

Ministry

International Journal for Pastors

February 1995

Pastoring in a Complex World

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Adventist theology 1844 to 1994

George Knight ("Adventist Theology 1844-1994," August 1994) refers to a "search for identity." I have been through most of what George Knight has written about, but through it all, nothing has been able to change my clear biblical concept of identity. It has kept me on course and preserved me from becoming involved in side issues. For this I thank God.

Surely every Seventh-day Adventist must be familiar with the four scriptural identification marks of God's people: (1) they keep the commandments of God; (2) they have the faith of Jesus; (3) they have the testimony of Jesus; and (4) they proclaim the three angels' messages.

Would it not be wonderful if we all got back on the "firm platform" (E. G. White, *Early Writings*, pp. 258, 259) established after much prayer, Bible study, and soul searching, and under the direction of the Holy Spirit? Then there would be no doubt as to our identity. We could "put on the whole armour of God" and "give the trumpet a certain sound" so that the whole world might know who we are, where we came from, and where we are going. Hopefully they will want to come along with us.

Thank you for stirring up our minds and putting us in remembrance of the things we have learned.—A. D. Pietz, Cooranbong, N.S.W., Australia.

■ George Knight blesses us as usual with his insights and knowledge of our history. Connecting our past disunities to present disunity brings both continuity and understanding. It is also helpful in the ongoing search throughout the church for the "real Adventist(s)." (I'm one of the few, of course.)

Knight's last paragraphs should not be entitled "valuable lessons." They are simply crucial. It is sheer

folly to continue on as we are, dividing and subdividing, ostracizing, dismembering, and defrocking into purer and yet purer Adventists—until only I am left. I'll be so lonely!—Frank R. Lemon, Beaumont, California.

■ Thank you for George Knight's comprehensive history of the church's theological tangle. We must understand where we've been if we are to figure out where we are going.

I found the article to be objective up until he got to "Stage 4." Here he places Wieland and Short in less than favorable positions regarding their teachings. The 1888 Message Study Committee and Elders Wieland and Short have never taught (or "emphasized") "some sort of sinless behavioral perfectionism." Wieland and Short do not teach this type of "righteousness by faith."

What they *do* teach is character perfection, which is accomplished by an appreciation of the work Christ has already done for us in His life and death. Believing that Christ's work has made it possible for us to overcome sin in this life is the essence of true righteousness by faith.

The resulting "works," or changes in our behaviors, are the visible evidence that this faith is genuine. We see Christ crucified for our sins and we are able to say no to Satan when he tempts us to "crucify afresh" our risen Saviour. This motivation does not lead one to seek "sinless behavioral perfectionism," but rather to seek vindication of our God and Lord, who said that overcoming sin is possible (Rev. 3:21).

Further, the 1888 Message Study Committee has never used the phrase "historic Adventism" to refer to their teachings. This expression is commonly bandied about by independent ministries to indicate that what they teach is not "new

theology."

As far as Dr. Knight's assessment that these people do not use the Bible as the base of their teachings, I can only say that he obviously has not attended any of their meetings.—Mrs. Ann Walper, Lancaster, Tennessee.

Pastoral visitation in person or by . . . ?

I agree with Clifford Jones (August 1994) that there are certain positive benefits to be gained from pastoral visitation.

However, he seems to cast off too lightly some of the observations on the other side of the issue. It is very important for ministers to use modern technology in keeping their churches and members informed. It certainly can save a lot of unnecessary running around, expense, and time. The business world readily acknowledges this for its pursuits. And why should we be backward in the greatest enterprise on earth?

For example, there are cases in which the members are uncomfortable with a visit from the minister but readily respond to a telephone call. Moreover, not all ministers make good visitation material. Other people in the church may be quite skilled at visitation and enjoy that kind of work for the Lord. Why not employ them in doing what they do best? That way they can report to the pastor, Moses-style, any cases that need specific pastoral attention.

I don't think pastors need to be baby-sitters. They don't need to spend hours with the sick, the shut-ins, or the upset members. They need to have the oversight, but they should delegate to other members with skills in these areas. They also need to encourage soul-winning teams in their churches, for when members work for others they tend to have fewer problems.

—John V. Oaklands, Berkely Vale, N.S.W., Australia.

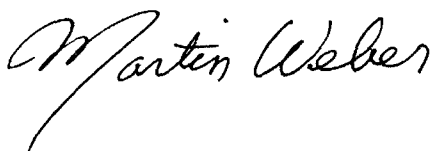
Pastoring in a complex world is a challenge no pastor can escape. David Thomas testifies how the harsh realities of pastoral life swept away his youthful idealism and threatened to take with it his ministry. Then he recalls how God had called him to ministry and asserts: "We need that 'fire in our bones,' an inner urging that compels us to carry on. This . . . provides an anchor in times of distress and discouragement."

Many pastors use only half their brain in teaching truth—their left half. They present truth in terms of logic alone, whereas truth as Jesus preached it came clothed in human experience. He told parables. Is it possible that if enacted parables were part of our teaching services there would be added power in our presentation of truth? Turn to page nine and read John Kendall's compelling article: "Is there a place for Christian drama?"

Rape—the very word may seem inappropriate in a Christian journal. Reality is, however, that many women in our churches have suffered sexual violence, leaving them scarred with enduring emotional and spiritual damage. To nurture their needs, pastors must become conversant with the issues involved with rape.

Are Adventists Evangelicals? Arthur N. Patrick looks at this vital question through the eyes of Ellen White.

And finally, how would you like a raise? Ministerial Association Secretary Jim Cress suggests ways of increasing your financial stability.



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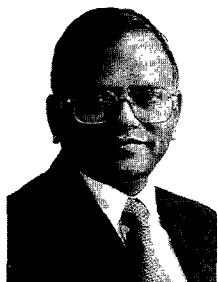
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The I factor

John M. Fowler

What's Wrong With the World?" thundered the headline of a carefully argued article in *The Times* of London years ago. Among the many responses published in the Letters column, one made it to history: "I am. Yours truly, G. K. Chesterton."

That was Chesterton's witty answer to issues that plague us either individually or corporately. Whenever the question of evil or injustice or unfairness or sin by any other name raises its ugly head, the natural human tendency is to find a scapegoat to bear responsibility for the mess we find ourselves in. This is true in evil that appears on a global scale and in evil that pinches me in the hiddenness of my soul.

Consider, for example, the Holocaust. Its sheer evilness and moral depravity has left an indelible mark of sadism on history and of revulsion on the human soul. Yet how easy it is to blame one man or one ideology for what occurred. Imagine what would have happened if every Christian, let alone every human being, had stood up against this monstrous evil and said, "I am responsible for the world I live in. Where I am I will not allow it." An attitude such as that from where one stands to where another stands creates a situation where both can stand in peace, and to that extent social evil stands checked.

But as Reinhold Niebuhr points out: "Man has always been his own most vexing problem."¹ At the core of the problem is a self-induced delusion: I am better than the other; I could accomplish more, and do it more effi-

ciently, than the other; given the opportunity I could be the answer to the problems around me; I seek that opportunity of power and position only to be of service to others.

Instead of recognizing that self's perpetual problem is this delusion and its accompanying pride, self pretends to be what it cannot be: its own savior. In accomplishing its mission, such a self may trample upon innocent people, may bankrupt available resources of an organization, may draw to itself an entire team of vulnerable followers—and yet be fully content that whatever is done is done for the common good. The end result of such an attitude is a Hitler or a Stalin, an abusive spouse or a child molester, an ecclesiastic pretender or an economic rogue.

Catharsis or crucifixion?

To admit with Chesterton that I am at the root of most problems around me is a good beginning. It helps me to look at myself in proper perspective. It creates a better understanding in me of the person next to me and the community in which I live, work, or worship. It teaches me humility to admit that I could be wrong, and generosity to concede that another person could be right. It urges me to a purging of self. It provides a head start for better interpersonal, spousal, and/or familial, or communal relationships.

But the Christian gospel demands more than a catharsis of self. It expects a crucifixion. The apostle Paul understood this clearly. He recognized the dichotomy of the human heart: one part knows what needs to be done but has no power to do it, and another part

knows what ought not to be done but does it anyway. The incongruence between the ideal and the real, the ought and the is, had posed an insoluble phenomenon to Paul. He tried law. He tried philosophy. He tried humanism. But nothing could repair the despair of his soul, for a divided person is a defeated person. Defeated and shattered, the Pharisee remained in despair until he discovered that the problem of self, in spite of all its strivings, cannot be dealt with by self. Condemned to face judgment, self cries out in helplessness, "Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7:24).*

Who indeed can? Deliverance must come from outside of self: "Thanks be to God through Jesus Christ our Lord!" (verse 25). The apostle graphically portrays the process to the Galatians: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20).

The wretched self with its unbridgeable dichotomy, with its spiritual impotency, has found its redeeming center: the cross. The self by identifying itself with the Man of the cross stands crucified. The ego, with all its pretensions to be its own master and savior, must die, and the only way it can die is to be "crucified with Christ." With the crucifixion of self, a new creation emerges. For Paul, "the meaning is that for his life he is no longer cast on his own ego. . . . For this 'I' has been crucified with Christ. In its place Christ lives in him."²

The new I

The apostle is not speaking the language of a mystic. He is addressing a reality that the cross brings about. When one accepts Jesus, the old self, controlled by ego, dies; a new self, governed by the Jesus factor, comes into being. Ellen White describes this transition in most practical terms: "If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things. Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit. . . . They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they

once hated they now love, and the things they once loved they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure."³

The crucifixion of the old self and the emergence of a new self in Christ does not mean that we become superhuman and that we cannot sin. But what we can affirm is this: the Christ who "gave himself for me" is the "Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God." As a result, "the whole tenor of our life has changed. Everything is different now, because we ourselves are different. . . . No Christian who has grasped these truths could ever seriously contemplate reverting to the old life."⁴

Nor could such a Christian con-

sciously live without assuming responsibility for what happens in interpersonal relationships or community life or global ethos. With such a person, the next time the question is raised "What's wrong?"—at home, at work, at church or anywhere—the search for a meaningful answer would begin with "I am."

* Scripture passages in this article are from the Revised Standard Version.

¹ Reinhold Niebuhr, *The Nature and Destiny of Man* (New York: Charles Scribner's Sons, 1941), vol. 1, p. 1.

² Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1975), p. 232.

³ Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1958), p. 58.

⁴ John R. W. Stott, *The Message of Galatians* (Downers Grove, Ill.: Inter-Varsity Press, 1986), p. 66.



Why the church fails to reach the world

J. David Newman

In May last year I led out in a reaping series in Indonesia, resulting in 128 baptisms. Of this number, 127 came from five percent of the population (Christian), and one came from 95 percent of the population (Muslim). An evangelist I know well routinely baptizes 700 to 1,500 people overseas. When he conducted a campaign in the United States, his results did not even reach a double-digit figure.

In my home country of Great Britain, most of the growth in our church comes from ethnic minorities who make up only about five percent of the population. In the United States

African-Americans once constituted the fastest growing segment of the church, and then Hispanics took over as the fastest growing minority. Now Asians provide the most explosive growth for the church here. All of these groups boast a rich Christian heritage.

However, when it comes to reaching secular people and non-Christians with the gospel, the Adventist Church has achieved little success. We have barely touched the adherents of the great religions of the world: Islam, Hinduism, Buddhism, Judaism, etc. For example, in Fiji the vast majority of our members and baptisms come from 60 percent of the population—

Christian. The other 40 percent, which is Hindu, has barely been penetrated.

Most of our baptisms come from those parts of the world that are already Christian. Why do we have this difficulty in reaching secular people and other great religions? I believe there are three main reasons: our fixation with numbers, our preoccupation with bearing witness to "new" truth—the reason for which our church came into being—and our lack of revealing the character of Jesus.

Number fixation

Our success is determined by how many baptisms we get. Goals are set

around baptisms. Pastors are rewarded on the basis of baptisms. Church growth results from baptisms. Thus we seek out areas that will produce the largest and quickest results. Since little results come, at least in the short term, from working with secular people or with the great faiths of the world we spend little time in those areas.

I helped write the original document for Global Mission. We defined an unentered area of the world as a population segment of one million that contained no Adventist presence. We defined a presence as an organized Adventist church. We then divided the unentered areas into two levels of priority. We said that the church should first plant a presence where there were no Christians. Once the non-Christian areas had been entered we were then to concentrate on the world's Christian areas that had no Adventist presence.

This prioritization was based on the philosophy that other Christians already know the gospel and can be saved. But non-Christians are doomed to a Christless grave unless someone brings them the gospel. However, by the final draft this two-level prioritization had disappeared. Why? I suspect that number of baptisms still was far more important than number of areas penetrated with the gospel. As long as we are recognized as successful by the number of baptisms we get, then it is only human to focus on those areas where growth is easiest.

Origin of Adventism

The second reason for our difficulty in reaching non-Christians stems from the original reason for the existence of the church. The Adventist Church began to convince people who were already Christian of the need for further truth—hence the emphasis on the Sabbath, sanctuary, state of the dead, and so on. Joseph Bates, one of the cofounders of the Seventh-day Adventist Church, provides a terse example. One day his neighbor James Madison M. Hall inquired, "Captain Bates, what is the news?" Bates's immediate response was doctrinal: "The news is that the seventh day is the Sabbath of the Lord our God." A

good response for a fellow Christian and Adventist, but totally inadequate as a foundation for reaching non-Christians.

Most of our evangelistic advertising, Bible studies, and tracts presuppose a Christian audience. Revelation seminars attract a certain kind of people. Traditionally the focus is more on beasts, wars, plagues, and trouble than on the Lamb. Those who already know the Lamb are ready to learn about the rest. Those who do not know the Lamb do not care. Most of our evangelism, our seminars, and our advertising are based on converting people to Adventism—not to Jesus Christ. Even when we have tried new approaches such as a health emphasis, they have often been dismissed as preevangelism, and no serious attempt has been made to develop a wholistic system of reaching Christians and non-Christians alike.

We originated from other Christian churches and needed to stress our differences rather than our agreements. The 1888 Minneapolis General Conference session represented an attempt to change this paradigm and introduce a gospel approach, a Christ-centered approach, rather than the traditional doctrinal approach. The fact that our evangelism still centers more on doctrine than it does on the cross illustrates that we have still to learn the full lesson of what God was trying to teach us at Minneapolis.

A value system developed to reach fellow Christians is totally inadequate to reach non-Christians. I recognize that we have been successful in reaching people with animist backgrounds, but that is the exception rather than the rule. Secular people need to know Christ before they learn about the Sabbath and other doctrines. Secular people are not interested in further truth until they have been introduced to the Truth. None of the doctrines has any real meaning until a person has first fallen in love with Jesus.

Some have tried to reach secular people by beginning with a completely secular approach such as using archaeology. I have participated and led out in such. This approach begins with large audiences, often in the thousands,

but soon dwindles down to a few. Reaching secular people is far more complicated than tossing out a few bones about ancient civilizations.

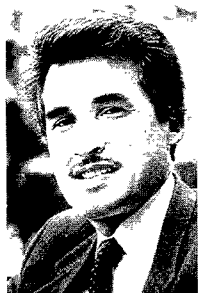
Lack of Christian graces

Jesus said that His followers would be known by how much they loved one another (John 13:35). Paul tells us that love is the glue that holds everything together (Col. 3:14). Peter surprises us by saying that love covers a multitude of sins (1 Peter 4:8). Ellen White puts her discerning finger on the key to effective soul winning: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one" (*Testimonies*, vol. 9, p. 189).

What is the answer?

The Adventist Church does not need to give up its doctrinal approach. It does indeed have a special message for these times, but it does need to develop another completely different stream. This is not easy. Since the church was founded on the basis of converting people to additional truth, many are afraid that if we emphasize purely a gospel approach, we will lose our distinctive nature. That is the tension. It would be much easier if we could teach, like the Mormons and the Jehovah's Witnesses do for their respective organizations, that you have to become an Adventist to be saved. But we do not believe that. People can be saved outside the Adventist Church. That is why I was sorry that Global Mission dropped the two-level prioritization.

Article II, "Purpose," in the Constitution of the General Conference of Seventh-day Adventists, states: "The purpose of the General Conference is to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ and the commandments of God." We do well at teaching the commandments of God; witness our success in reaching other Christian groups. Now we need to find ways to be just as successful in teaching the first part of our purpose: "to teach all nations" (Continued on page 17)



1844 – Why it matters

Martin Weber

Eighteen forty-four? Who cares! What difference does it make?" An exasperated pastor was expressing his conviction—or lack of it—about the 1844 pre-Advent judgment. He concluded, "What really matters is what happened in A.D. 31. That was our salvation."

Praise God that on the cross Jesus died for everyone everywhere. But that in itself doesn't save anyone anywhere.

Like money in the bank or food in the cupboard, salvation on Calvary leaves us bankrupt or famished unless we appropriate it. By faith. True faith works by love in loyalty, compassion, and obedience. And that's where the pre-Advent judgment comes in! It determines—or actually reveals—before the celestial universe those who live by faith in contrast with those who simply pretend to.* The 1844 judgment also settles the universal issues of the great controversy regarding the government of God.

First, let's consider the judicial aspect of human salvation. All of us are accountable for what we do with Jesus, and wherever there is accountability, judgment naturally follows. It makes sense, then, that during the final proclamation of the everlasting gospel, God sends with it a new message of present truth for our time: "The hour of His judgment has come" (Rev. 14:7).*

But didn't our judgment already happen at the cross? In the corporate sense, yes. According to John 12:31, the judgment of this world took place back then, when all human sin and

attempted righteousness was condemned in our Representative, Jesus. Today our only hope of salvation is a substitute righteousness that was provided at Calvary and ratified at the Resurrection (see Rom. 4:25). As individuals we must choose whether to exchange our old condemnation inherited from Adam for our new justification achieved in Christ. Our judgment, then, is not about our sin; that was settled on the cross. It's about our relationship with the Son. "He who believes in Him is not judged; he who does not believe has been judged already" (John 3:18).

Many agonize about becoming righteous enough to pass the judgment. How surprised they would be to learn that God already condemned their righteousness on the cross, and now the only question left in determining their salvation is whether or not they believe in Jesus. "He who believes in Him is not judged." Those who don't claim to believe in Jesus aren't even included in the pre-Advent judgment, since their doom already is sealed.

Faith or no faith? This for us is the focus of the judgment.

Then, where does the law come in, since we are "judged by the law of liberty" (James 2:12)? The law tests the genuineness of faith. The fallen sand castles of many popular televangelists testify that religious rhetoric can be a smoke screen for unconfessed sin. Talk is cheap, but true faith makes us faithful and obedient to God's commandments (see Rev. 14:12).

Perfectionism is not the issue. Remember, all hope of having a righteousness identity of our own ended in our corporate judgment at the cross. Sincere faith in Christ is what counts in the 1844 pre-Advent judgment.

If God already knows . . . ?

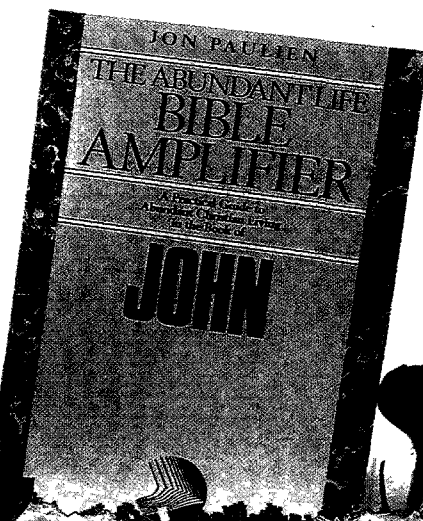
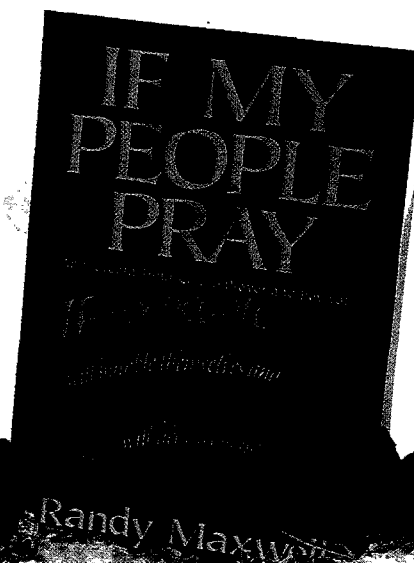
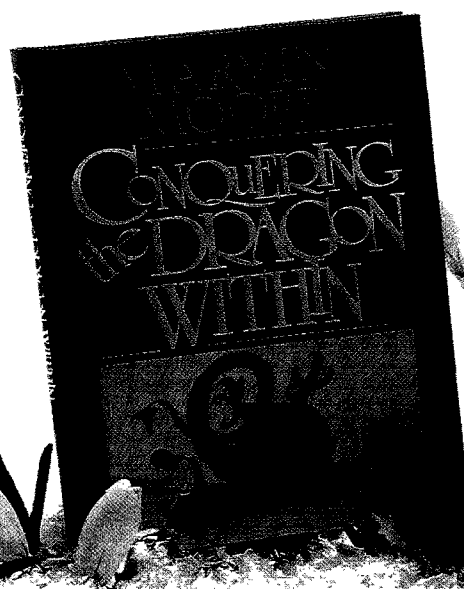
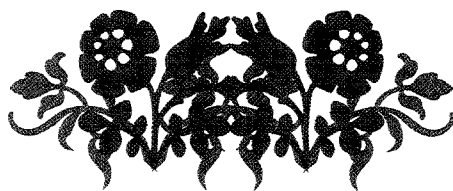
At this point the question comes: Why even have a pre-Advent judgment if "the Lord knows those who are His" (2 Tim. 2:19)? Obviously it's not to inform the Omniscient, so it must be to enlighten His creation. This carries us back to the celestial origin of the great controversy between good and evil. Lucifer, father of lies, raised doubts about God's fairness and integrity. The serpent continued his deceptions in Eden (see Gen. 3:4, 5). Satan repeated these charges through his agents during Christ's earthly ministry: "This man receives sinners" (Luke 15:2). In other words, "How can the Holy One accept those who are unholy? And if He forgives sinners and gives them mansions in heaven, why did He cast me and my angels out of there?"

Since matters relating to human salvation are vitally involved in the universal great controversy, no wonder celestial beings are intensely interested (see 1 Peter 1:12; Eph. 3:10; Ex. 25:20). God's government operates through the informed trust and loyalty of His intelligent creation, so He can't merely brush aside the devil's accusations.

"But wait," someone protests.
(Continued on page 23)

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Is there a place for Christian drama?

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John Kendall is associate pastor of the Rockwood and Columbia Gorge Seventh-day Adventist churches in Oregon.

Every day hundreds of thousands of people cherish a new faith. This faith takes them into another world, from which they soon return. They will then renounce their new faith in part—but despite that disavowal, they have been changed.

Many Seventh-day Adventists participate in that journey to another world. Where do they go? Why do they go? How are they changed? Our answers to these questions have profound implications for the way we worship, preach, evangelize, and live.

Willing captives in another world

Every week millions travel to what dramatists call the “world of the play.” For this they juggle their schedules, drive across town, spend money, endure crowds, fight for their share of the armrest, and lean impatiently between shadowy heads. Then for the next two and a half hours they battle their own distraction, detachment, and skepticism. Eventually curiosity, belief, and occasionally something like pure empathy break down every emotional and intellectual barrier. They have been changed.

All of that happens when people visit the world of the performing arts, whether in a public theater or the privacy of a living room. Much of what captivates them is no doubt from the devil. Should it surprise us that our enemy would claim the dramatic arts

as his own? Perverting a gift from God into a counterfeit of his own creation is a longtime strategy of Satan. But why should Christians cooperate with the adversary by granting him almost exclusive rights to one of the most powerful communication tools of our century?

Abuse must not cancel rightful and natural use. In fact, it probably makes it all the more necessary. We should be “pulling down strongholds” and “casting down imaginations, and every high thing that exalteth itself against the knowledge of God” (2 Cor. 10:4, 5). It’s high time to deliver drama from the shadowy world of immoral philosophy and bring it into the captivity of Christ.

People seek out good plays hoping to be changed by being taken outside of themselves. They love to see believable characters with a believable script in a believable performance. And they can learn spiritual lessons in the process.

Much is gained by reclaiming the dramatic arts for Christ. People go to movies for the same reason they go to church: to find meaning in life. That is certainly a worthy goal, and Christian drama is a powerful tool in attaining it.

Drama in the Bible

The Holy Bible is full of drama. Literary critic Northrop Frye analyzed it and concluded that its “emphasis on

narrative . . . distinguishes the Bible from a good many other sacred books." Unfortunately, we often view the stories of the Bible as something like cardboard containers for objective truth. Our exegesis is designed to break through the containers in order to rescue the moral gem. We feel homiletically clever if we can serve up a fast-food diet of pure principles, well-divided doctrine, and step-by-step ways to victory. We feel it our modern duty to get these out of the text and to make them as easily digestible as breakfast squares. But this fiberless diet results only in spiritual constipation. Storyless Christians aren't mature—they are just fat.

As children we no sooner talked than we demanded a story. Had we grown up in a primitive culture, we would have graduated from hearing stories to telling them. But in our advanced technological age we imagine we have more important uses for language. "The facts, ma'am, nothing but the facts" is the motto of the information society. But facts are fragments, not the whole. To become whole people, we must rediscover "the rest of the story."

The Bible is the drama of the ages. It is the "whole story" that contextualizes every other story. Paul urges us to "speak the wisdom of God in a mystery" (1 Cor. 2:7). To me that means we proclaim the Christ story within the context of the great redemptive story. We are to use the whole rhythmic pattern of foreshadowing and fulfillment, losing none of the inherent suspense.

Perhaps unaware of that, many preachers pride themselves on "making it plain." That's just what they do. They take the beauty of the divine story and make it plain. They squeeze the whole person story into their doctrinal box. The net result is that Christians become flat, one-dimensional people, more interested in argument than in the poetry of Christ's passion or the art of godly living.

Shall we be shaped by the "debaters of this age," or by the story of the Messiah? An old hymn reminds us:

"Tell me the story simply, as to a little child." Another chimes: "Love in that story so tender, clearer than ever I see." Drama is essentially a developed form of storytelling. This certainly was true in ancient Hebrew society.

Passion play in the desert

Consider the old covenant sanctuary, which was a dramatic rehearsal and foreshadowing of the real drama of redemption. Priests wore costumes and performed assigned roles. Every action was scripted within the daily and yearly rhythms and patterns of salvation. In the New Testament Stephen recognized the significance of the sanctuary as a "tabernacle of witness" (Acts 7:44), built according to a "pattern," or "type." The author of

struggle it is similar to Aeschylus' play *Prometheus Bound*. Similar and yet radically different, Job is not an immortal Titan, but a mortal man. Job gains increased nobility and wisdom, not through a bold defiance, but through a brave submission to divine authority.

Song of Solomon

Since modern theater is obsessed with love and romance, if we were directing God we would remind Him not to cheapen His spiritual masterpiece with that overrated box office draw. But we are too late. His penchant for creativity went wild when He inspired a love poem that literally drips with desire. But it may be more than a poem. What some have called the "holy of holies of Scripture" is arranged like scenes in a drama. The Song of Songs abounds with metaphor and Oriental imagery. But the overall form is dramatic dialogue with responsive chorus. Imagine reading these canticles in dead-panned, monotone monologue. To not hear the give and take, the advance and retreat, the boldness and coyness, of emerging love is to miss what the wise man considered a

wonder: "the way of a man with a maid" (Prov. 30:19). And yet this lack of imaginative awe is pandemic in many churches. We boast our butcher-block mentality and proceed to chop Solomon's exalted song into bite-sized explanations, thinking we are doing the lyricist a favor. If we would play it, we might finally hear it. The rich overtones of the whole song just might warm all our relationships, human and divine.

Poetry of the prophets

We might expect a no-frills testimony to be the earmark of the prophets. Instead, we find poetry. These men, moved by the Holy Spirit to pen the oracles of God, wrote not usually in prose, but in metrical rhythms and parallel harmonies. Beyond that, many were actors. Jeremiah, under the Lord's direction, acted out prophecy. Ezekiel was the pantomime prophet. Hosea

Facts are fragments. To become whole people, we must rediscover "the rest of the story."

Hebrews calls it a "parable" (Heb. 9:9, literal) and a "shadow" of good things to come. In good script writing, everything has significance. The playwright Chekhov said that if a writer puts a gun on the table in the first chapter, somebody has to pull the trigger by the last chapter. In the sanctuary, God laid down a lamb in the opening scene. Someone ultimately picked up a cross.

Job's tragedy

The book of Job bears a striking similarity to Greek tragedy. It has a prologue featuring a divine speaker, a series of messengers who bring news of offstage disasters, a central episode with a cycle of debates between the hero and his opponents, a God who intervenes at the end to reveal His power and resolve the action, and an epilogue to recount the hero's subsequent fate. In form it resembles the tragedies of Euripides. In ethical

acted in the prophetic oracle, making it a part of his most intimate life. Through it all, God is the relentless communicator. The media He chooses may be as significant as the message—and He chose an art form. Poetry is the language of the heart. “I will . . . speak tenderly to her,” says the undaunted lover of Hosea’s prophecy (Hosea 2:14, NIV). Our God is into “hearttalk.”

Parables of the Son

If God spoke by the prophets “in various ways,” how “by his Son” (Heb. 1:1, 2) did He speak in ultimate revelation? *In parables!* The greatest Communicator in the world spoke in riddles! Instead of “making it plain,” He used stories, similes, metaphors, hyperbole, and more. Just as Jesus was greater than the prophets, so was His message greater in its enactment. All the foreshadowing, all the dreams, all the promises, were becoming “yes” in Him (see 2 Cor. 1:20).

The Gospels are written more dramatically than defensively. There is steady momentum toward a moment of destiny. Hopes run high, but there are numerous foreshadowings that tragedy lies ahead. Christ is welcomed to His city as king, but He will experience tragic reversal. He kneels in a garden and experiences a soul conflict that seals the coming fate. His reversal is completed by the full recognition that He is betrayed by His friends and forsaken by His own. He is paying for the fatal flaw of sin. He never has lifted Himself up in pride, the typical downfall of tragic heroes, but now He is lifted up by an arrogant generation to suffer the supreme humiliation.

This is tragedy beyond all tragedy. Christ is stapled to a cross that belongs to thieves and murderers while lightning bolts from a far bigger God than Zeus highlight the spiritual intensities of the moment. He bears the curse of sin and suffers an agony worse than the mythical underworld of any doomed hero. He descends into Hades, the grave. The tragedy is complete. Inconsolable weeping is more appropriate now than at any other

moment in history. But the tragedy itself is reversed, and becomes the divine comedy. The tomb is shattered. Principalities and powers are spoiled. Captivity is led captive. Joy comes in the midst of mourning. This is the drama of the ages.

What happens when people really see the drama of the cross? Zechariah described it as a time when the spirit of grace and supplication would be poured out in such a way that people would look upon the One who was pierced, see true significance, and cry with genuine tears of repentance (see Zech. 12:10). Paul told the Galatians that they are like those hypnotized by a magician because they allow the deceptions of legalists to blind them to the cross. He testified to the

Paul proclaimed Christ in a dramatic way because he himself finally understood the script.

Corinthians of his determination to know nothing among them except *Jesus Christ and Him crucified*. So he presented Jesus Christ as the fulfillment of a prewritten script in such a *graphic way* that the Galatians could see the Crucifixion as with their own “eyes” (Gal. 3:1).^{*} Paul proclaimed Christ in a dramatic way because he himself finally understood the script.

Some today fear that dramatic methods of sharing the Christian story will have hypnotic powers over the hearers, but there is nothing more mesmerizing than legalistic religion. Victims become obsessed with the script without ever hearing the story. They are the blind leading the blind. They understand the letter, but miss the spirit. The only way the Spirit can be received is by the “hearing of faith.” Faith becomes the eyes that see not only the cross but the poetic script that made it necessary. This was what made

Christ’s hearers’ hearts burn within them (see Luke 24:25-32) on the Emmaus road. This is what “angels desire to look into” (1 Peter 1:12). This is “the mystery, which was kept secret since the world began” (Rom. 16:25).

When people experience “the hearing of faith,” it is like a supernatural catharsis. The Holy Spirit comes with the divine story, causing us to identify with Christ’s doing and dying as if it were our own. We are taken out of ourselves and grieve “as one mourneth for his only son” (Zech. 12:10). This involves far more than an emotional experience. It is the catharsis that all humanity ultimately will need and seek.

Progress for pilgrims

Following the consummation of the Christ event at the cross, its dramatic implications continued to be controversial. When John Bunyan penned his classic allegory of the Christian faith, *The Pilgrim’s Progress*, his own Separatist brethren accused him of writing things feigned, lacking solidity, and obscuring truth. Bunyan responded that the prophets employed allegory, and Jesus did too. Bunyan implored his readers to “lay my book, thy head, and heart together.”

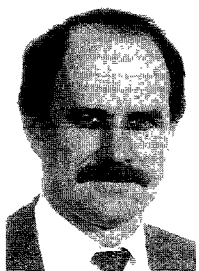
That challenge remains for us today. Will we allow the drama of the ages to touch our deepest emotions? If we merely condemn what is bad about the theater, we will never meet the genuine need that draws millions through its doors. Let us rediscover and reclaim our heritage in Christ for the sake of the gospel. If we do, people will cross town to hear, see, and feel the drama of that one Life that really can purify and leave us changed. ■

^{*} *The Living Bible*, in Galatians 3:1, translates *prografo* as “waved a placard . . . with a picture on it.” *The Modern Language Bible* reads: “so graphically presented.” The word itself literally means “prescripted,” but connotatively means “placarded.”

Pastoring in a complex world

David E. Thomas

One pastor's journey from idealism to realism



David E. Thomas is pastor of the Village Seventh-day Adventist Church in South Lancaster, Massachusetts.

After 14 years as an Adventist pastor, the idealism of youth is gone, replaced by realism. This process has occurred amid bouts with disillusionment. Because I am not trapped in the ministry, several times I have considered transferring to another vocation. But after much thought, I have chosen to stay. And unlike many of my peers, I expect to stay for a long time. Through it all, I've come to love my work.

I find some identity with ancient Jeremiah. Zealous for the word of the Lord, he testified to having "a burning fire shut up in [his] bones" (Jer. 20:9). I feel that fire too—but that's not all I feel. Permit me to open my heart and share the contemplations and meanderings of a real, live, working pastor writing from a North American perspective.

I can't know what ministry was like for previous generations, although I've read the writings of older pastors and conversed with them at length. Without question, pastoring has changed considerably over the past several decades. Pastors in the 1990s face complex challenges that have multiplied the difficulties and stresses of our profession.

Assessing our situation

Before I become specific, please remember that my reflections are descriptive, not pejorative. They are not criticisms so much as they are facts of ministry with which I live every day. Remember that in spite of them I cherish my role as a pastor.

Some of the conditions we pastors face today are societal. Materialistic

trappings have diminished the sense of needing God. Beyond that, society has become thoroughly secularized. People worship science and its methods, and are schooled in skepticism. Those who make their living from religion are not highly regarded.

As respect for our profession has declined, the complexity of its demands has increased. Educated congregations no longer tolerate mediocrity. Increased counseling responsibilities complicate our workload, even after making referrals. Beyond that, pastors face mounting administrative duties. There is a blizzard of paperwork to shovel through and numerous committees to attend. There are multiple constituencies to please, from the various factions in the congregation to the community.

Then there is our vital work of nurture and outreach visitation. Motivating the necessary volunteers is difficult now that our members are becoming resistant to responding out of obligation or guilt. They also are skeptical of promotional tactics. All of this makes church participation in public evangelism quite a challenge. Beyond that are the needs of our families and our own personal, spiritual, physical, and emotional requirements.

Remuneration

As if all of the above were not enough, pastors have been losing ground financially. I mention this not to be antagonistic or to suggest that the church is unfair. Nevertheless, pastors today do not earn an adequate wage when compared to our peers in past years. Some will take issue with

this, pointing out that pastors are paid a median wage with good benefits. Certainly the benefits, in North America at least, are very protective. Yet for several decades pastors have been steadily losing ground, earning significantly less than their counterparts a generation ago. Pastors face increasing tax burdens, and education costs are rising much faster than wages. The general cost of living has risen faster than wages too. With church resources stretched to the limit, pay raises have not kept up with inflation.

All this complicates life for today's pastor. It is practically impossible to live on one salary. Having done so for nine years while raising children to school age, my wife and I can testify it can be done—only with frugality rising to new heights and grandparents being generous. Now that our children are in school, one salary is simply not enough to provide, at least not where we live.

An unwilling acknowledgment

The issues discussed so far have their causes or root in society in general, flooding over to affect the church. But other challenges to pastors spring from within the church. We must be open to discuss them, even though doing so stirs some controversy and puts some people on the defensive.

Let me be specific. I believe our work is more difficult nowadays because, from my observations, *pastoring is no longer a major concern of the Seventh-day Adventist Church*. I don't like this conclusion, and I've accepted it unwillingly. I hate to think that

any church—let alone mine, which was established to proclaim the gospel—would reach the point where pastoring is no longer the majority concern. But look at the facts. Begin by looking at budgets. In our local conference, approximately 30 percent of gross tithe is spent on pastoral salaries. That means for every dollar a member gives in tithe, merely 30 cents or so actually goes for pastoral salaries and benefits, retirement excluded. Quite obviously, from a budgetary

perspective, pastoring is not a majority concern of our conference, or of yours.

The fact that so little is spent on pastoral salaries means pastors must routinely carry multichurch districts. Members have scant pastoral resources on which to draw. Our budgets betray the fact that we do not consider pastoring as a significant means of growing churches. This flies in the face of indications showing that pastoring is critical to the advancement of the church.

Evidence to support the assertion that pastoring is not a high priority can be drawn from pay scales, too. Administrative and departmental workers earn more than pastors. While the differences in pay may not be great, it speaks loud and clear that in the value system of the church, pastoral work ranks at the bottom of the wage scale.

And look at how we allocate other resources. Administrators have many more resources available than pastors, not the least of which is secretarial help. This gives signals about priority, about whose work we really deem important. Little wonder, then, that many aspire to "rise above" the pas-

the number of pastors and increasing the size of districts. Again this speaks of low priority for pastors.

Pastoring in a church where what you do is not a majority concern makes our profession difficult today. Some would describe it as dismal. Our church must search for solutions. For that to happen in earnest, we must understand the complex nature of the pastoral calling.

Requirements of ministry

What do pastors need to be effective today? We must have close association with God. Our affections must be given over to Him to mold and amend day by day.

Pastors also need integrity. Because our profession is not highly regarded now, it is especially important to maintain high standards in family life and other relationships. We must be true to our word, honest and genuine. We also need financial integrity and not cheapen our calling by requesting special favors and discounts.

Pastors today must have a genuine interest in people—caring for them, teaching them, praying with them, binding up their wounds. We must sacrifice ourselves on the altar of service, dying again and again that others might live.

Pastors also must have an ongoing commitment to excellence. If there ever was a time when the ministry could absorb castoffs from other places, that day is gone. We need excellence in the art of leading souls to Christ, excellence in solid, biblical preaching that confronts the church and the world with God's message.

Pastors who survive and thrive need a certainty about God's calling. We need that "fire in our bones," an inner urging that compels us to keep on. This keeps our profession in perspective and provides an anchor in times of distress and discouragement.

Certainty about our call from God fosters commitment to pastoral ministry. The pastorate is not some lowly beginning place from which we hope to rise, a stepping-stone to something

(Continued on page 30)

We need excellence in the art of leading souls to Christ, excellence in solid, biblical preaching.

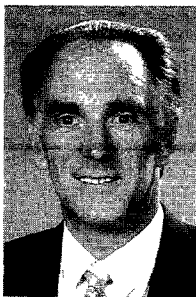
torate, in painful contrast to those who aspire to stay in it or return to it once they leave. The sad truth is that we regard a return to the pastorate as a demotion, as a going back, as something of a tragedy. The pastorate is the place of last resort.

Finally, we can determine the level of priority the pastorate enjoys by what happens at layoff time. With the possible exception of secretaries, pastors seem to be the most endangered. Savings are routinely achieved by cutting

Are Adventists Evangelical?

Arthur N. Patrick

The case of Ellen White in the 1890s



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Who is an Evangelical? Are Seventh-day Adventists Evangelical?

Evangelicalism is often traced back to the eighteenth-century movement in the Church of England that created the Evangelical Party inside Anglicanism and found expression in the ministry of John Wesley (1703-1791) and George Whitefield (1714-1770).¹ Without doubt, the Evangelicals “released into the Church of England a fresh outburst of religion which resembled that of the primitive church more closely than anything else,”² and Wesley determinedly sought to recover the genius of early Christianity. Whitefield’s emphasis upon the “irremediable sinfulness” of the human condition and the effectiveness of Christ’s salvation is also characteristic of much Evangelicalism. Eighteenth-century Evangelicals frequently restated such Protestant Reformation emphases as conversion, the supremacy of Scripture, and gospel preaching.

David Bebbington gives a more limited yet useful definition: “There are four qualities that have been the special marks of Evangelical religion: conversionism, the belief that lives need to be changed; activism, the expression of the gospel in effort; biblicism, a particular regard for the Bible; and what may be called crucicentrism, a stress on the sacrifice of Christ on the cross.”³

If such are the marks of Evangelicalism, are Seventh-day Adventists

Evangelical? Adventism arose in mid-nineteenth-century America with a decidedly Evangelical self-understanding that its mission was to preach the gospel in all the world and “then shall the end come” (Matt. 24:14; cf. Rev. 14:6, 7). But such an observation only begins to answer the question. Even this article does not debate whether or not Adventists as a Christian denomination are Evangelical; it simply presents evidence that Ellen Gould White (1827-1915), the movement’s most prominent author, was Evangelical.

Primitive Christianity

Ellen White gave lifelong emphasis to the idea that Christians should recover or restore the essence of New Testament Christianity. Her writings present the teachings of Jesus and the apostles as the ideal toward which the church should now strive to return. No doubt she was deeply influenced in this regard by John Wesley, having been raised in a devout Methodist Episcopal family in Portland, Maine. Also, the “restorationism” of Thomas and Alexander Campbell was a potent influence in North America during her early life, and confronted her directly through the thinking of James White (1821-1881), the Millerite preacher whom she married in 1846. When James White became a sabbatarian Adventist, he retained the determination to restore New Testament belief and life that characterized his former denomination, the Christian

Connexion, during its early decades.⁴

The 1888 edition of Ellen White's *Great Controversy* was widely sold and avidly read by Adventists during the 1890s. In it she interpreted Christianity in terms of its ideal state during the early centuries, its perceived apostasy during the Dark Ages, and its restoration by the Protestant Reformation. Her constant appeal was for her generation to so yield to Christ and His truth that they would experience "such a revival of primitive godliness as has not been witnessed since apostolic times."⁵

The Protestant Reformation

White's publication of *The Great Controversy* also brought three decades of her literary endeavor to a high point. Beginning in 1858 with a volume containing 219 pages,⁶ the organizing principle of her major writings was the concept of a conflict between good and evil. On one side was Satan and his forces; on the other side Christ and His forces.⁷ The war, which had begun in heaven, was transferred to this earth with the temptation and fall of Adam and Eve. Thereafter, biblical and Christian history could be best understood, White contended, in terms of that cosmic controversy. Although the conflict was recounted in summary form during 1858, almost immediately White began to retell the story in greater detail. Whereas the account filled four volumes totalling 1,700 pages between 1870 and 1884,⁸ its final telling would require at least eight volumes filling 4,300 pages.⁹ The 1888 book, treating the Christian Era from the end of the apostolic age to the setting up of the kingdom of God, was revised in 1907 and 1911. However, since its essential interpretation of Christian history remained constant, any one of the various editions of this particular volume adequately conveys White's formulation.

That interpretation was made more graphic by White's travels in Europe from 1885 to 1887, which helped her to describe the major people and events of the Protestant Reformation with

greater force. Martin Luther was presented as a towering figure who fearlessly attacked the doctrine of salvation by works and courageously proclaimed justification by faith. This, with his fidelity to Scripture, made Luther a shining light in his time, a person through whom God spoke.¹⁰ Other reformers shared in the struggle on the side of truth and righteousness. In his day John Wesley continued the unrelenting war against evil.¹¹

Thus Ellen White created for Adventists a theology of history that invested the leaders of the Reformation and their spiritual descendants with archetypal significance.

The Scriptures

White's doctrine of Scripture was shaped by her concept of the Protestant Reformation and honed by the ideas of John Wesley in particular. She declared the sufficiency, clarity, and authority of the Bible, and emphasized the responsibility of every per-

son in relation to her concept of eschatology. Thus she warned that only "those who have fortified the mind with the truths of the Bible will stand through the last great conflict."¹³ But some Adventists acted as though White's definitions of faith and duty were easier to follow than those of the Scriptures. Such individuals were on occasion rebuked by their prophet. Speaking to a conference of church leaders in the United States, White enjoined them bluntly:

"I do not ask you to take my words. Lay Sister White to one side. Do not quote my works again as long as you live until you can obey the Bible. When you make the Bible your food, your meat, and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, 'Sister White said this,' and, 'Sister White said that.' Find out what the Lord God of Israel says, and then do what He commands."¹⁴

"These are our themes— Christ crucified for our sins, Christ risen from the dead, Christ our interces- sor before God."

The cross of Christ

White challenged her contemporaries to focus upon God's love expressed in Jesus Christ, and to present a wide range of Bible teachings, such as conversion and the Second Advent. But a major refrain throughout the 1890s reiterated the centrality of the cross.

"The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy."¹⁵

"These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men."¹⁶

Thus, to White the cross was the foundation of the Christian faith, a manifestation of the love of God, and a measure of the value of a human soul. All the blessings of the present and future life, she declared, come to

son to go directly to the Scriptures for truth.

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God."¹²

This responsibility linked the doctrine of Scripture with another crucial Reformation concept: the priesthood of all believers. In addition, White gave to the study of Scripture a height-

us stamped with the cross. Not only is the cross the center of all religious institutions on earth; it will be the science and the song of the redeemed throughout eternity.¹⁷

Righteousness by faith

Adventists' respect for both Luther and Wesley has often become volatile when placed within the framework of Adventist eschatology, a fact illustrated by a debate that has flourished for more than a century. The questions have been more easily asked than answered. What is the actual condition of the sinner? What is the relation between justification and sanctification? What, after all, is Christian perfection, and how is it achieved? Such issues have proved to be hardy perennials because Adventists believed they must find answers that fitted the situation of Christians who expected to be alive on earth at the cataclysmic return of Jesus Christ.

A painstaking doctoral study recently concluded that the nineteenth-century Adventist notion of original sin "developed along Arminian and conditionalist line and emphasized actual sin more than ontological sin."¹⁸ Thus, it seemed natural for some Adventists to emphasize sanctification as embodying the Christian's primary duty: to overcome particular sins. On the other hand, White enunciated a doctrine of human depravity that necessitated justification by faith in Luther's terms. During its early decades Adventism too often assumed that it had no problem in its soteriology. After all, its mission seemed to pivot on the need to warn Christians about the nature and implications of last-day truths. But by the 1880s the church became embroiled in a conflict between rival views of salvation.

That context, particularly apparent at the 1888 Minneapolis General Conference session, helped make the 1890s "the decade of Christ" for Ellen White. She refocused the content of her first four decades of literary endeavors, producing major books: *Steps to Christ*, 1892; *Thoughts From the Mount of Blessing*, 1896; *The Desire*

of Ages, 1898; and *Christ's Object Lessons*, 1900.¹⁹ She also included the essential message of these volumes in other books written during this period and in her constant stream of periodical articles.

Activism

White's personal life exemplified the idea that Christian doctrine both motivated and restrained Christian action. Christianity should, she believed, shape the life of the individual and that of the company of believers, as well as reach out to society as a whole. Mention of three dimensions of her activism must suffice here.

Temperance was a major Protestant issue during the 1890s. That White shared this pervasive concern is abundantly clear from her speeches and published writings. However, her

between the mind and body. While her 1905 volume *The Ministry of Healing*²² was the crowning expression of her ideas on health, it merely put between two covers the concepts that she often enunciated during the 1890s.

Another strand of White's writings has been compiled in a 340-page volume, *Welfare Ministry: Instruction in Christian Neighborhood Service*. White spent the 1890s in Australia. These were years of great challenge for Christians, because of labor disputes, depression, and droughts. White's time in Melbourne, Sydney, and Cooranbong gave her opportunity to meet firsthand some of "the poor," "the unfortunate," and "the outcasts" of society.²³ She also took a lead in assisting those Adventists whose employment was terminated as they began to keep Saturday as their Sabbath.

In White's mind there was an intimate relation between the mission of the church and its duty to the poor. "It is not possible," she argued, "for the heart in which Christ abides to be destitute of love."²⁴

Conclusion

Was Ellen White Evangelical? If to be Evangelical is to be motivated and restrained by a sense of faith and duty similar to Luther,

Wesley, and the Evangelical Party in Anglicanism, the answer must be yes. Her doctrine of Scripture, her analysis of the sinful nature of humankind, her idea of righteousness by faith, her methodical attempts to express the implications of the gospel in word and deed—all bear stronger testimony than do any countervailing factors.

On July 30, 1901, White confided in her diary:

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light which streams from the cross of Calvary, and in connection with the wondrous, central truth of the Saviour's atonement. Those who study the Redeemer's wonderful sac-

"It is not possible," she argued, "for the heart in which Christ abides to be destitute of love."

definition of temperance was broader than that of most others. "True temperance teaches us to abstain entirely from that which is injurious, and to use judiciously only healthful and nutritious articles of food,"²⁰ she declared in 1866. That definition remained important and unchanged, and is made even clearer in the 191-page compilation of her lifetime comments on the topic of temperance.²¹

A closely related subject, health, did more than influence the Adventists to found hospitals and manufacture health foods. Such institutions created a visible face whereby the public came to recognize the movement in many parts of the world. White's broad-ranging assertions motivated her associates to seek to understand the principles of healthful living, the use of natural remedies, and the relationship

rifice grow in grace and knowledge.

"I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross of Calvary. This is to be the theme of every discourse."²⁵

Probably such cross-centeredness is the most essential feature of Evangelicalism. While contending that Ellen White belongs among the Evangelicals, I wish to also state unequivocally that not all Adventists should be so classified. To ask if Adventists are Evangelical is akin to asking if Anglicans are Evangelical; the answer must be yes and no. Despite Seventh-day Adventist protestations about a unity that to some observers has seemed like uniformity, both Evangelicals and non-Evangelicals have flourished within the movement. Yet it is instructive to ponder the significance of the fact that Ellen White, Adventism's most notable author and one of its key founders, was clearly an Evangelical. ■

This article is adapted with permission from Locus: An Evangelical History Review (December 1991), the journal of the Evangelical History Association (Australia).

¹ B. L. Shelley, "Evangelicalism," in Daniel G. Reid, ed., *Dictionary of Christianity in America* (Downers Grove, Ill.: InterVarsity Press, 1990), pp. 413-416.

² Alexander C. Zabriskie, *Anglican Evangelicalism* (Philadelphia: Church Historical Society, 1943), p. 21.

³ D. W. Bebbington, *Evangelicalism in Modern Britain: A History From the 1730s to the 1980s* (London: Unwin Hyman, 1989), pp. 2-17.

⁴ I. Daniel Rupp, *An Original History of the Religious Denominations at Present Existing in the United States* (Philadelphia: J. Y. Humphreys, 1844), pp. 166-170; David Edwin Harrell, Jr., "Restorationism and the Stone-Campbell Tradition," in Charles H. Lippy and Peter W. Williams, eds., *Encyclopedia of the American Religious Experience: Studies of Traditions and Movements* (New York: Charles Scribner's Sons, 1988), vol. 2, pp. 845-858. The Christian Connexion metamorphosed into the Churches of Christ and the Christian Church (Disciples of Christ).

⁵ Note the initial statement of these ideas during the 1850s, and their subsequent development up to Ellen G. White, *The Great Controversy Between Christ and Satan During the Christian Dispensation* (Oakland: Pacific Press, 1888), especially p. 464. Cf. also the 1911 revision of *The Great Controversy*.

⁶ Ellen G. White, *The Great Controversy Between Christ and His Angels and Satan and His Angels* (Battle Creek: James White, 1858).

⁷ Joseph Battistone, *The Great Controversy Theme in E. G. White Writings* (Berrien Springs, Mich.: Andrews University Press, 1978), is a useful study of this emphasis.

⁸ Ellen G. White, *The Great Controversy Between Christ and His Angels and Satan and His Angels* (Battle Creek, Mich.: SDA Publishing, 1870); *The Great Controversy Between Christ and Satan. Life, Teaching and Miracles of Our Lord Jesus Christ* (Battle Creek, Mich.: SDA Publishing, 1877); *The Great Controversy Between Christ and Satan. The Death, Resurrection and Ascension of Our Lord Jesus Christ* (Battle Creek, Mich.: SDA Publishing, 1878); *The Great Controversy Between Christ and Satan From the Destruction of Jerusalem to the End of the Controversy* (Oakland, Calif.: Pacific Press, 1884).

⁹ ———, *The Great Controversy Between Christ and Satan During the Christian Dispensation* (Oakland, Calif.: Pacific Press, 1888); *Patriarchs and Prophets or the Great Conflict Between Good and Evil as Illustrated in the Lives of Holy Men of Old* (Oakland, Calif.: Pacific Press, 1890); *Thoughts From the Mount of Blessing* (Melbourne, Australia: Echo Publishing, [1896]); *The Desire of Ages* (Oakland: Pacific Press, 1898); *Christ's Object Lessons* (Melbourne: Echo Publishing, [1900]); *The Acts of the Apostles in the Proclamation of the Gospel of Jesus Christ* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911); *The Captivity and Restoration of Israel; The Conflict of the Ages Illustrated in the Lives of Prophets and Kings* (Mountain View: Pacific Press Pub. Assn., 1916).

¹⁰ ———, *The Great Controversy* (1888 ed.), p. 292; cf. pp. 120-170, 185-210.

¹¹ *Ibid.*, pp. 253-264.

¹² *Ibid.*, p. 598.

¹³ *Ibid.*, pp. 593, 594.

¹⁴ Manuscript 43, 1901, in *Ellen G. White Manuscript Releases* (Silver Spring, MD: E. G. White Estate, 1990), vol. 5, p. 141. White's authority in relation to Scripture was discussed with vigor in the Adventist/Evangelical dialogues during the 1950s. See *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald, 1957), pp. 26-28, 89-98. For a more recent scholarly perspective, see Roy E. Graham, *Ellen G. White: Cofounder of the Seventh-day Adventist Church* (New York: Peter Lange, 1985), pp. 140-184.

¹⁵ *Review and Herald*, Mar. 20, 1894, p. 177; cf. *Review and Herald*, Mar. 19, 1895, pp. 177, 178.

¹⁶ Ellen White to Edson White (Sept. 25, 1895), p. 2. See also White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 186.

¹⁷ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1898), p. 22; cf. Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View: Pacific Press Pub. Assn., a segment written in 1895), pp. 91-98.

¹⁸ Edwin Harry Zachrisson, "Seventh-day Adventists and Original Sin: A Study of the Early Development of the Seventh-day Adventist Understanding of the Effect of Adam's Sin on His Posterity" (Ph.D. dissertation, Andrews University, 1984), p. 3; cf. pp. 7-

13, 396-401, 406-409.

¹⁹ White, *Steps to Christ* was first published by Fleming H. Revell in New York, 1892. Publication details of the other volumes are given in note 9.

²⁰ *The Health Reformer*, April 1877, p. 107.

²¹ *Temperance as Set Forth in the Writings of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1949).

²² White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn.).

²³ *Welfare Ministry: Instruction in Neighborhood Service* (Washington, D.C.: Review and Herald Pub. Assn., 1952), pp. 167-260. For a glimpse of the historical context, see Alwyn Fraser, "The Australian 1890s," in Gary Land, ed., *The World of Ellen G. White* (Washington, D.C.: Review and Herald Pub. Assn., 1987), pp. 226-243.

²⁴ White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1900), p. 384.

²⁵ Manuscript 70, 1901, p. 4. See also Ellen G. White, *Sons and Daughters of God* (Washington, D.C.: Review and Herald Pub. Assn., 1955), p. 221.

Why the church fails to reach the world

From page 6

the everlasting gospel." This gospel, which is the good news that Jesus died for our sins and gives us eternal life when we believe in Him, is simple and complete. This gospel is the answer to secular people's search for meaning. But secular people want more than pious platitudes. They want to see this gospel believed and practiced in loving, kind, and considerate people.

God wants numbers. He is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Those numbers will come only as we each one, individually, fall on the Rock Christ Jesus, live by grace each day, and allow Him to develop His character within us. When secular people see something different in our attitudes, not just our profession, many will inquire as to why the difference. Then we can unfold to them the joy and privilege of living for Jesus. ■

Sobbing in the dark

Mary Barrett

Who dries your tears?



Mary Barrett is president for the South England Association of Ministers' Wives.

It must have been about 3:00 in the morning. Our infant daughter awoke and needed comforting. After soothing Rima and getting her settled, I sat on the floor in her bedroom with my knees huddled. I too felt the need of comfort and found the darkness around me calming.

I wasn't aware of the need to cry, but suddenly tears began falling. Gently at first, and then more strongly.

In the next bedroom my husband, Jonathan, slumbered peacefully. He was oblivious to any sound when asleep (especially when it came from our daughter's room!). Meanwhile, I poured out my heart to God.

I was so lonely!

Only a few months previously we had moved to our pastoral district. My husband was brimming over with excitement and enthusiasm. I, on the other hand, had doubts about our new rural location so far from friends and family. I felt isolated, alone, vulnerable, and very scared.

For some ministers' wives, the lack of close relationships is not a problem. Perhaps they find friends while working outside the church, or they are content in the solitude of their own company. But others find loneliness a serious concern. If such is your situation, let me share some ideas that may alleviate your isolation.

Don't be ashamed

Several years ago at a Shepherdess meeting, I admitted my loneliness in the ministry. Later I overheard two older pastors' wives talking. One said: "I don't know what's wrong with these young ministers' wives. We didn't look for friendship in our day; we just got on with our jobs."

Do not let such comments mold you into something you are not. God made each of us different in character, outlook, and needs. We must not be ashamed of our individuality.

Ask God to deal with your needs

One of my favorite verses in the Bible is Philippians 4:19: "And my God will meet all your needs" (NIV). I remember claiming that verse while sobbing in the dark. Even though confident that God would answer, I never expected such a rapid response. The next day a neighbor invited me to a clothes party. That was an effective icebreaker, getting me acquainted with what had been a community of strangers. A few days later Jonathan asked me to visit a contact of his. Sue's interest in the church was slight, but she needed friendship. We immediately "clicked" and became good friends. God was beginning to open doors for me.

Let your children make you friends

Being a young mother with preschoolers at home often intensifies feelings of isolation. Days merge into a mesh of baby talk, diaper changes, and sleepless nights. I've found it helpful to ask church members or neighbors to recommend a mother/toddler group in my area. This is an excellent way to make friends.

Let your hobbies make you friends

Where feasible, you can join some group that focuses on a hobby of yours or something else you enjoy. This brings many benefits, including a break from the demands of motherhood for a few hours and a chance to get involved in something beyond the church. Sometimes we can deal better with the problems and demands of our members after we have had a break.

You might ask your husband to baby-sit (perhaps on his day off), or a

good neighbor or church friend. If you cannot go out, you can try to develop some interests at home. Library books or a home correspondence course, for example, will help alleviate your sense of isolation and provide a feeling of accomplishment; something that can elude young mothers.

Let your ministering make you friends

Consider those in your church who have special needs you can minister to. Visit isolated members, young mothers struggling with the demands of motherhood, and single members wanting friendship. There are so many who would enjoy your companionship.

No transportation? Then borrow the car while your husband studies in the morning. Children also benefit from the fun of an outing and meeting another person they can relate to. Perhaps you might even start some kind of club for church members with particular needs.

Can members be special friends?

Personally, I see no problem in making a special friend of a church member if that relationship does not cause you to exclude other members and you avoid discussing congregational politics. God has relieved my loneliness through many friends in our churches.

I think of one who became my closest friend. Even though we are completely opposite in every way, we bonded over a mutual desire to know God and witness for Him. Whenever our conversation trespassed on "church issues," I suggested that she discuss the matter with my husband.

Don't forget God!

While putting into action all or some of these ideas, you can constantly ask God to find new ways of dealing with loneliness. He will delightfully supply your needs. ■

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Robert D. Mix, Pastor-Yakima, WA

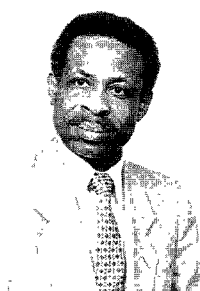
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Rape: what should the church do?

D. Robert Kennedy

The church must minister to rape victims and help them regain dignity and personhood.



D. Robert Kennedy, Ed.D., is an associate professor of theology and ethics at Atlantic Union College, Lancaster, Massachusetts. He also has served as a pastor and church administrator for nearly 20 years.

After a hard day's work, a woman leaves her office late in the evening and walks to the parking lot. She opens her car door. Suddenly a stalker forces his way inside with her and orders her to drive to an empty lot, where he rapes her. She is stunned and crushed.

A young woman jogs in a public park. A group of boys pounce on her, gang-rape her, and leave her unconscious. When she awakens, her world will never be the same.

How does society react to such horrors? At first there's some sympathy for the victim. But then come the questions that border on blame. Why didn't she ask for security to walk her to the car? Why was she jogging alone at such an odd time? Was she dressed provocatively? Why didn't she yell for help?

Rape, a tragedy

Rape is a tragedy. Our attitude toward rape victims is no less a tragedy than the crime itself. As a pastor I have ministered to rape victims, and each time the crisis has compelled me to participate in the hurt and the pain of the victims. Often I wished that my church had prepared me better to deal with such critical moments. Even among my congregation, I can't remember anyone ever talking about rape in any constructive manner, except to note the event as a "sign of the last days."

Nothing can justify such callousness. Rape is the ultimate expression

of sex abuse, with 3 million cases reported each year in the U.S. alone. Add to this other sexual acts that are often passed off as legitimate, but in fact are violent sexual acts, and we have a pathetic picture of a chronic tragedy that plagues our society.

Rape is not always the act of a stranger. In their book *License to Rape*, David Frinkelhor and Kersti Yllo argue that rape can happen even within marriage. A husband often feels free to force his wife to submit to him. He might tie her up or even threaten her with a knife at her throat. In most of the United States, a man cannot be prosecuted for marital rape. He may face charges for other violence connected with marital rape, but not for sex without consent.¹

Then there is date rape. This describes sexual activity without the consent of a social partner. The majority of such cases go unreported because it involves one's word against another's. Like child abuse, date rape is a "hidden crime." Nancy Gibbs, writing in *Time*, captures the contrasting views of men and women toward date rape. Men "complain it is hard to prevent a crime they can't define." Women respond that date rape as a crime "isn't taken seriously." Men say "it is a concept invented by women who like to tease but not take the consequences." Gibbs concludes that while men and women argue among themselves about this "gray area" of sexual relations without consensus, the heinousness of rape is not being resolved either in the

courts or on the campuses.²

In most date rape cases, the tragedy shatters the promise of an innocent evening with someone who supposedly can be trusted. What starts out as pleasant conversation and enjoyable activities ends in the violation of the rights and dignity of a woman (and sometimes of a man, as Gibbs reports).

Thus rape of any kind—marital rape, date rape, or rape involving neighbors, casual friends, or strangers—violates the personhood of the victim. Then there is the added tragedy of unfair judgment on victims as if they caused the crime by dressing inappropriately or behaving in “a come hither manner,” thus inviting the violence perpetrated against them.³

Rape and society

Rape is a judgment on our societal norms and mores. We promote a culture that regards sexual activity more as an outlet of passion than as an expression of love. Movies and telecasts portray sex as a biological function indulged in casually without commitment. Even when speaking of freedom and equality of women, we still harbor the myth that women are subordinate to men, they being the weaker sex. Such social and gender-oriented myths contribute to manipulation of, and sexual violence against, women.

Rape, as an act of *violence* and *humiliation*, causes in the victim an overwhelming fear for her very existence and an equally overwhelming sense of powerlessness and helplessness. This fear and helplessness are made even more threatening by the complex process of reporting a rape. Elaine Hilberman, chief editor of *The Rape Victim*, speaks of the trauma that a victim goes through when reporting her case. She may perceive the hospital and criminal justice system as insensitive, confusing, and alienating. Beyond that she faces possible isolation even from family and friends. The crisis is not limited to the victim's person only; the act of reporting makes the case public and puts the victim on public display.⁴

Biblical perspective

The Bible speaks forcefully against sexual exploitation. Throughout Scripture, sexual relations are portrayed as holy, ordained of God at the time of Creation, not to be indulged frivolously, and certainly not to involve violent trampling of the rights and dignity of the marriage partner.

The seventh commandment is not simply a prohibition of adultery; it is a divine commission governing sexual relationships. Directives uplifting this model relationship abound in the Old Testament. A man who seduced a woman was required to marry her (see Deut. 22:13-29). To have sexual relations with an engaged or married woman was a capital offense (see Deut. 22:22, 24). Seducing an unengaged girl was a crime (see Ex. 22:16, 17). Incest was prohibited (see Lev. 19:29). Many Old Testament stories illustrate the intense rage expressed against rapists (see Gen. 34; 2 Sam. 11:12-14; 13:14-33; 16; Judges 20:5ff).

“It is not the presence of a woman, but the sinful thoughts of a man, which makes the situation dangerous.”

Although the New Testament does not speak specifically about rape, Christ's teaching on adultery defines for us the high road of sexual relationships. In the Sermon on the Mount, Jesus defined adultery not just as an act, but as a thought that precedes the act. “Anyone who looks at a woman lustfully,” said Jesus, “has already committed adultery with her in his heart” (Matt. 5:28, NIV). This pronouncement affirms the highest value and dignity of a human being and precludes the passions and lust that motivate rape.

Consider also how Jesus dealt with the woman caught in adultery (see John 8:2-11). He turned the table on the men who likely were responsible

for her act. Jesus focused on the thoughts of men toward that woman rather than on her actions or the accusation against her. As James Hurley points out: “It is not the presence of a woman, but the sinful thoughts of a man, which makes the situation dangerous.”⁵

Rape and the church

What can the church do? I suggest two main strategies.

1. *Provide a ministry of support.* Catching and punishing the rapist may be the objective of law enforcement, but that hardly restores the dignity and personhood of the victim. Rape victims need empathy and a sense of control over what has happened to them. The church has the responsibility and the capacity to assist victims in dealing with hospitals, law enforcement agencies, and perhaps the media. The church can also find help and healing in crises of confidence and self-worth that victims of violent crimes frequently experience long after the event, but remain unable to recognize them as such.

2. *Conduct educational program in rape awareness.* Given the society we live in, the church owes its members an educational program that facilitates awareness of rape and its personal, psychological, sociological, legal, and moral consequences. Rape generates tremendous traumatic reactions for victims—and their families. The church can guide them to available support systems.

Rape education should teach church members to take the crime seriously. Rape is not a subject for jokes. The violation of a person's most precious right is not to be taken lightly, nor should it evoke condemnation of the victim.

Rape awareness programs also should dispel certain myths perpetrated about rape, such as:

1. The rapist is a sexually unfilled person, carried away by a sudden uncontrollable urge.
2. Rapists are sick.
3. Rapists are usually strangers.
4. Most rapes occur on the street,

and so long as a woman stays home, she's safe.

5. Rapes occur because the victims ask for it by dressing seductively, walking provocatively, etc.

6. Only women with "bad" reputations are raped.

7. Most victims have been in trouble with the law in the past.

8. Only women in the lower social classes get raped.

9. Women can't be raped unless they want to be.

10. Rape is an adult crime; children are not involved.

Further, a church-conducted program of this nature should recognize that rape can happen even within a "Christian" marriage relationship. A marriage in which one partner is submitted to abuse is a "violent marriage."⁶ Spouses should know the rights and privileges of marital love and also be aware of its responsibilities. Abuse, threats, and violence have no place in a Christian marriage. As Ellen White warns, "the bedchamber, where angels of God should preside, . . . [should not] be made unholy by unholy practices."⁷

To summarize: Rape is an act of violence and humiliation that brings tragic confusion to both the victim and her family. The church can connect them with crisis intervention counseling and help them deal with hospital and law enforcement services. More than that, your congregation can assure the victim in more than words that they love her and that God cares for her too. ■

¹ David Finkelhor and Kersti Yllo, *License to Rape: Sexual Abuse of Wives* (New York: The Free Press, 1985), p. 1.

² Nancy Gibbs, "When Is It Rape?" *Time*, June 3, 1991, pp. 48-54.

³ Linda Marie Dellof, "Rape and Abortion in America," *Christian Century*, Oct. 20, 1982, pp. 1037, 1038.

⁴ Elaine H. Hilberman, M.D., ed., *The Rape Victim* (New York: Basic Books, Inc., 1976).

⁵ James B. Hurley, *Man and Woman in Biblical Perspective* (Grand Rapids: Zondervan, 1981), p. 109.

⁶ R. Emerson Dobash and Russel Dobash, *Violence Against Wives* (New York: The Free Press, 1979).

⁷ Ellen G. White, *The Adventist Home* (Nashville: Southern Pub. Assn., 1952), p. 124.

Spiritually healthy churches

Mike Speegle

What do they look like? A Ministry special report



Mike Speegle is an assistant secretary of the Ministerial Association of the General Conference of Seventh-day Adventists, Silver Spring, Maryland.

What do spiritually healthy churches look like?" That can be a tough question, especially when you get into the intricacies of what the terms spiritual and healthy mean. Yet growth is an essential ingredient of health in a living organism. The church is a living organism; it is the body of Christ. A healthy church must be a growing church.

Health and growth of the church were uppermost in the minds of the attendees at a recent conference on church growth, held in Roseville, California. Sponsored as one of the spiritual ministries conferences by the North American Division and the Northern California Conference, the Roseville seminar was hosted at a church that has seen a growth rate of 200 percent over the past 10 years.

The attendees, both pastors and members from across the United States, came to discover what makes churches spiritually fit and able to grow. They heard different speakers on topics ranging from small groups to stewardship. They also listened to four pastors whose churches were healthy and thriving in membership and attendance growth.

One of the great contributions of a conference like this is the opportunity it provides for attending pastors to study growing churches and discover essential growth principles, and learn some

practical ideas that they can take back to their churches. Here are six such principles that I was able to bring home with me.

The pastor is important

Who the pastor is and what he or she does is a vital part of a church's health and well-being. A pastor's personal spirituality, growth, and leadership will be reflected in the congregation. John Freedman, pastor of the Roseville Seventh-day Adventist Church, put the principle this way: "If you want to grow your church, grow yourself first." Another echoed: "God can't build a church larger than He can build you."

That's why I go to conferences like this: to broaden my perspective and to put into practice what I learn.

Vision is important

The conference emphasized another important biblical principle: "Where there is no vision, the people perish" (Prov. 29:18). "The number one need in most churches," it was pointed out again and again, "is for someone to set the vision." Without a focus, things become blurry, members go in different directions, and no one can articulate what their church is here for or how it will accomplish its purpose. Someone has to help the members believe that what their church can be it will be. That someone is the pastor.

Leadership is important

To vision add leadership. Freedman shared the six words that changed his approach to ministry: "Everything rises or falls with leadership."

What is leadership? Leadership is influence. Leadership is the ability to obtain followers. Leadership is something that is nurtured and strengthened, and not something that automatically happens or goes with the job. Leadership involves more than one person; in fact, a healthy church will have a number of leaders. The pastor's job is to impact a handful of leaders who will in turn impact others. To become such an effective leader, a minister needs to develop the essential skills of communication, motivation,

delegation of responsibility, management of time and resources, and training other leaders.

An involved congregation is important

A spiritually healthy church will get its laity involved in areas that meet their gifts, talents, and abilities. While equipping and training the laity may take different approaches in different churches, the key is providing opportunities and involvement to as many members as possible. Even new members should be quickly absorbed into the partnership of ministry. Ron Clouzet, senior pastor during the Roseville church's phenomenal growth from 1988 to 1993, stressed that the pastor's primary job is training (and that comes even before preaching) and involving the church in a variety of ministries. "The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"¹

Worship is important

Worship is another major element in each of these churches that experienced outstanding growth. In structuring the style and format of worship, the pastors took time to define who they were trying to reach, to be conscious of the worship flows, to provide quality time for sharing of life events (testimonies, baptisms, baby dedications), to make music and singing a vital part, to lift prayer from mere routine, and to share messages that draw people to Christ.

A healthy church also makes the worship service family and visitor friendly, making everything said and done clear and easy to understand and respond to. The worship hour itself becomes as comfortable and timely as possible.

Learning is important

Finally, if you want your church spiritually healthy, keep learning. To be an effective leader, one has to be a learner. Find new ways to do old things. Find new ways to share the "old, old story." You're never too old to learn

something new.

One way to stay fresh is to attend a conference on church growth, preaching, or leadership at least once a year. Attending such a conference can revive your personal and professional life, broaden your understanding, and make you a more effective pastor. The Roseville conference did this for me.² ■

¹ Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Pub. Assn., 1942), p. 143.

² For more information on the Roseville conference, call or write the Roseville Seventh-day Adventist Church, 914 Cirby Way, Roseville, CA 9566; (916) 786-8350, FAX (916) 786-727.

1844—Why it matters

From page 7

"Weren't all possible doubts about God settled at Calvary?" Not at all. Calvary revealed the supreme love of God as nothing else ever had or will, but the question remains: *Has that same love been equally extended to everyone alike throughout history?* What about Uzzah at the ark? Orphans in Rwanda? Grandma suffering with cancer?

If God wants His creation to understand how Calvary's love has consistently operated throughout the great controversy, then He needs to answer some questions. And He will allow Himself to be audited: "Let God be found true, though every man be found a liar, as it is written, 'That Thou mightest be justified in Thy words, and mightest prevail when Thou art judged'" (Rom. 3:4).

When does this judgment of God Himself take place? Seventh-day Adventists offer a viable answer: the 1844 celestial judgment. ■

^{*} Regarding the timing of the 1844 judgment, please refer to my October 1994 *Ministry* article "1844—Is It Biblical?"

^{*} All Scripture texts in this editorial are from the *New American Standard Bible*.



Fifteen ways to raise your raise

James A. Cress

Recently I listened as several administrators debated whether they could extend the scheduled cost-of-living-adjustment (COLA) increase to their pastors in view of shrinking tithe income. I know pastoral families desperately need this small increase just to keep up with inflation. I also understand the dilemma of not being able to distribute funds that have not come in.

Why have the funds not come in? Among the reasons cited were increased project giving, members reassigning tithe dollars to local use, tithe donated to independent ministries, too much administrative overhead, lack of stewardship education, members' apathy, and one more indication of end-times.

In the midst of this discussion, I realized there was a missing element. What about challenging pastors to raise their own COLA and, if they are successful, implementing a genuine pay raise as well? Since pastoral salaries in North America have 40.3 percent less purchasing power than in 1960,¹ a genuine raise is sorely needed beyond annual COLAs.

Here are some ideas for pastors to "raise their own raise," along with the challenge, if we are successful, to return pastoral salaries to a level equitable to financial challenges confronting all Adventist clergy families.

Preach the distinctives

In your preaching, proclaim unmistakable doctrinal loyalty. This will build confidence in your own ministry among your members and will deny the charge of dissidents that our pul-

pits have lost the distinctive Adventist message. Don't repeatedly ride a theological hobbyhorse. Don't fail to climb aboard those deeper and challenging topics. Plan to preach our great truths systematically and then announce your plan widely. Advertising your plans will increase your attendance.

Preach stewardship

Don't assume that your members understand their privileges and responsibilities as financial partners with heaven in preaching to a dying world. Elevate the blessings of faithfulness and the limitless possibilities for those who are loyal. Include stewardship of time, talents, and health, as well as resources, but do not neglect God's specific commands regarding money. Preach an experiential, relational dynamic in which members realize that their hearts will always follow their funds.

Start early

Begin early in the year and return to the theme often. Never fear that you will talk too much about money if you stick with biblical themes. Schedule three or four sermons per year specifically on stewardship and weave the issue into other sermons as well.

Enlarge the vision

Help your members to see a worldwide goal of preaching the gospel. Never neglect kingdom-building activities at home, but raise the sights of your people to the world beyond and their privilege of helping proclaim the message everywhere. Rekindle a sense

of mission awareness and mission giving. Look outward more often and you will discover the needs at home will be met as well.

Expand the base

There are two proven ways to increase income. Get the people you have giving more or get more people giving. Emphasize evangelism. Make your Sabbath services attractive to nonattenders and work to reclaim those who once participated. As your attendance increases, income to your local church and the world mission will increase. Recruit those who have not financially participated to begin giving and seek to add new members to your church regularly.

Spend your way to prosperity

Never retreat on aggressive planning when facing a financial challenge. That is the most important time to think creatively and to lay large plans. Commemorate historical events, plan special occasions, and raise money for special projects. My head elder once expressed concern that our objective of raising \$35,000 to celebrate the thirty-fifth anniversary of our church would cause a shortage of other income. The fact was that more money came in that month for both tithe and local funds as well as our special project than any other month of the year except December, which is traditionally the month of greatest giving. A rising tide raises all ships, and when your members become enthusiastic about giving to a special need, their giving to all areas will increase.

Feature faithfulness

Encourage consistency in giving. Train your members to give systematically rather than emotionally, but never neglect the ones who are motivated by the example of others. One of the most encouraging features I have utilized was to invite various members to tell of God's blessings in their lives as they were faithful in stewardship. Their example encouraged others. By the way, your personal testimony is vital.

Leaders must lead!

Announce your own intentions when challenging your congregation. In any fund-raising project, I always told my members the amount my family was donating beyond our regular giving and what percentage of my monthly or annual income that amount represented. Some were surprised to discover that their pastor's income was so modest, and our prioritization of our limited funds challenged them to think bigger!

Encourage experimentation

I once had a member tell me he could never afford 10 percent plus offerings. When I asked what he could give, he suggested only four percent. Rather than berating his disobedience, I suggested he start with that percentage and experiment by adding just one percent the next month. Then I challenged him to add another percentage the next month, etc., until he could no longer afford to give more. In a little more than a year he was giving nearly 20 percent. I encourage people to take God at His word. Experimental testing develops faith. In Malachi 3:10 God says, "Prove me now"! I tell my members to put God to the test, and if the experiment fails, then quit. One member challenged my thesis and said I should tell people to obey even if God does not prove the issue. My response is clear. If the Creator of the universe cannot be trusted on this matter, His word is insufficient for anything. Faith grows when we experiment and God proves Himself! "Real experience is a variety of careful experiments made with the mind freed from

prejudice and uncontrolled by previously established opinions and habits."²

Be professional

Always work hard and never leave the impression that you don't earn your salary. Reject that old joke that "ministers work only one day per week" and never let your actions contribute to its perpetuation. When ministers spend their days baby-sitting so their spouses can work ("moonlighting during daylight"), they lead their members to conclude that they are overpaid. Ministry is a holy and exclusive calling. We build confidence in the performance of all pastors by our example.

Also, avoid complaining about your situation. Nothing is more tiresome than pastors who constantly remark about their poverty. While pastors certainly need more income, if you cannot survive on your pay, then get a different job before you disgrace heaven's calling by repeatedly vocalizing your distress. Remember, you are a messenger of the King!

Put God to the test, and if the experiment fails, then quit.

Teach new members

Always include stewardship instruction in your baptismal preparation process. While you can assume that most new members will want to do God's will, do not take for granted that converts, without instruction, will know how to calculate tithe or understand the difference between tithe and offerings. When you plan evangelistic meetings, make certain to include an entire sermon on the topic. Preach God's promises to those who are faithful. Preach biblical principles of how to relate all of our possessions to the Creator.

Encourage afterlife planning

Help your members understand the necessity of estate preparation. When properly prepared, wills or trusts can

include the Lord's work after death. Help your members realize that if they fail to plan, they forfeit their right to determine what happens to their estate. Ask your conference trust services leaders to make a presentation in your church.

Treat others faithfully

If you hope to encourage better wages for pastors, make certain to model equity in your relations with others. Be fair to local church employees—secretaries, janitors, security and vestry employees—and be prompt in paying bills to vendors. Also, manage your personal finances in a responsible manner.

Track your progress

Carefully evaluate whether your efforts are gaining the desired results. Enlist your treasurer and finance committee to report regularly to the board on the progress your congregation makes. Set a measurable objective for tithe increase and lay specific plans to accomplish your goal. Ask your members to report their feelings about the results.

Hold leaders accountable

When financial progress is made, encourage leadership to utilize increased resources to provide for worker families. Too often false empathy has led leaders to refuse to monitor unproductive workers. Laxness of administrative expectation encourages mediocrity. Support fair evaluation, responsible expenditure, and prioritization of funding at every level. Foster responsibility in your local church and ask your conference leaders to demonstrate that they are also interested in better meeting pastoral needs.

By working together, we can all raise our raise! ■

¹ Comparing 1993 vs. 1960 NAD pastoral salaries adjusted for inflation with the cost of such basic expenses as home rental or purchase, auto purchase, academy and college education, and social security. From data supplied by Roger L. Dudley.

² Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publishing Association, 1948), p. 69.

The Tip of an Iceberg

C. Raymond Holmes, Pointer Publications, 611 Niemela Road, Wakefield, Michigan 49968, 1994, 296 pages, US\$9.95, paper. Reviewed by Hedwig Jemison, retired director, Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan.

Here is a compelling book that one can hardly lay down until one has finished reading it. The author is a professor of preaching and worship at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. His primary purpose is to alert church members to the "issue of biblical authority and interpretation that underlies the question of the role of women in ministry."

In the current debate over the ordination of women—among Seventh-day Adventists as well as other Christians—both sides recognize that although the Bible considers men and women equally precious in God's sight (Gal. 3:28, 29), it assigns to them distinctive roles. In Ephesians 5, for example, the Bible designates the husband the head of the wife, to be her self-denying protector and priest, even as Christ is the self-denying head and priest of the church. In 1 Timothy 2 and 3 the apostle Paul takes us back to Eden and in full view of Eve's tragic fall states that "in the church" a bishop/elder is to be "the husband of one wife."

The question, then, is not what the Bible says about women's ordination, for what it says is obvious: a bishop/elder is (in the Greek) to be "the husband of one wife" (1 Tim. 3:2). The question is what should be done about what the Bible says. One side says that because the Bible is the infallible revelation of God's loving will, we should "tremble at his word" (Isa. 66:5). The other side says that the Bible represents God's will as adapted to an oppressive ancient culture, and so today we should adapt it to our contemporary "enlightened" culture.

Holmes uses an iceberg to call attention to the danger he sees in reinterpreting the Bible on the basis that it is "culturally conditioned." Just as 90 percent of an iceberg lurks dangerously unseen beneath the surface, so

the women's ordination issue is fraught with perilous implications that extend far beyond the issue itself.

The first of the 27 fundamental beliefs of Seventh-day Adventists states that "the Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. . . . The Holy Scriptures are the infallible revelation of His will."

All our other fundamental beliefs are based on this one. They include Creation, the cross, resurrection, redemption, sanctuary, Second Coming, and Sabbath. Let this first fundamental be undermined ever so little, warns Holmes, and all the other doctrines could be easily undermined.

Says Holmes: "We have two alternatives: accommodate culture and compromise divine truth, or confront culture with divine truth. If we do not confront culture, the Seventh-day Adventist Church will have little influence in holding back a further cultural decline. And if we do not uphold divine truth, we will have no saving influence on a world that has an appointment with the returning Christ."

"The issue we face is far greater than an argument among friends over the role of women in ministry. Francis Schaeffer has said what Adventists should be saying, 'There are hard days ahead of us—for ourselves and for our . . . children. And without a strong view of Scripture as a foundation, we will not be ready for the hard days to come.' Unless we allow the Bible to have full authority, 'the next generation of Christians will have nothing on which to stand'" (p. 66).

Ellen G. White voiced a similar burden long before either Schaeffer or Holmes did: "It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is—the word of the living God, the word that is our life, the word that is to mold our actions, our words, and our thoughts. To hold God's Word as anything less than this is to reject it. And this reject-

tion by those who profess to believe it is foremost among the causes of skepticism and infidelity in the youth" (*Education*, p. 260).

At Camp Mohaven in 1974, when our church first took up women's ordination officially, I was alarmed by the arguments employed to undermine the plain teaching that a bishop/elder is to be "the husband of one wife." I am delighted that Holmes' book strikes this iceberg head-on. The literally hundreds of letters that I have received in recent weeks from people who have read the book convince me that a large number of Seventh-day Adventists long to see their leaders let the Bible mean exactly what it says.

Reviewed by Nancy Vyhmeister, editor, Andrews University Seminary Studies, Berrien Springs, Michigan.

Holmes is to be commended for his concern that "the authority of Scripture must remain supreme" for the Adventist Church (p. 47) and that culture must not be allowed to modify the gospel (p. 43). He correctly asserts: "Recognizing the full authority of the Bible requires full submission to its teachings" (p. 50). On the other hand, his book is seriously flawed in its thesis, presuppositions, and methodology.

The working hypothesis of Holmes' book is that "ecumenism, the historical-critical method of Bible interpretation, and the ordination of women" are related (p. 28). Consequently, he purports, the ordination of women is the "tip of the iceberg" and the first step toward rejection of biblical authority, as has happened in the Anglican, Lutheran, and is trying to happen in the Southern Baptist communions. Such a generalization is, at best, debatable.

Holmes' view of ministry tacitly undergirds his argumentation. Ministers perform a "priestly (servant) role" (p. 40), derived "from the person of Christ" (p. 101). In this priestly headship role, "the pastor of a Christian congregation represents the headship and fatherhood of God" (p. 42). Holmes ignores New Testament evidence for the priesthood of all believers (e.g., 2 Cor. 5:18; 1 Peter 2:5, 9).

Holmes accepts male headship and female submission as normative and

biblical, part of God's creation plan, not only in the family, but in the "social and ecclesiastical structure that God has established" (p. 84). Not covering the head in 1 Corinthians was rebellion against this "basic principle" (pp. 137,138). Where are Paul's injunction to mutual subjection (Eph. 5:21) and Jesus' abasement and emptying (Phil. 2:3-8) as a pattern for human relations?

To his credit, Holmes contends that "the Word of God obligates Seventh-day Adventist Christians to join in the struggle to eliminate" abuses, including "unequal pay, sexual abuse and harassment, and the unfounded idea that men are superior and women inferior" (p. 84).

In one chapter (pp. 133-155), and with minimal reference to the Greek or the historical context, Holmes discusses the major Pauline texts on women. Of Gal. 3:26-28 he rightly affirms that it is "unequivocally spiritual" and not related to ordination or leadership roles (pp. 135-136).

In 1 Cor. 11:3-10 he finds instructions on the male headship-female submission model rather than directives regarding public worship. The scant three pages accorded to the interpretation of 1 Cor. 14:33-38 do not do justice to the richness of the text, nor take into account that Paul wanted women to learn (verse 35) and participate in the worship service (1 Cor. 11:5). In addition, Holmes does not explain the distinction between cultural elements no longer to be followed, such as the wearing of a veil (verses 11:4-8), and supposedly permanent principles, such as a woman's submission and silence.

Holmes notes that Eph. 5:22-24 "speaks primarily about the relationship between Christ and His church." He affirms that it "also establishes the universal principle of male headship and female submission in the marriage relationship" (p. 142). He then notes that because of this text, "being the *presiding* pastor of a congregation and being a woman are in contradiction" (p. 143). The family-relations emphasis of the verses is lost.

The explanation of 1 Tim. 2:11-14 is disconcerting. Paul, "exercising his

apostolic authority" and speaking "based on revelational norms" (p. 145), says "I do not allow a woman to teach" (verse 12, NASB). Holmes then explains: "What is prohibited to women is teaching in the worship services as a part of the ecclesiastical office of pastor, which involves the exercise of spiritual authority." All female participation in worship must be on the "*basis of the authority delegated by the male pastor who holds the eccle-*

siastical office and whose spiritual authority is derived from Christ" (p. 145).

Finally, Holmes shows that 1 Tim. 3:1-4 refers to male elders, which he interprets to exclude any possibility of female elders. He does find, however, that the injunction for the man to be "husband of one wife" was an "ideal" not always met (p. 149). The same flexibility does not exist in the matter of female elders: "That the person exercis-

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ing spiritual leadership over a congregation must be a man is a Bible principle established for all time and all ages" (p. 148).

The exegetical treatment of 1 Tim. 2:11-14 would have profited from considering the general theme and historical context of the epistle, as indicated in the "Methods of Bible Study Committee Report" Holmes quotes approvingly in appendix B. Not only was Ephesus a center of mother-goddess worship, in which women were leading figures; it was also an early center of Gnosticism, which had esoteric teachings regarding women. From the epistle to Timothy we learn of the teaching of "strange doctrines" and speculation about "myths and endless genealogies" (1 Tim. 1:3, 4, NASB). Women in the church were "gossips and busybodies, talking about things not proper to mention" (1 Tim. 5:13, NASB). Timothy himself was advised to keep himself from "what is falsely called 'knowledge'" (1 Tim. 6:20, NASB). While being careful not to allow the context to dominate the text, one cannot understand the text apart from its context. A helpful book on the topic is: Richard Kroeger and Catherine Clark Kroeger, *I Suffer Not a Woman* (Grand Rapids: Baker, 1992).

Holmes maintains a dual position. Women should not function as pastoral leaders nor be ordained because they are not called by God to leadership positions (p. 76), and Jesus did not appoint "one female apostle" (p. 77). On the other hand, quoting Ellen White, Holmes affirms that "God is calling women" to a special ministry, for which they should be ordained (p. 84). They may also preach (p. 83). They can even teach as long as "it is recognized that the authority is his [the male pastor's] to delegate in fulfillment of his headship role and her submissive role" (p. 83) and they are not in leadership positions in which they exercise authority over men (p. 150).

If one follows the method of scriptural interpretation Holmes propounds in the first chapters, women should sit in silence and never teach or lead. Thus a major part of Adventist laity would be muzzled, and the church would lose many able leaders. To get around this dilemma, Holmes proposes that women always work under a man. Would per-

mission by the General Conference president suffice as male authority? In any case, Holmes' position is as unbiblical as the view that women should be ordained to pastoral leadership. Neither appears in the New Testament.

Holmes' book fails to show convincingly that the ordination of women is biblically prohibited and would lead to chaos. Perhaps the argumentation is unconvincing because the author's cherished presuppositions and conclusions supersede the analysis of the New Testament texts on the subject.

Clearly, further studies on the biblical pattern for ordination and its theological meaning are needed before the issue of women's ordination can be settled. Further, a biblical theology of ministry—both lay and professional—would provide a solid foundation for decisions on the issue.

The God of Relationships

Sakae Kubo, Review and Herald Publishing Association, Hagerstown, Maryland, 1993, 159 pages, \$9.95, softcover. Reviewed by Caleb Rosado, professor of sociology, Humboldt State University, Arcata, California.

The book's subtitle suggests its theme: "How the gospel helps us reach across barriers such as race, culture, and gender." The author, now retired, has served the Seventh-day Adventist Church for years as pastor, seminary teacher, and college administrator. He is one of the church's most respected New Testament scholars.

After reading this fast-reading book, I was tempted to suggest that it is rather lightweight. But that would be a superficial assessment, for Dr. Kubo has mastered that rare gift of taking the complex and controversial and making it comprehensible.

Written for the general church audience, the book addresses what Kubo calls the programmatic statement of Galatians: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal. 3:28, NIV). The book is divided into six parts, with a total of 21 chapters of varying lengths. The three most important sections are ones that address the socioreligious issues of race, gender, and class. Building on these three themes,

Kubo widens the challenge with an inclusive, rather than exclusive, view of God, one that encompasses those in other churches and religions. The book ends with a discussion of the priesthood of believers, a theology of the laity, and with what Kubo hopes the church would become—the rainbow church.

Chapters 3 and 4 are perhaps the strongest. Chapter 3 presents the story of the good Samaritan, with the emphasis on not who my neighbor is, but what it means to be a neighbor. Kubo discusses neighbor and love. The focus on the first is selective (I decide who my neighbor is) and on the second is unconditional. Such a distinction demands a shift from the object of one's love to the quality of that love toward whoever needs it.

Chapter 4 presents a theology of race relations, building on the unique doctrines of the Seventh-day Adventist Church, utilizing our conceptual schema from Eden lost to Eden restored. The chapter's seminal ideas could well form the basis for a more complete development of a theology of human relations.

While the book has much to commend itself, I do have a wish list. I wish the author had dealt with the problem of racism, not just prejudice. Kubo defines prejudice as an "inflexible" attitude. But it is more than that: it is a rational attitude that, often in a disguised manner, defends privilege, and even after evidence to the contrary will not change, so that the *postjudgment* is the same as the *prejudgment*. Racism, however, goes deeper. Racism is the deliberate structuring of privilege, by means of an objective, differential, and unequal treatment of people, for the purpose of social advantage over scarce resources, resulting in an ideology of supremacy that justifies power of position by placing a negative meaning on perceived or actual biological/cultural differences. The church has not escaped such structural behavior. Kubo touches the problem, but then tacitly places the concern on the wrong party in his treatment of the controversial subject of regional conferences.

I also wish Kubo had given us a better grasp of sexism. What is it? How does it operate in structural as well as in domestic relations?

All this is not to minimize Kubo's excellent work. The concern here is to state that more is needed. But then one must realize that this book "is the first step in that direction and is foundational to other books on the subject."

Who's Got the Truth?

Martin Weber, Home Study International Press, Silver Spring, Maryland, 1994, 272 pages, US\$11.95, paper. Reviewed by Daniel R. Guild, retired minister.

Martin Weber debates by correspondence with five Seventh-day Adventist thought leaders: Morris Venden, George Knight, Jack Sequeira, Ralph Larson, and Graham Maxwell (who declined to participate). What is unusual is that the author is also the moderator of each of these debates. The subject of the debates is revealed in the book's subtitle, "Making sense out of five different Adventist gospels."

The debate revolves around the meaning of justification and sanctification, a pre-Fall versus a post-Fall nature of Christ, sinless versus relative perfection, faith and works during sanctification, substitution versus moral influence, and related matters. For those who have been examining these issues through the years very little new ground is broken.

Reading the book leaves one with the questions: What is the purpose of the book? Will reading the book increase a person's faith or weaken a person's faith? Is a debate the best way to reach conclusions on such an important topic? Are the five men really teaching five different gospels, or are they looking at the same gospel from different perspectives? If they are teaching five different gospels, will those led to Christ by the four who are teaching false gospels be saved? Since the author does not agree with everything any of these five men teach, is his gospel the only way of salvation? The final, vital question: Is it necessary to understand the technical, fine points of theology to be saved?

The most important statement in the book is found on page 90 in Jack Sequeira's final statement: "Thank you (Martin) for letting me have the final say on your analysis of my understanding of salvation in Christ. It is obvious that some things we may not

see in the same light until we get to heaven; but thank God we can agree on the central message of the New Testament—that it is the birth, life, death, and resurrection of our Lord Jesus Christ that constitute the good news of the gospel, and that it is man's only hope."

Ralph Larson calls Weber's attention to a similar conviction expressed by Ellen G. White in *The Great Con-*

troversy, page 343: "But no man, however honored of heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name."

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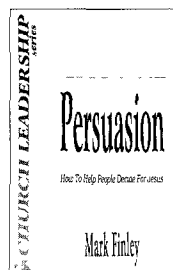
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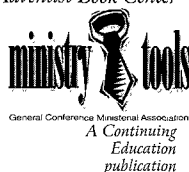
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Beach evangelism in Brazil



More than 15,000 Brazilians crowded onto the sand of Camburi Beach in Vitoria for Alejandro Bullon's weekend evangelistic crusade. Responding to soul-stirring preaching by the ministerial secretary for the South American Division, 800 accepted Christ, and 207 were baptized. Ten radio stations broadcast the meetings to a potential audience of a half million. The government of the state of Espirito Santo sponsored the crusade, and the governor himself attended the final meeting.—Joel Sarli.

Pastoring in a complex world

From page 13

better. *There is nothing better, no place to rise to.* Teaching, preaching, binding up wounds, bringing hope, all by the grace of God, are aspects of the greatest work. When all else in the church is gone, the work of the pastor will still endure. All other things are therefore secondary and supportive.

Rewards of ministry

In spite of the difficulties and challenges, in spite of the problems and stresses, pastoring is immensely rewarding. There is no way to describe the contentment that comes from seeing the blessing of God upon our ministry. Words cannot describe the joy

we feel when a burdened soul finds peace in Christ. There is no way to describe the blessing of a sermon well prepared, well delivered, and well received. There is no way to verbalize the satisfaction that comes from seeing the gospel make sense out of a life of nonsense.

I don't know what the future holds for me. The God who called me into the ministry could one day call me out. But at present I expect to remain right where I am, in the pastorate, with no sense of loss, with no sense of having been passed by. The sense of calling and the sense of fulfillment do not allow otherwise. ■

Urgent news from the White Estate

A year ago the Ellen G. White Estate released Version 2.0 of *The Published Ellen G. White Writings on CD-ROM*. This edition adds new publications, corrects typographical errors, and includes software enhancements. Information on this free upgrade was mailed to all registered owners in January 1994. If you did not receive the letter, please contact the White Estate.

Other private organizations offer Ellen G. White databases, but only the CD-ROM produced and distributed by the Ellen G. White Estate contains *all* her published works. It also includes the six-volume Ellen G. White biography series, by Arthur L. White, and *Ellen G. White in Europe*, by D. A. Delafield.

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Easy way of promoting

Many Adventist pastors feel it necessary to

take time during Sabbath services to raise funds for church needs. This disrupts the spiritual atmosphere of worship. One alternative I've found helpful is the delegation principle. Our church board assigns area representatives to visit designated homes of members. They raise all money needed for church or conference projects much more successfully than I could by collecting money during Sabbath services. So instead of raising money at church, we provide success reports and together praise the Lord.—Joel Nyarangi, Kisii, Kenya.

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free for family time. We also planned another special summer trip to Carlsbad Caverns and White Sands National Monument.

Another thing we do for our workers is provide them with free business cards. Pastors also can enroll in the ministerial book and materials club. For \$10 per year they receive 12 sermons, four theological studies, and

two books from the Ministerial Department. Lay leaders can sign up too.

These are just a few of the things Texico is doing for our workers. We believe that a contented workforce is a much more productive workforce. Our tithe increase and solid baptismal growth come partly from this.—Stephen P. Bohr, Ministerial director, Amarillo, Texas.

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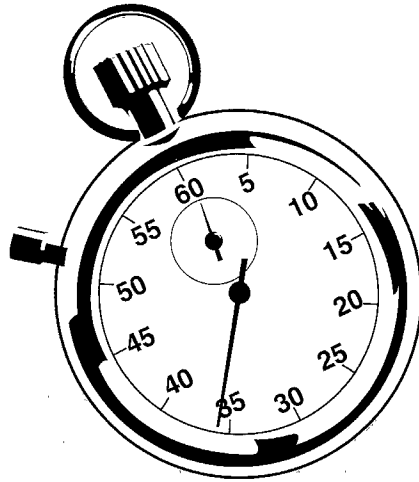
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Visitors come through the doors of your church every week and about 35 seconds is all it takes to walk in, get a bulletin and enter the Sanctuary.



When they leave, will they know any more about the Seventh-day Adventist Church than when they came in? Perhaps your staff or members may give them a track or a small book, will they read it on the way home?

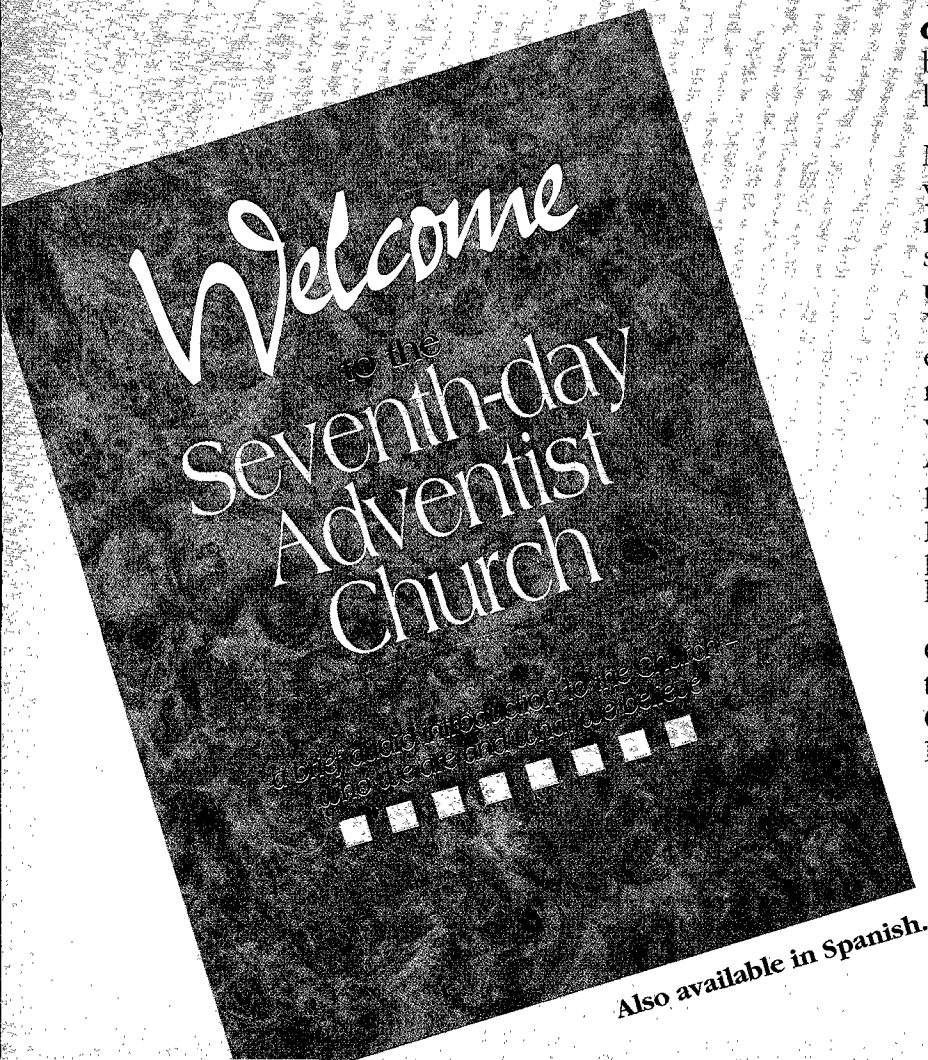
How can you tell them all about your Church in such a short time? Give them a gift! Give them the **Welcome Tape!**

The **Welcome Tape** is a 30 minute audio cassette tape that explains all about our Church – who we are, what we believe and why we do what we do. “Mark” talks to the listener in an easy to listen and informative way, why he joined the church, what our mission is, why we have hospitals, Pathfinders, ADRA, Community Services, why we worship on Sabbath... The **Welcome Tape** also contains **A Gift of Music** – 15 minutes of beautiful sacred music for their listening pleasure.

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