states as being "among the many rich feminine imageries of God in the Bible." She uses Matthew 23:37 and Luke 13:34 as proof that God is also feminine as a mother hen. May I suggest that this kind of biblical exegesis would better serve to teach us a biblical imagery of God as a chicken if it serves to prove Him feminine. And this is "fowl" play indeed theologically. These verses are not involved in the least bit with the gender of God, but with the desire of our Father to save a nation, which desire is certainly greater than any chicken's love or desire for her chicks. But it was typical of Jesus to use relative illustrations for instructing our feeble minds.

Isaiah 49:15 and 66:13 deserve a com-

ment considering this unbelievable usage. Isaiah 49:15 is not likening God's gender to the feminine. Here God is contrasted with a woman who could even forget a sucking child. As unnatural as it seems, it is reality today. Babies are found on doorsteps and in garbage cans as more people are influenced by a live-for-self mentality. Isaiah noted that God would never do such a thing. This is a comparison of actions (which are stated to be opposites), not genders.

Again, Isaiah 66:13 is misapplied. Here the feminine gender is applied to Jerusalem (if you read verses 10-13). It states that when God works on behalf of His church we might be comforted as a child is by its mother. In Scripture, the church is always represented in the feminine (see Jer. 6:2; Rev. 21:2; 12:1, 6, etc.). She is the bride being prepared for the husbandman—God and/or Christ. There can be no room for doubt as to the application of gender here. Neither can there be any question as to the usage of "his," "he," "husband," "a man," "Adam," etc., that Inspiration has recorded for us in 1 Timothy 2:3—where, by the way, Paul has addressed the subject of ordination (1 Tim. 2:7; 1:12). May I suggest that 1 Timothy 1:5-7 applies to the question being argued today as well. "Some have wandered away from these and turned to meaningless talk. They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm" (verses 6, 7, NIV). —Robert M. Wagley, Rolla, Missouri.

Open minds

From page 5

stubbornness lies in the fact that they would not rest until Jesus was dead.

Modern psychology calls this attitude "closure," a phenomenon in which people find a change of thinking so threatening that they cling to their views and feelings no matter how false or silly they might be.

All those who challenge accepted views pay a price; it makes little difference what culture produces the dissenters. Their names are legion: Isaiah, Socrates, John the Baptist, John Huss, Mahatma Gandhi, and Martin Luther King, Jr. They all respected their traditions but did not regard them as sacrosanct. "We should assent to what we

can," they said, "and dissent from what we must." That is the spirit of enquiry, and it is fueled by the conviction that truth itself is always infinitely more important than our ideas of it.

One of the essays formative to my thinking was Jacob Bronowski's "The Principle of Tolerance" (published in his *Ascent of Man*). In it he points out that the twentieth century has brought us to an epistemological impasse. We now realize that we cannot get precision in our understanding of matter, that at best we have understanding within tolerable limits. Because the components of matter either are too small to be directly observed through microscopes or cannot be pinpointed at the same moment their velocity is being measured, our theories cannot be verified or falsified in every instance by direct observation. We must, therefore, be content with understandings that are like blurred pictures. We see the outlines, but they are fuzzy.

The same is true in religion and in the other disciplines of the liberal arts. Truth and reality are seldom clear. At best our knowledge can only approximate them. They always seem to be richer and more complex than our ideas of them. That is why simply thinking about truth or reality is not enough. We must also feel, intuit, take leaps of the imagination that gamble on a fundamentally different way of seeing things.

It was the lack of the courage to do this—or to allow others to do it—that led the masses to condemn some of the greatest people in history, people who understood that each answer to a question is a doorway to a dozen new questions never before asked, that a locked mind imprisons both the intellect and the spirit, and that openness and humility will always characterize the truly educated person, especially if he calls himself a Christian.

¹ One of the primary ways an education prevents a student from becoming an "assenting adult" is by exposing him or her to the humanities. As William Bennett wrote, they "tell us how men and women of our own and other civilizations have grappled with life's enduring, fundamental questions: What is justice? What should be loved? What deserves to be defended? What is courage? What is noble? What is base? Why do civilizations flourish? Why do they decline?" ("To Reclaim a Legacy: Text of Report on Humanities in Higher Education," *The Chronicle of Higher Education*, Nov. 28, 1984, p. 17).

² *Ibid.*, p. 21.

³ John Wain, "The Dilemma of Youth," *Adventures of the Mind*, eds. Richard Thruelsen and John Kober (Philadelphia: Curtis Pub. Co., 1961), p. 638.

⁴ *Ibid.*

The Prophecies of Daniel and Revelation

Jim Pinkoski, *Amazing Facts*, Frederick, Maryland, 1986, 56 pages, \$2.00, paper. Reviewed by Kenneth R. Wade, assistant editor, MINISTRY.

In 51 pages of cartoon-style pictures with captions and "ballooned" narration, Jim Pinkoski portrays almost all of the distinctive teachings of the Seventh-day Adventist Church! The author is a cartoonist who became an Adventist after attending an evangelistic series and Revelation Seminar in California. The idea and format of the book are catchy. It is 8" by 10½" and has a colorful attention-grabbing cover.

Upon opening the book, the reader is immediately captivated by the cartoons, and as Pinkoski says, "It looks like it ought to be fun to read." The reading actually becomes quite heavy rather fast, though, and I found myself pondering just what audience it is intended for. If it is intended as an opening wedge, I would have preferred to see more emphasis placed on positive points of prophecy, such as the fact that God gives prophecy as a sign of His love for His people, and as a buoy to our faith in times of trial. Instead, the book takes a rather negative slant from the outset.

Because a reader can quickly leaf through it looking at pictures, pausing only to read those portions that look interesting, I wish that Pinkoski had not pounced so early or with such force on Roman Catholicism as the quintessence of rebellion against God. On page 7 the little horn is pictured, complete with miter and crucifix, and labeled THE ROMAN CATHOLIC CHURCH in bold lettering in an exploding "balloon." Because of this and other eye-catching graphics the book comes across more as an anti-Catholic document than as an introduction to a God who manifests His concern for people of all religions by giving us the great prophecies of Daniel and Revelation. A quick glance through might lead a person familiar with Chick Publications to assume that *Amazing Facts* is a branch of that notoriously anti-Catholic publisher.

One hundred years ago Ellen White

wrote that "we should not, upon entering a place, build up unnecessary barriers between us and other denominations, especially the Catholics, so that they shall think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them. . . . From that which God has shown me, a great number will be saved from among the Catholics" (*Evangelism*, pp. 573, 574).

Pinkoski is currently working on a book on the Sabbath to be published in the same format. I have personally encouraged him to dwell on the positive aspects of a God who cares enough to command us to rest, rather than dealing only with the conflict between two days of worship.

Forty Devotions That Work With Youth

Gerald Anderson, editor, *Joint Board of Education: Melbourne, Victoria, Australia*, 1983, 60 pages, \$6.95, paper. Reviewed by Jerry Connell, pastor of the University Seventh-day Adventist Church, East Lansing, Michigan.

Young people these days are constantly bombarded by highly stimulating influences from the media, so getting their attention for a devotional can be challenging. This book can help.

The book starts by defining what makes a devotional a success, then gives guidelines for preparing successful devotionals, and then provides 40 examples of devotionals that have been proved effective through use. The devotionals cover a range of topics including compassion, worship, unity, reality, doubts, and Christian responsibility.

Jesus Son of Man

Barnabas Lindars, *Eerdmans, Grand Rapids, Michigan*, 1984, 256 pages, \$9.95, paper. Reviewed by Michael J. Lay, pastor, Mountain View District, Northern New England Conference of Seventh-day Adventists.

This is definitely a scholarly work and not a fast read. But it grows on you! Its subtitle describes it as *A Fresh Examination of the Son of Man Sayings in the*

Gospels in the Light of Recent Research.

Lindars, a professor of biblical criticism and exegesis at Manchester University, England, has done a careful study and presents his research well. While conservative readers may not always agree with his characterization of the biblical material, as in frequent use of words such as *myth* and *saying*, the concepts presented are worth careful study.

Once past the objectionable features, the desirable ones become pervasively evident. After concisely reviewing previous scholarship, Lindars launches into a full examination of every Son of man statement in each of the Gospels, starting with Mark. Assuming the existence of the common Q source for the Synoptics, he compares each Gospel's rendering of Son of man statements with the other Gospels and classifies each statement as a passion statement, future Son of man statement, or present statement.

From there he moves to a particular emphasis on the statements in Luke and Acts, and then addresses the impact of his study on Christology. He also brings several passages from Daniel and Revelation into his study.

A short chapter on the Son of man in the theology of John rounds out the book. An extensive section of notes and a thorough bibliography, along with separate indexes to ancient sources and modern authors, enhance the book's usefulness to researchers.

Plan to spend significant time with this one. It will reward your earnest efforts.

Momentous Decisions in Missions Today

Donald A. McGavran, *Baker Book House, Grand Rapids*, 1984, 231 pages, \$11.95, paper. Reviewed by Jack Blanco, professor, Southern College, Collegedale, Tennessee.

From his years of exposure to mission problems, McGavran provides some extremely helpful insights and suggests corrective measures which if taken seriously would, he feels, greatly facilitate the church's mission.

In his global sweep of concern, the

author does not exclude the church's mission problems at home. For instance, speaking of the need to provide congregations for the many urban "faces" he says that if churches are to grow and multiply then the leaders and ministers of these churches will have to be seen as men and women of the masses, each of whom feels quite at home in his or her segment of the urban population. The church, he argues, must develop a new "face"—a new congregation—to reach each segment of the urban population.

This book is suited especially well for those specifically interested in foreign missions, and it is of value to those concerned with the mission of the local conference and parish.

Church Growth: The State of the Art

C. Peter Wagner, editor, Tyndale House Publishers, Wheaton, Illinois, 1986, 318 pages, \$9.95, paper. Reviewed by Lester Bennett, director of Sabbath School Ministries, Northern California Conference of Seventh-day Adventists.

This is not just one more book to add to the growing list of church growth literature. Rather it is intended as the instrument by which to interpret the other books on the list.

C. Peter Wagner has been involved with Donald McGavran for nearly two of the three decades since the beginning of the church-growth movement, and so is uniquely equipped to organize this resource. The book is intended as an aid both for students involved in research and for local church workers.

One of the concerns that prompted this work is that the term *church growth* has come to be applied to almost anything the church does. Wagner is concerned about overcoming this "fuzziness of definition" and has taken care to see that the unique theological basis, sociological methodology, and spiritual sensitivity that characterize church growth are emphasized.

The writers of the book include more than a dozen persons who have been deeply involved in the church growth movement through teaching, consulting, and pastoral roles.

The book is organized in several sections. Section 2, on evangelism, and section 3, on the church body, are probably of most interest to pastors. Each of the presentations has a good mix of theory and practical how-to suggestions. Win Arn's chapter "How to Use Ratios

to Effect Church Growth" is especially stimulating.

Walking With God

W. P. Keller, Fleming H. Revell, 1980, 160 pages, \$9.95. Reviewed by Hedi Wharton, a retired teacher recently appointed to mission service in the Far East.

You were made for great ends, God our Father calls us to glorious achievements! Don't be content with wasting your pent-up emotional energies on your own self-interests . . . say to Him, "Whatever You wish, I'll do it!"

Walking with God is written in the positive, inspiring manner quoted above. Phillip Keller has written many wonderful books. Each book shows that he knows the Master on a first-name basis! He has walked with God, and his firsthand knowledge tells us how to walk with God in spirit, soul, and body.

When Bad Things Happen to God's People

Richard Rice, Pacific Press Pub. Assn., Boise, Idaho, 1985, \$4.95, paper. Reviewed by Hedi Wharton.

You have no doubt said many times, *why* is this happening to me? You are having trouble, deep personal problems. You have prayed and asked the Lord to help you, and yet you suffer sickness, loneliness, or something else you do not understand. "Why?" you say. Richard Rice points out that suffering is universal and that it is a religious problem, for we all tend to blame God or at least wonder, If He is in control, why doesn't He do something about it?

This book relates the mystery of suffering but affirms that God is with us, though His ways are not always understood by man. Harold S. Kushner wrote *When Bad Things Happen to Good People*, and this book is criticized for its denial of the power of God to eliminate suffering. Rice points out the unanswered questions Kushner's book leaves out.

Rice gives examples of problems and points us to a personal relationship with God that will help us affirm that even though we may not understand why bad things happen, God is trustworthy.

Love, Acceptance, and Forgiveness

Jerry Cook with Stanley C. Baldwin, Regal Books, 1979, 128 pages, \$4.95, paper. Reviewed by Kenneth R. Wade.

A friend gave me a copy of this book because someone recommended it to him. The title didn't do much for me—I

thought I knew most of what I needed to know about its three nouns.

But now I'm highly recommending the book to you. In a sense it is misnamed, but in a sense it is not. It is about love, acceptance, and forgiveness; but more than that, it is about what the church really should be.

If you enjoyed Gottfried Oosterwal's article in last January's issue, you simply must supplement his ideas with Jerry Cook's. Oosterwal's conception of the two ways of mission are labeled differently by Cook—he calls the two views "the church as the field" and "the church as a force," but the concepts are the same. And the stories and experiences he uses to illustrate his point of view put flesh on the theory.

If your reading schedule is backed up and if you can make yourself do it, you can stop reading after chapter 4. Nothing dramatically new comes up in the ensuing chapters. But you'll find it hard to stop. Here is a book about ministry that may change just about everything you do, including the way you think about the people in your parish.

Recently Published

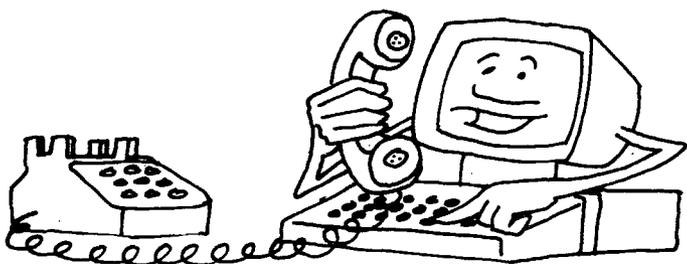
To Walk as He Walked, T. B. Maston, Broadman Press, Nashville, 1985, 172 pages, \$5.95, paper.

This book challenges the reader to live a more-than-mediocre Christian life. One of Maston's central themes is expressed in the question "Are we primarily interested in reaching those who can contribute something to our churches or . . . those to whom our church can make a contribution?"

The author, a retired professor of Christian ethics and author of 21 books, reminds us that God will never "ask us to do anything He has not done or will not do." Christ wept; He was weary; He craved friendship.

Building Teen Excitement: A Youth Worker's Guide, Shirley Pollock, Abingdon Press, Nashville, 80 pages, \$8.95, paper.

This is a sequel to an earlier book on successful youth work. For this volume the author gleaned proven ideas from youth groups all across the country. The activities, worship celebrations, and suggestions she includes are unique, interesting, and have worked. For the youth worker who feels a bit stale and out of new ideas, this book could prove to be a valuable tonic.



Adventist Computer Association membership special

During the month of August, the Adventist Computer Association (ACA) is offering a first-time membership to Seventh-day Adventist ministers for US\$24 rather than the regular US\$30.

The ACA, one year old this month, publishes *Online*, a periodical containing articles on the setting of standards for church computing, reviews of software packages for church administration, and information on some of the pitfalls of using a computer in the church office—and how to avoid them.

At the moment, the ACA is working out plans to provide several church administration software packages to members through a member discount program. In addition, this organization maintains "The Network," a computerized bulletin board system, which has recently been upgraded with a 20mb hard disk, another 640k of on-board memory, and new BBS software.

Those interested in joining or wishing more information may contact Adventist Computer Association, P.O. Box 16716, Portland, OR

97216-0716; phone (503) 253-2289.

Adventist church music workshop

"Dimensions in Music and Worship," a six-day workshop sponsored by the Seventh-day Adventist Church Musicians' Guild, will be held July 27-August 1, 1987, at Glacier View Ranch in the Colorado Rockies.

This year's program focuses on the relationship between music and worship and offers a variety of workshops that will explore music and worship aids appropriate for worship services, holiday services, dedications, weddings, and other church services.

Two Adventist husband-wife teams will be leading out at this convention: Chuck and Marianne Scriven, senior pastor and minister of music, respectively, of Sligo Seventh-day Adventist Church, Takoma Park, Maryland, and William and Marjorie Ness, ministers of music at First Presbyterian Church, Ottumwa, Iowa.

Brian Wren, a member of the Reformed Church of England, will be leading out in the morning worship services and will present workshops on writing creative texts for hymns,

prayers, responsive readings, etc. Wren wrote the lyrics of 10 of the hymns published in the new Adventist hymnal.

One focus of this year's convention will be the working relationship between pastor and musician. Pastors, though welcome for the whole week, may attend only this day if they so desire.

Housing options range from a hotel-quality lodge to cabins, RV hookups, and tent locations with shower facilities (prices run from \$1 to \$18 per person per night). The cafeteria offers meals at \$12 per day.

For further information, contact the Seventh-day Adventist Church Musicians' Guild, P.O. Box 10339, Denver, CO 80210; phone (303) 744-8389.

Missions Extension Offering to two divisions

This year's Missions Extension Offering, to be taken September 12, will be used to improve a hospital and training school in India and to replace inadequate equipment at a publishing house in Yugoslavia. The Southern Asia Division will divide its share of the offering between two projects in northern India. A portion of the funds will go to improve the medical facilities of Mattison Memorial Hospital in Hapur, near New Delhi. And the rest will be used to replace the men's hostel (dormitory) at the Adventist Training School in Meghalaya.

The hostel now in use not only does not provide adequate protection from the elements, it is not sound structurally. The Adventist

Training School supplies workers for the church in the Northeast India Union, an area opening up in significant ways to the Adventist message.

In the Trans-European Division the funds from this year's Mission Extension Offering will be used to purchase new equipment for the Yugoslavian Publishing House. Through local book fairs, a bookstore that the church has operated for 15 years in Zagreb, and literature evangelists, literature continues to be an important part of the church's outreach in that country.

Because of the many ethnic groups that make up the Yugoslavian population, the Adventist publishing house there prints materials in eight languages. In spite of the difficulties this poses, the press publishes three periodicals and 6 to 10 new books each year.

The Missions Extension Offering, an annual offering, is used to support special projects for which there otherwise would not be funding.

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