

Ministry

International Journal for Clergy

December 1988

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Sports—in or out?

You really rang the bell in your article "Do Sports Belong in SDA Schools?" in the (August 1988) issue of *Ministry*! Your research on this subject is some of the best I've seen and presented in a very coherent manner. The time for revival and reformation in our church is here, and certainly our pastors and teachers should lead the way. —George H. Akers, Director, Department of Education, General Conference of Seventh-day Adventists, Washington, D.C.

■ The attempt to identify principles is admirable, but too frequently we make the error of assuming that applications of principles are timeless. Before we pass judgment on the issue of competitive sports, we should address the issue of competition itself. This could inform our practice in evangelism/baptisms, professional advancement, school recruitment, and grading, as well as sports. —Steve Case, Assistant Professor of Youth Ministry, Andrews University Theological Seminary, Berrien Springs, Michigan.

■ Where in all the Bible and Spirit of Prophecy is a competitive spirit among brothers or sisters encouraged? We are encouraged to strive for the highest achievements physically, mentally, and spiritually, but never at the expense of another's soul. Christ came to this world to reveal only one spirit, and that was the spirit of humility and meekness.

Competitive sports may teach many things of value—such as cooperation with team members, etc.—but these lessons come mixed with lessons foreign to Scripture and foreign to Christ. The good things that competitive sports teach may be appropriated in a variety of other methods, as we are counseled by inspiration. —John Fournier, Pastor, Peterborough Seventh-day Adventist Church, Peterborough, Ontario, Canada.

■ Aside from the limits of its theological traditions, the Seventh-day Adventist educational system lacks the resources

to underwrite participation in interschool league sports. And philosophical inferences raise red flags with respect to contact sports even within an intramural context. Given these limitations, there is still room for a wide range of recreational athletic activities arguably beneficial to the soul as well as the body.

The fact that these noncontact athletic activities may include lessons in teamwork and competition should not in themselves make them incompatible with a Christian campus. Humans are born into a world of raging spiritual competition for souls. Education itself is a competitive enterprise. And social acceptance, parental approval, selection of a life's companion, entry into a profession, creation of an acceptable home, and reasonable material prosperity—all involve competition.

Recreational sports provide just one additional forum for personal growth. Obviously, the focus is not win at any cost but simply the pursuit of excellence combined with fairness and respect for all the players in the game. —Warren L. Johns, Chief Counsel, General Conference of Seventh-day Adventists, Washington, D.C.

■ I concur that to be in league with other schools (even Adventist schools) is fraught with problems. What to do in the case of city youth is most challenging. My conference of 42,000 members is metropolitan and the idea of gardening is a bit impractical. Many of these youth come from single-parent homes or homes where both parents work. These factors demand special study and consideration, especially in a city setting.

Even though we do not condone leagues between our schools, there is the reality that the youth activities departments of the conferences coordinate church leagues in baseball, softball, basketball, and volleyball. These provide carefully set guidelines that demand sportsmanship and the opportunity for all to participate.

Mrs. White's admonition relative to avoiding extremes leads to an interest-

ing discussion—whether some things stated were time-limited or timeless! Those who enjoy sports consider her counsel in this area time-limited. Those less interested in sports consider her counsel timeless. And so the debate continues.

Another part of the problem is that often those in leadership stick their fingers up into the wind—then from the pulpit or in formal discussions speak strongly against any kind of competitive sports. However they themselves attend competitive sports events and root for the home team! This leaves youth in a quandary, questioning the integrity of the leaders and their positions.

If competition, of itself, is a sin, then we better start some heavy praying. It is a process that takes place in committees, boards, ADCOMS, administrative meetings of varied kinds, constituency sessions, etc. —John Knipschild, Sunland, California.

The most difficult position in the church?

I will agree with J. David Newman's conclusion "What Is the Most Difficult Position in the Church?" (August 1988) if he is referring to keeping the title of president. But in terms of job performance, it is my opinion that the most difficult position in the church is that of the local pastor—whether by contrast or comparison. A look at the positions indicates:

1. Each week the pastor must preach a new sermon that is inspiring, motivating, and convicting, or live with the members' complaints about his preaching. The conference president preaches about five to seven new sermons a year and the members often state that the president is not a preacher but an administrator.

2. The pastor is expected to lead his members in stewardship and fund-raising programs for church buildings, Ingathering, conference advance, subscription drives, church school, etc. The conference president appropriates funds received from the churches and higher organizations of the church. The

(Continued on page 30)

"Did Ellen White Call for Ordaining Women?" by Bill Fagal begins a two-part series on this subject. The Commission on the Role of Women will meet again in Cohutta Springs, Georgia, U.S.A., next July 1989. We believe that some consensus must develop so that a recommendation can be brought to the 1989 Annual Council preparatory to the 1990 General Conference session.

Ministry believes that it is important for the church as a whole, not just this commission, to reach consensus. That is why we are continuing to publish articles in this area. How we decide this question will say a great deal about how we view Scripture. Is the Bible normative only for the grand scheme of things, for ultimate principles, so that when it comes to specific practical ways of living it leaves us to make up our own minds according to how we see our needs and culture?

Developing a consistent hermeneutic is not easy. Do we interpret 1 Corinthians 11:3 (headship) by Galatians 3:28 (no male or female) or vice versa? How do we decide the progression by which one text informs another? The issue of the ordination of women is a microcosm of a much larger debate going on in the church. At what stage does progressive revelation melt into retrogressive revelation?

For the church to survive everyone needs to be part of the discussion. While we need the help that academics and administrators give we dare not allow them to tell us what to believe. If we do we have then set up our own oligarchy and the priesthood of all the believers has been usurped by a tiny minority.

In all our discussions let us remember that "when as individual members of the church, you love God supremely and your neighbor as yourself, there will be no need of labored efforts to be in unity, for there will be oneness in Christ as a natural result. . . . Christ has said, 'By this shall all men know that ye are my disciples, if ye have love one to another' (John 13:35). The divinity of Christ is acknowledged in the unity of the children of God" (Ellen G. White manuscript 24, 1892, [in *Ellen G. White 1888 Materials* (Washington, D.C.: Ellen G. White Estate, 1987), vol. 3, pp. 1092, 1093]).

We report also on progress after three years of Harvest 90 on p. 18. We praise God for the successes and are filled with sorrow for those we lost. Our charts compare division with division. Analysis shows that while some divisions are champions in baptisms, others are champions in holding down their apostasies, and that success in one does not necessarily mean success in the other. Beginning with our February 1989 issue look for a stimulating and at times unusual series on Harvest 90 victory.

Floyd Bresee presents his report on the 1989 Annual Council in Nairobi, the first such council ever held in Africa.

We hope that as we close this significant year for Adventists the articles we have presented have blessed and uplifted your ministry. As ministers for the Lord Jesus we follow, not a profession, but a calling. Let us never forget that we are part of a "chosen people, a royal priesthood, a holy nation, a people belonging to God, that [we] you may declare the praises of him who called [us] you out of darkness into his wonderful light" (1 Peter 2:9, NIV).

J. David Newman

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 © 1988, 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\$23.55 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.

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

General Conference trademark policy

Should the church sue to keep its name clean?

Q

uestions have been asked regarding efforts by the General Conference to protect the name of our church through the use of the trademark

laws. Unfortunately, much disturbing misinformation has been circulated among our membership, and this is causing considerable confusion and misapprehension. In order to correct any erroneous impressions, the General Conference Trademark Committee has prepared the following responses to many of the general questions that have been raised.

Q: *Is it true that the General Conference has federally registered trademarks for the name "Seventh-day Adventist" and various programs of our church?*

A: Yes. The General Conference Corporation of Seventh-day Adventists, on behalf of the entire denomination, has registered under the United States trademark laws the name "Seventh-day Adventist" and a variety of the church's programs and services such as "Adventist Health System," "Christian Lifestyle Magazine," "Breathe-Free" and "Pathfinder," to name just a few. Such registrations reserve to our denomination the exclusive right to use those names to identify our organizations, institutions, churches, programs, services, and publications.

Q: *Why is it necessary for the church to*

register its name for federal trademark protection?

A: The name of any organization is one of its most valuable assets. It is by the name "Seventh-day Adventist" that the public identifies the church's goodwill, reputation, and integrity and the quality of its mission, programs, and services. The name of our church, to an even greater extent than other organizations, has special significance. The pen of inspiration tells us that when our church was organized as a denomination in 1863, the name chosen to identify our denomination was ordained by God and is intended to serve as a unique identification of this church, united as a single body to proclaim the gospel to the world.

The master counterfeiter is diligently seeking to create disunity and fragmentation, and to dilute the special significance of God's message to His people and to this world. A deliberate misappropriation and misrepresentation of the church's good name is a contribution to his effort. However burdensome it may be to our church leadership, as faithful stewards of the church and the Lord's work we have no choice but to act responsibly in order to protect the good name of the church.

An additional reason for the church's protection of its name is the legal consequences to the church of ignoring unauthorized use of its name by organizations that are not part of the denomination. An organization that uses the name of the church implies to the public that it is a part of and accountable to the denomination, and is subject to its control and direction. If in fact there is no connec-

tion, the use of the name is a misrepresentation or a fraud upon the public. If such an organization does not meet its business obligations to a third party, the law may allow that third party to collect on those debts directly from the denomination.

Q: *Is it true that the trademark laws are for the protection only of commercial and business enterprises?*

A: No. While the trademark laws, as is the case with most laws, are phrased in terms generally familiar to the business world, their application is not restricted to the realm of commercial and business matters. It is well recognized that any noncommercial, nonprofit organization, including a church, is equally entitled to the benefit and protection of the trademark laws. Many other churches have registered their names—Unified Free Will Baptist, Presbyterian Church (USA), and the Evangelical Methodist, to name just a few.

Q: *Who may use the registered trademarks of the church?*

A: Any entity with recognized denominational status, as listed in the current issue of the *Seventh-day Adventist Yearbook*, and local churches or companies that are recognized by and accepted into the fellowship of Seventh-day Adventist believers by the local conference or mission are allowed to use the name "Seventh-day Adventist" to identify their organizations and ministries.

Q: *May organizations or institutions that are independently operated and organized by Seventh-day Adventist laypeople utilize the church's registered trademarks to identify their organization or entity?*

A: Only if they have met the requirements of the General Conference trademark policy and have been granted express written approval from the General Conference Trademark Committee may such a group use a registered trademark of the church.

Q: *When a possible unauthorized use of the church's name or other trademark is brought to the attention of the General Conference, how is it handled and what actions are taken?*

A: Trademark matters are first referred to

the secretary of the Trademark Committee, who is an attorney with the Office of General Counsel for the General Conference. He initially reviews and investigates possible unauthorized trademark use to determine if there is or ever has been a connection between the organization in question and any recognized denominational entity. If there is no such connection, a determination is made whether the usage of the church's trademark is in fact subject to trademark protection. After review by the General Conference Trademark Committee to determine what action would be appropriate, an initial letter is sent to the organization requesting it to voluntarily cease using the trademarked name. The local conference may be requested to assist with counseling the individuals. If a satisfactory response is not received, the General Conference's special trademark counsel is requested to send a more firmly worded official notice to the organization to advise them to discontinue the use of the registered trademark.

If no satisfactory response to the trademark counsel's letter is received after a reasonable period of time, the matter is again brought before the Trademark Committee for further consideration. Only as a last resort will the Trademark Committee recommend that intervention by a court be sought to correct the problem. If this is deemed necessary, the matter is then referred to the General Conference officers for authorization. Approximately 90 percent of the church's trademark problems are resolved without seeking the intervention of a court.

Q: *What is the nature of relief that the church will request of a court?*

A: The church's primary objective is to protect its good name by correcting any misrepresentation and unauthorized use of the name tending to confuse the public. The primary means by which this is done is for a court to issue an injunction ordering the organization to discontinue using the name as a means of identification on its signs, advertisements, or any other written materials produced by the organization. Quite incidental to the request for injunctive relief and as a standard component of any petition filed in court, it is routine procedure to request all the relief to which one could be entitled for the particular claim, including monetary damages and/or attorney's fees.

It is well recognized that any noncommercial, nonprofit organization is equally entitled to the protection of the trademark laws.

As it is the church's primary purpose to persuade the infringing party simply to cease using the church's name, the church will always reserve the right to waive its rights to any monetary relief.

Q: *Isn't there a risk that this may violate someone's freedom of religion or freedom of speech?*

A: No. The Seventh-day Adventist Church actively supports the biblical principle of freedom of religion. One of our most treasured rights in this country is the right to believe and practice our religion according to the dictates of conscience. The freedom to believe is absolute. However, the practice of religion cannot be done at the expense of or in violation of the rights of another. Speech that is false and misleading is never protected by the First Amendment of the Constitution of the United States. It is well established that there is no violation of the freedom of religion in preventing anyone no longer connected with a church from appropriating the name and goodwill of that church.

Q: *How do you reconcile this practice with Paul's counsel in 1 Corinthians 6:6-8, in which he admonished the people of Corinth against taking disputes among the brethren before the unjust for resolution?*

A: Paul's counsel is based on the assumption that both sides, as fellow believers, ought to be willing to lay their disputes before another believer for resolution. Obviously the counsel is frustrated if one of the parties to the dispute is either disinterested in considering a resolution of

John Marik refused to move, stating that he had not been specifically shown in vision to move.

the matter or is simply not a part of the community of believers. To relieve this frustration it is necessary to rely on Christ's counsel in Matthew 18:15-17, in which He advises if a brother who has wronged you continues to ignore repeated and progressively firm requests to resolve a dispute, he be considered a "heathen man and a publican."

Paul counseled the Corinthians not to take a dispute before the "unjust." While the American judicial system may not be perfect, it cannot be characterized as being unjust, non-Christian, or pagan. Would it be sufficient to find a Christian judge? The courts will not get involved in church ecclesiastical disputes; they will decide only questions that can be resolved using recognized neutral principles of law, such as the trademark laws.

Q: *Would it not be better for the church to simply suffer the loss rather than to seek a legal remedy from the civil authorities?*

A: At times the leaders of our church are forced to make agonizingly difficult decisions over issues that are not easily reconciled in this modern world, using counsel given in a different time and cultural climate. Surely one would not criticize the church if it took swift and appropriate legal action to prevent the church's real property from being taken by fraudulent means, even by a member. Why then should any less responsible stewardship be required or expected in protecting a far more valuable asset of the church—its very identity and goodwill?

In addition to the more general questions that have been raised regarding the church's general trademark policies and practice, many individuals, as a result of misinformation, have focused specifically on the church's trademark litigation against John Marik and his group in Hawaii. Unfortunately, much opinion

has been based on erroneous assumptions regarding the law and the legal process, and on blatant misrepresentations and distortions of the facts of this case. The following highlights some of the most significant errors and distortions regarding this case.

John Marik, a former pastor and Seventh-day Adventist, and a small group of former Seventh-day Adventists established a corporation in Hawaii called the "Seventh-day Adventist Congregational Church." For several years the leadership in the Hawaii Conference patiently endeavored to bring this group back into the fellowship of the Seventh-day Adventist Church. After their efforts proved futile, they sought the assistance of the General Conference, and the matter was referred to the General Conference Trademark Committee. After fruitless efforts to persuade John Marik to change the name of his church, it was deemed necessary to seek the intervention of a court to resolve the matter. An injunction was issued by the U.S. district court in Hawaii requiring John Marik and his group to discontinue the misleading use of the name "Seventh-day Adventist" to identify their independent church. John Marik refused to comply with the order of the court. Consequently, he and his congregation were held and remain in contempt of court. The matter is presently on appeal before the U.S. Court of Appeals for the Ninth Circuit.

Q: *Why is the General Conference taking these Seventh-day Adventists, our fellow believers, to court?*

A: To begin with, these people are no longer Seventh-day Adventists. They left the church of their own free will and consequently have been disfellowshipped by their former local church. John Marik, their pastor, was a ministerial intern for a short time in the Hawaii Conference. He was originally assigned to the local church in the town of Captain Cook. It was felt that a more experienced pastor would better serve that church, and in order to broaden John Marik's experience, he was reassigned to a larger church under the tutelage of a senior pastor. John Marik refused to move, stating that he had not been specifically shown in vision to move. After much prayerful yet unsuccessful effort to gain his cooperation, the conference was forced to terminate his employment as a

pastor. He subsequently left the Seventh-day Adventist Church and decided to start his own church. Repeated efforts to bring him and his group back into fellowship were without success.

Q: *Why has the church used the trademark laws against an organization that is not involved in any commercial activity?*

A: Some may not be aware, but the trademark laws are not intended for the protection only of commercial activities. It is well established that nonprofit charitable and religious organizations are entitled to trademark/service mark protection.

Q: *Why is the General Conference Corporation the only plaintiff in this action?*

A: The General Conference Corporation, as the nonprofit property-holding corporation of the General Conference, is the sole registered owner of the trademark and therefore under trademark law is the only party that needs to be named as a plaintiff in requesting this injunction on behalf of the entire Seventh-day Adventist Church.

Q: *Is it true that the General Conference has sought to deprive the group in Hawaii of any or all of the following: personal letters, research papers, Spirit of Prophecy compilations, books, magazines, out-of-print rare books, Spirit of Prophecy books, Bible commentaries, three-volume indexes, correspondence with friends about the lawsuit, H.M.S. Richards' Helps Bibles, any other books, Bibles, etc.?*

A: No. This is the most blatant distortion of the facts of this case and is simply not true. It is not the intent of the General Conference, nor has it ever been its intent and purpose, to deprive anyone of his personal property, nor would the law even allow it. The sole objective has been to prevent the unauthorized use of the church's name on any sign, advertisement, or other material that may have been specifically produced by John Marik and his group as a means of misidentifying their church as being a Seventh-day Adventist church. In fact, the General Conference would encourage this group to keep and diligently use the Spirit of Prophecy writings. A reading of all the court documents as well as a correct understanding of trademark law will bear this out.

Q: *Is it true that counsel for the church attempted to conceal certain motions from or to take advantage of the ignorance of the defendant, John Marik, when he had no attorney?*

A: No. In addition to receiving (contrary to his assertion) the motion for the judgment on the pleadings, John Marik was notified separately on two other occasions of the existence of the motion and of the hearing on the motion. The court as well as counsel for the General Conference Corporation bent over backward in attempting to assist and accommodate John Marik because of his lack of knowledge of trademark law and court procedure. He was repeatedly encouraged to obtain counsel, directed to specific portions of the court's rules, and granted several extensions of time to respond and prepare his defense or to obtain counsel. John Marik and his group are now represented by Max Corbett, a lawyer from Texas.

Q: *What is a "judgment on the pleadings"?*

A: A judgment on the pleadings is a means of summarily resolving a matter in which there are no factual issues in dispute. Both sides are given full opportunity before and during a hearing to present and argue the case.

Q: *Did the attorneys for the General Conference write the order signed by the judge?*

A: It is routine procedure for both sides in court to submit a proposed order. Depending on the discretion of the judge, either version may be used or modified as the order of the court. In this case the judge considered the proposed order of the attorneys for the General Conference to be appropriate and therefore signed it.

Q: *What has John Marik and his congregation done to deserve arrest and imprisonment and an extensive fine?*

A: The U.S. district court has found John Marik and his congregation in contempt of court for willful violation of a specific court order. It is the opinion of the church's attorneys that John Marik and his congregation knowingly brought this upon themselves, possibly to draw attention to themselves as alleged "victims." This unseemly result could have been easily prevented by any one of

several simple steps that could have been taken by John Marik or his attorney.

At the time of the contempt hearing John Marik's attorney had already appealed the case to the U.S. Court of Appeals for the Ninth Circuit. However, the court was never requested to stay (refrain from enforcing) the order and injunction while that appeal was pending, as is routinely done when such a matter is appealed to a higher court. A court will enforce its judgment if a stay has not been expressly requested. On several occasions during the course of the contempt hearing the court reminded counsel for John Marik and his congregation that such a stay had never been requested, and the judge even delayed signing the order for three days in order to allow John Marik's counsel to rectify the situation. Nonetheless, nothing further was done, and the court was bound to enforce its judgment by issuing the contempt order.

In addition to requesting a stay of the court's judgment, John Marik could have complied with the court's order to cease misrepresenting his group as being part of the Seventh-day Adventist denomination. Furthermore, during the three-day waiting period, counsel for the General Conference, in an effort to resolve the contempt issue, made an offer of an interim resolution, which was completely ignored by the defendants. Because the authorities do not know John Marik's whereabouts, he has not been arrested or imprisoned.

Q: *Is it accurate to interpret Judge Smith's comments in court as sympathetic to the position of John Marik and his group?*

A: No. Judge Smith's comments in their entirety, including his comments off the record, indicate considerable frustration with the intractable and uncompromising position taken by John Marik and his group.

Q: *In what other trademark actions is the church presently involved?*

A: The only other trademark case pending is the General Conference's complaint against the homosexual support group Seventh-day Adventist Kinship International (see the February 4, 1988, issue of the *Adventist Review*). This matter is currently in the pretrial discovery phase.

The U.S. district court has found John Marik and his congregation in contempt of court for willful violation of a specific court order. It is the opinion of the church's attorneys that they knowingly brought this upon themselves.

Q: *I have also heard of other trademark actions in Texas, Alabama, and Indiana. Whatever happened to these actions?*

A: There has been no trademark action initiated by the General Conference in Texas. There was a dispute over church real property within the Southwest Region Conference that may have been misconstrued as being a trademark matter. The trademark action in Huntsville, Alabama, was settled by mutual consent of the parties after the defendant voluntarily agreed to discontinue using the name "Seventh-day Adventist" as part of the name of his church.

A question was initially brought to the General Conference Trademark Committee regarding a possible unauthorized use of the name "Seventh-day Adventist" by a group in Newburgh, Indiana. However, after an initial contact and investigation of the matter, it was found that this group had become a part of and is now officially recognized as a member church by the Lake Region Conference.

The only other trademark matter that has been taken before a court by the General Conference involved a Samoan group in southern California. That matter was resolved after the Samoan group voluntarily changed the name of its church. ■

Did Ellen White call for ordaining women?

William Fagal

What was Ellen White's belief regarding ordination of women? Are the statements some cite in favor of ordination really relevant to the issue?



William Fagal is director of the branch office of the White Estate at Andrews University, Berrien Springs, Michigan.

What was Mrs. White's stance in regard to the ordination of women? Her prophetic role and her involvement in the founding and nurturing of the Seventh-day Adventist Church make this a question of interest to Adventists today. In recent years some have proposed that we may find support in Mrs. White's writings for ordaining women as pastors or elders. This study examines the main passages that people are using in support of women's ordination to see what those passages actually teach.

The "ordination" statement

In 1895 Ellen White wrote the following: "Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labor."

This article is adapted from one section of a paper entitled "Ellen White and the Role of Women in the Church." The full document is available for US\$1 from the Ellen G. White Estate, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness."¹

Careful reading of this statement reveals that:

1. This ministry is part-time. "Women who are willing to consecrate some of their time . . ." Therefore from the start it does not seem to be referring to pastoral ministry.

2. The work is something other than that which the church was already doing. "This is another means of strengthening and building up the church. We need to branch out more in our methods of labor."

3. Since "in some cases they will need to counsel with the church officers² or the minister," she does not equate them with the minister, nor does she regard them as the officers whose responsibility it is to lead the local congregation.

Was Mrs. White here calling for an ordained woman ministry? If one uses the term *ministry* in its broad sense of service, yes. But she has clearly distinguished this ministry from that of the pastor or the leading church officers.

Further, the article from which the statement comes is entitled "The Duty of the Minister and the People." It calls for involvement of the laity in the work of the church. Its purpose is not to change the structure of the pastoral ministry, but rather to change its emphasis from a focus

on the minister's work to one in which the laity is active and motivated.

Ordination of women physicians

Since Mrs. White said that women should train as physicians,³ and in another statement calls for a "setting apart" of physicians who are engaged in missionary work and soul winning, some have felt that the two statements together indicate that she felt that women should be ordained. The statement about physicians reads as follows:

"The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice."⁴

Does Ellen White here call for physicians to be ordained as ministers? She could have said so much more directly: "He therefore should be set apart as a minister." But instead, she said the physician is to be "as sacredly set apart . . . as is the minister." He is "to be set apart as such." As what? As a missionary physician. That is made even clearer by the motivation for doing it—"to strengthen [him] against the temptation to withdraw from the sanitarium work to engage in private practice." Ordaining physicians as ministers would not be likely to have a bearing on that, but ordaining them as missionary physicians would.

When studying Mrs. White's calls for ordination, one must not fail to consider the positions those calls concerned. Neither of the above statements supports the assertion that she called for women to be included in the ordained pastoral or church elder ministry.

Women in the gospel ministry

Ellen White said clearly, "There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God."⁵ Women who do such labor, especially full-time, were to be paid fairly from the tithe for their work. "The tithe should go to those who labor in word and doctrine, be they men or women."⁶ She added, "Seventh-day Adventists are not in any way to be little woman's work."⁷

Some believe that Mrs. White thus

called for elimination of any role distinction between men and women in the ministry of the Adventist Church. The fairness she urged in the treatment of women workers, they say, should be understood to include ordination to the gospel ministry irrespective of gender.

Yet Mrs. White did not make that connection. Her statement "There are women who should labor in the gospel ministry" comes from a manuscript whose opening paragraph says: "The ministers are paid for their work, and this is well. And if the Lord gives the wife as well as the husband the burden of labor, and if she devotes her time and her strength to visiting from family to family, opening the Scriptures to them, although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry. Should her labors be counted as nought, and her husband's salary be no more than that of the servant of God whose wife does not give herself to the work, but remains at home to care for her family?"⁸

The subject under discussion is the pay of ministers' wives, and the kind of work they are doing is described as visiting homes and opening the Scriptures to the families. Further, rather than seeing ordination as a remedy to the injustice regarding pay, Mrs. White dismisses it as irrelevant to the issue. Her point is simply that those ministers' wives who function as what we would call Bible instructors are "accomplishing a work that is in the line of ministry," and they should be paid for it.

It is in this setting that Mrs. White's statement "There are women who should labor in the gospel ministry" appears. The sentence that follows it underscores the nature of the work she envisioned for these women: "In many respects they would do more good than the ministers who neglect to visit the flock of God." Immediately she adds, "Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women."⁹

So it seems that she was not calling for women to function in the same roles as do men, but rather to have a complementary ministry that focuses on personal work. She noted that women were not ordained, but gave no hint that that practice should change—though she called in strong terms for reform in pay practices: "The Lord has settled it. You are to do your duty to the women who labor in the gospel, whose work testifies

She noted that women were not ordained, but gave no hint that that practice should change—though she called in strong terms for reform in pay practices.

that they are essential to carry the truth into families."¹⁰ She even thought of setting up a fund from her own tithe money to pay certain ministers' wives who were giving their whole time to giving Bible studies and working with families, but who were not being paid.¹¹

Women as pastors to the flock

In the above statement about women who should labor in the gospel ministry, she describes that labor as we would the work of a Bible instructor. She associated this work with care for (visiting) "the flock of God." This statement may provide a key to understanding more clearly a statement published a short time later in an article entitled, "The Canvasser a Gospel Worker":

"All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God."¹² The remainder of the paragraph describes the character-building benefits of engaging in the canvassing work.

Was Ellen White here calling for women to be appointed pastors of churches, and therefore perhaps even to be ordained to that ministry? There are several indications that she was not.

First of all, when Ellen White wrote about ordained church pastors, she typically referred to them as *ministers* rather

than *pastors*. In cases in which she used the term *pastor* she seems to have done so with a specialized meaning in mind, using the term to refer to a person doing personal labor in the nurture of the flock, rather than a particular church office or position.

For example, she wrote about an Elder H who told "the poor sheep that he would rather be horsewhipped than visit. He neglected personal labor, therefore pastoral work was not done in the church and its borders. . . . Had the preacher done the work of a pastor, a much larger number would now be rejoicing in the truth."¹³

Speaking of ministers who devote excessive time to reading and writing, she said: "The duties of a pastor are often shamelessly neglected because the minister lacks strength to sacrifice his personal inclinations for seclusion and study. The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls."¹⁴

She again expressed her concern for personal care for the flock this way: "Responsibilities must be laid upon the members of the church. The missionary spirit should be awakened as never before, and workers should be appointed as needed, who will act as pastors to the flock, putting forth personal effort to bring the church up to that condition where spiritual life and activity will be seen in all her borders."¹⁵

In each instance here the concept of *pastor* is associated with the function of personal work for the flock of God, even when it is done by members of the church other than the minister. One who visits families, who teaches and prays with them, who shows personal care and interest, is doing pastoral work.

If Mrs. White intended to open the regular pastoral ministry to women, we might well expect her to give strong emphasis to the point rather than simply mentioning it as an aside in an article focusing on the canvassing work. In the same volume of *Testimonies* we find an article entitled entitled, "Women to Be Gospel Workers."¹⁶ Its focus also is on personal work in families and with other women, with no mention of the workers being ordained ministers.

The same volume also includes a chapter entitled "Young Men in the Ministry,"¹⁷ in which, after saying that "the Lord calls for more ministers to labor in His vineyard," she adds, "God calls for

you, young men. He calls for whole armies of young men."¹⁸ The whole chapter is a call for men to enter the ministry, with no mention of women doing so. The same sort of gender-specific call for the ministry of men also appears in the chapter "The Need of Educational Reform."¹⁹ It seems only natural to expect these articles to urge women also to join the ranks of ministers if Mrs. White believed that women canvassers were preparing for ordination.

It seems that Mrs. White did not envision men and women doing the same work of ministry. Rather, she called for women especially to undertake a personal ministry of visitation and instruction in the home.²⁰ Such a work was necessary, important work, and was "in the line of ministry,"²¹ though often neglected by the men. The work of these women would complement rather than duplicate the regular ministry of the men. And there is no call for ordination connected with it.

Women engaged in the ministry

Some have thought the following passage calls for women to serve as ministers in the same capacity as men: "Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work should not be bound down to mechanical employment."²² The context is a call for our institutions to train young people for evangelistic work.

One could argue that in this statement Mrs. White is urging both young men and young women to go into all three lines of labor. But that is not necessarily the case. The statement may be understood simply as urging young people to go into whichever line of evangelistic work that is suitable to them, without trying to specify what is appropriate to each gender. The burden of the message is not to change church policy to make room for women to serve in the same capacities as men, but rather to encourage the employment of both men and women in soul-winning work.

"Woman ministry"

"Address the crowd whenever you can."²³ This injunction, published in *Evangelism* in a section the compilers entitled "Women in Public Ministry," was directed to Mrs. S.M.I. Henry, who had been granted a ministerial license the previous year. Some have taken it as Mrs. White's encouragement for women to

When Ellen White published the material she had written to Mrs. Henry, she left out the section containing the words "address the crowd whenever you can."

seek a preaching ministry, which today is equated with being an ordained minister of the church.

But in this injunction Ellen White is not promoting the employment of women as ministers in the usual sense of the term. The statement is in a letter from Mrs. White, published in Mrs. Henry's column in the *Review*, expressing a concern for the women of the church to be instructed in how to be servants of Jesus.²⁴ Earlier paragraphs make it plain that Mrs. White was encouraging Mrs. Henry to minister to and address groups of women:

"If we can arrange, as you are now working, to have regularly organized companies intelligently instructed in regard to the part they should act as servants of the Master, our churches will have life and vitality such as have been so long needed.

"Christ our Saviour appreciated the excellency of the soul. Our sisters have generally a very hard time, with their increasing families and their unappreciated trials. I have so longed for women who could be educators to help them to arise from their discouragement, and to feel that they could do a work for the Lord."²⁵

Mrs. Henry spoke to Adventist and non-Adventist groups throughout the United States and Canada, presenting her plan for "woman ministry," which stressed the role of the mother in the moral education of society. Her work was the first approach the Adventist Church made to training parents and helping them with their problems.²⁶

When Ellen White herself published the material she had written to Mrs. Henry, she did not publish the entire letter, but reworked portions of it for gen-

eral use. She published it in *Testimonies*, under the title "Women to Be Gospel Workers."²⁷ And she left out the section containing the words "address the crowd whenever you can."

Conclusion

Mrs. White called for greater involvement of women in the work of the church. She encouraged a greater diversity of methods of labor, and she wanted women to see what great things they could accomplish for the Master. But she had no concern with today's social agenda. Her statements neither support ordination for women nor explicitly forbid it. None of her writings deal directly with this issue. It appears to me that she envisioned women fulfilling a role complementary to that of men, without concern for ordination as pastors or elders. God would bless their efforts.

"Women may take their places in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power which will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."²⁸ ■

¹ Ellen G. White, in *Review and Herald*, July 9, 1895, p. 434.

² The assertion, advanced by some, that "church officers" here refers to conference officials is unlikely in view of Ellen White's use twice in this article of the term "conference officers" to refer to this group and her corresponding single use of "officers of the church" to refer to the local church leaders. She seems to have been able to avoid ambiguity on this point.

³ See, for instance, Ellen G. White, *Medical Ministry* (Mountain View, Calif.: Pacific Press, 1932), p. 140.

⁴ Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald, 1946), p. 546 (manuscript 5, 1908).

⁵ *Ibid.*, p. 472.

⁶ *Ibid.*, p. 492 (see also p. 491 for fairness in pay).

⁷ *Ibid.*, pp. 492, 493.

⁸ Ellen G. White manuscript 43a, 1898. (She protests such practices through much of the manuscript. More of what she says here may be seen in *Evangelism*, pages 492, 493, though the material is credited to other, later books and manuscripts of Mrs. White.)

⁹ *Ibid.*, (manuscript release 330). (Manuscript releases are available from the Ellen G. White Estate, 6840 Eastern Avenue NW., Washington, D.C. 20012.)

¹⁰ *Ibid.*

¹¹ Ellen G. White letter 137, 1898 (manuscript release 959), pp. 1, 2.

¹² ———, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press, 1948), vol. 6, p. 322.

¹³ ———, "Experiences in Australia," p. 53, written in Adelaide, Australia, Oct. 11, 1892 (manuscript release 763, pp. 5, 6).

¹⁴ ———, *Gospel Workers* (Washington, D.C.: Review and Herald, 1948), p. 337.

¹⁵ *Testimonies*, vol. 5, p. 723.

¹⁶ *Testimonies*, vol. 6, pp. 114-118.

¹⁷ *Ibid.*, pp. 411-416.

¹⁸ *Ibid.*, p. 411.

¹⁹ *Ibid.*, pp. 126-140.

²⁰ We are reminded again of the statement quoted earlier: "There are women who should labor in the gospel ministry. In

many respects they would do more good than the ministers who neglect to visit the flock of God" (*Evangelism*, p. 472; italics supplied).

²¹ Ellen G. White manuscript 43a, 1898 (manuscript release 267, p. 1).

²² *Testimonies*, vol. 8, pp. 229, 230.

²³ *Evangelism*, p. 473.

²⁴ Ellen G. White, in *Review and Herald*, May 9, 1899, p. 293.

²⁵ *Ibid.*

²⁶ *SDA Encyclopedia*. (Washington, D.C.: Review and Herald, 1976), pp. 581, 582.

²⁷ *Testimonies*, vol. 6, pp. 114-116.

²⁸ *Ibid.*, p. 117, 118.

ANNOUNCING THE NEW

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ISSUE

From the Adventist Review

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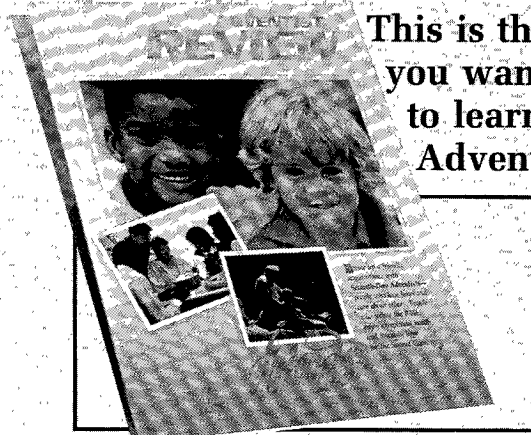
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This is the way
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Call your ABC to order.

The fun run

**Hans Varmer and
DeWitt S. Williams**

**A fun run can call
attention to
healthful
living—and to your
church**

*Hans Varmer is the
associate pastor
of the Spencerville
Seventh-day Adventist
Church in Silver
Spring, Maryland.*



*DeWitt S. Williams is
an associate director of
the General Conference
Health and Temperance
Department.*

Jogging is in. Millions now run for the joy of it. City streets and sidewalks, parks, indoor tracks, country lanes, mountain paths—all are dotted with runners. Each year hundreds of long-distance races and marathons attract thousands of joggers and runners. There's money in jogging—running shoes, pants, jackets, stopwatches, books. But there is also fun and fellowship.

Some churches are beginning to reach out to their community through jogging. If you are looking for an effective health-evangelism community outreach, why not consider an exercise-related activity such as a walking/running club in your church? You could sponsor a Walk to Work Day or a Walk to Church Day, giving members who walk to church on a given Sabbath a special flower. You could start a 500- or 1,000-mile club that people can join if they run or walk that distance during a year.

The Loma Linda Abundant Living Health Series has some very fine training programs. Volume 5 is called *Physical Fitness*, and volume 2, *Weight Management*. You could conduct these two programs in your church prior to organizing a walking/running club. Or you could sponsor an annual fun run as the Spencerville, Maryland, church does. The following interview reveals what they do and how they do it.

Williams: *Can you tell me something about your annual race?*

Varmer: This year was our fourth annual Healthy Choices Race. We had three distances to choose from—the 10K, which is approximately 6.2 miles; the 5K, which is 3.1 miles; and the 1-mile race. Entrants could either walk or run, depending on their level of fitness. This year we had a man in a wheelchair who participated in the 10K and actually placed among the runners in his age category.

We had an objective of registering 900 to 1,000 runners; we ended up with 964 registrants, out of which 835 actually participated. One problem was finding a place for everyone to park. We used every possible inch of space. At one point, just 15 minutes before the scheduled start of the race, cars were backed up a mile down New Hampshire Avenue, waiting to get into the parking lot. They finally did, and we were only a few minutes off schedule starting the race.

Williams: *Out of the 835 runners, what percentage were Adventist?*

Varmer: Less than 3 percent. Our objective was to attract mainly non-Adventist runners from our community. We targeted that population by distributing flyers and entry forms at local area road races. Pathfinders and young adults helped in that project every Sunday for four months prior to our race. We distributed about 10,000 entry forms in that way, and sent another 5,000 through the mail. But remember, it's taken us four years to build up to this level of interest.

Williams: *How can you ever handle the parking situation?*

Varmer: It's the kind of problem I love to have. We've decided to limit the participants next year to 1,000.

The feedback that we have received from the runners is that ours is a well-organized and enjoyable event. We offer a lot of benefits for the fee that we charge. Other races charge more and deliver much less.

Williams: *What are some of those benefits?*

Varmer: The registration fee is \$10. Every person receives a T-shirt. The runners are offered a health screening that includes height and weight, blood pressure, skin fold, foot screening, and a computerized "health age analysis." After the race a vegetarian brunch awaits them, offering entrée, soup and sandwich, fruit, drink, and yogurt. In the awards ceremony, numerous prizes are presented to top overall and age-group winners. We also give merchandise and gift certificates from local businesses as random prizes.

Williams: *How many of your church members are involved?*

Varmer: With registration, course marshal, water stop, mile timing, finish line, results, brunch, health screening, ham radio, and other support personnel, we had about 150 volunteers this year.

Williams: *What did the ham radio operators do?*

Varmer: They provided a network of communication. From their base station, set up near the start/finish line, they relayed the starting signal to timers on the course. Then the hams fed information concerning the location of lead runners to the announcer, to keep the audience aware of what was happening. With a computer printout, the announcer would look up names and welcome runners to the finish line. The hams were also there in case of medical emergency. So far we have not had to use them in that capacity.

Williams: *Is this something that you start preparing for three weeks in advance, or just how much time do you need?*

Varmer: The first year we did all our preparation in four months. We still do the bulk of the work in that time frame, but now we begin planning for the next



Blind SDA runner, William Covington, led by Patrick Ryan, starts 1OK race. In the wheelchair, Benjamin Scrivens, begins his first race.

year the day after the race is over. There are county and state permits to be secured; entry forms to be printed, and distributed beginning at the end of January (the race is held in May); sponsors to be lined up; volunteers to be recruited; job descriptions to be updated; etc. To do what we do and do it well requires a lot of time and hard work from a lot of people. It is not simple and it is not easy. But we feel that it is worth it, and we even make money on it.

Williams: *You say that you ended up making money?*

Varmer: Yes. Last year the profit totaled \$3,000. This year we had more than \$4,000. Although total expenses this year ran over \$6,000, income from registration fees and corporate sponsors came to more than \$10,000, and thus a profit.

Williams: *Were these Adventist sponsors?*

Varmer: Yes. Ann's House of Nuts, a local nut and dried fruit distributor, was our biggest sponsor. They paid for the T-shirts. Other Adventist businesses bought advertising space on the entry form and race numbers. Brooke Grove Foundation sponsored the results mailing. Without these sponsors we would have to charge a much higher registration fee just to break even.

Williams: *Do you think conducting this event is health evangelism?*

Varmer: Not in the strictest sense. If it is, it's a very low-key approach. I prefer to call it an awareness event, something that acquaints people with who we are, what we do and believe, and where we

are. Remember that these runners are already healthy in many respects. They don't smoke, they exercise regularly, they are careful about diet—many of them are vegetarians, and the meat eaters generally prefer poultry and fish. Of the more than 800 health-age analyses that we performed on participants this year, more than 95 percent have a lower health age than chronological age. This means that they have gained in life expectancy by their lifestyle.

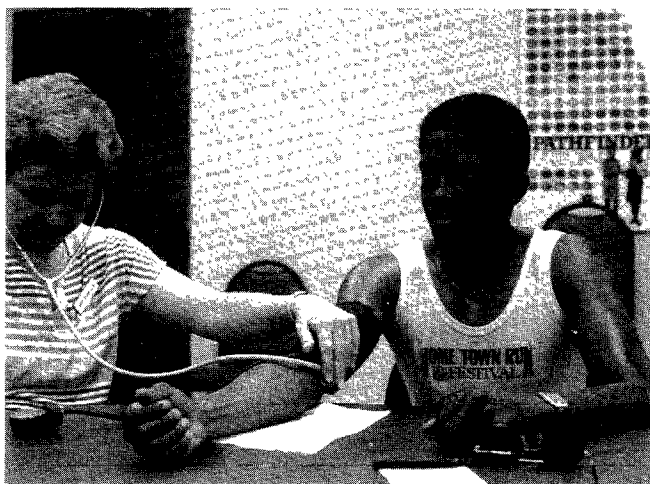
What we do is have an event that gets them acquainted with Seventh-day Adventists on a personal level. They come to our church, they meet our people, they run a race, eat our food, and they have a good memory to take home, along with a *Listen* magazine, *Vibrant Life* magazine, or *Steps to Christ*. The event serves as a bridge to other activities that would be more evangelistic in nature.

Williams: *The race starts right at the church?*

Varmer: Yes, right at the church.

Williams: *So they have the opportunity to find out where the Spencerville Seventh-day Adventist Church is?*

Varmer: That's correct. The race starts and finishes on the church parking lot. The health screening is held in some of our Sabbath school rooms. The brunch is served in our fellowship hall and on the church grounds. We open the entire church so people can walk through and see our beautiful facilities. They meet our church members everywhere they go. Some of them call or write later and tell us how much they appreciated the warmth and caring of our people. And



Church volunteer and nurse Cheryl Cromwell, takes blood pressure in the health screening.

members later tell me how wonderful it was to fellowship with runners who were having a very positive experience.

Williams: So it is a public relations endeavor?

Varmer: Yes. They come to us and enjoy themselves and walk away with a good feeling about Seventh-day Ad-

ventists. And to tell you the truth, on my own hidden agenda is also the objective of creating an interest in exercise among our own people. It's not enough to have a health message; you have to live it on a consistent basis. These runners and walkers, with their enthusiasm for the race, are a kind of PR to our own members.

Williams: *I have always felt bad about the way most races are set up. Usually one or two winners get prizes. The exceptional runners usually hop from one race to another. But the average Joe gets nothing.*

Varmer: Our objective is to offer a health event in which people at all levels of fitness can participate. They can run, walk, roll a wheelchair, or hobble on

crutches. Some are very fast, running under-five-minute miles. Others are slow, taking more than 20 minutes per mile. Our philosophy, which we emphasize, is that everyone is a winner. To run or to walk is to win. To cross the finish line, whatever your time, is to win. The first one to cross is a winner; the last one to cross is a winner.

Williams: *Is your event something you would recommend to other churches?*

Varmer: Yes, but with qualification. Some advice Jesus gave is very appropriate here: Count the cost. Realize the time, the work, and the expertise it takes to make it happen. If you know what you want to accomplish, if you have the backing of the church, if you have access to people in the running community who can serve as consultants, if you want to do something out of the ordinary—then go for it.

Anyone who would like more information can write to me at the Spencerville Seventh-day Adventist Church, 16325 New Hampshire Avenue, Silver Spring, MD 20904; or call (301) 384-2920. ■

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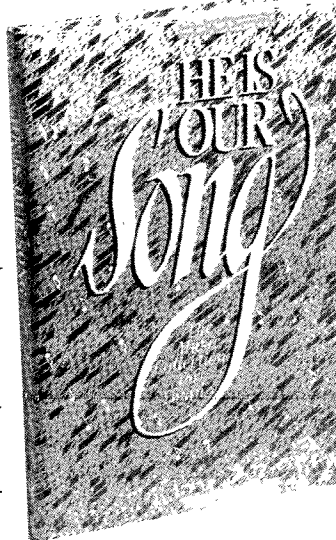
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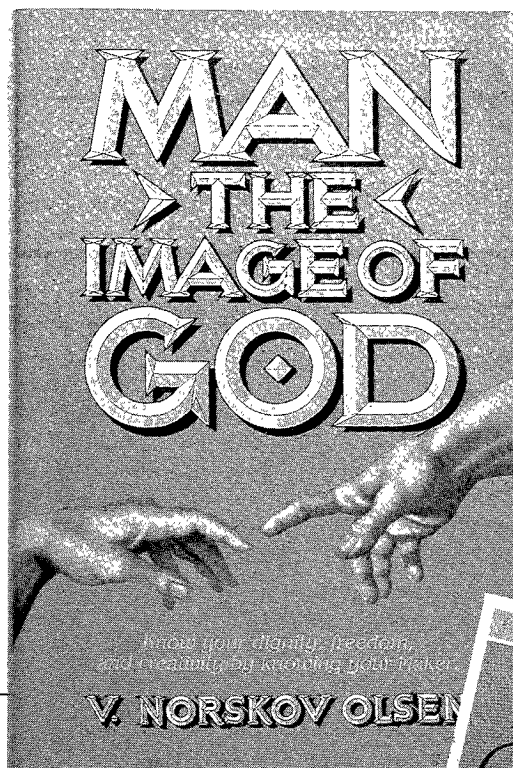
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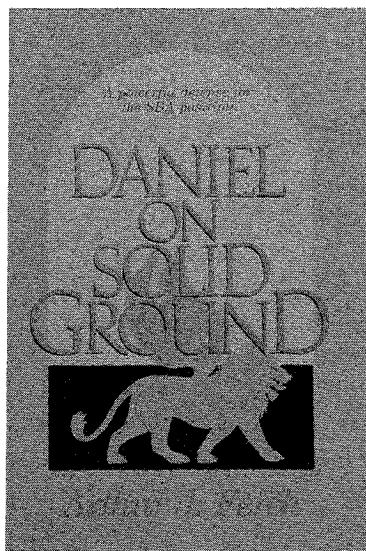
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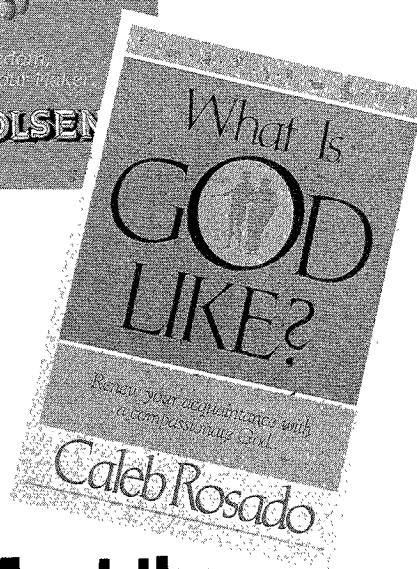
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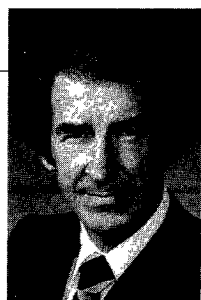
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The pastoral prayer in worship

Rex D. Edwards

Six characteristics of a good public prayer.



Rex D. Edwards, an assistant secretary of the General Conference Ministerial Association, coordinates the PREACH seminars and directs the continuing education program.

Some years ago I attended a district promotional rally for some good cause at which, without warning, one elderly minister was called upon for prayer. His efforts soon degenerated into a confused monologue that, like Mother Hubbard's apron, covered everything and touched nothing.

Later in that same rally an official who had been deprived of the opportunity to present his cause seized the opportunity afforded by an invitation to offer a prayer and read his report—ostensibly to God. He told the Lord all about his success in fund-raising, maintaining the fiction that he was talking to God by injecting a pious word every few minutes. During the eight minutes of this performance (I counted them) I found it hard to remember that I was supposed to be in an attitude of prayer.

The first man was handicapped by a lack of preparation; the second had prepared well—but for the wrong purpose. In his fashion, the first was really talking to God, but couldn't think of anything to say; the second had joyfully seized the opportunity to deliver a report that was not on the agenda. Neither of these men offered an effective public prayer.

The pastoral prayer, while not indispensable, is a part of our Protestant tradition. Congregations have long been accustomed to hearing their pastors lead them to the throne of grace in a manner that *can be* personal, informal, and even edifying. In this prayer ministers put into general terms the aspirations, hopes, and

even the fears of the people whom they serve.

The pastoral prayer cannot be merely general, but it must not be wholly personal, reflecting only the desires and problems of the minister. It must not degenerate into conversational chitchat or a report on the condition of the sick and troubled.

What then is a good pastoral prayer?

It is *relatively short*, not more than three minutes long. Anything beyond that is conducive to mind-wandering (or even sleep) on the part of the congregation. We have been counseled that "long praying wearies, and is not in accordance with the gospel of Christ." Prayers that are a few minutes in length leave an audience "refreshed and strengthened, instead of exhausted."¹

It is *coherent*; it has a beginning, a middle, and an end. There is no better pattern for such a prayer than the ancient form of collects, which managed to convey one idea in a simple form. However, the pastoral prayer must, of necessity, do more than this, for it must gather up a variety of petitions and touch upon a number of needs and problems—not of the minister, but of the people.

It may be *written out and read* or *thought through and spoken extempore*. In the latter case it is probable that the minister will not seek to deliver it word for word, and will usually find that new material will come to mind as he speaks. But there is no excuse for careless praying. As J. H. Jowett once wrote: "There is nothing mightier than the utterance of spontaneous prayer when it is born in the depths of the soul. But there is nothing more dreadfully unimpressive than extempo-

rary prayer which leaps about on the surfaces of things, a disorderly dance of empty words going we know not whither—a mob of words carrying no blood, bearing no secret of the soul, a whirl of insignificant expressions, behind which there is no vital pulse, no silent cry from lone and desolate depths.”²

On occasion it may be *totally extemporaneous*. Some of the most touching and helpful prayers I have ever heard were given by unlettered men and women in rural churches who, caught up by their own joy or sorrow, poured out their hearts to God in unpremeditated and poetic language. But the prayer of the minister on behalf of the congregation cannot be left to the inspiration of the moment, and the man who says proudly “I just open my mouth and the Lord fills it” deserves the reply “Yes, but with what?”

On most occasions it should be *couched in dignified language*. Attempts to interest young people by the use of slang phrases or faddish diction and terms are bound to fail—for the very good reason that such attempts to speak a language that is ever changing can produce more hilarity than sympathy on the part of the kids.

But the language must not be that of the scholar or social worker. All such specialized words as pedants use and professors dote upon should be banished from the text of a pastoral prayer lest the hearers spend too much time in attempted translation and thus lose the thread of sense.

Incongruous language, such as the alternation between *thous* and *yous* in addressing the Deity, can destroy the atmosphere of worship. There is no valid reason for using the ancient forms, and the shift between Elizabethan and modern English is annoying to the ears of the listening audience.

Finally, it does not contain *foolish petitions*. Why should we ask God to do things that He cannot do and remain the God of all His children? Why should we encourage a false idea of prayer by asking the impossible? Why should we, at great length and with frequent repetition, remind the Lord of things that He knows better than we do? Is it necessary to tell Him about the debt on the church or the coming financial campaign? We may pray for help in all of our undertakings, we may ask for guidance, but we cannot, in all honesty and faith, ask for those things that, if given to us, must be taken from others.

“God, damn the Kaiser,” shouted a popular evangelist during World War I in a banal attempt both to shock and please his audience. It is said that the people cheered that prayer. If they did, it was an indication that to them prayer was only another expression of selfishness.

Asked for a model prayer, Jesus gave one that can be repeated in 30 seconds but that, if said honestly and prayerfully, could change the world. It has only four petitions: for food, for forgiveness, for

help in avoiding temptation, and for deliverance out of evil. How strange it is that the followers of Christ, who taught us to approach our Father in such simple reverence and such short compass, should insist upon making of our prayers so great a burden!

¹ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 2, p. 617; see also p. 577.

² J. H. Jowett, *The Preacher: His Life and Work* (Garden City, N.Y.: Doubleday, Doran and Company, 1928), p. 152.

A model for the pastoral prayer

While there is nothing resembling a set of rubrics or headings that has come down to us in church history, the theology of worship suggests a certain order [within a prayer].

First, prayer opens with the adoration of God in His character and revealed person. The note of objectivity is immediately sounded by our rehearsing in praise who He is and what He has done. Friedrich Heiler speaks of adoration in prayer as “the contemplative surrender to a supreme good”; and it is in that initial contemplation of God that a genuine spirit of fellowship with God who is praiseworthy is born.

Second, in the light of God’s holiness and righteousness, the worshipers confess and acknowledge their need of His pardon and grace. Such an act, since God is gracious and merciful, is met by the assurance of His forgiveness and the absolution of sins.

Third, the theme of thanksgiving takes up the next phase of the prayer sequence, since the now penitent and forgiven worshiper will want to express gratitude to God for all His gifts, chiefly the redemption and new life that is freely offered and thankfully embraced in Christ and the gospel. The common mercies of life in health, safety, and provision of our bodily and temporal needs will be part of this thematic thanksgiving.

Intercession, where the one who prays is concerned as mediator and intercessor before God principally for the needs of others, has much biblical precedent going back to Abraham (Gen. 18:22, 23), Daniel (Dan. 9:3-19), and Ezra (Ezra 9:6-15). Paul uses the style of a wish-prayer in his letters as he joins in this ministry of supplication for his people. The more theologically

grounded basis for our intercession is Christ’s praying for His church (Rom. 8:34; Heb. 7:25; John 17). The language here is one of request, or petition, with the basic idea of “wanting something,” usually for other persons in need—the sick, the afflicted, the persecuted, the hungry and homeless, the aged, and our enemies. But coming to God with our own desires and requests is part of this kind of praying. Indeed, the verb “to ask” occurs frequently (some 70 times in the New Testament) in this context.

True prayer merges into the surrender of the worshiper to the God he invokes. A rabbinic prayer states the relation between prayer and God’s design for our lives in a paradoxical way: “Lord, help me to do Thy will as though it were my will, so that Thou may’st do my will as though it were Thine.” The “end,” or goal, of prayer is to seek God’s highest interests in our lives and to receive His grace to fulfill His will with all our powers. Prayer “succeeds” when it melts into commitment and obedience; it fails when it is treated as a recital of our needs and an attempt to force God to act.

The scheme suggested above indicates a progression in our common praying, set by the pattern of the Lord’s Prayer and following the chief loci of Christian doctrine: creation, fall, redemption, illumination, and union with God in Christ. We begin with God in His glory and grace and close with the doing of His will in us and through us as we step out in daily living.—Ralph P. Martin, *The Worship of God (Grand Rapids: William B. Eerdmans Pub. Co., 1982)*, pp. 36-38. Used by permission.

Harvest 90 reports on the front and back doors

The figures for the first three years of Harvest 90 are now in. The chart and tables on this page illustrate how the harvest is progressing throughout the world.

Table 1 shows baptismal results by division. Because raw baptismal figures are not always the best indicator of success, we have listed an accession rate in Table 2 that shows each division's baptismal rate as a percentage of membership. In addition, Table 2 lists two other important statistics: apostasies and growth rate, also as percentages of membership.

The accession rate is determined by dividing the total baptisms for the three-year period by the membership at the beginning of the period. The dropout rate is found by dividing the total number of apostasies and members listed as missing for the period by the closing membership. The church growth rate is determined by finding the difference between the beginning and the closing membership, then dividing this figure by the beginning membership.

—J. David Newman

Table 1—HARVEST 90 BAPTISMAL REPORT (12 QUARTERS)

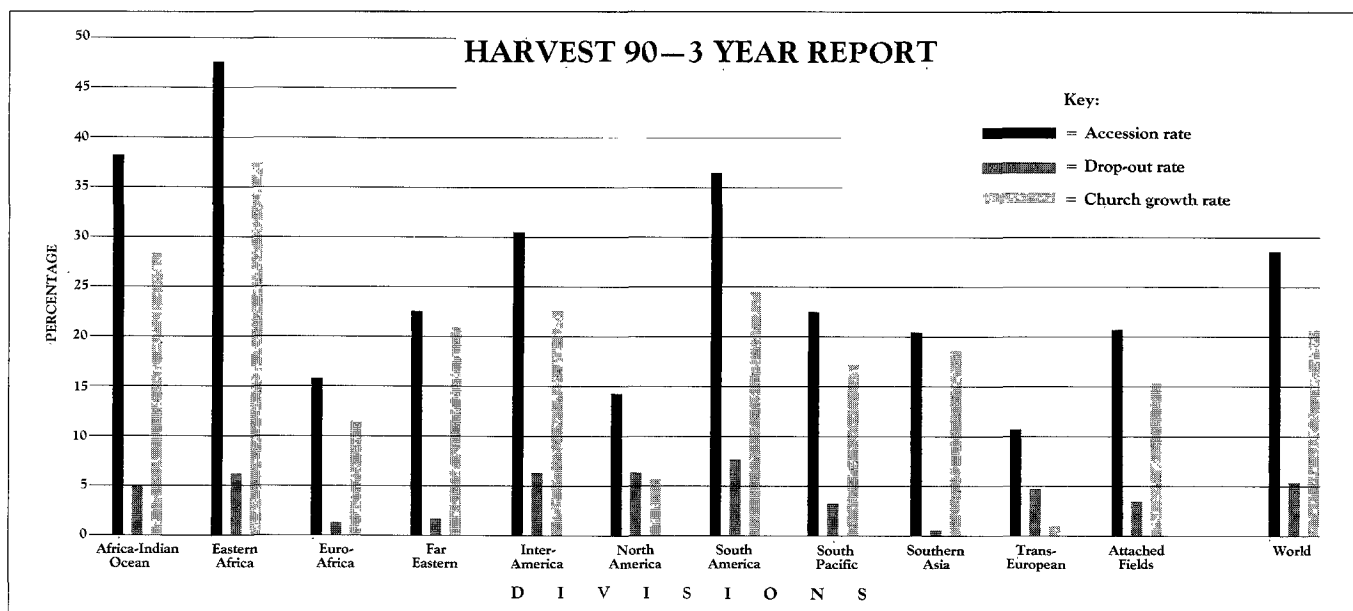
Division	H. 90 Goal	Goal to Date	Accessions to Date	% Goal to Date	Dropouts
Africa-Indian O.	410,000	209,100	200,582	95.93	33,968
Eastern Africa	404,000	206,040	250,819	121.73	45,269
Euro-Africa	85,000	43,350	39,520	91.16	3,662
Far Eastern	250,000	127,500	132,671	104.06	13,265
Inter-American	400,000	204,000	265,379	130.09	68,582
North American	225,000	114,750	97,343	84.83	44,110
South American	350,000	178,500	243,398	136.36	65,096
South Pacific	75,000	38,250	39,082	102.18	7,412
Southern Asia	70,000	35,700	27,278	76.41	1,274
Trans-European	12,000	6,120	6,980	114.05	3,029
Attached Fields*	22,000	11,220	11,133	99.22	1,957
World	2,303,000	1,174,530	1,314,185	111.89	287,624

* Middle East, South Africa, Southern (Africa)

All figures have been adjusted to reflect changes in division alignments during the quinquennial; U.S.S.R. and China are reflected in total figures.

Table 2—CHURCH GROWTH RATES

Division	Accession Rate Percent	Dropout Rate Percent	Ch. Growth Rate Percent
Africa-Indian O.	38.02	5.02	28.24
Eastern Africa	47.47	6.24	37.28
Euro-Africa	15.78	1.32	11.55
Far Eastern	22.63	1.87	20.90
Inter-American	30.26	6.38	22.53
North American	14.28	6.12	5.76
South American	36.19	7.78	24.37
South Pacific	22.36	3.62	17.16
Southern Asia	20.14	0.18	18.94
Trans-European	10.90	4.67	1.19
Attached Fields	20.60	3.14	15.32
World	28.58	5.17	20.94



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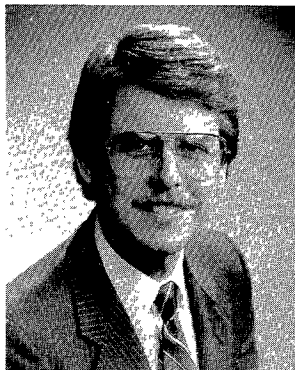
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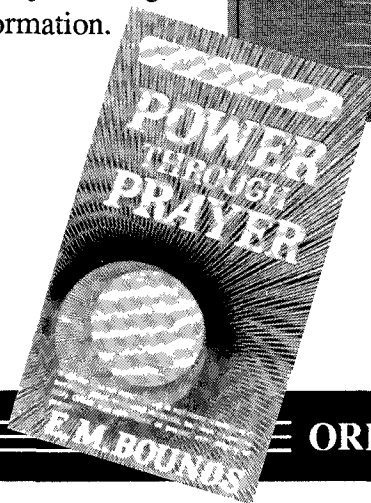
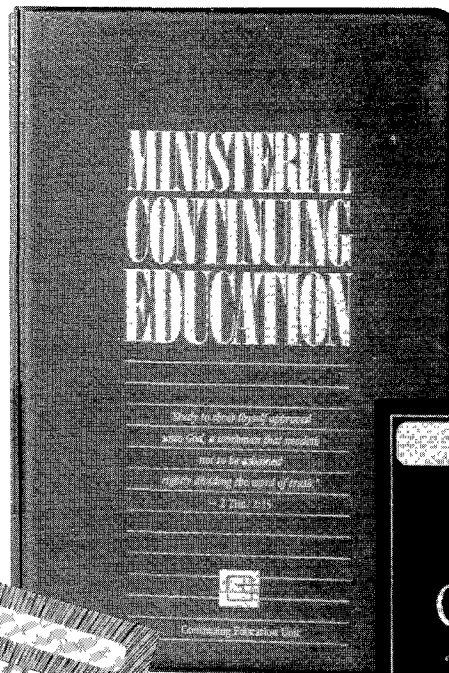
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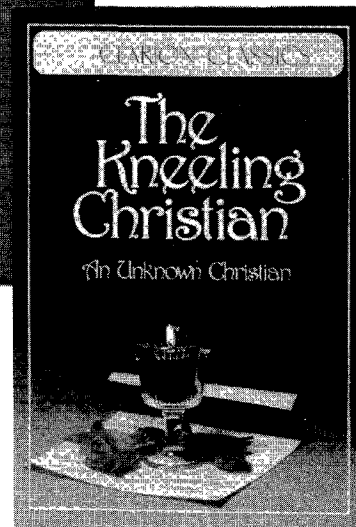
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Relocating—trauma or triumph?

Betty Norcross

Moving can be traumatic, but proper preparation and a positive perspective can make things go a lot better.



Betty Norcross, who has moved many times with her pastor-husband, now resides in Rockford, Illinois.

You're planning to move. You don't know whether to be glad or sad, enthused or defused. Pulling up roots and relocating is not easy. It means saying goodbye to friends and maybe even family. It means bidding farewell to familiar places and routines. Suddenly the rut you've been complaining about appears comfortable and appealing.

If you've ever faced a move, you know that the prospect of relocating generates a spectrum of emotions.

There's reason for trauma

This apprehension is not entirely unfounded. A cross-country move can be a traumatic experience. Believe me, I know! As a pastor's wife, I've had a few unforgettable *moving* experiences in my life. For instance, there was the time we loaded our furniture and belongings on a van for a 500-mile move. The driver wasted no time in getting started on the trip. We, however, wanted time to say goodbye to some friends, so we chose to stay in town overnight and leave the next morning for our new horizons.

Consequently, the van with our furniture arrived at our new address before us. We had anticipated this and had told the driver where to get the house key so he could unload our belongings.

Arriving the next day, we were shocked to learn that the outgoing pastor had not yet vacated the parsonage. He and his wife were out of town and did not plan to return for their things until the following week. The driver, however, had followed our instructions implicitly,

unloading our furniture at the address we provided. So there we were, with three small children and all our household effects piled on top of the other family's belongings. That's what I call a trauma!

Then there was the time we moved, with a 10-day-old infant, from a southern climate to a town in northern Canada in mid-February. The temperature was 35 degrees *below* zero, and someone had forgotten to pay the gas bill, so there was no heat in the house!

Moving can be a great adventure!

Yes, moving can be traumatic. Of course, the instances I have described here are not the norm, but my experience has shown me that the unexpected has a way of happening. Although it's impossible to be prepared for every eventuality, there are, nevertheless, things you can do to smooth out some potential rough spots. Furthermore, I have found that with the right mental attitude, the move can actually be a rewarding and exciting experience.

I say right mental attitude because your attitude influences your family's ability to cope with the traumatic changes about to descend on them. If they perceive apprehension on your part, it magnifies and confirms the fears they are already experiencing. So if you are to help them make the transition, you must show them that you are confident about the move and looking forward to it as a great adventure—which it is!

My "things to do" list

The first order of business must be to ask for divine guidance and help. Many decisions will be thrust upon you relating

to schools, housing, shopping, banking, church involvement, and much more. Without the wisdom God has promised, you could not possibly make all the right choices.

The next item on your list should be to contact the chamber of commerce before your arrival. Often they are able to help by providing street maps, shopping guides, school information, and interesting historical background of the community.

In this same vein, you may want to contact the welcome wagon before you arrive, letting them know when you expect to arrive in town. They have a unique way of welcoming newcomers, and it involves much more than the freebies they offer. Their literature describes local entertainment, recreational events, businesses, restaurants, and places of interest. All of this will help you get acquainted with your new area and will often relieve some of the insecurity your children are feeling.

Post-move dangers

When some of your children are high school age, there is a serious problem area that you should address posthaste. School standards are not the same throughout the country. It is wise to make an appointment with a school guidance counselor as soon as possible. This, too, we learned the hard way. Some of the credits our daughter had earned in another school did not satisfy the graduation requirements of her new school. For a while it looked as if she would not be allowed to graduate with her class. We could have avoided this stress if we had made intelligent inquiries at the proper time—before enrolling her in school.

For me one area of stress is that of making new friends and getting acquainted with my new neighbors. I have learned that these people are only mildly

interested in my past accomplishments. If I don't want to be labeled a bore, I must take care not to succumb to the temptation to refer continually to how we did things "back home" or "where I came from." Sometimes my desire to win acceptance has clouded my good judgment in this area.

Along with the onset of loneliness and homesickness, another personal battle I have had to fight has been the temptation to feel sorry for myself. Any self-pity I express spills over and influences my family, making adjustments more difficult for them. Not only that, if it goes unchecked, before very long it will defeat me spiritually. I must make a conscious effort to overcome it.

Help from the Scriptures

When I am faced with yet another move, the disturbing happenings of yesteryears can rob me of my peace of mind. But only if I let them. I find encouragement in reading again the story of Abraham, remembering how God called him to go into a new and distant land (Gen. 12:1). The Lord had great things in store for him, but Abraham could only receive them as he obeyed the divine directions.

Then I read again the story of Peter's experience when the Lord invited him to step out of the boat and walk across that watery highway. The apostle may have hesitated for a moment. Fear could have kept him chained to the boat, but faith rose in his heart, and he accepted the challenge. Matthew 14:29 tells us that Peter actually walked on the water! It's interesting to note that while he was having this remarkable experience, 11 disciples remained in the boat. They never even attempted to answer the Lord's challenge! Only Peter experienced this memorable adventure because only he was willing to accept the invitation and step out in faith.

So when you're presented with the challenge of moving one more time, remind yourself that this experience will provide you with an opportunity to find new dimensions in your own faith walk. Courage will gradually begin to replace fear. The move will take on the aura of an exciting adventure. You will begin to look forward to new horizons and anticipate new relationships. With God's help, your fears will be banished, and instead of a trauma, the move will become a triumph!

Often the chamber of commerce is able to provide street maps, shopping guides, and interesting historical background of the community.

Celebration '88 Taped Messages from the Minneapolis 1888 Commemoration

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Consummation of Atonement
- Roy Adams—God Is With Us: A
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- Ivan Blazen—Righteousness and
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- Ivan Blazen—Righteousness,
Judgment, and Perfection
- Ivan Blazen—Commending the
Cross
- Charles Bradford—The Better to
Know Him
- Floyd Bresee/William Scales—
Fundamentals and Faith—Part 1
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- Floyd Bresee/William Scales—
Fundamentals and Faith—Part 3
- Floyd Bresee/William Scales—
Fundamentals and Faith—Part 4
- John Carter—The Wonders of
Ancient Egypt
- John Carter—The Last International
Sign Before Armageddon
- John Carter—How to be Saved and
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- John Carter—The Antichrist: His
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Stuck on 6

H

ave you ever had trouble giving a Bible study on the mark of the beast using a modern Bible translation? The Revised Standard Ver-

sion, for example, renders Revelation 13:18 "This calls for wisdom: let him who has understanding reckon the number of the beast, for it is a human number, its number is six hundred and sixty-six." The New International Version calls 666 "man's number" instead of "the number of a man," as preachers reared on the King James Version are accustomed to reading.

The basis of these renderings is the fact that *anthropos* here is anarthrous—that is, it has no definite article. Anarthrous Greek nouns can be translated into English either with an indefinite article or with no article at all, in which case the qualitative nature of the anarthrous Greek noun comes through.

The NIV and RSV convey this qualitative sense in their rendering, leaving the reader with the impression that the number 666 does not refer to any specific individual, but rather to the quality of being human.

Personally I like their rendering and find it a help rather than a hindrance in explaining the meaning of this passage. I haven't let *Vicarius Filii Dei* off the hook entirely, because of its prophetic significance and because it illustrates the larger significance of 666. But as George Salmon noted, with a little effort you can get 666 out of any name you wish: "First, if the proper name by itself will not yield it, add a title; second, if the sum cannot be found in Greek, try Hebrew, or even Latin; third, do not be too particular about the spelling."¹

The larger significance of 666 is, I

think, found in the qualitative rendering of *anthropos*. Six truly is humankind's number. It was on the sixth day of Creation week that God made us. Six is also one short of 7, the number that signifies completion, or perfection, and so it implies imperfection.

Adam and Eve were created perfect on the sixth day, but could remain perfect only by maintaining their contact with God. The seventh-day Sabbath was set aside by God specifically for the purpose of keeping that perfecting contact strong.

The number 6 repeated thrice speaks of our continually failing attempts at achieving perfection apart from a relationship with God.

In these last days we can see men and women all around us, inside and outside the church, who are emblazoning on their own hands and foreheads the number of godless humanity. Perhaps we can even find faint traces of the number 6 on our own hands and minds.

I was once challenged by the question What have you accomplished in your ministry, or in your church, that you could not have accomplished if the Holy Spirit were not working with you?

The thing that challenged me about that question was that it made me think of how much human effort I was putting

into my plans and activities in hopes that doing all the right things at the right times would yield success. It reminded me of my own tendency to fit the pattern of the worker who "cannot gain success" because he "hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten."²

The number 666 is the number of our incompleteness apart from God. It is the number of rebellion, of trying to make it on our own. God wants us to come up to the number 7, the number of restored relationship with Him. In this sense, 666 applies directly to the concept expressed in the title Vicar of the Son of God, for that title typifies one human institution's attempt to enforce human reliance on other humans instead of on God. It also applies directly to the abolition of seventh-day Sabbath worship, because it typifies mankind's persistent longing to break free from the dependent relationship that the Sabbath stands as a constant reminder of. But it can apply just as well to good Bible-toting Seventh-day Adventists who are trying, through their own efforts or good works, to save themselves. Or who, in their struggle to achieve or just to survive, neglect the relationship typified by the number 7.

Anyone can get stuck on the number 6. It's the most natural thing a human being can do. But Seventh-day Adventist ministers are called to proclaim that God has made provision in the Sabbath for bringing us back to walking with Him toward the perfection represented by the next number: 7. —Kenneth R. Wade

As George Salmon noted, with a little effort you can get 666 out of any name you wish.

¹ *Introduction to the New Testament*, 1889, p. 253. Cited in F. F. Bruce, ed., *The International Bible Commentary*, rev. ed. (Grand Rapids: Zondervan Pub. House, 1986), pp. 1616, 1617.

² Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 7, p. 243.



Annual Council—1988

Floyd Bresee

It is 3:00 a.m. The plane I'm in is winging me home from a month's itinerary of Africa, including a week spent at the Annual Council held in Nairobi—the first ever held on the African continent. Since this article is due the moment I touch down in Washington, I am pondering council events of special interest to Adventist ministers.

Leadership planned the 1988 Annual Council as a recognition from the world church of the growing significance of the African church. During the past 12 months, membership in the Eastern Africa Division has increased an amazing 11.4 percent, and in the Africa-Indian Ocean Division, 8.5 percent. Some 4,600 were recently baptized in a single Kenya campaign. In Malawi, 40 Muslims were baptized in one evangelistic series and 31 in another. Presently, 29 percent of all Adventists live in Africa; North America, the mother division, now has only 13 percent.

Ralph Thompson, secretary of the General Conference, pointed out in his Annual Council report that by the end of this century Africa may be the most Christianized continent in the world. He said that by that time there could be 5 million Adventists in Africa—as many as in the whole world today.

Why such stupendous growth? The many reasons would surely include the dramatic changes taking place in all of African society, but we must also recognize Africa's strong reliance on lay leadership. It is both humbling and thought-provoking for us as ministers to admit that throughout the world, the church

grows fastest where economic difficulties allow so few pastors that churches are run mostly by lay leaders.

These lay soul winners are often persons of great faith. One layman who was holding a series of meetings said to those who had responded to his invitation to follow Christ, "For six years there has been drought here in Botswana. You have decided to follow God. I want you to join me in praying that it will rain at midnight tomorrow night." They did. At 11:00 the next evening, as he was outside praying, the clouds started to form, it began to sprinkle, and he headed for shelter. At midnight, rain came down in torrents. In the ensuing meetings, 300 persons decided to join the church of the praying layman; 80 have already been baptized.

African Adventists are appreciative and cooperative hosts. Nairobi, Kenya, is in the East African Union—the largest in the world, with 256,000 members. Between 2,000 and 3,000 attended the Annual Council meetings each evening, and 30,000 came to the Sabbath services, one of the largest Adventist gatherings ever.

This year's Annual Council will without doubt go down in Adventist history as the most musical of all time. As chairman of the platform committee, I was overwhelmed when Baraka Muganda, chairman of the music committee, informed me that 86 choir numbers were planned. He assured me that the count would have been much larger had he not turned down many requests. Two hundred choirs had offered to sing. We wished we could have heard them all.

In commemoration of the 1888 General Conference session, the council's motto was "The Lord Our Righteous-

ness." Why talk about 1888 and righteousness by faith when those events and issues are so far removed from Africa? They aren't. Independent ministries with special views on the subject are filling Africa and other developing countries with their literature. Members there are hungry for religious reading and tend to presume anything from Adventists in developed countries is dependable. As a result, whole congregations have been split apart. Speakers Neal Wilson, Jan Paulsen, George Knight, and Calvin Rock gave our delegates and African members outstanding help in understanding 1888 and righteousness by faith.

Here are a few items from the council business of special interest to Adventist ministers:

We are experiencing unprecedented soul-winning success. Between July 1, 1987, and June 30, 1988, 482,010 new members joined the Adventist Church. Just five years ago, we for the first time averaged more than 1,000 baptisms a day for a 12-month period. This year we averaged 1,324. More than 1,600 were baptized in Russia last year. In China, where our official records peg our membership at 20,000, careful estimates suggest we actually have some 65,000 members. Shanghai alone has more than 30 house churches.

One Harvest 90 goal is to baptize 2 million souls between July 1, 1985, and June 30, 1990. Already we have baptized 1,322,000. Three unions and seven local conferences have reached their entire Harvest 90 goal. The council agreed to launch a worldwide evangelistic campaign from July 1989 to June 1990, climaxing Harvest 90.

With growth come challenges to re-

tain those baptized. The South American Division exemplifies a needed emphasis. Their motto is "Sowing, Reaping, Keeping." But how do you train and salary enough pastors to shepherd new flocks? How do you provide churches to house them?

A council report from Archives and Statistics suggested that one way a field may assess its success is by comparing the seating capacity of its church sanctuaries to its membership. A church seating capacity that too greatly exceeds membership may mean growth has slowed. On the other hand, a membership that is too much greater than church seating capacity may indicate we're doing well at "sowing" and "reaping," but that we're not well equipped for "keeping."

In the Euro-Africa Division, church seating capacity is 273 percent of membership—in other words, there are 2.73 seats for each church member. In North America it is 126 percent, in Trans-Europe 122 percent. But in rapidly growing Africa-Indian Ocean, only 56 percent!

These statistics also point out the overwhelming financial strain our fastest-growing divisions face. Around the world, the majority of our converts are the lower income members of low income societies. Consequently, income to the field does not increase in proportion to membership growth. The good news is that, after a decline between 1982 and 1985, world tithe per capita has begun to rise again. It now stands at the 1983 level.

Leadership changes were made. General Conference leaders retiring by the end of 1988 include Warren Banfield, Human Relations; Wallace Coe, Presidential; Victor Cooper, Communications; Helen Craig, Church Ministries (children's Sabbath school); and Robert Woodfork, Secretariat.

Rosa Banks was elected to lead Human Relations, and Meade Van Putten joins Secretariat. Director of Communications Bob Nixon is transferring to Legal Services and will be replaced by Shirley Burton. So the council chose women to lead two significant parts of the General Conference.

The size of the General Conference staff is being studied. The General Conference is feeling considerable pressure to reduce expenses at the headquarters complex, particularly from North America, the principal source of General Conference funding. There limited growth

and income have necessitated considerable retrenchment. Others argue that although growth at headquarters does not have to keep pace with that of world membership, it is unrealistic to try to serve a larger church with a smaller staff. Still others reason that the church could best be served by enlarging division staffs and keeping fewer personnel at world headquarters. The council voted an in-depth study that is expected to bring recommendations for change to the 1990 General Conference session.

Meanwhile, two vacancies in Church Ministries and several in Presidential are being left unfilled. At one time there were eight vice presidents. More recently there have been five. By not replacing Elder Coe, their number is being reduced, at least temporarily, to four. And the retirement of field secretary Lowell Bock and the upcoming retirement of presidential assistant Charles Taylor are creating two more vacancies.

Adventists in the U.S.S.R. are organizing. The Soviet government has tended to assume that only clergy have authority in church matters. Now, finally, they have begun to understand our insistence on lay participation in church business. They have allowed us to hold the first constituency meeting of Adventists in the Ukraine in modern times. Two hundred Adventists attended, 120 of them laity. They formed the Ukraine Union, electing N. A. Zhukaluk president. It is possible that as early as 1989, we could be granted permission to organize a U.S.S.R. division of the General Conference.

Our Soviet brethren have been requesting help in putting together an effective organization. They want to develop sound business practices within the church there. We are still negotiating with the government regarding the establishment of a publishing house in the Soviet Union, and are discussing the opening of health food restaurants and industries.

General Conference president Neal Wilson announced that he is asking Harold Otis, currently president of the Review and Herald Publishing Association, to become his special assistant to advise our Soviet brethren as the church grows and becomes better organized in their country.

Teachers will now receive "Ministry of Teaching" credentials. The present "Missionary" credential issued to Adventist teachers has little significance to

their profession. The new credential emphasizes the unique spiritual calling of the Christian educator.

An interschool sports policy is being prepared. The council passed guidelines detailing why the church opposes interschool league play (varsity athletics) in its educational system. The world divisions are to study these guidelines during the upcoming year, with the understanding that the 1989 Annual Council will establish a formal policy.

The church must minister to AIDS victims. The council discussed ways the church can show it cares about those suffering from AIDS (acquired immune deficiency syndrome), many of whom contracted the disease innocently and all of whom are suffering and have little hope in this life. We want to do the humane and loving thing, protecting them from ridicule and rejection.

But how can our institutions protect AIDS victims while at the same time protecting those frightened by exposure to the disease? Adventist educators are wrestling with such questions as: Should a student with AIDS be allowed to live in a school dormitory? If so, should the illness be kept confidential, or should the roommate or other students and their parents be told?

Dr. Elvin Adams of the General Conference Health and Temperance Department asked us to advise ministers that they need not be fearful of ministering to and baptizing those with AIDS. Continuing research indicates that it is not as contagious as many have thought. Adults contract it through being invaded by the blood of or having intimate sexual contact with someone infected with the disease. Adams says research now indicates that a person who is pricked by a contaminated needle has less than 1 chance in 250 of contracting the disease. This should reassure pastors that they need have no reticence in baptizing someone with AIDS.

There is considerable similarity between the attitude of people in Jesus' day toward leprosy and that of those today toward AIDS. In Jesus' day, society considered lepers incurable and held overwhelming prejudice against them, invariably assuming their disease to have resulted from their sin. Yet Jesus ministered lovingly to lepers. As pastors in His church, we can do no less for AIDS-sufferers today. ■



Minister and doctor relationships

J. David Newman interviews G. Gordon Hadley, M.D., director of the General Conference Department of Health and Temperance.

Newman: Would you please tell us some of your background, Dr. Hadley, and why you feel so strongly about the minister/doctor relationship.

Hadley: My feelings in regard to this relationship come from my own childhood. I grew up in the inner city of Washington, D.C., where my father, also a physician, worked almost his lifetime in inner-city work. He believed that his work was essentially no different from that of the ordained minister. He had a great respect for ministers. At Sabbath meals, which were essentially the only times our family ever ate together, Dad would never tolerate criticism of the preacher or the sermon. He was always protective. I learned in later years that he saw their faults but did not discuss them.

Newman: Did you receive your training at Loma Linda University?

Hadley: I began my formal education in a public school but soon moved to the one-room church school on the lower level of the old Capital Memorial church. I then attended Shenandoah Valley Academy for four years, took my premedical courses at Washington Missionary College (now Columbia Union College), and completed my medical training at Loma Linda University.

Newman: I understand that you served in the mission field.

Hadley: My wife and I spent seven and a half years in India and Afghanistan.

Newman: From your work in the mission field and in the United States, what do you see as the relationship between physician and minister?

Hadley: Let me quote first from the Spirit of Prophecy: "God has given direction as to how the work is to be done. . . . It is the Lord's desire that the very best of medical missionary physicians shall hold themselves in readiness to cooperate with the ministers of the gospel. . . ."

"No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work."

"I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there" (*Medical Ministry*, pp. 250, 241).

Quite frankly, I think there is room for improvement. More is mentioned in the Spirit of Prophecy about medical work than any other type of work. Health-care workers need to know about spiritual matters, and all ministers should know something about the medical work. The idea is that both sides need to be involved in each other's work.

Newman: There was a time when the church emphasized this more. The seminary had a relationship with Loma Linda, and students could take some of their classes at Loma Linda and get an M.S.P.H. along with their M.Div. degree.

Hadley: But even that falls short of what I hope we could do. We conducted an experiment a number of years ago. Some medical students visited the seminary

and dialogued with faculty and students. I went with the first of those groups. It was very interesting and pointed out the need for communication. These two groups are being schooled in two different types of thinking, and it is good for them to lay things on the table and talk about their mutual needs and differences.

Newman: Now we are presupposing that there is a problem and that ministers and physicians are not working as closely together as they might. How do you think ministers and physicians should work together?

Hadley: First of all, I trust that when you mention physicians, we understand that this applies to all health professionals. We must constantly keep in mind that the purpose of medical work is saving souls for eternity. We are working for something much bigger than ourselves. As we train young people to be health-care workers there is no place for mediocrity. They must receive the best training possible. They must be the best possible workers. But all of this is just a means to an end. That end is to follow in the steps of the Great Physician—to help people and make an impact on them for their eternal destiny. That is where we fall short. There are so many temptations along the way. We become preoccupied with the excellence of medicine, seeing it as a means of making a living. However, whether it is the individual dentist, nurse, physician, or technician or the institution, all have the same purpose. They are a means to a very important end.

Newman: Let's say that you are a physi-

cian in private practice and attend one of the churches in the Washington area. How would you work with the pastor as a team?

Hadley: First of all, I would be supportive of him or her. Second, there is a great need for health education in our church and in the community. For example, we could help conduct health programs on smoking, diet, weight control, and stress. We need to help our people (as well as the public) understand the Adventist lifestyle. Ministers and physicians can work beautifully together. The Adventist lifestyle is a part of the message we are supposed to preach before the Second Coming.

Newman: *How far can a physician or other health professional go in inviting his or her patients to participate in these programs?*

Hadley: That depends on the health professional and the rapport he or she has with those patients. We mustn't inflict our ideas on our patients just because they are coming to us for help. We must not interfere with their rights.

Newman: *Would it be considered unethical for a physician to send a personal letter to each patient inviting him or her to a program?*

Hadley: I don't think so, no.

Newman: *You said earlier that the work of health professionals is not an end in itself, but only a means to an end. Would you elaborate on that some more?*

Hadley: Yes. An important principle is given us by Ellen White: "The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace" (*The Ministry of Healing*, p. 20). While we must never force our views on people, as Christians we have an extra responsibility that non-Christians do not have.

Newman: *Are you saying that there is creative tension between the need to minister to physical needs and the need to minister to spiritual needs?*

Hadley: Yes. Jesus helped people whether they responded spiritually or not. His heart was always full of compas-

sion. As physicians we take care of people because they need help. In some we may never awaken inquiry. Jesus healed the 10 lepers because of their need, apparently without any idea that they would ever follow Him. And indeed only one ever came back to thank Him.

Newman: *There are some churches in which the physicians have little relationship with the pastor. They do not feel comfortable inviting people to church. Why might this be so?*

Hadley: I would like to think that these problems do not exist, but they do. Some of us feel that it would be nice for the seminary to teach more about the medical work and its relationship to gospel ministry. You would be surprised how many physicians feel they are not wanted. They often feel that pastors don't want their counsel, just their money.

Newman: *Could part of the problem be feelings of inferiority on the part of the pastor?*

Hadley: I hope not, but health professionals sometimes feel neglected. They need pastoral help too. I know one medical person who confided in me that with all the problems he had gone through, his pastor never bothered to visit him once. We don't want pastors to become amateur psychiatrists, but the pastor is a spiritual leader, and health professionals are human beings too. There are times when they hunger for a pastoral visit just like any other person. These tensions need not be.

My father was a very close friend with every minister at the church. Some of the ministers wanted to make house calls with him. They would talk a lot in the car. I don't know that they went into the homes of the patients very much, but they developed quite a rapport. My dad's closest friend was probably the pastor of the church. That is the way it ought to be. Whether small church or big church, there is a need for close friendships, for families to get together on Saturday nights.

Newman: *Is there anything unique in the relationship between the minister and the physician that doesn't exist between the minister and the businessman or attorney?*

Hadley: Yes. There are things that the

minister and the physician would be more likely to do in common. And both are in the curative business—one in the physical, the other in the spiritual. Their work is closely interrelated. We must practice a wholistic approach. There is a need to counsel together and work on things together.

Newman: *Is part of the problem that health professionals tend to get trapped in the curative aspects of their jobs and neglect the preventive part?*

Hadley: That is true—even the medical profession recognizes that it tends to be that way. We are so busy taking care of the routine pressing matters that we often don't do the more important things. It's back to the same old story that you can save more lives by using vaccinations, teaching proper diet for children, and seeing that there is a good water supply in the village than by performing all the surgical procedures possible. The unsophisticated preventive measures are always the most important. For example, if people improve their lifestyle, few of them will have heart attacks.

Newman: *Would it be helpful if sometime during each church year there was a special emphasis given concerning the relationship between health and the gospel? And what about some team ministry or team preaching, during the Sabbath services, involving the health professional and the pastor?*

Hadley: That would be excellent. The Lord spent a great deal of time healing the sick. Ellen White wrote a large amount about medical work. We should also be giving it a strong emphasis.

Newman: *Could the Sabbath school offer some classes in health ministry that the physician would have a part in?*

Hadley: Yes, that's fine. I think, however, we would create less tension in the church if we took over part of the worship service rather than the Sabbath school. There is every reason for preaching the health message. It is surprising how ignorant many of our people are on what the Spirit of Prophecy says in this area.

Newman: *Is part of the problem that today we tend to be specialists, and since the minister doesn't get much training in health and the physician doesn't get much training*

about his role in spiritual things, we each go our own way?

Hadley: I hate to draw the comparison, but I think that there is a lot more education in spiritual things for physicians than there is education in health for ministers.

Newman: *How much Bible does the health professional need to take at Loma Linda?*

Hadley: We are quite specific on that. All schools require religion courses. In the medical school, for example, during the first two years it is mandatory that students take a number of courses; some are required and some are elective. Whether these people have been to the seminary or not, they are required to take these courses.

Newman: *So they all take a religion class every quarter during their first two years, but they don't have to after the first two years?*

Hadley: We try to integrate the religious instruction, after the first two years, with their clinical teaching, because we do not have the students together in one class. They are scattered in different hospitals, but we do integrate the teaching of spiritual things. And we have some very good instruction.

Newman: *What about overseas? Are there tensions there that have developed between physicians and ministers?*

Hadley: Yes, there are tensions, and some of them spring from a misunderstanding of the medical work. Physicians should be just as dedicated to their life-work as should be the ministers. In our mission work we are suffering because we don't have continuity of physicians. Physicians need to build up a practice; they can't move around as ministers do without jeopardizing their practice and their responsibilities in the patient relationship. We do have a serious recruiting problem.

I fear we do not support the medical work to the extent the Spirit of Prophecy indicates we should. Ellen White tells us that people who want to become medical missionaries should have a fund to help them. We once did have a school bill mission deferment plan, which was canceled some years ago, having run almost out of steam before it was canceled. An-

other program has been started, but it needs to be placed on an adequate and continuing basis. This is one problem in recruitment. People need to be able to commit themselves while in school and residency so that they are able to go as soon as they finish their training.

Another problem is that they hear about frustrations in the mission field and then talk to some who return because of these problems.

A third problem, even harder to address, is the difficulty of placing physicians once they do return from the mission field.

And it is very difficult to recruit mid-career physicians, because they are heavily committed financially and there is also the question of what they will be able to do after their mission service. If they leave their practice, there is nothing for them to come back to.

Newman: *What are some solutions?*

Hadley: First, the physician or dentist must have financial support for his or her professional education. We provide quite a bit of money from the church for persons sent to the seminary, but we have nothing comparable for the young person who goes into a health profession such as medicine or dentistry.

Some years ago, when physicians in our institutions were church-employed, two young people went to college together. One went into the ministry, and the other on to medical school. At retirement at 65 the physician was significantly behind financially, because of the cost of education and the lack of benefits and salary during preparation time.

Second, we must do something to help the health professionals feel that they are actually missionaries. A complaint of some is that they are so busy trying to make money—so much emphasis on money—that they are not even allowed to do missionary work. The happiest workers are the ones who are doing missionary work. Mrs. White points out that we cannot expect to run medical work without financial help, yet in many areas of the world the institutions are expected to be totally self-supporting. We can use tithe money for medical missionaries, but this is not being done in many parts of the world.

Third, medical personnel often feel left out of the decision-making process. With the heavy emphasis on finance, they have to spend most of their time

providing services that will bring in income.

Newman: *Ellen White emphasized the closeness of the pastor/minister team and the duty of the church to recognize the missionary work of the physician by ordination. Is that still being practiced today?*

Hadley: That is a concern. Very few physicians are being ordained. I know there are some who feel that nonministers should not be ordained, but we do ordain treasurers, academy teachers, and principals. It has been the observation of the medical personnel that very few, almost none, are being ordained—certainly not in the home bases. It seems to me that the setting apart of physicians to the ministry is in order.

Newman: *Are you saying it would be a good idea to set up some guidelines that would help an executive committee on the conference, union, or division level know when it is appropriate to ordain physicians? We have guidelines for ministers; why not for physicians?*

Hadley: I don't know. I don't want to spend too much time on that, for it is not the basic issue. What is more important is that the health professionals feel they are part of the work. Some believe that since the time of J. H. Kellogg the church has been fearful of involving health professionals in the planning of the work. There are very few medical people who are health directors in unions, conferences, and divisions. And the number is declining. As of May 1987, for the first time to my knowledge, no physician was a director of health and temperance for any division. Some of the unions and conferences are dropping health directors, and what is even worse is that on administrative committees at the conference, union, division, and General Conference levels, health professionals are not involved in the inner planning and decision-making of the church. That is the problem.

Newman: *So you are saying that it is not only important that physicians and pastors work closely together but that physicians should also be closely involved at all levels of the church? And if the church wants the enthusiastic support of the medical personnel, they need to have those medical people involved in the administrative decision-making of the church?*

Hadley: That summarizes it. That is where the biggest frustration is—that transcends many of the things we have discussed. Even in the local church it is the same thing. Again, we need to work together, and where physicians and pastors work together, they feel interdependent; one doesn't like to make a decision that affects the other without consulting him or her. That is where the closest relationships develop.

Newman: *Don't Adventists have a unique contribution to make in the linking of health and the gospel? Even organizations such as the Roman Catholic Church that run an extensive hospital system have no particular philosophy of health that ties their hospitals and ministry together.*

Hadley: Yes! And isn't that part of the third angel's message as we understand it? We are told again and again that medical missionary work is the right arm—it is to open the doors. We are just scratching the surface. I have reread those fundamental books of the Spirit of Prophecy since taking this job [director of the Department of Health and Temperance at world headquarters] mainly to listen to them. There are two things that came through so clearly to me: (1) the emphasis on our institutions, that we need them in the centers of the world, and (2) what is expected of the health professionals in those institutions, that they should be dedicated people who have the spirit of the Lord foremost in their minds. Our institutions are here for one purpose, and we are never to forget that purpose. They are to be here as beacon lights leading people to the gospel.

Newman: *Wouldn't it be wonderful if all the pastors and health professionals who read this interview would sit down and discuss how they can work more closely together?*

Hadley: Yes. And I think the future is bright. Medical missionary work has great potential as an important part of the global strategy being developed. There is no question that in those areas of the world where we have few believers, the medical work, health and temperance work, is the best means to awaken people's interest. It is only the arm, the opening—it is not the body. But it is to be used to its maximum potential, and will be the last work to close before the end. We must work together. ■

How to Know God's Will in Your Life

Morris L. Venden, *Pacific Press, Boise, Idaho, 1987, 95 pages, \$6.95, paper. Reviewed by Dale Sanders, pastor, Fort Calhoun Presbyterian Church, Fort Calhoun, Nebraska.*

The author, who is a Seventh-day Adventist pastor and popular campus speaker, prescribes eight positive steps to ascertain God's will. Seven of the steps originated with George Mueller in the nineteenth century, and there is one well-placed addition by Venden. The material is biblical and gives breezy descriptions of each step.

This is essentially an evangelistic tract, and Venden states in every chapter that for the steps to be effective, the reader must know God personally.

Venden is appropriately cautious, but thoughtful readers (teens appear to be the primary target) may feel he missteps himself when he tells how he feels the Lord led his family to move to southern California despite initial reluctance. Their resistance was overcome by a chance reading of Acts 8:26: "Go toward the south, to the place which is called desert" (paraphrase). He uses the illustration more than once and defends it by saying "Some people may be uneasy with such a subjective method of communication with God."

The key is to use all eight steps in concert.

The "Saving" of America

Clifford Goldstein, *Pacific Press, Boise, Idaho, 1988, 96 pages, \$6.95, paper. Reviewed by Kenneth R. Wade, assistant editor, Ministry.*

Goldstein sees himself as a marked man who someday soon may have a price on his head. Author of numerous articles defending the principle of religious liberty against the New Right's drive to Christianize America through legislation, he knows that he has set himself to struggle against a power that is in the ascendancy. He has already felt the scorn of those who want to break down the wall between church and state in the United States (see "Who's Afraid of a Judeo-Christian America?" *Ministry*, July 1986).

But Goldstein believes he is on God's

side in the struggle. He sees the principle of religious liberty as fundamental in the great controversy between Christ and Satan, and illustrates this point with lessons from God's dealings with Job. In conclusion he finds in Job a foreshadowing of the abuse Satan will heap upon true Christians in the last days, and sees in Job's "comforters" a type of the religious persecutors who will assert charges against God's faithful, obedient remnant. He appeals to us to be ready to stand for God amid abuse and suffering.

He makes a strong case against the need of state-supported religion, saying that "spiritual revival is about as dependent upon legislative reform as NATO forces are on Wonder Woman."

Arguing from the standpoint of prophecy and current events, Goldstein marshals evidence in quote after quote that the time of the end hasteth greatly. (I only wish that all of the quotations were documented in the endnotes, rather than just some.) Be it in the push for prayer in public schools—which he sees as a precursor to reestablishment of Sunday laws—or in the visit of a delegation from the Lord's Day Alliance to Pope John Paul II, he sees events coming together to hasten the establishment of religious persecution as a state-sponsored principle in America.

While some may view Goldstein as an alarmist, his views are worth hearing out. A book like this is good to read once in a while, if only to help us get our heads above the sand and look around at what is happening in our world.

The Ellen G. White 1888 Materials

Ellen G. White Estate, eds., 4 volumes, *Ellen G. White Estate, General Conference of Seventh-day Adventists, Washington, D.C., 1987, 1812 pages, \$34.95, paper. Reviewed by Ron Graybill, associate professor of history/religion, Loma Linda University, Loma Linda, California.*

This year the Seventh-day Adventist Church celebrated the centennial of the landmark 1888 General Conference session. At that meeting in Minneapolis, controversies over prophetic interpretation, righteousness by faith, the covenants, and law and gospel in Galatians all surfaced in a public debate that has never

quite abated. This publication, made up largely of facsimiles of original typescripts of Mrs. White's letters, sermons, articles, and diary entries dealing with the 1888 General Conference session, is another landmark in Adventist history.

It is historic for a number of reasons. In the majority of cases complete documents are included rather than selected passages. No documents are omitted because they are too sensitive or contain rebukes of individuals that might be embarrassing to their descendants. This is quite a change from the 1940s, when Robert Wieland, a seminary student, was told he could not do research on the original 1888 documents. The White Estate's decision to photocopy the documents takes all of us into their vaults to do our own research. Over the years the White Estate has been steadily moving toward complete access to its sources, and this collection is dramatic evidence of that progress.

A companion one-volume collection, *Manuscripts and Memories of Minneapolis*, contains similar facsimiles of letters written by other principle actors in the drama—Uriah Smith, George Butler, A. T. Jones, and E. J. Waggoner—in addition to many notes, diaries, and newspaper articles on the topic.

The reader of these volumes will learn far more than the details of the controversies. In thousands of marginal notes and other marks, we discover how Mrs. White did her writing, how her assistants edited it, and how the White Estate handled the material over the years.

On page 56 (all references are to volume 1) the reader can see a sample of Mrs. White's unedited handwriting. The passage, complete with grammatical errors and largely without punctuation, is typical of her writing when she anticipated that it would be polished by her literary assistants and then passed back to her before publication. The handwritten work is sometimes better, sometimes worse, as far as literary perfection is concerned.

These handwritten materials were then edited and typed by the assistants. A sample from one of the typewriters of the time is seen on page 400, where one also observes Mrs. White's handwritten interlineations. On that same page is a paragraph marked for Manuscript Release 906, which appears in the book *In Heavenly Places*.

The value of having complete documents is graphically illustrated on pages 238 and 239, where it is seen that two

pages of typescript had previously yielded passages for seven different manuscript releases. This is not to suggest that any were taken out of context—just that now the reader has access to the entire setting. The work of many hands is seen on these pages. Notes by Arthur White occasionally identify obscure names.

Although no index is provided to these *Ellen G. White 1888 Materials*, all of the documents are stored on computer at the White Estate, where researchers can conduct searches for words or phrases. They are also scheduled to be included in the compact disk collection of Mrs. White's published writings, a project that should be completed in a year or two and made available to anyone who has a computer with a CD-ROM drive.

The publication of this material provides an invaluable source for students of denominational history and doctrine. What are needed now are complete collections enriched with annotations arranged chronologically rather than topically. This would provide us with the background familiar to the first readers of the documents, as well as textual notes to recapture significant variations in revisions of the documents. Such a collection would allow us to see the works in their full historical context, dealing not only with the aftermath of 1888 but with the full range of challenges and opportunities the church has faced over the years.

Joy to You and Me: Three Worship Dramas for Christmas

Gurden Henley, C.S.S. Publishing Co., Lima, Ohio, 1986, 38 pages, \$4.75 (price includes copying privileges), paper. Reviewed by Karen Flowers, associate director, Department of Church Ministries, General Conference of Seventh-day Adventists.

Written by a pastor who frequently used drama in his worship services, these simple Nativity plays can be used by youth groups. They take a unique look at the Christmas story, using considerable imagination, which may be of concern to some. For example, one play suggests that Joseph had doubts about Jesus' divinity. However, I would recommend them to your church for a fresh approach.

The author insists that live animals are an absolute necessity for production, and it is true that without them the plays are short and simple and may not capture as much attention. However, I do not see live animals as a real option in most Adventist churches.

The Simple Life: Plain Living and High Thinking in American Culture

David E. Shi, Oxford University Press, New York, 1986, 332 pages, \$8.95, paper. Reviewed by Reg Shires, pastor, Alexandria Seventh-day Adventist Church, Alexandria, Virginia.

Throughout their history Seventh-day Adventists have promoted a simple lifestyle. As other Christians are taking a new look at the simple life, it becomes even more crucial for Seventh-day Adventists to rediscover its principles. But the simple life is hard to define.

In general, Christians have always advocated the simple life for believers. The Bible is filled with stories of individuals who chose the simple life over material excess. Shi analyzes the history of the Puritans and Quakers, and Americans in general during the Revolutionary and World War periods, to see how historic events influenced our thinking on the simple lifestyle. He does not, however, discuss the pietistic sects who follow the simple life today in certain geographical pockets. This is unfortunate because they offer models worth studying.

Shi's writing holds the attention, offering facts, comparisons, and insights valuable in understanding contemporary life. If you have wondered where your guilt feelings over being rich stem from, you will find much historical background here. Pastors may be inclined to relate to the challenge of the early New England ministers in dealing with those straying from the vision of the founders as prosperity breaks out over the land. The author shows how old beliefs and practices persist along with conflict in individual minds. The marketplace and workplace put heavy demands on us.

Living a simple life is a personal matter. Is it possible to live such a life in modern society? While Shi is not writing the usual how-to book so popular today, and though he is inclined toward simplistic answers to difficult problems, he does point us in the right direction. He states: "There is no cosmic guidebook to follow. . . . As an ethic of self-conscious material moderation, [simple living] can be practiced in cities and suburbs, town houses and condominiums. It requires neither a log cabin nor a hair shirt, but a deliberate ordering of priorities [so] as to distinguish between the necessary and superfluous, useful and wasteful, beautiful and vulgar." ■

Letters

From page 2

conference president tells the pastor that it's his job to lead members in stewardship and fund raising to meet local budgets and conference goals.

3. The pastor is in constant contact with his members and is challenged, questioned, harassed, and expected to have answers to problems on a daily or weekly basis. The conference president normally has the monthly committee meeting and a session once every three years in which to be challenged, questioned, and to give answers.

4. The pastor is confined to his task, perhaps getting away from the stress and strain three or four times a year to be refreshed and to receive a change in atmosphere by attending workers' meetings, continuing education seminars, etc. The conference president has the opportunity to get away from the stress and strain at least 12 times a year, and up to 24 times or more if he is at a distance from the union office, college, or other institutions.

I agree that to be a conference president is a difficult task. It is made more difficult in the first place by the emphasis on the title or position rather than the job performance. In the second place, it is made more difficult because it has become a political position rather than a place of spiritual leadership.

—W. J. Lewis, President, Allegheny West Conference of Seventh-day Adventists, Columbus, Ohio.

■ I do not disagree that conference presidents receive considerable flack from the laity on an all too regular basis, and that their jobs are on the line at every constituency meeting—usually every three years. However, I believe principals of our Adventist schools have the most difficult positions in the church for these reasons:

1. They are much more accessible to the laity than are other leaders and cannot escape to a conference office hundreds of miles away. The laity often vent the frustrations they feel toward remote church leaders on the readily accessible local school leader.

2. Their jobs are on the line every year rather than every three.

3. Principals must deal with the most

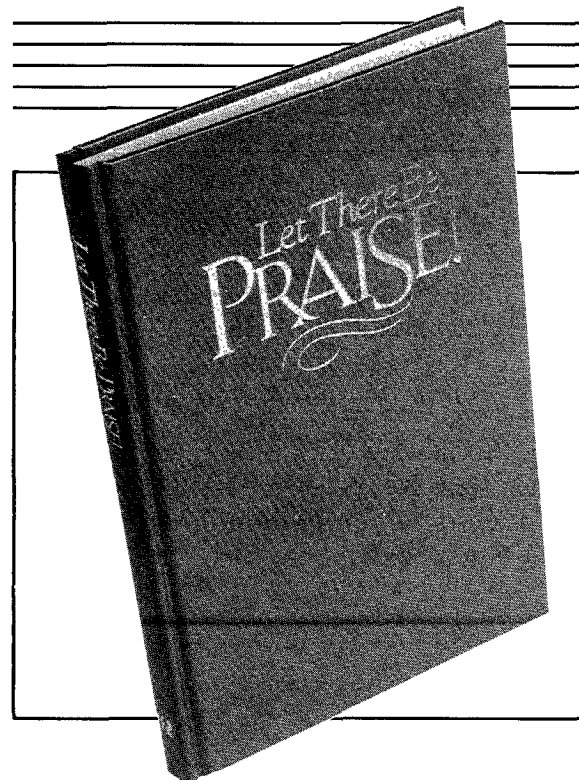
controversial church issues on an almost daily basis, issues that other church leaders (including conference presidents) confront only occasionally.

4. When it comes to implementation of school programs and the upholding of church standards, principals are squeezed between the conference hierarchy on the one hand and the laity on the other.

5. The laity expect the principal to remedy the education-related financial problems that defy solution at all levels of church organization, yet the principal's job is jeopardized if solutions are not found.

Newman states that he does "not want to leave the impression that being a conference president is an impossible job. Many have mastered the position, and there is no shortage of candidates for the office." It seems to me that the principal of an Adventist school has a nearly impossible job, some have mastered the position, and we are rapidly approaching a critical shortage of candidates for principalship. —George Bronson, Associate Superintendent of Schools, Central California Conference of Seventh-day Adventists, Clovis, California.

New music in a low-cost songbook



A new songbook is off the presses of the Review and Herald. *Let There Be Praise!* has songs that have touched your heart in recent years, but are impossible to find in old "auditorium songbooks." It has sweeter choruses.

More spirituals. Scripture songs. And compositions by contemporary artists arranged for group singing.

It also keeps 95 old favorites —many with new arrangements that reduce sharps and flats. Lowering the key takes the squeak out of songs like "We Are Nearing



Home."

The entire songbook is organized by themes, so that you can quickly find songs that match a worship talk or evangelistic sermon. And when you turn to the chosen verses, you'll be happy to see large,

easy-to-read type.

If you're ready for a new low-cost songbook for singing bands, worships, or camp meetings, take a look at *Let There Be Praise!*

Available at Adventist Book Centers.

Hardcover, 175 songs. US\$7.95, Cdn\$10.75.



Solving members' Sabbath employment problems

When the church baptistry starts having regular workouts, pastors need to be on guard. Newly baptized members often hear the all-too-familiar words "You're fired" when they approach employers with requests for Sabbath work accommodation.

Is help available? Yes. One of the major problem areas the Public Affairs and Religious Liberty Department (PARL) deals with is employers who do not want to make any kind of accommodation for Sabbath observance. The help PARL affords is as close as your phone. Here is how you can obtain it:

1. Ask your union conference PARL director for a Pastor's Sabbath Problem Kit if you do not already have one. This kit will tell you step by step what to do when a problem arises, recommending actions for you to take and warning you about actions that might get you into trouble.

2. Work closely with your union conference PARL director; do not call the General Conference or the NAD PARL director to handle religious liberty problems. The NAD PARL director coordinates the work of the nine union conference PARL directors, who constitute the basic PARL field staff for North America. Each local conference has a contact person or coordinator who can get you in touch quickly with the person who can help you, and some local conferences have retained PARL

staff persons in their offices. To be certain how your field is organized, contact your conference office or your union conference PARL director.

3. Do not try to go it alone when handling these problems. Few pastors are experts in the technical matters that abound when dealing with employers and labor unions. You serve best by being the liaison between the member, the employer, and the caseworker who is handling the problem.

4. When it comes to problems involving labor unions, literature evange-

lists, Ingathering, early school attendance laws, and Sunday laws, you can be the eyes and ears for the union PARL director. Alert him to problems as soon as they appear. Urge your members to inform you of their problems the moment they seem to be serious. Too often members wait until the last minute—the night before they are fired. That only compounds the problem.

Your church PARL staff stands ready to help you with your burdens. Working together, we can nurture the newborn babe in Christ, helping that miracle child

to take ever-steadier steps while growing into the measure of the stature of the fullness of Christ. —Gordon Engen, director, Public Affairs and Religious Liberty Department, North American Division.

Clinical pastoral education stipends offered

Kettering Medical Center offers five stipended positions (\$13,200) in one-year residencies in clinical pastoral education (CPE) that begin September 1, 1989.

The program is designed for persons who wish to improve their pastoral care and counseling skills for parish ministry or who wish to obtain certification in a specialized ministry such as hospital chaplaincy. A seminary degree, pastoral experience, and at least one unit of basic CPE are prerequisites for the residency. Applications may be submitted through March 1, 1989.

For further information or to obtain application forms, please contact Chaplain Dorwin Snyder, Kettering Medical Center, 3535 Southern Boulevard, Kettering, Ohio 45429; telephone (513) 296-7240.

\$10 for your ideas

We'll pay you \$10 for each publishable Shop Talk item that you submit that is not selling a product or service. We're looking for practical ideas for making ministry easier and/or more effective. Send your ideas to *Ministry*, Attn. Shop Talk editor, 6840 Eastern Ave., NW., Washington, D.C. 20012.

What! No Ministry index this year?

To save space for what may be more generally valuable material, *Ministry* is not publishing its index this year. Those looking for material published in *Ministry* may find it by using the *Seventh-day Adventist Periodical Index*. If that resource is not available or you prefer having your own index to *Ministry*, we will supply you with a free personal copy of our 1988 subject and author index upon your sending us a self-addressed, stamped envelope. Write us at Index, *Ministry*, 6840 Eastern Ave., NW., Washington, D.C. 20012.

We are interested in your reaction to this change in our practice. If enough of you prefer that we continue publishing an index every year, we will resume doing so. Let us know what you want.

THE RESULTS OF YOUR NEXT HEALTH SEMINAR CAN LAST LONGER

When non-Adventists walk out the door after a Breathe-Free program or a cooking school or a stress seminar, you might as well kiss them goodbye.

You lose track of these new friends, and they lose the support they need to continue their new lifestyle.

Good news! The North American Division and the Review and Herald have redesigned **VIBRANT LIFE** magazine as a follow-up to health seminars.

For one year it presents fitness and nutrition updates that reinforce the health principles you taught in your seminar. It follows up successful participants to help them stay successful.

The magazine also serves as a lasting tie to your church, gently reminding readers that Seventh-day Adventists know what they are talking about in health matters. It is a small step toward respecting what we say in spiritual matters.

Follow up your next health seminar with **VIBRANT LIFE**, and the results of your efforts will last longer.

Maybe until eternity.

New Low Price! US\$6.95

Add \$3 for foreign postage

Follow up your next health event by ordering subscriptions to



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