

Ministry

International Journal for Clergy

April 1989



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Leaves a bad taste in my mouth

The article on the trademark matter ("General Conference Trademark Policy," December 1988) leaves me with a bad taste in my mouth and some serious questions about the integrity and vision of the writers.

The matter of assuming control of generic terms by copyright is a questionable one. A specific spelling as used by our church *may* be subject to copyright, but the term *Adventist* by itself is certainly generic and can apply to practically all Christian groups. They are all looking for the Second Advent, whether the term is included in the name they assume or not.

This activity may be lawful, but is it expedient? (See 1 Cor. 10:23.) To be honest about it, I am not a little ashamed of what my church has done in this matter. —Robert Forman, Monmouth, Illinois.

■ In my opinion the article on "Trademark Policy" makes a valiant attempt to circumvent the real issues on trademarking. For example, a name used to express faith and belief may not be trademarked. When the disciple John saw one casting out devils using Jesus' name he forbade him because he was "not one of us." Not because of what he was doing, but because he was not one of the organization, not under their control. John wanted to *trademark* the name so that no one else could use it, but Jesus said, "Forbid him not."

The Hawaiian group uses the name *Seventh-day Adventist* for the same reason that E. G. White said we should take the name—to express their belief. They may be a bunch of oddballs, but they have as much right to the name as we have. Some could even be truer Seventh-day Adventists than we are.

Second, using the coercion of the courts is not Christ's method. If someone strikes us on one cheek, what are we to do? Strike him back? We are told to *love* our enemies, do *good* to them that hate and spitefully use us. The prophet counsels: "Christ does not drive but draws men unto Him. The only compulsion which He employs is the

constraint of love. *When the church begins to seek the support of secular power, it is evident that she is devoid of the power of Christ—the constraint of divine love*" (*Thoughts From the Mount of Blessing*, p. 127; italics supplied).

Our church needs greater unity, greater confidence in our leaders, and more of the Spirit of Christ. All these are being greatly damaged by the lawsuits. It is time we pressed together in unity. —W. L. Perry, Reinholds, Pennsylvania.

■ I had never heard of John Marik until I read about him in "General Conference Trademark Policy." Taking him to court hands him a precious prize, martyrdom. You can win the battle and yet lose the war. Better to live out the truth before the community and let discontent sink of its own dead weight.

Furthermore, a small committee in the General Conference with "name-deciding" power says the wrong thing about the doctrine of the church. The holy name of the church is not in the hands of a small group. Rather, that precious name has been placed in each Christian's life. It is by the way he or she lives that it is honored or misused. —Tom Shepherd, Berrien Springs, Michigan.

■ I wonder whether it is really in the interests of the church to seek assistance from the state regarding the protection of our good name—especially when such assistance can result in the arrest and imprisonment of an individual. Although John Marik has been found in contempt of court for willful violation of a specific court order, onlookers, rather than acknowledging that contempt of court and trademark infringement are two separate issues, will perceive his sentence as being a direct consequence of the church's appeal to the state to intervene.

As your article mentions, a number of churches have registered their names. However, I do not suppose they have championed the cause of the separation of church and state so vigorously as we have done throughout our history. Our

action against John Marik may be viewed by some as a repudiation or at least a compromise of this principle.

—G. D. Macintosh, production manager, Southern Publishing Association, Cape Town, Republic of South Africa.

Actions speak louder than words

Re "Did Ellen White Call for Ordaining Women?" (December 1988): Fagal's statements that Ellen White's comments are not always related to issues of our day and that she neither forbade nor denied ordination for women merit thoughtful consideration. They may remind us that our ultimate authority in doctrine and practice is the Bible. Perhaps we can resolve this issue only as we engage in in-depth Bible study. They may also point out that the application of her counsel to our life today is not always clear-cut. I may understand some of the admonitions differently from Fagal, yet we are both honest and part of the household of faith.

There is, however, another aspect that must be considered. Repeatedly Ellen White called us to task—as individuals and as a church—when we departed from the will of the Lord. For example, several times at the 1887 General Conference session Ellen White gave counsel from the Lord. Yet when those there voted to acknowledge her as an ordained minister, she spoke not one word against their action. With no direct counsel contrary to this action of the full General Conference meeting in session, she accepted it as an expression of the will of God (see A. L. White, *Ellen G. White—The Lonely Years: 1876-1891* [Washington, D.C.: Review and Herald Pub. Assn., 1984], p. 377).

We may need further study on theological issues concerning the ordination of women. But we also need to deal with the fact that one who has been called the founding mother of the Seventh-day Adventist Church was recognized by her people as an ordained minister. Maybe the fact that God's appointed servant accepted this designation without protest tells us some-

(Continued on page 29)

What difference does it make which socioeconomic groups the church is reaching effectively and which it is not? There are at least two possible answers to this question.

The first answer is that knowing which groups can be most easily won can help us to concentrate our efforts on what might be called "ripe fruit." This response is closely in harmony with the goals of Harvest 90, with its strong emphasis on *numbers* of baptisms.

The second answer that comes immediately to mind—that knowing what groups we are having trouble reaching can help us to plan, test, and refine methods for ripening the unripe and reaching the unreached—seems to me to fit comfortably under the rubric of global strategy.

The Institute of Church Ministry at Andrews University, using the latest in computer-aided market research technology, has done a comprehensive analysis of what groups we are and are not reaching successfully in the United States. Roger Dudley, Bruce Wrenn, and Slimen Saliba share the data and some important implications of their research in our lead article, "Who Are(n't) We Baptizing?" We hope that this article will stimulate administrators, evangelists, pastors, and lay people to find new ways to increase our witness not only to groups we have traditionally been successful in reaching, but to those whose shells of isolation we have not yet cracked.

The church is still wrestling with the question of women's ordination to pastoral ministry. Arthur N. Patrick examines the issue from a perspective we have not published before. Addressing the biblical and historical implications with an eye to what has happened in other churches, he calls for us to learn from these, and to let their light guide us in charting the right course.

The Ministerial Supply Center, sponsored by the General Conference Ministerial Association, stocks materials that can be an aid to your ministry. We've devoted the middle section of this issue to keeping you informed about audiovisual and other materials that you can use. Many pastors are now using the "Good News for Today" slide programs in conjunction with Revelation seminars and finding their success multiplied.

I hope that in this issue you will find something interesting, something challenging, and something that will help you grow closer to the Lord.



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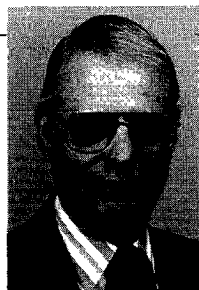
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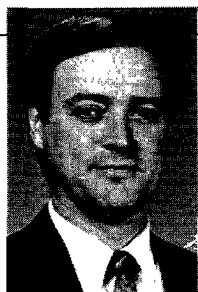
Who are(n't) we baptizing?

**Roger L. Dudley,
Bruce Wrenn, and
Slimen Saliba**

Market research can help us understand where the church is succeeding and failing in its work of preaching the gospel.



Roger L. Dudley is associate professor of church ministry, and Bruce Wrenn and Slimen Saliba are assistant professors of marketing at Andrews University.



The mission of the Seventh-day Adventist Church in North America is to proclaim the gospel to the various peoples in its territory

—to call upon men and women to accept Christ and be discipled in His church. Theme programs like Harvest 90 attempt to mobilize clergy and laity alike in a thrust to use all available methods toward the goal of winning and establishing new converts.

But not all approaches work equally well with all people. Thus as congregations, conferences, evangelists, and others design outreach strategies for a particular territory, they need to consider the following questions: 1. What types of people live in the targeted area? 2. How receptive are these people to the Adventist message? 3. What programs should be targeted to specific segments to maximize our chances for success? 4. How can the targeted segments be most effectively and efficiently reached?

To attempt answers to these questions, we must first know the types of people who are attracted to the Adventist message. The Institute of Church Ministry (ICM) assembled a research task force of church planners and marketing professionals and undertook a study to profile all Adventist households as well as households containing newly baptized adults. This effort was carried out under the sponsorship of the North American Division and the two North American publishing houses. The results were published in 1986 as *The North American Division Marketing Program*,

volume 1. A summary article appeared in the February 1987 issue of *Ministry*.

While this study contained a rather comprehensive profile of the total Adventist membership in the United States,* the data on new converts were somewhat incomplete. So a second phase was launched with the goal of obtaining a more complete profile of those who have been receptive to the church's message.

Through advances in the use of census data it is now possible to profile large lists of people by matching their street addresses with what census compilers have learned about the residents of those locations. Such an approach is referred to as geodemographic profiling. It is founded on the belief that different segments of society exist and that people with similar lifestyles and socioeconomic status tend to live nearer to each other than to dissimilar people in other segments. Thus knowing where someone lives gives us insights into which segment of society he or she occupies. It also permits an organization to choose a means of reaching people in a way tailored to their particular interests.

The study

There are several companies that provide geodemographic profiling services. ICM chose the Donnelley Marketing Information Service (DMIS). DMIS's model, ClusterPlus, was developed through analysis of the more than 1,600

*Because the analysis is based on United States census data and the Canadian marketing data base is completely different than the U.S. one, no data were collected from Canada. It is hoped that in the near future a similar study can be conducted for the Canadian Union.

variables included in their composite file based on the 1980 census and supplemented by additional data such as telephone directories and automobile registrations. This process resulted in the identification of 47 distinct clusters or subsets of the U.S. population.

The 47 clusters have been ranked from highest (No. 1) to lowest (No. 47) based on DMIS's Socioeconomic Status Indicator score. These 47 clusters are also combined into 10 multifactor cluster groups for broader marketing applications.

ICM submitted to DMIS a computer tape containing the addresses of those baptized into the Adventist Church from 1982 through 1985. During this period there were more than 120,000 baptisms in 3,500 local congregations in 50 local conferences. We eventually collected the baptismal records from all 50 conferences for three of the years and from 46 conferences for the fourth year.

We then purged the list of any names of those whose age at baptism was under 18 so that we could consider converts unmixed with biological growth. We also eliminated any duplicate addresses,

since the unit of analysis is the household rather than the individual. The final list contained 55,102 addresses.

DMIS appended to each address on the computer tape the U.S. Census code for the specific census tract in which the household is located, a process called geocoding. Geocoded households were then assigned to one of the 47 cluster numbers. DMIS was able to geocode and clustercode 45,208 households successfully.

DMIS then calculated the percentage of SDA new member households falling into each of the 47 clusters as well as the percentage of total U.S. households for each of the 47 clusters. A penetration index was computed for each cluster by dividing the percentage of new members in that cluster by the percentage of U.S. households for that cluster and multiplying the result by 100. This penetration index was used as a measure of performance by which the 47 clusters were ranked. Clusters with performance levels above average have penetration indexes in excess of 100, and clusters with average or below-average performance levels have penetration indexes of 100 or less.

Our best success is with cluster S 46 —the next to the lowest on the socioeconomic scale.

The source of our baptisms

The table on page 7 profiles the type of people in each cluster and ranks the clusters in order of the church's success in winning converts from that cluster. Exhibit 1 displays the same information graphically, but the clusters are left in numerical order. Exhibit 2 shows our success among various clusters by number of households rather than penetration index.

Our best success is with cluster S46—the next to the lowest on the socioeconomic scale. It has the following demographic characteristics: poorly edu-

EXHIBIT 1

ClusterPlussm

Seventh-day Adventist Total U.S. New Believers
National Household Cluster Counts

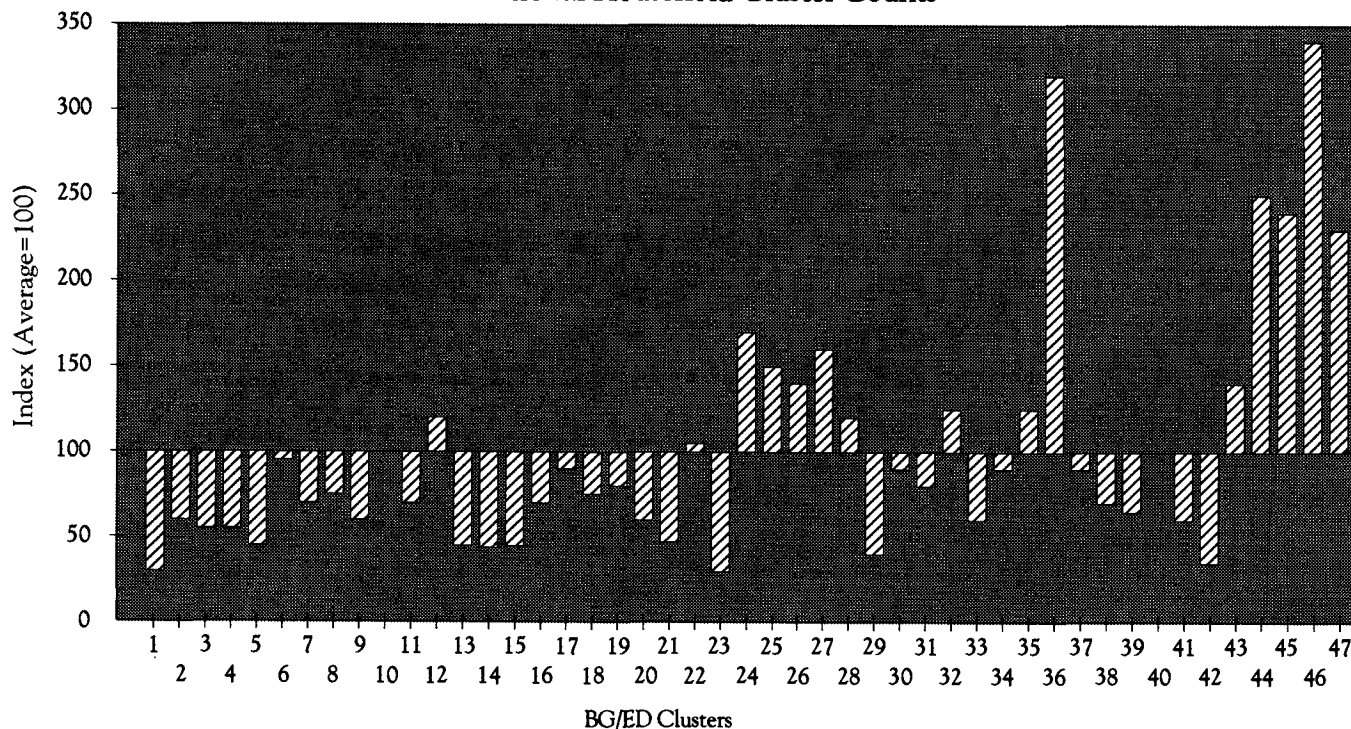
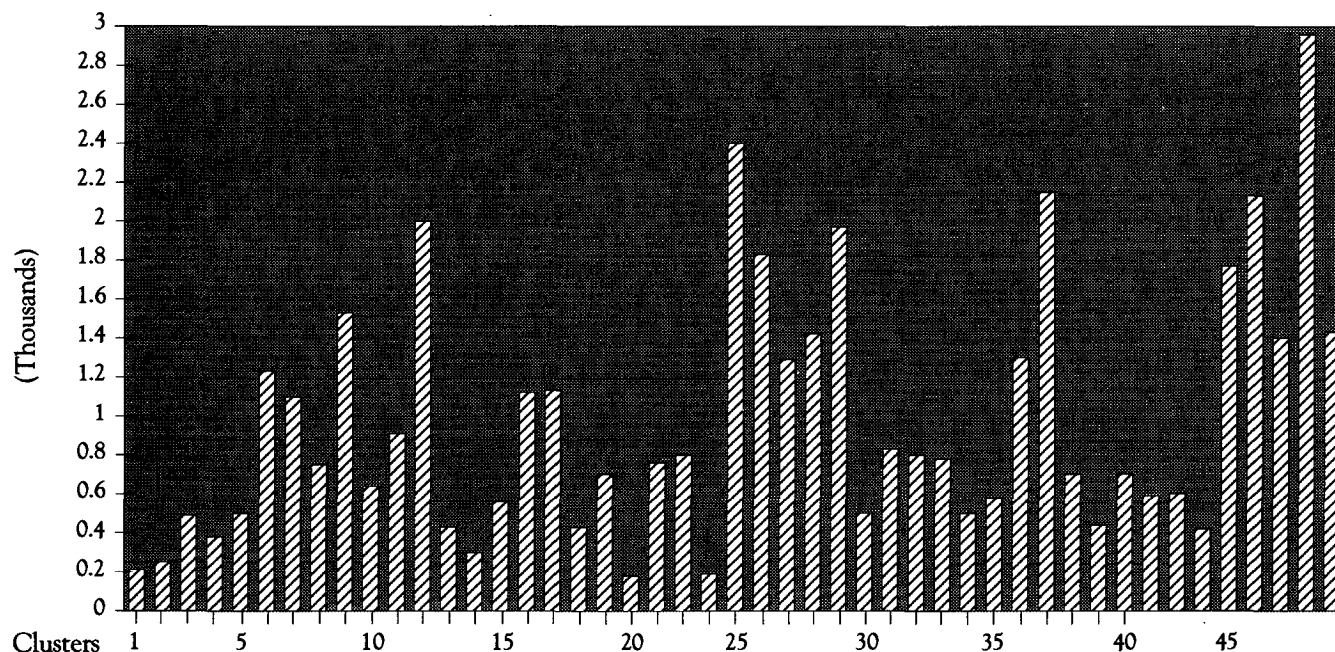


Exhibit 2

Number of New SDA Households



cated, very low income, Hispanic families with children, apartment dwellers, unskilled, high unemployment. Cluster S46 has a penetration index of 346, which indicates a concentration of Seventh-day Adventist new convert households nearly three and one-half times the average across the United States.

The poorest-performing cluster is S23, described as nonmobile married couples, old homes, farm areas. Its penetration index of 17 means that new converts are represented in this cluster at only about one sixth of the average across the United States. More comprehensive descriptions of the type of people in each cluster can be found in the published study.

Implications for church growth

Social polarization. The five clusters we are penetrating most deeply are S46, S36, S47, S44, and S45. All are near the bottom of the economic scale. The only clusters in the top half where we are penetrating above our own overall average are S12—ranked eleventh—and S22—ranked fifteenth. In short, we are winning our converts largely from the lower socioeconomic levels.

It is not that the poor are of less value in God's sight, or that we should not be working to win as many as possible. But at least two problems present themselves. The first volume of our report revealed that the total Adventist membership in the United States is considerably

more upscale. Because of our heavy emphasis on education, we have many members in the professions. Children from our working-class families are, through education, upwardly mobile and become members of the middle class when they establish their own homes. Thus the church may become socially polarized between its first-generation and later-generation adherents.

Even more crucial is the awareness that we are not reaching the middle and upper classes. Though we have many from these classes already within our congregations (most of them home-grown), they have not been able to make the Adventist message and lifestyle appealing to their peers outside the church. This situation points up the critical need to devise strategies to reach those on the upper rungs of the socioeconomic ladder. "Today God is seeking for souls among the high as well as the lowly. . . . Special efforts should be made for these souls. . . . God calls for earnest, humble workers, who will carry the gospel to the higher class" (*The Acts of the Apostles*, pp. 139, 140).

Ethnic disparity. Closely related to the implication above is the uneven growth rate among various ethnic groups. Clusters S36 and S46, which have large Hispanic populations, have an average penetration index of 331. Clusters S43, S44, S45, and S47, which are composed principally of Blacks, have an average penetration index of 203.

The other 41 clusters, all of which have Caucasian majorities, have an average penetration index of only 83.

The good news is that ethnic minorities, especially immigrants, provide a fertile field for rapid church growth. Every advantage should be taken of these opportunities. The bad news is that we are increasingly ineffective in our outreach to Caucasians. Denominational leaders will need to give priority to discovering new strategies that appeal to this group in an age of increasing secularization.

Mobility. For highly mobile clusters (those where more than 50 percent of the population changed residence during a recent five-year period), we have a success index of 122 versus a 78 index for low-mobility clusters. Thus mobility remains one of the most distinguishing characteristics of clusters where our success has been greatest. This is not surprising, given those studies that indicate that people who are new to an area are most approachable and most inclined to make changes in their religious affiliation. Targeting groups with high mobility is one way to increase church growth.

Age groups. Our success rate decreases as age increases; we have a 122 success index with clusters where the median age is under 35, a 112 index with clusters where the median age is 36-45, and a 73 index where the median household age is greater than 45. Younger people are typically more open to change and

thus provide better prospects for outreach activities.

Occupation. We have been largely unsuccessful in attracting professional people to the church; our greatest successes have been with blue-collar workers and the unemployed. Our success index for professional people is only 64 compared

to the 115 index for blue-collar workers.

Education. As would be expected, most of those clusters where we have been successful have not traditionally been well educated. There are, however, a few segments of society with higher proportions having a college education that have above average penetration indexes.

Our success index for clusters with a college education is only 79—far below our 123 index for those clusters where a high school diploma or less is the norm.

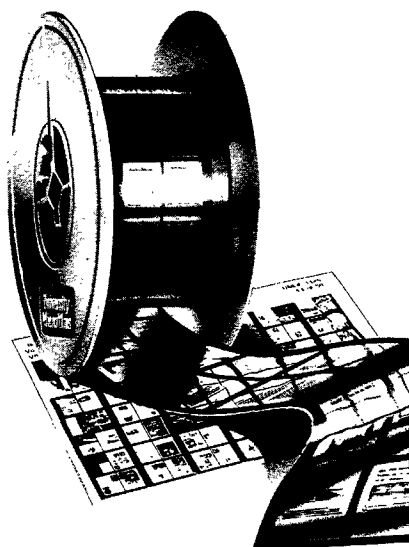
Income. Again, as expected, our success index decreases as income increases. The index for those in the upper third of the income bracket is 71; for the middle

ClusterPlus Customer List Analysis Report TABLE

Company: Seventh-day Adventist
Base: National Household Cluster Counts
Customers: Total US New Believers
Grouping: BG/ED Clusters
Ranking: Index

| Rank | Code | Description | Base | Percent- age of Base | Bap- tisms | Percent- age of Baptisms | Percent- age of Pene- tration | Pene- tration Index |
|---------------|------|--|------------|----------------------------|---------------|--------------------------------|--|---------------------------|
| Totals | | | 86,743,262 | 100.000 | 45,208 | 100.000 | 0.052 | 100 |
| 1 | S 46 | Unskilled, Hispanic families with children, apartments | 1,650,223 | 1.902 | 2,963 | 6.554 | 0.180 | 346 |
| 2 | S 36 | Average income, Hispanic families with children | 1,279,873 | 1.475 | 2,083 | 4.608 | 0.163 | 313 |
| 3 | S 47 | Unemployed, urban areas, Black families with children | 1,103,771 | 1.272 | 1,429 | 3.161 | 0.129 | 248 |
| 4 | S 44 | Urban Blacks, singles, large metro areas | 1,633,632 | 1.883 | 2,032 | 4.495 | 0.124 | 238 |
| 5 | S 45 | Unskilled urban Blacks, old housing | 1,192,110 | 1.374 | 1,379 | 3.050 | 0.116 | 223 |
| 6 | S 24 | Young mobile singles, urban, ethnic, low income, apartments | 2,680,833 | 3.091 | 2,414 | 5.340 | 0.090 | 173 |
| 7 | S 27 | Lower valued single family, homes built in fifties and sixties | 1,696,752 | 1.956 | 1,428 | 3.159 | 0.084 | 162 |
| 8 | S 43 | Unskilled Southern Blacks, families with children | 2,301,287 | 2.653 | 1,767 | 3.909 | 0.077 | 148 |
| 9 | S 25 | Young, below average income, apartment dwellers | 2,444,907 | 2.819 | 1,830 | 4.048 | 0.075 | 144 |
| 10 | S 26 | Below average income, retirees, mobile homes, fewer children | 1,845,422 | 2.127 | 1,299 | 2.873 | 0.070 | 135 |
| 11 | S 12 | Young mobile working couples, young children, new homes | 3,139,137 | 3.619 | 2,013 | 4.453 | 0.064 | 123 |
| 12 | S 32 | Old, low income, singles, retirees, few children | 1,273,803 | 1.468 | 782 | 1.730 | 0.061 | 117 |
| 13 | S 28 | Younger mobile families, children, mobile homes | 3,257,483 | 3.755 | 1,954 | 4.322 | 0.060 | 115 |
| 14 | S 35 | Young, mobile, average education, old homes and apartments | 1,740,231 | 2.006 | 1,041 | 2.303 | 0.060 | 115 |
| 15 | S 22 | Older, fewer children, single family homes | 1,465,543 | 1.690 | 783 | 1.732 | 0.053 | 102 |
| 16 | S 10 | Well educated, young singles, apartments, professionals | 1,289,573 | 1.487 | 677 | 1.498 | 0.052 | 100 |
| 17 | S 40 | Older, singles, retirees, old homes and apartments | 1,104,036 | 1.273 | 571 | 1.263 | 0.052 | 100 |
| 18 | S 06 | Younger mobile large families, children, new homes | 2,424,322 | 2.795 | 1,232 | 2.725 | 0.051 | 98 |
| 19 | S 34 | Older, average education, rural, nonmobile blue-collar workers | 1,159,256 | 1.336 | 576 | 1.274 | 0.050 | 96 |
| 20 | S 17 | Well educated, young, mobile, singles, apartment dwellers | 2,186,647 | 2.521 | 1,073 | 2.373 | 0.049 | 94 |
| 21 | S 37 | Average income, blue collar, primarily north central region | 1,398,366 | 1.612 | 683 | 1.511 | 0.049 | 94 |
| 22 | S 30 | Poorly educated, low income, farm families, rural areas | 1,755,247 | 2.023 | 846 | 1.871 | 0.048 | 92 |
| 23 | S 31 | Older, nonmobile, low income, retirees, old housing | 1,770,439 | 2.041 | 812 | 1.796 | 0.046 | 88 |
| 24 | S 08 | Older, fewer children, white-collar workers | 1,695,940 | 1.955 | 767 | 1.697 | 0.045 | 87 |
| 25 | S 19 | Younger, married homeowners, larger families, children | 1,695,860 | 1.955 | 730 | 1.615 | 0.043 | 83 |
| 26 | S 16 | Nonmobile working couples, older homes, urban areas | 2,528,009 | 2.914 | 1,069 | 2.365 | 0.042 | 81 |
| 27 | S 18 | Working couples, children, larger families, homeowners | 1,129,330 | 1.302 | 460 | 1.018 | 0.041 | 79 |
| 28 | S 11 | Average educated homeowners, teenagers, homes built in sixties | 2,305,319 | 2.658 | 916 | 2.026 | 0.040 | 77 |
| 29 | S 07 | Apartments and condos, high rent, professionals, singles | 2,870,390 | 3.309 | 1,081 | 2.391 | 0.038 | 73 |
| 30 | S 38 | Old, low income, retirees, urban apartment areas | 1,333,502 | 1.537 | 484 | 1.071 | 0.036 | 69 |
| 31 | S 09 | Average education, two incomes, homes built in sixties and seventies | 3,377,698 | 3.894 | 1,141 | 2.524 | 0.034 | 65 |
| 32 | S 39 | Older, nonmobile, blue collar, very old housing | 2,075,649 | 2.393 | 708 | 1.566 | 0.034 | 65 |
| 33 | S 41 | Blue-collar workers, rural, manufacturing areas | 1,883,928 | 2.172 | 602 | 1.332 | 0.032 | 62 |
| 34 | S 20 | Group quarters: college dorms, hospitals, institutions | 566,794 | 0.653 | 177 | 0.392 | 0.031 | 60 |
| 35 | S 33 | Nonmobile blue-collar workers, low home values, older homes | 1,644,696 | 1.896 | 513 | 1.135 | 0.031 | 60 |
| 36 | S 02 | Well educated, mobile professionals, new homes and condos | 872,952 | 1.006 | 265 | 0.586 | 0.030 | 58 |
| 37 | S 03 | Younger mobile professionals, homeowners, children | 1,658,093 | 1.911 | 463 | 1.024 | 0.028 | 54 |
| 38 | S 04 | Mature professionals, larger families, teenagers | 1,295,015 | 1.493 | 360 | 0.796 | 0.028 | 54 |
| 39 | S 13 | Older nonmobile homeowners, fewer children, older homes | 1,814,872 | 2.092 | 427 | 0.945 | 0.024 | 46 |
| 40 | S 15 | Older, nonmobile, urban, white collar, old housing | 2,367,139 | 2.729 | 576 | 1.274 | 0.024 | 46 |
| 41 | S 29 | Older, nonmobile, average income, Northeast urban ethnic areas | 2,085,908 | 2.405 | 493 | 1.091 | 0.024 | 46 |
| 42 | S 05 | Nonmobile professionals, established communities | 2,188,177 | 2.523 | 506 | 1.119 | 0.023 | 44 |
| 43 | S 14 | Retirees, apartments and condos, high home values and rents | 1,219,966 | 1.406 | 278 | 0.615 | 0.023 | 44 |
| 44 | S 21 | Blue-collar workers, children, homeowners, rural areas | 3,062,779 | 3.531 | 716 | 1.584 | 0.023 | 44 |
| 45 | S 01 | Top income, highly educated, professionals, prestige homes | 1,126,571 | 1.299 | 214 | 0.473 | 0.019 | 37 |
| 46 | S 42 | Poorly educated, nonmobile, blue collar, rural South | 2,471,980 | 2.850 | 450 | 0.995 | 0.018 | 35 |
| 47 | S 23 | Nonmobile married couples, old homes, farm areas | 1,679,802 | 1.937 | 145 | 0.321 | 0.009 | 17 |

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third the index is 94; and for those in the lower third it rises to 148.

Application to local areas

A careful study of this marketing research as reported in volume 2 of *The NAD Marketing Program* (1988) will give the reader an understanding of marketing concepts, detailed information on those joining the Adventist Church in recent years, and some insight into the various strategies for approaching different segments of the population. But how can all of this be applied in the local territory of a congregation? In other words, how can we use our understanding of where we have had success in attracting new members to answer the four questions posed at the beginning of this article for specific local areas?

To aid in answering these questions, the Institute of Church Ministry has created a consultation service that can provide an analysis of the population of a particular territory. ICM purchases two reports from the Donnelley Corporation. The information contained in them is computerized and sent to a marketing consultant who prepares a series of graphs and interpretive data on the requested territory. ICM provides the client with a comprehensive report based on these data. In addition to the actual DMIS reports and an overall description of how to understand and apply the consultant's report, the following services are provided:

1. A profile of the inhabitants of the territory according to the concentration of people from each of the 47 clusters, and an expanded description of the lifestyles that are present.

2. An evaluation of each "piece of geography" analyzed in terms of its potential for church growth. This is created by matching the area in question with the profile of new believers to determine if there are many people living in it who are in the same clusters in which the church has had its greatest success in attracting new members.

3. Suggestions for targeting specific programs to particular areas. Where a heavy concentration of clusters in which we have been successful exists, traditional approaches are suggested. Areas with low indexes of potential for traditional methods may still be ripe for unconventional means of presenting the church's message.

4. A list of the number of names avail-

able on a mailing list for each cluster within the designated area(s). This will allow the user to direct mailings to specific target groups.

Using the reports

Testimony from pastors indicates that these reports have proved quite useful in the field. Full information on securing this marketing service, including costs involved, can be obtained by calling the Institute of Church Ministry (616) 471-3575 at Andrews University. Potential and actual users would do well to study the background report on which this article is based. Because the initial printing of volume 1 has been exhausted, ICM has decided to offer both volumes in one book. *The NAD Marketing Program*, containing both volumes 1 and 2, comes in a loose-leaf notebook. In addition to detailed information, charts, exhibits, and suggestions arising out of both phases of the research, it includes the following features:

1. The complete DMIS reports for both phases of the study.

2. A special profile of new members baptized into the church in California.

3. An expanded description of the lifestyles represented in each of the 47 clusters.

4. An actual example of the marketing report that the consultants at ICM prepare for those requesting analysis of territories.

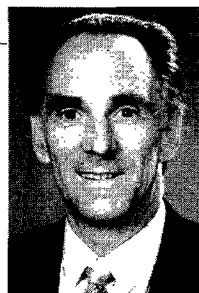
It is our hope and prayer that employing the marketing methods painstakingly developed by the business community will lead to increased success in presenting our message to the varied peoples of North America. Granted, scientific methods cannot take the place of the influence of the Holy Spirit. But the Spirit was not given as a seal of approval on ignorance and haphazard ways of working. Rather He blesses our intelligent, informed efforts with success. ■

The authors would like to acknowledge the contribution of Kermit Netteburg, communication director of the Columbia Union Conference, who was responsible for the collection of the baptismal records from conference offices and the creation of the computer tape that was submitted for analysis.

The Adventist pastor and the ordination of women

Arthur N. Patrick

An Australian Seventh-day Adventist gives his perspectives on a matter that has worldwide significance.



Arthur N. Patrick is the registrar of Avondale College, Coorabong, New South Wales, Australia.

Among other denominations a vote on the ordination of women generally has been accompanied by a loss in membership—whether that vote was pro or con. Irrespective of the conclusion our church reaches at its 1990 General Conference session, we want our congregations to remain unified and committed to their supreme objective. Hence Seventh-day Adventist ministers must employ this year well.

The representative form of government our church espouses is an effective basis for responsible decision-making. At the next General Conference session more than 2,000 delegates from almost 200 countries will represent more than 5 million members. Hence most cultural variations and shades of opinion will have their representatives.

But the General Conference session does not relieve the church at large from a precise and demanding responsibility: "It is the first and highest duty of every rational being to learn from the Scriptures what is truth."¹ This dictum is as true of the ordination of women as clergy as it is of any other facet of faith and practice. The individual member needs a trustful, dialogic relationship with the church's decision-making processes.

The seven-point agenda

Regarding the ordination of women, we must answer no less than seven packages of subquestions before we can reach a conclusion having any degree of certainty.

First, great importance attaches to the

interpretation given to the early chapters of Genesis. There is broad agreement that Genesis 1 indicates that male and female together form the image of God, but the order of creation in Genesis 2 and especially the effects of the Fall in the third chapter are variously understood. Some see no special significance in the sequence of the divine acts of creation recounted in Genesis; others affirm that since man was created first, he is preeminent; and still others declare that woman is the ultimate expression of God's creative purpose and activity. Some assert that the Creator's statement that Adam would rule over Eve is prescriptive, whereas others declare that rather than being a statement of God's ideal, it forms a sad declaration of one of the consequences of sin.

Second in terms of the order of the biblical sequence but dominant in importance is the life and ministry of Christ. Jesus dispensed with many cultural and religious practices of His day, accepting women as persons, ministering to them, accepting their ministry, and rebuking those objecting to His radical stance. *The Australian Evangelical* expressed well the significance of the Gospel records in this regard: "Twentieth-century women are not the first to have encountered strong opposition from men seeking to preserve what they see as 'the truth.' Jesus, who said 'I am . . . the truth,' must surely be our supreme example in these matters."² Over against this it is argued that since Jesus chose only men as apostles, women must be excluded from the Christian ministry.

A third focus of attention relating to the ordination of women arises from Pau-

Does the nature of God require male representation only, or are the functions of ministry best fulfilled by both male and female?

line statements. Three passages are often interpreted as in effect denying ordination.³ Another text yields an opposite conclusion when interpreted in terms of a Paul who "practiced what he preached," not only stating "the equal status of man and woman as a Christian principle" but working alongside women and referring to them as "fellow workers, deacons, and possibly in one case as an apostle."⁴

This view acknowledges that "progressive as Paul was in his thinking and in his behavior, he was sensitive to his culture and suggested certain restraints appropriate to particular settings."⁵ And it claims to employ sound exegetical principles as it probes the actual meaning of the New Testament documents. While both camps use lexical, syntactic, contextual, and historical data, the use of these data is more evident among the supporters of female ordination.

A fourth aspect of this discussion focuses upon the history of Christian thought concerning the roles of male and female in the church. While this dimension is closely related to the exegesis of Genesis and the New Testament, it gives major attention to the Church Fathers and to Roman Catholic and Protestant thinkers. Here, those involved in the discussion either blame or honor Augustine, Aquinas, Luther, Wesley, and many more for positions currently advocated by Christians.⁶

Fifth, this ongoing discussion places emphasis upon ecclesiological matters, particularly polity and liturgy. In Roman Catholicism this may mean addressing the authority of tradition and the papacy; in Anglicanism it may involve examining the nature of the church, the roles of

its various clerical orders, and the authority of the archbishop or bishop over against that of the clergy and laity.

This discussion may also address matters relating to worship, including the advocacy of either traditionalist or non-sexist language and the authority required for a person to celebrate Communion. And the focus may include the practical issues that accompany the ordination of women, like equal pay and their ability to transfer to other congregations or duties.

A sixth area of discussion concerns a cluster of more strictly theological matters. The questions are many. Does the nature of God require male representation only, or are the functions of ministry best fulfilled by both male and female? Will according historical influences to the Bible erode the doctrine of revelation/inspiration and consequently the authority of Scripture? Do only males bear the spiritual gifts of ministry? Does a mature pastoral theology imply that only one sex should address the needs of the people who are the object of ministry?⁷ What, after all, is the theological meaning of ordination?

A seventh focus of attention addresses what H. Richard Niebuhr calls "the enduring problem," that is, the question of how Christians should relate to their society. Should they isolate themselves from its struggles, immerse themselves within its currents, or in some way negotiate their responses in terms of Scripture and Christian values? Various individual Christians and denominations practice the two opposite answers, withdrawal from society and immersion within it. But Niebuhr's suggestion seems to be accurate: the Christians of the middle position, those who attempt a creative tension between Christ and culture, are in the majority.⁸

Currently, about three quarters of the Australian population identify themselves as Christians, and it is evident that an increasing number of both the church and the unchurched are accepting of the ordination of women as clergy. If this majority opinion is correct in terms of Scripture and Christian heritage, the dissenters need to develop cogent arguments on other grounds. If the masses are incorrect, the dissenters need to improve the communication of their stance, or otherwise their position will be eroded entirely.

Even the listing of such agenda items as those just given is enough to cause us to

cry out, "Who is sufficient for these things?" But help is available.

A movement of our times

Seventh-day Adventist evangelists often emphasize the valuable contributions that other denominations have made to Christian thought. Yet we also see ourselves as called to consummate the work of reform needed in these last days.⁹ George Vandeman has expressed these twin ideas powerfully in his recent book, *What I Like About . . .*¹⁰ He reminds us of what we have learned from the Baptists, the Methodists, the Congregationalists, the Presbyterians, and others. By examining the experience of other Christians, we can discover a number of useful facts about the ordination of women, as well.

An understanding of the cluster of forces that created the Protestant Reformation illuminates the issue. Among those forces were a determination to make Scripture the sole rule of faith and practice (for many, a biblical concern motivates the move to the ordination of women); a willingness to discard tradition (through history the church has generally opposed this practice); and the affirmation of the priesthood of all believers (strong hierarchical control often goes hand in glove with a male-only ministry).

Hence Baptist radicalism, Wesley-inspired revivalism, and Salvation Army pragmatism have frequently been marked by the acceptance of female ministry. Further, a number of sectarian movements aptly illustrate one result of the break from established ecclesiastical controls—the acceptance of women as spiritual leaders.¹¹

Nor can we understand the issue of the ordination of women in isolation from the spirit of the age. In his seminal volume, *Jesus Through the Centuries*, Jaroslav Pelikan argues that "it has been characteristic of each age of history to depict Jesus in accordance with its own character." Pelikan finds his seventeenth "image" of Jesus in the nineteenth and twentieth centuries, when "the first-century Prophet who had preached the justice of God as it was directed against all oppressors of humanity became Jesus the liberator."¹²

From the seventeenth century onward, both sides of the debate over slavery appealed to the biblical text in "the most persistent test case for the complicated dilemma of the relevance of Jesus the liberator to the social order." Since

the resolution of that issue, Pelikan notes, other related matters have assumed importance for Christians, including justice for those "denied opportunity and fulfillment," and the necessity for power to be moderated by love.¹³ Within this context, the radical stance of Jesus has become a paradigm for those who are committed to male/female equality in ministry.

Additionally, some patterns evident within Australia may have relevance for readers in other parts of the world. The Congregationalists and the Churches of Christ in this country yield two illustrations of the viability of allowing particular congregations to assess their readiness to accept female ministry. Conscious of precedents established in the United States, Australian Congregationalists began ordaining women in 1927. These female clergy demonstrated their ability to carry on a sustained parish ministry and to move to new locations.

More recently, while aware that other Church of Christ parishes are not yet ready for this step, congregations of that denomination in several states have ordained 15 women. Further, several other denominations have proved the concepts of team ministry and coministry effective. These approaches allow congregations to learn to relate to a woman as an associate minister, thus preparing them to receive female clergy as parish leaders.

Again, it is evident that allowing women to serve in paraministerial roles delays only briefly the discussion of female ordination. Anglicans appointed deaconesses, expanded their role, and finally ordained some women as deacons—that is, into the first of their three orders of ministry. These well-intentioned steps have not, in the long run, freed their church to pursue its mission in peace and harmony. The essential question remains in sharp focus: On what grounds does the church continue to forbid women to serve as priests and bishops?

Methodists turned from the real question for three decades, establishing an order of deaconesses, first "set apart" but finally ordained to their role. But the Methodists also were brought face-to-face again with the issue of ordaining women as clergy. Presbyterians by ordaining women as elders effectively paved the way for their ordination to the ministry of the Word and the sacraments. The Roman Catholic "Women

in the Australian Church" project, which aims to raise the consciousness of women in this country, presses the question upon that church. Such enhancement of the role of women will augment the voices of Catholic biblical scholars, theologians, sociologists, and others already calling for the ordination of women.¹⁴

Others' experiences reassure

The experiences of the churches that have ordained women—the Congregationalists, Methodists, Presbyterians, the Uniting Church, Baptists, and Churches of Christ—make it clear that doing so does not immediately change the character of a church by inducting large numbers of women into its clergy. Several factors tend to preserve the status quo. First, women move slowly into any new vocational opportunity. Second, it takes time to train candidates for ministry. Third, only a few of the women serving a denomination in paraministerial roles are likely to have both the desire and the qualifications to move into full-time ministerial responsibilities. Hence churches can be confident of having time to make in a coherent manner the numerous adjustments that ordaining women may entail.

While there is no way either to prevent change or to facilitate it without some pain, the history of this issue abounds with examples of both inept and effective leadership. The experience of those churches that have ordained women implies that it is crucial that those guiding a church through this change employ every gift and grace of Christian leadership.

The questions such a change raises are emotional ones. There are biblical, historical, ecclesiological, theological, sociological, and pragmatic issues to be solved. Dealing with only one or two of these issues often severs relationships within a religious group. Definitive pronouncements that disregard the convictions of others also create division, as do political manipulations and the undue exercise of ecclesiastical authority.

Christian history further indicates that while the movement toward ordaining women has been fitful and slow, it has been consistent. There have been few steps in the other direction. One informed observer suggested that in the Anglican communion within Australia, the ordination of women to the priesthood is as certain as death and taxes, the

While the movement toward ordaining women has been fitful and slow, it has been consistent.

only question being when it will occur.¹⁵ Probably this prediction is true of Australian Christianity in general, given the trends of the past century.

It is evident that, like many of the churches in other parts of the world, those of this continent still face some uncertainties regarding the matter of female ordination. But their uncertainties only accentuate the fact that it is time for the lantern of history to be placed where it will shine on the waves before us.

Christianity is a historical religion, but its eyes are ever focused on the future. It holds deep within its psyche the vision of a redemptive plan consummated, an Eden restored, an earth made new. To fulfill its mission it must believe that future into being; it must effectuate its eschatology while awaiting the ultimate fulfillment of its hope. The restoration of relationships plays so central a role in our mission that we cannot ignore the ordination of women to the Christian ministry. The ordination of women represents a small but significant part of this restoration. So Christians must either ordain women or present compelling reasons why this cannot be done in good conscience.

Most of the religious groups closest to Seventh-day Adventists have worked through the issues and decided to ordain women. It is the Anglo-Catholic, the Roman Catholic, and the Eastern Orthodox churches that have difficulties doing so—and, in the main, their reasons differ quite widely from those that make us hesitate to implement this practice.

As a denomination, Adventists are seriously addressing the issue four centuries

In the final analysis, ordination is the church's recognition of what God has entrusted to the individual.

from the roots that nourished the discussion in its modern form. We need to use intelligently the wealth of information available to us, uniting the church we love on the things that are sure, and exploring new territory in a constructive manner.

Adventist answers

As pastors within the Adventist community of faith, we ought to remember a number of important truths during this discussion. First of all, we are Protestants who believe in the priesthood of all believers. Both the Old and the New Testaments make clear that all of us—irrespective of gender—are as responsible for presenting the truth as for learning it. During Bible times Deborah, Huldah, Anna, Philip's daughters, and many other women spoke for God.

Second, we Adventists are rooted in the great Second Advent movement that William Miller initiated—and Millerite Adventism incorporated women preachers.

Third, during its formative years Adventism gave a higher profile to the ministry of women than it does now. We need to assess why this was the case, and how such events as the death of Ellen White and the onset of the Great Depression altered this pattern.¹⁶

Fourth, we believe in the doctrine of spiritual gifts—it is one of our 27 fundamental beliefs. The ministry of Ellen White testified publicly among us that God intends both our sons and our daughters to prophesy. The implications of this doctrine strike us with new force as we consider the ordination of women as ministers.

Fifth, the only General Conference session that discussed this matter voted "that females possessing the necessary qualifications to fill that position may,

with perfect propriety, be set apart by ordination to the work of the Christian ministry."¹⁷ Did that General Conference session fail to explore the matter fully? Has the evidence changed since our pioneers took their "substantially unanimous" vote? If we disagree with their vote, we will need persuasive reasons to convince an increasingly well-informed constituency.

Sixth, for more than a decade we have proved how effectively women can serve as ordained elders. We began this process cautiously in the United States, and now it is being established in Australia. The role of ordained minister involves only a few functions not included within that of elder. Now we are seeking to determine whether God has given these responsibilities to women as well as to men.

In the final analysis, ordination is the church's recognition of what God has entrusted to the individual. Determining His will is an awesome responsibility, for how we interpret it has profound implications for the church. At one time committed Christians saw no need of questioning the institution of slavery, but now most Christians would consider that attitude unthinkable. Has the time come for us to address a further dimension of human relationships, gender equality, in terms of Scripture?

A unifying response

How, then, shall we proceed? We must listen attentively to those best able to help us assemble all of the relevant evidence. No one person is competent in all the important areas of research: Old Testament, New Testament, Christian history, Adventist heritage, pastoral ministry, human dynamics, and more. But together we are the church, charged by God with the responsibility of discerning and fulfilling our mission.

As shepherds of local congregations, pastors ought to ensure that their people have access to all of the relevant data. Both international and intradivisional church periodicals aid us in this endeavor.¹⁸ In due course the Biblical Research Institute at world headquarters and its counterparts in the church's divisions will aid us all with study materials. The Ellen G. White/Seventh-day Adventist Research Centers in strategic geographical areas provide the world church with the primary sources for understanding this issue in terms of its heritage.

However, it is the sensitivity with which ministers lead their congregations

that will determine the church's future. God has given us gifts and resources, but we must use them wisely if we are to deal with this issue as responsible Christians.

Let us accept the challenge implicit in these words of Coleridge: "If men could learn from history, what lessons it might teach us! But passion and party blind our eyes, and the light which experience gives is a lantern on the stern, which shines only on the waves behind us!"¹⁹ Let's use the lamp of history to light the waves before us. ■

¹ Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press, 1911), p. 598.

² Sheila Pritchard, "The Ministry of Women: Some Guiding Principles," *The Australian Evangelical*, September-October 1986.

³ 1 Cor. 11:3-15; 14:33-35; 1 Tim. 2:11-14. Note also the use of Ephesians 5, especially by evangelical Anglicans.

⁴ Observe the way Pritchard interprets Galatians 3:28, and compare the editorial "Woman's Relation to the Cause of Christ," *The Bible Echo*, Mar. 15, 1892. During the 1890s in Australia, Protestants used the same arguments now employed against the ordination of women to discredit Ellen White and Adventism. In turn, *The Bible Echo* employed in its defense many of the arguments now used by those proposing the ordination of women.

⁵ *Bible Echo*, Mar. 15, 1892.

⁶ Rosemary Radford Ruether is one of many authors favoring ordination, whose books explore this dimension.

⁷ The contents and references in two recent books explore these issues. See Margaret Ann Franklin, ed., *The Force of the Feminine: Women, Men and the Church* (Sydney: Allen and Unwin, 1986); Margaret Ann Franklin and Ruth Sturme Jones, eds., *Opening the Cage: Stories of Church and Gender* (Sydney: Allen and Unwin, 1987).

⁸ H. Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1951), pp. 1-44.

⁹ Six of LeRoy Edwin Froom's monumental volumes have this as their theme.

¹⁰ George E. Vandeman, *What I Like About . . .* (Warburton: Signs Pub. Co., 1986).

¹¹ Note the bibliography in Ronald D. Graybill, "The Power of Prophecy: Ellen G. White and the Religious Founders of the Nineteenth Century" (Ph.D. diss., Johns Hopkins University, 1983).

¹² Jaroslav Pelikan, *Jesus Through the Centuries: His Place in the History of Culture* (New Haven, Conn.: Yale University Press, 1985), pp. 2, 206-219.

¹³ *Ibid.*

¹⁴ I have explored these and related issues in a paper, "The Ordination of Women in Australia: An 'Enduring Problem' in Historical Perspective." In its September 1988 issue, the *Uniting Church journal Church Heritage* carries an article based on this paper.

¹⁵ *Newcastle Herald*, Apr. 11, 1987.

¹⁶ Bertha Dasher, "Leadership Positions: A Declining Opportunity?" *Spectrum* 15 (December 1984): 35-37; Patrick Allen, "The Depression and the Role of Women in the Seventh-day Adventist Church," *Adventist Heritage: A Journal of Adventist History* 11 (Fall 1986): 48-54.

¹⁷ *Review and Herald*, Dec. 20, 1881.

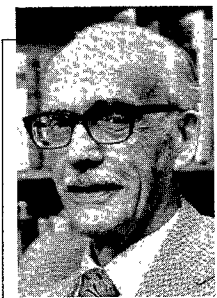
¹⁸ See the many significant articles in *Ministry and Adventist Review*—especially since December 1984—some of which have been carried over into other denominational periodicals.

¹⁹ Samuel Taylor Coleridge, in *The Oxford Dictionary of Quotations*, 3rd ed. (Oxford University Press, 1978).

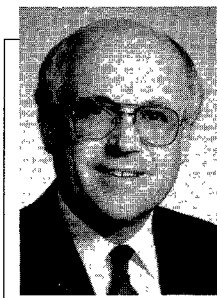
An interview with H.M.S. Richards

Gary Patterson

This interview, conducted in the spring of 1979, reveals Richards' thinking on evangelism and preaching.



H. M. S. Richards, evangelist and founder of the Voice of Prophecy radio broadcast, was often called the dean of Adventist preaching. Richards died in 1985.



Gary Patterson is assistant to C. E. Bradford, president of the North American Division.

Patterson: Elder Richards, as you remember or remember hearing from your father, what themes characterized the preaching of Mrs. White and the early pioneers?

Richards: My father was one of the youngest men involved in the 1888 movement, but he wasn't there at Minneapolis. Sister White, E. J. Waggoner, and A. T. Jones traveled all over the country together, visiting camp meetings for several years; so in this way my father became deeply influenced by it. The General Conference made it possible for every man who could be spared from the conferences to come to Battle Creek for a winter Bible school, held in the Battle Creek Tabernacle and taught by Sister White, Waggoner, Jones, W. W. Prescott, and Uriah Smith. They also preached on the prophecies.

Patterson: That was quite a group.

Richards: Yes, it was. Father told me that 45-minute classes would last maybe three to four hours because a revival would break out in the class. Sometimes the teacher, but usually the students, would begin to confess their sins. So there was continuous revival all that winter.

Out of that, my father—so I heard it from the beginning—preached always on truly evangelical themes from the Bible. We had that as a family tradition. But I believed as a young preacher, and even down to this day, that many of our evangelistic campaigns have very little to do with the gospel. Men preach only our particular truths.

Patterson: So they become doctrinarian in a sense?

Richards: That's right. Now I can see how this naturally came about, because in the early days of our world movement most people were Christians. They had the gospel and they taught it—Methodists, Baptists, all of them. All you had to do was convince a person on the Sabbath and a few other things, and he made a good Seventh-day Adventist.

Patterson: Was the appeal largely to the evangelical group?

Richards: I think so. And unfortunately we continued to do this. But the world has changed completely; it has walked away from the gospel until the whole philosophical background today is non-Christian at least, and sometimes anti-Christian. Our men, instead of going out with this wonderful, powerful weapon—the true gospel of Christ that the Holy Ghost can bless—have gone out and used a list of topics like “Will Russia Rule the World?” and “Is Europe Going to Do This and That?” It draws attention, but it doesn't have the power and it doesn't change people as they ought to be changed.

Patterson: So you think now we are addressing an entirely different audience?

Richards: Yes, so it is about time we talked in a different way and brought the gospel into everything. Sister White urged over and over that Christ be brought into our preaching.

Patterson: *What preaching style did they use in those days?*

Richards: Men differed then just like they do now. Not in doctrine, but in style and caliber. Of course, I know that I am an old man and am apt to look through rosy glasses at the past, but I don't think I do. I don't think we have many men with personalities as interesting and as numerous as our ministers years ago. As in the Old Testament, there were giants in those days.

Of course, I think I see a reason for this. Our organization then was quite primitive; we didn't depend on it, but individuals depended on themselves. If a man proved strong enough to push his way through and become a leading preacher, he had something that many of us today don't have.

To my mind, Brother Everson was the greatest evangelist we ever had. I attended his tabernacle once in Oakland, California. The tabernacle seated 3,000. Billy Sunday couldn't fill it, but Everson would fill it on the weekends. He never used any pictures or anything like that, but he was great. You couldn't help listening to him.

Patterson: *Was he dynamic in his preaching?*

Richards: Very dynamic. He had quite long hair, a strange thing in those days. When he would throw his head, that curly hair would shake from one side to the other. He had a dramatic power that would have made him a great actor.

He held the attention of everybody, speaking without notes of any kind. He used a high platform so everybody could see him. It was made of pine boards with no carpet over them, so you could hear every step he took, which helped draw attention.

He was a wonderful man. Young men tried to imitate him, which appeared silly. When you try to imitate someone, you make a fool of yourself usually. We can use others' ideas and plans, but I think God gives us each a unique personality.

Patterson: *What was the socioeconomic status of Adventists in the beginning?*

Richards: It wasn't very broad. Most of our people were country people—farmers or workers. Those in the cities were manual laborers. We had very few people in the upper class.

Patterson: *What was their religious background?*

Richards: Most of them had been religious people before becoming Adventists.

Patterson: *Any particular denomination?*

Richards: Lots of them were Methodists and Baptists. I think we had very few Calvinists (Presbyterians).

Patterson: *Basically evangelicals?*

Richards: That's right. Our theology has been largely along the Methodist line. One of John Wesley's workers was a Mr. Richards, my great-great-grandfather. He traveled with Wesley as one of his preachers. Wesley actually is my favorite character outside of the Bible. He was a great man, nearer Calvin than most people know. Every Adventist preacher should read Calvin's *Institutes of the Christian Religion*, because of its clear thinking.

You know, we have focused on our special doctrines until we have sometimes missed the great fundamental doctrines. Preaching is a proclamation. We are not God's lawyers; we are His witnesses. Sometimes we forget that.

Patterson: *Have you seen a change in present-day Adventists as compared to before?*

Richards: Yes, of course. Now we are getting more of all classes in our church. We are getting wealthy people, people who belong to the governing class of society. I don't mean officially governing, but people that run businesses, and professors, and all.

Patterson: *Did this begin at a specific time, or was it a gradual thing?*

Richards: I think it began around the First World War. People everywhere were troubled, and the war opened the door for a wider spectrum of them to become interested in the prophecies—where the world is going. Of course, our people took advantage of this. Elder Daniells went to Europe just when the war started and came back concerned that people ought to know about the prophecies and the situation in the world. But no conference would give him a chance to preach, so he hired the Ger-

rick Theater in Philadelphia, one of the most prestigious theaters there, and charged people 50 cents a seat, which is the same as two or three dollars now. He filled it completely.

Patterson: *As this class change occurred within the church, do you think it necessitated a change in preaching?*

Richards: I think our whole problem is to get preachers who are wide awake and able, preachers who will study, preachers who will go to hear good preachers and do something to build up their preaching.

Patterson: *You mention going to hear good preachers or studying other preachers. Is there a certain "ingrownness" among us that has made us afraid to do this?*

Richards: Yes, I think some of us are afraid to. There are some great preachers in the world, though not so many now as there used to be. We have a dearth of great preaching.

Patterson: *What caused that?*

Richards: The schools are not producing preachers of the Bible; they are full of skepticism and philosophical attitudes toward the world and religion, which has greatly weakened Bible preaching. A man has got to believe something in order to preach.

Patterson: *Have you seen a change in emphasis and topics in Adventist preaching?*

Richards: I surely have.

Patterson: *From what to what?*

Richards: Our preachers are moving more into psychological areas, trying to find a human cure for sickness that can only be cured by divine intervention.

Patterson: *Would you say a humanistic trend?*

Richards: That's right.

Patterson: *This is occurring in our church?*

Richards: I think so. A lot of our men have turned into mere counselors. Some of them are leaving the ministry and hanging out their shingle.

(Continued on page 19)

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*Director,
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 Formerly Director
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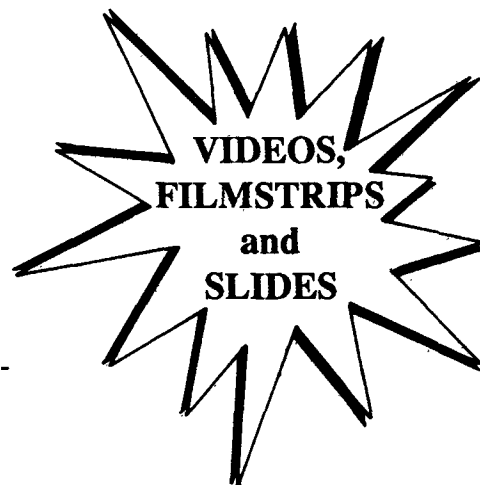
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Interview with H.M.S. Richards

From page 14

Patterson: *What effect do you see humanistic preaching having on style and topic?*

Richards: To me this would make a preacher into more of a professor who has only human, intellectual cures for the world's problems. It leads away from divine revelation. We are getting more and more of this, and nobody is going to hear them. I think preachers ought to be taught by other preachers, successful preachers. It is all right to take a course in philosophy or psychology. Go ahead; the more the better. But most of their teachers should be men who themselves are preaching.

There have been terrible fatalities among graduates of our seminary. Not because they weren't good men or didn't have a good theological education. They just got discouraged, quit, and went into some other business.

They don't know what they are getting into; they have never been trained out in the field, giving Bible studies and preaching. The worst thing you can do is put them in charge of a church, and a little church is worse than a big one.

Patterson: *Much harder to pastor?*

Richards: Why, sure. The conflicts are there, even with only a few people. He gets into it and gets discouraged, and no wonder. I think the old way was better. I think young fellows should be kept out of the churches and should be put on the firing line.

Patterson: *So an internship, you think, should be in evangelism?*

Richards: That's right, away from the churches for a while—two or three years. And I think they should work two by two, to encourage each other. Some of those boys, if there had been two of them, might have lived through it. They could weep on each other's shoulder, learn to love each other. One man's strength is the other's weakness. It was that way with me. I am sure I would have become discouraged, but I had a good comrade.

Patterson: *Do you see a transition from*

our early thinking in our organizational approach?

Richards: I think we are moving too fast in that direction. I think we should have at least two seminaries. When the seminary idea first came up, my dad said, "If we don't have two, we are in trouble. They balance each other that way." I am not against a seminary, but I believe when ministerial students get through college, they should go out for a while, get into the rough and tumble of ministry. Then they can come back and will know more what they want.

I think we need some remodeling or we are going to lose a lot of fellows, which is too bad, because they are fine young men. I am not against study; I believe in it. I never had the privilege of seminary training; I would like to have. But other preachers also never had it and somehow managed.

Patterson: *If you gave a prescription for revitalizing Adventist preaching today, what would it be?*

Richards: To my mind, the backbone of the church is the evangelistic pastor, not the man who spends his whole time as a flaming evangelist. We have only a few who can do that anyway.

The local pastor is the frontline preacher, but he has to be an evangelistic pastor, winning souls and using the church members as his helpers. Develop evangelistic pastors, men who can take a church and use it as a weapon, as a foundation.

Take Criswell, who I think is the greatest preacher in the world now. He pastors the First Baptist Church in Dallas. He is that kind of man. I heard him lecture on how to build a great church. He said you have to have three things: great preaching, great laymen, and great plans and vision. That is what he has had. He has spent 20 years in that church. Suppose they had taken him away after two years and moved him all around.

Our conferences are very merciful to us. A fellow has only about three or four sermons, so after they have heard them a dozen times each, they move him around to another little place where he can stay awhile until he preaches out.

But those Baptist churches are hard schools. If you don't make it, you are thrown clear out. You don't have a kind committee to push you somewhere else.

Young fellows should be kept out of the churches and put on the firing line.

Patterson: *Would you find an advantage in a little bit more congregationalism?*

Richards: I think without a doubt it would be good for the church. Before Criswell, Truitt was there for 40 years. Criswell doesn't spend time with finance, raising money and everything. He has a finance committee composed of men who have money. They say, "We'll take care of all this. You take three months off and write that book. You travel; go all through Africa this summer, and come back and tell us about it." He keeps growing all the time.

Patterson: *There are very few opportunities for anything like that in our system.*

Richards: True.

Patterson: *In fact, the fellow who does that is looked upon as irresponsible.*

Richards: Yes, he is apt to be. Of course, the brethren were good to me. I got to go around the world because I was in radio. It has helped me in every way. Others haven't had this opportunity.

Patterson: *You said that a great church is built on great preaching. I am sure you have heard, as I have, that preaching is not our major responsibility. How do we deal with that?*

Richards: Well, the men who say that are wrong. You can have all the departments you want, counseling and all the rest—all good. I would not downgrade them, but they do not take the place of preaching.

We live in a time when preaching has reached a low ebb all over the Protestant world. The Reformation was based on great preaching, and so was our work in the beginning. The church that is strongly evangelistic and has good preaching will grow. The one that doesn't won't. It is just that simple. ■

Sometimes you should drop the load

Sarah Bahnmitter

**What do you do
when your spouse is
in the wrong and
the church
members are asking
you to straighten
him or her out?**

*Sarah Bahnmitter is a
pseudonym.*

Sue was devastated—and there was nothing she could do about it.

Her minister husband had offended some of the parishioners. Now she was torn between her feelings of love and loyalty toward Jim and her realization that in this situation he probably had not acted wisely.

Some of the church members had come to her, pleading that she use her influence to change his attitude. But when she approached Jim, he became angry and withdrew.

With Jim's refusal to reconsider, the members' unhappiness intensified. And Jim remained so distant that it seemed as if the Grand Canyon lay between them. The weight of the problem and the feeling that she had failed the members, Jim, and herself darkened Sue's usually cheerful outlook.

Days dragged by. Jim met further attempts to discuss the matter with resistance and distrust. She could only tell the members who questioned her, "I'm sorry, he's the pastor and there's nothing I can do."

Sue's anxiety was deepened by the realization that the crucial decisions that only Jim could make would affect her entire life as well. She felt paralyzed by fear for the future and overwhelmed by the painful situation in the church. Her prayers seemed to go unanswered, and even the children seemed affected by the tensions that crackled in their home.

Depression set in.

Sue and Jim had married with the expectation of serving God together. He

would take the leading role, and she would support him, be his lover, confidante, and prayer partner.

As the years passed, Sue discovered that sometimes it was easier for her not to know some of the things Jim knew. Sometimes she wished he hadn't told her—she worried more than he did, it seemed.

As the children and her part-time job occupied Sue more, Jim did share less about the people and situations in which he was involved. Not because he cared less or because Sue cared less—there was just less time to share.

Now, unexpectedly, this crisis had burst upon them.

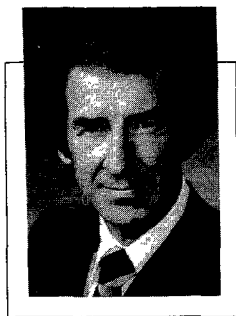
To whom could she turn for help? She feared that talking with other ministers or their spouses in the conference might result in her husband's actions being held against him, jeopardizing his future.

Realizing her helplessness and the developing depression, Sue finally sought help. With Jim's consent, she made some telephone calls, set up an appointment, and took a weekend trip to see a counselor in another state.

Like water from a faucet her feelings gushed out: love and concern for Jim, her anger toward him, the rift between them, her spiritual emptiness, the stress she felt because she could not "safely" discuss the situation with anyone. What relief expressing it all to a caring Christian counselor brought!

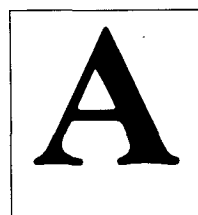
Gently the counselor helped Sue recognize that she had been taking on herself the responsibility of "making everything come out all right." It was the failure to succeed in this self-imposed

(Continued on page 22)



Half truth and partial vision

Rex D. Edwards



According to the elderly Jesuit theologian Karl Rahner, one of the burning questions of the day concerns what he terms "the trouble with preaching." This trouble is the failure to relate the Christian message to the everyday world. "Many leave the Church because the language flowing from the pulpit has no meaning for them; it has no connection with their own life and simply bypasses many threatening and unavoidable issues."*

I suggest, then, that a well-trained ministry can be properly defined only in correlation with the general nature of the surrounding culture. What I mean may be stated simply. It is this, that the ministry's capacity to make the gospel *relevant* to the human situation determines how well-trained it is. Our contemporary experience sufficiently proves that if the gospel is not made relevant, it will not be heard. Not being heard, it will not be heeded—and so will not be saving truth to those to whom it is directed. It is the irrelevance of the average message and ministry to the human situation today that renders them sometimes boring to their practitioners and ineffectual to their patients.

To be sure, a ministry is not well trained unless it has a sound knowledge of the biblical faith. It is not well trained unless it grasps the central pillars of the whole gospel. It is not well trained unless it knows well the long course of Christian history—its recurring pitfalls and errors, but also its triumphs and its glories.

A ministry is not well trained unless it comprehends the centrality of Christian worship, which reenacts in word, sacra-

ment, and song the drama of man's redemption in Christ and through which successive generations participate in and appropriate that redemption. A ministry is not well trained unless it knows and honors the doctrine and discipline of the church.

But a ministry can be ever so well trained in these and other respects, and be woefully ignorant of the human situation—the peculiar crisis of the human spirit and culture in the era in which it undertakes to proclaim the saving Word. When this is the case, those enmeshed in the labyrinthine ways of the world cannot hear the message of Christ's church; and the saving relevance and power of the gospel is grievously blunted and spent.

Often, in such circumstances, the church smothers the gospel in cloistered, pious routines. When plagued by ineffectuality, it frequently happens in church and churchmanship that motions accelerate and become hectic, programs multiply, and with them the machinery of

their implementation. And shortly the community of faith becomes more and more an institutional organism that is greatly preoccupied with maintaining itself.

It is not wholly true, but it is partly true, that when the church's presentation of the Christian message has been ineffectual, the expedient course has been to turn the ministry into administrators instead of authentic servants of the Word and godly shepherds of the flock. Having much to do relieves, in part, the frustration of not knowing what to say.

A well-trained ministry, then, is not only one that understands and firmly holds to the great truths of Christian faith and life. It is, as well, a ministry that so comprehends the import of those truths for the changing but recurrent needs of people that it is inspired and impelled to relate them savingly to the character of human need and, conversely, human need to the saving power of the gospel. This work is correlation; it also is relevance; and it is power.

A well-trained ministry is one that keeps in focus both the gospel *and* the world. Not the one in independence of the other but, just exactly, the one in the light of the other. John's Gospel offers testimony enough that we do not comprehend the darkness of the world save in the light of the gospel, nor do we fully grasp the import and power of the gospel until it illuminates the darkness of the world. The one without the other yields but half the truth and partial vision.

—Rex D. Edwards.

Having much to do relieves, in part, the frustration of not knowing what to say.

**The Renewal of Preaching*, vol. 33 of *Concilium* (New York: Paulist Press, 1968), p. 1.

I don't agree

In Psalm 51 David made a statement that I have a hard time accepting at face value. Asking God's forgiveness concerning the Bathsheba affair, he prayed, "Against thee, thee only, have I sinned" (verse 4).

Come on, David!

I'll admit the possibility that Bathsheba may have participated willingly in the sinning and so may not have been "sinned against." But what about her husband, Uriah? Not only did David break up his marriage, but he conspired to have him killed. It seems to me that Uriah would have had more than sufficient grounds on which to dispute David's claim.

Sin hurts. That's what makes it so bad.

It hurts God. Calvary reveals the depths of the anguish it causes Him. Sin hurts God because it broke and keeps broken humanity's relationship with Him; it marks humanity's rebellion—our personal, individual rebellion—against Him. No doubt David exaggerated intentionally, to highlight his recognition of this fact.*

But sin also hurts the sinner. And more important, as the story of the Fall shows, sin causes the innocent to suffer along with the guilty.

Admittedly, when it comes to dealing with sin, justification plays the primary role. The restoration of our relationship with God that it encompasses is the ground of our salvation. But a religious experience that stops there is incomplete. When converted, a man who has been abusing his children will not only want his relationship with God to be put right; *he will also want to stop hurting his children.* In fact, the lack of such a desire would be a pretty good sign that that relationship had not yet been made right.

I used that extreme example to make the point obvious. But however insignificant any particular type of sin may seem, every sin that we commit hurts someone.

In a sense, then, a satisfaction with justification alone is self-centered. It's as if I were saying that once I am assured of

heaven, I care nothing about how my life affects either God or man.

It's true that some have sought victory over sin for the wrong reasons. They have wanted to make their own way to heaven or to establish their superiority over other, weaker human beings. But their faults should not make us proscribe the search for sanctification. As a Christian, my concern for others should impel me to seek from the Lord victory over sin.

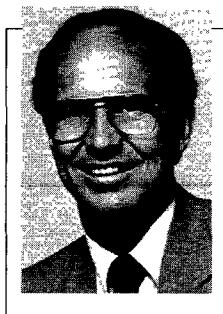
Perhaps more than any of the other Bible writers, we link Paul with the concept of justification. But Paul did not hesitate to call his readers to sanctification as well; he filled the closing portions of his letters with ethical imperatives.

Reminding the Thessalonians that he had taught them how to live to please God, he encouraged them to continue to grow into that lifestyle—"for this is the will of God, your sanctification" (1 Thess. 4:1, 3, RSV).

He says that since we have been crucified with Christ, we need no longer be enslaved to sin (Rom. 6:6, 12). Christ will transform us (Rom. 12:2; Eph. 5:25-27); our role is to choose: "Just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification" (Rom. 6:19, RSV).

We may, by the Spirit, "put to death the deeds of the body"—"what is earthly in you: fornication, impurity, passion, evil desire, covetousness," "anger, wrath, malice, slander, and foul talk." And we may "put on . . . compassion, kindness, lowliness, meekness, and patience," "and above all . . . love" (Rom. 8:13; Col. 3:5, 8, 12, 14, RSV; see also 2 Cor. 7:1; 1 Tim. 6:11).

So the full Christian experience offers



David C. James

peace. The setting right of our relationship with God forms a major element of this peace. But the fact that rather than continuing to hurt others, we are increasingly learning to live in such a way as to bless them forms a significant part of this peace as well. —David C. James.

*For another example of the use of hyperbole in the Bible, see Malachi 1:2, 3; Hebrews 9:13.

Drop the Load

From page 20

task that had overwhelmed her.

"Jim is a human being," the counselor said, "and like other people, he makes mistakes. But you are not responsible for his mistakes. He will have to accept the consequences of his actions."

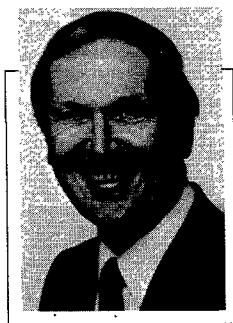
The counselor encouraged Sue to love Jim as Jesus Christ loved her—unconditionally. She could accept him as he was. She could leave the repair of his relationships with others up to him and to God. After all, the relationship Jim and Sue shared outweighed any other earthly relationship.

"But what can I say when people criticize Jim?" Sue asked. "Sometimes I know they are right, yet I don't want to agree and thus tear down his ministry."

Again the counselor pointed out that Sue did not have to take upon herself responsibility for Jim's actions. She could smile and say, "You really need to discuss this with Jim, not with me." While continuing to be friendly with their church members, she could encourage them to address their concerns directly to Jim.

Sue returned home with fresh courage. She felt new freedom in her love for Jim. And it didn't take long for him to notice the difference. Jim and Sue began to communicate again. They prayed together about the church situation. And although they had to move to another district, the stress of the move did not disrupt their relationship—their love for each other had grown stronger.

"I'm still learning when not to carry the load of responsibility," Sue says. "God's love is unconditional. He loves me regardless of how I may act—He distinguishes between the person and the behavior. That's my goal in our marriage and in all my relationships." ■



How to preach week after week

Floyd Bresee

I

n a cartoon a secretary is answering the church phone. Someone wants to talk with the pastor, but she replies, "Can he call you back?"

He's listening to a tape of his sermon." Meanwhile behind her, in the midst of his listening, the pastor has fallen sound asleep!

If the preacher has become tired of his or her own preaching, there's an awfully good chance that the congregation has too. Perhaps it has become more a burden than a blessing to them both.

One day you felt the hand of God on your shoulder; you heard His call to the gospel ministry. You felt called to *preach*, and you accepted that call with high expectations. But perhaps something has happened between the homiletics classroom and your present pulpit. It's something that happens to almost every preacher at some time. You've become just a little disenchanted—perhaps even a wee bit discouraged—with your preaching.

To bring a new enthusiasm to your preaching, try yearly pulpit planning. Once a year—possibly in the summer, when church activities tend to slow down—plan your preaching for the next year.

Planning requires looking in both directions, so first list the sermons you have preached in the past year—or even better, in the past two or three years. Look for what you have neglected or overemphasized. Then, on the basis of your findings and of the needs of your congregation and your particular present interests

and concerns, select the topics for next year's preaching.

Yearly planning saves time. It takes much less time than what you would spend through the year if you depended on picking sermon topics out of the air helter-skelter.

I'm ashamed to admit it, but a few times I've paced the floor late into the night before I was to preach, still not certain of what my subject should be. With the time wasted on the weekly struggle to find something to preach, we could prepare masterpieces!

Yearly planning disciplines preachers and helps them grow. We all tend to preach about the subjects we love and to avoid those we don't care for or feel less confident in. Some love the Epistles and neglect the Old Testament prophets. Others enjoy the Old Testament stories but avoid Pauline theology like the plague.

George Sweazey insisted, "The preacher himself most needs to hear sermons on the matters in which he is weakest, and the only preacher he is likely to hear very often is himself. . . . A minister who would like to avoid preaching about prayer may preach himself into a grateful appreciation of it. If a preacher finds doctrine dull, then doctrine is probably what he and his congregation most need."¹

Yearly planning produces balanced preaching. Parents who love their children provide them with food that's tasty, nutritious, and varied. Preachers who love their congregations provide them with spiritual food that's not only tasty but nutritious. Sometimes pastors seem to look only for the tasty. They feed their people too many sweets, preaching only love, peace, and joy.

They so long to be accepted and appreciated that they preach too much of what their people want and too little of what they need.

Pastors ought to be concerned with what their people want. But in determining what to take to the pulpit, the final questions must always be Is this what God wants said? Is this what my people most need?

Preachers who love their people provide them with food that's not only tasty and nutritious, but also varied. Broccoli is highly nutritious; but if you ate nothing else, you would probably die of malnourishment. When a preacher has been feeding the congregation an unvaried diet based on whatever he or she likes best, the process of planning a sermon year will practically force that preacher to face that fact.

Winston Pearce declared, "When heresy has reared its ugly head, it has usually been due to an incomplete presentation of the gospel. It is not so much that what was taught has been false. . . . Usually, it was due to an overemphasis upon one truth of the gospel at the expense of some other."²

Yearly planning produces balanced preaching, and balanced preaching produces balanced Christians. ■

How to Preach Week After Week, the new video course that Dr. Bresee has prepared for the Ministerial Association, expands upon these concepts. For information about how you may obtain a copy, see page 30.

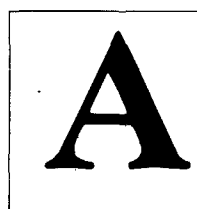
¹ *Preaching the Good News* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1976), pp. 66, 67.

² *Planning Your Preaching* (Nashville: Broadman Press, 1967), p. 39.



Natural remedies and health-care assistance

Albert S. Whiting



An increasing number of requests are coming to the General Conference Allowances and Adjustments Committee and the Retirement Committee for financial assistance for workers and retirees who wish to obtain therapies that they believe to be natural and in harmony with instructions given by Ellen White. These applicants typically believe that the Spirit of Prophecy writings condemn the use of drugs.

Questions have been raised concerning the need to change existing policy. The Retirement Committee has asked the Department of Health and Temperance to study these issues and make recommendations to the committees involved.

This subject is not new. It has been studied before, and the reports from previous studies are readily available. In 1954 the White Estate produced a compilation of Ellen White's writings titled *The Use of Drugs in the Care of the Sick*. In the foreword Arthur White states, "Because of the strong E. G. White statements concerning the use of drugs, there resides in the minds of not a few conscientious Seventh-day Adventists the opinion that there is a serious conflict between the Spirit of Prophecy teachings and what is considered sound medical practice today. Such a situation is not wholesome or helpful."

Other publications that have dealt

with the subject are *The Story of Our Health Message*, by Dores Eugene Robinson (Southern Publishing Association, 1943), and *The Use of Drugs*, a pamphlet prepared several years ago that is available through the White Estate.

The series of questions and answers that follows summarizes current issues.

Do Ellen G. White's statements about the use of drugs conflict with medical practice today?

Drugs used in Ellen White's day are generally no longer used in medical science. The few exceptions are drugs now used in an entirely different, acceptable way. Practitioners of the past used drugs with little or no knowledge of or regard for their "baleful"—even acutely toxic—effects.

Today there is serious concern in therapeutics over toxic effects of all medicine, and knowledgeable physicians always weigh benefits against risks. Many former methods of treatment were not subjected to rational, widely accepted criteria. But very careful criteria are prescribed by law today. The effectiveness of medicine is determined qualitatively and quantitatively.

Ellen White advocated the use of rational methods of therapy, and wrote that treatment should be based on a thorough understanding of the human body. This approach to therapeutics is the basis of modern treatment.

Logic and common sense tell everyone that drugs used in our day have been beneficial. Potentially toxic substances can have a salutary effect when they are properly administered. Can you conceive of repairing a child's cleft palate without first anesthetizing the child's brain so that he does not feel the pain of the

knife? Can you imagine withholding chloroquine from a child with cerebral malaria when the drug may make the difference between life and death? If a patient has a malignant lymphoma, would you deny treatment involving toxic drugs when there is a 90 percent chance of recovery with this treatment?

In spite of the positive aspects of modern therapeutics, the problems Ellen White pointed out in her day apply in principle to the medicines used in our day. She cautions that drugs may not cure, may give only temporary benefit, may change the form of the disease, may cause harmful effects, may weaken the body, may create a worse problem, may cause congenital disease, or may cause death. All these concerns still apply, but today they are seriously researched and are weighed against the measurable benefits of the medicine in question.

It is also true that physicians and medical scientists of today (both SDA and non-SDA) recognize a tendency to use medications when other forms of treatment may be better. We need to do more research into other kinds of treatment—an area that is often neglected in scientific studies. Nevertheless, nonmedicinal treatment is in fact being used. Lifestyle changes (diet, exercise, abstemiousness), for example, are helpful as treatment for many health problems. A dedicated practitioner will use all types of treatment to bring health and happiness to the patient.

Health practitioners are also subject to error and incompetence, and no method of therapy is without the possibility of inappropriate use. Some physicians over medicate and some may use wrong forms of treatment. Individuals who feel they are not receiving proper treatment should get a second opinion and should

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change physicians if necessary. It is essential for the patient to have confidence in his or her physician.

Ellen White reacted to people's quest for health through medicine as follows: "When attacked by disease, many will not take the trouble to search out the cause of their illness. Their chief anxiety is to rid themselves of pain and inconvenience. So they resort to patent nostrums, of whose real properties they know little, or they apply to a physician for some remedy to counteract the results of their misdoing, but with no thought of making a change in their unhealthful habits. If immediate benefit is not realized, another medicine is tried, and then another. Thus the evil continues" (*The Ministry of Healing*, p. 126).

Does our church's health-care policy exclude assistance for so-called natural remedies?

Nature's remedial agencies are defined in the Spirit of Prophecy as pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, and trust in divine power. In referring to these, Ellen White states, "These are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge" (*The Ministry of Healing*, p. 127).

For the most part our church health-care-assistance policy does not cover these natural remedies because they cost nothing and are part of everyday life. We are not reimbursed for windows that can be opened to get fresh air. The policy does not allow payment for opening curtains to let the sunshine in or for taking a sunbath. It does not pay for refraining from taking alcoholic beverages or other injurious substances. It does not pay for getting the proper amount of rest.

Of course, the above is based on a rather narrow definition of natural remedy. Many other therapies could be included under this heading. The health-care policy does cover certain items that are defined by some as natural remedies. These include physical therapy (such as fomentations, whirlpool baths, etc.), occupational therapy, respiratory therapy, blood tests for nutrition problems, and prescriptions for medicines derived from plants. In special circumstances provision is made for health-enhancement

programs (time spent in health education and/or rehabilitation programs).

Much of what is classified by some as natural remedies, however, is neither natural nor remedial and has no support in the writings of Ellen White.

Are other systems of treating disease more consistent with the teachings of the Spirit of Prophecy?

Ellen White strongly supported the training of physicians so they could receive a license to practice medicine. She was always a strong supporter of the school of medicine at Loma Linda.

Her writings do not list every system of healing in existence at the time of her writing. But the ones she does mention give insight into her thinking about acceptable remedies. She excluded irrational forms of therapy, including poisonous drugs; she wrote strongly against hypnotism and attacked spurious scien-

Guidelines for Reviewing Unusual and Exceptional Forms of Health Care

The following points are considered in reviewing requests for financial assistance for health-care items that do not meet existing policy:

1. A description of the problem must be provided by a qualified physician or other licensed health professional.

2. A qualified health professional who is familiar with the patient's health status and the methodology in question must recommend the treatment.

3. There must be reasonable assurance that the method in question is accepted by other knowledgeable health professionals.

4. Requests should be evaluated as follows:

- a. Have criteria 1, 2, and 3 above been met?

- b. Is there reasonable evidence of a health crisis?

- c. Is the worker accepting available, proven forms of treatment?

- d. What hardships would be improved or aggravated by any given decision?

- e. Is a clear-cut policy provision in question?

5. Exception should be allowed only for compelling reasons.

tific theories and various forms of mind cure.

In 1911, for example, a Seventh-day Adventist therapist was advocating a treatment that related disease to pressure and alignment problems of the spine. He quoted Ellen White's writings to support these theories.

Ellen White wrote: "Some days ago I read the booklet called 'The Searchlight.' Last night I was instructed to say to the brother who has used my name and my writings so freely in that document, that he has no right to interpret my writings as he has done, and that it is wrong to place me and my teachings before the public in the light that his booklet represents them. I forbid the use of my writings in any such way.

"Furthermore, I protest against the teachings of the 'Searchlight' as to the method of our Saviour in healing the sick. In the name of the Lord I would rebuke all such representations of our Saviour's work" (letter 108, 1911).

It is obvious from the study of Ellen White's writings that she would not condemn any beneficial system of treatment based on an understanding of the physiology of the human body and administered by someone thoroughly trained in its use. In contrast, she condemned irrational forms of treatment.

We now have very good methods for determining the benefit or harm of a given treatment. Any form of treatment must be shown to be effective for the health problem in question; there is no place for assumptions or blind acceptance.

Should our health-care-assistance policy cover expenditures that workers and retirees feel are more in harmony with Spirit of Prophecy teachings than with accepted medical practice?

The purpose of the policy is to assist workers in caring for their health needs. It cannot, however, provide assistance for everything that the worker may think is good for his health. The policy must have defined limits. The worker is free to choose the health care he desires, but he cannot expect reimbursement for items not covered by the policy.

We have a responsibility to educate our workers concerning what constitutes good health care. Anyone who feels a conflict exists between the health-care policy and his conviction can appeal to the governing committee, which must have the final authority on policy interpretation. ■

Angels: We Never Walk Alone

Walton J. Brown, *Review and Herald Publishing Association, Hagerstown, Maryland, 1987, 173 pages, \$7.95, paper. Reviewed by Jack J. Blanco, Department of Religion, Southern College, Collegedale, Tennessee.*

In this refreshing book the author portrays the ministry of angels from the inception of sin to its eradication at the genesis of God's new world. The book not only provides delightful reading but is well documented with references for further study.

The author's purpose is to have us better understand and appreciate the ministry of angels in the lives of God's people over the centuries and into the present. Chapter titles give the reader a summary of the volume: "Creation and Angels," "Archangel Lucifer, the Lieutenant," "Opposing Forces in the Great Controversy," "Angels in Joy and Sorrow," "Angels as Deliverers," "Angels and the Man Jesus," "Angels in the Remnant Church."

Most of the material is from Scripture, but Ellen White's writings are also used, bringing together much of the available knowledge on angelic ministry.

The Battle for the Mind

Lloyd and Leola Rosenzold, *Hope International, Eatonville, Washington, 1987, 327 pages. Reviewed by Lyndon K. McDowell, pastor, Olney, Maryland.*

In the first paragraph the authors of *The Battle for the Mind* make their readers aware of their objectives in writing the volume. In this book they examine modern Seventh-day Adventist exorcists and compare them with others in the church's history and with Ellen White's warning against such work. It should be read by every Adventist involved in or contemplating exorcism or "deliverance ministry."

If the authors had subtitled the book "A Study of Exorcism in the Light of Ellen White's Statements on Demon Possession," the reader would be better prepared for the numerous quotations found on almost every page. The book is the result of exhaustive research, and if its objective is kept in mind, the methodology is acceptable. However, this re-

viewer is uncomfortable with the way Ellen White's writings are used. Ellen White personally refused permission to be quoted to support certain issues lest an emphasis be given that was not in her mind when she wrote the material.

The extensive use of her writings leads the authors into difficulty. As an example, several times they use a sentence from manuscript 10, 1903, as a basic premise on which to diagnose violent behavior: "Every mind is controlled either by the power of Satan or the power of God" (italics supplied by the authors). In the chapter on neurophysiology the authors discuss a violent manic. "One thing is certain, a manic does not perform his acts at the behest of the Holy Spirit, and since a mind is either under the control of the Divine Spirit or the spirit of Satan, we must conclude that during maniacal violence Satan is in control." The authors rightly conclude that the answer to the patient's problem is not exorcism, but possibly the use of lithium carbonate. But the way they deal with the demons is interesting: "Does the medication drive the devils out of the brain? Hardly. Instead it seems more logical to recognize that a brain less impaired in its function is able to again exert its own will, and is not so liable to be influenced by demons as is one that is clearly impaired."

The clinical facts in psychological testing indicate there are many patients who reveal a potential for violence but do not overtly erupt as long as there is a supportive social network. When this support is removed by dismissal from an institution or through some other factor, the violent behavior can be provoked into expression. One wonders how the authors' premise would fit such situations. To presume demon control in every case of manic violence based on one sentence by Ellen White seems to demand more than verbal inspiration.

People with allergies provide a favorite field for exorcists, and the chapter "Allergies, Migraine and Hyperinsulinism" is interesting and helpful. It highlights the folly and danger of using exorcism as a means of relief from such troublesome ailments.

The sincerity of the Rosenzolds is evident. They admit that some of their con-

clusions may not be accepted by psychologists and psychiatrists, but that they have based them on "clear assertions from the Spirit of Prophecy and the Bible."

This reviewer wishes that these clear assertions were carefully analyzed to be sure that general statements are not being turned into inviolable rules. If we bear in mind the readers for whom the book is intended, it provides a clear warning against exorcism and "thought messages." It is a warning that is needed in some circles in the Adventist Church. As such the book provides a valuable reference for pastors and laypersons. It could prevent a great deal of sorrow for those tempted to put themselves into the hands of exorcists.

God's New Envoys: A Bold Strategy for Penetrating "Closed Countries"

Tetsunao Yamamori, *Multnomah Press, Portland, Oregon, 1987, 190 pages, \$7.95, paper. Reviewed by James Zachary, a recently returned missionary now with The Quiet Hour radio broadcast, Redlands, California.*

Having worked in Asia for nearly 20 years, I have been challenged and encouraged by this book. One is pushed toward discouragement when recognizing that the Christian church is faced with the responsibility of reaching 860 million Muslims, 656 million Hindus, hundreds of millions of Buddhists, hundreds of animist tribes, and more than 15,000 islands.

Yamamori has given the Christian world a book dealing with "closed countries" that offers stimulating suggestions for evangelism. It is pregnant with new ideas, presented in the setting of an outreach that is prayer-based, empowered, and guided by the Holy Spirit.

In spite of the gigantic task before the church, the book's tone is one of confident assurance that the global task can be accomplished as the church puts new ideas to work, involving larger numbers of people in outreach. The author gives countless strategies aimed at developing a new type of Christian witness that will carry the story of Jesus' love into restricted areas. He calls for 100,000 individuals who, at the risk of martyrdom,

will accept the challenge of being God's new envoys to the 77 countries that have religious restrictions.

Yamamori's years of experience and careful study give strong evidence to his recommendations. He tells of experiences in which these principles were used to enter areas closed to traditional missionaries. In addition to these new approaches, Yamamori gives balance to his ideas by urging stronger current mission procedures.

This book is for all Christians eager to see the commission of Jesus—to take the gospel to every nation and tribe and people—reach fulfillment. It is for those concerned about the 2.5 billion people who will never meet a Christian during their entire lifetime.

A Right Conception of Sin

Richard S. Taylor, Beacon Hill Press, Kansas City, Missouri, 128 pages, \$3.00, paper. Reviewed by Robert M. Wagley, pastor, Rolla, Missouri.

Every now and then we come across a book that, it appears, providence has placed in our hands as it warms and quickens our hearts with its message. This is such a book.

Taylor is both cognitive and pragmatic in his assertive approach to the fallacies of

the inroads of "eternal security" in Christendom. In so doing, he exposes the superficial intellectualism found in the antinomianism of the "new theology." He does this by dealing with the common denominator of all salvation theology—sin in its relation to right thinking and right living. He contends that most of the errors that have intruded into Christian theology can be traced to a faulty conception of sin: "Because someone's notions of sin were a bit off-color, his entire trend of reasoning was misdirected. . . . To reason from a false premise is to start an endless chain of conclusions. Therefore we say that one who does not have correct views of sin is not apt to have correct views of any other fundamental question. This will especially be manifest in regard to his theory of the atonement and God's method of redeeming man." Therefore he asserts that "anything taught or preached which obscures the cruciality of sin becomes an enemy of the 'cross of Christ.'" And to insist on correct views of sin is to make it impossible to stray very far from essential truth.

The positive doctrine of righteousness by faith that this book teaches is in harmony with Adventism. It is a rare and tremendous exposition of salvation theology that needs to be taught and experi-

enced by ministers and laypersons. Now, at a time of interest in the 1888 message, this book could prove timely and valuable.

Taylor writes in a simple, practical, and convincing style, but with a flavor of Christian love that recommends his theory of sin and salvation to us to cogitate upon and apply to our lives and ministry.

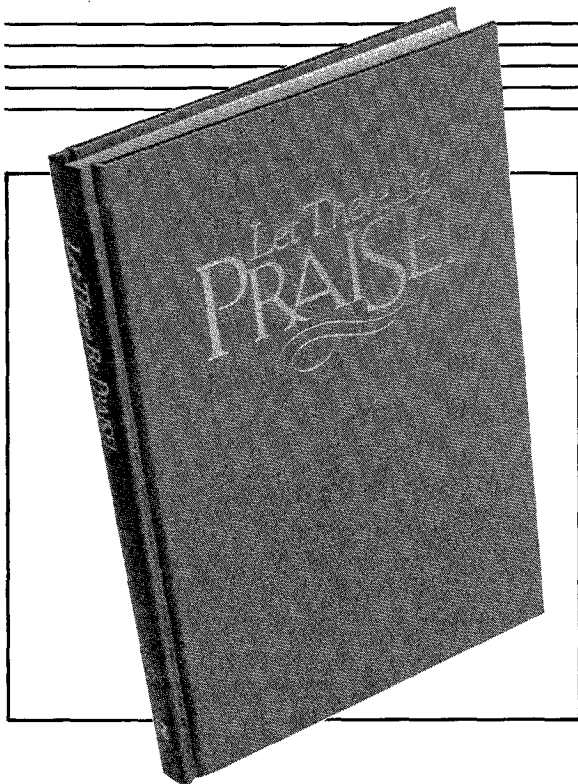
There is a lot of sermon material in this short volume. One statement that harmonizes with what I believe to be the Adventist message concerning salvation is found on page 28: "It made possible the pardon of past sins and released a grace for the repentant soul whereby he would be enabled to live free from sin, thus continuing to escape the sentence of death." He understands and contends for the truth that the shed blood of Christ not only pardons but regenerates and cleanses.

Here is a book that systematically exposes both the apparent and subtle errors of Calvinism as it relates to theology and religious experience.

The Campus Evangelism Handbook

Introduction by Andres Tapia, InterVarsity Press, Downers Grove, Illinois, 1987, 155 pages, \$6.95, paper. Reviewed by Jerry Connell, pastor, University Seventh-day Adventist Church, Michigan

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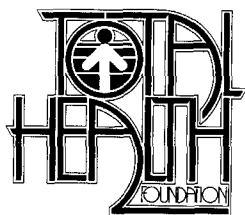
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State University, Lansing, Michigan.

Campus ministry at a state university or college has its own unique challenges. Both pastors and students can feel intimidated as they contend with hectic schedules, relationships that are sometimes intense, and pressure from their peers. What they need is help. Inter-varsity Press has produced an excellent resource for campus ministry in this volume. It does not discuss a theology of campus ministry, but it does live up to its title of being an "evangelism handbook." It is filled with the "how to's" of sharing God's love on a campus. Tapia has done a remarkable task of pulling together experienced campus workers who can give the reader the basic tools for beginning such a ministry. Some of the topics covered are: lifestyle evangelism, the search for truth, apologetics as an approach to dialogue with non-Christians, developing a strategy, evangelistic events, how to attract crowds and get Bible studies going, and how to reach your professor with the gospel.

This work is an excellent resource for starting a campus ministry and will serve as an additional help in providing creative ideas to enhance an existing ministry.

What the Bible Really Says About Marriage, Divorce, and Remarriage

Edward G. Dobson, Fleming H. Revell Company, Old Tappan, New Jersey, 1986, 189 pages, \$9.95. Reviewed by John B. Youngberg, chairman, Department of Religious Education and Educational Foundations, Andrews University.

This book grew out of a pastor's Bible class at Thomas Road Baptist Church in Lynchburg, Virginia, and became a cassette package with 140,000 copies sold.

Dr. Dobson has a profound respect for Scripture and does not try to get around or interpret it away. After dealing with the Old Testament, he surveys the teachings of Jesus. While the caviling Pharisees wanted to know the technical grounds for divorce, Jesus answered the real question: "How can I keep the marriage together?" Jesus was saying, "You are arguing over the causes of divorce, but you have missed God's original plan and will for marriage." The author interprets the Matthew 19 exceptive clause "except it be for fornication [*porneia*]," referring to illicit sex in general.

Dobson finds that there are two New Testament permissions for divorce: *porneia* and when an unbelieving spouse departs (1 Cor. 7:10-13). There is biblical permission to remarry if there are biblical

grounds for the divorce. But divorce is not a right. "Even though God permitted divorce, God's ultimate plan and will is for people to stay together."

Those who divorce and remarry without biblical grounds can be reinstated to first class citizenship in the church after repentance, but not to leadership as elders or deacons. There is no such thing as an ongoing state of adultery.

Dobson shows sensitivity to human need and knowledgeability of the literature on divorce and the results on future marriages and children involved. Yet his primary authority source is biblical, not behavioral. The "how to's" make the book practical (e.g., "How can I maintain purity in an age of moral impurity?"). The author has not dodged any complex problem. His work is refreshingly simple, and some may feel his solutions are too simple. The chapters are well outlined and summarized.

Dobson sees himself in an intermediate position between the two extremes of (1) no divorce under any circumstances and (2) divorce for any reason. The counsel given has the ring of a pastor who has wrestled with these issues in real life situations with biblical redemptiveness.

Preaching Through a Storm

H. Beecher Hicks, Jr., Zondervan Publishing House, Grand Rapids, Michigan, 1987, 224 pages, \$7.95. Reviewed by Kevin L. Jenkins, pastor, Elim/New Life Seventh-day Adventist Church, Brooklyn, New York.

Preaching has been called "the sweetest torture" of ministry. It's a spiritual event that engulfs both preacher and congregation in worship and dialogue with the Creator. But too often preaching can be more torture than sweet. Hicks portrays the darker side of proclamation but in doing so, "confirms the power of preaching in the tempest of church conflict."

The author writes with empathy as one who knows what it is to attempt to preach when the church is in the storm of conflict. Hicks reviews a parish assignment where he was nearly swept under by a tempest of congregational controversy. He experienced attacks by the church board, accusations of financial mismanagement, and assaults upon the church organization. The storm intensified to such a degree that he received threats to his life.

Hicks continues to confirm and reaffirm that preaching is an instrument used by God in every situation.

Letters

From page 2

thing about God's will for the ordination of women. —Gregory Matthews, Howell, New Jersey.

■ Ellen White's admonitions and appeals were no doubt relevant in her own time, but Fagal himself states that "she had no concern with today's social agenda." Could it be that she did not deem the time ripe for a change of such a magnitude as this, even though she could wish it was? (Compare Paul's attitude toward slaveholding, etc.)

To my mind, her statements, as presented in the article, do contain a "hidden red thread" with no uncertain address to our time and situation in the Western world. It is high time our church recognizes and starts to appreciate what resources are yet untapped in our dedicated women! —Lasse Kolstad, pastor, Kristiansand, Norway.

■ I realize that there are situations in which a woman pastor would not be expedient. That does not lessen the church's responsibility to recognize by ordination the importance and increasing role of women in ministry. I have ordained women elders and deaconesses. They carry out a ministry worthy of our congregation's confidence and support—certainly equal to that of their male counterparts who have also been ordained.

Church leaders' attempts to impose silence or misapplied hermeneutical studies will not halt the move to recognize and legitimize the increasing role of women. Will this type of leadership be capable of positioning our church to share Christ with our world over the next decades? —Steven A. Charbonneau, Damascus Seventh-day Adventist Church, Damascus, Maryland.

Identifying the antichrist

Ken Wade's editorial on 666 (December 1988) is of enormous import to a proper understanding of antichrist. Human merit is the common denominator of every false religion. The number 666 is the spirit of Cain, the Pharisee, the Inquisitor, and the final world alliance that deceives the very elect

(looking more probable each day). To paraphrase Pogo: "We have met the antichrist, and he is us!" —Norman L. Meager, Sonora, California.

The role of the minister's wife

While it is pleasing to have our felt needs considered at a high level, I question Ellen Bresee's statement that 80 percent of respondents found their role fulfilling ("What Ministers' Wives Want," August 1988). From my discussions with many ministerial wives, the picture is rather different, revealing a high level of frustration. Most feel lonely, unappreciated (by administration mostly, but often church members, too), overworked, incarcerated, and unable to fulfill the impossible demands on them. As a group, I feel, they are much maligned and misunderstood, and their needs largely ignored.

I heartily agree with Mrs. Bresee's comment that "wise administrators are trying to understand that most women need more continuity, security, and roots than this lifestyle affords." (Hear! Hear!) I am utterly tired of being torn up by the roots every two or three years. Constant moving seems to me to be counterproductive all around!

I disagree with the statement that a ministerial wife can make friends among the ministers' wives in her conference. They are surely the group one can feel most comfortable with, but—in this depressed economy, at least—telephone calls are expensive. What if your particular friend is at the other end of the country? Friendship needs communication to survive and flourish. It is possible to correspond now and again, of course, but getting together is impossible owing to the demands of the parish.

Those who become ministers' wives shortly after conversion should be given special consideration. For myself, it proved a somewhat traumatic experience. I would really like to see a training course for wives alongside their spouses. —Valerie J. Smetheram, Gisborne, New Zealand.

The most difficult position in the church

Your suggestion that "the local conference president holds the most difficult leadership position in the Adventist Church" ("What Is the Most Difficult Position in the Church?" August 1988) is one that needs a lot of reflection.

I wonder whether it is wise to attempt to identify "the most difficult position." Aren't factors of time, place, temperament, workplace dynamics, and life stage too varied to make such a determination? I also wonder whether your approach fosters collegiality between the various branches of ministry.

For the sake of discussion, I will join your quest for this toughest job by arguing that the pastorate is where it's found. I buttress my point in several ways:

1. *Rewards.* Appropriate rewards make job stress bearable. While the presidency has pressure-cooker stress levels, it apparently has rewards that are of sufficient magnitude to balance that stress. Presidents generally seem able and willing to retain their offices.

The rewards of the pastorate are not equal to the stress levels. The "system" places heavy demands on pastors but gives out few rewards—hence the willingness and even eagerness of many pastors to move into the conference office, the hospital chaplaincy, the health systems, or just about anywhere else. In my observation, the majority of pastors who leave the pastorate for the conference office stay there, although they could easily return to the pastorate.

2. *Detachment.* The president usually is able to maintain a greater degree of detachment than the pastor. He attends hard meetings and then leaves town. The pastor attends hard meetings and then continues to live cheek-by-jowl with the people who make meetings difficult. The belligerent board member comes in for marriage counseling the day after the hard meeting, plays volleyball with the pastor in the evening, and then sits next to him at the Communion table on Sabbath.

3. *Servant leadership.* The president is a servant-leader, but his role places more focus on leadership than servanthood. The pastor is a servant-leader whose role continually demands servanthood.

4. *Support system.* The presidency is lonely, but the conference office still offers a support system of colleagues. The pastor can build a support system through great effort, but most pastors live without support that comes anywhere near that of the president. —Gorden R. Doss, principal, Lakeview Seminary, Mlangeni, Malawi, Africa.

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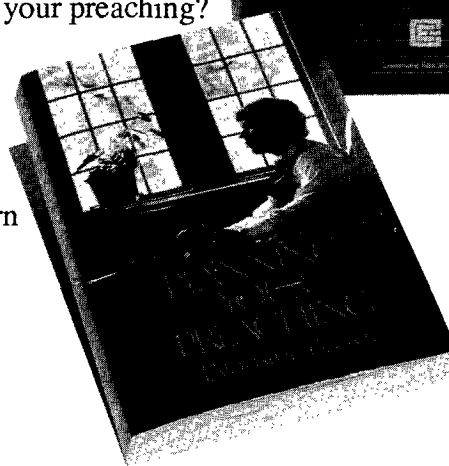
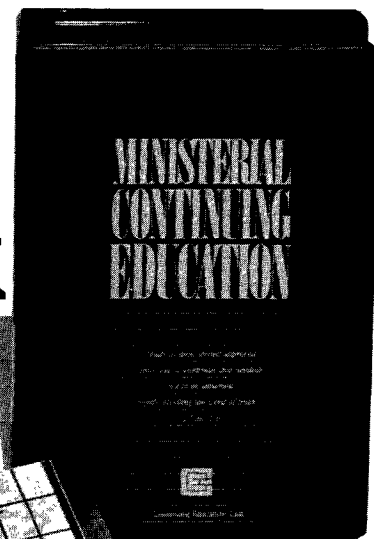
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Adventist Chaplaincy Ministries would like Adventist ministers who are interested in serving as prison chaplains to contact them. The basic qualifications necessary for prison chaplaincy are a Master of Divinity degree, a minimum of three years of pastoral experience, four units of clinical pastoral education, and ordination.

If you are interested and meet these qualifications, please contact C. E. Bracebridge, Director, Adventist Chaplaincy Ministries, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012; phone (202) 722-6469.

Coordinating Pathfinder meetings and evangelistic crusades

Generally evangelists request that during evangelistic crusades all other church meetings—including Pathfinder meetings—be cancelled. However, Pathfinder leaders often find it difficult to pick up their program after a three-week hiatus.

The Upper Columbia Conference has come up with a solution—a program involving what they call “The Pathfinder Evangelistic Award.” This program has introduced the youth of the church to evangelistic ministry in five Northwest conferences.

Evangelists find that this program offers increased cooperation from local church leadership and a higher nightly attendance—and the Pathfinders attending represent an age group highly responsive to

calls for commitment and for baptism. The Pathfinders also benefit by earning a badge for their uniform sashes, by participating in an outreach activity, and most importantly, through the commitments they make. Their leaders become a part of the church evangelistic thrust, and during the series have well-planned Pathfinder meetings with a minimum of effort.

To earn the Pathfinder Evangelistic Award, Pathfinders must:

1. With their staff, meet with the evangelists before the series to plan strategy and goals.

2. Participate in at least two hours of handbill distribution advertising the series. (If invitations are mailed, Pathfinders should be involved in a similar type of invitation ministry.)

3. Prepare the auditorium before the service and do any cleaning and other work necessary following the service.

4. Attend the weekly meeting of the Pathfinder Club that begins one half hour before the evangelistic meeting. The Pathfinders must be in uniform. During this time they participate in the regular opening exercises of their meetings and organize for their duties of the evening. Generally, they usher and collect the offering on the evenings that they are on duty.

The comments of many visitors reveal an unexpected bonus. Often, upon viewing the Pathfinders in uniform, they have been heard to say, “This church really cares about the youth. How do I become a part? My kids need

this!”—Submitted by Wayne H. Hicks, Associate Director, Youth Activities Department, Upper Columbia Conference of Seventh-day Adventists, Spokane, Washington.

Fasting and spiritual growth

In our church we have been studying spiritual growth. One of the disciplines we have found that both Scripture and the Spirit of Prophecy mention again and again is fasting. While we have found this practice to be very beneficial to the spiritual growth of the congregation, we have found very little written on the subject within the Adventist Church.

During the past four years we have collected passages pertinent to fasting from Scripture and the Spirit of Prophecy and have discovered from experience some helpful and some harmful practices. If you would like a copy of our material, send us US\$2 to cover our expenses, and we will send it along to you. We would be interested also in your findings on this subject. Write to us at Fasting, Kenai Seventh-day Adventist Church, P.O. Box 1529, Kenai, Alaska 99611.

—Submitted by Pastor Norman Yergen.

Free copy of new publication

The General Conference Committee on Ministry to College and University Students (MiCUS) is offering a free copy of the premier issue of *DIALOGUE* to all Adventist students and teachers in non-Adventist colleges and universities.

Adventist campus chaplains and ministers whose congregations contain university students and young professionals may also obtain a free sample copy.

DIALOGUE, a 36-page journal addressed especially to Adventist students on non-Adventist campuses and to those interested in ministering to them, contains articles on the interface of Christianity and culture, suggestions on ways of living and sharing our faith on the secular campus, and a list of associations of Adventist professionals with whom they can establish contact.

Please send the names and addresses of those you would like to see receive a free copy of this new publication (including yourself, if applicable) to: *DIALOGUE*, General Conference of Seventh-day Adventists, Room C-342, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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