

# Ministry

International Journal for Clergy

February 1989

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## Team ministry

I couldn't help but respond to the two articles written by the Bresee "team" in the August 1988 issue of *Ministry*. I wonder if the two articles go hand in hand. Both seemed to encourage the concept of team ministry as a partial solution to the problems of women in ministry. But I wonder if we really have a workable concept of team ministry.

If team ministry were encouraged, it would be advantageous for two reasons: First, people get married today because they desire a loving relationship. Gone are the days when folks got married because it was economically a good idea. Men and women often are better off alone. Yet pastoral schedules routinely expand beyond the traditional 40-hour workweek that nurtures the building of this loving relationship. Pastors are often gone 12 hours a day. Team ministry could foster that loving relationship as both spouses work for similar goals. They would be able to build their relationship as well as their careers. One person's success could become the success of both.

Second, a pastor and his wife together reflect the "image of God." It is through this joint relationship that God demonstrates a balance between authority and merciful nurture. Thus the congregation can see a multidimensional God as they observe this relationship working. And as it truly works they can know the effects of God's love. As parental love provides security and nurture for children, so the love exuding from the clergy couple gives life and health to the congregation.

But in our church, with our current concept of ministry, there are some real risks. If a woman decides God is calling her to team ministry, she usually uses the talents she has to assist the church in any way possible. Most often she does this without recognition, on a volunteer basis. She may see it as her "career," but her church organization does not recognize her as a professional. Officially she is viewed as a support person.

This woman feels very needed and valuable and often feels paid with intangible riches. She is satisfied with her

role. But if something happens, such as tragedy striking her relationship with her husband, the career she has put herself into no longer exists. She has no options because she really didn't have a career. She was dependent on her husband's role. It is unlikely that she would be able to use her qualifications to obtain a real job in the same area. Our churches have few openings for women ministers.

Beside the security issue is the issue of her growth and development. Without official recognition, she isn't entitled to the same tax benefits for any professional continuing education she might need or want. And if she seeks that education anyway, she herself must pay. In a sense she pays double.

Occasionally pastors' wives involve themselves in team ministry while they hold down another job to help with the income of the home. While some with superior energy levels may be able to do this cheerfully, many have only resigned themselves to a role that they don't want. I think most of us can stretch ourselves just so many ways. In the end something gives—maybe our attitude, maybe our spiritual life, maybe our family, maybe our marriage.

—Madalyn Allen, pastor's wife, Concord, California.

## When someone you love doesn't love your Lord

I appreciated Katie Tonn-Oliver's suggestions on how to love others ("When Someone You Love Doesn't Love Your Lord," October 1988). One statement, however, that "everyone, even the most apparently disgusting or depraved person, is doing his or her best with what she or he has," seems overly charitable.

I am not persuaded that I have always done my best with what I have. Neither do I believe Lucifer did his best with what he had in the celestial courts. A statement of this nature seems to imply a fatalistic predestination, with God ultimately being responsible for our sins. —Gerry Christman, Lakeland Seventh-day Adventist Church, Lakeland, Georgia.

## Church planting

One area in the article "Church Planting: Key to Growth" (October 1988) appeared unclear. Gladden suggested that a pastor can maintain a supervisory role in simultaneously planting several churches. What I read here is a slight adjustment to what already is standard practice in most conferences: one pastor spread over several congregations or territories. We attempt to train lay leaders who already work 40 hours each week, try to cover the Sabbath preaching, and hope for the best.

The literature from church planters such as Robert Logan, Peter Wagner, Elmer Towns, and Charles Channey suggests that the one pastor/one congregation assignment is the optimum configuration for growth in the West—and for good reasons.

In his *Church Planting Workbook* Logan outlines strategies that demand a central, permanent figure around which the church will gather. This may offend our sensibilities toward equality of laity and pastor, but that equality is solely in regard to status with God. The gift-cluster given to church planters sets them apart from their peers.

Wagner has devoted an entire volume, *Leading Your Church to Growth*, to this subject of pastoral leadership as a key to growth. We must embrace the biblical model of leadership that affirms the importance of a vision-casting leader working alongside an equipped laity. Leaders who are halftime or quartertime with a congregation are not in a position to fulfill that mandate.

Might we be comparing apples with oranges when we contrast the culture of North America and that of east Africa? The pastor/convert ratio may be more revealing of what works in Africa than of what must be in the United States.

I pray that the dialogue will continue. All of us want Christ's commission completed, but there is much work to do. I hope that we can be brave and daring enough to pour some of the new wine into new skins.

—Bradford Newton, pastor, Seventh-

(Continued on page 30)

From now until the culmination of Harvest 90 we will be featuring at least one article on Harvest 90 in every issue that goes solely to Adventist workers. Our world coordinator and enthusiastic leader for Harvest 90, Carlos Aeschlimann, begins this series. The Harvest 90 Committee has voted to add "Victory" to the official logo for the final countdown to the celebrations at the 1990 General Conference Session.

Did you know that the ranks of the elderly are growing by leaps and bounds? In the United States people over 65 now make up 11.3 percent of the population. Worldwide the situation is similar. With better health habits, people are living longer. D. A. Delafield in "It Isn't All Yesterday!" reminds us of the contribution older church members still make. His article also tells you how you can start your own senior citizens' club.

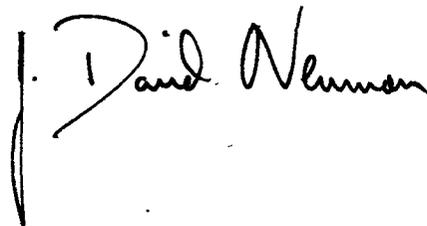
Two series continue in this issue: "Did Ellen White Support the Ordination of Women?" and "Vocational Stress in Adventist Ministers." Each in its way deals with subjects of prime importance to Adventist pastors: whether the church should give full ecclesiastical authority to women and how those in ministry can remain in ministry.

Is your Sabbath school vibrant and on the cutting edge? Or does it need some help? "Putting the School Back in Sabbath School" reminds us why we have a Sabbath school. Jean Gray also gives many practical suggestions for energizing that important area of church life.

We are making a major effort to solicit more articles from outside North America. We do want an international journal. See my editorial and accompanying advertisement for details of special awards for writers from outside the North American Division.

A controversial subject in Adventism is whether we should quit drinking milk and eating cheese. Read Galen Bosley "Milk: Has the Time Come?" for the very latest in research into the application of Ellen White's counsel.

Keep those letters coming. We read and try to answer every one. They help us know whether we are on target and whether we are meeting your needs.



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# Harvest 90 victory



**Carlos E.  
Aeschlimann**

**A worldwide  
evangelistic  
campaign could  
provide the key to a  
victorious  
culmination of  
Harvest 90.**



*Carlos E. Aeschlimann  
is an associate secretary  
of the General Confer-  
ence Ministerial Asso-  
ciation and coordinator  
of the Harvest 90 pro-  
gram.*

# A

As we enter the final stretch of the Harvest 90 program, it is time to focus all our efforts, energy, finances, and other resources on obtaining the victory. Now is the time to increase evangelistic activities to the maximum. Elder Neal C. Wilson reminds us, "Let us remember that the final goal has not yet been reached. There remain only six quarters to sing the victory song. We need to accelerate our activities unitedly in order to culminate Harvest 90 successfully by the time of the next General Conference session."

Comparing Harvest 90 to a foot race, we praise the Lord that all divisions are running well. As we approach the finish line, we must put our all into the final push. In sporting events, the runners make a tremendous final effort as they near the end of the race. They concentrate all their energies, accelerate their pace to the maximum, and develop the greatest speed.

The Harvest 90 Advisory Committee, directed by Elder Kenneth Mittleider, met to outline suggested plans for a triumphant culmination of the Harvest 90 program. The committee recommended using the slogan "Harvest 90 Victory" for the culmination of the program as a demonstration of our faith that the victory will be won by the power of God and the participation of the entire church.

### **Strategy for 1989**

The strategy is to augment the missionary activities and produce a gigantic global evangelism explosion to increase

baptisms to the maximum.

It would be ideal for the divisions, unions, and local fields to reach their total Harvest 90 goal during 1989; thus the results obtained in 1990 would be a net gain. Up to the present time (September 1988), three unions and seven local fields have already gone over their Harvest 90 goal. All should be made aware of how close the culmination of Harvest 90 is in order to mobilize administrators, departmental leaders, pastors, and church members to participate in the exciting final phase. Also it would be well to use various methods to prepare hundreds of thousands of interested persons for making their decision to be baptized.

### **Worldwide evangelistic campaign**

For the last year of Harvest 90, July 1989 to June 1990, the committee suggests doing something audacious: a worldwide evangelistic campaign. This could be a gigantic global program of total and permanent evangelistic activities involving participation by all the forces of the church.

The precedent for this worldwide campaign is the continent-wide and nationwide campaigns in which all the churches in a country or a large region unite in an evangelism program for a full year. National campaigns are planned for 1989 in Spain, Brazil, the Philippines, and Indonesia. For 1990 several divisions are outlining plans for continental campaigns.

During the last year of Harvest 90, all local fields and churches throughout the world will be conducting evangelistic and missionary activities. Some of these

activities will be permanent, and others will only be held during certain times of the year.

#### *Worldwide evangelistic campaign participants*

1. General Conference, division, union, and local field personnel should be invited to set an example and serve as an inspiration to the workers and laity by participating in evangelistic activities.
2. Every pastor should participate actively in evangelism and training of church members for soul winning.
3. Each church department should make specific plans to collaborate in some kind of soul-winning activity.
4. Each institution should adapt its activities to an evangelistic approach.
5. The real secret of success will be a gigantic mobilization of millions of church members fully trained to win souls.

#### *The local field and the worldwide evangelistic campaign*

It would be good for leaders, pastors, and churches to engage in evangelism and make soul winning an absolute priority. It will be necessary to allocate sufficient funds for this special thrust. It is recommended that the following activities be implemented:

1. A metropolitan evangelistic campaign in the largest city of the local field. This would include an evangelistic campaign in each church and another conducted by the established congregations in a new territory.
2. Multiple Revelation seminars.
3. Recruitment and training of church members to participate in a variety of evangelistic and missionary activities.
4. Monthly baptisms in the churches.

The ideal is that each church and the majority of church members actively participate in the worldwide evangelistic campaign along with the pastors and elders who act as leaders and principal front-runners. We recommend that an evangelism program be implemented with two types of activities:

1. Permanent evangelistic activities (all year long)
  - a. Bible studies by pastors and laypersons.
  - b. Baptismal classes for adults,

youth, and teenagers.

- c. Internal evangelism—winning relatives and church members' children.
  - d. Family evangelism: each family in the church winning one family member and one friend or neighbor for Christ.
2. General evangelistic activities
    - a. Evangelistic campaign in the church by pastor or layperson.
    - b. Evangelistic campaign in a new territory.
    - c. Revelation seminars—conduct as many as possible.
    - d. Homes: 25 percent of church members' homes be centers of evangelism for the community.
    - e. Other appropriate methods.

#### *Church member participation*

In this global campaign the real secret of success will be the degree of church members' involvement. It is ideal that each member participate in some type of missionary activity. Our goal is:

1. One million members involved in direct soul-winning activities such as:
  - a. Conducting evangelistic campaigns.
  - b. Preparing candidates for baptism.
  - c. Conducting Revelation seminars.
  - d. Opening homes as centers for evangelism.
2. Four million members involved in missionary activities such as:
  - a. Sharing their personal testimony.
  - b. Bringing people to church activities.
  - c. Distributing handbills.
  - d. Visiting from home to home.
  - e. Participating on evangelistic campaign committees.
  - f. Doing other missionary activities.

It would be advantageous for each church throughout the world to train 20 percent of its members in direct soul-winning activities and 80 percent in general activities.

To the present, the most successful methods to win souls throughout the world are:

1. Public evangelism: all kinds of evangelistic campaigns conducted by evangelists, pastors, and lay preachers.
2. Bible studies: given to groups, fam-

## To culminate Harvest 90, monthly baptisms should be held in each church.

ilies, or individuals by pastors and laypersons.

3. Baptismal class: permanently functioning throughout the year. It is good to organize separate classes for adults, youth, and teenagers.
4. Revelation seminars: held in churches, schools, hotels, etc.
5. Homes used for evangelistic activities such as Bible studies, seminars, and branch Sabbath schools.
6. Frequent baptisms: usually a baptism is the best occasion to obtain decisions for future baptisms.

#### **Baptism festival**

The general Harvest 90 strategy is to increase baptismal results yearly since there should be more members and pastors each year.

To culminate Harvest 90, monthly baptisms should be held in each church. It would be good to make this ceremony evangelistic, and call for decisions and obtain the visitors' names so they can be visited as soon as possible.

The following dates are suggested for worldwide baptisms: (1) September 30, 1989; (2) December 23, 1989; and (3) March 30, 1990. Also a Harvest 90 Victory baptism could be conducted on May 26, 1990, just before the General Conference session. The last Harvest 90 baptism could be held on June 30, 1990.

#### **Spiritual emphasis**

It is important for the culmination of Harvest 90 to have a strong spiritual emphasis. Elder Neal C. Wilson recommends, "As we enter the last phase of  
(Continued on page 9)

# Did Ellen White support the ordination of women?

**William Fagal**

**If no direct support for ordination of women can be found in Ellen White's writings, can we perhaps find evidence that she supported it in her actions?**



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

**W**hat does Adventist history show us about Ellen White and the ordination question? If she simply did not address the matter as an issue in her writings, and therefore neither endorsed nor explicitly forbade ordination of women (see "Did Ellen White Call for Ordaining Women?" *Ministry*, December 1988), can we perhaps discover her attitude by studying her actions? This article will examine claims made on the basis of certain historical documents and events in an effort to see whether these can show that she supported ordaining women as pastors or elders. Some key statements by Mrs. White on women's role in gospel work will be presented at the end.

## **Was Ellen White herself ordained?**

There is no record of Ellen White ever having been ordained by human hands. Yet from 1871 until her death she was granted ministerial credentials by various organizations of the church. The certificate that was used read "Ordained Minister." Several of her credential certificates from the mid 1880s are still in our possession. On the one from 1885 the word *ordained* is neatly struck out. On the 1887 certificate, the next one we have, it is not.

Had she been ordained in the interim? Some have argued that she had. But the question is settled definitely by her own hand. In 1909 she filled out a "Biographical Information Blank" for the General Conference records. On the blank for Item 19, which asks, "If ordained, state when, where, and by

whom," she simply inscribed an X. This is the same response she made to Item 26, which asked, "If remarried, give date, and to whom." In this way she indicated that she had never remarried, nor had she ever been ordained. She was not denying that God had chosen and equipped her, but she indicated that there had never been an ordination ceremony carried out for her.<sup>1</sup>

Why then do some of her credentials say "ordained minister"? The fact that "ordained" was sometimes crossed out highlights the awkwardness of giving credentials to a prophet. The church has no such special category of credentials. So it utilized what it had, giving its highest credentials without performing an ordination ceremony. In actuality, the prophet needed no human credentials. She functioned for more than 25 years prior to 1871 without any.

## **Licensing of women ministers**

A number of women received ministerial licenses from the Seventh-day Adventist Church during the late 1800s and early 1900s. Most of these were the wives of ordained ministers, and most of them apparently were engaged in personal labor similar to that of a Bible instructor today. Some notable exceptions are Minnie Sype, Lulu Wightman, and apparently Ellen Lane, who functioned effectively as public evangelists. But to date I have seen no evidence that women served as the leaders of churches. Further research may shed more light on this matter.

Some have suggested recently that the circumstances surrounding the licensing of women as ministers in the Seventh-

day Adventist Church comprise a mandate for ordaining women today. The argument, in brief, is this:

The year 1878 saw two important events: the church first licensed women as ministers, and the church first called for an examination to be made of candidates for license, since it was understood that licensing would put women on the path to ordination. Ellen White took an active part in examining the qualifications of candidates for license, some of whom presumably were female. And shortly after the church began licensing women, it considered ordaining them. Though the proposal was not adopted, Mrs. White did not oppose it or warn against it. Rather, she later called for ordaining women to church ministries and paying them from the tithe.

Several inaccuracies appear in this scenario. First, Ellen Lane was first licensed not in 1878, but three years earlier in 1875, at the same time that Sister Roby Tuttle was licensed.<sup>2</sup> Further, these were not the first women to receive the ministerial license. That honor seems to belong to Sarah A. H. Lindsey, who received a license from the New York and Pennsylvania Conference on August 9, 1871.<sup>3</sup> The licensing of these women therefore cannot demonstrate that the church at that time assumed licensing of women would lead to ordination. The policy calling for an examination prior to licensing anyone came seven years after the first woman was licensed, and the question of ordaining women would not be considered until 1881, 10 years after their first licensing.

Second, there is no absolute evidence that Ellen White took active part in the examination of candidates, male or female, for license. The assertion that she did is based on two pieces of evidence: (1) Mrs. White attended certain conference sessions at which women were granted the ministerial license,<sup>4</sup> and (2) she wrote the following comment about her stay at a camp meeting in Oregon—"I was unable to sit up yesterday, for with much writing, reining myself up to meet different ones who put in requests for license, speaking in public, and showing the unfitness of different ones to attempt to teach others the truth, it was too much for my strength."<sup>5</sup>

The statement does not say that she took part in examinations or, as has been claimed, that she recommended that some of the candidates not receive licenses. It merely lists things she had been

doing and makes no connection between "meeting" license applicants and "showing the unfitness" of certain unnamed individuals to teach the truth. The lack of connection between those two elements is shown by the fact that they are separated by another item on the list—"speaking in public." And there is not a hint here that any of the candidates for license are female.

If Mrs. White's "showing the unfitness of different ones to attempt to teach others the truth" was not in the context of an examination for a license, then what was it about? A possible clue occurs later in the same paragraph, where she describes her sermon of the night before: "I here brought in genuine sanctification and the spurious article which is so common."<sup>6</sup> Was she counteracting false doctrine that was already being taught there, and showing the unfitness of those who were already teaching it? We don't know for certain. But it goes beyond the facts to assert that Mrs. White here said that she recommended that certain applicants not receive licenses.

The third inaccuracy in the scenario lies in the claim that the church considered ordaining women shortly after it began licensing them, indicating that licensing was understood to put them on the ordination track. We have already shown above that rather than three years (1878-1881), which would correspond roughly to today's typical time between licensing and ordination in the Adventist ministry, it was 10 years after the church started licensing women that it first considered ordaining them. And the events of that consideration need some further explication.

The Committee on Resolutions at the 1881 General Conference session introduced the following for consideration:

"Resolved, 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."<sup>7</sup>

After discussion in which eight delegates spoke to the issue, the resolution was referred to the General Conference Committee.<sup>8</sup> Referral to committee is a way to provide for more careful study of something on which the whole body is uncertain. It has also functioned at times as a means of dealing with something that will not pass, without having to vote it down. Though General Conference sessions were held yearly until 1889 (when they became biennial), neither

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## Proponents of ordination say that her silence must be viewed at least as permissive.

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the committee nor anyone else ever reintroduced the matter until recent years. Apparently the idea of ordaining women had little support in the church at that time. But did Ellen White support it?

### Ellen White's silence

Mrs. White was not present at the 1881 General Conference session. She likely read the report of the resolutions in the *Review* a few weeks later or heard about them from her son W. C. White, but we have no record of her making any comment one way or the other on the matter. This is harder to explain from the position that she favored ordination than from the position that she opposed it. Proponents of ordination today deny that her silence lent approval to the handling of the matter. They say that her silence must at least be viewed as permissive in light of her encouragement to women to participate in the work of the church and her responsibility to warn the church against error.

Ellen White's silence, by itself, neither promotes nor precludes ordination for women. But if she favored it, why didn't she speak out when the church veered away from ordaining women? She may simply have felt that the issue was not important. Or if she felt that the church should not ordain women, she may have made no comment on the resolution simply because none was necessary. No corrective was needed, because the church was not about to begin ordaining women.

She took a similar course at first in relation to the pantheism crisis a few years later. In connection with this crisis, which came to a head with the publi-

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## If denying ordination to women was arbitrary, unjust, and oppressive, we could expect Ellen White to speak out.

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cation of Dr. John Harvey Kellogg's book *Living Temple*, she wrote that:

"About the time that *Living Temple* was published, there passed before me, in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding the foundation principles of our faith. A copy of *Living Temple* was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it."<sup>9</sup>

Had the church leaders discerned the danger of the concepts in *Living Temple* and moved against it, evidently Mrs. White would have said nothing. Yet her silence would not have been permissive in regard to pantheism. Only when it was clear that the error was gaining ground did she speak out.

### Charged to protest injustice

If denying ordination to women were (as some today claim) arbitrary, unjust, and oppressive, we could expect Ellen White to speak out. She stated, "I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the

necessity of maintaining justice and equity in all our institutions."<sup>10</sup>

The women who might have been affected by the 1881 resolution were licensed as ministers of the gospel, but church officials did not see fit to permit their ordination. Mrs. White spoke strongly in favor of the women workers being paid and paid fairly, even from the tithe;<sup>11</sup> she spoke about the importance of supporting aged ministers;<sup>12</sup> she protested against unfair treatment of Black ministers;<sup>13</sup> but she had nothing to say when the General Conference declined to ordain licensed women ministers. Evidently she did not see this as "arbitrary," "overbearing," or a matter of "justice and equity."

Again, one must be careful not to claim too much on the basis of silence. Yet Mrs. White's silence on the ordination issue should make one slow to claim that she gave her support or influence to the cause of bringing women into the ordained pastoral ministry.

The final claim of the scenario we have been examining is that Ellen White called for women to be ordained and for them to be paid from the tithe. We have already examined the passages that are used to say that Mrs. White called for women to be ordained to the gospel ministry (see "Did Ellen White Call for Ordaining Women?" *Ministry*, December 1988), and we have found that they do not make such a call. Yet we must recognize that Mrs. White did call for women to be involved in an active personal ministry, and that she envisioned paying from the tithe the women workers who gave themselves whole-souled to this work, "although the hands of ordination have not been laid"<sup>14</sup> upon them. But there is no basis in her writings nor in Adventist history for saying that Mrs. White supported ordination of women to the gospel ministry.

### Mrs. White's view

What then was Mrs. White's view of the ministry of women? Though there are no indications that she called for women to serve as ordained elders or pastors, she presents a broad view of service for women in God's work. She saw women as able to do a great work for Christ in personal contacts, bringing the message for this hour into homes and families. And she recognized and cited important contributions they could make in various leadership responsibilities in the church as well.

For instance, she called for training to be offered for women in our schools. Speaking of Avondale, the newly opened school in Australia, she said, "The Lord designs that the school should also be a place where a training may be gained in women's work." After enumerating certain domestic and educational training to be included, she added, "They are to be qualified to take any post that may be offered—superintendents, Sabbath school teachers, Bible workers. They must be prepared to teach day schools for children."<sup>15</sup>

She described the important mission women could fulfill: "Wonderful is the mission of the wives and mothers and the younger women workers. If they will, they can exert an influence for good to all around them. By modesty in dress and circumspect deportment, they may bear witness to the truth in its simplicity. They may let their light so shine before all, that others will see their good works and glorify their Father which is in heaven. A truly converted woman will exert a powerful transforming influence for good. Connected with her husband, she may aid him in his work, and become the means of encouragement and blessing to him. When the will and way are brought into subjection to the Spirit of God, there is no limit to the good that can be accomplished."<sup>16</sup>

While Mrs. White emphasizes a husband-wife ministry here, single women ("the younger women workers") are also included. The type of work is not designated, but would surely include the various lines of work that we have noted before. She says that with modesty and propriety, with the will and way brought into subjection to God, women may let their light shine and may exert a limitless influence for good.

### Personal ministry

In *Testimonies*, volume 6, Ellen White published an article called "Women to Be Gospel Workers." Presumably it represents fairly what her view of women as gospel workers really entailed. In it she stressed the importance of personal work for others, then went on to write of the work that women are to do, after first speaking of what they are to be. "The Lord has a work for women as well as men to do. They may accomplish a good work for God if they will first learn in the school of Christ the precious, all-important lesson of meekness. They must not only bear the name of Christ,

but possess His Spirit. They must walk even as He walked, purifying their souls from everything that defiles. Then they will be able to benefit others by presenting the all-sufficiency of Jesus.

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

"A direct necessity is being met by the work of women who have given themselves to the Lord and are reaching out to help a needy, sin-stricken people. Personal evangelistic work is to be done. The women who take up this work carry the gospel to the homes of the people in the highways and the byways. They read and explain the word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth."<sup>17</sup>

So the core of her burden for women was that they do personal work with women and families. If done in the right spirit, under the influence of Christ, "the light of His countenance . . . will give them a power which will exceed that of men. . . . Their labor is needed."

This need is still with us today. Though some urge this need as a reason that women should be ordained, Mrs. White envisioned women performing this ministry without reference to their serving as ordained elders or pastors. She said that such ministry is capable, when rightly done, of exhibiting a power greater than that of men. It is noble work, needed work. In defining women's work in this way, she has in no way belittled it.<sup>18</sup>

Such statements appear in many places in Mrs. White's writings.<sup>19</sup> Her view is consistent: without calling for ordination of women as pastors or elders, she urged a vigorous participation of women especially in personal ministry.

Ellen White's view of women's ministry requires no change in church structure or polity, yet its implementation

would revolutionize the church's practice. There would be a great increase in personal work being done, both by paid full- and part-time workers and by volunteer laborers. If the work were done in the spirit of Jesus, the women would show a power greater than that of the men. There would be an explosion in the numbers of people won to Christ and His truth through the gentle, appealing ministry of women. There would be healing in the home relationships, as godly women workers challenged men to reflect the self-sacrificing headship of Christ in their own relationship with their wives, and women to honor that headship as they would the headship of Christ. Families would be strengthened, and the church would make a start on the road to showing a world filled with hurting and broken families what a difference the practice of the Lordship of Jesus really makes. ■

<sup>1</sup> Arthur L. White, "Ellen G. White the Person," *Spectrum* 4, No. 2 (Spring 1972): p. 7. The Biographical Information blank is on file at the White Estate office in Washington, D.C. A photocopy is in Document File 701 at the White Estate branch office, Andrews University.

<sup>2</sup> *Review and Herald*, Aug. 26, 1875, p. 63.

<sup>3</sup> *Ibid.*, Sept. 12, 1871, p. 102.

<sup>4</sup> *Ibid.*, June 12, 1879, p. 190.

<sup>5</sup> Letter 32a, 1880.

<sup>6</sup> *Ibid.* This was evidently a problem affecting the church at large, for in the next year Mrs. White published an 82-page pamphlet entitled *Bible Sanctification: A Contrast of the True and False Theories* (Battle Creek, Mich.: Steam Press, 1881). This was an edited version of a series of 10 articles published in the *Review and Herald* between January 18 and May 3, 1881. Their appearance in pamphlet form in the same year of their publication in the *Review* indicates the importance they held for the church. *Bible Sanctification* was later republished as *The Sanctified Life* (Washington, D.C.: Review and Herald, 1937).

<sup>7</sup> *Review and Herald*, Dec. 20, 1881, p. 392.

<sup>8</sup> *Ibid.*

<sup>9</sup> E. G. White, *Selected Messages*, book 1, pp. 202, 203.

<sup>10</sup> *Review and Herald*, July 26, 1906, p. 8 (also in *Selected Messages*, book 1, p. 33).

<sup>11</sup> E. G. White, *Evangelism*, p. 492; see also p. 491 concerning fairness in pay.

<sup>12</sup> *Ibid.*

<sup>13</sup> \_\_\_\_\_, *Testimonies*, vol. 9, p. 223.

<sup>14</sup> E. G. White manuscript 43a, 1898 (also in *Gospel Workers*, p. 452).

<sup>15</sup> *Evangelism*, p. 475 (letter 3, 1898).

<sup>16</sup> *Ibid.*, pp. 467, 468 (manuscript 91, 1908).

<sup>17</sup> *Testimonies*, vol. 6, pp. 117, 118.

<sup>18</sup> She cautioned others concerning that danger: "Seventh-day Adventists are not in any way to belittle woman's work" (*Evangelism*, pp. 492, 493).

<sup>19</sup> See, for example, *Christian Service*, pp. 27-29; *Evangelism*, pp. 459-461, 464-478, 491-493; *Gospel Workers*, pp. 452, 453; *Welfare Ministry*, pp. 143-166; and *Counsels on Health*. She also calls for women to become involved in medical missionary work, some as doctors and nurses, and others as nonprofessionals.

## Harvest 90 Victory

From page 5

Harvest 90, I appeal to the world church and to each member to discover the joy of genuine spiritual renewal and revival based on reading the Bible, intercessory prayer, and personal and public witnessing." The Harvest 90 Advisory Committee advocates that a special week of prayer and revival be held at the beginning of the worldwide evangelistic campaign in July of 1989.

### Challenge

Each division and union is urged to study these suggestions and make its own plans for Harvest 90 victory and the worldwide evangelistic campaign.

The Harvest 90 Advisory Committee challenges that the faith goal for the worldwide evangelistic campaign be 600,000 baptisms. It is harvesttime. The work is to be finished in a blaze of glory and power that will astonish the world. God's ministers and people are to become a flame of fire for Him.

Harvest 90 is in its final phase. Now is the time to accelerate our efforts to the maximum. Now is the time to give evangelism absolute priority. Now is the time to make great and daring plans. Now is the time to allocate more funds for evangelism. Now is the time to produce a gigantic mobilization of all the forces of the church. Now is the time to launch a total evangelistic offensive. Now is the time to produce a global evangelistic explosion. Now is the time to arise and gain the victory.

Elder Neal Wilson said, "I challenge the church to launch a massive evangelistic movement that will produce the most glorious results in the history of our church—all this through the miracle-working grace of our Lord and Saviour, and the ministry of the Holy Spirit."

We encourage every believer to join hands with us in making Harvest 90 a milestone toward completing the task. May our motto be "Everyone a conqueror in the name of Jesus and by the power of the Holy Spirit." ■

# It isn't all yesterday!

**D. A. Delafield**

**With a little encouragement, you can start a group that offers your church rich resources of time, money, experience, and commitment.**



*D. A. Delafield is the coordinator of retirees' affairs, General Conference of Seventh-day Adventists.*

**A**s I climbed the stairs to the little apartment, I heard the strains of the old song, "Lift up the trumpet and loud let it ring, Jesus is coming again!" I was on my way to visit Isaac V. Counsell, a 93-year-old retired General Conference accountant.

Brother Counsell is hard of hearing and he lives alone, so when I found the door to his apartment open I didn't knock, but walked right in. I found him sitting next to his radio listening to the King's Heralds sounding forth the message of hope. His face was wreathed in the smiles of a man at peace with God.

He greeted me cheerfully, we talked for a while, and then we prayed for his literature interests. Brother Counsell is a familiar sight in Takoma Park, walking along Carroll Avenue with his cane, umbrella, and shopping bag. This paper sack is usually loaded with the message-filled books and papers that he distributes by the thousands to our non-Adventist friends. He loves the precious people for whom our Lord died, and Brother Counsell intends to do all the good he can as long as he can.

Like Brother Counsell, the other oldsters of our churches hold a tremendous potential for service. For these precious people life isn't all yesterday!

Since 1900, the number of Americans 65 years old or older has increased more than eightfold and their percentage of the population has almost tripled—to 11.3 percent in 1980, or one in nine. Of the 25.2 million people over 65 in 1980, 15.6 million were between 65 and 74

years of age, 7.4 million between 75 and 84 years, and 2.2 million were 85 or older. But as the *Detroit Free Press* noted: "65 is not old, much less old, old. 56,000 past 65 get married every year and 10,000 get divorced." And contrary to popular opinion, only 5 percent of people 65 or older are in nursing homes.

The American Association of Retired People (AARP) tells us that in 1980, people reaching the age of 65 had an average life expectancy of an additional 16.4 years. Females of 65 could expect to live an additional 18.4 years and males an additional 14.1 years.

The senior population is expected to continue to grow steadily, then to experience a strong surge between the years 2010 and 2030—when the baby boom generation reaches 65. By that time we all hope to be in that land where we will never grow old!

Reaching 65 doesn't necessarily mean ending one's usefulness. Representative Claude Pepper, at 89 the oldest man in Congress, still works 15-hour days. As an advocate for the elderly, he helped enact laws extending the mandatory retirement age and prohibiting age discrimination in employment. And he has more goals—increasing health coverage and protecting the elderly against abuse. "I want to get that done in the time I have left," he declares.

Dr. Jonas Salk says that "one continues to work because the urge to work is inherent in the nature of man, in the same way and for the same reason that trees grow and flowers blossom. . . . We are, or should be, constantly revitalized by what we do, which is why looking forward to retirement and seeking to do

nothing can be fatal.”

The Seventh-day Adventist Church has begun to harness the tremendous potential afforded by the numbers of the elderly, their experience, skills, dedication, energy, and time. Through Sustentation Overseas Service (SOS) hundreds of retired workers have served their church in six-month, one-year, or two-year stints in hospitals, conference offices, local churches, and educational centers.

In the spring of 1981, PREXAD, a committee of administrative leadership in the General Conference, established the office of Coordinator of Retirees' Affairs. They asked me to fill that office and to organize clubs of Adventist retirees, concentrating first of all upon retired church employees.

In this long-overdue development we see divine providence at work. We can boast of associations for physicians, nurses, dentists, and dietitians, as well as women's societies. Why not provide fellowship opportunities to challenge the expertise of tried and proven servants of God, setting them to work in outreach?

Today we have about 65 of these wide-awake associations of retired church employees functioning across North America—all the way from Victoria, British Columbia, to Miami, Florida, and from San Diego, California, to South Lancaster, Massachusetts.

In Miami, the retired workers from the Inter-American Division conduct a Spanish-speaking club. In Los Angeles, an active Korean retired ministers' group meets regularly. At Oakwood College in Huntsville, Alabama, the HARAW Club, consisting of about 100 retired workers, actively supports the witness of a large college congregation.

But these clubs are not limited to North America. Word received in my office indicates that such clubs are springing up in nearly all of the world divisions of the church—in places like São Paulo, Manila, Sydney, Melbourne, Perth, and Grantham (England). Clubs will be starting soon in Norway and Denmark.

While many of these clubs for retired church employees do include some retired laypeople, the great challenge at this time is to organize Seventh-day Adventist senior citizens' clubs that more actively involve the laity. A start at this has already been made. In Huntsville, Alabama, a senior citizens' club composed mostly of laypeople functions to the glory of God. In the Los Angeles metropolitan area 49 Spanish-speaking churches have jointly

formed the Greater Los Angeles Hispanic Retirement Association. And in the Allegheny East Conference there are 42 senior citizens' clubs.

We will always have seniors with us—and with the average age of older Americans reaching up into the mid-70s, it looks as though we will have more and more of them. Shall we not honor and show respect for these prime-timers? Shall we not minister to their needs by helping them create peer groups in which

people of similar age can get together for fellowship and for the challenge of service in the local church and conference? God bless every pastor who may undertake this work of providence!

To secure a sample constitution and bylaws or information on how to organize a local retirees' club or the opportunities such clubs present, write to D. A. Delafield, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. ■

## Starting a senior citizens' club

1. Present to your church board the advantages of an association for the senior members (60 years and older) of your church. Here's a starter list:

- A seniors' club brings together people of similar age and experience, many of whom may be lonely, isolated, unnoticed, and who may feel unimportant. These dear people need fellowship and attention.

- Such a club will support local church goals—for example, Harvest 90, Ingathering, and community service outreach—and will give loving attention to Adventist and non-Adventist sick and shut-ins in need of visitation.

- Operating a seniors' club provides leadership opportunities for talented oldsters.

- Such a club will help members live positively and hopefully in spite of advancing years and infirmities.

- A senior citizens' club can stimulate interest and support of Adventist world missions as well as the programs of the local church and conference. Club lectures, discussions, and projects might include, for example, building a church in Borneo, putting a water system in a mission station in Africa, or supporting the translation of an Ellen G. White book into a foreign language.

2. Plan a Seniors' Sabbath with the express purpose of organizing a senior citizens' club. During that Sabbath's worship service and sermon, focus on the seniors, and follow up with a fellowship luncheon (potluck) for those 60 and over.

3. After the potluck, call the meeting to order, read from Psalm 71 (the senior citizen's psalm), and call for several prayers to be offered. Promote the idea of forming a local senior citizens' club, listing the advantages.

4. After those present have had the opportunity of expressing themselves,

call for a motion to create such a club and put the motion to a vote.

5. Call for the appointment of a nominating committee to bring in a slate of officers including president, vice president, secretary/treasurer, chaplain, and food committee chairperson. This committee should also suggest guidelines to regulate the life of the club. (Officers should be chosen annually. Include in these guidelines that the club invite the pastor and spouse to be honorary members. For a sample constitution, write the General Conference Office of Retiree Affairs, 6840 Eastern Ave., NW., Washington, D.C. 20012.)

6. Set a time for the first official meeting. During that meeting, the members can vote on the officers and discuss and vote on the guidelines recommended and on a name for the club.

7. Give the newly formed club the boost that will propel it to a successful life—publicize its birth in the church's announcement period, bulletin, newsletter, etc. Speak of its development as an exciting event in the life of your church.

The club leaders should be chosen by the club members themselves, not by the church board—unless the members reach a consensus agreeing to the church board's appointing the leaders. Each club is self-contained and self-governed, but dedicated to the support of local church objectives.

To obtain the funds necessary for sending out notices of meetings and for other organizational expenses, the club may charge small annual membership dues. As an alternative, some clubs take up offerings as needed.

A seniors' club will succeed only if it has good leadership. Its officers must invest time, effort, and prayer in preparing the meetings and maintaining a viable, exciting spirit.

# Vocational stress in Adventist ministers

Michael G. McBride

**Adventist ministers face significant stresses because of differences in the way they, their conferences, and their congregations perceive their roles. Second in a three-part series.**



*Michael G. McBride, Ph.D., who himself has served in the ministry, is a family mental health counselor in Sequim, Washington.*

**I**n 1956 Samuel Blizzard conducted what has become a classic study of role strain within the American Protestant parish ministry.<sup>1</sup> In this study, 690 clergymen were asked to rate six roles the minister fills (preacher, pastor, priest, teacher, organizer, administrator) from three perspectives: importance, effectiveness, and enjoyment. Blizzard then compared these ratings with a detailed study of how 480 rural and urban ministers spent their time. Table 1 details the results of Blizzard's study.

Several significant findings emerged from this study. Blizzard's most striking finding, however, was the "administrative dilemma"—the discrepancy between the amount of time spent in administration and the low importance, effectiveness, and enjoyment ministers ascribed to filling that role. In spite of the fact that they considered administration least important of all their activities, ministers spent more time administrating than doing anything else.

Commenting on Blizzard's study, D. P. Smith wrote: "Ministers did not enjoy administration very much, and felt they were not very effective in it. The frustration that is suggested by such a disparity seems to be borne out by almost every study that is made on the subject. Clergymen, on the whole, do not like their organizational and administrative responsibilities, believe that these duties are not important, and feel they do not do such things well, yet they find themselves spending more time in them than in anything else."<sup>2</sup>

An Episcopal study confirmed that the administrative role engenders conflicts in ministers. The researchers gave parish clergy a list of 13 different clergy activities and asked them to rank from it their five most important activities and five least important activities. The clergy ranked administration third on the list of activities that they considered least important and seventh on the list of activities that they enjoyed least—and yet indicated that it took the largest chunk of their working time. Furthermore, they indicated that they spent 62 percent of the time they devoted to church activities doing the five activities they liked least.<sup>3</sup>

Another area of conflict the clergy involved in the Episcopal study identified revolved around their intellectual activities. They ranked reading and study second in enjoyment but fourth and fifth in time spent. Likewise, Blizzard found that pastors spent only 27 minutes per day on sermon preparation, yet they have a scholarly image as a role model. When ministers were asked to name any persons whom they admire or who have greatly influenced the way they think and act as a minister, almost half mentioned seminary professors, and a greater proportion mentioned well-known authors. Pastors often hold their scholar-mentors as an ideal, although they spend the major portion of their time as practitioners.

In order to determine the sources and extent of the role strain Seventh-day Adventist ministers in the North Pacific Union Conference (NPUC) experience, I expanded and modified the Blizzard model.<sup>4</sup> I asked these ministers to rate nine practitioner roles from six different perspectives: importance, effectiveness,

enjoyment, time spent, importance to local congregation, and importance to conference administration. One hundred thirteen of the 175 pastors in the NPUC completed and returned the surveys.

In addition to the pastors, I surveyed all 15 conference presidents, treasurers, and executive secretaries of the NPUC, asking them to rank in importance the same nine roles. Each of them responded. I also had the NPUC computer center randomly select 200 names from the union conference's membership list. I then asked each of these church members to rank the same list of roles according to importance. With numerous follow-up letters and phone calls, I secured a 100 percent response.

This model differed from Blizzard's in several respects. First, unlike the independent time study Blizzard conducted, this study asked for the pastors' perceptions as to how they utilize their time. An estimate based on the pastors' perceptions may represent a more accurate statement of conflict since it represents the pastors' psychological environment.

Second, this study was concerned with pastors' perceptions of how two corporate role senders—conference administration and the local church—prioritize the importance of clergy work roles.

Finally, to capture more accurately the task of Adventist ministry, this study used a larger set of roles. The nine I identified comprised counselor, teacher, preacher, visitor, administrator, public evangelist, personal evangelist, denominational representative, and social worker.

I assumed that when the ministerial subjects rated the roles in order of importance they would reveal their concept of an ideal ministry and the goals under which they function in the pastorate.

**Table 2**  
**Evaluation of Rank Order of Roles**

(Based on cumulative data from three groups)

Roles	Rank Order of Various Categories							
	Importance	Effectiveness	Enjoyment	Time Spent	Perceived Conference Importance	Perceived Congregational Importance	Actual Conference Importance	Actual Congregational Importance
Counselor	6	6	5	6	8	4	7	2
Preacher	1	1	1	1	3	1	2	1
Teacher	3	2	2	5	7	6	5	4
Visitor	4	3	4	3	4	2	3	6
Administrator	5	5	6	2	5	3	6	5
Public Evangelist	7	7	7	8	2	7	4	7
Personal Evangelist	2	4	3	4	1	5	1	3
Denominational Rep.	8	8	8	7	6	8	8	8
Social Reformer	9	9	9	9	9	9	9	9

The effectiveness measure was designed to ascertain the minister's level of personal involvement in relation to each professional role. We may regard each pastor's sense of effectiveness as a clue to his ministerial motivation. The enjoyment measure was designed to index the sense of enjoyment the pastor derived from role performance. The time spent category evinces how pastors see these roles working at the operational level of church ministry. And the conference and constituency data allow one to compare the actual expectations of these two corporate role senders with the pastors' perceptions of their expectations. Table 2 summarizes the evaluation of roles across the categories.

### Conflicts Adventist pastors face

Several important findings surfaced from this study:

1. *Administration.* One major finding was that the Adventist ministry also faces the conflict regarding the administrative role. The pastors sampled reported a high time investment in administration (2) and yet rated their enjoyment of it low (6). Furthermore, these pastors tended to overestimate the importance conference administrators and laity attach to this role.

2. *Counseling.* The counselor role raises another conflict. Pastors tend to rate the importance of this role (6), their effectiveness in the role (6), their enjoyment of it (5), and the time they spend doing it (6) at a consistent level. There is, however, a considerable discrepancy between the importance they assign to this role (6) and how the congregation values it. The church members surveyed indicated that they regarded this role of the pastor as second in importance only to preaching.

Like the pastors, the conference administrators, on the other hand, ranked counseling quite low on their list of priorities. Here the pastors' perception of conference expectations widens the gap. Pastors tended to perceive the administrators as being even less enthusiastic about counseling (8) than they were in reality (7).

Beyond question, these differing external expectations create a state of role conflict.

3. *Public evangelism.* The pastor's role as public evangelist also generates con-

**Table 1**  
**Rank Order of Self-ratings by Clergymen**  
Samuel Blizzard, 1956

Role	Importance	Effectiveness	Enjoyment	Time Spent
Preacher	1	1	2	3
Pastor	2	2	1	2
Priest	3	4	4	4
Teacher	4	3	3	6
Organizer	5	6	6	5
Administrator	6	5	5	1

flict. The pastors rated the importance of and their effectiveness at and enjoyment of this role low (7). Their congregations appear to agree, rating it seventh in importance. However, both the administrators' ranking of public evangelism and the pastors' perception of the importance administrators attach to it reveal other areas of role conflict and vocational stress.

Pastors believe that their "employers" rate the public evangelism role as the second most important role. This perception alone could generate tension and anxiety in the minds of some pastors. The data seem to confirm not only the perception but also the reality, indicating a real role conflict: Church administrators rated the public evangelism role fourth in order of importance. Since the administrators didn't rate it as highly as the pastors presumed, more accurate communication between pastors and administrators would relieve some of the stress. Nevertheless, the tension is real and deserves greater attention by both pastors and administrators.

4. *Personal Evangelism.* In contrast to their view of the relationship of public evangelism to their role, pastors consider the task of personal evangelism to be very important. They rate it as the second most important role. In this respect they are nicely aligned with both conference and congregational expectations. Administrators rank personal evangelism as the number one role, while the congregation ranks it as third. Although the pastors tended to devalue their congregations' views of this role (5), they accurately perceived it to be of primary importance to administrators.

Role conflict and job-related stress enter this category in terms of the time pastors were able to devote to this activity. While they rated personal evangelism as second in importance, it ranks fourth in time spent. Apparently other, "less important" roles—such as administration and visitation—are preventing pastors from devoting much time and attention to this important aspect of ministry.

5. *Teaching.* The role of teacher is yet another one that gives evidence of conflict. This role includes participation in religious education such as Bible classes, planning and/or teaching classes for the church, study, preparation, writing, and/or research.

Next to preaching, the pastors sampled enjoyed the teaching role the most.

Moreover, they identified this role as their second most effective. But these pastors ranked teaching fifth in terms of time spent. Unlike the administrative role, which ranks low in enjoyment and high in time spent, the teaching role ranks high in enjoyment but is not permitted adequate expression. These up-sidedown priorities unquestionably indicate role strain.

6. *Visiting.* A final area of conflict this study uncovered appeared in the pastor's role as visitor. Once again pastors rate rather consistently the importance of this role (4), their effectiveness (3), their enjoyment (4), and the time spent (3). The conflict is quite apparent, however, when we compare the pastors' perceptions of the importance congregations attach to this role with the congregations' actual rating.

Whereas pastors believe that congregations regard visitation as the pastor's second most important role, the church members surveyed actually ranked it sixth. Member visitation appears to be less important to the general membership of the NPUC than preaching, counseling, personal evangelism, and teaching. Since pastors typically respond and behave on the basis of their perceptions, this inaccurate perception could certainly contribute to role tension.

### **Differing expectations engender stress**

Space precludes a lengthy discussion regarding sources of role conflict in the Adventist ministry. Nevertheless, two sources are of special interest and represent the greatest impact on the pastor.

The first source is the discrepancy that exists between the pastors' perceptions of what the conference values as important and the actual importance the conference attributes to the various roles. Because of their perceptions of administration, pastors are experiencing more intense conflict than is justifiable. Church administrators regard the pastor's preaching, counseling, and teaching as more important and public evangelism and denominational representation as less important than pastors realize. This evidence suggests that better communication between pastors and administrators concerning roles and expectations would reduce a major source of role strain for pastors.

The second—and more significant—source of role strain is the discrepancy that exists between the congregation's expectations of the pastor and those of the conference. The congregation values the pastor's role as a counselor considerably more highly than does the conference, and expects significantly less of him or her as a visitor and as a public evangelist. Pastors are caught at the interface between these two groups and must live amidst conflicting signals. The cross-pressures make it difficult for them to perform effectively.

It must be kept in mind that the above considerations are based upon group data; therefore, one ought not to make generalizations about a specific pastor, administrator, or congregation. It is valid, however, to acknowledge that role pressures are present in the ministry of the Seventh-day Adventist Church.

Furthermore, since the results are based upon group data, we must remember that averages tend to camouflage the fact that each of the roles was given a high rating by some church members. Such a failure to differentiate between roles heightens the sense of ambiguity pastors experience. The sense of role strain is also intensified when key members, however few, are sending mixed signals to the pastor. Ninety-five percent of the members may agree with the pastor's priorities, but if there is a highly verbal and/or influential minority, that minority can distort what otherwise would be a relatively conflict-free environment.

Given the reality of role conflict, role ambiguity, and role overload it is important that pastors have the tools to minimize the devastating effects. In the next article, which concludes this series, I will examine specific strategies to assist pastors in their efforts to reduce the vocational stress of ministry. ■

<sup>1</sup> S. W. Blizzard, "The Minister's Dilemma," *The Christian Century* 73 (1956): 508, 509.

<sup>2</sup> D. P. Smith, *Clergy in the Crossfire: Coping With Role Conflict and Role Ambiguity* (Philadelphia: Westminster Press, 1974).

<sup>3</sup> The Episcopal Church: The Strategic Research Services Group of the Executive Council, *The Top Priority Empirical Research Project on the Clergy* (Darien, Conn.: Ecumenical Consultants, Inc., 1970).

<sup>4</sup> M. G. McBride, "Role Conflict and Role Ambiguity Applicable to the Local Pastor in the North Pacific Union Conference of Seventh-day Adventists" (unpublished D.Min. project, Theological Seminary, Andrews University, 1984).

# Putting the school back in Sabbath school

Jean Gray

**While, as a pastor or a pastor's spouse, you may not have prepared to teach a Sabbath school class, you often must. Here's how you can hold your class's interest and communicate your material.**



*Jean Gray, who with her pastor-husband has taught Sabbath school classes ranging from the cradle roll through the adult level, writes from Hinsdale, Illinois.*

**W**hether or not seminary professors think it is a good idea, pastors and their spouses often teach Sabbath school classes. As in the case of their lay counterparts, they are not usually trained teachers but must develop the art of effective teaching as they go along. Besides becoming better teachers themselves, pastors and their spouses need to develop this skill so that they can help the bank tellers, accountants, mechanics, and secretaries in their churches who are struggling to find the most effective means of presenting the weekly lesson.

Whether your students are cradle rollers or senior citizens, new members or third-generation Adventists, they learn in the same ways: they take in new information by way of the five senses (hearing, seeing, smelling, tasting, touching) and process that information; they find new applications for previously learned information; they develop insight; and they increase awareness.

## General principles

How can you as a Sabbath school teacher facilitate learning? By applying the following general principles, you can improve your teaching and encourage your students to learn more.

1. Create in the students a need to know. Begin the class with an interesting example, a rhetorical question, a quotation, a direct question, a visual aid—anything to capture attention and arouse curiosity.

2. Make your information relevant.

Show how biblical principles apply to our lives today.

3. Organize your material ahead of time. You may want to follow the lesson plan outlined in the teacher's guide or you may make a new plan of your own. The important thing is to have a plan and follow it!

4. Repeat important points and give them emotional impact by using examples and illustrations. This will help to fix the ideas in the students' memories.

5. Don't overload your students. Remember that most of us can comfortably handle only five to nine "bits" of information at a time.

6. Use visual aids. For both adults and children, visual aids can create interest, direct attention, bring understanding, and imprint lessons on the memory. Visual aids include posters, pictures, maps and charts, flannel board figures, chalkboard, overhead projector, slides, and actual objects.

When using visual aids, keep these five points in mind:

- Make sure everyone in the class can see the aid. Be sure it is large enough to show up in the back of the class, and don't stand in front of it.

- Talk about the visual aid while you are showing it.

- Talk to the class—not to the aid.

- Don't overuse visual aids. They are a form of emphasis, but if you try to emphasize too many things, you will end up emphasizing nothing at all.

- Be careful about passing objects around. People will not be listening to you while they are handling an object. And the attention of the others in the class may be directed to wondering why

the object is taking so long to get to them. Any time you put something in your students' hands, you are risking the loss of their attention.

7. Look at the room! Several studies have been conducted recently on the effects of environment on education. These studies have shown that the physical environment has little effect on student achievement but may have considerable effect on behavior and attitude.

Each time my husband has assumed a new pastorate, I have spent the first few Sabbaths visiting the various children's departments, getting acquainted with the children and leaders. In one church I found a children's department where attendance was irregular and the kids were rowdy. I felt there were several reasons for this, and one of them was the room itself. It was ugly and cluttered. The walls were a dull green. The felt board was slouching against the wall, the figures carelessly thrown upon it from week to week. The pictures and other visual aids used in that department were scattered haphazardly about the room.

I was asked to lead out in that department the next year. The first thing I did was to paint the room. Then I attached a felt board to one wall with blue felt (sky) on the top and green (grass) on the bottom, so that scenes could be changed from quarter to quarter. I placed another felt board on an easel in the front of the room, to be used for teaching the lesson, telling a story, or illustrating the theme. I put up some other decorations according to the season and organized all visual aids and other materials in order of use.

The first Sabbath the children came into the revived room, they seemed to sense a difference in atmosphere that went beyond just the obvious visual changes. The room was just more inviting and interesting. The kids' behavior improved 100 percent, and attendance became more regular.

An unattractive classroom may well diminish the effectiveness of your teaching.

8. Use other sources to enrich your knowledge of the subject you are teaching. "The Lord's servant must . . . be . . . able to teach" (2 Tim. 2:24, NIV). Sourcebooks, such as Bible dictionaries, concordances, various translations, Bible handbooks describing life and customs in Bible lands and times, maps, and commentaries, will help you to expand the lesson by providing information, en-

couraging discussion, and stimulating thinking.

### Two basic formats

There are two basic formats for Sabbath school classes: the lecture and the discussion. Neither is right or wrong. Either one can be effective and successful, or ineffective and boring. What makes the difference? The teacher! If your personal style lends itself more comfortably to the lecture method, you will probably have trouble trying to lead a discussion. By the same token, if you yourself get bored stiff listening to a lecture but enjoy a good discussion, then the discussion is the method for you.

#### *The lecture*

Lecturing is, essentially, informative speaking. The major advantage of the lecture method is that you can give a large amount of information to a large number of people in a short amount of time. As compared with the discussion approach, when lecturing, the teacher retains a greater amount of control of the class.

The major disadvantage of the lecture method is that the class members may not feel involved and so may lose interest. But if you are enthusiastic about the lesson, your enthusiasm will show in your delivery—and an animated, enthusiastic delivery will capture and hold the attention of your students. Here are some important principles of good delivery:

1. Know your material. The teacher who stands before his class on Sabbath morning and says "I didn't have time to study the lesson this week" is sunk before he begins. Emergencies do happen. Maybe you were sick with the flu all week and couldn't study. In that case, try to find someone to teach for you. It really is vital, especially with the lecture method, that the teacher know the lesson material thoroughly. Do a general study early in the week, then begin to dig deeper into specific areas. Learn more about the topic from Bible commentaries and the Spirit of Prophecy books. Check a Bible dictionary and maps for background material. Jot down important points and quotations.

2. Communicate! Talk *with* your students, not at them. Be direct and conversational. Look at the class members while you are talking. Be enthusiastic!

3. Practice. When you are first beginning to teach, you should practice your delivery out loud. If possible, go to the church during the week, taking a friend

## Do a general study early in the week, then begin to dig deeper into specific areas.

with you. Practice presenting the lesson to your friend in the room where you will teach on Sabbath morning. Your friend can give you valuable feedback on your delivery. Are you speaking loudly enough? Are your gestures appropriate, or do they appear forced? Are your ideas clear? Are you trying to present too much?

4. Conclude. Too many teachers end their lessons with the lines "Oh, there's the last bell. We're out of time and we didn't get through the lesson again this week!" This kind of conclusion leaves the class members with a feeling of unfinished business. If you are going to use the lecture method, be sure that you practice during the week with an eye on the clock. You know how much time you have for the lesson study. One of the advantages of the lecture method of teaching is that it can be timed. A discussion may get off the topic and as a result not cover all the material, but there is no reason for a lecture to do so.

It is a good idea to briefly summarize the lesson in your conclusion. Repeating the main points will help to fix them in the memory. Referring back to your introduction will help tie the lesson together. Including a quotation or example in your conclusion will give it greater impact.

#### *The discussion*

The major advantage of the discussion method is the interaction between teacher and class members that it provides. As students bring up points that they have found in individual lesson study, they generate more ideas. Class

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## I wish that every church could have one Sabbath school class led by a teacher who did not feel threatened by disagreement.

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members are able to help each other by providing examples of the way biblical principles have been applied in their own lives.

The class provides a safe, supportive, encouraging atmosphere for individual members to raise questions, express doubts, or relate personal problems regarding which other members may be able to stimulate new insight, hope, and courage. In a discussion students gain skill in expressing their own ideas and feelings clearly, and in evaluating the ideas of others.

The disadvantages of the discussion method are that it is time-consuming, the discussion may easily become sidetracked, and the teacher does not retain as much control as in the lecture method.

The discussion leader is more a learning facilitator than a teacher. His or her task is not so much to dispense information as it is to participate in the learning process, generating growth for teacher and students alike. However, a good discussion doesn't just happen! Effective discussion skills must be learned and practiced—simply asking the questions found in the lesson quarterly will not suffice. The successful discussion leader studies the lesson thoroughly during the week and plans the discussion with the lesson's major points in mind. The type of questions he or she asks will, in a large measure, determine the students' responses.

There are two basic types of questions.

*Convergent questions* call for facts and memorized answers. These are questions for which the teacher has preconceived answers. Primary- and junior-aged children love convergent questions in the form of quizzes. If you use the lecture method of presentation, you may want to ask some convergent questions on the previous week's topic to reinforce the principles already presented.

*Divergent questions* are those in which the answers depend on the student's information and imagination. There are no right or wrong answers to these questions. They go beyond the simple recall of facts to relating, applying, analyzing, synthesizing, or evaluating information and to creating new information. Divergent questions challenge students to think beyond the level of the cognitive memory.

*To improve your questioning skills:*

1. Be willing to spend the time and effort necessary to develop this important skill.

2. Plan your major questions. This will help keep the class progressing systematically and will guard against too much sidetracking.

3. Have a clear purpose in mind for each question. Why are you asking the question? What response do you expect?

4. Allow time for your students to answer! And don't answer your own questions. Some teachers are so uncomfortable with silence that they jump into the pause and answer their questions without giving their students time to think. Remember, your class members are as uncomfortable with silence as you are. If you don't get in a hurry to talk, someone else will break the silence. And isn't your goal to get your students talking?

5. Know your subject matter so well that you can direct your energies to keeping the discussion flowing smoothly and adapting to student comments and questions.

6. Build on contributions. Use the answers and comments of class members to form more questions and draw out more ideas.

7. Encourage students to comment on each other's answers and ask one another questions.

8. Reflect questions directed to you back to the class. You might say, "That's an interesting question. Does anyone else have an idea on that?"

9. Don't stifle discussion by criticizing or ignoring a member's response or by

interrupting a student's comment.

10. If at all possible, have members sit in a circle or semicircle. These arrangements encourage participation.

### Handling conflict in the class

How do you handle the unruly child or the cantankerous adult?

A child's misbehavior may stem from several sources. Perhaps he has a short attention span; he may be tired or hungry; he may be hungry for adult attention, even negative attention; or he may feel he has to show off to be accepted by his peers.

Be sure that your presentation is interesting and your delivery enthusiastic. Try to involve your problem child. Speak to him directly and by name. It is a principle of human nature that each of us loves the sound of our own name! Ask an adult helper to hold a small child on her lap or to sit next to an older child. Ask the child to "help" you teach the lesson by putting up a felt figure or handing you materials. Try to become the child's friend outside of class. Be firm in insisting that the child not interrupt and disturb others, but do not attempt to embarrass or shame the child into cooperating.

If all else fails, speak privately to the child's parents or to the adult who is bringing the child to Sabbath school. It may be that mom or dad will need to visit your class for a few Sabbaths. Be cautious about involving parents, though—sometimes the parent is more of a problem than the child and will be too strict or too lenient or may even interrupt your class more than the child does. More important, pray for your problem child! Ask the Lord to give you an accepting rather than a rejecting attitude, even for the child that you may not like. Remember that the children in your class will learn much more from the kind of person you are than from anything that you say.

The teacher of an adult class is likely to encounter some problem people too. First of all, ask yourself what it is about this person that bothers you. Does he always bring up controversial subjects? If this is the case, remember that controversy is not necessarily bad. The founders of our church were often engaged in controversy with each other. Out of their conflict came greater understanding and a unity of purpose. Some people experience the most spiritual growth when they participate in a stimulating discussion, battling around controversial ideas. I

wish that every church could have one Sabbath school class led by a teacher who did not feel threatened by disagreement for people who are oriented to a lively discussion.

Sometimes, though, such a class can become so argumentative that nothing is gained and the ultimate result is division. It takes a strong leader to pull a class together when it begins to fragment. The teacher needs to plan questions and responses that cool the fire and to remind the members that they are part of one family with one aim—to know Jesus better. It may be necessary to break the class up, assigning the members to different classes—though, if adults refuse to change classes, you certainly can't force them. You can, however, appeal to some members to support a new teacher by joining the new class.

Your problem may not be a whole class but just one person who is negative and divisive. In this case, as with the unruly child, remember that your attitude toward your problem person will have a great impact on your class members. They are looking to you to see how you will handle the situation. If you are uncomfortable, they will also be uncomfortable. You cannot let the dissenter take over your class, but neither can you be unkind. As a teacher, you are a role model for your class. Christians never have the right to publicly criticize, shame, or embarrass anyone! A tough situation? Absolutely. But the Lord has promised, "I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:12).

You may want to say something like "We cannot take classtime to discuss these things now, but if you will meet me after class, we can set up a time when we can get together and talk some more." Try inviting your talkative friend to your house some evening. You have the advantage and can control the conversation better when you are on your own home territory. Serve some refreshments to keep the visit friendly. It may be that what your problem person needs most is simply a friend, someone to whom he can express his feelings and ideas.

### Learning by observation

One of the best ways to improve your own teaching is to observe other good teachers. Every once in a while, ask your substitute to fill in for you while you visit another class in your own church or another church.

Dave is one of the best teachers I know. His profession is repairing computers. Dave has an analytical mind, and, I must confess, I really wondered what kind of teacher he would make when he accepted the position—but in six months his class became the largest in the church. Dave's class attracts the person who wants to participate in a lively discussion rather than the member who wants to listen to a lecture.

In analyzing Dave's teaching, I have looked at both his verbal and nonverbal characteristics. His class members differ widely demographically—age, occupation, education—and, to a degree, differ in theological viewpoint from conservative to liberal. Whether the feelings they express are positive or negative, Dave accepts them without putting anyone down. He encourages class members to talk and uses humor to release tension when the discussion is in danger of becoming too heated.

Dave uses paraphrasing (repeats the idea in his own words) to clarify ideas expressed by members and doesn't tell anyone that he is "wrong," though he may not agree with what the person says. He expresses his own ideas and uses questions to draw out quieter members. He gives directions—"John, would you please read \_\_\_\_\_?" In his class, student response is high—with members often initiating discussion—but no one member monopolizes.

I was interested to see how Dave would handle the class one Sabbath when a visitor tried to take over the discussion. Whenever this man wanted to speak, Dave acknowledged him politely, and listened, but cut him off before he could monopolize. By both verbal and nonverbal means (turning his body, movement of eyes, gestures) he controlled the flow of conversation. Everyone who wanted to speak had the opportunity and, while discussion got a little heated at one point, the class ended on a positive note.

Find a teacher whom you really admire, a teacher who inspires you, a teacher whose style is similar to your own. Analyze what he or she is doing, verbally and nonverbally, as I did in describing Dave. Then see which of that teacher's techniques you can use in your own teaching.

So, teacher, study, dig, prepare, practice, pray, and "let the word of Christ dwell in you richly as you teach" (Col. 3:16, NIV). ■

## Celebration '88 Taped Messages from the Minneapolis 1888 Commemoration

- Roy Adams—One Pulse of Harmony  
Consummation of Atonement
- Roy Adams—God Is With Us: A  
Basis for Corporate Confidence
- Ivan Blazen—Righteousness and  
Glorification
- Ivan Blazen—Righteousness,  
Judgment, and Perfection
- Ivan Blazen—Commending the  
Cross
- Charles Bradford—The Better to  
Know Him
- Floyd Bresee/William Scales—  
Fundamentals and Faith—Part 1
- Floyd Bresee/William Scales—  
Fundamentals and Faith—Part 2
- Floyd Bresee/William Scales—  
Fundamentals and Faith—Part 3
- Floyd Bresee/William Scales—  
Fundamentals and Faith—Part 4
- John Carter—The Wonders of  
Ancient Egypt
- John Carter—The Last International  
Sign Before Armageddon
- John Carter—How to be Saved and  
Stay that Way
- John Carter—The Antichrist: His  
Identity and Work
- George Knight—Minneapolis 1888:  
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- George Knight—The Message of  
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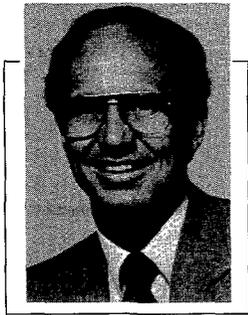
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# Deciding about abortion

**L**ast November Loma Linda University's Center for Christian Bioethics convened a conference entitled "Abortion: Ethical Issues and Options." During three packed days the 150 to 300 of us who attended listened and responded to 35 papers representing, on the spectrum of opinions about abortion, variations that ranged from the strongly prolife to the moderately prochoice. (Probably few Adventists hold a liberal prochoice position.) While most of the presenters were from North America—several from Loma Linda University and its medical school—England, Denmark, Germany, New Zealand, Brazil, Jamaica, and Yugoslavia all had their representatives.

The first full day of the conference began with a description of the development of the fetus from conception to birth. Subsequent presentations covered such topics as biblical implications regarding abortion (the most frequently recurring topic, with representatives of both sides speaking to it), Ellen G. White and abortion, a history of the development of the church's current recommended guidelines, theological themes relevant to the question, public-health perspectives, public policy and religious-liberty issues, policies in Adventist hospitals in North America, and Adventist policy elsewhere.

The presentations varied in quality as well as topic—though most evinced considerable thought and preparation—and some were more emotion-laden than others. With the number of participants, it was inevitable that some of

the presentations would overlap, and they did—particularly when it came to the biblical passages, though many took differing positions on the same passages.

The conference was well balanced and fair. The two sides of the question were well represented both in numbers of presenters and in quality of papers. And all conducted themselves with Christian maturity, maintaining a positive, non-condemnatory atmosphere, even though many of the participants held strongly to deeply felt contrary positions.

The conference came to no conclusion regarding abortion. Its organizers did not intend to; they merely wanted to provide a forum for the discussion of an important issue the church faces. But though we found no final answer, we were able to discover a number of areas on which most, if not all, of us agreed.

We agreed that we regard the current wholesale practice of abortion in this country as tragic; that "preaction" is better than reaction (*i. e.*, that we ought to teach the responsible use of one's sexuality, thus preventing many from ever being in a position where they would consider abortion); and that the ques-

tion of abortion involves tensions between the matters of individuality and community.

In addition we agreed that we want our church to be a loving, compassionate, supporting community to those involved in abortion; that the laity, and not just church leaders, needs to discuss and be in on the church's decision-making regarding this issue; that the church may properly establish guidelines on abortion for its institutions; and finally, that the church needs to provide alternatives to abortion for those facing decisions regarding it. This latter category involves providing not just information about alternatives but providing the actual resources—*e. g.*, nonjudgmental spiritual, emotional, and financial support—that would make such alternatives feasible to the ones in trouble.

Besides these commonalities, the conference on abortion will leave one other tangible result. The papers presented are to be published in book form when the presenters have had opportunity to revise them, based on the reactions they received at the conference. (The book will be available sometime this year. To assure yourself a copy, stay in touch with the Center for Christian Bioethics, School of Religion, Loma Linda University, Loma Linda, California 92350. We also intend to announce its availability through Shop Talk.)

Commendations are in order here to those who participated in the discussion in such an honorable way, and to the Center for Christian Bioethics—and particularly its director, David Larson, who was responsible for this conference.

As Elder Warren Banfield, director of the General Conference's Office of Human Relations, pointed out during the

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**We were able to discover a number of areas on which most of us agreed.**

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discussion, in this age of democracy and individualism it would be unrealistic for church leadership unilaterally to reach a decision regarding abortion, formulate regulations, and expect the membership to acquiesce. Those who have not participated in the decision-making regarding such an emotive subject would be very unlikely to accept or obey directions handed down "from above."

In dealing with decisions on issues like this one, church leaders simply must

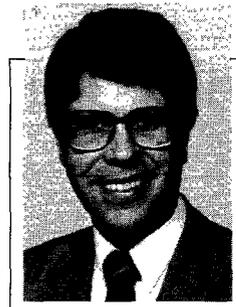
bring the membership along with them. Doing so means making possible, through forums like the Loma Linda conference and the church's publications, an interchange that will eventually result in a consensus. The 1848 Sabbath conferences that established some of our major doctrines, the 1888 session in Minneapolis, and more particularly the Bible conferences and camp meetings that followed it, lend precedence to such an approach. —David C. James.

particular culture affect the way the church operates? In what ways does evangelism differ from culture to culture? What about nurture? How have you been successful in discipling for Christ the many thousands that have joined the church under the One Thousand Days of Reaping and Harvest 90?

You may want to write on ecclesiology from either a theological or practical basis. How does the structure of the church impede or help you in your work? What structures work best in different cultures? What adaptations of our structure have evolved in your area?

Are there burning social issues that the church should be addressing? How does the church relate to liberation theology, to torture, to discrimination, to injustice? Are there some issues that are very important in your area but not nearly so important in places like North America?

The personal life of the minister is our third category. Here we are again addressing universal concerns. How does the minister keep growing spiritually? How does his family relate to his ministry



J. David Newman

and how does he relate his ministry to his family? Finances, family worship, discipline, moving, schooling, resolving conflicts, and many others are all possible areas to explore.

When you write for *Ministry* you multiply your influence many times. In a survey of our readers 77 percent said that as a result of reading *Ministry* they had made changes in their ministry, lifestyle, or attitude. However, the most important reason to write for *Ministry* is not for the money offered, or to see your name in print, or even to change someone's behavior, but to glorify Jesus Christ, to magnify His name and character. Everything we write should be for the purpose of hastening His coming so that we can all live forever in the paradise He is preparing for us.

"Even so, come, Lord Jesus."  
—J. David Newman.

# The internationalization of Ministry

**O**ur cover logo says "International Journal for Clergy," yet many of our articles speak to the needs of only half our audience. Fifty percent of our subscribers live outside of North America, yet 95 percent of all the manuscripts we receive originate in North America. It is true that some articles have universal appeal, but naturally many are slanted to the American culture.

In order to encourage more contributions from outside North America, we are sponsoring a talent search. This talent search applies only to residents of divisions outside North America or members of those divisions who are studying in North America.

## \$500 for you

We'll pay \$500 for the three articles in each of three categories we judge to be best. Now we know that money is not everything, but it does help smooth over some of life's rough spots. Money is good. It is the love of money that is bad. While we would like you to make a major contribution to *Ministry* and the life of its readers, a little cash can help you find the time to write the kind of article we are looking for.

Unlike the Olympics or the lottery, in which there is only one winner, every one of you could be a winner. We have special payments of \$200 for other qualifying articles. See the separate advertise-

ment across the page for all the details.

Don't be discouraged if English is not your first language. We are more interested in content than in style. Of course, if we have two well-researched articles on similar subjects and one is written a little better than the other, we would, all else being equal, choose the better-written one.

## What to write

Our advertisement lists three subject areas we are especially interested in: theological and biblical studies, practices, and the minister's personal life. Theological and biblical studies should be expositional in nature, dealing with a doctrine, issue, or biblical passage. We need good articles on prophecy, the sanctuary, the remnant, the atonement, and practical godliness, to name just a few.

These articles should contribute something fresh with a different slant from the traditional. However, they should not contradict but should enlarge our understanding.

The second category concerns practices, the "how to" of ministry. How does theology turn into practice? How does a

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**We'll pay \$500 for the qualifying articles we judge to be best.**

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# Could you use an extra \$500?

If you live outside the North American Division, or are here on a study leave and will be returning to work in another division, we will pay you up to \$500 for writing an article that we can use in Ministry!

## Our Problem

Ministry is an international journal. Half our readers live outside North America. But most of the articles we receive come from the North American Division. So we're on a talent search to find writers from other divisions. And that can mean extra dollars in your pocket!

## Categories:

**Category 1: Theological/Biblical Studies.** Articles should be expositional in nature, dealing with a doctrine, issue, or biblical passage.

**Category 2: Practics.** Articles should suggest ideas on the "how-to" of ministry, especially as it relates to local cultures—we are particularly interested in evangelism and nurture.

**Category 3: Pastor's Personal Life.** Articles should speak to the spiritual, intellectual, or physical needs of the clergy, or to their relationship with their families.

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Three best articles in each of three categories: \$500  
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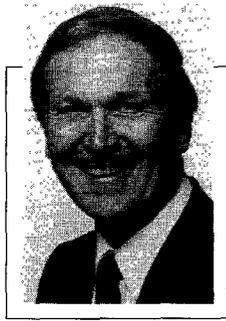
## Specifications:

Manuscripts should be 2500 to 3500 words, typed double-spaced or legibly written in English on 8 1/2" by 11" or A4 paper. Writing style and quality of English will not be as important in judging as the overall interest, relevancy, and accuracy of the article's content. Manuscripts must not have been published elsewhere. Include full documentation (footnotes and bibliography) if applicable, as well as a biographical sketch of yourself. Write TALENT SEARCH on the title page and indicate which category the article is being entered in. Put your name on the title page only. Limit one article per author per category.

For further information on our requirements, send for our free Writer's Guidelines.

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To qualify for these special payments, your article must be in our hands by September 30, 1989.  
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# Why Inter-America grows

Floyd Bresee

**A**dventist eyes are focused on the Inter-American Division, especially since it is now our largest, having recently become the first to pass the 1 million membership mark.

We must not pretend IAD does everything perfectly. It does have its share of problems. One is the apostasy problem, which the division is attacking with its motto "Win, Train, and Retain."

It must cope with the problem that most converts are from the poorer classes. For instance, I stood with Pastor Rodriguez on a high hill overlooking Bogotá, Colombia. Pointing to his left, he said, "The city is divided into two parts. To the south is the poor district, with 4 million inhabitants. On our right is the more prosperous north, with 2 million. We have 24 churches, with 8,000 members in Bogotá, but the sad fact is that every church is in the south." A company of 18 members has been formed in the north and a pastor assigned to try to start a church.

Despite their problems, IAD's successes must not be discounted. In just four years membership has grown from 750,000 to more than 1 million. Worldwide, the average number of baptisms per active ordained minister is 45 per year. In Inter-America the average is 106.

I can lay no claim to being an authority on the Inter-American church. I have, however, recently returned from an itinerary that took me to Venezuela, Colombia, Trinidad, Puerto Rico, Haiti, Jamaica, Guatemala, and Mexico. I met with ministers from every IAD union. Tucked away in my private agenda was the desire to take an objective look at

reasons for the division's outstanding successes.

We must not assume that everything that produces souls there will be equally successful everywhere. On the other hand, I hope all Adventist ministers are both humble and wise enough to learn from each other. IAD must be doing something right. Are they doing something there that would work with your people, for your congregation, in your town? Here are four secrets to Inter-American members' soul-winning success. Might one help you succeed?

1. They have learned better ways to win Catholics. This is a secret that needs sharing with the entire world field. In the early years of our work in Latin America, as well as the rest of the world, we tended to run down the Catholics and roast the pope. Inter-American evangelists have learned better. They sometimes call on the local Catholic clergy to explain their work. The mark of the beast is not even mentioned in public meetings, but its meaning is taught in baptismal classes.

2. Soul winning has first priority. Some conferences and unions consistently set aside 10 percent of their tithe income for evangelism.

3. Soul winning is a cooperative effort. Whole cities and even entire countries cooperate in planning meetings that are held simultaneously as metropolitan campaigns or national campaigns. In 1989 a special evangelistic emphasis in Mexico City called "Megamexico 89" is planned. Pastors hope to baptize 6,000 souls and organize 30 new churches. Sound unrealistic? Not when you understand their strategy. Some 750 teams led by lay preachers will hold 750 evangelistic campaigns. Ministers will come in to

hold decision meetings. This will no doubt be the largest one-city evangelistic endeavor in the history of Adventism.

One can sense cooperative effort among the different categories of denominational employees. The South Mexican Union reports that during Harvest 90, 346 crusades have been held by teachers, 315 by office personnel, and 1,700 by colporteurs. In Central America 600 souls were won last year by professors and their students. Some of the best theologians in our schools prove to be the best evangelists in our churches.

4. Soul winning is lay-centered. I've saved the most fundamental secret for last. This emphasis may have come about partially by design and partially from necessity.

Most IAD pastors have districts so large they cannot be in each church often enough to take the work away from their laity. In Inter-America there is one evangelistic and pastoral worker for every 714 church members. The average for the rest of the world divisions is one for every 367. With only 11 percent of the world church's ordained and licensed ministers, IAD serves 19 percent of the church membership and produces 20 percent of its baptisms.

But laymen can win souls! One layman in the West Indies has led 1,000 persons to baptism. I like the way Carlos Aeschlimann says it: "Pastors in Inter-America have complete confidence in their members as soul winners." Maybe too many of us as ministers are so fearful that our members will do something wrong that we instill in them a fear of doing anything at all. Let's learn a lesson from Inter-America. We can have confidence in our laity as soul winners. ■



# Milk: has the time come?

Galen C. Bosley

**I**n the spring of 1985 thousands of people in the Chicago area contracted salmonella poisoning by drinking milk. Some elderly people, and others who were already ill when the epidemic occurred died. Then the epidemic subsided, but recurred a few days later. When the ordeal was over more than 16,000 people had been infected in a span of less than a month.<sup>1</sup>

The Hillfarm Dairy incident became the nation's worst food poisoning epidemic in history. It originated at a state-of-the-art milk processing plant outside of Chicago that during its 18 years of service had safely processed billions of gallons of milk.

This epidemic led many Seventh-day Adventists to wonder whether now was the time Ellen White had spoken of when the use of milk should be discontinued. The earliest record of such warnings came in 1873: "We have always used a little milk and some sugar. This we have never denounced, either in our writings or in our preaching. We believe cattle will become so much diseased that these things will yet be discarded, but the time has not yet come."<sup>2</sup> Again in 1898 she wrote, "There is no safety in the eating of the flesh of dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal

creation."<sup>3</sup> Her counsel is clear that the time had not yet come. As late as 1909 she still saw the time for discarding milk and cream and eggs as future, and counseled that "it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it."<sup>4</sup> To judge the milk situation today, it is helpful to know the state of milk in Ellen White's day.

## Milk in Ellen White's day

The better known diseases associated with milk use during Ellen White's life included anthrax, foot-and-mouth disease, cholera, typhoid and paratyphoid fever, scarlet fever, diphtheria, tuberculosis, and brucellosis. At that time the understanding of bacterial organisms was something new, and methods of destroying pathogenic bacterial organisms in milk were still being tested.

In 1894 Melzter demonstrated that violently shaking milk for a prolonged period of time took the vitality out of the bacteria. Some tried filtering milk through sand, but this did not prove successful. Others found that freezing and thawing milk caused bacterial destruction. It wasn't how low the temperature dropped that brought the destruction, but the rapidity of the freezing and thawing process.<sup>5</sup>

In 1864 Louis Pasteur discovered that bacteria or microbes in milk could be killed by applying heat. But boiled milk had an obnoxious taste, and butter produced from such milk was tasteless until it was reinfected with bacteria. Refinement of the heating process led to what is now known as pasteurization. It involves applying enough heat to kill pathogenic

organisms without bringing the milk to a boil. Not until 1895, the year Pasteur died, was commercial pasteurization equipment for milk introduced into the United States.<sup>6</sup> And standardization of the pasteurization process did not come until decades later. Even with pasteurization, "as late as 1938, milk-borne outbreaks in the U.S. constituted 25 percent of all disease outbreaks due to infected food and contaminated water."<sup>7</sup>

In 1896 unpasteurized milk was the main article of diet for infants, children, invalids, and the sick and convalescing. As a result infant mortality was high. Two thirds of infants who died before the age of 1 year were bottle-fed. Milk was in such poor condition that in an attempt to prevent diseases such as cholera, typhoid fever, diphtheria, scarlet fever, and tuberculosis, a group of Philadelphia physicians printed tracts recommending that mothers breast-feed their children until the age of 2.<sup>8</sup>

The February 14, 1896, issue of *Public Health Reports* includes a summary of a 100-page report on the conditions that would make milk "morbific and infectious." It describes the various colors that milk can have and the organisms associated with these colors.<sup>9</sup>

Abnormal odors, tastes, and consistencies resulted from problems ranging from consumption by cattle of onions, skunk cabbage, turnips, and decaying leaves, to bacteria found in dark, damp, and poorly ventilated milk houses. Salty milk was produced when cows grazed on marshy salt grasses.

Stringy and soapy milk was caused by micrococci and was of little danger to the public because few would drink it. But in London it was this stringy or roping milk

Galen C. Bosley, D.H.Sc., R.D., is a science research associate in the Department of Health and Temperance of the General Conference of Seventh-day Adventists.

that was found to be tied to disease outbreaks.

Milk with sediment was common. The sediment was excrementitious matter that had adhered to the cow's udder and fallen into the pail during milking. This situation was vividly demonstrated at a medical convention in Berlin, much to the disgust of American physicians present. The Americans refused to believe there was any sediment in their milk, but upon returning home they discovered that milk samples from Washington, D.C., contained more sediment than what they had seen in Berlin.

Conditions in which cattle were kept caused many of these problems. "Many stables are so small that there is hardly room for the cows to stand," according to one account. "The floors are a mass of filth; drainage and ventilation receives no attention whatever; the atmosphere is so bad as to be almost unbearable; the cows are fed upon slops and allowed to drink water from a pool in the stable yard into which runs the drainage from the stable. The udders of the cows are not clean; the milk is drawn into large buckets, strained into cans, the strainers being almost clogged up with filth and swarms of flies. Milk thus obtained has anything but an inviting odor; it will not remain sweet 12 hours, and is loaded with bacteria."<sup>10</sup>

Not all milk in Ellen White's time was this bad. Milk samples received into sterilized bottles from well-cared-for holstein cows were shown to contain an average of only 530 bacteria per cubic centimeter.

By contrast, when little care was taken to prevent stable dust from settling in the container, there were 30,500 bacteria per cubic centimeter. Samples of city milk at this time averaged 235,600 bacteria per cubic centimeter, while samples

from grocery stores showed much larger numbers. Milk in New York in 1901 varied from a bacterial count of 300,000 during the winter months to 5 million in the summer. Similarly, milk bacterial counts in Chicago in 1904 ranged from 10,000 to 74 million,<sup>11</sup> and Boston in 1892 averaged 4.5 million.<sup>12</sup> By contrast, U.S. Department of Agriculture standards today state that raw milk for pasteurization cannot exceed a bacterial count of 300,000 and after pasteurization the limit is 20,000.

While care in obtaining the milk was certainly a known problem, tuberculosis in cattle was also serious. Between 1888 and 1891, of 67,077 cattle slaughtered at one location, 20.4 percent were found to be tubercular. Other locations had incidences as high as 54 percent. Forty to 50 percent of milk was infected with tuberculosis bacilli. In the 3 to 4 percent of cattle with lesions of the udder, milk had an infection rate of 60 to 70 percent.<sup>13</sup>

#### Milk quality today

Today tuberculosis in cattle is much reduced. Of the 2,167,018 cattle tested in the U.S. in 1984, only 244 had tuberculosis. While the incidence of brucellosis is higher, still only .3 percent of cattle were infected in 1984.

By 1984 milk-borne disease outbreaks in the United States constituted less than 1 percent of food-borne outbreaks.<sup>14</sup> This is true in most industrial countries today. There is little resemblance to former conditions with disease in cattle, and as far as disease transmission is concerned milk is safer than it was in Ellen White's day.

The better condition of milk has come about through improvement of the conditions in milking parlors, refrigeration, and preservation. Most if not all milk

## Milk bacterial counts in Chicago in 1904 ranged from 10,000 to 74 million.

sold to milk processing plants is obtained by milking machines used after the animals' udders have been washed with warm soapy water. This process greatly decreases bacterial count as does the use of refrigerated holding tanks and refrigerated trucks for transporting the milk to processing plants for pasteurization.

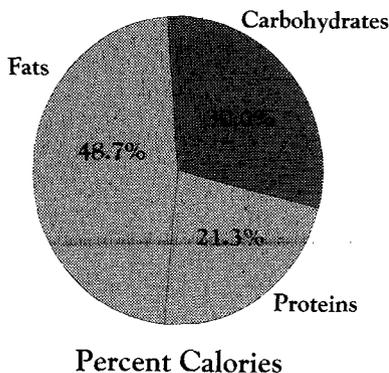
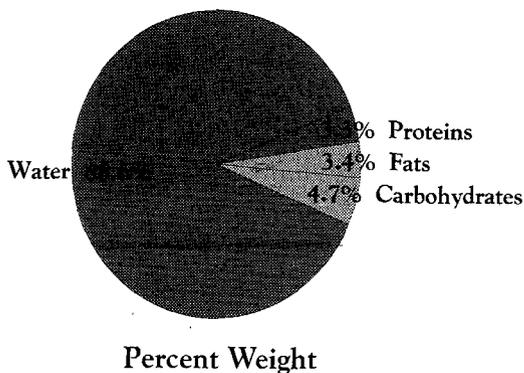
#### Aflatoxins in milk

Another health hazard present in Ellen White's day as well as ours, though science has become aware of it only in recent decades, is aflatoxin. Aflatoxin is a carcinogen produced by mold that grows on grain, nuts, and cottonseed. Contamination is common in tropic and subtropic areas where temperatures reach 81 degrees Fahrenheit with 85 percent or more relative humidity. Such conditions can lead to contamination in as little as 24 hours. In peanuts and corn, prolonged drought stress appears to be a primary factor in a crop's susceptibility to aflatoxin-producing mold.<sup>15</sup> Because of summer drought followed by heavy rains, aflatoxin levels in the feed of dairy cows is a current concern in the United States. The U.S. government pays farmers for the affected crops so that they will not feed the grain to livestock.

Aflatoxins were identified in 1960 as the source of "turkey X disease," which killed more than 100,000 turkeys and large populations of pheasant, ducks, pigs, and calves in the British Isles. The toxin was found in peanut meal used in feed. Regulatory policy for aflatoxin control has been in existence in the United States since 1965.

When aflatoxin-contaminated feed is consumed by dairy cattle, it shows up in the milk within 24 hours and will continue to be present for 4.5 days. Aflatoxins are toxic, carcinogenic, and mutagenic. Chronic ingestion of aflatoxins has been shown to produce liver cancer in laboratory animals and is associated with primary liver cancer in certain Third World nations, including Kenya,

### Milk Content by



Thailand, Mozambique, and Swaziland.

When aflatoxin levels exceed 20 parts per billion (ppb) in food and 0.5 ppb in milk, the Food and Drug Administration becomes concerned. There is a lower action level for milk because it is considered a major food item for children who are considered most vulnerable to the effects of carcinogens.

With respect to the aflatoxin content in milk, it is doubtful with the various grain-drying methods available today that aflatoxin levels would be greater than in Ellen White's day. Agriculture, the food industry, and governmental monitoring programs have also done much to help reduce aflatoxin levels since 1965.

### Ellen White's counsel

Ellen G. White, whose counsel regarding matters of diet and health have been of great value to those who followed them, foresaw a time when milk would no longer be safe to drink. Even in her day she did not consider raw milk safe. She advised boiling milk to avoid contracting disease.<sup>16</sup> Even present technology cannot guarantee that raw milk or cheese products are free from human pathogens.<sup>17</sup> Salmonella is found in more than 60 percent of raw milk samples.<sup>18</sup> Microbes such as bovine leukemia virus and bovine papilloma virus are known to be present in raw milk, and they can cause cancer in animals fed raw milk. Proponents of the use of raw milk argue that its flavor and nutritional value are superior to pasteurized milk and milk products, therefore it has greater health-promoting properties. The history of disease transmission from milk in the U.S. is an excellent example of the benefits of

pasteurization and the folly of the use of raw or certified raw milk. Significantly, the 1985 Hillfarm incident resulted from a mechanical problem that permitted pasteurized milk to be contaminated by a small amount of raw milk.

In Scotland a 1983 law forbidding unpasteurized milk sales has resulted in reducing milk-borne disease outbreaks except in areas around farms where unprocessed milk is used as partial payment for work done.<sup>19</sup> In addition, reports of milk-borne disease outbreaks in England for 1983-1984 show that of the 29 outbreaks, 27 resulted from the consumption of raw milk.<sup>20</sup>

Pasteurization has greatly reduced milk-borne disease. But evidence exists that viral pathogens unknown in the days when pasteurization standards were formulated can survive this heat process. Examples of such viral agents include foot-and-mouth disease, Maloney leukemia virus, Rauscher's leukemia virus, Rous sarcoma virus, and bovine papilloma virus.<sup>21</sup> Thus Ellen White's repeated counsel to boil or sterilize milk still has value despite high-quality standards for milk.

Ellen White points out that health reform is progressive. She says we are to learn to cook without the use of milk and eggs. "In all parts of the world provision will be made to supply the place of milk and eggs. . . . He [God] desires all to feel that they have a gracious heavenly Father who will instruct them in all things. The Lord will give dietetic art and skill to His people in all parts of the world, teaching them how to use for the sustenance of life the products of the earth."<sup>22</sup>

"The time will come when we have to discard some of the articles of diet we now use, such as milk and cream and

### Saturated Fat Content of Milk

One of the chief reasons for avoiding excessive milk consumption is its high level of saturated fats. To understand how grams of protein and carbohydrate translate to calories, multiply the proteins and carbohydrates by four calories per gram. Since fats contain nine calories per gram, multiply the grams of fat by nine in order to convert to calories.

Note that nearly half of the calories in whole milk come from fat. This despite the fact that on a weight

basis milk is less than 4 percent fat. This is because milk by weight is 88 percent water.

In addition to whole milk being a high fat food the P/S ratio (ratio of polyunsaturated fats to saturated fats) is very low. Foods with a higher P/S ratio are better choices for preventing heart disease. Generally nutritionists like to see a P/S ratio of one or higher. Whole milk has a P/S ratio of .06, which indicates that a large majority of the fat is saturated.



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eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it."<sup>23</sup>

"When the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. . . . The question of using milk . . . will work out its own problem."<sup>24</sup>

Reduction of infectious disease transmission has not eliminated all risks from milk consumption. Liberal use of milk can increase the risk of coronary heart disease. Research has revealed a connection between dietary consumption of cholesterol and the use of saturated fats in milk. Researchers have also found relationships between the use of high-fat foods (such as milk, cheese, butter/margarine, and cream) and prostate cancer. Also milk in conjunction with the intake of fats has been associated with breast cancer.<sup>25</sup>

Does the Hillfarm Dairy epidemic signal the time to discontinue the use of dairy products? Food safety in the United States, Canada, Europe, Australia, and other nations with high standards is better than at any time in history.

The Hillfarm incident does give us a good look at the magnitude of error that

can occur when the technology of mass production runs amok. It involved more than 16,000 reported cases, whereas in 62 epidemics reported and discussed in a 1905 issue of *Sanitation* only 4,565 patients were recorded.<sup>26</sup>

It is not advisable to say that the time has come for Seventhday Adventists to eliminate milk totally from the diet. Evidence indicates that the condition of milk has actually improved with regard to the spread of infectious disease. But we must not forget that this is a progressive message. We should be learning the arts and skills of cooking without milk even though the time when it will be necessary to abstain from its use has apparently not yet arrived. ■

<sup>1</sup> C. W. Lecos, "A Closer Look at Dairy Safety," *FDA Consumer*, April 1986, pp. 14-17.

<sup>2</sup> Ellen G. White, *Counsels on Diet and Foods*, p. 330.

<sup>3</sup> *Ibid.*, p. 411.

<sup>4</sup> *Ibid.*, p. 208.

<sup>5</sup> F. Corss, "Epidemics Arising From the Use of Infected Milk," *Sanitation* 1, No. 7 (1905): 262-267.

<sup>6</sup> D. M. Considine and G. D. Considine, *Foods and Food Production Encyclopedia*, pp. 1210-1215.

<sup>7</sup> L. Townsend, "Milk Safety: An Historical Overview," *Dairy and Food Sanitation* 1, No. 8 (1981): 325-330.

<sup>8</sup> T. J. Cooper, "Milk as a Conveyor of Disease," *Journal of Comparative Medicine and Veterinary Archives* 23, No. 12 (1902): 762-764.

<sup>9</sup> S. C. Busey and G. M. Kober, "On Morbific and Infectious Milk," *Public Health Reports* 11, No. 7 (1896): 117-131.

<sup>10</sup> J. J. Berry, "Milk as a Vehicle of Infection," *Twelfth Annual Report of the State Board of Health of the State of New Hampshire* (1893), pp. 194-200.

<sup>11</sup> W. Burrows, *Textbook of Microbiology*, pp. 194-200.

<sup>12</sup> C. A. Bonner, "The Prevention of Milk Communicable Diseases," *The Sanitary Record* 22 (1898): 293, 294.

<sup>13</sup> Berry, pp. 194-200.

<sup>14</sup> Townsend, pp. 325-330.

<sup>15</sup> *Science News* 129, No. 9 (March 1986). See also Elaine Blume, "Aflatoxin," *Nutrition Action Healthletter* 13, No. 8 (September 1986): 1, 4-6.

<sup>16</sup> White, p. 203. See also Ellen G. White, *The Ministry of Healing*, p. 302.

<sup>17</sup> *International Dairy Federation Bulletin*, 1981, p. 17.

<sup>18</sup> C. McManus and J. M. Lanier, "Salmonella, Campylobacter jejuni, and Yersinia enterocolitica in Raw Milk," *Journal of Food Protection* 50, No. 1 (January 1987): 51-55.

<sup>19</sup> J.C.M. Sharp, "Infections Associated With Milk and Dairy Products in Europe and North America; 1980-1985," *Bulletin of the World Health Organization* 65, No. 3 (1987): pp. 397-406.

<sup>20</sup> N. J. Barrett, "Communicable Diseases Associated With Milk and Dairy Products in England and Wales: 1983-1985," *Journal of Infection* 12, No. 3 (1986): 265-272.

<sup>21</sup> V. M. Hulse, "Raw Milk and Cancer," *Health and Healing* 8, No. 3 (1983): 2-5, 19.

<sup>22</sup> White, *Counsels on Diet and Foods*, p. 359.

<sup>23</sup> *Ibid.*, p. 208.

<sup>24</sup> *Ibid.*, p. 206.

<sup>25</sup> Assembly of Life Sciences, National Research Council, *Diet, Nutrition, and Cancer* (Washington, D.C.: National Academy Press, 1982), pp. 11-17.

<sup>26</sup> Corss, pp. 262-267.

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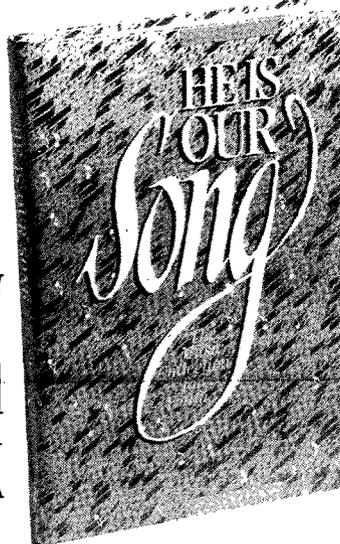
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## The Addictive Organization

Anne Wilson Schaefer and Diane Fassel, *Harper & Row, New York, 1988, 228 pages, \$16.95, hard cover. Reviewed by Ella Rydzewski, editorial assistant, Ministry. The reviewer holds a B.S. degree in organizational behavior.*

All of us work in some type of organization, group, or system and we often see the same patterns of dysfunction in the workplace that are found in homes. As organizational consultants, the authors have worked with many groups, including churches, and have written a book that needs to be read by every administrator. It may be the most important book you have ever read.

In the troubled organization, corporate survival comes above all else—above loyalty to workers, product, ethics, community, and even the nation. As a result it becomes more manipulative, more rigid, less open, less creative, and less willing to take risks. This is exactly the way an addict responds to crisis!

On the other hand, the healthy organization is participatory and insists on rigid adherence to purpose while allowing high tolerance for flexibility around procedures. It has a strong sense of mission.

The addictive organization must have the collusion of codependents to maintain their closed systems. Codependents are those who make excuses for the organization, cover up, are fearful of rocking the boat, or not being liked. They tend to have low self-esteem and are experts at practicing a dishonesty that is seen by others as niceness. They are experts at vagueness, manipulation, and rumor, but will not speak out and take stands for fear of offending or losing their job. There could be no addictive organization without them.

Schaefer and Fassel describe the characteristics and methods of the addictive organization in detail. A chilling observation is that helping agencies such as churches are often addictive. People who work in these organizations become burned out when they see a difference between the promise of the mission they are committed to and what they experience. Also the church can actually promote workaholicism with people using

work to get ahead, be successful, avoid feeling, and ultimately avoid living. The family and health of such workers suffer.

As the system gets sicker there is an increase in structures and rules, control is a prime characteristic, and people are seen as objects. The authors assert that addictive organizations get into serious trouble because they have forgotten the primacy of their mission.

This new and growing concept of organizational behavior has as its only model for recovery the 12-point system of Alcoholics Anonymous. These steps include admitting our problems and inability to handle them, turning them over to God, making amends when possible, and seeking closer contact with God through prayer and meditation. They are the steps of spiritual renewal.

## What Every Christian Should Know About Being Justified

Arnold V. Wallenkampf, *Review and Herald Publishing Association, Hagerstown, Maryland, 1988, 152 pages, \$14.95. Reviewed by Daniel Guild, retired pastor-evangelist and church administrator.*

In 152 pages Wallenkampf has covered almost every facet of justification. This is a book for every Christian, especially the minister, containing most of what a seminary student would absorb from a class about righteousness by faith.

The book deals with such vital issues as "Security in Christ," "The Insufficiency of Good Works," "Justification and the Judgment," "Salvation and Rewards," and "Christian Perfection." The reader is shown both sides of each aspect of justification. Taking his cue from the pendulum movement in the Old Testament, the author steers a balanced course.

Wallenkampf's theology is backed with ample scriptural references and brief well-chosen quotes from a spectrum of theologians from Luther to Barth, as well as the writings of Ellen White. Though heavy theology, the book contains homespun illustrations from the author's own experiences.

The author's years of making theology simple and meaningful to both neophyte students and theology majors is evident. The reader can probe the depths of salva-

tion theology in clear, simple language, for every sentence is understandable and packed with meaning. We are provided with the Greek definitions of such familiar words as sin, justification, sanctification, faith, redemption, and perfection.

This book is for anyone interested in understanding the issues involved in the "new theology." But more than that, it is a must for those who want to be informed and inspired on the most important issue of our day—salvation. The impact of its importance is found in the title of the last chapter, "The Joy and Glory of Justification by Faith."

*Justified* will find its place on the shelf of ministers as a reference book and as a resource for sermons.

## Has the Church Misread the Bible?

Moises Silva, *Zondervan Publishing House, Grand Rapids, Michigan, 1987, 136 pages, \$12.95, paper. Reviewed by Jack J. Blanco, Department of Religion, Southern College, Collegedale, Tennessee.*

This little volume should be on the reading list of anyone committed to the divine authority of Scripture. Though written for seminarians, it is easy to read. Its subtitle, *The History of Interpretation in the Light of Current Issues*, introduces the reader to the challenge to scriptural authority the church faces from the disciplines of philosophy, literary criticism, linguistics, history, science, and theology.

In the chapter on obstacles, Silva delineates some of the difficulties we find in accepting scriptural authority:

1. The Bible is divine, yet it has come to us in human form.
2. We are dependent only on the Holy Spirit for instruction, yet scholarship is surely necessary.
3. The Scriptures seem to presuppose a literal and historical reading, yet we are also confronted by the figurative and nonhistorical.
4. Proper interpretation requires personal freedom, yet some degree of external, corporate (church) authority is also needed.
5. The objectivity of the biblical message is essential, yet our presuppositions seem to inject a degree of subjectivity into the interpretive process.

The author discusses these obstacles in their historical setting, promising to take a closer look at them in later volumes of the series he is editing.

As Silva points out, some of these biblical tensions began as early as the second and third centuries after Christ. This was when the church was influenced by the hermeneutics of Philo, the Jewish scholar, and Origen, one of the brightest theological luminaries within the Christian community. Other tensions arose over the authority of Scripture during the Reformation with its emphasis on a more literal reading of the Bible. Later tensions came from the onslaught of rationalism against miracles and the supernatural, and today still more are coming from modern science and literary criticism. These tensions, Silva says, must be addressed if the church wishes to retain a degree of credibility in an age of research.

I wish the author had given a running commentary on the history of biblical interpretation by centuries, rather than grouping his content into topics forcing him to repeat the effect of Origen and others on each problem area. But Silva does give an objective view of the overall problem of biblical interpretation and a brief, balanced view of its history.

When perusing this volume, the

reader is impressed with the realization that scriptural authority has always been at the center of controversies throughout the history of the church. Anyone wishing more knowledge about the challenge now confronting the church, especially in the context of Christ's second coming, will find this book well worth reading.

### **The World of Ellen White**

Gary Land, editor, *Review and Herald Publishing Association*, 1987, 253 pages, \$16.95. Reviewed by Charles B. Hirsch, retired vice president of the General Conference.

A few hours spent reading what is prologue to the future will be valuable for those involved with church problems of today and tomorrow. In many aspects our present social, political, and economic problems differ from those in Ellen White's lifetime. At the same time the conditions are equally challenging—affecting the success or failure of the gospel message.

Those with responsibilities in the pulpit and the lectern should make a special effort to delve into *The World of Ellen White*. Today evangelists and preachers bemoan the secularism that hinders their efforts. But the obstacles to promulgation of the message were no easier to hur-

dle 100 years ago. The pioneers of the Seventh-day Adventist Church did not find themselves in a "bed of roses." They experienced thorns on all sides.

Land has brought together a new generation of historians and writers whose combined efforts give us the historical context of Ellen White's writings. He has competently synthesized 14 articles to provide better continuity and smoother transitions while allowing the individuality of the author to remain intact. This is evident as the reader moves from one chapter to another and notices the differences in detail and in-depth exposition.

The international phase of the work is underlined in a chapter on Australia. The author writes descriptively of the existing frontier spirit and prevailing conditions "down under." Mrs. White's contribution left a strong imprint on the development of the work in that area. Unfortunately, no mention is made of her stay in Europe and the beginnings of Adventism on that continent.

*The World of Ellen White*, with its attractive format and black-and-white illustrations, fills a void in our libraries. It draws back the curtain and offers us a glimpse of the world of a century ago, giving insight into the environment as well as the social and political milieu of the age and what may have helped influence Ellen White's writings.

This reviewer hopes that this volume will whet the appetite of professional writers. We need to pursue further what has been started in these pages by presenting Ellen White as an integral part of her historical surroundings rather than isolated from them.

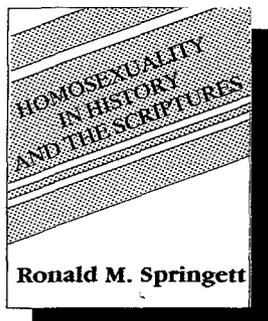
### **Pacific Press Lawsuit: The Other Side of the Story**

Richard H. Utt, 11533 Poplar Street, Loma Linda, California 92354, 1988, \$1.60, paper. Reviewed by J. Robert Spangler, editor, Ministry.

Richard Utt was book editor at the Pacific Press Publishing Association during the entire time of Merikay McLeod Silver's lawsuit against the press for alleged discrimination against women employees. In fact, Utt was responsible, according to his account, for having brought her to Pacific Press as a part-time student book editor.

It takes only 30 minutes to read Utt's account. He does not hesitate to point out that the press should have kept pace with the times and the new laws relative to equal pay for equal work. However,

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according to Utt's account, Merikay could have been more patient with the church, which undoubtedly moved slowly at times. He leaves one with the impression that Merikay could have achieved her desired objective without embarrassing the church.

In one interesting section Utt illustrates how difficult it is for an author to be objective in writing about people he or she does not like. He quotes phrases from Merikay's book *Betrayal* that show how she noted only negative physical characteristics of perceived opponents while describing her supporters in pleasing terms.

Although Utt was urged by a number of individuals to present the other side of the story, one wonders why this account was not published simultaneously with, or at least shortly after, *Betrayal*. It would be well for those interested in having a more balanced picture of what actually took place to secure this booklet and read it carefully.

#### 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 and preached wearing a bullet-proof vest.

Hicks continues to confirm and reaffirm that preaching is an instrument used

by God in every situation. This is not another collection of sermons—it is a testimony of God's leadership through the preacher.

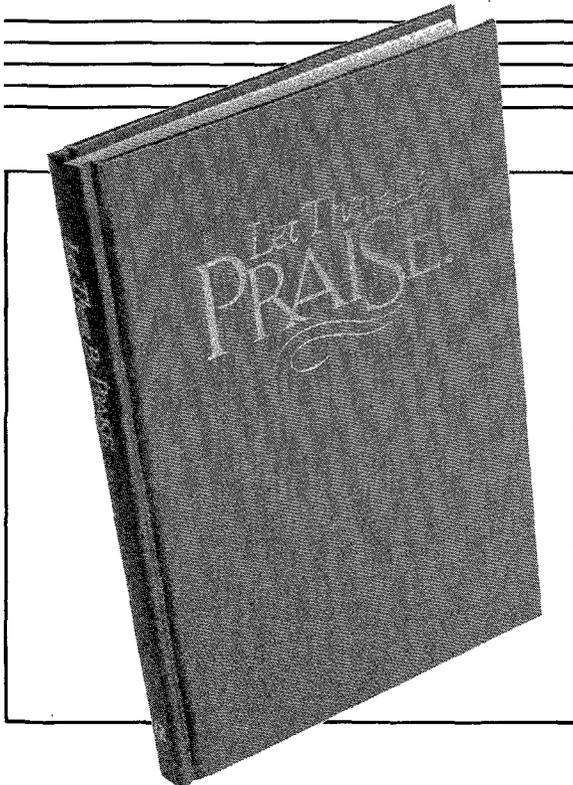
The book can give a pastor undergoing church antagonism the understanding and strength to continue to preach through the storm. It is reassuring to see that even amid conflict God is able to manifest His power through the preacher and the preached word. You will be encouraged and thus recommitted to the "foolishness of preaching."

#### Recently Noted

I Chose Adventism, William and Noelene Johnsson, Review and Herald Publishing Association, Hagerstown, Maryland, 1988, \$6.95, paper.

This is an excellent book to give new members and members in non-Adventist families. It discusses some very important practical problems in close relationships with nonmembers. Though somewhat superficial to one experiencing such things as marriage to a non-SDA spouse, it is a beginning in an area that has been too long neglected.

## New music in a low-cost songbook



A new songbook is off the presses of the Review and Herald. *Let There Be Praise!* has songs that have touched your heart in recent years, but are impossible to find in old "auditorium songbooks." It has sweeter choruses. More spirituals. Scripture songs. And compositions by contemporary artists arranged for group singing.

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



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

easy-to-read type. If you're ready for a new low-cost songbook for singing bands, workshops, or camp meetings, take a look at *Let There Be Praise!*

Available at Adventist Book Centers.

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



## Letters

From page 2

day Adventist Church of Burr Ridge, Hinsdale, Illinois.

### Sports in SDA schools

After reading David Nieman's article on sports in Seventh-day Adventist schools (August 1988), I feel there seems to be no question as to whether competitive sports belong in Adventist education. The only excuse that we can give for the continuance is the pressure of a modern society. While an occasional ball game is innocent enough, the emphasis on continual competitiveness seems clearly out of line with our heavenly home and the principles of its government. Obviously, adequate exercise can be obtained through aerobic exercises such as walking, jogging, cycling, etc. The bottom line is whether Adventist educators and leaders are wise enough to listen to the prophet and have faith enough to make the needed reforms.

It will take faith that will see through temporarily diminishing enrollment and financial setbacks as well as cries of outrage from certain faculty, students, and parents. Like Moses and Aaron, leadership will be faced with yielding to the worldly clamorings or yielding to the counsel of the Lord. Golden calves "jump out of the fire" when the former gets its way. "Believe his prophets, and you will succeed" is as applicable to Adventist schools as it was to Jehosaphat. —Jay Gallimore, ministerial secretary and vice president, Michigan Conference of Seventh-day Adventists, Lansing, Michigan.

■ As I enjoy and play practically all sports well, sports at one point in my life were all-consuming. There was a tremendous drive to be number one. I must admit that I still enjoy sports, and I still play to win. This no doubt will continue to be a struggle for me. I am determined that my daughter and son have a different experience.

The love of sports—actually idolatry in many cases—pervades our society. However, as pastors, teachers, and church leaders on all levels, we must prayerfully study the divine counsel given us that we might provide accept-

able alternatives. Resistance should be expected. But in the spirit of Christ we must faithfully hold our schools accountable to the divine standard, for we are about the business of preparing our young people for heaven, not hell! —Vialo Weis, pastor, Seventh-day Adventist Church, Ardmore, Oklahoma.

■ The August edition of *Ministry* was a complete disaster. How good to know that the General Conference has set up a committee to investigate the role of sports in Adventist education. How heartening to know that in these last days our leaders have time to discuss such profound issues! The future of our church is obviously in safe hands!

Many of us in England deplore the unhealthy obsession with Ellen White's works to be found among our leaders in the States. The church is in grave danger of establishing an oral law based on her counsels, just as Judaism did based on the rulings of the scribes. We say that we have no creed but the Bible, yet we have burdened ourselves with the most elaborate creed of all: the books, letters, and articles of Ellen White.

The sooner we get things in proportion and place the good lady in her correct position in the church, the sooner will our critics be convinced when we state that the Bible is our only rule of conduct. —Norman Shaw, elder, Clarendon Street Seventh-day Adventist Church, Nottingham, England.

### Women's ordination again

The reason why women in Bible times were included in prophetic, religious, and social ministry but were excluded from serving as priests is best known only to the Creator and not by any person or group. Only if the church wishes to compromise and become like any other worldly religion can she accept an unscriptural demand. The Bible teaches us that whatever is secret belongs to God our Lord, but the things revealed are for our use (Deut. 29:29). The question we face now is shall we deal with the situation by giving in, or shall we stand by principle despite the disturbances of those who are demanding that we sacrifice virtue? —Okwera S. George Obalim, Juba, Sudan.

■ John Brunt's article on the ordination of women (September 1988) was outstanding. Dr. Brunt accurately assesses and confronts the issue of the inconsis-

tent hermeneutics that would suggest a literal interpretation of 1 Corinthians 14:33-36, 1 Timothy 2:11-15, and 1 Timothy 3:2 in opposition to the ordination of women while using a hermeneutic based on the principle behind the text to interpret these passages as they apply to women holding "minor" offices in the church today. It seems that far too many "theologians" have been doing inductive theology on this issue for far too long.

We as ministers must contend with literal and verbal interpretations of Scripture on a constant basis when explaining the church's understanding of the Bible to others. But, it seems, we must contend with as much literal and verbal interpretation of the Bible within our ranks as we do outside them. This inconsistent use of the Bible does not harmonize with the church's concept of inspiration and revelation as we understand it from the Scriptures or the works of Ellen White.

Perhaps we still struggle with an incomplete biblical answer to the question because the Bible does not provide an answer. Experience may well be the only course available to the church in finding a satisfactory answer. In order to test by experience, we must give the ordination of women a chance to prove or disprove itself. Yet if it should prove unacceptable, how does one stop ordaining women to the gospel ministry once the process has been started? We can only continue to seek the Lord's will in this and move ahead with ordaining women when and if our cultural context will allow it "without bringing undue disrepute to the gospel of Christ." —Don Ritterskamp, pastor, Myrtle Creek Seventh-day Adventist Church, Myrtle Creek, Oregon.



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## Stewardship series for youth

The General Conference Department of Church Ministries has produced a series intended to communicate to children and youth the practical stewardship/life management principles that form a part of our heritage as Seventh-day Adventists.

The series consists of instructor's manuals containing 13 lessons, one targeted to the early elementary child, one the later elementary child, and one the early teen youth. The authors of each of the manuals, experienced at writing for the age level their manual deals with, were chosen for their writing ability and their experience in the field of Christian education.

Among the items each lesson includes, depending on age level, are suggested texts and songs, a presentation of the concept to be taught, a story illustrating that concept, an activity sheet that the children may take home with them to reinforce the lesson, and a number of activity options that lead the children into practical applications of each lesson theme. The manuals stress learning by doing, encouraging the children not only to know but to feel and to respond (to make behavioral changes). Each lesson can be covered in a half-hour session, but with the activity options each program can be extended up to two hours in length.

Suggested uses for these manuals include: classes for children during evangelistic meetings or adult family finance seminars (material

for the latter is also available from the General Conference Church Ministries Department); resource manuals for Sabbath schools or Vacation Bible Schools; worship or learning resources that parents may use in the home; and, particularly for the youth, new believer classes, life-management seminars, or subject matter for a weekend retreat.

You may order the Christian Life Management Series from Central Departmental Services, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. The price per set (three instructor's manuals) is US\$10.50. For five sets or less, add US\$3 for packaging, shipping, and insurance.

## Evangelistic advertising collection

"The World's Mad Gallop! Who Holds the Reins?"; "The Heavens Are Telling! What Do the Stars Say to You?"; "Dead Men Do Tell Tales: Wonders of Ancient Civilizations Revealed"—titles such as these ring nostalgic bells, bringing to mind the handbills, posters, and newspaper ads that were instrumental in drawing so many to the evangelistic campaigns where they were introduced to the Lord. Recently a collection of such evangelistic advertising materials has been added to the materials housed in the Heritage Center at Newbold College.

Evangelistic advertising specimens provide basic source material for church history. Through them one

can trace general trends and the exploits and methods of individual evangelists. Their publicity materials vividly portray the vitality and enthusiasm that always have surrounded the public evangelism sphere of outreach.

From the beginning of his ministry in the United Kingdom, David R. Lowe's interest in evangelism led him to collect all of the items of evangelistic advertising that he could get his hands on. His collection includes handbills, posters, invitation cards, newspaper displays, etc., some dating back to the nineteenth century. These materials come from all parts of the world, but especially from Europe and North America. While for the most part the collection is concerned with Adventist advertising, it does include—for purposes of comparison—some material from other Christian denominations.

Lowe's collection will be of interest not only to the curious and nostalgic but to those going into evangelism, those currently involved in it who want to improve their methods, and those carrying out research for doctorates in aspects of denominational history and evangelistic methods.

Lowe invites those who have old evangelistic handbills, posters, invitation tickets, newspaper clippings, etc., to send them to the Reeves-Lowe Collection of Evangelistic Advertising and General Church Publicity Ephemeræ, Heritage Center, Newbold College, Bracknell, Berkshire, United Kingdom. He is also interested in current items

of evangelistic publicity that have some claim to originality in copy, layout, or design. A brief mention as to how effective these items have been in awakening interest and motivating people to attend would be helpful.

Doubtless Adventist historians and other heritage collections are holding items of nineteenth- and early-twentieth-century evangelistic publicity with which they cannot part because of their rarity and historical importance. Lowe would appreciate their copying these items photographically and forwarding them to help in the further development of this collection.

## \$10 for your ideas

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

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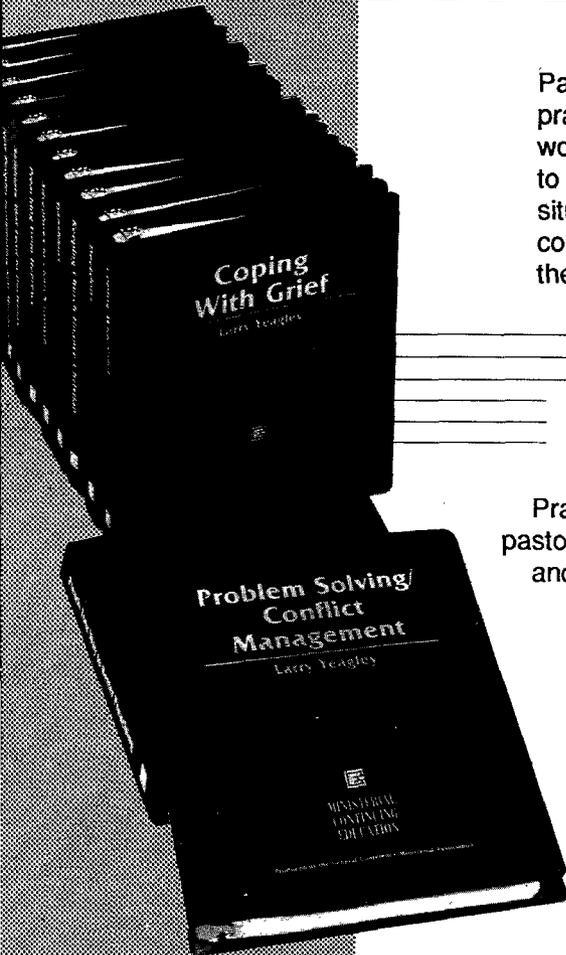
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