

Ministry

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More on church structure

One section of Robert S. Folkenberg's article ("Church Structure—Servant or Master?" June 1989) is grossly misleading our world readers because it fails to state clearly that it is describing the situation of the Home Health Education Service in the North American Division. We in the South Pacific Division also run a Home Health Education Service, but it is far different from the NAD-HHES. —J. T. Knopper, publishing director, South Pacific Division, Wahroonga, New South Wales, Australia.

■ I congratulate you for the openness and honesty with which you treat every problem confronted. I thought I was one of a little group of people who care about church structure, but I'm very glad to see there are many. I'm very happy with Folkenberg's article, not just for what he says but because he is an administrator. I think we should, like David, take off the armor of big structure and institutionalism and go ahead, depending more upon the Lord.

I'm very happy also for the change on the focus in our world church goals. I think they are more biblical, and this will help us to finish our work. —Jorge luorno Hugo, Bahía Blanca, Argentina.

An African view on women's ordination

May we ask whether ordination of a woman into the clergy will edify or be efficacious? Prophetess Anna was in the temple of God, but she was not called priest (Luke 2:36-38). Here, if a person counsels, studies, or preaches the good news to someone, he or she is called *Osofo*, pastor. So we see nothing wrong with calling the prophetess E. G. White a pastor.

But what will we do when the ordained woman's monthly period comes on the Sabbath on which she is to celebrate Communion (Lev. 12)? And how will she stand before a congregation when she is pregnant, with the accompanying nausea, perspiration, and tiredness? And how shall we transfer her

when her husband is well established and cannot move?

We must not let current trends or the eloquence of some people move us to pollute our church. Rather, we must let the Holy Spirit direct our deliberation on this matter. —Sampson Opare, Amazing Facts church, Accra, Ghana, West Africa.

Unbelievable pay raise

With a heavy heart I read the two articles in the August 1989 issue of *Ministry* on the unbelievable pay raise and benefits given to our hospital administrators. We are told in *Evangelism* that insubordination has kept God's people out of the heavenly Canaan (p. 696). After one carefully studies the counsel given to us in the Bible and Spirit of Prophecy in regard to wages, sacrifice, adopting worldly policies and practices, and the mission of the church in general, we must admit the General Conference Committee vote appears to come under the heading of insubordination to our God. I say this with tears, but say it I must. The counsel given to us as a people is too clear to be misunderstood.

Like the writers of the articles, I too feel that now is the time for prayer as never before, not only as individuals praying that our precious Lord will teach us how to surrender our wills totally to Him, but as a group praying for God's remnant church and its leaders. —Calvin R. Johnson, retired pastor, Northville, Michigan.

■ Your report on salary increases for medical institutional employees only served to further confirm what I consider the parting of the ways for the denomination and its former "right hand of the gospel" —our medical work.

But not all is lost! As with Israel of old, there is, medically speaking, a Gideon in our midst —our self-supporting medical work. A few weeks back I spent several days doing media coverage of Wildwood Lifestyle Center and Hospital. I came away refreshed and inspired by the effective, professional yet compassionate and personally interested

manner of their godly, sacrificial staff. Repeatedly I heard non-Adventist and Adventist guests marveling that such a caring place exists in today's greedy, self-serving world. —Carol Roth-Morton, Calhoun, Georgia.

■ Shame on the 52 committee members who voted yes on that excessive salary increase! Blessings on the 42 who voted no —with special acknowledgment to Robert Osborn, who dared to stand against the swell. We should permit those asking for an excessive wage increase to go into big business on their own. Let them go! They should not remain to contaminate our spirit of mission. Especially is this true when it comes to the medical field. We are justified in carrying on health clinics, sanitariums, and hospitals *only* as we display the true medical-missionary spirit that a suffering world needs so desperately. —Gunnar Sjoren, retired pastor, Boise, Idaho.

■ The article quotes Wilson as saying: "The philosophy of this [our denominational wage] scale is predicated upon the fact that a spirit of sacrifice and dedication should mark God's workers irrespective of the position they hold or the department they represent." The report makes clear why it is becoming difficult to fulfill this philosophy. Simply put, it is no longer our philosophy. We (whoever that is) have long since left many of the foundation stones upon which were resting the policies governing our organization. Thus mission has become business, sacrifice is replaced by wage equality, service has turned to competition, simplicity is now called high tech, and mammon is king. —Ulla Hansen, Poland Spring, Maine.

■ Is it proper for these people at Adventist Health Systems (AHS) to be paid big salaries when, in many fields, pastors, teachers, and other denominational employees labor in conditions where they are overworked and do so at a wage not adequate for their responsibilities or educational degrees? If these

(Continued on page 27)

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The schism in Hungary has been front-page news in many independent Adventist publications. The schism is now over. J. Robert Spangler, with other Adventist leaders, met with both sides this past September to help effect a reconciliation. Read his report in this issue (p. 22).

Spangler also reports on the birth of a new society in Adventism (p. 24). While most people may not have heard of the Adventist Theological Society, it is already beginning to impact Adventist thought. While many bemoan the alleged liberal tilt in the denomination and others join quasi Adventist groups, a significant group have decided to stay right where they are and speak out for what they believe are fundamental Adventist values.

Annual Council with its discussion on competitive sports in Adventist schools and the ordination of women is reported on by Floyd Bresee (p. 20).

Have you ever wondered about the meaning of the phrase "this generation" in Matthew 24:34? Did Jesus intend to return in the first century? Jonathan Gallagher throws some light on this intriguing subject (p. 4).

What did Ellen White really say about the nature of Christ? Tim Poirier's evocative article is must reading (p. 7).

Many conferences have already reached their Harvest 90 goals, and others are within striking range. You will not want to miss reading Charles Bradford's rousing challenge to engage in the vital work of snatching souls from the grasp of Satan.

Many people picture the minister's home as an oasis of tranquillity in a tempestuous world. Is this more idealistic than realistic? Marie Spangler writes about the stresses and strains of moving on the minister's family (p. 12).

Our letters are especially provocative, commenting, as they do, on several controversial issues. While you may not agree with every viewpoint, they do offer some intriguing alternatives. Before you write some of them off as too extreme, read carefully what they are saying. The church is not composed of institutions but people. In the words of the hymn "Sing We of the Modern City":

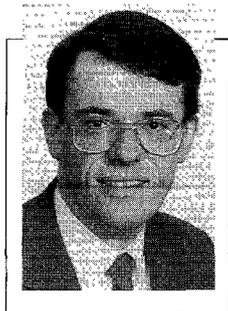
"Christ has shown, beyond statistics,
Human life with glory crowned,
By His timeless presence proving
People matter, people count."



“This generation”?

Jonathan Gallagher

Of what generation was Jesus speaking when He said, “This generation shall not pass, till all these things be fulfilled”?



Jonathan Gallagher, Ph.D., secretary of the South England Conference, was pastoring in Norwich, England, when he wrote this article.

Christ’s emphatic assertion that “this generation shall not pass, till all these things be fulfilled” (Matt. 24:34) poses a problem. Not for Him, nor for His hearers—but for us today. And the various interpretations of these words of Jesus demonstrate various misunderstandings of how prophecy works.

Some regard this statement as evidence that Jesus was fallible—He was wrong, He made a mistake. This in turn brings into question the reliability of the whole gospel proclamation. If such a clear prediction failed, then how much faith can we place in the rest of what He said?

Others regard this definite statement as a precise delimitation of the time of Jesus’ return. They believe it was fulfilled—that Jesus did come again within 40 years or so of the time He spoke these words. This belief has, in turn, given rise to various theories, such as that Christ returned secretly in A.D. 70 at the destruction of Jerusalem; that the “coming” spoken of referred to the rise of the church; and that the prophesied return was a “spiritual” coming (of various sorts), not the physical return of Christ.

Those who regard this prophecy as clearly speaking of Christ’s actual physical return have proposed a whole host of solutions to the “time question.” They have suggested that the “all things” does not refer to the Second Coming; that the statement refers exclusively to the fall of Jerusalem; that the generation Christ

spoke of is the final, end-time generation; and so on.

Some of the other hypotheses seek to solve the difficulty by expanding the meaning of “generation.” They suggest that this term encompasses the whole human race, the continuing generation of evil, the church, the Jewish race, and so on. These hypotheses make “generation” mean a considerably extended time period—an age or an era. Others see a dual application linking conditions and signs of both the generation of Jesus and the generation of the end; or a “continuous generation” because the signs are applicable in every generation; or the final generation that alone sees and understands the signs.

While some of these suggestions may hold some truth, it’s clear that they have not arisen from any direct exegesis of the text. Rather, they have been propounded to explain the apparent nonfulfillment of prophecy.

Extra problems

Adventists face further difficulties. An interpretation of Matthew 24:34 popular in nineteenth- and early twentieth-century Adventism said “the generation in which the signs appeared shall not pass till all the wonders of the Second Advent shall have been accomplished.”¹

Some believed this view absolutely incontrovertible: “Without doubt there will be some living when the Lord comes who saw the falling of the stars in 1833.”² “The present generation [1918] is the one which is destined to see the second coming of Christ. Just as surely as the great period of tribulation of the church came

to pass, just as surely as this period was followed by the occurrence of the dark day in 1780, just as surely as this in turn was followed by the falling of the stars in 1833, just so surely will the coming of Christ take place in the present generation. This is the clear teaching of the Word of God, and the Scriptures cannot be broken.”³

Ellen White was more circumspect, but some statements that she made might be taken to support this “sign generation” approach: “He [Christ] says of those who see the signs, ‘This generation shall not pass, till all these things be fulfilled.’ These signs have appeared. Now we know of a surety that the Lord’s coming is at hand.”⁴

Time passes—the problem of delay

With the passing of time, the sign generation interpretation becomes increasingly difficult to maintain—at least in its original sense. The anonymous book *The World’s Crisis*, written about the time of World War I, offers the following defense for the continuing validity of this interpretation: “The Saviour’s assurance [Matt. 24:34] justifies us then in concluding that when the stars fell in 1833 the last generation was then on the stage. When He comes again in glory there will be some alive to see Him who were alive when the stars fell. Any such must now be well over 80 years of age, but it is not unheard-of for men and women to outlive a century, so it may yet perhaps be a score of years or more before the coming of the Lord takes place.”⁵

Just that “score of years” or so later A. G. Daniells writes of the problem in a *Ministry* article, “Is Christ’s Second Coming Being Delayed? If So, Why?” This article makes evident the crisis of delay the sign generation approach precipitates.

Daniells writes: “We are well aware of the strong faith and positive teaching of the pioneers in this message regarding the signs of His coming as given by our Lord and recorded in Matthew 24. We are also aware of their positive views and teaching regarding ‘this generation’ of verse 34. They sincerely, wholeheartedly believed that the signs recorded in that chapter were sure heralds of His coming. They believed and taught with great assurance that ‘this generation,’ which ‘shall not pass away, till all these things shall be accomplished,’ was the generation in which they were living, and that

the Saviour would come in that generation.

“More than fourscore years have come and gone since those earnest, God-fearing leaders reached these conclusions. The Saviour has not yet come. Those pioneers are now in their graves.”⁶

Adventists can no longer follow the sign generation interpretation without some redefinition. In fact what seems to be happening is a further reinterpretation of the word *generation*. Now both the generation that heard Christ’s words and the “sign generation” are interpreted other than literally. The following note from the *Seventh-day Adventist Bible Commentary* clearly exemplifies this redefinition: “Christ declared that the ‘generation’ that sees the last of the signs shall not pass before ‘all these things [Christ’s coming and the end of the world] be fulfilled.’”⁷ That the editors of the commentary have placed the word *generation* in quotes is significant.

The unfortunate assertions about the “sign generation” (which are clearly in error!) and the uncomfortable position in which we find ourselves force us back to an investigation of the words of Jesus and their meaning. The clarity of His statement and the emphatic “Verily I say unto you” that precedes it leave one wondering how Christ could have made His meaning any plainer. It’s hard to believe that any one of us who heard His words would have taken them to mean more than the obvious.

Let’s take this “face value” approach that avoids some of the philosophical and philological wranglings that inevitably occur in trying to “explain” Christ’s assertion. I believe that the problem is not so much the statement itself but our position in time and the outlooks and attitudes that differ so drastically from those who first heard Him speak.

Within a literal generation of Christ’s words a number of the events that He spoke of did occur: the persecution of Christians, the flight from Jerusalem (not in winter nor on the Sabbath), the Roman invasion, and the destruction of Jerusalem. But as our Bible commentary rightly points out, Matthew 24:34 comes in the part of the prophecy that appears to deal exclusively with end-time events.

What prophecy means

There is another concept with which we are acquainted, but which, strangely, we have neglected in this connection.

“When He comes again in glory there will be some alive to see Him who were alive when the stars fell.”

This concept is a true understanding of the meaning of prophecy, which has been much applied to the Old Testament prophecies but not to those of the New.

The Old Testament provides a clear view of prophecy. Even a superficial reading makes clear that we cannot take prophecy as a static phenomenon—it adapts and reacts to the specifics of a given situation. The people of Israel were given a whole host of prophecies predicting their future greatness as a nation, their prosperity, their role as evangelists to the world, etc. Yet God also prophesies in no uncertain terms calamity and destruction on His chosen people—prophecies that would appear to be in direct contradiction of the prophecies of blessing.

Frequently both types of prophecy—blessing and cursing—were combined. For example, the first 14 verses of Deuteronomy 28 speak of potential benefits and the remaining verses tell of potential disaster. We have no choice but to assume that the principle of contingency runs throughout such passages. Israel’s choices would largely determine which aspect of the prophecy was eventually fulfilled.

The book of Jonah depicts the classic case of unfulfilled prophecy. Because of the Ninevites’ repentance the highly specific prediction “Yet forty days, and Nineveh shall be overthrown” (Jonah 3:4) was not fulfilled. Does this invalidate prophecy? Did prophecy fail? Jonah seemed to think so. But even this prophecy, which contained no mention of “conditionality,” could be suspended (Nineveh was destroyed at a later date).

Human actions do affect the way in which God's will is carried out.

"Rigid" prophecy?

The history of Tyre provides an example of an apparently "rigid" fulfillment of prophecy. People appeal to Ezekiel's prophecy against Tyre (chapter 26) as hard proof of the validity of prophecy and of the Bible as a whole. Here prophecy as prediction seems to be fully vindicated in a *deterministic* sense. God spoke against Tyre and it was destroyed.

However, the actual case is not so simple. Alexander destroyed Tyre, scraping bare the rocks of the old city to make a causeway through the sea so as to capture the island fortress—thus fulfilling verses 4 and 5. But the people who first heard Ezekiel's prophecy (his generation!) might well have thought the prophecy had failed. Ezekiel had specifically mentioned Nebuchadnezzar as the destroyer of Tyre (verse 7), and though Nebuchadnezzar did take Tyre during Ezekiel's lifetime, the prophecy remained unfulfilled in a number of specifics. For those living in that time it must have seemed that Ezekiel had gotten it wrong. However, in the end, God's purpose was fulfilled—in this case (but certainly not always) with a dramatic fulfillment of specifics.

An ongoing relationship

From all this we conclude that God's prophecies describe His intentions toward mankind. Though changing circumstances may necessitate their modification, the fulfillment of His ultimate purpose is never in doubt.

It's the modifications that trouble us. They are more than merely a matter of "conditional prophecy." Rather, they result from the application of God's promises to an ongoing *relationship*. The separation of prophecy into "conditional" and "unconditional" obscures the real principle in operation—that while God's basic aims and purposes remain unaltered (salvation, restoring man in the divine image, healing the damage done by sin, etc.) as does the means by which they are achieved (Jesus Christ and His rela-

tion of God), the actual formulation of the message and the situation in which all of this happens may vary. "The plan itself never changes because God never changes. But the manner in which it is carried out may change because man may change."⁸

Much of this human impact affects matters of time. Nineveh was to be destroyed in 40 days, but because of human repentance the predicted destruction was long delayed. God warned Hezekiah to prepare to die, but because of his prayer granted him another 15 years. Because those involved did not respond properly, God could not fulfill to exiled Israel His promises of the gathering and of the Messiah's leadership out of exile. The Messiah came only after another four and a half centuries had elapsed.

What of "this generation"?

What then shall we make of "this generation"? The terrible events that accompanied the destruction of Jerusalem fulfilled part of the prophecy. But the second advent of the Son of man remains unfulfilled—because of conditions and human response. Does this mean that the primary purpose of God will never be accomplished? No. In "the fulness of the time . . . God sent forth his Son" (Gal. 4:4). So, too, "the fulness of time" will see the Second Advent.

Could the Second Advent have occurred within the disciples' generation? Had mankind responded in the right way, God could have ushered in the end.⁹ Human failure, however, necessitated more time.

So why then, if God knew that that generation would not see the Second Advent, did Jesus say what He did?

Only one valid answer emerges from all the above discussion of the meaning of prophecy. Jesus' statement includes both a possibility and a certainty, both the desire and the will of God. The Father wanted His Son to return as soon as possible. But the response of human beings has affected that—not the will of God, but its specific fulfillment. Prophecy is embedded in the concept of relationship to God—which is either good or bad. The great controversy model of the universe reveals God to be demonstrating His true character in response to the charges of the devil. Prophecy is an essential part of this open divine-human relationship; it clearly spells out the consequences of our decisions.

Dynamic prophecy

Prophecy is dynamic. It is contingent on the God-human relationship—not in the sense that human actions annul prophecies, but in that they do affect the way in which God's will is eventually carried out.

So "generation" may well have a broader meaning than a literal human generation—but not because we need a way of getting out of an embarrassing problem. The word may indeed apply to those who see and respond to the signs of the times. "Generation" may even apply to the time of the church and the work of taking the gospel of the end to the world. But this is not a reinterpretation of the word *generation*; this interpretation arises from an understanding of the nature of prophecy.

Even the Adventist understanding of the sign generation has validity and meaning within the framework of an understanding that prophecy is dynamic and reflects the relationship between us and God. As we relate to God in the right way, as we demonstrate His trustworthiness, we confirm God's intentions as expressed in the prophecy of blessing. Alternately . . . !

This understanding of the nature of prophecy, then, does not call us to determine the date and time of Christ's coming nor to identify the timespan of a "generation." Rather, it calls us to enter into a relationship based on love and trust with a God who says to each of us, "I am coming soon."

In the end we do well to remember that it is God who has all the answers, not we; and that His final realization of His purpose does not depend on our feeble and erring response. Prophecy is God's will vindicated—not in all its situational specifics, but in the all-encompassing victory of God Himself. ■

¹ E. J. Waggoner, *Prophetic Lights* (Oakland: Pacific Press Pub. Assn., 1888), p. 127.

² C. B. Haynes, *The Return of Jesus* (Washington, D.C.: Review and Herald Pub. Assn., 1926), p. 293.

³ _____, *Our Lord's Return* (Nashville: Southern Pub. Assn., 1st copyright 1918), p. 56.

⁴ E. G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 632.

⁵ *The World's Crisis* (Watford: International Tract Society, n.d.), p. 49.

⁶ A. G. Daniells, "Is the Second Coming of Christ Being Delayed? If So, Why?" *Ministry*, November 1930, pp. 5ff.

⁷ *The SDA Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1956), vol. 5, p. 503.

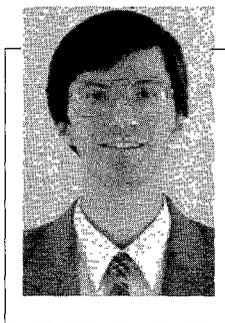
⁸ *Ibid.*, vol. 4, p. 34.

⁹ *Ibid.*, vol. 7, p. 729.

Sources clarify Ellen White's Christology

Tim Poirier

Passages from books Ellen White used throw light upon her view of Christ's human nature.



Tim Poirier, an assistant secretary of the Ellen G. White Estate, serves as archivist and researcher.

Recent study of Ellen White's use of literary sources has increased our understanding of both revelation and inspiration. It has also provided us a new perspective on her interests as a reader and writer. A survey of her books reveals that she had a wide spectrum of theological speculation at her disposal; yet the consistency of the thought in her writings gives evidence that she was selective in her borrowing.

A notable example of her selective use of sources sheds some light on a topic that has occasioned considerable discussion through the years. The question concerns the nature of Christ's humanity: Did Christ take the sinless humanity of Adam before the Fall, or a nature identical to ours this side of the Fall? Or did He have a unique nature unlike either Adam's or ours? The various interpretations of Ellen White's comments on this subject have principally centered on her use of the terms *propensity* and *tendency*.

In the past, attempts to understand what Ellen White meant by these terms have focused on the way she used them in other settings throughout her writings. But discussions of this question among authors Ellen White read and used cast significant illumination on the apparently contradictory statements she made. A student of Paul's writings can grasp his message from a careful reading of his Epistles; yet a knowledge of rabbinic Judaism, for example, enhances our understanding of particular words or concepts that he borrowed from that vocabulary. Likewise, a study of the sources

that lie behind Ellen White's writings, while not a prerequisite for understanding her message, does provide a tool for appreciating her theological context and concerns as a writer.

One of Ellen White's favorite authors—or at least one from whom she borrowed frequently—was the Anglican preacher Henry Melvill (1798-1871). Considered for many years the most popular preacher in London, Melvill's sermons were published in several different volumes, with many editions. The White Estate has Ellen White's personal copy of one of these collections, *Melvill's Sermons*, published in 1844. A sermon in that collection, "The Humiliation of the Man Christ Jesus," provides a context that is particularly valuable for reconciling the apparent conflict in Ellen White's statements on Christ's humanity. In writing her article "Christ Man's Example" for the *Review and Herald* of July 5, 1887, she drew extensively from this sermon.

In a digression in this sermon, Melvill considers the question of Christ's humanity. Although we have not found that Ellen White directly borrowed any material from this digression, a number of her statements that have become familiar seem to reflect the arguments that digression contains.

For Melvill, the Fall brought two primary consequences: (1) "innocent infirmities," and (2) "sinful propensities." "From both was Adam's humanity free before, and with both was it endowed after, transgression."¹

By "innocent infirmities" Melvill means such things as hunger, pain, weakness, sorrow, and death. "There are consequences

[of] guilt which are perfectly guiltless. Sin introduced pain, but pain itself is not sin.”² By “sinful propensities,” on the other hand, Melvill refers to the proneness or “tendency” to sin.

In his summary of the discussion, Melvill argues that before the Fall Adam had neither “innocent infirmities” nor “sinful propensities,” that we are born with both, and that Christ took the first but not the second: “But whilst He took humanity with the innocent infirmities, He did not take it with the sinful propensities. Here Deity interposed. The Holy Ghost overshadowed the virgin, and, allowing weakness to be derived from her, forbade wickedness; and so caused that there should be generated a sorrowing

and a suffering humanity, but nevertheless an undefiled and a spotless; a humanity with tears, but not with stains; accessible to anguish, but not prone to offend; allied most closely with the produced misery, but infinitely removed from the producing cause.

“So that we hold—and we give it you as what we believe the orthodox doctrine—that Christ’s humanity was not the Adamic humanity, that is, the humanity of Adam before the Fall; nor fallen humanity, that is, in every respect the humanity of Adam after the Fall. It was not the Adamic, because it had the innocent infirmities of the fallen. It was not the fallen, because it had never descended into moral impurity. It was, therefore, most literally

our humanity, but without sin.”³

Octavius Winslow, whose book *The Glory of the Redeemer*⁴ Ellen White had in her library, also wrote on the nature of Christ’s humanity. The box accompanying this article gives, in parallel columns, Winslow’s comments on this subject and the Ellen White statements that seem to reflect his wording. Ellen White’s usage of Winslow’s language suggests that she understood the terms *propensity*, *liability*, and *tendency* in the same way he did, which also accords with Melvill.

Another Ellen White statement that almost incidentally touches on this point stands in apparent harmony with this perspective. In discussing the prophecy of Genesis 3:15 in *The Great Controversy*,

Ellen White’s use of

Ellen White’s usage of Octavius Winslow’s language suggests that she understood

Winslow

The least misgiving touching the perfect sinlessness of the human nature of our Lord tends to weaken the confidence of faith in the atonement, and so to enshroud in darkness the hope of the soul. As a single leak must have sunk the ark beneath the waves, so the existence of the slightest taint of sin in Jesus would have opened an inlet through which the dark billows of divine wrath would have rolled, plunging both Himself and the church He sustained in eternal woe. But that “holy thing” that was begotten of the Holy Spirit, knew not the least moral taint. He “knew no sin,” He was the sacrificial “lamb . . . without spot.” And because He presented to the divine requirement a holy, unblemished, and perfect obedience and satisfaction, we who believe are “made the righteousness of God in him.” Hold fast this essential and blessed truth, and guard against its fatal opposite, as you value your own salvation and the glory of God.

But His taking up into subsistence with His own, our nature in its fallen condition, comprehends the sinless infirmities and weaknesses with which it was identified and encompassed. . . .

Our Lord’s exposure to temptation, and His consequent capability of yielding to its solicitations, has its foundation in His perfect humanity. It surely requires not an argument to show that as God, He could not be tempted, but that

White

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning Sacrifice. This is essential that the soul may not be enshrouded in darkness.—Selected Messages (Washington, D.C.: Review and Herald, 1958), book. 1, p. 256.

Christ’s perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be

Winslow

as man, He could. His inferior nature was finite and created; it was not *angelic*, it was *human*. It was perfectly identical with our own—its entire exemption from all taint of sin, only excepted. A human body and a human mind were His, with all their essential and peculiar properties. He was “bone of our bone, and flesh of our flesh”; He travelled up through the stages of infancy, boyhood, and manhood; He was encompassed with all the weaknesses, surrounded by all the circumstances, exposed to all the inconveniences, that belong to our nature. He breathed our air, trod our earth, ate our food. The higher attributes of our being were His also. Reason, conscience, memory, will, affections, were essential appendages of that human soul which the Son of God took into union with His divine.

As such, then, our Lord was tempted. As such, too, He was capable of yielding. His finite nature, though pure and sinless, was yet necessarily limited in its resources, and weak in its own powers. Touching His inferior nature, He was *but* man. The Godhead, as I have before remarked, was not humanized—nor was the humanity deified, by the blending together of the two natures. Each retained its essential character, properties, and attributes, distinct, unchanged, and unchangeable.

Ellen White makes the following comment concerning the promised "enmity" between the serpent and the woman: "This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin."⁵

Interestingly, in a different passage, Ellen White adds this observation concerning Christ: "The enmity put between the seed of the serpent and the seed of the woman was supernatural. *With Christ the enmity was in one sense natural*; in another sense it was supernatural, as humanity and divinity were combined. And never was the enmity developed to such a marked

degree as when Christ became an inhabitant of this earth."⁶

This statement, made without elaboration, was borrowed from a Melvill sermon entitled "The First Prophecy." Note his explanation: "Now the enmity was never put in such overpowering measure, as when the man Christ Jesus was its residence. *It was in Christ Jesus in one sense naturally, and in another sense supernaturally. He was born pure, and with a native hatred of sin*; but then He had been miraculously generated, in order that His nature might be thus hostile to evil."⁷

While Ellen White's Christology embraces a far broader perspective than can be derived from either of these two authors, any interpretation of the terminol-

ogy she employed must not ignore her literary sources.

As research moves beyond the question of the extent of Ellen White's literary borrowing to discover her usage of such sources, we can better understand and more deeply appreciate the processes by which God communicates to man. ■

¹ C. P. McIlvaine, ed., *Sermons by Henry Melvill, B.D.* (New York: Stanford and Swords, 1844), p. 47.

² *Ibid.*

³ *Ibid.*

⁴ London: John Farquhar Shaw, 1855.

⁵ Mountain View, Calif.: Pacific Press, 1911, p. 505.

⁶ *Selected Messages* (Washington, D.C.: Review and Herald, 1958), book 1, p. 254. (Italics supplied.)

⁷ McIlvaine, p. 13. (Italics supplied.)

Winslow's Christology

the terms tendency, liability, and propensity in the same way he did.

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tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature.

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, "He that hath seen me hath seen the Father" also, was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties.

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But let no one suppose that a liability in Jesus to yield to Satan's temptation necessarily implies the existence of the same sinful and corrupt nature which we possess. Far from it. To deny His capability of succumbing to temptation, were to neutralize the force, beauty, and instruction of this eventful part of His history altogether. It were to reduce a splendid fact to an empty fable, a blessed reality to a vague supposition; it were to rob Jesus of the great glory which covered Him when left alone, the victor on this battlefield. And yet, that He must necessarily be sinful in order to be thus capable of yielding does not follow; it is an error in judgment to suppose that the force of a temptation always depends upon the inherent sinfulness of the person who is tempted. The case of the first Adam disproves this supposition, and in some of its essential features strikingly illustrates the case of the second Adam. In what consisted the strength of the assault before whose fearful onset Adam yielded? Surely not in any indwelling sin, for he was pure and upright. There was no appeal to the existence of any corrupt principles or propensities; no working upon any fallen desires and tendencies in his nature; for, until the moment that the blast swept him to the earth, no angel in heaven stood before the throne purer or more faultless than he. — *The Glory of the Redeemer* (London: John Farquhar Shaw, 1855), pp. 129, 132-134.

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But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man.

The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. — Manuscript 57, 1890 (manuscript release 1211).

*In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. These things are inexplicable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known. — Letter 191, 1899, in *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1953), vol. 1, p. 1083.*

God's appointed means of saving souls



Charles E. Bradford

What role does public evangelism have in the Seventh-day Adventist Church of the last decade of the twentieth century?



Excerpted from a sermon Charles E. Bradford, president of the North American Division of the General Conference of Seventh-day Adventists, delivered at the Harvest 90 Council on Evangelism.

Public evangelism, public proclamation, is the vanguard of the church. It is altogether biblical. The prophets spoke to the masses. Jeremiah

went to the Temple, the most populous area of the city. Isaiah spoke to the cities of Judah. Jonah evangelized a whole city.

Jesus taught the multitudes by the sea, on the grassy plains, and in the city streets. The apostles spoke to both Jew and Gentile in the most public manner possible—synagogues, market places, wherever the masses gathered. They sought to arrest the attention of the multitudes. They attended the great feasts. They spoke to a nation. They spoke to a world.

One of the most thrilling stories that has ever come to me describes the great camp meetings the Adventists had in the 1870s. One such meeting was held outside Boston. People came by the thousands; even special trains were run. This is what Mrs. White had in mind when she said the message will return with power to the East, and it will return with power all over this continent and around the world.

I submit that every vision Ellen White had of a climactic closing work had strong overtones and connotations of public proclamation. Multitudes, she says, who have never heard words like these before will listen.

Now, I am not knocking other forms of outreach. I do not have an either/or mentality. I simply want to put things in order, in God's order. "There may be conversions without the instrumentality of a

sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the Word; but God's appointed means of saving souls is through 'the foolishness of preaching.'"¹ "The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified."²

The Reformation was borne by public proclamation. And every important re-birth of faith has been associated with the rediscovery of the centrality of preaching.

Preaching prevents and heals

Karl Menninger, the great American psychologist, wrote, "Some clergymen prefer pastoral counseling of individuals to the pulpit function. But the latter is a greater opportunity to both heal and prevent. An ounce of prevention is worth a pound of cure, indeed, and there is much prevention to be done for large numbers of people who hunger and thirst after direction toward righteousness. . . ."

"Preach! Tell it like it is. Say it from the pulpit. Cry it from the housetops.

"What shall we cry?"

"Cry comfort, cry repentance, cry hope. Because recognition of our part in the world's transgression is the only remaining hope."³

We believe in public evangelism because we believe in the Word. The multitudes need the Word. The Word is the miracle-working power. "The hearts of many in the world as well as many church members are hungering for the bread of life and thirsting for the waters of salvation. They are interested in the service of

song, but they are not longing for that or even prayer. They want to know the Scriptures. What saith the Word of God to me? The Holy Spirit is working on mind and heart, drawing them to the bread of life. They see everything around them changing. Human feelings, human ideas of what constitutes religion, change. They come to hear the Word just as it reads.”⁴

Marvelous things happen when masses come together drawn by the Holy Spirit. Hearts are made impressible. The Word is taken and stamped upon their souls. The Spirit speaks to people individually and personally. They hear the still small voice. They are brought to the foot of the cross. They rise up to follow Him. They are made whole.

Ellen White chided those ministers who stayed too close to the shore, hovering over churches, going about the usual rounds. She chastised those who confined their ministry to the saved, reporting that “we had a good time.” She rebuked the local congregations for binding their ministers to them to solve their petty troubles and manufactured trials. She suggested that the members should say to the preachers, “We will take care of the services here at the local church; you go out and preach the message to those who know it not.”

And Karl Barth writes as though he had read Ellen White. “One thing must prevail: ‘Proclaim the gospel to every creature!’ . . . Where the church is living, it must ask itself whether it is serving this commission or whether it is a purpose in itself. If the second is the case, then as a rule it begins to smack of the ‘sacred.’ . . . It should be an out and out ‘worldly’ thing, open to all humanity: ‘Go into all the world and proclaim the gospel to every creature.’”⁵

We are now almost at the swelling of Jordan. The church is knee-deep in troubles, and the tide is rising. The situation is beyond human methods, human strategies, human remedies. Post-Christian man has given way to neopagan man.

I am under conviction, the profound conviction, that the church will be girded and strengthened for this final conflict as it engages in mission. I would say with George Sweazey that the church is the evangelist. The church is a witnessing, preaching community. It is renewed for mission, and it is renewed in mission.

Please understand, I am not knocking personal one-on-one confrontation evangelism, nor am I knocking the fire-

side Bible study with the family and neighborhood friends. I am not knocking the spread of our literature or the witness that is given by the unselfish, winsome lifestyle. I am simply saying that the church must establish her priorities and put public proclamation where the Lord has placed it—up front, first place, numero uno.

I am further saying that every other activity, every other outreach ministry, is tributary to public evangelism. Like the rivulets and creeks that feed the river that in turn flows out to the sea, so it all climaxes and comes together in mass evangelism. Everything else is prologue. Mass evangelism is harvest, reaping.

Finding the model ministry

Ellen White went to a church one Sabbath and found it crowded to the doors, standing room only, and precious little of that left. A vision that she had had many years before flashed into her consciousness. She said what she had seen reminded her of a beehive, and went on to tell of the activities that they were engaged in: feeding the hungry, clothing the naked, conducting all kinds of outreach programs, operating a church school, a vegetarian restaurant, clinics and treatment rooms, a home for working men, ministries to the oppressed and depressed, specialized ministries to sailors and transients, systematic distribution of literature, gospel correspondence as they used to do it in those days. And then in addition to all of that, she said, from time to time ministers would give the warning in prominent halls, in public situations.

This was Ellen White’s dream. This is the pattern. We must adopt this as our model and then work to make it happen.

I mentioned above a wave of trouble that seems to be cresting. But another wave is sweeping over the North American church. The people of God are disenchanted with earth’s flawed systems. The long wilderness journey has made them homesick. The message, the third angel’s message, despite all the attacks upon it, shines clearer and brighter than ever before. The organization under attack remains intact. The anchor holds. There is a greater interest in spiritual things than ever before, and this interest cuts across the broad spectrum of the Adventist community.

Please understand that I’ve not gone Pollyanna. We still face troubles without and within. But in spite of the many ad-

“We will take care of the services here; you preach the message to those who know it not.”

versaries, I see a great window of opportunity open before us. How long it will remain open, I do not know. But we had better enter while it remains open. Our people need leadership. They need direction. We must take the initiative, go on the attack, be aggressive.

Conference officers must lead the way. We must wring out every dollar and dime that we can for evangelism. We must not waste prodigally. We must monitor the programs and support those that are fruitful. And as for those programs and methods and evangelists who are not fruitful, we must guide them, give them pointed counsel, provide resources so that they can, if at all possible, become effective witnesses.

The evangelistic enterprise must not be carried forward in a stumbling, bumbling, fly-by-the-seat-of-the-pants way. The whole church must get with it and be involved in it. This emphasis on public evangelism as being the ministry of the entire church and not just of a small group of specialists will galvanize the Adventist community as nothing has before. It will weave the diverse strands into a single garment. Sowing, reaping, plowing, and planting will all take place simultaneously. Seeing the reaping, the plowman and the planter will be encouraged. This spirit of evangelism, of proclamation, will seize men and women, boys and girls—compelling them to give the message. And whether the world hears or forbears, they will know that the message of God has been among them.

May God give us a new and settled determination to put first things first. ■

¹ Ellen G. White, *Testimonies*, vol. 5, p. 300.

² _____, *Testimonies to Ministers*, p. 424.

³ Karl Menninger, *Whatever Became of Sin?* (Dallas: Hawthorn Books, 1973), p. 228.

⁴ Ellen G. White, *Evangelism*, p. 501.

⁵ Cited by George Sweazey in *The Church as Evangelist* (New York: Harper and Row, 1984), p. 74.

Beating the stress of itinerating

Marie Spangler

Moving every couple years is bad enough. But in effect, the families of evangelists do it every couple months. How does one handle the stress?



Marie Spangler, a retired teacher and one of the founders and first coordinators of Shepheress International, writes from Burtonsville, Maryland.

I was a college senior working in the secretarial department at Washington Missionary College (now Columbia Union College) when Bob, my husband-to-be, rushed into the office. He announced excitedly, "I've gotten a call to the Florida Conference!"

The next day the president of the Ohio Conference invited him to work there.

"What shall we do?" Bob questioned, looking rather perplexed. "Shall we accept the call to Florida or to Ohio?" We prayed about the decision, asking God for a definite sign.

After graduation and the wedding, we confidently headed for Ohio with the assurance that God had answered our prayers. And indeed He had! We were assigned to a citywide evangelistic crusade with R. A. Anderson, one of the best evangelists the Seventh-day Adventist Church has produced.

I believe that God planned for us to be in Ohio at that time, for during that crusade we caught the vision of public evangelism. For many years thereafter we served God in public evangelism. And though we have worked many years in other phases of denominational service, we still view our work with the eyes of evangelists.

The wife of an itinerant evangelist finds joy and fulfillment in working with her husband in soul winning, but the position she occupies also poses dangers of discouragement and frustration. Consequently, the church must concern itself

with the morale of the families of its evangelists.

Because of the importance of this work and the needs of those involved in it, we scheduled a seminar entitled "Developing a Support System for Itinerant Families" for the evangelism council held in December of 1986. To get up-to-date information, I surveyed conference evangelists and ministerial secretaries and their spouses. The box accompanying this article gives the results of the survey.

Employing organizations, the churches the evangelists serve, and evangelists themselves can do much to alleviate the strain itinerating places on their spouses and families. But some of those strains will still remain. Ultimately, the attitudes the wife of an evangelist holds and the choices she makes will determine how she copes with the stresses of her position. She can reduce those stresses and enhance the joys of that form of service by putting into practice the five suggestions that follow.

Five points for successful coping

1. *Develop a sense of self-worth.* Your self-image affects your behavior, attitudes, productivity, and ultimate success in life.

Ellen White tells us that "the value of all the world sinks into insignificance in comparison to the value of one human soul."¹ God values us because He created us. In 1 John 3:1 He calls us His sons and daughters. The reputation of the designer determines the value of a garment. As a seamstress sews her label

into a dress, representing it as her original, so God sews His label in every heart He brings to life. Because each of us is His original, we are of eternal value.

That He gave His Son to die for us reveals how much He values us: "The worth of man is known only by going to Calvary. In the mystery of the cross of Christ we can place an estimate upon man."²

Since God regards us of such worth, doesn't He expect us to value ourselves accordingly? The answer is clear. "Christ paid an infinite price for us, and according to the price paid He desires us to value ourselves."³ "The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them."⁴

In his letter to Timothy, Paul warned against the other extreme—which he said would become a problem in the last days. "People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy" (2 Tim. 3:2, NIV). His words describe people interested in having their own way without regard for Christ or their fellowmen. Ellen White shows how we can strike the proper balance: "While we should not think of ourselves more highly than we ought, the Word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part."⁵

Having this kind of regard for ourselves doesn't mean being proud of our possessions or talents or what we do. It doesn't mean considering ourselves better than others. It simply means that we view ourselves through the eyes of our Lord Jesus Christ. A healthy respect for self results from loving God and accepting His love for us on a personal basis.

2. Set priorities. "Setting priorities—giving precedence to the most important objectives—sets apart successful people from the rest of the population."⁶ It involves setting short- and long-range goals, prioritizing activities, and managing your time.

One minister's wife said that she actually thought the telephone was God's direction for her life each day. Those who called set her priorities. She feared that if

she didn't do whatever was requested of her, someone might think she wasn't doing her job.

If we do not set our own priorities, we will find it easy to acquiesce to such interruptions. And when the requests of others determine our priorities, we will find little satisfaction. When we have done our best to find and follow God's will, we need not worry about what others might think or say—for God says, "I will never leave thee, nor forsake thee" (Heb. 13:5). Thus we can confidently say, "The Lord is my helper, and I will not fear what men shall do unto me" (verse 6).

Gail Sheehy surveyed 60,000 people between the ages of 18 and 80 and interviewed several hundred individuals. "The one constant in the lives of people who enjoy high well-being," she says, "was a devotion to some cause or purpose beyond themselves."⁷

Any artisan molding a lump of clay will tell you that the key to making good pottery is "centering." Once you center the clay on the wheel, you can do with it what you want. Like the potter handling the clay, the evangelist's or pastor's wife faces numerous pressures that attempt to pull her life this way and that. She may not be able to control the pressures that her role brings. But once she "centers" on a purpose, she can choose *how* she will live.

You should give the Lord your first priority. A 97-year-old woman once told her pastor that she had visited the White House and had shaken the hand of Abraham Lincoln. Because of this experience she felt she knew President Lincoln. Now Lincoln's little son could invade his father's study, jump up on his knee, and give him a kiss whenever he liked. It was Lincoln's son who *really* knew him.

The minister's wife can experience this kind of relationship with the Lord if she jealously preserves a daily quiet time with Him. He entreats us to "be still, and know that I am God" (Ps. 46:10). "In prayer, God stoops to kiss man, to bless man, and to aid in everything that God can devise or man can need."⁸

Beautiful! That covers everything!

Once we have assured the meeting of our spiritual needs, "*our first duty toward God and our fellow beings is that of self-development.*"⁹ Besides the spiritual, we must seek to develop and maintain the mental, physical, and social aspects of our being.

"Our first duty toward God and our fellow beings is that of self-development."

Someone has said that if women spent as much time thinking about life—its purpose, goals, planning, etc.—as they do about meal planning, they would be much more productive. Time spent each day smelling the roses, taking a walk, reading a good book, or doing your favorite thing is time well spent.

3. Cultivate a positive attitude. Norman Vincent Peale reminds us that there are only two ways of looking at anything—positive or negative. M. Scott Peck tells us that having a realistic view of life demands that we face up to the fact that life is difficult. Once we admit this, we stop noticing how difficult it is, and it no longer matters to us. He goes on to say, "Problems call forth our courage and our wisdom; indeed, they create our courage and our wisdom. It is only because of problems that we grow mentally and spiritually."¹⁰

Corrie ten Boom, the Dutch woman who suffered in concentration camps because she helped Jews escape from the Nazis, said, "I know that the experiences of our lives, when we let God use them, become the mysterious and perfect preparation for the work He will give us to do."

One woman respondent to our survey stated that she felt that many complaints arise from a mind-set of self-pity. When we maintain a positive attitude that focuses on our privileges, we are much easier to live with, and we promote our own

health and that of everyone around us.

4. *Be adaptable.* Synonyms of the verb *adapt* include *adjust*, *accommodate*, *conform*, *comply*, and *harmonize*. Evangelists' wives can identify with these. To them, being adaptable means submitting to God and trusting in His guidance. Some, by nature, find it easier to adapt than do others, but in the final analysis we all have to work at coping with life. During the first 20 years of our married life, my husband and I moved 35 times. It wasn't easy. I learned that three pairs of panel drapes would take care of living and dining room windows in almost any house. And that the most important household liquid

is Old English Scratch Remover Polish—it covers a multitude of sins!

Booker T. Washington once said, "Success is to be measured not so much by the position that one has reached in life as by the obstacles which he has overcome while trying to succeed."¹¹ A butterfly gains the strength to fly by pushing its way through the walls of its cocoon. Like so many caterpillars in cocoons, we will remain spineless worms unless we flex the muscles of our characters against the walls of difficulty and hardship.

Christ had a lot of adapting to do while on earth, but He "learned obedience through what he suffered" (Heb. 5:8, RSV). In times of adversity, or stress He

invites us to "abide in Him" (see John 15:4). He says, "Come unto me, . . . and I will give you rest" (Matt. 11:28). He reminds us to rest and wait patiently for Him (Ps. 37:7), for in quietness and confidence will be our strength (Isa. 30:15).

The constant changes we must adapt to as ministers' wives will profit us if they force us to seek refuge in our heavenly Father. In this way we will gain the spiritual sustenance necessary to help us handle the strain. With God's help, any difficult situation can become a stepping-stone to a greater experience.

5. *Trust in God.* The city of Kiev, in the U.S.S.R., holds a dramatic mon-

Survey of evangelists' families

Our three-page anonymous survey contained 19 questions. We sent it to 145 individuals comprising conference evangelists, conference ministerial secretaries, and their spouses. Forty-one men and 42 women, or 57 percent of our target group, replied. The survey contained a question asking those filling it out how many years of experience in evangelism they had. Of the men who replied, more checked the 11-to-20-years bracket than any other bracket; the greatest percentage of women checked the 6-to-10-years bracket. Half of the men and women responding stated the campaigns they worked with lasted more than five weeks. The respondents indicated that they were most likely to use a mobile home as their living quarters during a crusade, with a motel room the next most regularly used quarters.

Schooling for children

The majority of the evangelistic families had two to three children, most of whom were no longer in school. Of those in school, most were in the elementary grades. Generally, the parents did not favor their children changing schools, taking class assignments in advance to work on at the crusade site, or switching back and forth between a school near their permanent home and one near the sites of the crusades. Instead, most mothers stayed home with the children during the school months. Those wives who did go with their husbands taught the children themselves.

Remuneration

One survey question asked if the wife received remuneration for her involvement in evangelistic crusades. Of those who responded, no one received a full-time salary, 14 percent received a half-time salary, and 62 percent marked "other," which could include paid baby-sitting, a one-third or one-fourth salary, or a stipend. Twenty-four percent of all respondents stated that the wives received no salary. In some cases the remuneration varied with time and place, so the wives were represented in more than one category.

Itinerant versus church ministry

Despite the hardships of itinerant evangelism, 73 percent of the wives said they would choose it over being a regular pastor's wife. Twelve percent would prefer being a pastor's wife, and almost 10 percent said they would enjoy either role.

Benefits of the itinerant ministry for wives

Most of the survey questions concerned the benefits and stresses families in itinerant ministry face. The wives listed 23 benefits they receive from itinerant ministry, and the husbands listed 20. The top 10 from the combined lists in decreasing order of mention follow: meeting new people, seeing decisions made, travel, use and development of talents, no church administrative or petty problems to solve, being part of an evangelistic team, new challenges, leading women's groups and helping women in the churches, association with other

pastors' wives, and opportunities for spiritual growth.

Children's benefits

Some of the benefits parents perceived their children experienced because of their itinerant ministry were: travel, opportunity to develop social skills, having friends everywhere, seeing their parents labor for God, developing self-motivated study habits, and learning to be flexible.

Women's stresses

The women surveyed perceived 56 stress areas, while the men perceived only 44. (Three of the men felt that itinerant ministry posed no stresses for their wives!) Combining the two lists, the 10 mentioned most often were: frequent moves, loneliness, rootlessness, "too busy," husband gone too much, crowded living conditions, leaving friends, lack of intimate relationships with female or longtime friends, financial problems, and "missing our home."

Significantly, both men and women also mentioned "lack of appreciation received after she has given her all."

Solutions to women's stresses

The survey asked what evangelists and their wives could do themselves to relieve the stresses they face and what the organization could do to help them. The personal solutions both husbands and wives mentioned had to do with their marriage relationship. The top seven from the combined men's and women's lists were: be supportive of the

ument. It was erected in honor of the 100,000 Jews whom the Nazis slaughtered there during World War II. At the top of the monument is a statue depicting a woman, hands tied behind her, attempting to nurse her baby in the last moments of life. Even while facing death, she thought only of the needs of her child.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). "If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you."¹² ■

wife, have good communication, set aside quality time at home, help with extra work caused by living away from home base, affirm wife as part of the team, give wife time off, and change type of ministry.

When asked what the denomination could do to relieve some of the stresses the wives faced, the men surveyed responded with the following suggestions, listed in decreasing order of mention (because of an oversight, wives were not asked to list possible organizational solutions): pay wives as we do secretaries, Bible instructors, or teachers; from the conference level give wives support emotionally, show an interest in them; recognize their contributions; have meetings for them at evangelism councils at which they can share and unload feelings; give them recognition: personal, corporate, and generic; allow more time between meetings; don't expect too much of the wives; provide child care so wives can attend meetings; plan a "get-acquainted" activity before each new series; provide a salary for wives so that their families could afford suitable mobile homes that would allow them to remain together during their series; include wives in local church activities; have local pastors visit wives who need to stay at the home base; encourage local church members to visit wives who live at the home base; pay tuition costs of correspondence school; provide better housing; don't ask for a series unless the church is willing to give it all they have; and individualize situations.

¹ Ellen G. White, *Counsels to Writers and Editors*, p. 126.

² _____, *Testimonies*, vol. 2, pp. 634, 635.

³ _____, *The Ministry of Healing*, p. 498.

⁴ _____, *The Desire of Ages*, p. 668.

⁵ _____, *Mind, Character, and Personality*, vol. 1, p. 260.

⁶ Sybil Stanton, *The Twenty-five-Hour Woman* (Old Tappan, N.J.: Fleming H. Revell Co., 1986), p. 151.

⁷ *Ibid.*, pp. 46, 47.

⁸ E. M. Bounds, quoted in Dick Eastman, *The Hour That Changes the World* (Grand Rapids: Baker Book House, n.d.).

⁹ Ellen G. White, *Counsels on Diet and Foods*, p. 15.

¹⁰ M. Scott Peck, *The Road Less Traveled* (New York: Touchstone Books, 1980).

¹¹ In Stanton, p. 55.

¹² Ellen G. White, *Steps to Christ*, p. 72.

Children's stresses

When children leave home and friends to accompany their parents in evangelism, it causes them as well as their parents much stress. The top 10 stresses fathers and mothers perceived itinerant evangelism places on children were as follows: missing old and new friends, having no roots, missing their own Sabbath school, changing schools frequently, the lack of a regular schedule, forming new friends every six weeks or school year, adjusting to too many care takers, constantly traveling in the car, having to leave permanent home frequently, and no long-term musical training available.

Solutions for children's stresses

What can parents do to help relieve the stresses on these children? Those surveyed said: spend as much time with them as possible, reinforce a positive attitude regarding old and new friends, emphasize God's blessings, make them a part of the family team and invite their input regarding calls, and plan special treats at the end of crusades to offset sad goodbyes.

Parents said the organization could help also by: integrating children into church programs, sharing more warmth with the evangelist's family, relating to them as normal kids even though they are in an unusual situation, and planning more area evangelism so families spend more time at home.

Additional comments from the survey

The survey contained a section in which the respondents could express any concerns they had that the survey had not covered. The following comments come from that section—and from their hearts.

● "When you hire an evangelist, you hire a husband/wife team—the twain shall be one. Don't separate the one flesh, please."

● "The church needs to revive both a sense of need for public evangelism and respect for it in the North American Division. Negative attitudes, suspicions, and aloofness make the work and lifestyle of evangelists more difficult."

● "Where do the evangelist and his wife go when they want to discuss personal things relating to their work? To the evangelism coordinator? No! Treasurer, secretary, president, fellow minister? Hardly! It's a lonesome life."

● "Making ends meet is the main problem. Supporting everything on the road and keeping the home base together is a challenge!"

● "The conference conducts social functions for the office staff, but the evangelist is always in meetings during these functions. What can be done?"

● "Why aren't interns assigned to work with the evangelist?"

● "Why can't we have union evangelism councils and retreats?"

● "It is sad that conferences feel pressured to strongly discourage home schooling. When the family lives together on the road and uses home schooling, it provides a family togetherness not experienced in many other lines of work."

● "Despite the difficulties, it is a privilege to preach this message at this time."

● "I love evangelism! I'd rather be there than any other place; it's no sacrifice to leave home to hold meetings. I feel the Lord has put us where our talents can best be used to hasten His coming. Even though I'm retiring, I plan always to hold meetings wherever I can do so."



It's what you believe that counts

Kenneth R. Wade

It must have been more than 90 degrees in the sanctuary. But the thing that made me feel really warm through and through was the excitement

that glowed in the faces of the dozens of young men who had crowded to the front of the sanctuary at Universite Adventiste d'Haiti that Sabbath morning last August. These young men from French-speaking conferences and missions throughout the Inter-American Division had answered Elder Samuel Monnier's invitation to come to the front if they wanted to give their lives in service to the Lord and train for the gospel ministry.

The call seemed a fitting climax to my four-week trip to the Inter-American Division. Along the way I had met and spoken with scores of similar young men and women whose lives are devoted to spreading the gospel.

I went to Inter-America to attend four sessions of the third Festival of the Laity. The division Church Ministries Department, under the leadership of Elder Sergio Moctezuma, and Ministerial Association, led by Elder Salim Japas, cosponsor these festivals once every five years to honor, encourage, and give further training to the laypeople and pastors who have done the most to win souls during the quinquennium.

I went with questions in my mind: How has this division managed to motivate its laity and ministry to win so many souls? (Their Harvest 90 goal of 400,000 baptisms will have been fulfilled before you read this.) Is the strong emphasis on baptismal goals leading to hasty baptisms and equally hasty apostasies? Are the people feeling burdened down by high

goals, or is their enthusiasm growing as they sense the enormity of the task? Is there a danger of triumphalism leading to complacency? Why do so many members in this division devote themselves to soul winning? Is it only the uneducated, poverty-ridden peasants who are being converted?

In my search for answers I scheduled interviews with top soul winners, engaged in informal chats with random delegates, listened carefully to scores of reports and stories, and picked the brains of division, union, and conference administrators. My quest carried me to all four of this quinquennium's festivals. In Mexico I met with some 3,500 delegates from the two Mexican unions. In Guatemala, a similar number of representatives from the rest of the division's Spanish-speaking countries came together. A high point of this festival was the arrival of five representatives from Cuba. Approximately 1,000 delegates from the English-speaking areas met in Trinidad, and a similar number of French-speaking delegates attended the festival in Haiti.

I came home with many answers, some remaining questions, and an essentially positive assessment of what is going on in the division between the Americas. I also returned with a vision of what could be accomplished if I, and others in North America, can catch the soul-winning spirit that is blowing our way from our southern border.

Key to success

The point that came across to me repeatedly in my travels was this: Here is a group of people who still believe that becoming a Seventh-day Adventist Christian is important, and that doing so

makes a positive difference in the quality of individuals' lives.

I suppose that the reason this point struck me so strongly is that in the environment where I live and work, it is more common to hear people criticizing the church's stand on various issues than to hear people speak of the positive influence the church has had on their lives. The environment I live in is characterized all too strongly by an academy graduation that I attended recently. The class motto was based on words from a currently popular movie. The class members who were singled out for particular praise and applause were not those who had decided to devote their lives to serving the Lord, but those who had been accepted at prestigious non-Adventist universities to pursue financially rewarding careers. In fact, God didn't get much mention at all, other than in the baccalaureate address. Which was given by a non-Adventist minister.

I share this, not as a criticism of the academy, although I felt sorry for the Adventist youth who had spent some of their most important formative years surrounded by its influence, but simply to draw the contrast and seek its lessons. The contrast glowed in the faces of those eager young men in Haiti.

It seems to me that the real key to the success of the Inter-American Division's soul-winning program is not goals, promotion, or pressure. It is founded in *belief*. These people still *believe* the good old Seventh-day Adventist message. They still *believe* that their neighbors need to hear the message. They still *believe* that Jesus is coming back again. They still *believe* that the Second Coming is the greatest hope for humanity. The young people still *believe* that it is more honor-

able to serve the Lord than to drive a Porsche.

Of course, to generalize about the attitude of everyone in the division after associating with only the top soul winners is to view things through rose-colored glasses. There are areas in which the growth is slow, and areas in which the work has been impeded by administrative problems. But I went there to find out why the work is succeeding where it is succeeding. And there are plenty of places where that is the case.

Quantity and quality

One of my deepest concerns as I headed for Inter-America was the quality of workmanship that is providing the division's rapid growth. Is it possible that inadequately prepared people are being brought into the church just to meet numerical goals? If so, could this lead to problems such as the early church encountered by bringing the unconverted into membership?

Some people are baptized prematurely in Inter-America—but nothing I saw indicated the practice is more prevalent there than elsewhere. I heard a few horror stories about pastors holding massive crusades followed by massive baptisms and massive apostasies. But I heard many more stories of concerned laypeople going from house to house until they gathered a small group together to study the Bible. I talked to laymen and laywomen who devote two, three, or more nights per week to painstakingly preparing interests for church membership prior to a reaping campaign.

These laypeople have a genuine concern for the souls they have labored to save, and though they admit that Satan works hard on people after baptism, most seem concerned to follow up and make sure that new converts are integrated into church life. However, problems may arise if these laypeople are encouraged to strive toward higher and higher goals. Unrealistic goals compel people to specialize more in soul winning than in soul saving.

In the Spanish meetings I spent a good deal of my time following division ministerial secretary and evangelist Salim Japas from place to place. To go anywhere with Salim was an exceedingly slow process—not because this spry young man who will retire next year walks slowly, though. The problem was that he could hardly take a step without meeting someone who had joined the church as a result of his crusades and who was now attend-

ing the festival as a top soul winner. It seemed clear to me that a good percentage of the people this evangelist brings to the Lord continue in the faith and in sharing their faith.

The question of the tare-rate in the harvest was always before me, but these representatives of the good wheat that had been gathered in made me happy that the harvest is being conducted expeditiously. Without the soul-winning emphasis, neither wheat nor tares would have been gathered.

One factor that makes it easier to make sure that new converts become a part of church life is the extent to which people's lives, especially in rural settings, center on the church. Most Adventist churches in the division hold several meetings during the week in addition to Sabbath services. Thus it is common to have activity at the church on Sunday, Wednesday, and Friday evenings, plus all day Sabbath.

Vision for the future

Division president George Brown bubbles with enthusiasm when he talks about the future. "I can hardly imagine what it will be like in the future," he says, referring to the way that the accession rate has been accelerating.

I had feared that perhaps I would encounter a sense of triumphalism in the division—that perhaps these festivals could give the delegates a sense of complacency. But my fears were unfounded. The keynote address at each festival was based on the words of Joshua 13:1, "There remaineth yet very much land to be possessed," and this motto was emblazoned on a banner at the front of each meeting place.

Division administrators are well aware of the fact that though there are some conferences in their territory where there is one Adventist for every 16 inhabitants, there are also areas such as Mexico City, where the Adventist presence is at best inconspicuous. They are aware of the difficult as well as the fertile fields in the division. They are aware of the increasing pressures of secularization that will make work more and more difficult even in rural areas.

The laypeople are aware of these things too, and they are continually seeking new ways to reach their neighbors for Christ. As one layman told me, though, in prosperous areas not only is it more difficult to get interests to come to meetings, but it is increasingly difficult

These people still believe the good old Seventh-day Adventist message . . . They still believe that Jesus is coming back again.

to get members to come to anything but Sabbath morning services. It is the rural and less prosperous areas that yield much of the growth, but efforts are being made to reach other classes as well. And the Adventist emphasis on education is helping second-generation Adventists to move into more prosperous circles.

The most popular method of study in Spanish areas seems to be to lead students through the book *Fe de Jesus (The Faith of Jesus)*, which is the baptismal manual. But in-home Revelation seminars are becoming popular as well, and the division brought a representative from Concerned Communications to the Spanish meetings to teach people to use a family life course for evangelism. In Trinidad I heard about creative approaches such as CB radio Bible-discussion groups that have led to many baptisms. Jail ministry and ministry to AIDS patients are also carried on with good results in many areas.

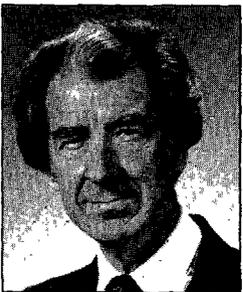
Personal assessment

Overall, the experience of attending these festivals was positive. I knew that I would be called on to preach to these successful soul winners, and wondered what I, whose evangelistic results could not match theirs, could say to them. In the process of getting acquainted with them, though, I learned that they are just ordinary human beings whose need to hear the gospel preached is not annulled by their own success at preaching.

But these ordinary people believe strongly in what they are doing. And they believe strongly in the God whom they serve. And what they believe is making an extraordinary difference in their lives, and in the lives of their neighbors. —Kenneth R. Wade.

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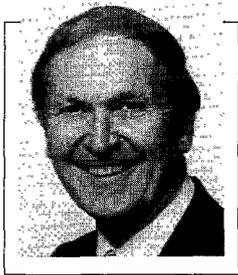
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Annual Council report

Floyd Bresee

The 1989 Annual Council was especially significant because it was the last before the 1990 General Conference session and thus dealt with items to be considered at that session. In addition, this was the first Annual Council held in the new GC headquarters building.

This Annual Council saw eight items of particular significance to Adventist pastors.

1. Healing. GC president Neal Wilson opened the council by speaking of the brokenness in the church and among its members—broken homes, broken promises, broken agreements, and broken friendships. He pleaded for church leaders to make the 1990s a decade of healing and reconciliation so that the church can move as one toward the finishing of its task.

2. Disciplining ministers. The council took up the matter of ministers who experience a moral fall. Policy stipulates that “for the sake of the good name of the church and the maintaining of moral standards, [such an individual] must plan to devote his life to employment other than that of the gospel ministry, the teaching ministry, or denominational leadership.”

Is this policy fair? Months ago a committee that included several pastors was formed to struggle with the issue. The group was unanimous in believing that the minister experiencing a moral fall should be disciplined and removed from the ministry. Some felt, however, that

under exceptional circumstances and after considerable time a few should be reinstated in the ministry.

Others felt that, important as it is for the church to forgive as Christ forgives, returning such persons to the ministry would be perceived as moral compromise. Even if there were some cases in which such a return was warranted, changing the policy would open the way for reinstatement to become the norm rather than the exception. The committee decided not to recommend reinstatement.

In a related area, however, the committee unanimously agreed to plead for change. We must not shoot our wounded. If we cannot return them to the front lines, at least we can help to heal them and get them back on their feet.

So the committee set the wheels in motion that led to the Annual Council's adding the following to the policy book's section entitled “Steps in Discipline of Ministers”: “Where practical the organization involved shall provide a professional program of counseling and career guidance for the minister and family to assist them in transition.”

3. Internship. In my Pastor's Pastor column I've mentioned that the Ministerial Association is preparing a manual for Seventh-day Adventist ministerial interns and intern supervisors. A preliminary draft is being field-tested in several places around the world. The Annual Council voted its support of the basic plan and asked Ministerial to continue developing the program. Early in 1990 we will receive input from the world division leaders and from the fields now piloting the manual. We hope to have the final draft available by

the 1990 General Conference session.

4. North American Division changes. The relationship between the North American Division and the General Conference has long been an unusual and often confusing one. Several recent changes have given the NAD a status much more like that of other world divisions.

Until recently, NAD personnel were interwoven with GC personnel. This changed when we moved to the new GC headquarters. Now nearly all NAD personnel are housed together.

This Annual Council recommended to the upcoming GC session a constitutional change allowing NAD to be treated very similarly to other divisions in the election of their leadership. And the NAD will now have greater discretion in determining how its budget is to be used.

5. U.S.S.R. The Soviet government is now ready to grant our request for permission to operate as a distinct organization in that country; we hope to form a U.S.S.R. Division at the 1990 GC session. In addition, negotiations toward the establishing of a denominational publishing house in the U.S.S.R. are nearly completed. Agreement has already been reached that rather than being a joint venture with the Soviet government (as they had originally stipulated), the publishing house will be operated in affiliation with a private organization. We will be allowed to publish all the materials Adventists in the Soviet Union need, and will not be obligated to do printing for other churches or to print political material. The present draft of the contract also stipulates that if the law should change so that churches are al-

Floyd Bresee is the secretary of the General Conference Ministerial Association.

lowed to own publishing houses, we may purchase the plant.

6. Harvest 90. The end of March 1989 marked the reaching of a major milestone. For the first time in our history we had more than a half million accessions in a 12-month period. World membership of the Seventh-day Adventist Church is approaching 6 million. As of June 1989, the official total was 5,970,445.

In 1983, during the One Thousand Days of Reaping, we reached the goal for which Adventists have prayed and worked for decades—we brought into the church an average of more than 1,000 souls per day. During the first two quarters of 1989 we averaged 1,535 per day. The Lord willing, we will soon pass the 2,000-per-day mark.

The four divisions in Latin America and Africa have accounted for 72 percent of new members during Harvest 90. The Inter-American Division now has 19 percent of all Seventh-day Adventists; the South American Division, 15 percent; the Eastern Africa Division, 14 percent; the Far Eastern Division, 13 percent; the Africa-Indian Ocean Division, 12 percent; and the North American Division, 12 percent. The United States still has more members than any other country; Brazil stands second in membership, and the Philippines third.

7. Global Strategy. Seventh-day Adventists are working in all but 31 of the 215 countries in the world. Nearly all of those not entered are very small, containing less than 2 percent of the world population—and some of these are even now being entered. However, within the 184 countries in which we have a presence are groups to be reached that are immensely larger than the countries on our unentered list.

The Global Strategy Committee is nudging the church away from the "country" concept in missions toward the "every creature" concept—a concept that focuses on "people groups" delimited by ethnicity, language, geography, culture, occupation, or socioeconomic status. The Global Strategy Committee suggests that we adopt the goal of reaching an average of one new people group of a million or more every other day for the next 10 years.

Pastors will need to understand and teach their people a new concept of missions if this bold approach is to succeed. Traditional missionaries are not welcome in many closed countries or people

groups. But lay professionals whose skills are in demand in developing nations can often enter as specialists employed by the government, by schools, or by commercial enterprises.

8. 1990—Year of Adventist World Missions. October 20, 1990, the centennial anniversary of the launching of the mission ship *Pitcairn*, will inaugurate the Year of Adventist World Missions. While the church will continue to emphasize the support of the regular mission offerings, it will give a new prominence to project giving.

The presidents of each local field will send to their division presidents a list of projects their fields would especially like to see funded. Most will be small, costing

\$100 to \$5,000—perhaps Bibles, bicycles for pastors, budgets for lay evangelistic crusades, materials to erect churches, or children's Sabbath school classrooms.

These items will make up the Presidents' Mission Wish List. The list will be distributed worldwide so that a local church or individual can contribute to a specific project. Money will be funneled through the local church treasurer and conference. And recipients, in turn, will send pictures and letters of thanks to the donors.

The hope is that this "project giving" approach will assist you as a pastor in rekindling within your congregation the old Adventist enthusiasm for world missions. ■

Interscholar sports—new policy

The Annual Council voted a new policy on interschool sports. The salient part of it reads:

"The Seventh-day Adventist Church is opposed to interschool league play (commonly known as varsity athletics) in its educational system. The major rationale for this is:

"1. The inherent hazards of competitive rivalry have the potential to be exaggerated in interorganizational events; and

"2. The commitments of time, personnel, and finances are usually disproportionate to the number of individuals able to participate.

"Conclusions—1. Christians should function with the highest motives in their quest for athletic excellence.

"2. Occasional friendship games or matches involving institutions at joint social gatherings are not classified as intermural or interschool athletics."

Women's ordination takes unexpected twist

The Role of Women Commission recommended to the Annual Council the following:

"1. While the commission does not have a consensus as to whether or not the Scripture and the writings of Ellen G. White explicitly advocate or deny the ordination of women to pastoral ministry, it concludes unanimously that these sources affirm a significant, wide-ranging, and continuing ministry for women that is being expressed and will be evidenced in varied and expanding gifts according to the infilling of the Holy Spirit.

"2. Further, in view of the widespread lack of support for the ordination of women to the gospel ministry in the world

church and in view of the possible risk of disunity, dissension, and diversion from the mission of the church, the commission recommends to the 1989 Annual Council that:

"a. We do not recommend authorization for women to be ordained to the gospel ministry.

"b. Those who have (without regard to gender) been recognized as associates in pastoral care or licensed ministers may perform essentially the ministerial functions of an ordained minister of the gospel in the churches to which they are assigned, subject to division authorization of this provision, if the following conditions apply:

"1) The individual has completed approved ministerial training.

"2) The individual has been called by a conference to serve in a full-time pastoral-evangelistic-ministerial role.

"3) The individual has been elected and ordained as a local church elder."

After much discussion, this was voted by the Annual Council. Four days later Elder N. C. Wilson called an extra night meeting to discuss the procedures for the implementation of the vote. Some said that the 1985 General Conference session mandated that the 1989 Annual Council settle the issue and bring a report to the 1990 session. Others said the 1989 Annual Council was not just to bring a report but a recommendation, leaving the General Conference in session to make the final decision.

After more vigorous discussion it was voted to split parts a and b of No. 2 above, sending part a to the 1990 General Conference session as a recommendation and part b as a report. This vote means that world divisions are free to begin implementation of part b as soon as they wish.

Church nightmare in Hungary ending?

J. R. Spangler



Behold, how good and how pleasant it is for brothers to dwell together in unity!" (Ps. 133:1, NASB). The power of any organization from family to politics to religion rises from unity! The health of our church can be determined by its degree of unity!

It is pointless to rehearse in detail the story of the Hungarian crisis that began in 1975. It is sufficient to say that the church entered a period of controversy that eventually led to a tragic schism between the Hungarian Union and a group that we usually call, for lack of a better term, the Egervari group. The union has approximately 4,000 members in 130 churches, while the Egervari group has approximately 1,250 members in 58 churches and 21 groups.

Two major factors: the union's membership in the Hungarian Council of Free Churches, and an action taken by the union to illegally disfellowship 518 members, have made it difficult to achieve reconciliation in the past. Although none of our 27 fundamental beliefs forbid joining an organization such as the Council of Free Churches, our policy through the years has been to avoid membership in any ecumenical organization. The 518 members, most of whom belonged to the Budapest Central church, were disfellowshipped several years ago without the approval of their local church. Other tangential reasons served to deepen the schism.

Numerous meetings have been held throughout the 14-year separation. Our own General Conference president and secretary spent approximately 10 days in Hungary in 1984 in an attempt to unify

the church. Since then other approaches have been made.

But the decisive move toward reunification came first in the actions taken by the Hungarian Union session last April to discontinue membership in the Council of Free Churches. The reaction to this came in the form of a letter dated June 25, 1989, and addressed to the Executive Committee of the General Conference of the Seventh-day Adventist Church. In part it stated: "We write to express our deep joy to know that our beloved church in Hungary no longer is a member of the Council of Free Churches. We also are very happy that our students are not now being trained in the ecumenical seminary. Therefore we write to request a meeting to discuss the possibility of reuniting the Seventh-day Adventist Church organization in Hungary." It concluded with the following affirmation and appeal, "We truly believe that Jesus is returning soon, and we want our church to be united on the *basis of God's Word* so that the Holy Spirit will be poured out, empowering God's people to take the three angels' messages to the world." The letter was signed by Oszkar Egervari, Pal Kovacs, Zsuzsa Vanko, and Karoly Sonnleitner, who are all members of the small committee that directs the work of the Egervari group.

In response to this request, Trans-European Division president Jan Paulsen, retired General Conference vice president Alf Lohne, and I were sent to Hungary for two full days of meetings on Tuesday and Wednesday, September 12 and 13. We met with the 12 members of the Union Conference Committee and 19 members of the Egervari small committee. It is evident that certain changes, both in the church and in the Hungarian government, encouraged a merger. For instance, the more than 160

delegates to the regular union session in April voted 10 to 1 in favor of withdrawing our church from the Hungarian Council of Free Churches.

It is interesting to note that a few days prior to our September meeting, the Hungarian Council of Free Churches disbanded and is now defunct. Another move by the church was the restructuring of the training program for ministerial students. At about the same time the Department of Religious Affairs in the government was eliminated.

During our two days of meetings we rejoiced over the excellent spirit exhibited by both groups. There were no outbursts of anger, no cynical remarks, and no vitriolic accusations. A quiet, friendly spirit prevailed through the entire two days of discussions. The morning meetings were opened by short devotionals by Alf Lohne and myself, followed by a season of prayer.

Jan Paulsen ably explained our procedures and, after a brief review of what had happened in the past, referred to N. C. Wilson's letter, which was delivered to Brother Egervari the previous evening, and in part read "Nothing would make us happier than to announce to the Seventh-day Adventist world family that peace and harmony exists in the Seventh-day Adventist Church in Hungary. If this could be achieved, we would certainly like to welcome you at the 1990 General Conference session." Paulsen then asked, "Would I be right in suggesting that the majority in your group may have the same desire?" Brother Egervari and others nodded affirmatively. Paulsen then referred to the mistake of disfellowshipping and said that he hoped this could be quickly rectified. He also pointed out that those new members who have been led to Christ by the Egervari group should be accepted as regular members without rebaptism. He concluded, "Time is not on our side—we

J. R. Spangler is the editor of Ministry.

have lived apart for 14 years and after this long a time, fellowship is fraught with some anxiety, but in all kinds of human relationships we have to be prepared to take certain risks. If we believe God wants us to be united, then we will find a way. Conversely, if we do not believe we should be united, then we are wasting our time, but I feel this would be a tragic mistake."

Following this the leaders of each side spoke. Union president Szigeti pointed out that the union had issued a letter of apology in the past and wanted them to understand this as a sincere statement. If they doubted this, then he asked them to follow Matthew 18 and go directly to any of the union staff to talk things over. He then outlined seven points dealing with details relative to merger, among which was the declaration of intent to employ some of their pastors. Pastor Mayor, conference president, stated that he needed 10 pastors immediately. Szigeti concluded by appealing that if some negative feelings over the past rise up, they should not be allowed to become stumbling blocks on the road to unity.

Brother Egervari spoke next, thanking us for coming at their request. He went into some of the reasons for asking us to come. He pointed out that the vote at the union session and the Hungarian government's move to separate the church and state by eliminating the Department of Religious Affairs made it easier for them to return. He then summarized the points desired by his group. (These points are inherent in the signed agreement—see box that follows.)

In the afternoon, we met alone with the Egervari group for four hours. This gave them opportunity to freely express themselves. Following this meeting we met with the union committee and shared with them the Egervari group's desires. We were pleased with the excellent spirit and response of the union leadership to the various requests.

On Wednesday, September 13, we spent the morning discussing the various points in a very open but Christian way. It was decided unanimously to set up a small committee of three individuals from each side to meet with us in the afternoon to draft a document to which we could sign our names. After three hours of wording and rewording, we met with the entire group and went over the document point by point. Without a single dissent, all raised their hands in agreement. At this point, Pastor Egervari stood and expressed appreciation for

the love and concern shown at the meeting. He stated, "From my heart I pray that this agreement will not stay on paper but become a reality. We have been firm in stating our viewpoints, and we want to assure you we wish to come back." He then apologized for all the hurt that had been caused by this schism.

In response Pastor Szigeti said, "We have been lacking confidence in each other. This is a historical moment." He also apologized for the damage that had been done. He concluded by stating, "The next generation would do better in being more careful in maintaining unity."

From a personal viewpoint, I cannot remember any meeting in my 46 years of ministry in which I sensed the presence and guidance of the Holy Spirit in such a marked manner. Following the joining of hands in prayer, leading into the Lord's Prayer, the hugs, handshakes, and tears

testified of a genuine heart-desire to unite.

What of the future? This was a marvelous beginning. As to the success of this beginning, only time will tell. Deep-seated feelings will have to be overcome. Numerous details about the merger will have to be settled. Naturally, the way these details are settled will play a large part in determining the outcome. I have confidence in the sincerity and honesty of both sides. In view of the suffering our Hungarian brothers and sisters have experienced, I appeal to our readers to have special prayer in your personal devotions and church worship services that God will exhibit His power in a special way to prevent Satan from destroying this Spirit-filled beginning. Pray that a merger will be accomplished even before the 1990 General Conference session!

The joint declaration

Common declaration which was formulated by the following persons in Szekely Bertalan u. 13, Budapest, on September 13, 1989:

Alf Lohne, Robert Spangler, and Jan Paulsen, representing the General Conference of Seventh-day Adventists; Jenő Szigeti, Zoltan Mayor, and Sandor Ocsai, representing the Hungarian Union committee; and Oszkar Egervari, Zsuzsa Vanko, and Karoly Sonnleitner, representing the small committee.

Translator: Laszlo Hangyas.

Prior to formulating the following declaration, we agreed on the following: Our conviction is that to be united is God's will. For that reason we will make every effort possible to restore the unity of the Adventist community in Hungary. Our intention is to achieve that goal by September 1990.

Declaration

1. We acknowledge that a large group of brethren and sisters were disfellowshipped without biblical grounds and contrary to the procedure set forth in the *Church Manual*. In view of this, we propose that the union and the conference committees rehabilitate and restore the official membership of the disfellowshipped 518 persons as a group, without voting on their individual cases.

2. At the union session held in April 1989 the position of our church as to its relationship with other Christian churches and denominations (see *Working Policy* O 75) was reaffirmed. We suggest that the union committee make a declaration in regard to the fact that the above mentioned standpoint is authoritative to the union committee, and that both the union committee and the union president distance themselves from declarations made in disharmony with that standpoint.

3. We acknowledge and reaffirm our responsibilities as Christian citizens in harmony with the standpoint of the worldwide Adventist community. We propose that the union committee decide and declare that the employees of the church as such cannot take any public responsibility or accept appointment—openly or in secret—without the approval of the employing organization or the union committee.

4. The union is willing to make it possible for all church members to express their conviction freely. It should be made possible also for everybody to express his/her conviction according to Christian moral standards.

5. In this distorted situation, which has lasted so long, we realize that each side has wounded the other side, and we mutually are ready to work for brotherly forgiveness.

6. A standing committee is to be formed to coordinate practical questions related to the preparation for merger. The president of the division shall be the chairman of the standing committee. This committee shall also have a deputy-chairman, and its membership shall be made up of three representatives from each side.

Signed,

Jan Paulsen, J. R. Spangler, Alf Lohne, Dr. Jenő Szigeti, Oszkar Egervari, Zsuzsa Vanko, Karoly Sonnleitner, Zoltan Mayor, Sandor Ocsai

Note: Ministry staff has edited but has not changed the content of this translation of the declaration.



Adventist Theological Society

J. R. Spangler

In the fall of 1987 a group of Andrews University scholars met to set in motion the formation of an Adventist theological society. On September 14, 1988, after a full year's consideration, the Religion Department of Southern College took action to invite faculty from the seminary at Andrews University to Southern College to develop a constitution and bylaws for such a society. This meeting took place over the weekend of October 8 and 9, 1988. Twelve persons met to work on the constitution and bylaws, and to lay plans for launching the new organization. Those present at the meeting were Jack Blanco, chairman; Norman Gulley, secretary pro tem; Doug Bennett, Richard Davidson, John Fowler, C. Raymond Holmes, Gordon Hyde, Warren H. Johns, Leon Mashchak, Derek Morris, Ron Springett, and Randy Younker.

The constitution and bylaws they produced include the following:

"A. Statement of Mission/Purpose.

The Adventist Theological Society (ATS) is an international, professional, nonprofit organization established to foster biblical, theological, and historical studies supportive of spiritual revival and reformation within the Seventh-day Adventist Church. It seeks to do this by:

"1. Upholding the fundamental beliefs and piety of the Seventh-day Adventist Church in education, church life, and the completion of its mission.

"2. Promoting sound, conservative,

biblical scholarship and interpretation among Seventh-day Adventist scholars, teachers, students; administrators and ministers; medical, business, and legal professionals; and others who hold to a centrist position.

"3. Creating a spiritual and intellectual atmosphere for the exchange of ideas among members and offering them moral support and collegiality.

"4. Providing opportunity for the reading, discussion, and dissemination of scholarly papers by ATS members through meetings, seminars, and publications."

Those who wish to join ATS are furnished a membership affirmation that personalizes the criteria of membership as outlined in their constitution and bylaws. It reads as follows:

"I, the undersigned, do hereby affirm or reaffirm my unreserved commitment to the preamble of the society and to the following criteria for membership in the society.

"1. I affirm that Christ's substitutionary death on the cross was both the supreme revelation of God's love for man and a propitiatory sacrifice to atone for sin. It pays the penalty for sin, provides forgiveness, and creates saving faith in the life of believers. The cross is central to every aspect of life and work, of witness and outreach, of research and doctrine.

"2. I am convinced that the Bible is the Word of God—the inspired, infallible revelation of propositional truth. The Bible is its own interpreter, provides the foundation and context for scholarship and the totality of life, and is the unerring standard for doctrine.

"3. I endorse the use of historical-grammatical biblical interpretation, rec-

ognizing the necessity of the Holy Spirit's aid in so doing. I reject the use of any form of the historical-critical method in biblical study.

"4. I believe that the writings of Ellen G. White possess doctrinal as well as pastoral authority, and while they are not the foundation of Seventh-day Adventist doctrine, they are an indispensable tool for confirming and illuminating church teachings.

"5. I affirm the literal reading and meaning of Genesis 1-11 as an objective factual account of earth's origin and early history, that the world was created in six literal consecutive 24-hour days, that the entire earth was subsequently devastated by a literal worldwide flood, and that the time elapsed since creation week is to be measured in terms of 'about 6,000 years.'

"6. I affirm a literal sanctuary in heaven, the pre-Advent judgment beginning in 1844 (based upon the historicist view of prophecy and the year-day principle as taught in Scripture), and the identification of the Seventh-day Adventist Church as the remnant movement called by God to proclaim the three angels' messages (Revelation 14:6-12) which prepare the world for the soon return of Christ.

"7. I affirm my loyalty to the Seventh-day Adventist Church and pledge to continue supporting it by my tithes, offerings, personal effort, and influence."

The society's constitution and bylaws reveal further requirements for membership. These read as follows:

"III. Membership.

"A. Candidacy for society membership shall be initiated when two endors-

J. R. Spangler is the editor of *Ministry*.

ing members submit a written recommendation of a candidate to the Executive Committee. The first endorser shall be responsible for securing the second endorsement before forwarding the recommendation to the treasurer/membership secretary.

"B. The treasurer/membership secretary shall inform the candidate of his recommendation to membership and provide him a copy of society documents necessary to an informed application for membership. Upon receipt of a signed application indicating acceptance of the society's constitution and bylaws, and unqualified commitment to the society's criteria of membership as presented in the preamble, the Executive Committee shall consider the application for membership.

"C. The Executive Committee, in considering the application, may require of the endorsers and request of the candidate-applicant any additional information regarding the criteria of membership that it may need in reaching a decision. In due course the president shall inform the applicant of its decision, but the basis of its decision shall be held as confidential information.

"D. Upon receipt of notice of acceptance for membership, the candidate shall join members in paying an annual membership fee and shall then be seated as a voting member of the society at the next business meeting. . . .

"E. Membership is confirmed annually at the time of payment of dues and the signing of the reaffirmation statement of the society's constitution and bylaws with its criteria of membership in the preamble.

"F. A member shall be deemed to have resigned when payment of dues falls two years in arrears.

"G. A member may be disaffiliated for not upholding the criteria of membership or for misrepresenting the society. Such action requires a two-thirds majority vote of the full Executive Committee. Such member may request the Executive Committee to carry his appeal against their action to the next regularly scheduled business meeting at which time a two-thirds majority vote in his favor is necessary for reinstatement to membership.

"H. As the work of the society is a church-related function, with voluntary membership, and in no sense has to do with civil or legal procedure, any disaffiliation appeal to the Executive Commit-

tee will involve only the disaffiliated and the committee; and if the appeal goes to the business meeting, it will be considered only by members in their capacity as members."

The requirement to have "two endorsing members submit a written recommendation of a candidate" is the only point about the society that I have heard strongly criticized. Many feel that it is sufficient only to sign the statement of affirmation of beliefs.

More than 100 of ATS's 200-plus members gathered in Lincoln, Nebraska, from September 7 to 10, 1989,



for the first general meeting. In the opening ceremonies Richard Davidson of the Old Testament Department of the seminary explained the meaning of the ram's horn that, along with the cross, forms ATS's logo. The cross indicates the centrality of the group's focus, while the shofar (ram's horn) places the cross in the special setting of present truth. According to Davidson, the shofar symbolism is associated in Scripture with the eternally binding Decalogue (Ex. 19:16), the nature of true vibrant worship (Ps. 81:3, 4; 47:5; and 98:6), the substitutionary atonement (Gen. 22), the call to repentance and revival and reformation in the antitypical day of atonement (Lev. 23:23-25; Isa. 58:1; Joel 2:12-17; Jer. 6:16, 17), antitypical day of atonement victory in our spiritual warfare (Joshua 6:20; Judges 7:22), and the hope of the imminent eschatological jubilee (Lev. 25:9; Isa. 27:13; Zech. 9:14). Blown as the call to worship at ATS sessions, the shofar is a liturgical symbol actualizing the spiritual mission of the society.

Presentations at the meeting dealt with the authority of Scripture, the substitutionary atonement, and the identity crisis within our church.

I attended most of the meetings and can testify to the tremendous spiritual impact the meetings had on the attendees. There was no holier-than-thou spirit exhibited. There was no hint of attempting to purge the church of what might be termed liberals.

Naturally, members of ATS, and others, are concerned about the theological

direction the church is taking in some quarters.

Francis Wernick, retired vice president of the General Conference, in his keynote address stressed that what one believes is very important. He pointed to the example of William Miller, whose beliefs, founded as they were on the Bible, were largely responsible for bringing into being the early Advent movement. Wernick emphasized that for our movement to continue and complete its mission it must allow the Bible, as the Word of God, to be the sole authority for all of its beliefs and practices. Christ, the revealed Word of God, is exalted by Scripture and gives the Bible its authority. Wernick stated that Christ will certainly lead those who follow Him to final victory.

Richard Davidson described his own personal pilgrimage in accepting the Scriptures as complete authority. There was a time when Davidson nearly lost his faith in the teachings of the Adventist Church. It happened when he experienced doubts about the Bible's authority after encountering the historical/critical method in one of our own colleges.

Gerhard Hasel's presentation pointed out that the major problem in the Christian church is disagreement about the authority of the Bible. Hasel sees the disputes in our church as a microcosm of the problem in the Christian church as a whole.

Norman Gulley, from Southern College, presented a well-documented paper entitled "Towards Understanding the Atonement." On Sabbath morning Joel Tompkins, Mid-America Union president, unburdened his soul as to his concerns for the church that he loves dearly.

Space does not permit a complete report of the meeting, but it is fair to say that the spirit manifested indicated a oneness, a unity of hearts meeting together. There was spirit of confidence without dogmatism, assurance without pride, certainty without arrogance.

I wonder if the spirit exhibited at this meeting was not similar to that which was shared by our early believers in the Bible conferences that gave us the truth that we hold so dear today.

For further information regarding the society and membership requirements, write to the Adventist Theological Society, P.O. Box 551, Collegedale, TN 37315.

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Letters

From page 2

AHS folk want big salaries, let them go get them from the world. Let our medical work be done by people who are more dedicated, who are called of God. Perhaps then we would see our institutions operated more in harmony with God's plan. Let this apparent abundance of money support more workers in all fields!—Jim Cox, pastor, Stone Mountain, Georgia.

■ Your report cites President Wilson as stating that divorcing AHS/U.S. from the official church organization is untenable. One would like to think so. However, certain facts presented in the two articles seem to suggest that not only may this be tenable, it may be advisable and even necessary.

While we would like to have the hospital system remain within the church organization, AHS/U.S. has apparently elected to govern itself on different principles and philosophy. In fact, the argument for the need of a wage scale increase appears to rest on the fact that AHS/U.S. is operating on the principles of corporate business, not on the principles and philosophy of the church.

Those institutions that choose to remain under the principles and philosophy of the church should be encouraged to remain in the church. Those that elect to operate differently ought to be permitted to withdraw and set up an independent system with a cooperative relationship with the church much like Adventist-Laymen's Services and Industries (ASI). This would be far healthier for the church, keeping the church on a single track that might prevent the disease from spreading beyond the health system.—Edwin Reynolds, Berrien Springs, Michigan.

What about movies?

I believe that Richard C. Osborn ("What Shall We Do About Movies?" August 1989) is right on track. Our current standards focus on the medium; Osborn would have us evaluate the message, regardless of the medium in which it occurs. Such a stance would be both more helpful and more realistic.

While pastoring the Mount Ellis Academy church, twice I offered a

mini-course in film appreciation to the students. One year we discussed the technical gimmicks filmmakers use to evoke certain responses from their audiences; another year we discussed the evolution of contemporary heroes. In both cases I found students to be interested, open, and willing to discuss the motives, effects, and morality of the industry. I'd like to see such an approach become more widespread both in our academies and in our churches.

And no, neither I nor my wife goes to the movies! We do have a small black-and-white television set. It's kept in a box downstairs. We haul it out only for elections, assassinations, and other disasters.—Greg Brothers, Seventh-day Adventist churches of Butte and Dillon, Montana.

■ How distressing to read articles like "What Shall We Do About Movies?" when the Spirit of Prophecy provides such a clear, definite answer. Sister White's writings are full of warnings about the theater; for example: "Among the most dangerous resorts for pleasure is the theater. . . . Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination. . . . than theatrical amusements. . . . The only safe course is to shun the theater" (*The Adventist Home*, p. 516).

True, we no longer need to go to the theater because we have, through television, brought the theater into our own homes—and, just as Sister White warned, the youth have become corrupted in principle as a result. But let's not open the floodgates of evil even further by sanctioning going to movie houses too! Being "selective" in our viewing at home or in the movie house is not the answer; following the inspired counsel is: *Shun the theater!*—Jan Albert, Shirley, Massachusetts.

■ I agree that there is great need among Seventh-day Adventist Christians to be more discerning about *what* they view at home and about *what* is shown in our schools and churches. But I cannot agree that *where* is unimportant. Because many Adventists attend theaters and cinemas does not make them acceptable places for a Christian to be.

I could accept a change here only if it can be proved that attending theaters and cinemas will enhance the spiritual

life of our members and hasten the coming of Jesus. I feel that many are still asking the question "What's wrong with this or that?" rather than "How will this activity recreate me and nurture my spiritual growth?"—H. Hampton White, retired pastor, Hagerstown, Maryland.

■ Regarding what the family watches on TV, video, etc., the solution is not found by providing an "index"; rather, it lies in having a heaven-governed power of choice. Parents with younger children have the responsibility of precept, example, and control. Parents must prepare them for self-reliance before they reach the teenage years.

As we walk more and more with Jesus and seek the divine nature promised us (2 Peter 1:4), things earthly will gradually lose their attractiveness and cease to dominate our decisions. One of the "great and precious promises" is that with every temptation there is provided "a way of escape" (1 Cor. 10:13). Joseph's way of escape was his leg muscles, and he "got him out" fast. Most TV viewers don't even need to get out of a chair to avoid the undesirable; they can just push a button.

As the divine nature begins to gain the ascendancy, discrimination will become less a problem both for children and for the adults who set the pattern.—Adriel Chilson, Angwin, California.

■ First as a youth and then as a youth leader, I have wondered about the motivation behind our church's double standard. It seems only logical that if it is wrong to watch a movie in the theater, then it is also wrong to watch it on videocassette, Home Box Office, or network television. But if we made the same wholesale condemnation of television and video that we have of the theater, we would be forced to cease the many church-sponsored television and video ministries that have proved to be effective soul-winning tools.

Why not instead extend this positive influence to the cinema? If produced carefully, the stories of people who know how to love each other would be much more intriguing than the sensationalism Hollywood offers. When we stop letting the devil have all the good movies, we can use the theater for the powerful evangelism tool it is.—Steven C. Timm, Pittsburgh, Pennsylvania.

Twilight of a Great Civilization

Carl F. H. Henry, *Crossway Books*, 1988, 192 pages, \$12.95, hardcover. Reviewed by Leo S. Ranzolin, Jr., associate pastor, Vienna Seventh-day Adventist Church, Vienna, Virginia.

Carl Henry has given us an excellent book outlining our cultural drift toward paganism. He believes Western civilization has severed itself from its intellectual and moral Judeo-Christian heritage. He substantiates this assertion by providing abundant examples from many spheres of society.

The implications are quite significant. A society that cuts itself off from divine direction will form its own morality and will inevitably lapse into some form of paganism. Our modern-day version of the independent society has people dabbling with occult forces, communing directly with nature, and involving themselves in exotic religions.

Henry believes our civilization is at the crossroads. The only barricade that could save it from taking the road to calamity is a powerful proclamation by the church of Jesus Christ. Circumstances present the church with a tremendous opportunity to alert its secular friends of the consequences of paganism. A Christian response will remind them of their desperate need of God's divine ethic and point them to the person of Jesus Christ.

But Christianity deals with more than private concerns. Though the author affirms that the church's primary task is to call men and women into a saving relationship with Christ, that does not absolve it from responsibility in the public sector. Adventists will have their thinking stimulated and challenged by Henry's call for Christians to become involved in the sociopolitical realm. He is convinced that the public order does not fall outside the command and will of God. "Whenever man's distress threatens his humanity the church of Christ has something desperately relevant to say, and is wholly obligated to say it."

This book is a compilation of Henry's recent speeches, essays, and articles, and lacks a consistent flow of thought. Although each chapter deals with the main

theme, at times it is handled indirectly. The chapters on religious fund-raising heresies, capital punishment, human rights, and the work of Christian scholars are stimulating and provocative.

I highly recommend this book to those wanting to understand, from an evangelical perspective, those social forces influencing today's society. As we see "secular humanism decomposing into paganism," Christians must alert their secular friends to the dire consequences of this road. We must provide them the answer to their deepest needs—our Lord and Saviour Jesus Christ.

The Workcamp Experience: Involving Youth in Outreach to the Needy

John C. Shaw, *Group Books*, Loveland, Colorado, 1988, 204 pages, \$10.95, paper. Reviewed by Tim Evans, youth pastor, Takoma Park Seventh-day Adventist Church, Takoma Park, Maryland.

For youth pastors and other youth-oriented workers, Group Books means practical and comprehensive presentations. This is certainly the case in Shaw's book, a collaboration project of experienced youth leaders. *Workcamp* includes "everything you ever wanted to know about a workcamp outreach." The helpful format starts at point A and then proceeds to points B, C, D, and on to completion and evaluation.

Shaw has effectively made what could be a monotonous how-to book into a collection of beneficial hindsight, foresight, and pertinent insights. The real-life anecdotes, along with camera-ready checklists and other forms, are useful for preparing an operation of your own.

As a youth pastor, I have already shared the book with coworkers in our congregation, and the author's thoroughness impressed them. As one worker reflected on designing such an outreach ministry, "Why re-invent the wheel when we have the blueprint laid out for us?"

It is apparent, in the detail given to easily overlooked areas, that Shaw speaks from experience. His approach allows us to learn from the trial-and-error work of other leaders who have entered the land before us.

If you are a youth worker, you need this book. If you are not involved with a local youth group, you might not be compelled to open it. But you should. Do yourself and the youth in your church a favor by discovering how they can work for the needy in your community. Mission work is no longer a distant experience. It is the rave of today and the wave of the future in youth ministry.

Antagonists in the Church

Kenneth C. Haugk, *Augsburg Publishing House*, Minneapolis, Minnesota, 1988, 253 pages, \$9.95, study guide, \$3.50, paper. Reviewed by Len McMillan, Family Life director, Potomac Conference of Seventh-day Adventists, Staunton, Virginia.

Haugk identifies antagonists as "individuals who, on the basis of nonsubstantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others. These attacks are selfish in nature, tearing down rather than building up, and are frequently directed against those in a leadership capacity."

I feel the author is filling an important void of information in turning the spotlight on antagonists. He defines hard-core antagonists as emotionally disturbed and sometimes even psychotic. There are major antagonists and moderate antagonists. As a pastor or church member, you will recognize behavior patterns.

Haugk draws an interesting conclusion concerning the church as a seedbed for antagonists: "For too long, congregations have been places where antagonists can operate with success. Their behavior is not as successful in many other areas of life because in those areas it is simply not tolerated. Antagonists have an uncanny ability to find power voids, which they subsequently rush to fill. They find that the risks are relatively small, and there are few repercussions because no one believes they have the right to stop them." He further points out that antagonists generally promote their work in the name of the Lord.

Haugk's "personal characteristics of antagonists" is valuable. After identifying such personality traits, he offers some

positive help to antagonist-proof your church and family. My attention was particularly drawn to a list of early warning signs. It included accusing, distorting, misquoting Scripture, letter writing, lobbying, and what he calls the "Judas kiss" (the antagonist claims to be your friend and to be doing this for your own good).

When dealing with an antagonistic situation in the church, Haugk points out the necessity of having a confessor/confidant. This should be someone with whom you can share feelings and thoughts and map out strategies for coping with the situation. His advice is to find this confessor/confidant outside the congregation.

The latter part of the book gives advice on confronting the antagonist. In this section Haugk take you step by step through an initial interview. Finally, he approaches the topic of informing denominational leaders and determining if it is advisable for you to leave the situation or even the ministry.

The book is well researched with interesting anecdotes. It provides a study guide intended for use with local church boards and committees. I would also recommend this book and guide for use in denominational workers' meetings or retreats.

Homosexuality in History and the Scriptures

Ronald M. Springett, *Biblical Research Institute, General Conference of Seventh-day Adventists, Silver Spring, Maryland, 1988, 164 pages and index, \$6.95, paper. Reviewed by Norman Yergen, pastor, Kenai Seventh-day Adventist Church, Kenai, Alaska.*

For many conservative Christians the question is not "Is homosexuality a sin?" but "Why is it even being discussed?" The controversial issue is so explosive for some it is beyond discussion. Why then has the Biblical Research Institute prepared a book on the subject?

Springett's book demonstrates the Bible's position on homosexuality by carefully showing how every attempt made to justify the practice is a distortion of Scripture. But the author accomplishes more than that.

His main purpose in writing the book is to inform readers of the Adventist position on homosexuality. Homosexuality is condemned by Scripture, but nonpracticing homosexuals are members in good standing.

Springett traces the literature on homosexuality in the social sciences and history. The author then relates the biblical material to the data he's analyzed.

Although he covers the current ideas adequately, his use of some data is confusing and leaves one wondering which source is correct. However, this does not distract from the book's overall thesis.

Springett should be commended for covering this highly emotive subject in a balanced manner. Few have had the courage to do so and affirm that God loves the homosexual and that the practice of homosexuality is no worse than that of adultery.

Scripture and Imagination, the Empowering of Faith

William Beaven Abernethy and Philip Joseph Mayher, *The Pilgrim Press, New York, 1988, 128 pages, \$9.95, paper. Reviewed by Lillian Guild, a pastor's wife in Newbury Park, California.*

Ministers who organize small, voluntary prayer groups in the homes of members should be aware of this book. Although it will not meet everyone's needs in a congregation, some will find the prayer group format described in this book helpful. Its unique contribution includes: (1) preplanning sessions, (2) dual direction of the group by a leader and a presenter, (3) relating of a personal experience by the presenter that integrates with Scripture, and (4) member participation by meditating on the experience and Scripture passage and applying them to personal needs.

Recently noted

Seeking a Sanctuary, Seventh-day Adventism and the American Dream, Malcolm Bull and Keith Lockhart, *Harper and Row Publishers, San Francisco, 1989, 320 pages, \$25.95.*

Ministry readers should be aware of this recent publication, which we will review at length in a later issue. Bull and Lockhart examine the Seventh-day Adventist Church as a response to the American experience, seeing it as a relatively independent, alternate social structure. At times the authors exaggerate and occasionally draw some almost bizarre conclusions. They frequently remove Ellen White's figures of speech from their context in time and culture. But most of their research seems accurate, detailed, and objective.

Except when dealing with the church and race relations, the authors describe a

church that strove for high ideals. On this issue, though, they perceive the church as having no higher ideals than the rest of society.

As we look at ourselves as others see us, we can learn much.

Creating Quality Relationships in a Fast-paced World, Denny Rydberg, *Group Books, 1988, 132 pages, \$4.50, and Leaders Guide, 118 pages, \$10.95, paper.*

This is a 12-session study course for single adults ages 18-35. It is an active study in which leaders and students participate equally. The topics covered include self-esteem, friends, family relationships, understanding birth order, dating, marriage, career, and the individual's relationship with God. The *Leaders Guide* provides meat for discussion. This is a study book that will enrich leader and students.

God's Inner-City Address, Mark E. VanHouten, *Grand Rapids, Michigan, Zondervan, 1988, 139 pages, \$6.95, paper.*

VanHouten weaves together fascinating accounts of his life as a minister among the homeless, the addicts, and the runaways in one of Chicago's roughest neighborhoods to make a point about how Christ has called us to establish a prophetic presence in such places. You can't read this book without developing a better understanding of the needs of those living on the bottom rung of life's ladder—and of our need to minister to all classes.

The Macmillan Book of Earliest Christian Meditations, edited by F. Forrester Church and Terrence J. Mulry, *New York, Macmillan Publishing Company, 1989, \$19.95, hardcover.*

Harper's Topical Concordance of the Bible, revised edition, compiled by Charles R. Joy, *New York, Harper and Row, 1962, 628 pages, \$15.95, paper.*

The paperback edition of this classic work is back in print as of June 1989.

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Every Plant, Every Animal in the Bible

The Unicorn and Other Mysteries

"Will the unicorn be willing to service thee?" (Job 39:9). Unicorn? What animal is God talking about in this conversation with Job? And what about those other puzzling creatures in the King James: the pygarg, the chamois, the behemoth, and the coney?

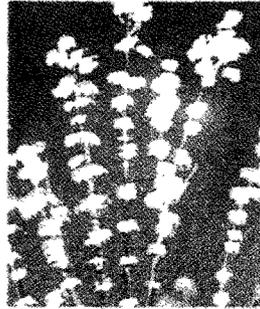


Harry Baerg's new three-volume reference shows you these beasts as

A reference work illustrated in color by Harry Baerg.



When the KJV refers to a coney, it means this small mammal that climbs rocks with feet that work like suction cups.



Moses instructed the head of each Hebrew household to use a "bunch of hyssop" to apply blood to the doorposts.



Elephants served as engines of war in ancient times. It took a little wine to get them in a fighting mood.

well as all the other plants and animals mentioned in the Bible. Each one bursts onto the page in a full-color painting, followed by its natural history.

Baerg is committed to accuracy. He guides you around imprecise and mistaken Bible translations to show you the plant or animal referred to by the original author.

How to Cook a Grasshopper

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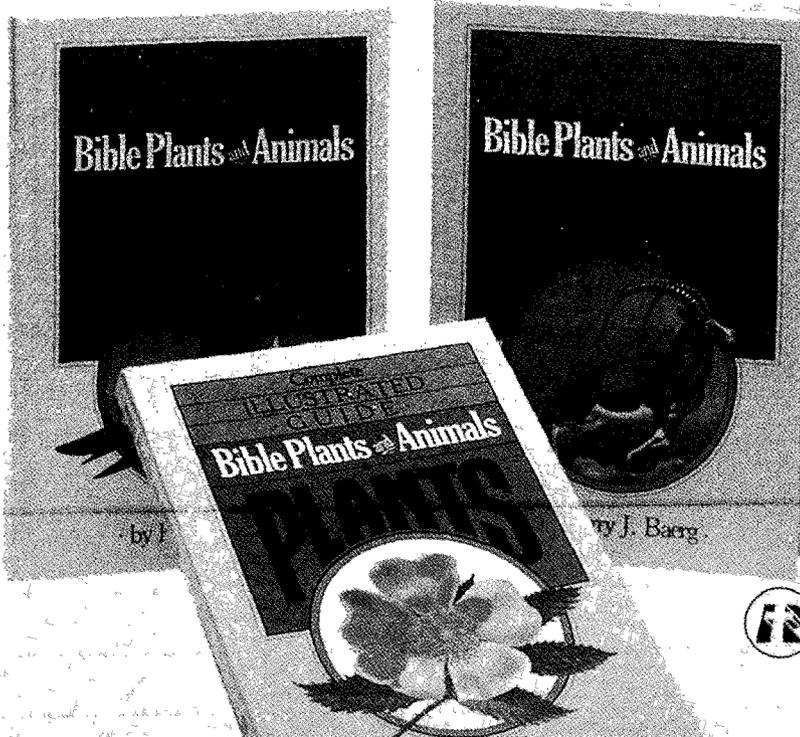
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Free 1989 Ministry index

To save space for what may be more generally valuable material, *Ministry* no longer publishes an index. Those looking for material published in *Ministry* may find it by using the *Seventh-day Adventist Periodical Index*. If you do not have access to that resource or you prefer having your own index to *Ministry*, we will, upon your sending us a self-addressed, stamped envelope, supply you with a free copy of our 1989 subject and author index as soon as it is available. Write us at *Ministry* Index, 12501 Old Columbia Pike, Silver Spring, MD 20904.

Correction re 1990 pre-session reservations

An advertisement in the October *Ministry* mistakenly indicated that the Travel Lite agency is handling both hotel reservations and travel arrangements for the 1990 World Ministers Council. Actually, two different agencies are responsible for these arrangements. For travel arrangements (special fares on the official airlines), contact MTS Travel, 102 E. Main Street, Ephrata, PA 17522; telephone 1-800-233-0557. For hotel reservations, contact Janet Crowell, Travel Lite, 7152 SW. Forty-seventh Street, Miami, FL 33155; telephone 1-800-327-8338 (in Florida or outside the U.S.A. (305) 661-5115; fax (305) 666-7134).

A way to better board meetings

Effective elders' meetings may pave the way toward efficient and amiable monthly church board meetings. Too often these

board meetings become the focal point for disgruntled voices, schismatic behavior, and even emotional tantrums. I have found that I can smooth the way by developing with the elders before the church board session a consensus on approach regarding the upcoming issues and major proposals.

It has been my experience that it is helpful to meet with the first elder prior to the elders' council. And the elders' meeting seems to run most smoothly when the pastor chairs the meeting. Here is an opportunity to train, share resources, develop team spirit, and build an elders' travel and resource fund.

This method is especially effective in "problem" churches, but it will also help any church toward better meetings. (I have found it helpful both in the United States and abroad.)

I give special thanks to Elder C. E. Dudley, who first showed me the importance of regular elders' meetings, and Elder S. Norman, whose efficient local elder training programs inspired me. —Lewis Blackwell, religion instructor, West Indies College, Mandeville, Jamaica.

Church planting manual available

Interested in planting a church? Ron Gladden, associate ministerial secretary of the Wisconsin Conference, has prepared and is making available a manual on church planting that will help you prepare for the process and take you step by step through it.

The manual covers such basics as forming a core

group of members and finding a church building. But it includes more as well: how to plan worship services that will attract and retain people, relevant principles of church growth, ideas for outreach for those in the community surrounding the new church, and more.

As a pastor, Gladden was active in church planting, and now he serves as church planting director for the Wisconsin Conference. You can obtain the manual by sending US\$7.50 to *Planting Churches*, Elder Ron Gladden, Wisconsin Conference, P.O. Box 7310, Madison, WI 53707.

Holiday sermon resource material

Preach It!, a new bimonthly preaching resource specifically designed for the Seventh-day Adventist minister, is offering a sampler that can enhance your holiday preaching. The sampler, which comes with a full money-back guarantee of your satisfaction, features sermon material for Christmas and New Year's.

Each issue of *Preach It!* will be full of illustrations, children's stories, and sermons in manuscript format. With the sampler you will receive a preview of upcoming issues, the computer and printed formats available, and the policy for accepting your sermons and ideas for publication. Send check or money order to *Preach It!*, P.O. Box 382, Columbus, NC 28722.

SDA hymnal on CD or cassette tape

Music is such an integral part of any worship service, yet many small churches

have no organist or pianist. To help these churches, Susan Maehre is recording the entire SDA hymnal. With a simple, decent sound system, the quality will be as good as and maybe even better than that produced by an organ that sits idle most of the time. You will have pure, vibrant organ or piano music, played to accompany singing.

The recordings will be available on compact disk (CD) or cassette tape or both. CD is the preferred media for both quality and convenience. You don't need to run CDs forward to find the song; you just punch in the number, push *Play*, and you can start singing instantly.

The complete set, the whole recorded hymnal, will cost somewhere between US\$200 and US\$300, depending on how many orders we receive. The more churches that order, the lower the cost. US\$25 will ensure your receiving the first three CDs or tapes (about the first 60 hymns)—satisfaction guaranteed, of course!

For more information or to order, write or phone P.A.V.E., 8899 Edgehill Road, Mentor, OH 44060; telephone (216) 255-2522.

\$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, 12501 Old Columbia Pike, Silver Spring, MD 20904.

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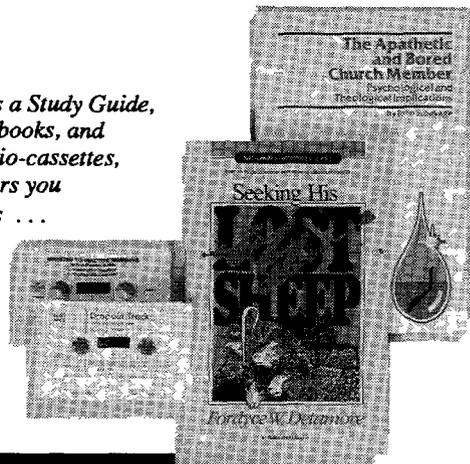
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