Marketing the Seventh-day Adventist Church

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Pork and Ellen G. White

When we published Roger Coon’s article “Ellen G. White and Vegetarianism” (April 1986), a reader asked to see the context of the statement by Ellen White that the eating of pork “is not a test question” (August 1986). The White Estate has now released the manuscript. We publish it below so you can judge the context for yourself.

—Editors

Manuscript Release No. 1209: “Counsels to Our Colporteurs Regarding Carefulness in Diet” (c. 1889).

If you are a Bible doer as well as a Bible reader, you must understand from the Scriptures that swine’s flesh was prohibited by Jesus Christ enshrined in the billowy cloud. This is not a test question. Directions have been given to families that such articles as butter and the eating largely of flesh meats is not the best for physical and mental health. Fruits and grains and vegetables would, if cooked properly and eaten in moderate quantities, be proper articles of diet.

No eating should be allowed between our meals. I have eaten two meals each day for the last 25 years. I do not use butter myself, but some of my workers who sit at my table eat butter. They cannot take care of milk (it sours on the stomach), while they can take care of a small quantity of butter. We cannot regulate the diet question by making any rule. Some can eat beans and dried peas, but to me this diet is painful. It is like poison. Some have appetites and taste for certain things, and assimilate them well. Others have no appetite for these articles. So one rule cannot be made for everyone.

You ask in regard to canvassers who travel and have to eat bread with swine’s flesh in it. I see here a serious difficulty, but there is a remedy. Learn to make good, hygienic rolls and keep them with you. You can generally obtain hot milk, or at least a cup of hot water with milk, and this, with fruit or without fruit, will nourish the system. Many plans may be devised with some little tact and labor, that many difficulties in the line of eating unwholesome food may be overcome. I advise every Sabbathkeeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful. The animal creation is groaning.—Manuscript 15, 1889. Ellen G. White Estate, Washington, D.C., Aug. 7, 1886 (entire manuscript).

$4 million waste?

When I read this article (“$4 Million for Evangelism Research!” October 1986), I became very ill. I don’t know when I’ve ever read such a thing as this in an Adventist publication. I thought we always prided ourselves in the fact that we have a directive straight from God (Matt. 24:14). I thought we had been guided by the writings of E. G. White. The first three lines in the opening chapter of The Acts of the Apostles tell us: “The church is God’s appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world.” It doesn’t make any difference how many studies are conducted; we are finally going to come to the point where we realize that there are two things that will finish the work: (1) we must be filled with the Holy Spirit; (2) we must do the work that God has told us to do.

A few years ago the government financed a study on the sex life of mosquitoes. The earth-shattering results of this monumental study were that mosquitoes are either male or female but it takes both kinds to produce offspring. Is this what we are headed for?—John Morrison, Cedar Rapids, Iowa.

Hold it! Don’t spend that $4 million! Someone has already conducted the research on the best methods of evangelism.

“If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be 100 conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up” (Ellen G. White, Testimonies, vol. 9, p. 189).

If we had followed this method, our baptisms last year would have been 40,661,300!—Name withheld.

Women’s ordination—no!

Dr. Bacchiocchi’s article on women’s ordination (October 1986) was like a breath of fresh air. It has been subtly implied that we, the laity, are not as progressive as we ought to be in accepting this “new light.” It is refreshing to find an intellectual who views this sensitive subject in the same perspective as many of my fellow church members. It could not have been more succinctly and eloquently stated.—Stanley W. Pugh, O.D., Puyallup, Washington.

Hold it! Don’t spend that $4 million! Someone has already conducted the research on the best methods of evangelism.

“If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be 100 conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up” (Ellen G. White, Testimonies, vol. 9, p. 189).

If we had followed this method, our baptisms last year would have been 40,661,300!—Name withheld.

Those who promote the ordination of women depend primarily on Galatians 3:28 for scriptural support. And taken in context, its central message is indeed that Jew and Gentile, slave and free, men and women are equal—equal in value. For certainly the worth of all souls is equal in the sight of God and should be in the sight of man. (This was a radical idea in the stratified social thought of the Roman Empire.)

But to equate equality of value with identity of function is to read into the passage something that is not really there. Nature demonstrates abundantly that differences of function or role do not necessarily mean a difference of value. Which is more valuable, the needle or the thread, the engine or the wheels, the general or the soldier? Each has a distinct and separate function, but is of equal value to the enterprise at hand. Unfortunately, because of our rebellious human nature, we have equated the role of submission with the value of inferiority. But only trouble and confusion result.

(Continued on page 26)
First Glance

Floyd Bresee, Ministerial Association Secretary, shares what's in the new ministerial resource center. You also will not want to miss his account of the first Annual Council held in South America.

Our lead article, "Marketing the SDA Church," describes some exciting new research available for churches that want to make their evangelism productive. Next comes our interview with Floyd Bresee describing the new resource center stocked with evangelistic supplies at the General Conference.

Frank Holbrook throws light on who may participate in the Communion service and supplements his article with features on Communion and unbaptized children and taking Communion unworthily.

This month our Health and Religion department deals with health evangelism in the Third World. The health work, believe it or not, is still alive and kicking.

Take a special look at our letters. The majority are reacting to the article "Women: Ministry Without Ordination." We received more letters than we could print, 70 percent of them favoring the ordination of women. In March we will print another article on the subject as part of our mission to keep the church informed on this important issue.
Marketing our church

Kermit Netteburg, Bruce Wrenn, Slimen Saliba, and Roger Dudley

In North America the growth of the Adventist Church has not kept pace with either the growth of the population or the church's growth in the rest of the world. This disturbed church leaders and prompted them to commission a research group at the Institute of Church Ministry to do a marketing study.

The research group could help the church improve its outreach in two ways. It could identify the types of people the church is already reaching and suggest ways to reach these people more efficiently. And it could identify the types of people the church is not reaching and find entry events and pathways programs that would meet their felt needs. To accomplish these objectives, the research group used state-of-the-art marketing techniques.

Up through the early 1900s American businesses sought to increase sales by focusing on their products, aiming simply to improve their quality and to make them more efficiently. The feeling of the times is best summarized by the slogan “Build a better mousetrap and the world will beat a path to your door.”

But times have changed. In the 1980s marketing managers look at what types of people use what kinds of products under what circumstances. To help them determine this, they chart the age, income, education, sex, mobility, occupation, leisure-time activities, and other characteristics of purchasers and non-purchasers.

For instance, Kentucky Fried Chicken studied its customers and found that they were not primarily families eating out, but working mothers bringing home food for supper. Likewise, Cadillac learned that most of its buyers were older affluent people; younger affluent people bought BMWs or Porsches.

Understanding who bought their products helped the marketing people in several ways. Kentucky Fried Chicken knew that working mothers wanted to see themselves as successful homemakers as well as career women. So its advertising message “Finger-Lickin’ Good” became “it’s so nice to feel so good about a meal.”

Kentucky Fried Chicken also knew that working mothers didn’t want to buy four little boxes of chicken dinners; they wanted to fix part of the meal. So it emphasized buckets of chicken containing 9 or 15 pieces. And rather than showing a family of four eating out, Kentucky Fried Chicken ads showed women picking up a bucket of chicken and leaving.

Similarly, Cadillac placed their television ads in network news programs, which have the oldest audience of any television program. And to appeal to younger buyers, they created a smaller, more responsive car.

Some have questioned whether marketing strategies should be applied to church work. But Jesus Himself described segmentation in the parable of the sower. He pointed out that not all types of ground are equally fertile, that not all people are equally ready to hear the good news. Market analysis simply asks what the condition of the soil is.

Analyzing Adventists

Several companies can group Americans into similar lifestyle clusters, or segments. Our group selected Donnelley...
Marketing Information Services to analyze Seventh-day Adventists. Its data base consists of 75 million unduplicated households, compiled by adding car registrations and telephone directory listings to the 1980 U.S. census data.

The Donnelley data base is enhanced with 413 million other records, such as warranty cards, birth records, and student lists. These records provide age, sex, and household composition information. Donnelley also merges into this file purchase information and media habits from several other companies such as Nielsen and Simmons.

Then Donnelley analyzes this data base to create ClusterPlus, its geodemographic market segmentation tool. The ClusterPlus model uses multivariate analysis of the 1,600 demographic variables in the Donnelley master file—and identifies 47 distinct clusters. Each cluster represents a unique segment of the U.S. population, a group with its own distinctive characteristics and lifestyle.

To identify the segments Adventists are reaching, we had to develop lists of members of the Adventist Church. Then these lists were matched against the Donnelley master file to find out what clusters of American households were represented in the Adventist Church—and which were not.

We collected and analyzed two lists: (1) Total Believers—all Adventists in America, and (2) New Believers—adults baptized into the church in 1982 and 1983.

To make up the Total Believers list, the research group collected the mailing lists of the eight union conference papers in the United States. We purged these lists of nonresidential addresses and ended up with a master file of 265,761 households.

For the New Believers list, we acquired the 1982 and 1983 baptismal records of the 50 conferences in America. We eliminated the names of people under 18, people who resided at the same address as someone else who was baptized, and people without addresses on the baptismal report. This process yielded a total of 23,781 New Believer households.

One severe limitation hampered our research. Only 46 of the 50 conferences sent baptismal records. Though that was an excellent response rate, missing almost 10 percent of the conferences concerned us. But the fact that all four missing conferences were Black conferences concerned us even more. Since there are only nine Black conferences in America, our report missed 44 percent. This skewed the data. Adventist New Believer success with predominantly Black clusters is understated drastically.

### Table 1
Comparison of Successful and Unsuccessful Clusters
Tried and True Clusters
(New Believer and Total Believer Indexes Above 100)

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<th>Median Age</th>
<th>Median Ed.</th>
<th>Percent Moved</th>
<th>Percent With Kids</th>
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### Table 2
Comparison of Successful and Unsuccessful Clusters
Newly Found Clusters
(New Believer Index Above 100 and Total Believer Index Under 100)

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### Table 3
Comparison of Successful and Unsuccessful Clusters
Losing Ground Clusters
(New Believer Index Under 100 and Total Believer Index Above 100)

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below 70. Graph B also shows that in two clusters—numbers 36 and 46—the growth of our church far exceeds that in any other cluster. Those clusters are between 50 and 65 percent Hispanic, illustrating that in America growth among Hispanics dominates Adventist Church growth.

But what are the characteristics of the clusters with Adventists? And what of those clusters without Adventists? Tables 1-4 present this data.

These tables were created by developing a 2' x 2' chart that combines the Total Believer and the New Believer indexes. The Tried and True group (described more fully in Table 1) shows the characteristics of clusters in which both the Total Believer and New Believer indexes were greater than 100. In other words, the church has a relatively high percentage of members among these particular population groups, and we find them quite receptive to our evangelism.

The Newly Found group (Table 2) shows the characteristics of clusters in which the New Believer index is greater than 100, but the Total Believer index is less than 100. Although we currently have a relatively low percentage of members among these population groups, we are making inroads with our evangelism—they are proving themselves quite receptive also.

Both of the next two groups are cause for concern. The first, Losing Ground (Table 3), contains clusters in which we have higher than average membership, but to which apparently our message—or at least our evangelism—makes little appeal. We are doing poorly at winning those represented by these clusters. And if our message doesn't appeal to the people characterized by these clusters who are outside the church, could it be that many of our apostasies are occurring from church members who are among these groups?

The last group of clusters, Unplowed Ground (Table 4), identifies those clusters of people that we have not reached in the past—as illustrated by our current lack of membership there—and that we are not now reaching.

Adventist successes and failures

Jesus said that His people should go everywhere, preaching the gospel to every nation, tongue, and people. The Total Believers graph shows that the Adventist Church is doing that in North America. Only 3 of the 47 clusters have penetration indexes less than 50. In other words, the church has members from almost every stratum of society.

(Continued on page 8)
Graph B
Cluster Plus
Seventh-day Adventist New Believers
UNITED STATES

Reaching new clusters in Chicago

The North American Division Evangelism Institute needed help planning their fall 1986 crusade. They had not done well in Downers Grove during the spring, and were headed into Glen Ellyn—a similar territory—for the fall.

To identify where the best prospects lived and to suggest which events would interest them, the marketing research group at the Institute of Church Ministry did a ClusterPlus analysis of 13 communities around Glen Ellyn. From this analysis, they developed profiles of the lifestyles of the people in each area, and these profiles, in turn, implied which programs would meet the people's differing felt needs.

For instance, several communities had high concentrations of families with children, they seemed ripe for parenting seminars. However, while some of the communities had lots of teenagers, others abounded with preschoolers. This suggested that the parenting seminars would be more effective if they were planned with these differences in mind.

In similar ways, the research group and the institute directors planned in which communities to hold stress seminars, cooking schools, Breathe-Free programs, Daniel seminars, and How to Make Christianity Real seminars.

Analysis of lifestyle patterns also affected the outreach programs in other ways. For example, attracting busy professionals, who were unlikely to have two or three nights each week to devote to religious programs, required a new approach. So the institute planned a noon Revelation Seminar.

The results: a mixed bag

Now the results are in. Some are encouraging, but others show that further work is needed to know exactly which clusters respond to which approaches. "It's not proving as easy as it looked at first," NADEL director Russell Burtill said.

The noon Revelation Seminar was a great success, the largest of the 11 seminars conducted simultaneously. And, as the research had hinted, attendance at some of the traditional evening seminars dropped by half after the first night, when people learned that the programs required their presence three nights a week for seven weeks.

Likewise, the analysis of where the most likely prospects lived was right on target. Those areas the marketing research group had identified as most likely to respond did indeed produce the most responses.

However, the targeting of particular programs to specific clusters of people was not very successful. Of the 7,000 people who received the targeted mailing for Bible studies, fewer than 10 responded. And the targeted mailings cost more than the traditional blanket mailings.

But Burtill said the effort was worthwhile. "I'd do it again. We've had a clearer picture of our audience right from the start."
The Donnelley people say that they seldom see wider penetration for any company they analyze.

But it's not enough. The church has not made great penetration into any single cluster. For example, the church's greatest penetration is in cluster 25, Young Apartment Dwellers. Yet only .4 percent of that cluster belong to the church; more than 99 percent do not. And that is in the cluster in which we have the greatest penetration!

The task is staggering!

But the data also reveal good news about this task: church members are a great asset. Graph A shows that 16 clusters have Total Believer indexes above 120—in other words, 20 percent greater penetration than average. Graph B shows that all but two of these clusters have New Believer indexes above average. This indicates that Adventist members share their faith with their neighbors and friends. One of the great challenges for the ministry is to find ways to use members' witness and zeal more effectively.

The data also reveal two other conclusions:

1. Adventist Church growth among Hispanics is tremendous. Church leaders knew it was high, but few expected what Graph B shows: the two Hispanic clusters—clusters 36 and 46—have growth rates almost four times the average.

2. Growth clusters are very mobile. Our study found a strong correlation between the New Believer index and mobility. Tables 1-4 reveal this best. Tables 1 and 2 describe clusters where growth is high and the average Percent Moved is 54 and 56, respectively. Tables 3 and 4 describe clusters where growth is low and the average Percent Moved is 41 and 45, respectively.

This isn't surprising, since people who move to a new area are willing to make all kinds of changes—including a change in religion. Indeed, people who relocate may be searching for ways to make contacts and settle into their new surroundings, and a friendly, caring church provides an attractive means of establishing themselves.

Applying the data

What we've reported may be fascinating, but Harvest 90 demands that it also be relevant. Our research group offers two services that can help local pastors apply this data to the problems their churches and conferences face.

The first service analyzes the localities in the pastor's district to determine which ones contain the greatest number of people likely to join the church. Pastors or evangelists can then concentrate their limited resources of time and money on the churches these most promising areas. The Alabama experience, described in a box accompanying this article, illustrates how this service helps.

However, many pastors have only one town and need to know what entry events or pathway programs will meet the felt needs of the community. The research group can analyze their communities to determine what types of clusters are present. Then the research group will share with the local church in-depth profiles of those clusters. From these, the local church can project needs—and programs to meet those needs. This service is illustrated in the Chicago experience, described in the box on page 7.

The Institute of Church Ministry at Andrews University can provide both of these services and other custom-planning help as well.

The research group has done will not produce baptisms by magic or hocus-pocus. And nothing reported here replaces trust in divine power. What we do suggest is a method of learning where and how the soil has been prepared. Marketing the Adventist Church is simply one tool among many for cooperating with the Holy Spirit more intelligently.
One objective of the General Conference Ministerial Association during this quinquennium is to develop a resource center that will make more readily available materials that ministers can use in their work. The Ministerial Supply Center is just now beginning to function. MINISTRY interviewed W. Floyd Bresee, secretary of the association, about what the center is already doing, and his dreams for its future.

MINISTRY: From time to time you have remarked that you feel one of the most important things the General Conference Ministerial Association can do for the pastor in the field is to help him to find the tools he needs to do his work. Why do you consider that so important?

Bresee: One reason I feel it is particularly important for us is that it especially fits the General Conference function as I see it. It is unrealistic to think that the General Conference Ministerial Association is going to be all things to all pastors. Some things can be done best at the local level and should be done there. For example, sitting down and encouraging an individual minister is best done at the local level. On the other hand, preparing tools and materials can be done more economically at the world level. Because we serve the whole world we can produce materials in higher quantities and thus sell them for less money. And some parts of the world don’t have the expertise or money available to develop tools.

MINISTRY: So you’re talking about general materials that would be adaptable to various fields.

Bresee: This is very important. This is one of the problems we are concerned about in establishing the Ministerial Supply Center. We don’t want to prepare materials that are useful only in North America. Actually there is a greater need for our help in other fields than in North America.

MINISTRY: What types of tools do you have in mind?

Bresee: Everything from baptismal certificates to videotaped Bible studies. Visual aids will probably make up a high percentage of the things that we will be providing.

MINISTRY: Visual aids that the evangelist or pastor can use?

Bresee: Yes.

MINISTRY: But a lot of tools are being produced. Is there no one currently making them all available? Didn’t the North American Division recently produce a resource catalog listing what is available?

Bresee: What we have in mind would probably never be as complete as the NAD resource catalog. I think they have brought together all of the tools that they were aware of. We are thinking of being involved with a more limited listing of materials and only those that have proved to be most successful.

I want to emphasize that we do not intend to take over the work of the local divisions. Some of the divisions are already active in preparing evangelistic equipment, and we surely don’t intend to compete with them. On the other hand, some divisions are not able to keep a strong program going. What often happens is that when a division office has an individual who is interested in visual aids, they have an active program. But when that person leaves or retires, the program falls dead.

Another thing I would like to emphasize is that it is not our intention to take away business from our publishing houses. For example, we are now selling the baptismal certificate and the pro-
fession of faith certificate. They are printed by the Review and Herald, and the press used to do the marketing, too, but the market for these certificates is limited to ministers. The publishing houses are better equipped for selling to the membership at large.

I would like to pass on another disclaimer, too. It is not our intention to provide materials that would be competing with the other General Conference departments. We are coordinating this program with other departments, particularly the General Conference Church Ministries Department. We have no intention of taking over everything that has to do with soul winning. Our concern is specifically with those items of particular use to ministers.

MINISTRY: So the Ministerial Supply Center is going to be kind of a store where ministers can get what they particularly need.

Bresee: Yes, and also, because we have the advantage of having MINISTRY magazine, we will be able to communicate with the ministers about materials that are useful to them.

MINISTRY: There seems to be a wide gap between North America and much of the rest of the world: An abundance of material is available for evangelistic work here in North America, but evangelists in other areas would be happy if they could find only a Picture Roll to use. Would the supply center help to assure availability of useful materials for more cultures?

Bresee: Probably if it were not for this particular need we would not have set up the center. I am convinced that the greatest need for it is in the developing countries. Now we must be careful that we don’t presume that somebody from the Western world can prepare materials that fit either the language or the culture of a local area, but we think we are coming up with a program whereby our materials can be especially adapted to the developing countries.

Traveling in the developing countries and seeing the tremendous evangelistic potential of simple things we take for granted here has laid this burden on me. For example, I was up in the highlands of Papua New Guinea, and the district pastor—a man who was a missionary from Australia—said that he depended heavily upon a simple projector. In many of those countries where mechanical materials are not readily available, mechanical expertise is rare, so you don’t want to have anything fancy. You don’t want to have generators, you don’t want to have any more moving parts than necessary. This missionary was telling me that what he uses is a small battery-operated projector with a solar panel to charge the battery during the day. He likes to go out into the primitive areas with a sheet. He doesn’t want a screen—they get too dusty in the truck—just a white sheet and a piece of string. He goes into a village unannounced, hangs the sheet from the string, turns on the projector, and in a half hour he has half the village interested. He will stay for a week or two, and a very high percentage of the people in the entire area will eventually spend every evening with him.

Now, as soon as these kinds of visual aids become generally available they will no longer be that attractive. Our problem is that we can’t afford to provide these materials now, but now is the time when there is so much potential. So we must find a way to get some simple visual aid materials to the economically impaired areas while they are still fresh and new.

MINISTRY: Some of this has been done, I understand, through the World Medics program. You are speaking of wanting to expand this?

Bresee: Dr. Ernest Booth, who was originally a biology teacher within the church and then became engrossed in providing visual aids, set up a program that was to a large degree financed by missionary-minded physicians and others. They found that there was no good projector available for the kind of need that we are talking about, so they designed their own and marketed it for several years. The design is now owned by the General Conference. The projectors are manufactured by a company in Japan. This Opix projector is small, and it has no moving parts, so it is ideal for primitive areas. It can be hooked up to a motorcycle or car or portable battery and can go anywhere.

MINISTRY: So we have procured the rights to produce this projector as well as some materials that Don Gray has developed—Bible studies. This is in a sense the beginning of the Ministerial Supply Center’s work, then?

Bresee: That’s right. For several years some of the administrators here at the General Conference had been talking with Don Gray, and finally it was voted and we have purchased all of his inventory, which mostly consists of his Good News filmstrip series of 30 subjects, and we purchased the projectors that he had been handling since Booth died.

MINISTRY: Don will be retiring one day—do you anticipate that further development of these materials will go on after that?

Bresee: That’s one of the great problems we face. We are hoping eventually that we will have a person here at the General Conference Ministerial Association whose principle responsibility is to keep this project alive and growing.

MINISTRY: And to provide updates so that the material doesn’t become dated?

Bresee: That’s right!

MINISTRY: The stock that is available includes some 70,000 master slides on various biblical themes. Will some of this be available for divisions to use to develop their own materials?

Bresee: Our only interest, of course, is in serving the field. If the logistics of a thing like that could be worked out, I would know of no reason against it. But I think our plan is more in the area of a division coming to us, explaining their need, and letting us prepare a solution for them. We would use this material in cooperation with them.

An example of how this could work is in progress right now. Don, his wife (who has had a large part in developing this program), and a professional photographer recently went to the Far Eastern Division to work on a program in affiliation with that division and the Ministerial Supply Center. They traveled to different parts of the division and took pictures with a local flavor. They sat down with people from that division who will adapt Gray’s basic doctrinal series to each culture. If a Westemer tried to do that alone it would not come out quite right.

So our plan is this: We can take a large number of pictures and have them available among our materials, but someone in the local field must actually take the script of the original series, make
changes, adaptations, and suggest different scenes that ought to occur in the pictures.

Second, the local field will do the translating. In fact, the type will be set in the local publishing house. The idea is that they do what they do best and we do what we do best. Out of that one trip to the Far East, we hope to have six or seven new series that will be adaptations of Gray's original Good News for Today series.

MINISTRY: In other words, series developed for six or seven new cultural settings?

Bresee: Yes, and languages.

MINISTRY: An entire 30-filmstrip series?

Bresee: I think there will probably be 24; the series will be slightly abbreviated.

MINISTRY: In conclusion, just share with us your dreams. What would you like to see the Ministerial Supply Center become? What would you like to see it accomplish?

Bresee: I would like to see us make the best tools available to our ministers at the least expense. I don't think this should necessarily mean that we develop the materials. Many times it is best to pick the best materials being developed some place else and give them wider distribution.

I have a dream that maybe some day—perhaps once a year—MINISTRY magazine could publish an analysis of the best tools that are available. And let pastors know how to get them.

I would like to see us change and adapt the materials that are so available in the industrialized world and make them available to the developing world at a price they can afford.

MINISTRY: Would you see us stocking materials, or mainly providing lists?

Bresee: I think we should stock a few of the most popular materials that have the greatest worldwide demand and sell them through the Central Departmental Services here at the General Conference. But in order to hold prices down, I would like to see us accept orders from divisions. For example, at present when we want more Opix projectors, we have to turn in a large order to the manufacturer. This can require a heavy outlay of capital. And the projectors are shipped from Japan to the United States, then we have to ship them all over the world. Rather than stocking so many projectors, I would like to see us coordinate a large cooperative order from various divisions. Each division would order from the supply center, and when enough orders had accumulated we would contact the manufacturer. When the projectors were manufactured they would be shipped directly to the ordering entities. This would reduce both the shipping expenses and the capital outlay necessary to provide the projectors. The same sort of plan can work with other items too.

When it comes to any kind of audiovisual materials, there are companies that specialize in reproducing them. All we would have to do is place a master copy in a company's vault, and then when we wanted 1,000 made, we could simply call them and say, "Please make 1,000. Send 500 to the General Conference, send 200 to this division, 100 to another, and 200 to another." They could turn them out so inexpensively and quickly that we couldn't compete with them.

A third service would be to publish periodically, probably through MINISTRY, an evaluative list of materials that seem to be the most popular, an analysis of strengths and weaknesses. That's the thing that nobody has really dared to do so far. When I was a pastor, I would have loved to have had just such an article, a few paragraphs telling me of the advantages and disadvantages and helping me to decide the direction I would like to go.

The Adventist projector

The Opix projector is a small, sturdy, lightweight, high quality projector for filmstrips or slides. Ernest Booth, a Seventh-day Adventist biology professor who devoted his later years to supplying audiovisual materials to the mission field—through an organization, called World Medics, worked with church leaders in Japan in developing it. A Japanese manufacturer produces the projector, and World Medics was the original distributor. Recently the General Conference purchased World Medics' supply of the projectors as well as the right to produce and distribute them worldwide. The General Conference Ministerial Supply Center now sells them. (The projectors have also become popular with other mission organizations, including World Neighbors, which purchases them to distribute to missionaries of other denominations.)

The projector comes in three models—one for use with either a 6-volt or 12-volt battery, one for 110 volts, and one for 220 volts. Because there are no moving parts to malfunction and the only power supply needed is a battery that can be recharged with a solar-powered charger, missionaries can use these projectors in the remotest jungle villages.

The following price list demonstrates that an Adventist missionary can have an evangelistic kit at a very reasonable price. And plans are in the works to develop a 24-lesson set of filmstrips for overseas use for less than $75.

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opix projector</td>
<td>$36.00</td>
</tr>
<tr>
<td>Carrying case</td>
<td>$5.00</td>
</tr>
<tr>
<td>Filmstrip adapter</td>
<td>$4.00</td>
</tr>
<tr>
<td>Extra bulbs</td>
<td>$5.00</td>
</tr>
<tr>
<td>Solar battery charger*</td>
<td>$35.00</td>
</tr>
<tr>
<td>Projective cartridges</td>
<td>$6.00</td>
</tr>
<tr>
<td>for filmstrips</td>
<td>$3.00</td>
</tr>
<tr>
<td>Adapter for using cartridges</td>
<td>$2.00</td>
</tr>
</tbody>
</table>

Since the projector is being provided to Adventist missionaries as a service of their church, other organizations cannot purchase them at these low prices, but the projector is available to others. Contact the Ministerial Supply Center, 7112 Willow Ave., Takoma Park, Maryland 20912, for more details.

* Only a limited supply of chargers is available at this price, but such chargers are widely available in many countries for use in charging motorcycle batteries. In some countries it may be cheaper to purchase a charger locally. The supply center does not stock batteries. They should be purchased locally.
Frank Holbrook

Does the church have the right to select who may partake of the Lord’s Supper?

Baptism is a public initiation of the new believer into union with Christ and His body, the church (Rom. 6:3-6; Eph. 1:22, 23; 1 Cor. 12:13). Therefore, only an individual who has expressed his faith in Jesus Christ as his personal Saviour and Lord and who wishes to enter into a bond of union with Him and His church should participate in this ordinance.

But who may take part in the other two ordinances, foot washing and the Lord’s Supper? This question has generated considerable discussion among Christians, particularly with respect to the Lord’s Supper. Some groups practice what is known as closed Communion. The phrase means that these denominations restrict the rite to their own members, or even to members of a given congregation.

Other churches allow what is known as open Communion. They welcome all Christians to the table of the Lord regardless of their particular denominational affiliation. Historically, Seventh-day Adventists have always followed this practice. Our Statement of Fundamental Beliefs, published annually in the Seventh-day Adventist Yearbook, states, “The Communion service is open to all believing Christians.” ¹

Let’s take a look at the biblical basis for this practice.

Communion—a service for believers only

We may take our physical nourishment alone or with others. But because of the fellowship it offers, we usually prefer the latter. In this respect the sacred meal is no different. While it may be eaten alone, the Saviour instituted this ordinance in a group setting.

In his first letter to the Corinthians the apostle Paul draws attention to the communion, or fellowship, aspect of the Lord’s Supper. He observes that this ordinance involves two sets of relationships: (1) the believer and Christ and (2) the believer and his Christian brethren. Speaking about the first, he says, “The cup of blessing which we bless, is it not the communion [Greek: koinōnia—“fellowship, a close mutual relationship”] of the blood of Christ? The bread which we break, is it not the communion [koinōnia] of the body of Christ?” (1 Cor. 10:16).

Here Paul is emphasizing primarily the believer’s relationship to the Saviour. His statement recalls to mind Jesus’ striking words “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (John 6:53-56).

When the believer in humble gratitude eats and drinks the emblems of the Saviour’s broken body and shed blood, he confesses anew his faith in Jesus Christ. He thereby expresses his trust in Him as his personal Saviour and Lord, and reaffirms his belief that God for Christ’s sake has forgiven him and has accepted him as His child.

What, then, is the primary significance of this sacred service? In a sense, it is not a meal at all, but the Christian’s confession, in symbol, of his faith in Jesus Christ. The Lord’s Supper, then, is obviously a ritual for Christians, that is, for those who acknowledge Christ as Saviour and Lord. Non-Christians and those who are not yet old enough to commit their lives intelligently to Christ...
would naturally be excluded from participation.

While the Lord's Supper primarily serves to link the believer to his Saviour, it also strengthens the fellowship of believers. Paul wrote, "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:17). As all the pieces of the Communion bread eaten by the believers come from one loaf, so all the believers who partake of the Communion service are united in Him whose broken body is typified by that broken bread. By partaking together of this ordinance, Christians show publicly that they are united and that they belong to one great family, whose head is Christ. 3

Should some Christians be excluded?

Would Jesus observe closed Communion if He were with us today? (His example should determine our practice; see Matt. 16:24; 1 Peter 2:21.) The events that occurred in the upper room when Jesus instituted the Supper clearly indicate His attitude toward such a restriction.


All 12 of the disciples presented themselves for the Passover meal with Jesus (Matt. 26:20; Mark 14:14; Luke 22:14). Judas Iscariot was one of this special band that Christ had appointed to preach in His name (Mark 3:14-19; Luke 6:13-16). Along with the others Judas had exercised special powers to cast out unclean spirits "and to heal all manner of sickness and all manner of disease" (Matt. 10:1). He also functioned as treasurer for the group (John 12:6; 13:29).

Prior to Passover time Judas made arrangements to betray his Master (Matt. 26:14-16). But the Saviour was not taken by surprise. He was fully aware of His disciple's treachery, and had said openly to all of them some months earlier, "Have not I chosen you twelve, and one of you is a devil?" (John 6:70).

When the disciples assembled in the upper room on that special occasion, there was no servant to wash their feet, and none of them assumed the task. So while the meal was in progress (probably in its early stages), Jesus arose to carry out that courtesy (John 13:2-5, RSV).

In this process Jesus washed the feet of Judas, His betrayer, knowing full well what the latter had already covenanted to do! Jesus intimated this knowledge when, while washing their feet, He openly said to the disciples, "Ye are clean, but not all" (verse 10).

Jesus identified the still-present betrayer only after instituting the Lord's Supper. Luke's description reads as follows: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But [Greek: plen—a conjunction, meaning in this instance "nevertheless," "however," or "but"], behold, the hand of him that betrayeth me is with me on the table" (Luke 22:19-21).

By using that conjunction, Luke linked Christ's statement regarding the symbolic significance of the wine to His announcement of the betrayal by one present. Jesus spoke of the new covenant being sealed by the shedding of His blood, and said that at that very moment the hand of the one whose treachery would lead to the shedding of His blood was on the table they were gathered

Unbaptized children and Communion

Since the original Passover appears to have been a family meal (Ex. 12:21, 26), some suggest that unbaptized children should be allowed to participate in the Lord's Supper. But just as Seventh-day Adventists reject infant baptism, we disavow "infant Communion" and "infant foot washing" as well.

Christianity, as it is portrayed in the Scriptures, is a believer's religion. To enter into union with Jesus Christ through the rite of baptism, an individual must be old enough (1) to understand the truths of the faith (see Matt. 28:20), (2) to make an intelligent commitment to Jesus Christ as his personal Saviour and Lord (Acts 16:30, 31), and (3) to repent from sin (Acts 2:38).

Like baptism, foot washing is a believer's ordinance— as is the Communion service, a ritually worked-out reaffirmation of the believer's faith in Jesus Christ. The focus of the Communion meal is not really on family togetherness (father-children or husband-wife). Rather, this service emphasizes the believer's profession of faith in His Redeemer and union with like believers who compose the church—Christ's mystical body.

(We may note here that although an Israelite male was circumcised on the eighth day of his life—thus bringing him within the covenant bond—he did not become a full-fledged "son of the law" (bar mitzvah) and functioning member of the congregation until he reached his thirteenth birthday.)

Although unbaptized children should not participate in the ordinances, parents can begin to instruct them in their meaning (see Deut. 6:6, 7). Even this instruction does not mean a child is necessarily ready to take part in the ordinances, however. Just because a teenager comes to understand something about love, it does not follow that he is ready for matrimony! Nor does the fact that a small boy can guide the family automobile down the street while he sits on his father's lap mean that he is ready for a Buick instead of a tricycle. Pushing into a child's experience what is designed for more mature years is not healthy. Reserving the privileges that attend church membership for the time when the child becomes spiritually mature enough to be baptized is in harmony with nature and the Scriptures.
Judas and the events that lay before Him through means of the foot washing and upper room (see Luke 22:24). But without fault when they assembled in the beginning, He washed his feet. And the repentance.“ 6 Ellen White comments: forbids exclusiveness

An evangelistic ritual
Why did the Saviour permit Judas to participate in these three sacred events: the Passover, the washing of the feet, Christ’s example forbids exclusiveness at the Lord’s Supper.

and the Communion supper? No doubt one reason was to give assurance to the apostles (as they later reflected on this experience) that their Master was truly the divine Son of God, the Messiah, that He was in full control and knew all about Judas and the events that lay before Him (see John 13:18, 19).

But there was a more important reason: the Saviour’s compassion, His desire to save Judas. Up until this night, Judas had not closed the door of his probation. Mercy still appealed, and “Jesus still gave him opportunity for repentance.” 6 Ellen White comments: “Though Jesus knew Judas from the beginning, He washed his feet. And the betrayer was privileged to unite with Christ in partaking of the Sacrament. A long-suffering Saviour held out every inducement for the sinner to receive Him, to repent, and to be cleansed from the defilement of sin.” 7

From this brief sketch it is evident that the Saviour would never practice closed Communion. None of the disciples were without fault when they assembled in the upper room (see Luke 22:24). But through means of the foot washing and

Eating damnation to ourselves

“Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body” (1 Cor. 11:27-29).

This passage has caused some Christians undue concern. As sinners, we are all unworthy of the grace of God. No one is worthy of the least of His favors (see 1 Tim. 1:15). But the apostle is not speaking of this. The word unworthyly (Greek: anaxios) is an adverb that means “in an unworthy or careless manner.” In context Paul is speaking about the unworthy manner in which the Corinthians were participating in the Supper. They came with bitter contentions among themselves (1 Cor. 1:11) and in quarreling factions (1 Cor. 3:3). Apparently some even came in a drunken condition (1 Cor. 11:21; Greek: methuo, “be drunk”). In those times it was common to have a social meal before the ordinances were celebrated.

To approach the Lord’s table in an unworthy manner, cherishing known sin against God or against one’s brother, is to fail to see the purpose of the Saviour’s life, and atoning death, which the rite symbolizes. Such boldness does despite to God’s grace and demonstrates the superficiality of a Christian experience that is only a profession.

But to the committed followers of Christ, participation in the ordinances of foot washing and the Communion supper recalls the abundance of divine mercy and the need for repentance. These services offer them an invitation to renew their faith in the Lord Jesus and to strengthen anew the bond of fellowship with other believers. This naturally calls them to lay “aside all malice, and all guile, and hypocrisies, and envyings, and all evil speakings” (1 Peter 2:1) and to attempt to remove all differences with family or church members (see Matt. 5:23, 24; James 5:16). The ordinance of foot washing especially permits a time for reconciliation. And as it reminds us that the blood of Jesus Christ continues to cleanse the heart from every stain (1 John 1:7), it provides a grand assurance. Entered into with a true spirit, such a ritual strengthens the bonds of Christian brotherhood.

In the Communion supper that follows we confess again our faith in the Saviour. As we contemplate the wonder of Calvary we seem to hear Him say: “Under conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel’s, remember My love, so great that for you I gave My life. When your duties appear stern and severe, and your burdens too heavy to bear, remember that for your sake I endured the cross, despising the shame. When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you” (The Desire of Ages, p. 659).

And beyond the symbols of the basin and towel, the bread and the cup, rises before our mind’s eye the long anticipated scenes of the blessed hope, the second coming of our Lord Jesus Christ in power and great glory, coming for His own, His waiting people, as He promised (John 14:1-3). “For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Cor. 11:26).
What do readers like most and least about MINISTRY? What articles have been most popular in recent years? The results of a survey conducted by Ella Rydzewski, one of our editorial secretaries, as part of her classwork for a B.S. degree in organizational behavior provided some interesting insights for our editorial staff.

The survey asked a number of questions about specific aspects of our format, content, and departments to determine what readers appreciated most and least. But the most interesting part of the survey to me was the optional page where respondents could list their favorite articles in recent years and give more general comments about what they like and don’t like.

Question 1 on this optional page asked readers to list in order of value the title or general content of three especially helpful or interesting articles published during the past year. While some have written to us asking us to stop giving publicity to the women’s ordination issue, responses to this question confirmed that many readers are very interested in it.

We analyzed the answers to this question in two different ways, and the women’s ordination discussion came out first in both analyses. When we lumped all of the mentioned articles together and assigned three points for a selection as first choice, two points for second, and one for third, ordination came out first by quite a margin. And when we listed first, second, and third choices separately, it came out at the top of the first-choice list.

Other popular articles from the past year included “Knowing Him Better,” by Dick Winn; “Ellen G. White and Vegetarianism,” by Roger Coon; “Ministerial Burnout—Cause and Prevention,” by Winton Beaven; and the discussion of the nature of Christ that we published in June of 1985. I was gratified to see that the two-part article “How Science Discovered Creation,” which I coauthored with Daniel Lazich, was also a popular second choice for favorite article. It came in second on the second-place list.

The results of this poll indicate that our readers find articles that deal constructively with controversial subjects or that handle some aspect or problem of ministry the most valuable. Eighty-nine percent of respondents feel that we should present both sides of controversial issues. Forty-seven percent believe we should take a stand on one side or the other of such issues. The survey also gave us somewhat of a mandate to keep members informed of what is really happening in the church. Seventy-four percent of the pastors and 68 percent of the administrators want us to do responsible investigative reporting.

The optional segment of the survey also gave readers a chance to respond with what they like least and most about MINISTRY, and to give suggestions for improvement. An example of the balance of responses here can be seen in that seven respondents said that they don’t like the magazine because it is too impractical, while 33 said the thing they like most is its practicality. Twelve respondents especially appreciated our openness and objectivity, while 11 criticized us for being too staid, narrow, and one-sided. Seven felt our content was too deep, while three felt we were too shallow. When asked what they like most, only three responded “nothing” or “very little,” while when asked what they like least, 13 responded “nothing.” Several wished we would go back to picture covers, but we haven’t yet concluded that that is what we should do. We’d like to have more reader input before we decide.

We were also encouraged to learn that among respondents 74 percent of the pastors and 70 percent of the administrators read at least half of every issue, and that fully one third of these two groups had found their interest in MINISTRY increasing during the past six months.

Although the sample was not large (questionnaires were sent to approximately 10 percent of Adventist North American readers, and 53 percent of these responded), it represents a fairly accurate cross section of our Adventist readers. We limited the survey to Adventist readers because they are our first priority. We want to help our PREACH readers, too, but to keep our own members’ needs foremost in our planning.

Conducting a survey like this requires a lot of time and effort, so we probably won’t do it frequently. In the meantime, the only way we have of knowing whether or not we are meeting your needs is to read our mail. Why not sit down and write us a letter telling us what you like and don’t like, and how we can better meet your needs. We will appreciate hearing from you, and will take your comments into account in our planning.—Kenneth R. Wade

But no cheap novels

Those who have recently become Adventists are often the most successful in bringing others to the Lord and the church. Their friends and relatives make the best
“prospects” for our evangelism; our message has a fresh appeal to many of them. But often the longer our members have been Adventists, the fewer non-Adventists they know and the less productive they are. Once they’ve introduced their friends and relatives to their new faith, they can continue to push it upon them only at the risk of alienating them.

And the friends they develop after they’ve become members will most likely be Adventists. We encourage this as a means of establishing our new members in the faith and of building a sense of community within the church. It’s natural anyway—we all tend to find our friends among people who have similar interests, goals, and standards.

But somehow, we need continually to be turning over fresh soil, so to speak. I believe this requires an ongoing, intentional involvement with the “world.”

Is it wise for members to come close to those outside the church? Can Christians engage themselves with the world without endangering their faith? I think so.

Just before the turn of the century our publishing houses faced a somewhat similar question. To keep the price of our literature reasonable while maintaining good quality, they needed well-equipped plants and skilled workers. But that commission still challenges us. And so the church had to restrict its presses to publishing only denominational literature.

To help our members retain the proper balance, we, like Jesus, need to remind them that salt that has lost its distinctiveness is worthless. While the Great Commission sends us into the world, we must go as Christians, as disciples of Jesus. We must determine what we can and cannot do by the principles our faith establishes.

But that commission still challenges us. And perhaps one way we can involve our longtime members in more soul-winning activities is to encourage them to mix more with the world, to become more involved with people outside the church. Adult education classes offered by high schools and community colleges, service organizations, community projects with which we can be comfortable, and even—dare I say it?—politics offer the type of opportunities I’m speaking of.

Let’s not only keep the edges of the church growing; let’s involve the center as well!—David C. Jarnes

2 Ellen G. White Manuscript 47, 1899, quoted in General Conference Bulletin—Thirty-fourth Session (Battle Creek, Mich.: General Conference of Seventh-day Adventists, 1901), p. 4. A portion of this manuscript appears in Manuscript Release 390. The “Echo Office” was the Adventist publishing house in Australia.
3 Ibid.

ASI—shaping the future of the church

If you are pessimistic about the future of our church, please attend an ASI convention. Some may be ignorant of the scope and objectives of ASI. I was until recently. The abbreviation ASI stands for Adventist Laymen’s Services and Industries. Organized in 1947 under the sponsorship of the General Conference, ASI originally stood for the Association of SDA Self-supporting Institutions. The foundation for this organization that is fast becoming international in scope was first laid in Madison, Tennessee. Its original objective was described as a “concerted effort to marshal the lay members to an all-out conservation of their time, strength, money, and devotion to gospel work.” None of the original enthusiasm has been lost through the years. Rather, it has gained momentum.

More than 600 entities now hold membership, including schools, restaurants, food factories, orphanages, broadcasters, bankers, truckers, artists, pilots, and architects. Their overarching motto is “Sharing Christ in the Marketplace.” This they do without a farthing of financial support from the church treasury. Not only do they pay their own travel expenses to the conventions, but they pay to belong to ASI, which is...
under the leadership of Philip Winsted, president, and Conn Arnold, executive secretary and treasurer. The General Conference does sponsor ASI, in a limited way, by supplying a budget for Arnold and two secretaries, Julia Norcott and Carol Baber.

Neal Wilson, General Conference president; C. E. Bradford, president of the North American Division; and I were invited to participate in ASI’s national convention held at Williamsburg, Virginia, August 6-9, 1986. It seemed to me to be the most spiritual, witness-oriented convention I have ever attended.

Conversations during recesses, in the hallways, and at dining room tables centered on Christ, the church, and soul winning. The attractive display of booths filling rooms and hallways, the four well-attended seminars, and the youth programs created an atmosphere of a mini General Conference session.

Every plenary meeting was power packed with music, reports, testimonies, praise, and preaching. Time schedules were ignored at several services, but no one objected. The Sabbath worship sermon began at 12:00 noon! The delegates spoke of their daily partnership with God and of sharing His love with their business and professional friends.

The early Friday morning prayer breakfast saw the large banquet hall crowded with more than 500 delegates to hear the thrilling and miraculous story of the establishment of an outpost center named At the Gates of Eden and a restaurant named Country Life Paris in one of Europe’s most prestigious cities—Paris, France. A young couple, Bernard and Marijke Beranger, related their story with words, songs, and slides. Their presentations touched our hearts. Three concepts that I must share with our readers surfaced at this point.

1. A self-supporting institution such as this is not the product of a fanciful dream built on pure desire. The Paris project is the product of several years of Bible and Spirit of Prophecy study to learn and absorb God’s directives and principles. The leaders immersed themselves in God’s counsels until His ways and will became a part of their thinking. To this they added plenty of consistent hard labor.

2. Their dedication to God is based on a faith that works by love. This seemed to be the substructure of all successful people in all self-supporting work. Their astounding faith and numerous answers to prayer made me wonder if we as denominationally employed workers with guaranteed salaries and benefits are somewhat lacking in the golden currency of faith.

3. I once believed that the church with its facilities, offices, and institutions should be an all-encompassing monolithic structure, which, because of its size, could operate effectively and efficiently, meeting all the objectives God had for His people! I was jealous for the church’s programs and institutions. I thought of any independent, self-supporting work as a threat to its existence, siphoning away funds and personnel. Undoubtedly some independents use critical and/or scare tactics for the purpose of raising money from church members, but these are only a few compared to the large number of dedicated individuals involved in building and supporting the church and doing a work that otherwise would not be done. Perhaps this type of self-sacrificing endeavor will shape the future of our movement. ASI needs our support and understanding. We ministers can become better acquainted with their program through subscribing to their ASI NEWS. (See box on this page.)

The closing evening was spent at a banquet featuring Roy Drusky, a Grand Ole Opry regular who recently joined our church. His testimony of conversion involving keeping the seventh-day Sabbath, along with his sweet, mellow voice singing spiritual and secular songs, was truly a blessing to everyone.

The grand finale was an appeal for funds to aid two projects: Harbert Hills Academy, Savannah, Tennessee, and Sutherland House restoration at Andrews University. In a few minutes $100,000 was raised! And with no arm-twisting! These people put their money where their hearts are—in God’s cause.

Warren Wilson, president of Outpost Centers, Inc., Wildwood, Georgia, and one of the ASI vice presidents shared with me an E. G. White statement that gives the key to the success of ASI members: “The call of the hour is answered by the coming of the man” (Testimonies, vol. 6, p. 332).

Money to hire enough people to perform God’s work is not the answer for church growth. Church growth with true and lasting results depends upon dedicated and committed people. God works through people who accomplish His will by following His plan.

God, give us men and women who will answer the call of the hour!—J. R. Spangler

As a courtesy to MINISTRY readers, ASI will give a FREE subscription to the ASI NEWS to every pastor who requests it by simply filling in and mailing the following blank:

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After four years in the ministry Ruben Pereyra felt he was failing. And his employing organization was inclined to agree. He had worked at evangelism, but with very little positive result. There was no power. He didn't fit. The brethren decided he should be given one more year to prove himself. If things didn't change, they would advise him to seek another kind of work.

Since he needed a fresh start, the conference moved him to a new district. He began visiting his members, one of whom was a shopkeeper. Entering the member's place of business, Ruben introduced himself as the new pastor. “Are you my new pastor?” Assured that he was correct, the shopkeeper looked directly into Ruben's eyes and demanded, “Are you the one I've been looking for for 20 years to pray so I can leave this wheelchair and walk again?”

The request was too great. Ruben's confidence in God's ministering through him was too small. He panicked. What was he doing here? What was he doing in the ministry? The weight of the request and his feelings of failure and inadequacy drove him to his knees. But it didn't drive him out of the ministry.

Instead, he began a prayerful and prolonged study of the Holy Spirit. Day after day he prayed and studied, studied and prayed. He learned of the Holy Spirit's power available for ministry, but more than that, he experienced that power in his own life. His ministry was turned around. His soul-winning efforts succeeded. He says he has never questioned his call to the ministry since. Today he is president of the Austral Union in South America, and he told us his story as part of a morning devotional at the 1986 Annual Council in Rio de Janeiro.

Ruben was speaking Spanish in a Portuguese-speaking country to an audience more accustomed to English. His sermon proved to me in a most dramatic way that the 20,000 Seventh-day Adventist ministers around the world are very different, yet very much alike. Each of us has faced feelings like Ruben's of failure and inadequacy in our calling. Hopefully, each of us has sought the same solution. We are different, but we are alike. And we are more alike than we are different.

The church's worldwide perspective

A world church finds it increasingly complicated and expensive to bring church leaders together. With 86 percent of Seventh-day Adventists living outside the North American Division, it is neither wise nor fair to assume that General Conference sessions and Annual Councils should always be in the United States. More of our members still live in the United States than in any other country. Brazil is second, and the Philippines third. However, Inter-America is now our largest division, and South America has just edged out North America for second. Besides, the South American Division was celebrating the seventieth anniversary of its founding.

And so the 1986 Annual Council was held in Rio de Janeiro, Brazil.

Present plans are that Annual Council will be held in Nairobi, Kenya, in 1988 and in Australia in 1991. Planning meetings so far away from headquarters is both difficult and expensive, but it is part of being a world church.

Rio was the first Annual Council at which all materials were available in three languages: English, Portuguese, and Spanish. Headsets were provided so that each delegate could hear the proceedings in his or her own language, no matter what language the speaker was using. Translators gave a faithful, running translation of all business sessions.

The theory was good and the translators were diligent, but the results were a bit disappointing. Translators cannot translate until a speaker has spoken a sentence or so, and thus translation always runs just a bit behind. With some 130 items to be covered in about 17 hours of general business session, an average of only eight minutes is available for each. Because certain items require extended discussion, others have to be rushed through. There was no intent to control discussion if delegates asked to speak, yet sometimes an item was voted on almost before translators had informed their listeners that it was being discussed.

Policy details are difficult enough for many of us to follow without the complication of a language problem. Besides, since only English was used by chairmen and those introducing items, delegates speaking other languages tended to be a bit timid about speaking.
We good-naturedly teased one another about the beautiful Spanish or Portuguese language being the language of heaven. But one North American delegate said, with a twinkle in his eye, "No, surely English will be the language of heaven, because God Himself could never teach people from the United States any other language." I was at first embarrassed that English was being used so exclusively in session discussion. Had we traveled all these thousands of miles only to have North American delegates control everything?

Then it dawned on me that though nearly all discussion was in English, a high percentage of speakers were from non-English-speaking countries. They were English-speaking delegates from all over the world, including Latin America. English is the language of the church, not because the church is based in the United States, but because English is understood by more members of the church than any other language.

Nevertheless, we must face the unfortunate truth that only those who can communicate in English have much voice in the world church.

A world church has cultural problems. This too was evident in Rio. Annual Council normally begins with a seven o'clock evening meeting. In Rio, nobody expects an evening meeting to start that early. And so local leaders announced the meeting for eight. Delegates arrived for the meeting at seven. Hundreds of local members had been given tickets promising they could come to hear their General Conference president address the session. They didn't even plan to arrive until eight. Since I was platform chairman, you can understand how indelibly it was impressed on my mind that brotherly love must include an understanding of, and appreciation for, your brother's culture.

One of our Latin brethren tried to help me understand why it was that he and his friends did not speak up more often in the business session. He explained, "You people plan too much. We like action. If there had been less talking about policies and more about getting souls won and the work finished, we'd have jumped right in." And that in itself is a lesson worth going to Rio to learn.

A world church has problems resulting from rapid growth. Look at Africa, for example. If present growth rates continue, there will be 5 million Adventists in Africa by the year 2000—as many as there are in the whole world today. But how are we going to help that many converts become firmly rooted in the church? How are we going to provide churches for them to worship in and schools for their education? How are we going to provide pastors to lead them?

Presently, we have one minister for about every 450 African Adventists. If growth continues as anticipated, we would have to train more than 10,000 new ministers in Africa before the year 2000 to maintain that ratio. That would be half as many ministers as we have in the whole world today. How could we accomplish that in economically disadvantaged Africa? And if we did manage to train them, how could we afford to hire them afterward?

A unique plan is being seriously considered. The idea is to train only 5,000 new ministers. This would provide one minister for approximately every 1,000 members. But training will include upgrading the education of those already in the field, thus creating a highly qualified, well-paid ministerial force trained to teach lay members how to run the local churches.

There are difficulties involved in being a world church. But that's less than half the story. It is also exciting to be a world church!

Advantages of being part of a world church

More than 448,000 new members have been baptized into the worldwide Seventh-day Adventist Church since the Harvest 90 program began in July of 1985. There was an average of 1,034 accessions per day during the first 12 months of Harvest 90. Eight of the 10 world divisions reached their soul-winning goal, and one of those eight was North America.

Not only is the church growing, but it is growing at an increasing rate. In 1981, we grew at a rate of 5.66 percent per year. In 1985, the rate was 6.68 percent. In 1900, one out of every 24,390 persons in the world was an SDA. Today, the ratio is nearing one out of every 1,000. If the present rate of growth were to continue, every person in Papua New Guinea would be a Seventh-day Adventist 20 years from now.

In a world church there is always reason for good courage. If things slow down a bit in one place, we can always look around and see how they've speeded up somewhere else. During 1985, the average North American Division minister baptized 10 souls, but the average Eastern Africa Division minister baptized 132.

Lay delegates

The Rio Annual Council was the first to which each division had been encouraged to send a lay delegate. When Elder Wilson made the introductions, every division but one was represented. You would have been proud to see the high caliber of laypersons chosen, and the quality of their contribution to the council.

Soo Chong Oh was the Far Eastern Division lay delegate. He gave a most challenging morning devotional. A Korean, he was born a Buddhist. Converted to Adventism as a boy, he was baptized along with his mother. He now owns and operates a high-pressure cylinder company. Employees in Korea spend six days a week at their jobs, but not in his company. Five days are spent on the job; the sixth is reserved for soul-winning activities. And his business is prospering. The company owns motorcycles and a bus to be used just for Christian witnessing. Five employees are salaried to do full-time soul winning.

Soo Chong Oh emphasized that the three angels' messages are to go with a "loud voice." Why a loud voice? If your child is standing in front of a car that's speeding toward him, you don't speak softly and gently. Emergencies demand a loud voice. He urged us to see the world's problems as catastrophic. Our world faces an emergency, and such an emergency demands that God's people speak with a loud voice.

Another exciting thing about being a world church is seeing members in affluent countries faithfully supporting the work in developing countries. At the close of 1985, the North American Division had 942 missionaries serving outside their division. All other divisions combined had 490. During 1985, the average Adventist in the North American Division gave $804 to the church. The rest of the world averaged $179.

It must not be assumed, however, that only North Americans are sacrificing for missions. During the first eight months of 1986, giving for world missions by members outside North America increased a dramatic 24 percent.

It's exciting being part of a world church.
We spend too much time on the routine of organization and too little on global strategy.

Methods of Bible Study Committee report

This committee has worked under the auspices of the Biblical Research Committee for several years. Its final report was given and accepted this year. MINISTRY will print the full text of this 10-page report in the April issue. Here are three paragraphs from the document that somewhat summarize the issues:

"In recent decades the most prominent method in biblical studies has been known as the historical-critical method. Scholars who use this method, as classically formulated, operate on the basis of presuppositions which, prior to studying the biblical text, reject the reliability of accounts of miracles and other supernatural events narrated in the Bible. Even a modified use of this method that retains the principle of criticism which subordinates the Bible to human reason is unacceptable to Adventists."

"The historical-critical method minimizes the need for faith in God and obedience to His commandments. In addition, because such a method deemphasizes the divine element in the Bible as an inspired book (including its resultant unity) and deprecates or misunderstands apocalyptic prophecy and the eschatological portions of the Bible, we urge Adventist Bible students to avoid relying on the use of the presuppositions and the resultant deductions associated with the historical-critical method."

"Even Christian scholars who accept the divine-human nature of Scripture, but whose methodological approaches cause them to dwell largely on its human aspects, risk emptying the biblical message of its power by relegating it to the background while concentrating on the medium. They forget that medium and..."
message are inseparable and that the medium without the message is as an empty shell that cannot address the vital spiritual needs of humankind."

**Guam radio**

Guam radio is the only General Conference institution located outside North America. Under the capable financial leadership of Don Robinson, the building project is being completed for less than the $5.1 million budgeted. The road to the site is costing more than anticipated, but the rest of the construction will cost a little less than budgeted. Our world membership has donated more than $4 million to this project, with $1 million coming from the Pacific Union Conference membership alone.

**Home Study degrees**

Home Study International, which presently awards no degrees, hopes to offer both college and graduate degree programs soon. An anticipated affiliation with Andrews University may make it possible to give an M.A. in Religion or M.A. in Pastoral Ministry by 1988-1989. This could help solve a serious problem in many developing countries. Too often, when young ministers are sent away for graduate study they either fail to come back or come back less willing to fit into the local culture. In countries such as the Soviet Union we have no means to train ministers, and such a program might prove to be of great value there. The plan is to reduce prices so that those in Third World countries can afford to enroll.

**1990 and 1995 General Conference sessions**

The 1990 GC session will be held at the 60,000-seat Hoosier Dome in Indianapolis, Indiana. It will be preceded by a ministerial presession. Thirty-five hotels have already been lined up, and divisions are being encouraged to make hotel reservations now.

If the Lord has not returned by 1995, we must have plans for yet another GC session. Some facilities of the size the church now needs for such a meeting are already booked into the year 2000. A long check list has been applied to many cities by Don Robinson and the search narrowed to four: Amsterdam, Holland; Birmingham, England; Vancouver or Montreal, Canada.

**Report from the Soviet Union**

Two delegates were present from the Soviet Union. M. P. Kulakov brought greetings to the council and reported that 1,950 new Adventists were baptized in that nation last year.

In June, several church leaders visited China. Conditions concerning the church are continuing to improve. Friendly contacts have been made with religious leaders in government. It is hoped that representatives from China may soon be allowed to attend church councils outside the country.

**Jerusalem Center for Archaeological and Biblical Studies**

The church has for some time owned a building in Jerusalem, just a 10-minute walk from the Old City. In recent years the building was little used (the Israel Field office is located in another building in Jerusalem), and it fell into disrepair. Basically, it was still a sound structure

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(with walls four feet thick), so Dr. George Reid, of the Biblical Research Institute, invited Maranatha Flights International to go to Jerusalem last April and renovate it. They redid the plumbing, upgraded the kitchen, and installed 40 new electric circuits to prepare it for use as a study center.

Accommodations at the center will be hostel style. There is a large sleeping room for men and another for women. An apartment is provided for the guest teacher. A volunteer cook will prepare meals.

A maximum of 25 persons may attend sessions at the center, and each session will last only a few weeks. Academic credit or continuing education units will be available through Andrews University. Part of the time will be spent in the classroom with a guest lecturer and part visiting significant sites, museums, and libraries in Jerusalem and other parts of Israel. Dr. Siegfried Horn will be the guest lecturer at the first sessions. Pastors are encouraged to enroll.

The center is to be financially self-supporting, but the cost of attending is not high. For additional details, contact Dr. William Shea at the Biblical Research Institute at the General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Evangelistic campaign accounts

The following action was passed: "The income and expense of evangelistic teams shall be audited regularly by responsible auditors. These audits should include the sale of materials at evangelistic meetings... No special offering shall be taken at evangelistic meetings that directly benefits an employee or team, nor shall items, including recordings, be sold for personal gain at evangelistic meetings."

Interschool sports study

An committee is being formed to study the problem of competitive sports in our schools. Some of our schools are holding to a more conservative stand than our local churches take and are requesting a consistent stand within the church. A portion of the action creating the committee reads:

"The primary concern of this request is athletic competition between Seventh-day Adventist schools. However, since this activity is considerably influenced by practices in local churches and denominational institutions, the focus of this study and subsequent recommendations should address activities within those units as well."

The study will review competition between Adventist schools, Adventist with non-Adventist schools, Adventist churches, Adventist churches with non-Adventist churches, and Adventist institutions with community organizations. The committee will bring a report to the 1987 Annual Council.

Baptismal teaching guide

A revised baptismal teaching guide that closely follows the 27 fundamental beliefs of the Seventh-day Adventist Church has been prepared by the General Conference Ministerial Association. The guide has been written largely by Ken Wade. It will be published in loose-leaf form so the instructor can pass out each lesson separately to the class. It emphasizes a personal relationship with Christ and helps participants make practical, everyday applications of our doctrines.

The Ministerial Association was requested to proceed with the production of this guide, and each division is being asked to make appropriate translations.

Toward a global strategy for our work

The last day of the 1986 Annual Council was one that should have long-lasting effects on the church. After the Harvest 90 reports had been given, Elder Neal Wilson challenged the church to do an in-depth study leading to formation of a specific global strategy for finishing our task. Presently we have no specific, formal, written plan for reaching every language, culture, and ethnic group.

He insisted, "We spend far too much of our time tinkering around with policies. God gave us three things—a message, a mission, and an organization. All three are necessary, including the organization. But we spend too much time on the routine of organization and too little on a global strategy."

Responding to our president's invitation, delegates stood together pledging themselves to prepare and implement a global strategy for our church. Please let me extend that same invitation to every reader of MINISTRY magazine. Let's join hands with one another, with our leaders, and most of all with our Saviour to find the lost and finish His work.
Health evangelism in the Third World

Paul Wangai interviewed by Gary Swanson

Swanson: What is a good working definition of the term health evangelism?

Wangai: The word evangelism simply means the sharing of the good news that you don’t have to be what you are. Health denotes the total-life concept. I like a modified form of the World Health Organization’s definition of health as the physical, mental, and social well-being of the individual. At its best, health evangelism means passing to others the knowledge that will enable them to enjoy life to the fullest.

Swanson: How do you pass on to others the knowledge that makes it possible to have a happy life?

Wangai: We need to show others life at its fullest so they can be attracted by its beauty and can appreciate the need to realign their lives accordingly. When I was younger, I used to ask God for many things so that I could enjoy life. But God gave me life so that I could enjoy all things. The key is for people to realize that health is what we enjoy while we are on our way to that which God is preparing for us to enjoy.

Swanson: What specific problems have to be met to practice health evangelism in the Third World?

Wangai: First of all, the disparity between the urban and rural settings. By and large the urban people in Third World countries no longer have the cultural restraints they grew up with, yet they are not fully Western. They are in-between. We see problems of all sorts that you see in any developed country—drug abuse, alcoholism, tobacco use, and so on. In the rural setting, the basic pattern of infectious diseases is as common as Western degenerative diseases, but the types of infectious diseases differ from what you see in the Western countries.

Swanson: Give an example of these differences.

Wangai: One of our most common childhood tumors, for instance, is Burkitt’s lymphoma, which is associated with a virus that spans the malaria belt. Because we don’t have malarial mosquitoes in Western countries, we don’t often see Burkitt’s lymphoma in the West. The challenges are different in the Third World.

Swanson: From your observations, what kinds of things have been successful in Third World health evangelism?

Wangai: Third World health evangelism must take into account the cross-cultural context. In most developing countries, because of their cultural roots, people have developed an appreciation for, and are quite successful at, detecting cause-and-effect relationships. This in turn enables them to incorporate the concept of powers in their life patterns. In the developing countries, there-
Today the medical boards of many countries recognize and certify traditional medicine men.

Before, for any message to get across, it must appeal to the heart as well as to the mind. Too often the gospel has been addressed to the mind at the expense of the heart, as though Jesus Christ should be conceptualized rather than actualized in terms of power. To the individual in a developing country, if Jesus is not a part of the cause-and-effect relationships that impact upon a person, He remains an interesting but very irrelevant figure. Culture has prepared us Third Worlders to comprehend Jesus Christ, whose name is above every other name.

When we go into an area, for instance, we might meet what you call a witch doctor (we call him a traditional medicine man) and get him on our side. Then he tells his own people, “You know who I am. I’m a traditional medicine man, but these people are talking about a stronger Power. Their message exceeds what I offer.” By just that one endorsement we have an entire village willing to listen to the message of Christ.

Swanson: Based on traditional mission stories, the idea of working with a witch doctor seems a bit radical. Is this a new concept?

Wangai: There are two types of traditional medicine men, both of which are called witch doctors. One type of traditional medicine man is basically a curative person. The other is a diviner who supposedly keeps the evil powers at bay and harnesses the good powers. We can work successfully with the former, but not the latter.

Today the medical boards of many countries recognize and certify traditional medicine men. Many countries now recognize that one has to work with traditional medicine men.

For instance, we don’t have any proper treatment for asthma. But in many areas in my country particular herbs have been used to produce a complete bronchial dilation. Asthmatics go free of attacks for five, six, or seven years. Even modern Western medicine hasn’t been able to do this. So we need to cooperate. We can teach the traditional medicine men of the Third World, and we have something to learn from them. We need to work together.

Swanson: Sanitation is a problem for people from the rural part of the Third World. What kinds of approaches to this problem would be successful?

Wangai: In one area that I visited, some of the people were pushing to build toilets to manage waste, keep off flies, and so forth. They gave incentives for building toilets, and people did build them. Six months later we took stock, and all the toilets were nice and clean. We did a survey to find out how many people were using the toilets, and no one seemed to know where they were. They were totally unused. Again, being aware of the cross-cultural context is not merely desirable—it is mandatory.

Swanson: Was this a matter of giving the people something without showing them how to use it, or was it more a cultural problem?

Wangai: It has to do with showing people why they have to do something. It is a matter of convincing them that it’s for their own good, not leaving them with the impression that it’s just for the good of the government, the good of the church, the good of the missionaries, or whatever. Within their cultural background, people must be able to perceive something as being for their own good.

Swanson: You mentioned cross-cultural approaches. Do you have any other approaches that you think are helpful?

Wangai: We have to start where the people are, start with what they know, and build upon it. Too often we bring in a lot of information and forget that in Third World countries the pattern of problems is different. While human nature is the same and man is the same, the expression of human nature changes from place to place.

We have to build on what people know, and that means working with the people who are there. The time is far gone when the missionary can do the work of 10 people and be a jack-of-all-trades. Today we don’t want a person who does the work of 10, but a person who puts 10 local individuals to work among their own people. This is the key to success.

Swanson: When you go into a community that has not had any previous exposure to health evangelism, what should you do first?

Wangai: Find out what those people perceive their needs to be and satisfy them. In one area in North Africa, for example, in a totally Islamic setting, we saw that the people needed to change their lifestyle. But people who had tried to help them before had failed to effect change there.

As we surveyed the area, we found that the perceived need of the people was for a meetinghouse where the men could chat and socialize and just have a nice time. The only way we could have a successful program was to begin by building a house. After that, the people were willing to listen to anything else.

Their perceived need was not our goal, but when we satisfied their perceived need they were really open to what we had to tell them. Then we were able to change their lifestyle in terms of sanitation, environmental health, personal health, infectious diseases, malnutrition, respiratory illness, and these sorts of things.

Swanson: What impact does the provision of such services have on people?

Wangai: They see that you have their best interest at heart and that you’re not just trying to change them and make them who you are—if you are Eastern, Western, or whoever you are. They want you to keep their best interest at heart.

Swanson: Is there a great deal of suspicion about representatives from the developed countries?

Wangai: For a long, long time many people in the developing countries have been used as guinea pigs, as pawns in a chess game played by the superpowers.

Now they are asserting themselves. They are saying, “We’re somebody, and we want to be treated with respect and dignity. People need to respect us as
such." This underlies the rise of nationalism in South America, Inter-America, Africa, and Asia. People want to be recognized and accepted. They're saying, "Hey, we belong to the brotherhood of man."

Swanson: What impact have lifestyle practices of developed countries had on those of Third World countries?

Wangai: In 1958 the medical journal of my country reported that there was not a single documented indigenous case of appendicitis or diabetes in the country. All of those who had these diseases in my country were expatriates. As a matter of fact, we thought we had genetic protection against the Western degenerative diseases.

Today throughout the continent we have several million diabetics. Appendicitis is one of our most common abdominal emergencies. People have patterned their lives after the Western model. They think, "Anything White is right," and "If you're Black, get back." Rather than going for the natural foods, many are now going to McDonald's, just like Americans. Even in the remotest areas of Africa, people are turning toward Western habits because they think they are right. Tobacco use, for instance, is at an all-time high. This, I think, is a tragedy.

Swanson: There seems to be a trend toward strong advertising of tobacco in the Third World countries. What can be done about this?

Wangai: In my country, Kenya, the government has done a beautiful thing. It has banned tobacco advertising and mandated that warning labels be put on cigarette packages. In developing countries cigarettes contain at least twice the nicotine and tars that an identical brand bought in Tokyo, London, or New York.

In these areas, information on the dangers of tobacco use is not as available to the community as it is in North America. We must educate through the media—through television, but especially through radio. (Radio is popular because it is regarded as a status symbol.) The message must also be communicated through magazines—in both English and the local languages—and through health education materials, such as audiovisuals.

Swanson: How do you communicate to Third World people that smoking now may affect their health 20 years from now?

Wangai: This same problem exists all over the world. Everybody values a life free from hurt, free from hunger, and free of inconveniences. Oftentimes people in the developing countries have experienced a lot of hurt and trauma in one way or another. But scare tactics have not worked well. Fear is short-lived.

Most people in the developing countries believe in God in one form or another. They are very open to spiritual things. They are very open to supernatural and external influences in their lives. You must convince the people that extra power is available to them to overcome life-destroying habits and that health is in a continuum to eternity.

Swanson: In urban settings in the Third World there seems to be a trend toward returning to the old ways. Give us a little background on this.

Wangai: When people become educated and Westernized, they tend to reject their traditional practices. The trend in the eighties has been to get back to our roots, to where we came from. This includes trying to go back to our traditional foods, customs, culture, and modes of dress.

Swanson: Is this trend supportive or antagonistic to health evangelism?

Wangai: I think it is very supportive. Most of the lifestyle trends that we consider undesirable the traditional culture also considers undesirable. Among Hindus the arrival of Christianity and Westerners has resulted in drug abuse, alcohol use, and pornography. But in the traditional cultural setting such things are taboo. So in such a setting, the push to go back to one's roots means to go back to a lifestyle that in many ways is consistent with proper health.

Swanson: You suggested that in establishing health evangelism in a village, taking into account the people's psychology and culture works better than attempting to address immediately and directly their physical needs. Can you expand on that?

People have patterned their lives after the Western model. They think "Anything White is right," and "If you're Black, get back."

Wangai: A lot has been done in the area of the physical, but not in the psychological. In most cases the untouched area of emphasis is man's psyche. People are starving in most underdeveloped countries of the world, and Western countries have been so gracious as to come out in full support and send a lot of grain and assistance. As a token that we all belong to the brotherhood of man, this has been very good. But meeting physical needs is not all that counts.

One village I know of received a lot of grain. In this village, by tradition, yellow corn is thought to cause infertility. Their reasoning goes something like this: "In America the average family has three children. In our village the average family has at least eight children. The reason Americans have few children is that they eat yellow corn. Now America is sending us this yellow corn as a form of contraception." So the yellow corn goes to feed the hens. The chickens are fat and fluffy, but the people are starving and dying daily. The question is not one of the grain, because the yellow corn is much more nutritious than the white. If we can break through the psychological barrier that has been erected, we can succeed; that's the approach we need today.

Swanson: How quickly can a person expect to see such changes in people's attitudes?

Wangai: It takes time and a lot of patience. But it will take less time if we will use people who are there and who know the cultural setting. They can break through the psychological perceptions more easily. Healthful behavior and attitude changes are not "instant pudding."
When one party abandons his own designated role or usurps the function of another. (Just ask any volleyball player.)—Leonard Lang (theology student), Lincoln, Nebraska.

Dr. Bacchiocchi’s arguments are clear and worthy of strong consideration. I sense a flaw in his position, however, when he maintains that the issue is not one of abilities or training. He says pastoral ordination “involves a solemn appointment by the church of those who have given proof of their divine calling (Titus 1:5-9).” He goes on to say that “the criterion for ordination is neither merely gender nor the presence of spiritual gifts for preaching, healing, teaching, and counseling. Rather, it is the evidence of a divine calling recognized by the church.”

Just what is this “evidence” if not effective preaching, healing, shepherding, and counseling? Do we have a Urim and Thummim in the church I don’t know about? In 1 Timothy 3:1 Scripture says, “If anyone sets his heart on being an overseer, he desires a noble task” (NIV). This overseer, or elder, I believe, is the equivalent of a modern pastor. Paul goes on to describe the character qualifications and, by way of implication, the professional qualifications that an overseer must have. This, I believe, is the “evidence” recognized by the church, or at least it should be.

Let’s stop believing in a mythical, divine calling that no one can put a finger on and the majority of the ministry has not experienced. This doesn’t mean God doesn’t call a man to the ministry, but it does mean there are observable, objective criteria by which the church recognizes it.

This doesn’t eliminate Dr. Bacchiocchi’s argument, but it is an unfortunate implication that doesn’t need to be there.—Bruce Hehn, Winston-Salem, North Carolina.

Women’s ordination—yes!

Although the Bible uses masculine terminology when referring to God, the term he has been applicable to both genders in most (if not all) historical writings. It has not been until recently that the installment of she has been included in public documents. This addition, of including the feminine form she, has become a common practice in only very recent years.

As an illustration of this very point, the Ten Commandments are written with a masculine directive: “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor” (Ex. 20:17, NIV). Looking again at the text, you will see it doesn’t even address the possibility of coveting your neighbor’s husband! Are we to conclude that the Ten Commandments are not applicable to women? Of course not! Realizing the limited view of biblical writers, we have always accepted that “coveting the neighbor’s wife” was an applicable form of instruction for the female gender (with an understandable mental adjustment of translating “wife” into “husband”).—Tami Jackson Daniel (pastor’s wife), Tell City, Indiana.

If there are valid reasons for not ordaining women, Dr. Bacchiocchi hasn’t expressed them. The Adventist Church has already established that it finds biblical basis for ordaining men who work in such diverse nonpriestly, nonpastoral roles as treasurer, educator, and health administrator, leaving gender—not priesthood or shepherding—as the only qualification that women cannot share. A description of the role of women in ministry as “equal but different” is not satisfying when any man in any ministry can be ordained but not his female counterpart. The Bible and Spirit of Prophecy teach that ordination is the way the church shows its recognition of God’s call to these ministries (Manual for Ministers, p. 16). Are we really willing to assert that God never calls women?

The real issue is what is said about God in order to exclude women from ordination. Bacchiocchi’s overemphasis on the meaning of God’s identification with human gender makes maleness the measure of God. It is because of such distortions that J. I. Packer warns us to use “exegetical restraint in handling Scripture’s anthropomorphisms” (“What Do You Mean When You Say ‘God?’” Christianity Today, Sept. 19, 1986). Despite his protests, Bacchiocchi’s reasoning unequivocally places women one step further than men from the image of God, and should be disturbing to anyone who has grasped the biblical concept of a God who is beyond all human categories like gender or race. Nor is there evidence to support Bacchiocchi’s repeated assertions that all biblical imageries of God are “unmistakably masculine.” Among the many rich feminine imageries of God in the Bible are pictures of God as a mother, a nursing mother, and a hen with her chicks (Isa. 49:15; 66:13; Matt. 23:37; Luke 13:34).

If the church communicates negative attitudes about women, it will lose its ability to evangelize contemporary women, except perhaps those whose low self-esteem makes them vulnerable to this theology. The clear gospel imperatives for submission and mutuality seem lost in this article’s preoccupation with maintaining that one segment of humanity has exclusive entitlement to highest ecclesiastical authority. We must never explain the church’s positions in ways that weaken the good news into better news for some than for others.—Carmen Seibold, Yankton, South Dakota.

In referring to calling, not training, as the issue, the author hits the target and then proceeds to shoot himself in the back. The call of God is the real issue in women’s ordination. Isn’t the call a very subjective one? Isn’t the call very personal? How do Christians recognize the call of God in a young man? Isn’t it a fact that the young men who feel called to the pastoral ministry and who exhibit the characteristics and fruits of one called by God generally are then called to serve in a church district? Would the criterion by which God calls a woman to the same task be any different? The author states, “Our church must recognize the vital ministry that women can fulfill as counselors, educators, musicians, missionaries, Bible instructors, preachers, and deaconesses. Spiritual gifts are to be exercised in the church irrespective of gender.”

The criterion for ordination is “the evidence of a divine calling recognized by the church.” This being the case, my conclusion is that we have been chasing rabbits with Scripture. Let’s turn our attention to the real issues in ordination to the ministry. 1. How does God call a person to the ministry? 2. How does the church recognize that calling? 3. What is the significance and meaning of ordination? 4. Why aren’t more young men entering the church and the gospel ministry?—James E. Thoreson, Manteca, California.
Samuele Bacchiocchi’s recent article, "Women: Ministry Without Ordination," contains one cheering thought for women: the author intends to study the facts that women today should minister only in nonclerical roles. One could just as easily argue from these facts that men today should not be ordained unless they sprout from the tribe of Levi. One could also argue from these facts that if God in those days so elevated women from the roles normally assigned them by surrounding cultures, surely today, in the light of broadened New Testament concepts and a clearer understanding of His original intent before the Fall, God is freeing women to even greater service than they were able to perform in Old Testament times.

Bacchiocchi rightly states, "The growing number of broken homes, single parents, drug-addicted young people, alienated children, and elderly members requires the special ministry of trained and dedicated women." Could it not then be suggested that if these special circumstances of our day require a special ministry that qualified women could fill, perhaps also a special setting apart for this work could be in order?

If "the order of creation . . . means that man is called upon to fulfill a leadership role," it is just as logical to suggest that therefore the animals, created before man, are to have leadership over man. Or it would be just as logical to argue that women must have been the crowning act, the very best of creation, superior to man just as man was superior to the animals created before him. It gets dangerous either way to base inferences on the order of creation.

If we insist that this is what Paul meant in 1 Timothy 2:12-14, and that his refusal to let women teach is a principle that must apply to all women in all times, then to be consistent we also have to insist that all women in all times wear veils to church and never teach in our schools or Sabbath schools. And Paul himself, then, was inconsistent in allowing women to pray and prophesy in church, as Bacchiocchi himself suggests that they did.

To argue that a decision to ordain women will open the door to the destruction of other church practices, like Sabbathkeeping, that are based on clear biblical injunctions is illogical. Similar arguments were used for upholding and continuing slavery, yet we would all say today that in that instance clearly God was leading His people (at long last, because of their stubbornness and/or blindness) into clearer light and a broader understanding of His will, one that expanded our conception of His beautiful character and His love for all people. Must we restrict Him today if He tries once again to lead us a step forward in that same direction?—Madeline Johnston, Berrien Springs, Michigan.

It is interesting to note that while Samuele Bacchiocchi’s article proclaims as its title "Women: Ministry Without Ordination," a careful reading shows that he actually opposes women serving as pastors without regard to the question of ordination. While this theme is implicit throughout the whole article, two explicit statements to this effect are "I find in Scripture seven major reasons for the exclusion of women from the pastoral ministry" (p. 5) and "To change the nature of the symbol by creating women pastors means to dispense with the biblical function of the pastoral ministry altogether" (p. 7).

While I personally disagree with his interpretation of the New Testament passages, I believe he is being consistent in forbidding pastoral ministry rather than merely ordination to women. Since the passages do not directly concern ordination, any attempt to apply them solely to this area is strained indeed. If passages such as 1 Timothy 2:12 are to be seen as having universal rather than local application, then women should be barred from pastoral ministry entirely and not just from the ordained phase of it.

In taking this position, Bacchiocchi sets himself in opposition to historic and present Adventist policy and practice. Women have served as pastors and religious teachers throughout our denominational history and continue to do so today in many of the world divisions. Of course, if Bacchiocchi feels that the church is wrong, he has a perfect right to say so, but the thing that bothers me is that he presents his views in a way that allows him to take the stance as "defender of the faith." We are told that those of us who would permit women into the full exercise of the pastoral ministry "have opened the door for changes in other of its teachings and practices, such as the ordinance of humility, tithing, the distinction between clean and unclean foods, restrictions on divorce, and Sabbath-keeping." There is absolutely no substance to these charges. Those who would encourage women in the full exercise of their pastoral gifts (including the logical step of ordination) are much closer to traditional Adventism both in principle and in practice than is Bacchiocchi.—Roger L. Dudley, Berrien Springs, Michigan.

A good friend of mine who is an Adventist chaplain sent me a copy of the article "Women: Ministry Without Ordination" in the October issue of your magazine. Except for the support I could offer her, I wish she hadn’t. I felt depressed the whole afternoon. I’m quite disappointed with this unimaginative, repressive, oppressive, and depressive article. It certainly will drive away more women from your church than it will bring in.—Reta Finger, Daughters of Sarah, Chicago, Illinois.

PPR—Peer Pressure Reversal


Peer pressure is a major cause of young people's problems these days. It usually has a negative influence, but it can be reversed and used to achieve positive results.

Scott, a counselor with 15 years' experience, has developed a procedure that has become a national model for delinquency prevention and youth rehabilitation. She outlines a practical program to train adults to help young people deal constructively with peer pressure.

The program helps adults teach peer pressure reversal and positive decision-making principles to young people. Other skills taught include developing effective discipline, organizing alternative activities to meet peer pressure, and utilizing parental cooperation.

Also, a companion volume written for youth is in preparation.

Advent


Two closely related ideas run through this book and constitute its basic thesis. In the first part of the book (pp. 7-48) Walton outlines and evaluates the political, social, economic, and religious scenario of the world today and concludes that current conditions constitute a prepared stage for the closing of the great controversy and the coming of Christ.

Walton argues that at least three times in the past 150 years the world reached a similar condition (1844, 1856, 1888), yet Jesus has not come. The question of why not leads to the second part of the book, where he reasons that the Advent has been delayed because the church has missed its opportunities because it has failed to understand and apply the message of sanctification—what Ellen White calls the reflection of Christ's character in His people. The church has become complacent in materialism and worldliness, and theological controversies have robbed it of its missionary vision.

The solution to this problem, Walton says, is for us to listen to the voice of our prophet, totally surrender our will to Jesus, and finish the task God has given us.

This book is a complement volume to Walton's Decision at the Jordan. It will be classified as perfectionism by some, while others will call it classic Adventist orthodoxy. Be that as it may, the book is compelling, and its message should be heard with an open mind.

Walton writes in an interesting, readable style and adds much joy to the reading by employing his experiences as a pilot to illustrate spiritual truth.

Coming to Terms


The cover blurb states that this book is a must "for anyone who wishes to keep up with current discussions on issues that affect the church." But I found it to be more of an apologetic work (collection of sermons, actually) than a discussion of the issues within Adventism. It is a hard-hitting diatribe against what the author sees as compromise in the church: lowering of church standards, abortion, and the New Theology.

Paulson is a good writer. The reader can easily follow his line of thinking. Most Seventh-day Adventists would agree with most of what he writes. But I feel that this type of literature makes us feel good about our stand on issues but doesn't meet the need of helping us know why we believe as we do. This book is a "must" only for those who like to hear their ideas shouted from a bandstand. For those of us who would like to keep up with the current discussions, a different book will have to do.

History, Harmony, and the Hebrew Kings


This book sets out to solve the problem of the chronology of the Hebrew kings. A major part of this problem is that there appears to be an excess of years listed for the kings in 1 and 2 Kings if their reigns are measured against the intervals between their dated contacts with Assyrian and Babylonian kings. Since the dates for these Eastern kings have been verified astronomically to a margin of error of only one year, the dates for the biblical kings should fit into this frame of reference.

Several different approaches have been used in the past to resolve the tension. W. F. Albright believed that the biblical dates were inaccurate, but E. R. Thiele attributed the discrepancies to coregencies of successive kings.

Faulstich uses Thiele's chronology as a foil to write against. At the conclusion of his book he places his new chronology alongside of Thiele's. Since he comes to different conclusions in this matter, it is only natural to expect him to use a different methodology. Contra Albright he holds that the numbers in the biblical text were all accurately recorded and preserved. Contra Thiele he holds that coregencies were used only twice by Hebrew kings.

Faulstich's theory requires him to stretch out the chronology of the Hebrew kings farther than either Albright or Thiele did. Albright's date for Solomon's accession was 961 B.C., Thiele's was 972 B.C., but Faulstich sets the date at 986 B.C.

Changing the dates in this way creates some problems with the relationship between Israelite and Assyrian chronology, so Faulstich adjusts the names of some of the Assyrian kings who came into contact with Israelite kings. According to him, Ahab fought Ashurnasirpal, not Shalmaneser III, as previously held. And Menahem did not pay tribute to Tiglath-pileser, but to Ashur-
dan. But Faulstich’s historical revisions probably will not sit well with either Assyriologists or biblical scholars.

Faulstich also proposes a new synchronism for David, saying that he fought against Shalmaneser II of Assyria in 1018 B.C. This would be an extraordinary synchronism if it were true, but evidence to support it is lacking.

Once he has established his chronology for the kings, Faulstich carries it back through the use of sabbatical and jubilee years and establishes 1461 B.C. as the date of the Exodus. He makes no attempt to correlate this date with Egyptian history but leaves it as a mathematical abstraction. Perhaps he will address this issue in the two further volumes on chronology that he promises as forthcoming.

In summary, this book proposes some rather novel revisions in the chronology of ancient Israel, but the revisions lack a solid foundation. Faulstich intends his theories to supplant Thiele’s, but his arguments are too weak to accomplish this.

The Man of Faith

Stedman sees Abraham’s biblical biography as a striking portrait of every Christian’s spiritual journey. The theme he weaves through the book centers around the two invariable symbols of a spiritual pilgrim: a tent and an altar. The tent symbolizes discontent with what the earth offers and hunger for something more, while the altar characterizes self-judgment—having a low opinion of one’s own abilities and a high opinion of God’s.

Stedman portrays Abraham as very human in his failings but still the father of the faithful. The book could form the basis for a splendid series of sermons.

Jesus: Lord and Savior

Any new book by the esteemed scholar F. F. Bruce is something to anticipate reading. He is a scholar who is biblically conservative, yet sensible—a happy combination. He has a high view of Scripture, yet he takes seriously the problems that we face as we attempt to understand it.

In this book Bruce deals with the question “Who is Jesus?” and gives two answers: “First, He is a historical figure. Second, He is an eternal contemporary.”

Bruce explores the Jesus of history, the real human being who lived as a Jew in the Roman-occupied province of Palestine, teaching, healing, and gathering a little group of dedicated disciples. Writers have tried to put Jesus into all kinds of categories—a spiritual guru, a Jewish revolutionary, an Essene, a Galilean faith healer. Bruce assembles and clarifies what Scripture actually reveals about Him. Yet at the same time there is another dimension. Jesus lived in Palestine and walked its dusty roads, but He also exists today as the risen and exalted Christ who must be the central figure in each Christian’s life.

Bruce keeps these two facets in mind as he explores the biblical testimony. He rejects the false dichotomy that drives a wedge between the Jesus of history and the Christ of faith. As he studies Jesus’ teachings, ministry, His relationships with others, His arrest and trial, Bruce constantly emphasizes the significance of these events for Christians today.

This would be an excellent book to give to an educated person who wants an honest and responsible overview of what Scripture actually says about Jesus.

Air to the Kingdom

Although few may guess from the title that it is a handbook for broadcasters, this is actually a revised version of So You’re Going On The Air. While I do not subscribe to the view suggested in one chapter heading, “Everyone a Broadcaster” (some people in every church must be involved in other activities), I do believe that Adventist churches have a lot to talk about with members of their community. Adventist ministers tend to be weak both in community involvement and in making friends. Iversen’s book may help to rectify this situation. Readers will learn how to communicate outside the church sanctuary, how to place guests on talk shows, and how to create a climate of goodwill in which genuine growth can take place.
This is intended to be a companion volume to *Breakthrough*, written by Howard Weeks and available through any conference communication department. Together the two books constitute a powerful tool to enable local church leaders to accomplish their work.

**The Tender Shepherd**  

Has anyone ever written a good, really practical book about pastoring? When the author returned to parish ministry after 15 years of teaching in a seminary, he needed suggestions on how to evoke a spirit of fellowship and commitment in his congregation. He says that his search for the book that would help him was fruitless, so he sat down to write the book that he needed.

He succeeded in producing a sensitive and practical book that is full of ideas that have been tried and proved. The book is also eminently readable. Its content is most appropriate for the title he has chosen. Killinger has a caring heart. The pastor who uses his ideas will be greatly loved.

The book ends with the pastor's ten commandments. I liked commandment five: “Thou shalt hold on to what works and let go of what doesn't!” But number ten best suited my mood as I finished the last page: “Thou shalt remember to say thanks for the gift of a pastorate.”

**Renewal as a Way of Life**  

If you purchase only one book on spiritual growth this year, this should be the one! It will capture your imagination and cause you to dream dreams for the kingdom of God. You will find it difficult to put down once you start reading it, and you will discover brilliant gems on page after page.

Unlike many of the popular “spiritual physicians” of our day, Lovelace does not offer a list of pious platitudes, formulas, methods, and spiritual exercises to induce or encourage spiritual growth.

For Lovelace, spiritual growth is the natural result of a relationship in which God is the central reality of life. And that relationship must be firmly grounded in the acts of God in the person of Jesus Christ. We grow because in Christ we are accepted, free from the bondage of sin, and receive the Holy Spirit to give us power and authority to resist, even overcome.

At a time when many religious leaders are focusing upon the spiritual growth of the individual member as an end in itself, Lovelace presents a broader perspective in which the spiritual growth of the individual is seen as a means for an even greater purpose—the growth of the kingdom of God.

With the skill of a surgeon, Lovelace exposes and examines the causes for the continuing malaise in the body of Christ. Then he binds up the wounds and applies the healing grace of God.

This book will feed your soul. It will challenge you to stretch your spiritual muscles through faith in Christ.

**Recently Published**

Fred 'n' Erma, Calvin Miller, Inter-varsity Press, Downers Grove, Illinois, 1986, 163 pages, $9.95, hardcover.

The author of *The Singer* strikes again with an eminently readable look into the lives of the members of Tranquility Community Church, whose tranquility has recently been upset because the pastor is opposed to building a bowling alley at the church. He would rather send the money to missionaries in faraway lands.

Miller takes us into the heat of the debate, and into the hearts of one family as they discover what real Christianity is all about. As always, Miller brings important insights to light in a way that keeps the reader engrossed right to the final line.


The chief value of this book seems to be to get the attention of a reader who is interested in the topic of the antichrist, and lead him or her through a brief overview of Seventh-day Adventists’ understanding of the great controversy theme. There is nothing much, and certainly nothing new or definitive, about antichrist here, but the book should serve its intended purpose well, and will be especially appreciated by *It Is Written* viewers.


Practical, easy-to-use object lessons for children.

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**For members only?**  
(From page 14)

the Supper, the Saviour drew all but one into a state of humble penitence and trust in Him.

This is why Seventh-day Adventists practice open Communion. We cannot read the inner thoughts of those Christians who assemble with us, but we know that the Holy Spirit is present to woo any resisting sinners who make only a profession of faith. Who can say that, as the Spirit uplifts the loving Christ (see John 12:32), no one will respond to this “ritual evangelism”?

In view of what Jesus did, Ellen White wrote this counsel for the church: “Christ’s example forbids exclusiveness at the Lord’s Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Cor. 5:11. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? . . .

“Theremay come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. . . .

“Christ by the Holy Spirit is there to set the seal to His own ordinance. He is there to convict and soften the heart. Not a look, not a thought of contrition, escapes His notice. For the repentant, brokenhearted one He is waiting. All things are ready for that soul’s reception. He who washed the feet of Judas longs to wash every heart from the stain of sin.”

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4 It should be noted that in order to emphasize the dismay and consternation produced by Christ’s announcement of His betrayal, Matthew and Mark reverse the order of the events, placing the announcement at the beginning of the Passover meal. Luke, on the other hand, records the incidents in their natural sequence.

5 White, p. 565.

6 Ibid., p. 655.

7 Ibid. See also p. 645.

8 Ibid., p. 656.
Watershed offering?
In response to the recent Review article “Adventist Media—At Risk?” the church’s television components are looking for the North American Division to express its will on February 14. That day the annual Adventist Television Ministries Offering will be received in support of It Is Written, Faith for Today's Christian Lifestyle Magazine, and Breath of Life.

“We need the church to say, ‘Go for it!’” reports Media Center president B. E. Jacobs. “It’s as simple as that. We urgently need thousands of church members to make February 14 the day they begin faithful and ongoing financial support of Adventist television during 1987.” (This offering will supplement what these television ministries receive through the Personal Giving Plan.)

CPE stipends offered
Kettering Medical Center offers five stipended positions ($13,000) in a one-year residency in clinical pastoral education (CPE) beginning September 1, 1987.

The program is designed for persons who wish to improve their pastoral care and counseling skills for parish ministry, or to obtain certification in specialized ministry, such as hospital chaplaincy. A seminary degree and at least one unit of basic CPE are prerequisites for the residency. Applications may be submitted through March 1, 1987.

For further information and application forms, please contact Chaplain Dorwin Snyder, Kettering Medical Center, 3335 Southern Boulevard, Kettering, Ohio 45429; phone (513) 296-7869.

Guest speaker insurance
Having someone you’ve invited to fill a speaking appointment in your church not show up is embarrassing. And finding someone on Friday night to take the place of a speaker who forgot his appointment for the next day’s service is almost impossible.

Try using postcards to remind your guest speakers of their appointments. Be sure to include on the card the nature of the appointment (sermon for the worship service, prayer meeting talk, etc.), the name of the church where he or she is to speak, and the date and time of the meeting. Telling the speaker whether there will be a fellowship dinner or an invitation to a church member’s home, or whether to plan to supply his or her own noon meal, would also be helpful.

Fill out the card when you make the appointment and then mail it about two weeks prior to the date of the appointment. If you do so, you’re not likely to have any unpleasant surprises. (Submitted by Edward E. Fleisch, Belfast, Maine.)

A Bible marking course for your members and you
Need something to help your members understand the Bible better? Something that prepares them to work as Bible instructors? Try The Marked Word, a Bible marking course Bible instructor Gertrude Battle designed specifically for the layperson.

The simplicity of this course makes it usable in academies and elementary schools with minimal modifications. But the clarity and logic of the author’s system have raised a demand among ministers and seminary students for her training seminars. The Marked Word helps fill the need for Bible study nurturing programs.

Volume I of the course examines Scripture from beginning to end, emphasizing the highlights. The underlining and referencing it teaches give the student a clear picture of the broad outlines of Scripture. As it ranges from Genesis to Revelation it uses only four texts more than once, an indication of the breadth of its coverage.

The 17 lessons of Volume II cover our doctrines. Each is presented biblically, in a clear, understandable way, and then reinforced with further Bible texts picked up from the studies Volume I presents.

The author likens her method of teaching Adventist doctrines to piecing a jigsaw puzzle together. Each piece, or text, tells you where to find the next one, and eventually you have the whole picture.

This low-key approach helps make even the often confusing doctrines of the sanctuary and the 2300 days understandable.

To make the lessons even clearer and to help them stick in the students’ minds, The Marked Word uses everyday, true-to-life illustrations. And references to the works of authors such as Ellen G. White, Morris Venden, Robert H. Pierson, and Edward Heppenstall add further interest.

To obtain The Marked Word, or for more information, contact NAD Church Ministries Division, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Church secretary’s newsletter
Pastors, you might make your secretary’s day by giving her a subscription to The Church Secretary’s Swap Shop. This national monthly newsletter for church secretaries offers support (and continuing education) by providing a forum through which they can share their particular needs and ideas.

You can order it from: The Church Secretary’s Swap Shop, 12 Meadow View Road, Wilbraham, MA 01095. A year’s subscription costs $12. Sample copies are available.

Corrections
Two errors appeared in our December issue. The president of the Southern Union Mission in South Africa is V. S. Wakaba, not P. M. Mabena.

The telephone numbers for Revelation seminars were reversed. The number for the Carolina Conference seminar office is (800) 438-2621. The number for the Texas Conference seminar office is (800) 982-3344.
DEAD OR ALIVE?

Why is worship a crucial issue in the Adventist Church?

What is the relationship between worship and evangelism?

Does liturgy have a place in Adventist worship?

Most of us value worship and regard it as a vital part of the church's life and witness, yet we wistfully yearn to improve our church services. This course will provide you with five worship models that will help you plan a spontaneous yet structured worship service. It will show you how "authentic worship" can become a powerful form of mission and evangelism.

With today's emphasis on the meaning rather than the means of worship, the theology of Christian worship takes on new importance. Here you can study worship from the context of the great controversy. Both theologically adequate and pastorally helpful, this course will bring about a renaissance in your worship services.

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