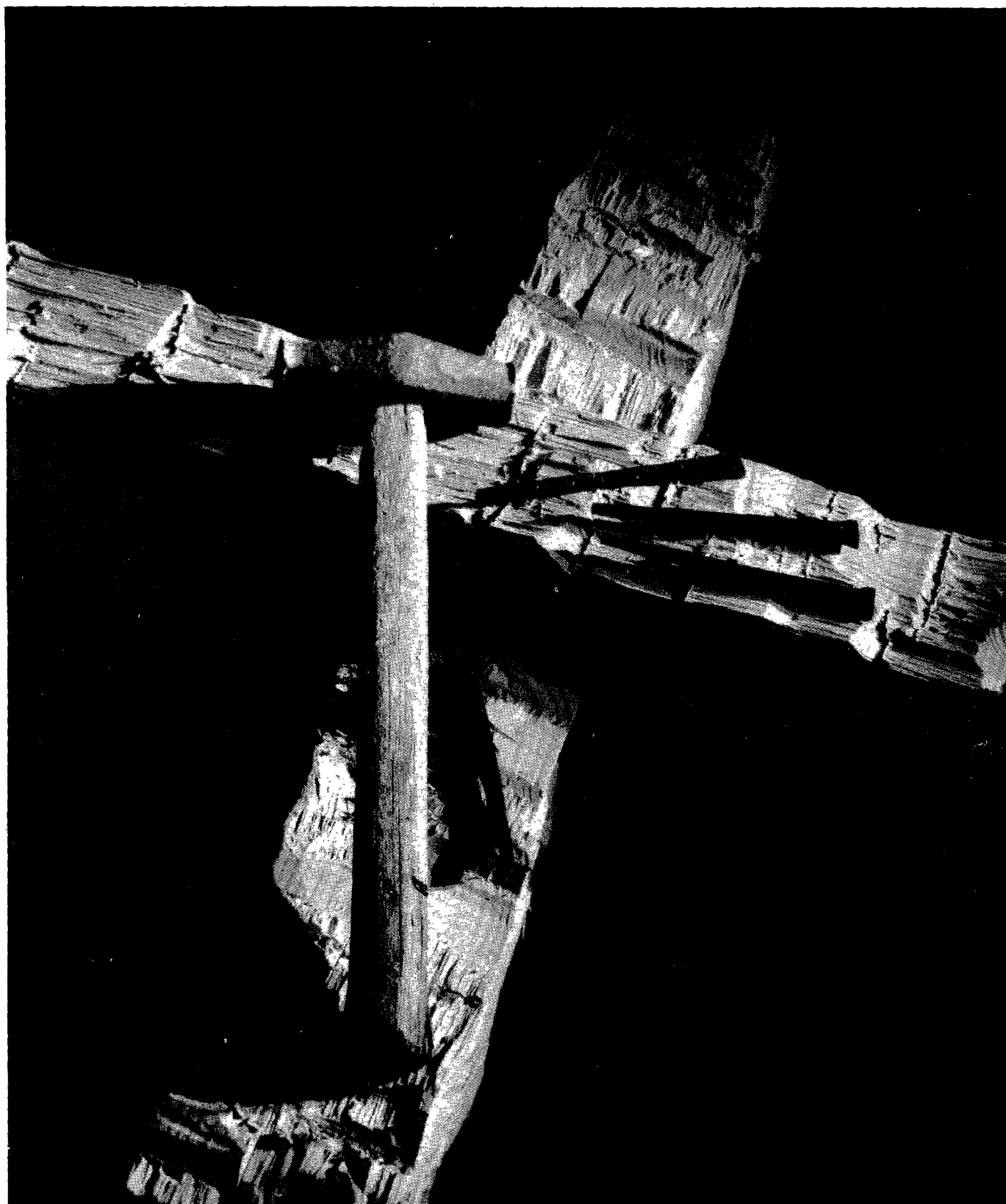


Ministry

A Magazine for Clergy/February 1982



Uplift Christ

A reader in China expresses concern about Adventist homosexuals and asks whether we should have a group called Seventh-day Adventist adulterers. Another expresses appreciation for seminars.

What I would say to the editor . . .

In a recent mailing, readers in selected ZIP codes were asked to put on paper what they would like to say to the editors of MINISTRY if they could sit down with them for a few minutes. Here is a sampling of their comments.—Editors.

The magazine is very helpful, timely, and to the point. One of the more useful items I receive in keeping ahead with religious studies.—Jim Bicbro, Columbia, Maryland.

I have found MINISTRY one of the best magazines I have ever read, and I read every word.—Fred McKnight, Dudley, Missouri.

Your publication arrives with all the other junk mail. I never read it; please do not continue sending it. I believe your church to be legalistic and heretical. Try the Bible alone.—Charles Shofstahl, Petersburg, Ohio.

Thank you for helping me understand the doctrine of justification a little better.—W. C. Lochmann, Valley Park, Missouri.

MINISTRY is an excellent practical help, written clearly and concisely—which is a plus in this day of many words without practical application.—Al Morehead, Mount Pulaski, Illinois.

Positive focus

It was my privilege to attend the Professional Growth Seminar sponsored by MINISTRY here in Denver. Both Dr. Raoul Dederen and Dr. Kenneth Vine did an outstanding job of presenting a positive focus on the strengths of the Adventist spirit. Dr. Dederen eloquently stated the case for Biblical authority and prophetic inspiration. Dr. Vine made the Bible live through archeology, especially bringing to our attention some very practical answers to several "problems" we often confront in Scripture. Each of the men involved in the program mingled freely with the audience. That was significant! One suggestion: It would have been helpful to have had more time for questions and answers. Thank you from the staff here at the Bible Advocate Press and the General Conference of the Church of God (Seventh Day) for the

opportunity to participate in this seminar.—Fred Walter, Church of God (Seventh Day), Denver, Colorado.

No lefts or rights

Many thanks for MINISTRY, especially in these trying times of all the isms and schisms and heaven knows what all! Keep on the old straight path—no rights, no lefts—ever onward and forward, and later upward!—J. Neuhoff, Pretoria, South Africa.

Ahead of our time

A belated congratulations on printing the views of the twenty-four pastors editorial, (August, 1981). Personally, I agree with most of what they said. We pastors said some of the same things in the 1950s, but undoubtedly we were ahead of our time because we never got a hearing. Changes such as expressed are urgently needed and long overdue.—Jack Blanco, Palm Springs, California.

Homosexuals and the church

Perhaps you will be surprised to know that in China we are not aware of homosexuality as a social problem; much less is it a problem in our church. So in reading the long article "Homosexual Healing" (September, 1981), I had my eyes opened to the problems confronting the ministry in Western countries. To me it is still a theoretical issue that I don't expect to have to cope with in my ministry in this country.

Because of this background, you can perhaps understand my shock when I first heard the term "homosexual Adventists." It offends me that the name of our church should be associated with homosexuality. What if another group should call itself Seventh-day Adventist adulterers? Will we also look favorably upon them? It is argued that we should have sympathy for the weaker members who are struggling with sin, just as Jesus had compassion on Mary Magdalene. That is very true. But our established pattern has been to help them outside the church until they have repented and experienced regeneration.—David Lin, Shanghai, China.

Thank you for the September MINISTRY and the interview with Colin Cook regarding homosexuality. A minister

friend was so impressed with this issue that he loaned the magazine to me. The principles presented by Mr. Cook are basic and important to any human being, regardless of the problem he faces. I found great courage and help in the emphasis the article placed on the gospel of Jesus and the freedom it can give. It was a fundamental and needed article.—Kathleen A. Carlson, Albuquerque, New Mexico.

Theology and saving truth

The editorials in MINISTRY reveal an unusual ability to keep the Word of God and theology in perspective. While theology is important and has its place, it is not synonymous with God's Word. Sydney Cave, a distinguished theologian, makes this distinction in *The Doctrine of the Person of Christ*, page 232: "It is surely right for some, at any rate, in the church, to seek for a coherent theory in which to express those Christian facts in which, as we believe, the nature of God and the purpose of the universe have been revealed. But such theories are of subordinate importance. They are not 'saving truths'; they are hypotheses."

Theological studies are helpful as long as this distinction is kept clear between theology and the saving truths of God's Word and as long as the Word of God is given a paramount place in the teaching ministry of the church.—John W. Fowler, Mount Vernon, Ohio.

Minor concerns

It was with eager anticipation that I read the article regarding the concerns of the twenty-four pastors—but what a disappointment! From thirty-seven years as a pastor-evangelist and administrator both in the homeland and overseas, I consider the concerns expressed regarding finances and administration to be of minor importance. The areas listed at the end of the article are the subjects of vital importance—prayer, ministry of the Word, ministerial training, church standards, training members for soul winning. These are essential to the effectiveness of our work as pastors and to the church. That which improves the spiritual level and contributes to the finishing of the work is vital in comparison to the relatively minor issues of finance and administrative concerns.—D. I. Jenkins, Castle Hill, New South Wales, Australia.

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Ministry

A Magazine for Clergy/February 1982/Volume 55/Number 2



COVER: LUIS RAMIREZ

Uplift Christ/4. It is no less true in the twentieth century than it was in the first, that the cross is foolishness to the great majority of mankind. But to those who are being saved it is the power of God. William G. Johnsson looks at Paul's famous statement in 1 Corinthians 1:18-31 in light of our mission to hold up before the world Christ and Him crucified.

One Thousand Days of Reaping/8. The church faces many critical situations today, but none so crucial as her sense of mission. W. B. Quigley, recently appointed by the General Conference to lead out in a program of giving absolute priority to evangelism, emphasizes why this is so vital.

Giving Priority to Evangelism/9. Annual Council action.

EGW: A Biography/10. Arthur White. With the first in a six-volume biography of his grandmother off the press, the author talks with MINISTRY about the scope and purpose of this literary undertaking.

Encounter or Enrichment—What's the Difference?/13. Roger L. Dudley.

Bound in Heaven/14. Siegfried J. Schwantes. Our common human tendency is to evaluate everything in terms of its effect upon ourselves. More than we do, we need to realize that earthly events in salvation have definite repercussions in heaven.

A Troubling Dream in the Night/17. John Rhodes. Evangelism is not dead. We may be; but it is not!

Our Prophetic Heritage/18. Gordon M. Hyde. Seventh-day Adventists stand almost alone today in holding consistently to the historicist school of prophetic interpretation.

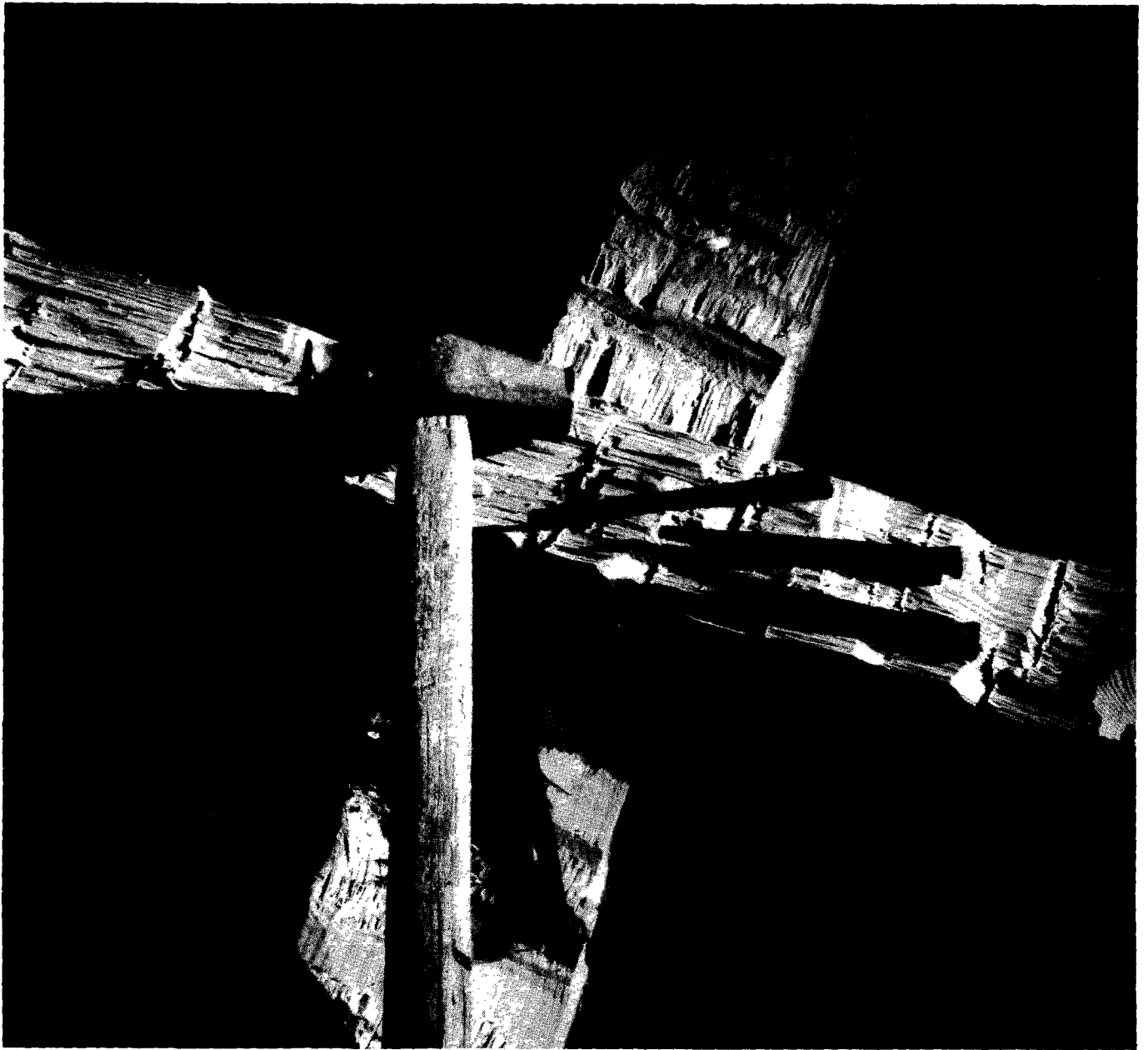
The Servant-Leader/20. Victor Cooper.

Morale in Ministry—A Study of the Pastor's Wife as a Person/22. Carole Luke Kilcher, Roger L. Dudley, Des Cummings, Jr., Greg Clark. A companion piece to the study printed in December dealing with the pastor and his morale, this survey looks at the other half of the pastoral family.

Why Consultation II?/26. J. R. Spangler identifies areas of benefit, as well as personal concerns, arising from the recent discussions in which he was a participant.

Shepherdess/22.
From the Editor/26.
Evangelistic Supply Center/30.

Shop Talk/31.
Recommended Reading/32.



Uplift Christ

Others may be satisfied merely to speak about Jesus, but it is our mission to be foremost in exalting Christ and the cross. With the apostle Paul, we are to know nothing but "Jesus Christ, and him crucified."

William G. Johnsson

Ten thousand voices shout for our attention in the land, but Seventh-day Adventists dare not be swayed from

William G. Johnsson is associate editor of the *Adventist Review*. This article is adapted from his devotional message presented October 9, 1981, at the Annual Council session in Takoma Park, Maryland.

preaching Christ and the cross. Many others are satisfied merely to speak about Jesus, but we are to exalt Christ and the cross. And among those who do uplift Jesus, we are to be foremost in exalting Christ and the cross. This is our mission. Like that intrepid apostle of mission, Paul, we are to know nothing but "Jesus Christ, and him crucified."

We turn to a famous passage, really a passage for preachers, 1 Corinthians 1:18-31. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (verse 18). More accurately, "The preaching of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God."

In the verses that follow we discover the threefold glory of the cross: the cross is the power of God, the cross is the wisdom of God, and the cross is the creator of the family of God.

The power of God

First of all, the cross is the power of God. The reasoning of the apostle in verse 18 is interesting. It takes an unexpected turn: "The preaching of the cross is to them that perish foolishness; but unto us which are [being] saved"—we would expect the words "it is wisdom" to follow, but instead he says—"it is the power of God." This surprising outcome is especially directed to the problem of the Corinthians, who were intoxicated with the quest of wisdom. Growing up in their Greek environment, they had been drawn aside by the philosophy of the city's great thinkers. But Paul here dashes cold water on their drunken stupor and turns them from wisdom to power. Later he will talk about wisdom, but first they need to experience the power of God. He wants them to know that knowledge alone only puffs up, but love builds up.

Think of the human lust for power—the intrigue, the ambition, the machinations, the treachery, the trampling down of the weak by the crafty. When Matthew Bolton built the first steam-engine factory, he proclaimed, "Here I sell what all men crave—power!" Life without Christ is a pyramid, and on that pyramid people push and scrape, they struggle and they claw, they trample down the weak, to get to the top. The higher they rise, the fewer there are above them and the more below. But Jesus Christ takes the pyramid of life and turns it upside down so that, instead of trying to rise above our fellows by trampling them down, we carry and sustain them. He is the One who came not to be served, but to serve. And so at the apex of this new pyramid of life, the pyramid of Jesus, we find one Man, and He bears the whole world on His shoulders.

Our preaching and our message are about power. It is not human power or perverted power, but it is divine power—power to save, power to transform, power

to serve. Paul continues his thoughts on power: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (chap. 2:4, 5).

We are admonished: "Lift up the Man of Calvary higher and still higher; there is power in the exaltation of the cross of Christ."—*Counsels to Parents and Teachers*, p. 434. And again we are reminded: "It is the power of the cross alone that can separate man from the strong confederacy of sin."—*Messages to Young People*, p. 138. These words are especially for ministers: "If those who today are teaching the word of God, would uplift the cross of Christ higher and still higher, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin."—*The Acts of the Apostles*, p. 209.

Ellen White consistently in her writings exalts Christ and the cross. Despite what some may say, her writings are Christ-centered. Several years ago when *The Shaking of Adventism* first came off the press, I was asked to write a review of it. The author, Geoffrey Paxton, an Anglican educator and theologian, makes certain suggestions in it about the relationship of Adventism to the Reformation and what ought to be the center of Adventism. This spurred me into the question "What is the center of Adventism?" So I went to Ellen White's writings and began to look through the three-volume index to her writings and to see where the emphasis falls. I began to notice how many references there were to the Sabbath, to the heavenly sanctuary, to the judgment, and so on. But one entry overwhelms all the others—that one entry having about 87 pages of references is "Christ."

And so, like the message of our predecessors, our message today must come with power. There must be power in our preaching. There must be power in our experience. There must be power in our lives. There must be power for those who hear our preaching. Jesus Christ is mighty to save still today. The Crucified One is able to change men and women, to take away guilt, to give peace, to show us who we are, to break the chains of drugs and alcohol and fornication, to transform men and women today into His divine likeness.

I say the world has a right to expect this of our message. We are not dealing with theory, but power. We make high claims, and the world has a right to expect answers of us, to expect solutions that really work in these days.

The apostle writes: "God hath chosen the weak things [better yet, "the weak thing," that is, the cross] . . . to confound the things which are mighty" (chap. 1:27).

Who would have thought that the cross would be God's instrument to change men and women? Who would have thought that this instrument despised of men would be the power of God unto salvation? Christians have glorified the cross down through the centuries. They have used it to decorate churches, they wear it around their necks and on rings, and they have used it to recognize the honored dead. However, we can hardly begin to imagine what the cross truly meant for Jesus Christ. It was a thing of loathing, of shame, of humiliation. It was so ignominious that never was it used to put to death a Roman citizen. Remember that Jesus Christ was executed; thus the cross belongs in that grisly line that encompasses the firing squad, the electric chair, and the guillotine. We no longer think of it in such terms because He took it and transformed it forever. He found it a place of despair, but He made it His own, and it has become a source of power.

I once read an interesting book called *Men of Power*. It went through the great men, starting with a Caesar, who stood astride the world like a colossus, down to Charlemagne, that blond giant of a man who, when he came to be crowned, seized the crown from the hands of the pope and put it on his own head, to Napoleon, the skilled general, to Major Franco, who once executed a man for spilling soup on his uniform, and to other men of power. When I came to the end of the book the thought occurred to me that one chapter was left out. In human history there was a Man of power whose power surpasses anything recorded in that book. His name is Jesus Christ. Not by His sword or by airplanes and rockets and bombs, but by His cross, He has subdued kingdoms and has changed the course of human history in a way that no other individual has done. I ask myself, "Does my ministry show the transforming energy of the cross?" The cross indeed is the power of God.

The wisdom of God

The cross is the wisdom of God. Christ is "the power of God," writes Paul, "and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (verses 24, 25). From a human point of view, how ridiculous appears the cross! But the cross confounds human wisdom and lays in the dust all schemes of philosophy. Look at Jesus Christ and you find a bundle of apparent contradictions in Him, the God-man. See Him, the helpless baby lying in the manger. He is the king of the universe, but He lies there on the straw. See Him at Nazareth growing up. He is the one who's "got the whole world in His hands," yet is subject to His parents. See Him in His ministry. He is the source of all life. "In Him," as Ellen White has said, "was life, original, unborrowed, underived."—*The SDA Bible Commentary*, Ellen G. White

Comments, on John 1:4, p. 1130. But He is dependent now. See Him praying all night for power, for strength, and for guidance. And at last see the climax of this amazing life—the climax of God's act to save the world—when Jesus, the God-man, dies on the cross. The "foolishness" of God! A cross, a crucified Messiah—was there ever found such a basis for faith? No wonder it was offensive to the Jews! They wanted miracles, they wanted a strong man, they wanted "swords, loud clashing," and the "roll of stirring drums." And to the Greeks it was madness and even mockery. It was evidence of the "worthlessness" of this new religion. But man's supreme foolishness was God's supreme wisdom.

None may feel so low but Calvary gives hope. None may feel so forsaken but Calvary gives courage. None may feel so broken but Calvary gives healing. The foolishness of man is the wisdom of God. And conversely, the cross judges all human pretense, all attempts to commend ourselves to God, for it shows our lostness. Ernst Kasemann has written: "Morality and religiousness only intensify the lostness, since in arrogance or in despair we attempt the impossible, namely to effect salvation and to transcend the world. The cross of Jesus still remains a scandal and an offense for Jew and pagan insofar as it exposes man's illusion that he can transcend himself, work out his own salvation, and exalt himself against God by his own capabilities, whether of strength, wisdom, piety, or self-love."

The cross is the center of the universe, the point from which all else is measured, and the fulcrum of history. Because of the cross, heaven does not open to the learned, the strong, the famous, but to those who believe. Faith transcends human wisdom, and the glory of Greece and Rome is laid in the dust.

I grew up in Australia, and having attended public school, I can recall that under the British system of education we received not only grades but a mark for each subject, indicating one's standing, or rank. A word we often heard in that system was *brilliant*. To a young man having recently entered the church, a statement of Ellen White on the topic of brilliance meant much: "Call no man brilliant who has not the wisdom to choose the Lord Jesus Christ—the light and life of the world. The excellence of a man is determined by his possession of the virtues of Christ."—Letter 106, July 15, 1902.

Exalt Jesus

As Seventh-day Adventists, sometimes we may imagine that we possess a special type of wisdom. We may adopt an elitist or almost a gnostic type of attitude. However, our wisdom must be in the cross. I would appeal that we not be sidetracked by our opponents outside the church and certainly not allow dissident groups within the church to set the agenda for us. Let me

explain what I mean. Sometimes we hear among us the objections "If we emphasize the cross we're going to be just like other Christians, but we have to be distinctive." We need to be reminded that our message is the everlasting gospel. We have great truths, truths long obscured, to give to the world, but they all center in Jesus and the cross. Whether it's the Sabbath, or the judgment, or the sanctuary, or state of the dead, or whatever, they all center in Jesus.

When we present them, I urge you, we must make Him the center of every one of these truths. If it's the Sabbath, exalt Him as Lord of the Sabbath. If it's the judgment, exalt Him as our High Priest, Mediator, and Judge. If it's the state of the dead, exalt Him as the Lifegiver who entered death's dark domain and broke its bonds forever. All doctrines are like spokes of a wheel, the hub being Christ. At times we have concentrated on the spokes. We assume that people know about the Hub, but we dare not do so. Every Adventist discourse should uplift Christ. "Theoretical discourses are essential," Ellen White says, "that people may see the train of truth, link after link, uniting in a perfect whole; but no discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel."—*Gospel Workers*, p. 158.

I have been to Adventist services where if a stranger walked in he would wonder what was happening because he could hardly understand the jargon that was used. Every Adventist service should be distinctively Adventist, but it should be distinctive in a way that will appeal to the person walking in off the street, so that he cannot go from the service without saying, "Here are people who love Jesus Christ and really believe in Him." Let us strive to maintain that type of mix in every Adventist service.

On occasion we may hear a second objection: "If we exalt Christ and the cross we'll begin to sound like the dissidents among us." What a mistake if we fall into the trap offered by this objection! The cross is the high ground in the battle, like Mount Suribachi on Iwo Jima. Jesus Christ has one vantage point where He planted His flag firmly. May we never give up that ground! Let us not think that everything Desmond Ford, for instance, has taught for the past twenty years was ruled out of court by Glacier View. Let us not grant as suspect any emphasis on the cross and

justification. Instead, let us preach Christ and the cross more clearly, more emphatically.

I am disturbed at the way language is being snatched from my vocabulary. For example, I no longer can recite those poems I learned in school about walking down the street, "happy and gay." I would lose my credentials if I did so! On occasion, if a minister uses the word *gospel* today, certain ones in his audience begin to get upset. On the one hand, some are waiting to catch the pastor unless he gives the gospel a particular definition such as "the doing and dying of Jesus." I have had people say after my meetings, "Sorry, we didn't hear the gospel from you. You didn't use the definition that you were supposed to use." On the other hand, with some individuals if the minister begins to mention the gospel, suspicion will be aroused—suspicion that he is a Fordite hiding in the closet, not yet coming out.

In view of this, I would urge: Let us get on with our job, undeterred. Let us refuse to be pushed aside from our duty. Let us exalt Christ and the cross. The Spirit probes me into asking, "Have I found God's wisdom—the wisdom of the cross? Do I cherish that wisdom above every earthly knowledge?"

The creative cross

The apostle continues: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . and things which are not, to bring to naught things that are: that no flesh should glory in his presence" (1 Cor. 1:27-29). Here is the Creator who in the beginning brought something out of nothing, and now He creates the family of God out of nothing. The ancient world looked on that early church, and it began to mock, "What a motley bunch! Where are the philosophers, where are the rich people, where are the noble-born people? Why, even their leader is a crucified carpenter!"

There was a famous critic of Christianity called Celsus, who laughed at Jesus. "What a singular teacher!" he said. "While all other teachers cry, 'Come to me, you who are clean and worthy,' this strange master calls, 'Come to Me you who are down and beaten by life.' And so being taken at his word by these impossible people, he is followed about by the ragtag

None may feel so low but Calvary gives hope. None may feel so forsaken but Calvary gives courage. None may feel so broken but Calvary gives healing. The foolishness of man is the wisdom of God.

and bobtail of humanity trailing behind him.”

The Christian scholar Origen gave a devastating reply. “Yes,” he said, “yes, but He does not leave them the ragtag and bobtail of humanity. But out of material you would have thrown away as useless, He fashions men, giving them back their self-respect, enabling them to stand upon their feet and look God in the eyes. They were cowering, cringing, broken things, but the Son has made them free.” He is continuing to do it today, for He is the Creator of the family of God.

Since coming to the *Adventist Review* as associate editor a year and a half ago, I have taken notice of the letters to the editor, especially those directed to me that are in response to what I have written. I must admit that some of them are more like “fiery darts.” What I am discovering is that the individuals who write these kinds of letters are generally very much down on the church. It has puzzled me because the same people often are very strong in exalting individual justification—the idea that the Lord accepts the sinner with all his flaws and faults. To me that is a strange contradiction. If the Lord, because of the cross, accepts me though I am flawed and weak, can He not do the same for the body of Christ, that is, the church? Yes, the church is flawed; yes, the church makes mistakes, but it is accepted collectively in the Beloved, just as much as He accepts me individually. God has chosen the weak things to confound those that are mighty.

At times we hear Celsus’ charge repeated: “Not many great people have become Adventists, not many famous names, not many leaders, not many professors, theologians. Our work often may seem to be obscure, beset by weakness, but God is in this work. Not many great—that the power may be God’s! Not many wise—that the wisdom may be His! Not many highborn—that the glory may be His!”

Behold the people of the Advent. See the little congregation gathered on Sabbath morning for worship. See them, perhaps, sitting on their mats on the dirt floor in a little village hut, as I have seen them.

More than thirty years ago I decided for this people—decided clearly that this people would be my people. I recall that when I was about to be baptized into the church, my brother, who was just a few years older and not an Adventist, took me aside and said, “You ought to wait awhile. You know, wait at least till you’re 18. You’ll change your mind if you’ll just wait.” I am glad that I did not wait, for this is the people of God. I am not saying that we are the only people of God, for God has other people outside this fold. But I believe that He has raised up this people to give a particular message at this particular time of earth’s history, and I believe He is working a miracle in the world that no other church

can match. He is gathering people of all colors and races and languages. He is the Creator of the family of God through the power of the cross.

Paul summarizes his message by saying: “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Cor. 1:30).

The cross and our identity

Again a thought from Ellen White: “Jesus Christ laid hold on humanity, that with His human arm He might encircle the race, while with His divine arm He grasped the throne of the Infinite. He planted His cross midway between earth and heaven, and said, ‘I, if I be lifted up from the earth, will draw all men unto me.’”—*Messages to Young People*, pp. 137, 138. At the foot of the cross is where we find our identity. No matter what our country or nationality, we have one Christ and one cross. No matter what our color, we have one Christ and one cross. No matter what our language, we have one Christ and one cross. Whether we are male or female, we have one Christ and one cross. Whether we are illiterate or have a Ph.D., we have one Christ and one cross. Whether we are a millionaire or are struggling to pay purchases on our credit cards, we have one Christ and one cross. Whether we are 8, 18, or 80, we have one Christ and one cross. Whether we are a Rockefeller or a plain John Smith, we have one Christ and one cross.

The cross is the great leveler of mankind, and in doing so it is the great raiser of mankind, lifting us up to the status of sons and daughters of the living God. God is working a marvel and a miracle in our day, gathering out of every nation, kindred, tongue, and people a new nation, a nation that will live with Him forever. And so “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14).

May God forgive us because often we have not been foremost in exalting Christ in the cross! Sometimes we have felt we could leave that job to others, and too often in our ministry our badge has not been the crucified Lord, but instead we have looked out for our own interests. But our long-suffering Lord has not cast us off. Despite the frailty of our work, His Spirit has used and guided our words and our

ministry. Now He calls us to preach with new conviction, with new clarity, with new power. He calls us to exalt Christ and the cross. That is the proclamation that will shake the world. “Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel’s message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out.”—*Gospel Workers*, p. 156.

“For the preaching of the cross is to them that perish foolishness; but unto us which are [being] saved it is the power of God.” “Because the foolishness of God is wiser than men; and the weakness of God [the cross] is stronger than men.” “Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorifieth, let him glory in the Lord” (1 Cor. 1:18, 25, 30, 31).

Did you enjoy this article?

Wouldn’t you have enjoyed it even more if you could have heard it just as Dr. Johnsson preached it at last October’s Annual Council session, with all the enthusiasm, spontaneity, and emphasis that can come only through the spoken word?

Regular subscribers to the ASPIRE Tape of the Month Club did! And you can too. The full text of Dr. Johnsson’s sermon (adapted for this article) appeared in the January, 1982, ASPIRE selections, along with other of the devotional messages presented at the 1981 Annual Council.

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We have great truths, truths long obscured, to give to the world, but they all center in Jesus and the cross. Whether it’s the Sabbath, or the judgment, or the sanctuary, or the state of the dead, they all center in Jesus.



Adventism's most serious crisis may well be a crisis of identity—we have lost our sense of mission. World delegates gathered at the recent Annual Council dedicated the church to a task in line with our forefathers' evangelistic fervor.

W. B. Quigley

One thousand days of reaping

During the past few years the Seventh-day Adventist Church in certain areas has been faced with what some have called a multiple crisis. Surprising disruptions have exploded into our otherwise serene camp. From Glacier View's summit, a theological face-off has sent concentric waves of questionings circling the Adventist globe. Volleys of high-level financial difficulties followed, along with subtle attacks on Adventism's most sensitive area—the integrity of the gift of prophecy. Many, leaders and laity alike, are calling the current situation a crisis. "Perhaps," some say, "the church is experiencing her predicted omega of apostasy." Others declare, "The time of trouble such as never was is upon us, both for the world and for the church!" And yet, as important as these things are, the Seventh-day Adventist Church faces an even more significant crisis—a crisis of mission.

It was with this consciousness that some 320 representatives of the world church met in Takoma Park, Maryland, for the 1981 Annual Council last October. The council is called for the purpose of transacting the annual business of the church, and its climax is usually the voting of the appropriations budget. This year the budget exceeded all past records with a total of \$152,572,000! But the thing that made this council different was a pervading spirit of the church's mission. All the morning devotionals, presented by various world church leaders, were on the theme of "Mission." Dr. Gottfried Oosterwal, professor of world mission at Andrews Univer-

sity, told the representatives that by the year 2000—less than nineteen years from now—world population will probably reach 7.5 billion souls! "Today," he stated, "80 percent of the world is non-Christian; yet the church is spending 90 percent of its personnel and resources on Christian-oriented people." He forcefully pointed to the need of a new view of world mission and the challenge to reach the multiplied variety of peoples and cultures. Half of the world's population has never heard the gospel, and unless the church changes its methods, this proportion will not decrease.

A glowing red digital counter, connected to the United States Bureau of Standards computer, dominated the front of the auditorium and reminded representatives to the council of the exploding world population. Minute by minute, the digital readout portrayed the increase in world population at a rate of 141 new people per minute. Thus council representatives could see that during the eight days of the meeting 1,624,320 new persons were added to the world's population!

But the evangelistic flavor of this council was epitomized best on the final day, when the leadership of the church voted "an unprecedented worldwide soul-winning thrust, placing unquestioned priority on evangelism in all forms and at all levels." The document that spelled out the plan was entitled "Prioritizing Evangelism—One Thousand Days of Reaping." (For the complete text of the action, see page 9.) It calls for dedicating the 1,000 days preceding the 1985 General Conference session to be held in New Orleans, Louisiana, to the winning of a thousand people per day for a thousand days—one million souls for Christ by June 15, 1985!

General Conference president Neal C. Wilson declared, "It is God's message believed, lived, and proclaimed that is going to make the difference in this world!" Later that morning the long-awaited annual budget was presented. Comparing it with the evangelism challenge, Elder Wilson remarked, "The budget that will be presented this morning is major, but not in comparison with this item."

In addition to dedicating the 1,000 days prior to the New Orleans General Conference session to a great program of evangelistic reaping, the plan calls for recognizing "a crucial implementation period during which each division may effect a transition to a status of giving unquestioned priority to evangelism." During this period—the eleven months between October, 1981, and September, 1982—the church around the world will be in the process of achieving at least 1,000 accessions per day. The plan will then make it possible, it is felt, for the world church to sustain this level of evangelistic success for the entire 1,000 days. "One Million New Members" by June 15, 1985, is the goal; "A Thousand a Day for One Thousand Days" is its watchword!

Is such a goal realistic? Can we actually expect success in such a bold venture?

Currently the church worldwide is gaining accessions at the rate of nearly 800 per day. As leaders on all levels give complete priority to evangelism by such means as public meetings, personal work, church growth methods, and fireside evangelism, together with total involvement of the laity and the implementation of special departmental programs, the church can move on to accomplish this goal and more. Emphasis will also be placed on territorial

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assignment and small group ministry.

On June 29, 1985, the first Sabbath of the New Orleans General Conference session, a special evangelistic program will feature reports from the divisions, and the church will celebrate the success that God has seen fit to give His people. But that will not mark the end of evangelism's priority! As the church looks to the future and the finishing of God's work, it will be with plans for greater successes in reaching the world with the message of salvation. Evangelism must continue to be this church's reason for existence and our personal priority as ministers and church workers.

One paragraph of the document emphasizes in particular the truth that all church leaders are in reality evangelistic leaders. They are called "to give personal and professional priority to the winning of souls . . . and urging all church employees to join . . . [them] in inspiring, training, and leading all laypersons into seed-sowing, cultivating, and reaping for God's kingdom."

Some may fear that such a plan will provoke cheap decisions based on numerical goals only. This is not what is intended at all. The plan calls for "all ministers and lay leaders to increase the spiritual thoroughness of their evangelistic work so that baptismal candidates are well grounded in the principles of salvation and doctrinal truth and to train new members to labor for souls so that they may quickly join hands with the church in redemptive outreach."

Each division is to select a One Thousand Days of Reaping director and appoint an advisory committee that will give direction to the work. As this goes to press most of the divisions of the world field have made these organizational appointments. [The author of this article has been asked by the General Conference to assume the position of world director for this evangelistic priority.—Editors.] As the process of giving priority to the central focus and mission of the church is implemented with increasing efficiency at all levels of the church, God's blessings will surely be felt, and the goal of at least one million new members will be realized. Let us unite like a mighty army in the grand work of saving souls. Let us allow God to cut short His work through us!

Is there an answer to the crisis that many see in the church today? Yes! It is the purifying, unifying force of redemptive purpose and focus in God's church! There is no crisis in God's church that a revived sense of mission cannot heal! As members and ministers unite to face the greater crisis of lost and dying souls in the night of the 1980s, all the weakness, all the illness that the church feels in some areas, will be permanently healed. As newborn Christians are then bequeathed the joy of witnessing to others, their faith will grow strong; they will become "Adventists"! This is what One Thousand Days of Reaping is all about!

Annual Council Action

Giving priority to evangelism

During past Annual Councils the world leadership of the church made very significant commitments to two objectives: (1) spiritual renewal in our lives as leaders (see 1973 and 1974 actions) that would affect the leadership style and priorities of the entire world church and lead to widespread spiritual refreshing; and (2) the finishing of God's work on earth by giving the gospel message to the world's population with unprecedented zeal and energy, prioritizing evangelism over every other consideration (see 1976 Annual Council action "Evangelism and Finishing God's Work"). We believe that the goal of spiritual renewal and unprecedented evangelism will be experienced simultaneously and that one cannot exist without the other.

The promises of God for complete success in reaching the nations for Christ are abundant and oft repeated. In recent years we have especially hoped for the fulfillment of the assurance that "more than one thousand will soon be converted in one day" (*Review and Herald*, Nov. 10, 1885).

RECOMMENDED, To engage unitedly in the following plan of world evangelism:

1. To launch an unprecedented worldwide soul-winning thrust, placing unquestioned priority on evangelism in all forms and at all levels, by dedicating the one thousand days preceding the 1985 General Conference session in New Orleans, Louisiana, to the claiming of one million souls for Christ. These ONE THOUSAND DAYS OF REAPING will be launched on Sabbath, September 18, 1982, in churches throughout the world and will conclude on June 15, 1985, two Sabbaths before the General Conference session. "One thousand souls a day for a thousand days" will be the world goal during the ONE THOUSAND DAYS OF REAPING.

2. To conduct an appealing evangelism program on the first Sabbath of the General Conference session, with reports and trophies from all world divisions, to inspire the church to surge forward to an ever-increasing emphasis on reaching the world for Christ.

3. To call upon God's people everywhere to join us as leaders in an enlarged dimension of commitment to prayer, repentance, Bible study, the witness, uniting all workers and lay leaders to receive the promised blessing of the outpouring of the Holy Spirit.

4. To call upon all ministers and lay

leaders to increase the spiritual thoroughness of their evangelistic work so that baptismal candidates are well grounded in the principles of salvation and doctrinal truth, and to train new members to labor for souls so that they may quickly join hands with the church in redemptive outreach.

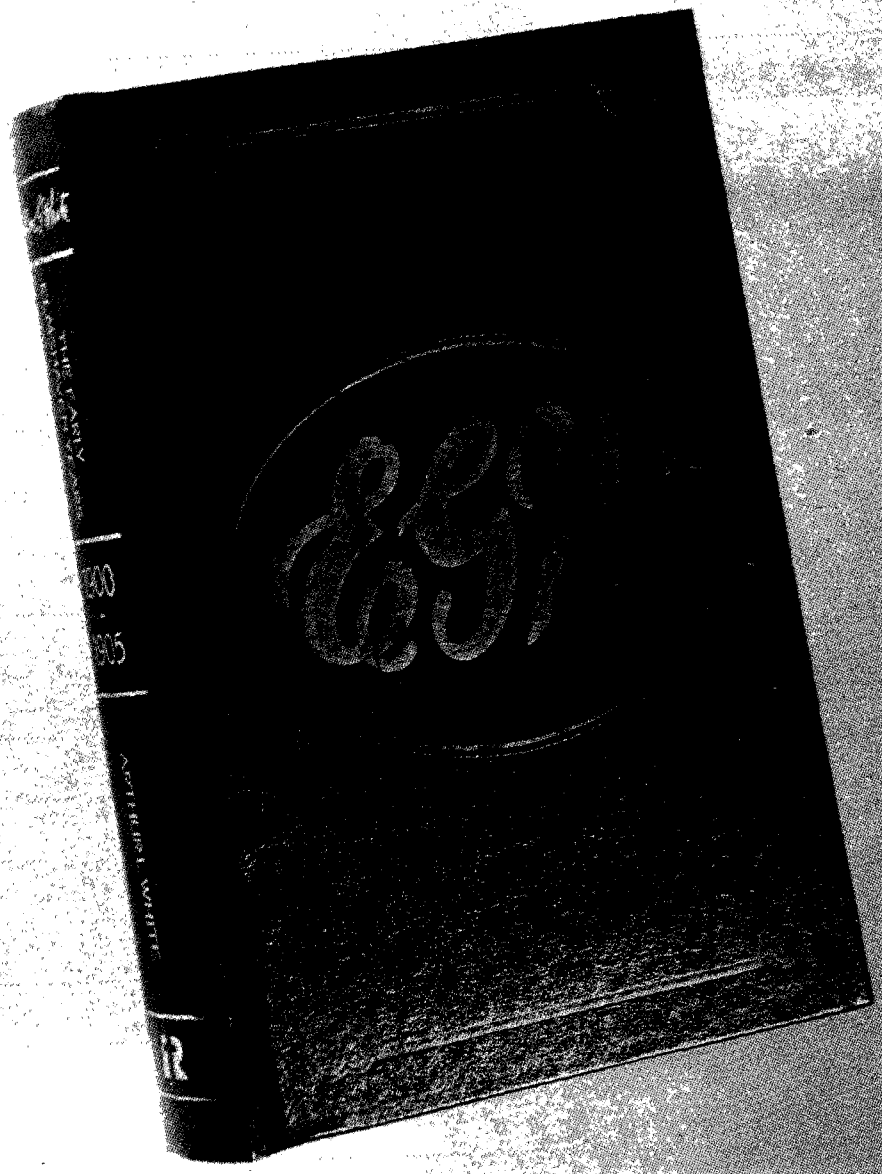
5. To encourage ministers to give personal and professional priority to the winning of souls by evangelistic preaching, opening the Scriptures to families and individuals, employing programs that various departments of the church may provide for either pre-evangelistic or evangelistic outreach, and urging all church employees to join with ministers and lay leaders in inspiring, training, and leading all lay persons into seed-sowing, cultivating, and reaping for God's kingdom.

6. To accept the goal of proclaiming the gospel and following up in all unentered territories in harmony with the Prayer Offensive voted at the 1980 Annual Council, employing the principles of territorial assignment and small group organization of all believers.

7. To request each division to select a director and a committee to give oversight and direction to the ONE THOUSAND DAYS OF REAPING, the General Conference to select a director and a committee to give overall direction to assist all divisions in the ONE THOUSAND DAYS OF REAPING.

8. To recognize the time period beginning with the close of the 1981 Annual Council and reaching to September, 1982, as a crucial implementation period during which each division may effect a transition to a status of giving unquestioned priority to evangelism. As a result of the evangelistic thrust of the 1980 Dallas session and the Prayer Offensive voted at the 1980 Annual Council, divisions have proceeded to set quinquennial goals. The ONE THOUSAND DAYS OF REAPING program now comes to assist in achieving or surpassing these goals, and expressing our "one-church, one-world" approach to a finished work. All evangelistic programs envisioned by General Conference leadership for worldwide implementation within a later time frame should now be rescheduled so as to aid in the preparatory period prior to September 1982, for the ONE THOUSAND DAYS OF REAPING.

9. To provide adequate funding for the ONE THOUSAND DAYS OF REAPING project at each level of the church.



The Review and Herald Publishing Association has just released the first title of a projected six-volume biography of Ellen G. White. Although the first written, this book actually stands fifth in the proposed series and carries the title "The Early Elmshaven Years: 1900-1905." **MINISTRY** recently talked with Arthur L. White, author of the biography and grandson of Ellen White, regarding the nature and scope of this mammoth literary task.

EGW: a biography

MINISTRY: You are Ellen White's grandson. How many of your own memories are going into this book?

WHITE: Not very many, because I was only 7 years old when she died. I just remember her as a kind grandmother. She loved children. We'd go to her home, and she'd talk with us. But if we are talking about percentages, less than one-half of one percent would be my memories. About 99½ percent or more is based on documented sources, amplified, of course, by my association with my father.

MINISTRY: What do you mean by your association with your father?

WHITE: My father was William White, the third son of James and Ellen White. Before he died in 1937, I worked

with him during the last nine years of his life as his secretary in his continuing task of caring for his mother's writings and their use in the church. My knowledge and information from him stems from this association, and from the Friday evenings we sat around the open fireplace and I listened to him tell stories.

MINISTRY: You mentioned documented sources. What kinds of documents are you drawing on in writing the biography?

WHITE: Mainly primary sources in Ellen White's own words. She kept what she called her diary—actually a journal—in which she wrote from day to day. She also carried on a large correspondence, which is on file—letters she wrote to

members of the family, as well as to various church workers. I use contemporary published reports, of course, as they appeared in the *Review and Herald* and other journals of the church, following Ellen White in her work. Then we have my father's correspondence which is a valuable source in view of the fact that he worked closely with his mother for many years. These are the prime sources I am working with.

MINISTRY: What would be your response to someone who might say, "I don't think a member of the White family can be objective in writing this book, even if he tries to be"?

WHITE: Well, I can name some who have already said that! The fact is that I didn't choose to write the biography. The

original plan was that F. D. Nichol, editor of the *Review and Herald* and one who had been closely associated with the Ellen White publications, would write the biography. The Board of Trustees in 1950 took an action asking him to do so. But as he approached the task, he discovered many handwritten documents, diaries, et cetera. He felt he would have to have it all in typewritten form, and we set about to do that. This preparation took several years, and during that time he became involved in the Bible commentary project. When he had finished that, he was worn out and hardly had courage enough to start on the biography. Then he died suddenly.

So the question became "What are we going to do about the biography?" Well, the board took it up, and to my surprise they said, "If F. D. Nichol had written the biography, Arthur White would have had to work with him very closely anyway, because of his contact with the office through the years. Now Elder Nichol has gone, and perhaps White ought to write the biography."

I said, "Oh, no, no. For years we've talked that this should not be done. It should not be written by a member of the family. It wouldn't be considered objective."

The board discussed the problem and finally reached the conclusion that it would probably be best if I wrote it.

I told them, "I don't accept that vote. I'll not undertake this until church leaders have considered it carefully and feel that it would be a wise course to follow."

So they took it to the officers of the General Conference, and I am told their discussion touched about the same points that the White trustees had. They decided I should write the biography. Only under those circumstances did I agree to attempt it.

Now, I'll be criticized; I know that. But I will say this: In my writing I have tried to work in a way to relieve myself of just as much opportunity for criticism as possible. I have chosen to let Ellen White herself speak wherever I can. Perhaps a fourth or a third of the complete biography will be quotations. In this way the Ellen White messages and counsel do not go through my "strainer." They come directly from her. I am hoping that this will relieve some criticism that may come.

MINISTRY: Are you saying that your personal relationship with Ellen White has

not affected your work?

WHITE: I am not approaching Ellen White as my grandmother. Now, you know me and you know that you very seldom hear me speak of Ellen White as my grandmother. Early in my ministry I had to determine what my relationship would be to Ellen White. And I determined that as far as possible my relationship would be that of any other Seventh-day Adventist. She wasn't mine especially. I'm proud, of course, of the connection, but I would try to approach her in all respects as any well-informed Seventh-day Adventist would approach her. And I'm doing the same in the biography.

MINISTRY: Some are certain to see the biography as a reaction by the church to current internal criticisms of Ellen White and her work. Is there any real basis for seeing the work in that light?

WHITE: No, although I agree with you that some will inevitably view it as such. Actually, the project antedates the current situation by many years.

As I mentioned, F. D. Nichol was asked in 1950 to write it. And I began to work after his death, in 1966 I think it was. I wasn't able to write as much as I had hoped because I was serving as secretary to the White estate, and I finally discovered that I just simply had to step entirely aside from administrative responsibilities if I was going to get the writing done. So the project was conceived and begun years in advance of the present situation. But we do find that history repeats itself. And some of the biography written a number of years

ago should be of service in light of these current questions and criticisms.

MINISTRY: Do you find, since Ellen White at times was under fire by critics in her own day, that there are helpful parallels for today as we see critics raising questions?

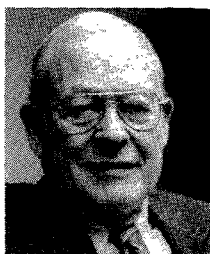
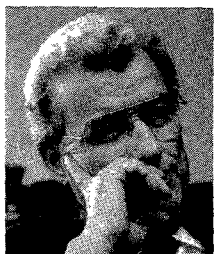
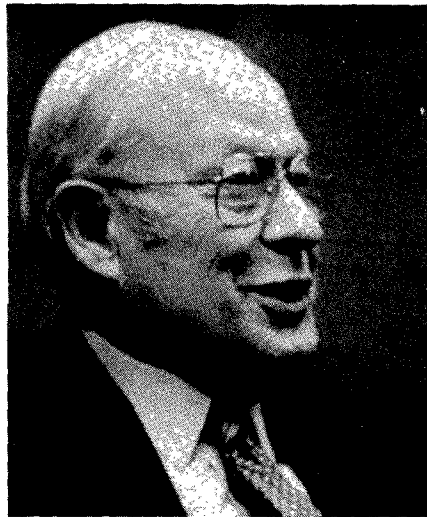
WHITE: I consider that there are, yes. And where there are, I bring them in.

MINISTRY: In your research, have you come up with any material that would throw light on the charges of literary borrowing? Are you going to discuss that at all in your biography of her, or will it be left out?

WHITE: How could I leave it out! I couldn't. I'm constantly on the lookout for clues to the writing of any particular book, the work on any particular manuscript.

Now, I was really surprised, myself, when I began dealing with the last three or four years of her life, with the close connection she maintained with the bringing out of her books. These later volumes—*The Acts of the Apostles*, *Prophecies and Kings*, *Counsels to Parents and Teachers*—were largely compiled from previously written material in her files. But when I got to following, day by day, the last months of her life (and I was able to document this because my father was away much of that time, and Clarence Crisler, the chief secretary at the office, was writing to him almost every day about Ellen White's health and the state of the work), I was amazed at the close way in which she was participating in what was being done. The secretaries submitted the materials to her, and as she was able to go through them she brought in constructive suggestions and worked on them. This was an amazement to me.

I'm working now on her Australia years and I'm watching for references to her work on *The Desire of Ages*. She mentions very frequently her desire to work on the life of Christ, and how she hasn't been able to, and how questions are being brought to her concerning the manuscript for the life of Christ, et cetera. The findings thus far give very little support to some of the assertions that have been made about her dependency on others and her use of the writings of others. We will find, I think, that her prime use of commentaries dealing with the life of Christ took place in the 1870s, when she was writing volumes 2 and 3 of *The Spirit of Prophecy*, dealing with the work of Christ and the apostles.



LUIS RAMIREZ

J. R. Spangler

Arthur L. White

Ellen White wasn't one who made great mistakes in disobeying God, but she did make some errors in judgment and action. Whenever there is opportunity to bring such things in, I'm bringing them in.

In Australia she was amplifying this material. She would be given visions, and then she would present what was shown her in letters or in talks, and these would be taken down stenographically and put in the hands of Marian Davis, who was helping with *The Desire of Ages*. Marian Davis was reaching out for every scrap of material that would broaden and add to and enrich the book. But I have to say that there's a wide, wide gap between what I find in my study and some of the very strange stories that are being told by some in regard to Ellen White's sources.

MINISTRY: When the biography is complete, would you say that the image of Ellen White that will emerge will tend to place her on a pedestal—something more than human? Or are you bringing out some of the experiences—perhaps even negative ones—that will show the reader her humanity? Are you putting in the “warts”?

WHITE: A great deal of that kind of thing will be included as it exists. Ellen White wasn't one who made great mistakes in disobeying God, but she did make some errors in judgment and action. Whenever there is an opportunity to bring such things in, I'm bringing them in.

MINISTRY: What about the research necessary for writing such an extensive work? You don't do all that yourself, do you? Don't others help with research?

WHITE: I have to have help, of course. There are in the E. G. White manuscript and letter files about 60,000 pages of material. There are in the W. C. White letter books some 30,000 letters written by my father. When I got well into this task, I saw that it would be absolutely impossible within my lifetime to encompass all the sources, gather the data, and get on with the work in a practical way. So I asked for a research assistant, and Ron Graybill, with whom I'd become acquainted, was selected to work with me in research. He gave largely of his time for several years to that, but he was soon drawn into other work. He has made an important contribution, assembling materials and organizing them. Then, too, I've had good secretarial help.

But back of all that was the work that was started in 1950 or shortly after when we had asked F. D. Nichol to write a biography of Ellen White and when we went about getting the handwritten documents copied and the sources organized. Bessie Mount, a woman of keen discernment and long experience, built a file of biographical cards that are of very great value.

MINISTRY: I understand that you have just finished one volume—number 5. But what's the whole plan, the overall view of this biography?

WHITE: First of all, I had to decide on a method by which I could handle events with some degree of even treatment. We're dealing with seventy years of Ellen White's active life, and it's not my purpose to write a day by day chronicle, but to portray her as

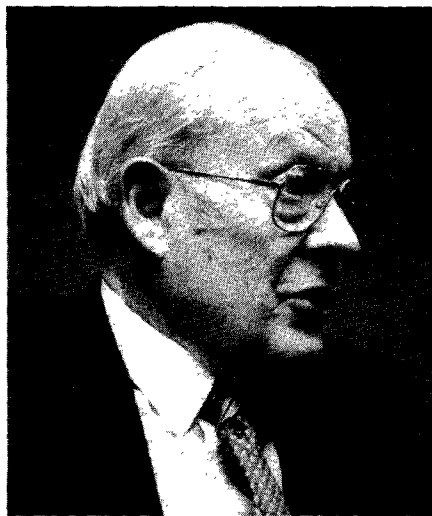
she was known, so that the reader may see her in her relationship to the development of the church and its operation—the interplay between Ellen White and church leaders. That's on one side. On the other side is Ellen White as a person, a mother in the home with her family about her and a neighbor in the community. We observe her in her speaking and travels, and in her relationships with people.

I divided her life into six eras, giving a decade or a little more to each. They are quite clearly defined—*The Early Years* and *The Expanding Years*, which would carry us down to the late 1870s; *The Lonely Years*, through the 1880s, *The Australian Years*, the 1890s, and *The Elmshaven Years*, in two volumes, from 1900 to 1915.

Then, having done that, I had to decide what I would bring in, because I would have about fifty pages of manuscripts for each year. So I have selected from each year three or four main incidents that illustrate her work and provide material of interest to the reader. That has been the basis on which I have worked.

MINISTRY: A biography is the life story of an individual, the daily things that happen, experiences. But how much will be in this of the doctrinal or theological aspects of Ellen White's life and work?

WHITE: You can't tell the story of Ellen White's life without telling the issues with which she was involved. So when it comes to the crisis with pantheism in the early 1900s, we lay out the story in great detail. And when it comes to dealing with the questions of the “daily” or of the “shut



door,” issues that once loomed large in the church, or the events surrounding the 1888 General Conference session, these will be dealt with, using the supporting materials from her life in presenting the story. I hope that in so doing we will have created in the minds of the reader a true picture of Ellen White's mission and work. So these things will be treated.

MINISTRY: The first volume of this series to appear is not volume 1, but volume 5. Why is that?

WHITE: In other words, why in the world did I start at the last end of the story first? Well, it's really quite simple. A rather detailed treatment of Ellen White's early life is already in published form. *Life Sketches, Spiritual Gifts*, volume 2, the first part of the *Testimonies*, volume 1, and other books set this early period forth in some detail. We have very, very little of her later life. So that was the reason I thought I'd like to start where her life hadn't been so well treated.

Also, when we called Ron Graybill to assist in research, I thought it would be more interesting if he could talk with people who knew Ellen White and deal with issues that were more current. So we decided to start with the time when she came back to the United States from Australia. It was a natural break, and we did that without giving consideration to the order of the publication of the books. So we're starting to publish the series with volume 5, which deals with *The Early Elmshaven Years: 1900-1905*. Volume 6, *The Later Elmshaven Years: 1905-1915*, will follow. I'm working now on *The Australian Years*, which are the 1890s. Then I'll write *The Lonely Years*, the 1880s. Then I'll go back to the very beginning and write volumes 1 and 2.

MINISTRY: At 5 percent, standard royalties on writing, will not this series of books make you a millionaire?

WHITE: That would be something! No, it's an office job. I'm writing as an employee of the Ellen G. White Estate, and whatever royalty income there is from the sale of the books will be the property of the General Conference, as is the royalty on her own books. So it will mean nothing to me in the way of personal enrichment. But what a privilege it has been to look more closely into the life and work of Ellen White than ever before and to put it into words so that others can know her in a more personal way.

It's not my purpose to write a chronicle, but to portray her as she was known, so that the reader may see her in her relationship to the development of the church and its operation.

You know that couples in your church could benefit from a marriage betterment program, and you've heard of some—but you're probably wondering . . .

Encounter or Enrichment— what's the difference?



As a pastor, you may find yourself somewhat confused by the current variety of programs designed to build better marriages and happier homes. However, two programs in the Seventh-day Adventist Church have nationwide organizations, and leaders that conform quite closely to their respective models. They are *Adventist Marriage Enrichment* and the Adventist expression of *Marriage Encounter* (designated hereafter as "Enrichment" and "Encounter").

The two models have a number of things in common:

1. Both take the preventive approach. They seek to make good marriages better rather than try to rescue those on the point of shipwreck.

2. Both focus on spiritual oneness. God is made the center of all marital activity.

3. Both deal heavily in communication skills. Couples are taught how to share with each other, especially on a feeling level, in a way that will bring mutual understanding and intimacy.

4. Both teach conflict resolution. Couples learn how to be honest with each other, and yet loving, at the same time.

5. Both teach the value of affirmation and appreciation.

6. Both launch the experience with a weekend seminar from Friday night to Sunday afternoon.

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7. Both continue the experience with follow-up chapters that meet periodically.

8. Both have a training program for seminar leaders.

Given such similarities, you might easily have some difficulty keeping the two programs straight, deciding in which you might wish to become a leader or which to foster in your local congregation. The following points should help you tell the difference:

1. *Background.* Encounter was adapted from a Catholic program and put into an Adventist structure by Al and Betty Brendel. Enrichment was originally a secular organization (Associated Couples for Marriage Enrichment) led by a Quaker couple, David and Vera Mace. It was adapted for Adventists by Ed and Letah Banks.

2. *Methodology.* In Encounter, prepared presentations are made to the entire group of couples. Then they go to their own rooms to write letters to each other and discuss the material presented and their feelings toward it. There is no group interaction. Enrichment uses group dynamics, in which the couples sit in a circle, share information, practice skills, and support and encourage one another.

3. *Size.* Encounter can take as many couples as can be seated in the presentation room and for which individual rooms can be provided. Because of the group interaction, Enrichment must be limited to no more than ten couples.

4. *Structure.* Encounter is well structured, with nearly every minute carefully planned. Enrichment is informal and flexible. Some structure is provided, especially in the early sessions, but the direction the seminar may take is determined greatly by the interests and concerns of the group.

5. *Fellowship.* Encounter encourages communication between husband and wife only (even while moving from meeting place to individual rooms). It desires the couple to concentrate on each other alone for the one weekend. Enrichment encourages group fellowship, sharing of experiences, praying with other couples, and mutual support.

6. *Location.* Encounter always takes place in a retreat setting where the couples have a private room and meals are provided. While Enrichment could easily function in this environment, the couples usually live at home and come in to the group meetings, which may be held in a school, church, or private home.

7. *Cost.* Because of the setting, Encounter costs considerably more to operate than does Enrichment. However, both programs charge only a nominal fee (\$15 to \$20 per couple), and no couple is excluded who cannot pay. Encounter raises the rest of its expenses by donations. Couples are informed of the actual cost and encouraged to donate to future weekends, though they are not obligated to do so.

8. *Leadership.* Encounter requires a team of four or five couples who can invest considerable time working together in program development. Therefore, it is usually found in larger Adventist centers where this kind of talent may be grouped. Enrichment needs only the leadership couple, and thus can be organized nearly anywhere.

The question is often raised, Which program is better? The answer depends on the people and the circumstances. The two programs are *not* in competition with each other. Both have the same aims, but use different approaches. Some people will not like Encounter because of its structure and "monastic" rules. They will find it very difficult to talk to their spouse alone, on a deep level, for a whole weekend. On the other hand, many will find it to be a life-changing experience.

Some will have nothing to do with Enrichment. They are leery of anything like a group experience and are unwilling to share themselves with others. Yet, many find not only their marriages but their entire Christian lives revitalized in such groups.

For the participant the question may well be: In which program will I feel more comfortable? For the pastor or other leader it may be: Which program better fits my personal leadership style? The church may ask: What resources do we possess to develop these programs?

As humans, we are prone to view salvation events in terms of their impact upon ourselves. But no step in man's salvation is merely an earthly affair. The Scriptures sweep aside the obscuring veil between earth and heaven to reveal to men the close relationship that exists and to remind us that such experiences as repentance, confession, and forgiveness have no saving value at all without corresponding repercussions in heaven.

Siegfried J. Schwantes

Bound in heaven

Man can no more escape being marked by the current ideologies of his day than he can escape the air he breathes. Theologians fare no better in this respect than other mortals, and thus it is only natural to expect that the Reformers' thinking was colored by the humanistic ideology that gained currency during the Renaissance. In that age of transition the focus of interest unmistakably shifted from God and heaven to man and this world.

Such an intellectual climate did not prepare men's minds to appreciate the doctrine of the heavenly sanctuary, and few theologians of the period gave it any attention. The elements of such a doctrine were abundantly present in the writings of both the Old and New Testaments, but the times were not propitious for an appreciation of their true value.

In contrast to the man-centered theology characteristic of the Reformation and its aftermath stands the Scriptural teaching that no step in man's experience of salvation is merely an earthly affair. Jesus makes it abundantly clear that such spiritual experiences as repentance, confession, and forgiveness have repercussions in heaven. Indeed, in the light of the New Testament none of these experiences would have any saving value at all without this heavenly resonance.

For example, although genuine repentance rises mysteriously from the depths of the self, it is never self-initiated. According to the apostle Paul, it is always a response to God's love: "Do you not know that God's kindness is meant to lead you to repentance?" (Rom. 2:4).^{*} Waves of compassion emanate from God's infinite love. Divine mercy evokes a response in man's soul, but it doesn't stop there. The

circuit is not completed until man's repentance is accepted, approved, and ratified by heaven. There is "joy in heaven over one sinner who repents" (Luke 15:7). God takes notice of the deep movings of repentance in man's soul, and that is all-important if they are to lead to salvation.

What is true of repentance is even more evident of confession, its audible expression. The meek confession of the publican, "God, be merciful to me a sinner!" (chap. 18:13), met a joyful response in heaven. "I tell you," said Jesus, "this man went down to his house justified" (verse 14). A mere whisper to human ears, the publican's earnest request found a swift answer in the heart of God.

There is also the public confession of faith in Christ in the face of ridicule or death. Such confession, too, has repercussions in heaven: "So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven" (Matt. 10:32). The Christian's witness may be apparently drowned in the din of mockery or indifference, but it never escapes Heaven's notice. Much better than in any earthly computer, it is stored forever in Heaven's memory.

Neither is the forgiveness of sins merely an earthly transaction. "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (chap. 16:19). Brushing aside all such controversy as who is entitled to wield the power of the keys and what is meant by the verb "to bind," one truth stands out from the text as bright as the noonday: forgiveness of sins is never merely an earthly transaction. Forgiveness of sins has no saving value unless it be ratified by Heaven. The church may forgive; the offended party may forgive; but unless God forgives, that sin will testify against the sinner in the last judgment.

The Scriptures are seldom concerned with forgiveness in general. Their concern is with forgiveness of sins. However unfashionable the concept of sin may be in modern thinking, it remains central in Biblical theology. The very plan of salvation was conceived primarily to deal with the problem of sin. There is that about sin that makes it offensive to God and lethal to man. It disrupts the divine-human harmony and sets human will at cross purposes with God's. It enthrones self where God alone should be. Sin being what it is, forgiveness of sin in the deepest sense remains a divine prerogative. No earthly pronouncement can efface its hideous nature and consequences. That is why forgiveness of sin can never be merely an earthly transaction. Without heavenly ratification, forgiveness can never remove sin's stain and guilt.

To Biblical man, sin is first and foremost an offense against God. Fellow creatures may be wronged in the process, but in the ultimate analysis God is the victim of every sin. Thus David humbly confessed: "Against thee, thee only, have I sinned, and done that which is evil in thy sight" (Ps. 51:4). Daniel's confessional prayer in behalf of his people expresses the same basic admission: "To us, O Lord, belongs confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee" (Dan. 9:8).

The Godward thrust of sin, so obvious to David and Daniel, was missed by Abelard and his spiritual heirs. A diminished conception of sin carries with it a diminished appreciation of Christ's atonement. Consequently Abelard could not conceive how Christ's death on the cross could possibly have any objective effect upon God. Its purpose, he taught, was not to make it possible for God to exercise forgiveness, but to make God's forgiveness acceptable to man. According to him,

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there was no obstacle in God's mind to forgiving the sinner, not even the crying indignity done to His law. The only obstacle was in man's mind. Man must be convinced of God's love before he could accept divine forgiveness. And the incarnation and the cross were a small price to be paid to convince men. Abelard anticipated in his day the humanistic bias that would come into its own centuries later.

Thus we can see why the doctrine of the heavenly sanctuary renders such immense service to Christian thinking. It obliges theologians to shift attention to the heavenly aspect of God's redemptive purpose. True, man lost in sin is the object of divine search and salvation. But the initiative in that search and salvation lies with God and not with man, as Jesus' parables of the lost sheep and of the lost coin so clearly emphasize. Incarnation is important, but only because it reveals God's infinite love and condescension in the gift of His Son to become man's *go'el* and High Priest. The cross is important, not because ultimate atonement for sin was accomplished on it, but because it makes ultimate atonement possible.

The doctrine of the sanctuary reminds man that the final decisions concerning his salvation are made in heaven, and not on earth. Rather than encourage man to introspection and concern with self, the Scriptures encourage him to look upward, where God is sovereignly enthroned: "Turn to me and be saved, all the ends of the earth!" (Isa. 45:22). To a group of believers whose hope of salvation gravitated around the earthly sanctuary and its magnificent ritual, the author of Hebrews writes: "Now the point in what we are saying is this: we have such a high priest, one who is seated at the right of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord" (Heb. 8:1, 2). On Him, now during the Christian dispensation, should our eyes be fixed.

In this heavenly sanctuary Christ now performs His priestly ministry on behalf of mankind, a ministry that is just as vital to salvation as was Christ's earthly ministry culminating with His death on the cross. Both form one indivisible whole. Without the incarnation and the blood shed on the cross, there could not be an effectual heavenly ministry, since it is necessary for the priest to have something to offer (see verse 3). Likewise, without Christ's heavenly mediation, those on earth today couldn't benefit from Christ's historical sacrifice. There would be no link connecting what was done on Calvary with man's present need of forgiveness and reconciliation. The merits of Christ's sacrifice must somehow be applied to the repentant sinner today. And this is accomplished by Christ's intercession in the heavenly sanctuary. "Consequently he is able for all time to save those who draw near to God through him, since he always lives to make

intercession for them" (chap. 7:25).

Having taken upon Himself human nature, the Son naturally assumes the role of Mediator on man's behalf. Made like man in every respect, Christ becomes "a merciful and faithful high priest in the service of God, to make expiation for the sins of the people" (chap 2:17). Mediation is just as much a part of Christ's priestly ministry as is the expiation He offered on the cross. We may go further and say that Christ's expiation for sin would remain ineffectual without His ministry of mediation and intercession.

Just as forgiveness of sins is never merely an earthly transaction, so expiation too has heavenly repercussions and is not merely an earthly transaction that took place once for all. Christ's ministry of reconciliation is a heavenly extension of the work of expiation accomplished on the cross, effectively linking the past with the present, the merits of the blood shed on Calvary with the present need of every sinner. Without this heavenly link the chain of salvation would be incomplete and ineffectual.

Christ intercedes for sinners as an advocate pleads for his client. "If any one does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). On the other hand, Satan stands as an accuser of the brethren (see Rev. 12:10). With specious reasoning he argues against those who would escape his dominion. He summons the most astute arguments why every individual sinner should be left to his own fate. Satan already appears in this hideous role in the books of Job and Zechariah, which afford us a valuable insight into the scenes transpiring in God's heavenly court. How comforting to know that believers have an Intercessor perfectly qualified to plead for them before God's tribunal! Satan would have their names blotted out of the book of life. His arguments may have an air of legitimacy, but they ignore the merits of Christ's blood.

Christ's intercession in behalf of man, carried out even during His earthly ministry (see Luke 22:31, 32), most naturally continues in the heavenly court, "since he always lives to make intercession for them" (Heb. 7:25). It is evident that this intercession does not aim at mollifying

God's heart, as if He harbored no love for man in his plight. "God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8). But if not to evoke love and pity for man on the part of God, what could be the purpose of Christ's intercession in the heavenly sanctuary?

Its purpose is to prove before the heavenly intelligences that God is righteous while "he justifies him who has faith in Jesus" (chap. 3:26). In that celestial tribunal attended by untold numbers of angelic witnesses, God's righteous judgments must stand above any shade of doubt. When the last case is examined in the heavenly court, and sentence is pronounced for life and for death, a chorus will swell from myriads of adoring lips, proclaiming: "Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the ages" (Rev. 15:3).

We must not minimize the crucial importance of what goes on in heaven. Man's salvation is vital, but no less vital is the vindication of God's dealings with man in the whole process of redemption. Begun at the cross, that vindication is not finalized until the heavenly tribunal pronounces the last sentence.

Thus the doctrine of the heavenly sanctuary comes as a necessary antidote to the humanistic bias in current theological thinking. The fact that this bias is as old as the Reformation makes it no less false and dangerous. The focus of the salvation process, so long centered upon man and his sin, must at last be shifted to God, who initiates and underwrites the whole plan of redemption. It is understandable that to the Reformers the whole gospel seemed subsumed in the text "The just shall live by faith" (Rom. 1:17, K.J.V.). Blessed as this statement will always remain to evangelical Christians, it is nevertheless evident that its focus is upon man and not upon God.

Granted that such a new emphasis was necessary after centuries of medieval misunderstanding, it does not follow that the insights gained by the Reformers represent the final word in Biblical theology. If the human dimension of salvation had been neglected by the scholastics, the pendulum now swung to a humanistic upsurge that no less neglected the divine aspect. The recovery of the doctrine of the heavenly sanctuary in the middle of the nineteenth century can only be described as providen-

Christ's ministry of reconciliation is a heavenly extension of the work of expiation accomplished on the cross, effectively linking the past with the present, the merits of the blood shed on Calvary with the present needs of every sinner.

tial in redressing the imbalance. Its genius consists in redirecting man's attention to what transpires in heaven, where man's eternal destiny is finally decided.

God's plan for a new emphasis upon the heavenly dimension of salvation is evident from the tenor of the first angel's message: "Fear God and give him glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the fountains of water" (Rev. 14:7). The trend begun by the Renaissance and accelerated by the scientific revolution initiated in the seventeenth century glorified man and his accomplishments at the expense of God, who was allowed a lesser and lesser role in the world-view being evolved by scientists and philosophers. In the midst of this humanistic fervor the proclamation "'Fear God and give him glory'" fell like a bombshell, an earth-shaking reminder that God is there, that He rules and is in control, that He is Judge.

God's original plan was that man should gain a greater and greater mastery over the earth and its resources. But man foolishly became intoxicated with power and achievement and was blinded to the spiritual dimension of his life, his God-dependent destiny. It is this spiritual myopia of modern thinking that is largely responsible for the mood of hopelessness that hovers over mankind like a deadly miasma. Nothing is more suited to dispel this spiritual smog than the realization that God is there and that man's highest duty is to give Him glory. That is what the first angel's message was intended to accomplish, and that is why the rediscovery of the doctrine of the heavenly sanctuary comes as a shaft of light in the darkness of a humanistically oriented theology. It constrains judgment-bound man to remember his divine origin and his eternal destiny.

The linking of the first angel's message of Revelation 14 with the doctrine of the sanctuary is not arbitrary. The call to fear God and to give Him glory is founded upon the truth that "the hour of his judgment is come" (verse 6, K.J.V.). In the book of Revelation the final judgment is often associated with the heavenly temple. Thus in Revelation 11 the declaration that it is "time for the dead to be judged" (verse 18) is followed by the announcement "Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple" (verse 19). John did not need to remind his readers that the ark of the covenant in the Mosaic tabernacle contained the tables of the law (see Deut. 10:5). For someone familiar with the Old Testament, it would be difficult not to associate the judgment with the decalogue and the decalogue with the ark of the testimony standing within the Most Holy Place of the sanctuary.

Likewise, in the last part of Revelation 14, which portrays "one like a son of man" seated on a white cloud and executing judgment upon the impenitent, angels are

twice seen coming out of the temple (see verses 15, 17). In the first case an angel comes with instructions for the one "who sat upon the cloud"; in the second instance, the angel comes out of the temple in heaven to join with the Son of man in the work of reaping the harvest of the earth. Three times the heavenly temple is mentioned in Revelation 15 in connection with angels who are about to pour divine judgments upon the earth (see verses 5, 6, 8).

The phrase "I looked, and lo, a white cloud, and seated on the cloud one like a son of man" (chap. 14:14), is easily recognized as a picture borrowed from Daniel 7. There we read regarding the scene of judgment described in verses 9-14: "And behold, with the clouds of heaven there came one like a son of man" (verse 13). Jesus too was familiar with the prophecies of Daniel, and in His discourse on last-day events He applies Daniel's phraseology to Himself, "'And they will see the Son of man coming on the clouds of heaven with power and great glory'" (Matt. 24:30). He draws from Daniel again when depicting His coming glory before the Jewish Sanhedrin, "'Hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven'" (chap. 26:64).

If judgment is recognized as the final step in the proscription of sin and its eradication from the universe, then the analogy of the day of expiation or atonement in the Mosaic dispensation may be used to shed light on the subject. The proceedings detailed in Leviticus 16 can be characterized as the judiciary capstone of the religious year. The Day of Atonement ceremonies, though repeating the daily sacrifices, contained the additional feature of a final disposition of confessed sins. Those who had maintained their repentance and relationship with God had their transgressions blotted out. Those who had abandoned their allegiance to God had their sins retained and were excluded from the spiritual life of the community—an exclusion that was tantamount to eternal death. One can imagine, therefore, with what profound interest the services performed in the sanctuary that day were followed.

In the Mosaic economy every aspect of

the solution of the sin problem was related to the sanctuary. The yearly round of sacrifices and ceremonies foreshadowed to the eyes of faith the various aspects of Christ's ministry: His perfect, once-for-all sacrifice on the cross; His priestly mediation in the heavenly sanctuary in behalf of repentant sinners; and the final judgment, which brings the work of redemption to a glorious consummation. The sanctuary was the best way to proclaim that God alone could provide a remedy for sin and that this remedy must be sought where God offered it. There was no alternative remedy. "'Turn to me and be saved, all the ends of the earth! For I am God, and there is no other'" (Isa. 45:22). Moreover, the fact that this remedy for sin must be sought in the sanctuary and nowhere else should preclude the vain search for any merely human means of salvation. Sinful man must humbly recognize his total dependence on God for forgiveness and life eternal.

This Old Testament emphasis is carried over to the New. The apostle Peter would declare without ambiguity, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Such radical exclusiveness sounds scandalous to modern man schooled in the humanistic tradition. As the sharp edge of Christian conviction is eroded by the acids of modernism, such an uncompromising stance is considered outmoded by some.

In this age of anthropocentric gospels founded on secular premises, the doctrine of the heavenly sanctuary comes as a timely reminder that salvation finds its only source in God. It cannot be otherwise, God, in Christ, is the alpha and omega in the whole history of redemption, and all the phases of the plan of redemption are Heaven-centered. The prophet Ezekiel, in his crowning vision, beheld a river streaming from the temple, whose lifegiving water transformed the barren wilderness into a fruitful garden (see Eze. 47:1-12). What more fitting picture could be painted to convey the good news that salvation proceeds from God, who "is in his holy temple" (Hab. 2:20).

* All Scripture quotations not otherwise indicated are from the Revised Standard Version of the Bible, copyrighted 1952, 1971 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

The doctrine of the sanctuary reminds man that the final decisions concerning his salvation are made in heaven and not on earth. Rather than encourage man to introspection, the Scriptures encourage him to look upward.

A troubling dream in the night

Many of us started out as successful pastor-evangelists, but over the years something happened. Not only have many of us middle-aged old-timers lost our zeal but we aren't setting an example for younger ministers.

John Rhodes

The following appeared in the Southeastern California Ministerial Association newsletter, The Flame, but it has a much wider application than any single conference. We feel that it gives all of us something to consider as we assess our ministries.—Editors.

Have you ever awakened in the night and found your mind running full speed until it seemed inspiration flooded you with thoughts and words and a burden to share them? Two nights in a row recently, I awakened concerned with the apparent apathy toward public evangelism. As I thought about the ministers in our conference, I remembered that many of you started out as successful pastor-evangelists. In fact, that was the way of a generation or two ago. Now many of us middle-aged "old timers" seem to have lost our zeal. In fact, some are saying, "I'm not sure about this business of the Lord coming soon. We've been saying that for years. What we need to do is to live daily so no matter when He comes we will be ready and waiting." The latter statement is certainly true, yet when we lose that evangelistic fervor, that anticipatory feeling of awaiting the Lord's return, we have in fact denied our denominational name as Adventists, for that is what the name means. We are "Adventists" because we believe in the soon-coming of Jesus Christ.

Many of us can truthfully say we had hoped to be in the kingdom before this, yet the waiting should not cause us to give up the blessed hope. How often do we preach on the Second Coming, about our heavenly home, and other messages of hope and decision?

It may be true that people are "too busy" to support evangelism. With both husbands and wives working to support their

families and give their children a Christian education, they are too busy. The rich are also too busy. But when we get too busy to witness, too busy to give some time to our Lord, we are just *too busy*. Could the fault lie to some degree in our lack of evangelistic emphasis and leadership?

I don't feel we need to lay a burden of guilt on our membership; but somehow we find time to support and promote other worthwhile church activities. Are we, as one minister put it, just "massaging the saints" when we ought to be stirring them up to good works and motivating them to set priorities in their lives?

Many of us preach good homiletic messages to our complacent churches, but when was the last call you made for people to accept Christ and join His remnant church?

I hear talk occasionally about our evangelists being sort of "out of it," or back in the woods of archaic antiquity. The message of the prophecies of Daniel 2, 7, 8, 9, and 12 still speak as eloquently as they did a hundred years ago. You can't change much about the basics of the millennium, the Second Coming, the United States in Bible prophecy, et cetera. We need more tact and charity toward our Christian friends of other faiths, and I think we have come a long way on that. Still, if one accepts Revelation 13 and 17, he cannot avoid mentioning who Babylon is in the last days. The problem is that many of our younger preachers hardly study these passages enough to expostulate on them, and many of our older brethren are not teaching them to give the younger ministers an example.

Somehow, we are not producing men with a zeal for evangelism. In fact, too many of our younger men are ordained and even getting some years into the ministry without having yet held their own crusades. In my day, we all did that as a matter of course at least every other year and alternated with a professional evangelist.

I am not the judge, nor can I even guess how God will judge us, but somehow I picture His countenance gathering sorrow over our failure to give emphasis to public evangelism and soul winning.

The other night, I went to a packed church to hear Kenneth Lacey tell of the home of the redeemed. The large attendance gave evidence that the day of evangelism is not over. Here was a church that was supportive, a pastor who did his homework, and a message that was clear. My heart thrilled as a young lady in her twenties tearfully pushed into the pastor's study with the words "Pastor, I want to be baptized."

A few weeks ago in San Ysidro, I heard a clear message in Spanish. I couldn't understand all that was said, for my Spanish is *poquito*; but I heard enough to get the feeling of enthusiasm for a millennium with my Lord. And at the call I saw the crowd come forward to accept the appeal.

It was just as exciting a little later to see a pastor from American Samoa preach this message, dressed in typical Samoan costume—a skirt and bare feet. The rest of his clothing looked conventional. The Samoan young men's choir was inspirational, even though I could not understand a word they sang. Then I thought of God seated on high, smiling down as He listened to the prayers and felt the tug of concern by these audiences as they heard our message preached.

It was thrilling to see the crowds and hear of the results of the recent San Diego black crusade with Helvius Thompson. More than fifty new souls rejoice in the message.

No, evangelism is not dead! We may be, but it is not. Jesus said, "Go ye therefore, and teach all nations" (Matt. 28:19). Let us heed His call to evangelize. Young men, let us help you get started. Older men, return to your first love. Let's go home soon!

John Rhodes is Ministerial director of the Southeastern California Conference.

Our prophetic heritage



HARRY ANDERSON

There is a great danger that we will forget the message and mission that gave us birth and follow the path of virtually every other major Protestant body before us into a compromise.

Gordon M. Hyde

The Seventh-day Adventist Church, which brought into existence this college [Southern Missionary College] along with scores of others, has reached the dangerous period of middle age. In 140 short years we have moved from meetings held in kitchens, tents, and barns to a listing in Standard and Poor's and an estimated accumulation (1979) of 4 billion dollars in assets! The great danger is that we forget the message and mission that gave us birth and follow the path of virtually every other major Protestant body before us, into the compromise of our primitive faith in the supreme authority of the Scriptures above every other source of human knowledge.

It has been pushed off the headlines of late, but the Lutheran Church—Missouri Synod found itself facing just such a crisis in the 1970s and became front page and TV news overnight. (Once the protesting, banner-waving marches ended, however, the media lost interest.) Perhaps for the first time in such a confrontation church ministry and leadership stood firm to their view of the Scriptures. There was a schism, but only a limited one, and the Lutheran Church and its educational institutions have emerged more united and committed than ever.

People do not sacrifice for uncertainties! It is crucial, therefore, to the very existence of our church that we continue to know what we believe and why we believe it, where we have come from, and how we got from there to here. It is difficult to come up with that type of information and, at the same time, to devote neither time nor attention to history.

Look at the history of this college. It was conceived in sacrifice. It was nurtured in sacrifice because a handful of people believed that God had spoken to them in the Bible and through the special guidance of the Spirit. Theirs was not a self-centered faith. They saw, in what they believed, a divine commission to make known to others what God had revealed to them. Thus they had a message, and that message

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gave them their mission. The lesson of history is that if the message of a people is modified significantly, their mission will be modified, as well—typically it will begin to fail. Dr. P. Gerard Damsteegt's book, *Foundations of the Seventh-day Adventist Message and Mission* (Eerdmans, 1977), in my opinion one of the most significant books from an Adventist pen in recent years, shows that both our message and our sense of mission grew out of a consciousness that Bible prophecy—apocalyptic, predictive prophecy—had been, and was actually being, fulfilled in specific events either in heaven or on earth and sometimes both in tandem.

The system of prophetic interpretation followed by our Lord, by the apostles, by some early church fathers, by occasional witnesses in the dominant Roman Church of the Middle Ages, by the powerful and courageous men of the great German Protestant Reformation, by later Reformers of England, Switzerland, France, and Holland, by American expositors of the Colonial and early national periods, and by people of the worldwide, interchurch Advent Awakening of the eighteenth and early nineteenth centuries contained a key principle, as Damsteegt repeatedly demonstrates. This principle is what we speak of as the year-day principle, in which a day in the sweeping periods of prophesied movements and related events stands for a year of historical or chronological time. This principle pointed to key events in the life of our Lord on earth and to the long period of world domination by a church drunk with secular power and non-Biblical doctrine.

This year-day principle was at the heart of the historicist, or historical, school of prophetic interpretation followed by God's loyal witnesses for more than 1800 years. This system of prophetic interpretation saw the unfolding fulfillment of Bible prophecy in steady sequence from the prophets' day to the Second Advent at the end of the age. It recognized the parallels in the great outline prophecies of Daniel, of our Lord, and of the apostles (especially of John in the Revelation), identifying Babylon, Medo-Persia, Greece, and Rome as the four great powers ending in the breakup of the Roman Empire and followed by the rise of the persecuting "little horn" power of the papacy. Although with

growing understanding and application as the events foretold drew nearer, the historicist school held to a persistent application of the year-day principle to the great time prophecies of Daniel and Revelation, especially emphasizing the seventy weeks and the 1260- and 2300-day periods. (In fact, the location of the termination point for the 1260 days of Daniel and John was anticipated and even published one hundred years before it came!) This system also strongly identified the "antichrist," the "little horn," and "the beast" as symbols of the papacy. This was widely recognized and proclaimed by the Reformers and even by some witnesses within the Catholic Church itself. This widespread understanding gave added direction and purpose to the Reformers.

This, then, is our Adventist heritage. Well, some say, it can't truly be ours; our Millerite progenitors did not come on the scene at all before 1820 or thereabouts, and we ourselves were not an organized movement before 1863.

In this observation is the base for a vital point: Our Adventist heritage did *not* begin in 1863, or even in 1820. Our heritage is one we have in common with the whole Protestant world. However, most of the Protestant world has abandoned, in one direction or the other, their prophetic heritage. A clue to our linkage with the Reformation is found in an observation by Bryan Ball, chairman of the religion department at Newbold College and a historian of theology. According to Dr. Ball, virtually every doctrine and practice Seventh-day Adventists hold was also held by one or more of the English Puritan divines of the sixteenth and seventeenth centuries!

Really, our pioneers were scarcely innovators of anything. Nor were the Millerites, from whom we sprang. We didn't even invent 1844! Scores of voices in many different countries, languages, and churches were looking for the close of Daniel's 2300-day prophecy in 1843, 1844, or 1847—depending on where they placed the date of the crucifixion in the interconnected prophecy of Daniel's seventy weeks. These people all held and practiced the principles of the historicist school of interpretation as had the Reformers before them.

This system of prophetic interpretation was so effective in pointing to the reigning popes and the papal church as the antichrist, the beast, the little horn of Daniel and John that the great dominating power of the medieval church was being whittled away. People were losing confidence. So what happened?

What would you do if scholars all around were pointing Bible prophecy at you, and people began to agree? You could decide you didn't care, or you could say that the Bible is a fraud, or you could set up some other way to interpret it. Those are about the options. The details can be found in

the four-volume work by Leroy E. Froom, *The Prophetic Faith of our Fathers*. In his study, Froom traces the rise of the Jesuits, their acceptance as an order, and their commissioning by the papacy in 1540. Two of the many bright minds among the Jesuits developed two alternate systems of prophetic interpretation—utterly incompatible with each other but designed to counter the historicist school of interpretation. One took the accusing Protestant finger and pointed it back to the *beginning* of the Christian era and even beyond. "There you will find your antichrist," said Alcazar. And of course there was no papacy then.

"If you don't like that option," said Ribera, "let me turn your pointing finger forward to a short interval at the *end* of the age when an antichrist will arise." The papacy of the day was home free—if people would believe either the preterist school of Alcazar or the futurist school of Ribera. And some people did, of course. The Counter-Reformation, supported now by two opposing systems of prophetic interpretation, began to take the edge from the sword of prophetic truths wielded by the Reformers.

But that was not the whole of it yet. Along came European rational, Protestant theologians who were already elevating reason, philosophy, experience, and science above the authority of the Bible. These individuals picked up Alcazar's preterist thinking and republished it in Holland, England, Germany, and America. To this day their successors have no real place in their theological scheme of things for predictive prophecy or the year-day principle. For these people, Daniel's little horn power, if it refers to anything, refers to Antiochus Epiphanes, who ruled for approximately three literal years in the period they generally consider to be the time when Daniel, or someone using his name, wrote his book.

Damsteegt used 14 pages in his book to show that our Millerite forebears deliberately turned away from these positions and methods of prophetic interpretation of those rationalist theologians who were following what has come to be known as the historical-critical approach to the Bible. Our Adventist pioneers gave no place to them. Ellen White clearly warned against them.

Who took the futurist bait? There were no Protestant takers for 300 years until

Samuel Maitland and others accepted it. The Plymouth Brethren in England got it from Maitland, and with minor variations it has been (and is today) the standard interpretation of the antichrist for the fundamentalist, evangelical, and charismatic wings of Protestantism.

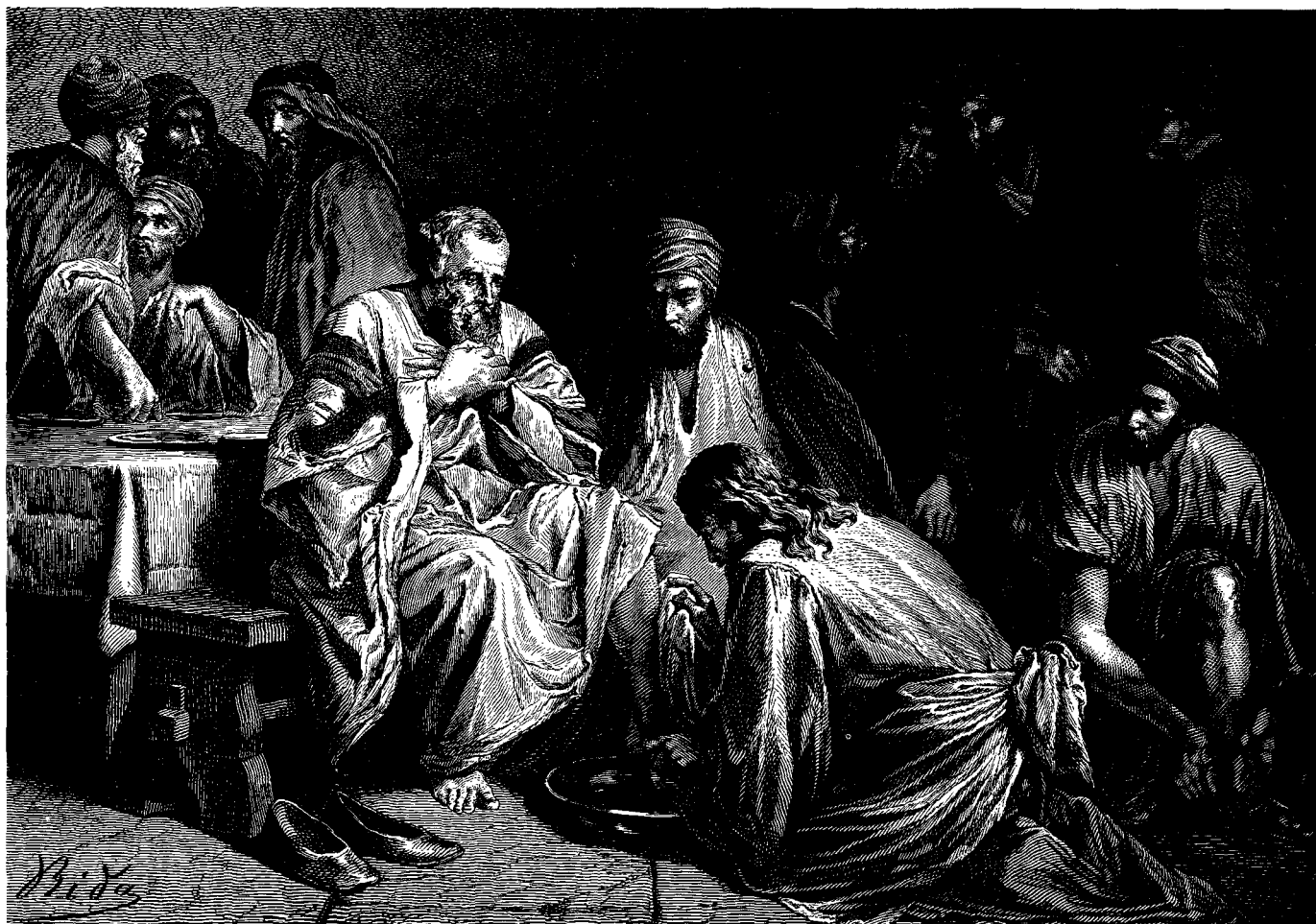
Seventh-day Adventists stand almost alone today in holding consistently to the historicist school of prophetic interpretation. But such was the standard Protestant system until abandoned under the impact of the two Jesuit counter-systems. Why should there ever be voices in Adventism, whatever their declared intention, that would present interpretations pointing toward the compromising, and thus forsaking, of our Adventist heritage?

Two other directions taken by Protestant prophetic interpreters helped to dull the expectation of the imminent second advent of Christ in the Old World, and they have their ardent followers today both in the Old World and in the New. The first of these—speaking in tongues—broke out in Edward Irving's fashionable London Church and led to the eventual decline of his effective Advent witness. The second influence placed a major emphasis on the conversion of the Jews and their return to Palestine. Indeed, the impact of this idea greatly affects Western world diplomacy to this day.

There is something about human nature that is eager for change and the charting of the unknown. But there are not many prophetic unknowns today. The pioneers of this church checked out virtually all the possible paths and turned from the false. Must we go over the same ground again? It is true that God's Word urges us to look ahead. But it also says, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

Paraphrasing what God's servant wrote to the Hebrew Christians of Paul's day when they were losing their confidence in the priesthood of Jesus Christ, "Therefore we need to pay the closer attention to what we have heard, in case we drift away from it. For if the message declared by angels was valid and every disobedience and transgression received its reward, how shall we escape, having neglected so great salvation? Look out! Take care! We share in Christ only as we hold our first confidence firm to the end." (See Heb. 2:1, 2; 3:12-14.)

Both our message and our sense of mission grew out of a consciousness that Bible prophecy had been and was actually being fulfilled in specific events either in heaven or on earth and sometimes both in tandem.



The servant-leader has for his example Jesus Christ, who came to minister and to give His life. Our church is built around such servant-leaders—kind, generous, noble, Christian servant-leaders.

Victor Cooper

The servant- leader

What do congregations expect from a minister? What kind of minister are they looking for?

The Association of Theological Schools in the United States and Canada sponsored a three-year project that ascertained that local congregations have three major expectations for their minister.

First, they expect the minister to be willing to serve without regard for acclaim.

Second, they expect personal integrity and reliability. They expect him to honor his commitments and carry out his promises, even under pressure to compromise.

Third, they expect him to be a Christian example whom they may respect.

And where do local congregations find such humble, honest, reliable Christian

models? They find them among those who, like the Master, are willing to lay down their lives for the brethren (1 John 3:16).

The essential role of a minister is not one of dominance but of service. The servant role was well understood in nineteenth-century England. For much of their lives my forebears were in service. My father and grandfather were gentlemen farmers for Lord Cholmondeley at Siseley Oak Farm in Malpas, Cheshire. My wife's mother was in good service in London; her grandmother was cook at Leeds Castle. They often told us that in those days a servant's main possession was his "character." If you lost your character and could not be recommended by your employer, you lost your ability to secure a job and were condemned to be destitute in a state that provided no welfare.

So all who were in service were compelled to provide good service. Some might fawn, wheedle, flatter, and cringe to

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gain favor, but in all the desire to please was highly cultivated. The relationships are well illustrated in the BBC television series *Upstairs, Downstairs*.

In *Akenfield: Portrait of an English Village*, Ronald Blythe describes the service of Christopher Falconer, the gardener: "His manner is quick and anticipatory. There is in him a kind of craving to give, to assist, to smooth the path."—(New York: Dell Publishing Co.), p. 120.

Those who lived "below stairs" learned from the aristocracy a well-bred courtesy and a polite consideration for others. They became graceful, affable, attentive. They were genteel and refined. They cultivated the art of being gentlemen and gentlewomen. Those who lived below stairs caught the manners of those who lived upstairs—and today's Christian servant-leaders do the same! By beholding we become changed.

Jesus addressed the problem of false church leaders. He described them (as recorded in John 10) as hirelings, people who for pay follow anybody's orders. They're always ready to fleece the sheep. Instead of dealing with the problems of the local congregation, they ask, "How can I get this problem off my back? How can I work out a compromise?" Far from being willing to lay down their lives for the sheep, they are self-serving.

A further description of this class of church leaders appears in Matthew 23, where they are characterized as interested in appearance, in show, in pretense. They present themselves as genuine and appear very pleasing. But they're hypocrites, playing a part, pretending to be pious and virtuous without really being so. They deceive others as to their real character and feelings. They say long prayers—in church of course. They profit from the poor and needy and eat up the property of widows. They like to be greeted respectfully in the street as rabbi, or master. This should not be, Jesus warned. (What would He say today regarding our fascination with titles and degrees?)

"You travel over land and sea to win one convert," He declared, evidently talking to those with travel budgets. "But you are blind guides. Your teaching doesn't stand up to reason. You say you can swear by the sanctuary, but not by the gold of the sanctuary. Hypocrites! You pay tithe on mint, dill, and cummin, but you overlook justice, mercy, and good faith. You strain out a midge, but gulp down a camel!" (see verses 15-24).

Do you think the Lord would say these same things to some of His church leaders today? Are our priorities parallel with His, or do we keep busy most of the time straining off gnats and midges, majoring in minutiae, frittering away our time on fragments, and neglecting our major busi-

ness—to communicate the heart of the gospel?

Near the close of this passage, our Lord turns on these sages and teachers, so completely engaged in scruples and scraps, and calls them deceitful, treacherous snakes in the grass, a brood of vipers.

Yet their main problem didn't appear to be so terrible. They were just proud! But the Lord hates pride—it turned angels into devils once and it still can transform infinite good into infinite evil. These churchmen looked dignified, but the Lord said they were haughty and unbending. H. W. Beecher commented: "When flowers are full of heaven-descending dews, they always hang their heads. But men hold theirs the higher the more they receive, getting prouder as they get full."

In contrast, look at the marks of the servant leader who has for his example the Son of man, Jesus Christ, who "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). Isaiah's four servant songs in chapters 42, 49, 50, and 53 describe our Servant-Master. He will not break the crushed reed or snuff out the smoldering wick (chap. 42:3). He feels He has labored in vain and exhausted Himself to no purpose (chap. 49:4), but each morning He awakes to hear the voice of Yahweh and listens like a disciple (chap. 50:4). He is despised and rejected, oppressed and afflicted, but silent before the ones condemning Him. Full of grief, He recognizes this as part of the Lord's plan, but finally He is satisfied because, through His ministry of suffering, many will be accounted righteous (chap. 53:3, 7, 10, 11).

And so, like the Master, today's servant-leader listens to the pitiful cry—suffers with the brokenhearted, empathizes, helps fill the needs, and works early and late in doing so.

Like Philip, he is subject to the direction of the Spirit of God.

Like Mary, he's willing to be quiet in the presence of Jesus.

Like John, he's ready to stay close to Jesus.

And like his Master, he is sensitive, hurt by the feelings of others, pained by their weaknesses and infirmities, and moved with compassion for his church members. He is troubled because of their broken homes, the continuing power of sin in their lives, their lack of interest in the study of Scripture and attendance at

Sabbath school and church services, their lukewarmness, lack of spiritual power and verve, smallness of mind, criticism, legalism, misunderstanding of the great principles of the gospel, and lack of assurance regarding their salvation. But in the face of all this, because of his overwhelming love for the Master and because he gladly considers himself Christ's slave, he goes on working endlessly to bring about reconciliation and redemption in the lives of all he serves.

Our church is built around such servant-leaders—paid and unpaid—kind, generous, noble, Christian servant-leaders. And it is kindness, compassion, and love that hold our church families together. The church flourishes not because of the schemes of its administrators or the promotions of its departments, but through the mutual affection and loyalty of its members. It is the deepest love for the Lord that inspires the most noble Christian actions. The church needs organization—a well-developed, efficient, growing organization—but only to assist those who are personally dedicated to the Lord. The private dedication precedes the public activity.

What, then, does the Lord require of servant-leaders? "To do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

Humility is so misunderstood. It is not being shy, cowering, inept, fearful. It has to do with contentment. Andrew Murray defined it this way: "Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted or irritated or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me. It is to be at rest when nobody praises me and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace as in the deep sea of calmness when all around and above is trouble."

The servant-leader is in service. He never thinks of anything else. He has no other ambition. He is content with his lot. Horatius Bonar says it well:

"Go, labor on; spend and be spent—
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

The church flourishes not because of the schemes of its administrators or the promotions of its departments, but through the mutual affection and loyalty of its members. The private dedication precedes the public activity.



H. ARMSTRONG ROBERTS

Along with her pastor husband, the woman in the parsonage is facing discouragement and frustration. Yet she still finds joy and fulfillment in working alongside her husband in soul winning and nurture.

Carole Luke Kilcher, Roger L. Dudley, Des Cummings, Jr., Greg Clark

Morale in ministry—a study of the pastor's wife as a person

"Morale in Ministry—A Study of the Pastor as a Person" appeared in the December, 1981, *MINISTRY*. This article reported the first half of a study conducted by the Andrews University Institute of Church Ministry and commissioned by the General Conference Ministerial Stewardship Association. The second half of this study, which appears below, examines the role of the pastor's wife and the problems faced by this half of the pastoral team.

There is no educational training for becoming a minister's wife. One simply marries a man who is planning to be or who is a minister or who after marriage becomes a minister. Because of the nature of her husband's job, a pastor's wife is involved in

his work—trained or not. There is no standard measure of success or failure; she must set her own standards for satisfaction or dissatisfaction in her work as the first lady of the parsonage.

The North American Division Church Growth Study was the first major research study done by the Seventh-day Adventist Church that included wives of Adventist ministers. (See "A New View of the Pastor's Wife," *MINISTRY*, June, 1981.) The results of that study pointed to the need for a more personal look at the spouse of the male pastor. So a second study was directed to the question of well-being among Adventist pastors' wives. This questionnaire, called "The Pastor's Spouse as Wife and Person," was sent to 238 pastors' wives. Of these, 157 returned usable

surveys. When the results of this study are compared with the study of morale among ministers (the companion study for husbands of the participants), one may get a glimpse of morale in the Adventist pastor's home.

The wife profile

Each of the first thirteen items was presented as a statement to which the wife could strongly disagree, disagree somewhat, remain neutral, agree somewhat, or agree strongly.

A close look at Table 1 indicates that pastors and wives make major decisions together more easily than they talk together about their deepest feelings. The item "My husband always confers with me before making a major decision (such as

accepting a call)" ranked highest in both percent (94) and mean (4.7). Only 3 percent disagreed with the statement. Fewer, however, agreed that they have an open relationship and can freely discuss their deepest feelings with each other. On this item 83 percent agreed. And only 80 percent of the pastors participate in regular family worship in the home.

A continuing education program that would meet the specific needs of a pastor's wife ranked second, with 89 percent of the wives affirming this need; and 75 percent of the wives reported that they now have an effective program for personal growth.

The happy side of the report is that 85 percent of the women enjoy being a pastor's wife and 82 percent feel they are successful in that role. The concept of a counselor with no ties to administration with whom pastors and their wives could discuss problems was opposed by only 5 percent of the respondents.

The most alarming finding is that 67 percent feel loneliness and isolation in the ministry. The item "sometimes I feel guilty taking time away from my husband's work for my personal needs" showed that guilt is experienced by 37 percent of the wives. In addition, 21 percent sometimes wish their husbands would leave the pastoral ministry.

Only 13 percent agreed that preachers' children create more problems for their families than other church members' children. About 12 percent did not feel that church members accepted them as individuals with needs like anyone else.

Wives were asked whether they ever worried or were bothered about the seven items listed in variables 14-20 (see Table 2). The highest amount of concern (72 percent of the women) was for "having enough family time." Closely allied to this is the second major item of concern, "worrying about finances." This item received the highest mean score (2.84) and was reported by 68 percent of the wives.

More than half (63 percent) of the women worry about being adequate pastors' wives. It has already been noticed that the clergy wife's greatest concern is the need for the family time alone, and this theme is repeated in item 20 in her concern that "others' needs have priority over the family." For 58 percent of the women this is a source of worry.

Half of the wives (49 percent) are bothered by members' criticism of them, and one third (33 percent) are concerned about receiving conference administrators' approval. One-third (32 percent) also worry about getting along with members in the church.

Most meaningful joy

The wives were asked four open-ended questions. Answers to the question "The joy or opportunity which has meant most to me in sharing in my husband's work is

..." fell into thirty-four categories. Those chosen by a significant percentage of pastors' wives are shown in Table 3.

In sharing their husbands' work, developing friendships, meeting people, and finding fellowship ranked as the number one joy with 24 percent of the

wives. Following in close second, with 23 percent of the women, was "seeing persons come to Christ/soul winning."

Analysis of the table leads to the conclusion that joy for wives is found in working for others in outreach ministries and in church nurture. Some typical

Table 1/Responses to items on disagree-agree scale

Item	% Disagree	% Agree	Mean
1. Program for personal growth	11	75	3.85
2. Husband participates in regular family worship	13	80	4.09
3. Interest in continuing education program	3	89	4.41
4. Enjoy being a pastor's wife	4	85	4.24
5. Believe I'm a successful pastor's wife	3	82	4.05
6. Thinking about leaving pastoral ministry	68	21	1.94
7. Feeling guilty in taking him from work	50	37	2.68
8. Counselor provided with no administrative ties	5	74	4.07
9. Ministers' children create more problems than other children	72	13	2.00
10. Loneliness and isolation in ministry	24	67	3.53
11. Husband and I confer before a big decision	3	94	4.70
12. Open relationship with my husband	6	83	4.22
13. Acceptance as an individual with needs	12	71	3.80

Table 2/Responses to personal concern items

Item	% Never/Rarely	% Sometimes/Often	Mean
14. Bothered by members' criticism of me	53	49	2.41
15. Worried about conference superiors' approval	66	33	2.04
16. Worried about finances	32	68	2.84
17. Worried about adequacy as pastor's wife	37	63	2.70
18. Worried about getting along with members	68	32	2.17
19. Worried about having enough family time	28	72	2.83
20. Bothered by others' needs having priority over the family	41	58	2.63

Table 3/Most meaningful joy in sharing his work

Rank	Area	% Choosing
1.	Friendships/meeting people/fellowship	24
2.	Seeing persons come to Christ/soul winning	23
3.	Nurturing persons' spiritual/personal growth	16
4.	Visitation	14
5.	Time together in sharing the work—teamwork	12
6.	Helping with persons' problems/needs	10
6.	Youth/childrens' ministry	10
7.	Giving or helping in Bible studies	8
8.	Seeing persons baptized, join church	6
9.	"Filling the breach" in church ministries/helping in activities	5
10.	My personal growth for service	4
11.	Developing leaders/member involvement in the church	3
11.	Working with women	3
11.	Helping in evangelistic meetings	3
11.	Travel/moving	3
11.	Working with new converts and their joy	3

responses were:

"Seeing how peoples' lives can be changed through our humble efforts."

"I can work side by side with my husband. He says we are a team—that means a lot to me."

"The opportunity of visiting the church members together."

Most real problem for me

The second open-ended question asks, "The problem of conflict which has been most real for me as a pastor's wife is . . ." The answers were classified into forty-one categories. Those chosen by a significant percentage of wives are shown in Table 4.

It will be noted that the sources of frustration are more diversified than the sources of satisfaction. The theme of dissatisfaction appears to lie in the areas of conflict between expectations, division of home, church, and work responsibilities, and her personal feelings of inadequacy for the task.

Some typical comments were:

"Criticism of my husband! When I see a pastor drive himself to near 'burnout' and then constantly be criticized over the most trivial matters, it's hard to keep quiet."

"Having to move so often (4 district changes and 6 house moves in 3 years)."

"The expectations and demands others place upon you when you are a minister's wife."

"Not being able to have a close friend I can relate to."

"My husband's finding time to spend with his family and taking a day off to be with his family."

Whom to go to for counsel

The third open-ended question was this: "If my husband and I were confronted with a personal or family problem we would turn for counsel to . . ." There were twelve responses to this question, as listed in Table 5.

The majority (34 percent) trusted no other human being and stated they would lean only upon God. It is interesting to note that when pastor-husbands were asked the same question, almost the same number (35 percent) agreed that God was the only one they could trust.

It should also be noted that of all the free-response questions, this one was most often left blank, suggesting the possibility that the responses "No one" and "Don't know/not sure" may well have been higher.

That 12 percent felt they could go to conference administrators should bring courage to the growing awareness that administrators can be friends and confidants, too.

The fact that 74 percent of the wives agreed that it is important for the conference to provide a professional counselor who has no administrative ties indicates a growing need in this area that might well strengthen the morale of pastors' wives.

Level of educational attainment

Some interesting statistics showed up in the area of the grade level of education completed by pastors' wives (Table 6). One wife had done postgraduate work, and one wife had completed only the eighth grade. For 31 percent of the wives, a four-year college degree had been attained, but more than half (52 percent) had completed two years of college or less. Only 7 percent had Masters degrees.

Since a growing number of pastor-husbands hold the Master of Divinity degree, with increased emphasis being placed on the Doctor of Ministry degree, the gulf between the educational level of the husband and the wife widens. This could signal a potential area for marital discord.

Wives have shown a feeling of inadequacy as pastors' wives in various items of the questionnaire. Intellectual inadequacy is no exception. One wife wrote, "I do not feel quite able to be a pastor's wife intellectually."

With the move by our denominational leaders for providing continuing educational opportunities for pastors, it will be well to remember that 89 percent of the wives affirmed this need also. Perhaps by offering continuing education opportunities for pastors' wives, the level of their self-confidence could be raised. This, too, would strengthen morale.

Conclusions

Several conclusions may be drawn from the findings that have been presented thus far:

1. Many women are basically happy with their role of pastor's wife. In fact, a large majority enjoy the vocation and believe that they are successful in it.

2. In addition to these positive feelings, there are conflicts. A majority have serious concerns. Two thirds experience feelings of loneliness and isolation in the ministry, 58 percent are bothered by having the needs of others take priority over the needs of the family, 63 percent are worried about being an adequate minister's wife, 68 percent are worried about finances, and 72 percent are concerned about having sufficient family time.

3. Other concerns are reported by a minority—sometimes a small minority—of the wives. Yet when these percentages are applied to all ministers' wives, they represent many troubled wives. While no official record is kept on pastoral wives, it may be estimated that approximately 2,500 are serving in the North American Division. This means that the 21 percent who sometimes wish their husbands would leave the pastoral ministry may represent 525 wives. And the 37 percent who feel guilty about taking time away from the husband's work for their personal needs equal 925 women. Even the relatively low 3 percent whose husbands do not always confer with them before making a major decision and the 6 percent who do not

have an open relationship with their spouses translate into 75 and 150 wives, respectively.

For the larger percentages the situation is even worse. Perhaps 1,575 women are worried about adequately filling the role of minister's wife, 1,675 sometimes feel a loneliness and isolation in the ministry, and 1,800 are worried about having sufficient family time.

4. The most important joys that these wives experienced in sharing their husbands' ministry revolved around friendships with people, seeing persons come to Christ, nurturing the spiritual and personal growth of others, and working as team members with their husbands.

5. The most real problems and conflicts for pastors' wives concern the expectations that various groups (members, conference, community, husband) hold for them, the feeling of being second fiddle to the husbands' profession, personal feelings of inadequacy in the role, frequent moves, absence of close relationships, and general time and financial pressures. If a happy wife equals a happy minister, leadership must develop a support system for pastors' wives and restructure the pastoral profession in such a way as to eliminate or reduce many of these areas of conflict. A climate must be developed in which pastors can build strong home lives as a vital part of their ministry.

6. It is interesting to note that, while the husbands' frustrations (as reported in the matching study of pastoral morale) were all related to their professional duties, the wives' problems and conflicts were all connected with personal and family matters. This is in harmony with many studies that reveal that men gain their identity from work-related roles, while women gain theirs from family-related roles. Herein lie the roots of the problems. Pastors may be so busy with their duties and receive so much positive reinforcement for their high-profile performances that it is easy to forget about home. The wife, concentrating on the home and family, keenly feels the neglect and loneliness. The stage is set for a breakdown in communications and a rift in relationships.

7. The majority of pastors' wives (or their husbands) do not know where to turn for counsel when confronted with a serious personal or family problem. Most agree that the provision of trusted professional Christian counselors with no ties to administration would be a welcome addition to the pastoral support system. Conference administrators may find this investment in ministerial mental health to be one of the wisest uses of their financial resources.

8. Pastors' wives are not sufficiently trained for their role. Less than 8 percent have done graduate work, and less than 61 percent have completed four years of college. Today the Master of Divinity degree is the standard preparation for the

pastorate, and an increasing number of ministers are earning the Doctor of Ministry degree. While the amount of formal education never should be used as a standard of measurement for predicting success or failure as a pastor's wife, the gap between the spouses' educational attainments does present two major areas of concern: 1. The pastor's wife is asked to meet some of the same demands upon her time and leadership as her minister-husband, who has been given resources and training through education. 2. Widening the gap between the training of the pastor and his wife increases the possibility for communication problems in the home. It will take a sensitive husband to compensate for this. It is mandatory for him to affirm publically the area in which she chooses to exercise her particular gifts. This will give freedom to her to be herself and to serve in the unique place she has in the marriage-ministry relationship. A possible solution for some women to the problems that surfaced in this research is to lift the vocation of pastor's wife to a true professional standing. This will call for a new emphasis on the preservice and in-service education of the wife for her vital role of ministry. Of course, each woman is an individual, and no wife should be forced to take this training and fill this role or be made to feel guilty if she chooses not to. Nevertheless the opportunity should be provided.

Another possible solution is to create a team ministry option for pastoral couples. There are many ways in which a couple can be more effective than a single person in accomplishing the mission of the church. Wives who feel themselves an integral part of the team are not as likely to be isolated, lonely, and frustrated. Conferences should seek ways to encourage and train for team ministry.

9. Our denominational structure calls for administrators to be away from home days or even months at a time. The sacrifice they make of time away from family is held up before pastors and their wives as honorable and acceptable. It may be time to take a careful look at this trend in light of the role model this presents to others. It is time to affirm the father-husband-priest-of-the-household role of the pastor and recognize his need for a balanced life.

The nurturing of pastoral family relationships is not a diversion from the work of ministry, a sort of necessary evil; it is fundamental. Unless the pastoral couple are in harmony, working together with a sense of joy and mission, the pastor will soon become discouraged, and the effectiveness of his ministry will decline or cease. Even more, the pastoral couple present a model to the church of what God intends every home to be—a caring environment in which each member loves, supports, and encourages the others on their journey to the kingdom of heaven.

Table 4/Most real problem for me

Rank	Area	% Choosing
1.	Expectations of me	15
2.	Wife/family takes second place to his job	14
3.	Personal feelings of inadequacy as a pastor's wife	11
4.	Moving and moving frequently/transfer disruptions	10
5.	Not having close friendships/loneliness	9
6.	General time pressures	7
7.	My conflict between the children and helping him	6
7.	Working outside the home	6
8.	Seeing my husband criticized/in conflict with members	4
9.	Handling criticism of me	3
9.	No chance for personal/professional development	3
9.	Family finances	3
9.	My getting new job because of moves	3
9.	Member apathy/indifference to involvement	3
9.	Expectations of my children	3
9.	Expectations of my husband	3

Table 5/Whom to go to for counsel

Rank	Area	% Choosing
1.	God	34
2.	Fellow pastor/pastor's wife	16
3.	Conference administration	12
4.	No one	8
4.	Don't know/not sure	8
5.	Close friends	7
6.	Parents	6
6.	Each other (spouse)	6
6.	Professional counselor	6
7.	Relatives/family	4
7.	Bible	4
7.	Spirit of Prophecy/White Estate	4

Table 6/Grade or level of education completed

Level	% Responding
Postgraduate	.64
Graduate, Masters	7.00
Fourth year college	31.00
Third year college	8.00
Second year college	17.00
First year college	13.00
High school (twelfth grade)	13.00
High school (eleventh grade)	.64
Grade school (eighth grade)	.64
No answer	8.00



BYRON LOGAN

The theme of dissatisfaction appears to lie in the areas of conflict between expectations, division of home, church, and work responsibilities, and her personal feelings of inadequacy.

Why Consultation II?

The issue of Biblical interpretation loomed large at this meeting of church leaders. To a great degree our understanding of the questions involved in this subject will determine our church's future health and progress.

It all began Wednesday, September 30, 8:30 A.M., in the General Conference chapel and ended on the tenth floor of the North Building at 5:30 P.M. Sabbath, October 3. Consultation II, an opportunity for church leaders, scholars, and others to discuss joint concerns was scheduled just prior to Annual Council, thus affecting considerable savings, since most administrators in attendance would be in Washington anyway. The 187 registered delegates from the world field represented administrators, teachers, editors, evangelists, departmental directors, lay people, pastors, and retirees. These were divided into ten discussion groups of approximately twenty members each that met during the morning hours. The plenary sessions conducted in the afternoons received reports on conclusions reached by the various study groups, and general discussion followed.

It was the desire of Neal C. Wilson, General Conference president and chairman of the Consultation meeting, to have no formal papers presented. This makes "it possible," he said, "for us to work and grow together through discussions. . . . I have discovered that when we arrange for formal papers to be presented, there are always some who feel that we predetermine a particular direction from the outset, which in a sense prejudices a more objective examination of a question. It will be our purpose, therefore, to exchange ideas." Thus no particular doctrinal theological positions were discussed, but rather there was an examination of areas that affect church unity and policy, mutual responsibilities of church and workers, and the church's decision-making mechanism.

The General Conference president had made clear the reasons for this important meeting in a letter sent to participants several weeks prior to its convening. He wrote: "As you read through this agenda, I am sure you will recognize that some of these topics are critical to the development of strong understanding, mutuality, confidence, trust, and morale. We need to keep building bridges and do everything we can to develop a harmonious thrust on the part of our theologians and Bible teachers and administrative leaders. At this particular time in the history of the church and of our world, and with the mission that has been bequeathed to us, everything hinges upon the certainty of our message and our singleness of purpose. It is our privilege to make full commitment to Christ and to carry these precious truths to

every man's door on Planet Earth."

Even a brief glance at the list of questions prepared for discussion (see p. 27) indicates that thirty mornings, rather than the three allotted, would be needed to cover adequately the broad spectrum.

General observations

The concept of a Consultation II to follow Consultation I, which convened at Glacier View, Colorado, in August, 1980, was not only helpful and wholesome but vital. This bringing together of various minds from different segments of our working force and from every continent on earth was beneficial in a number of ways:

1. It emphasized that ours is a multilingual, multinational world church.
2. It helped us to understand that, although we may not all see every point in the same way, we are all brothers and sisters in Christ.
3. The rubbing of shoulders in group discussions had a tendency to break down feelings of isolation and independence, resulting in deeper Christian fellowship and mutual respect.
4. The freedom to express ourselves without fear of reprisal created a healthy attitude toward one another and the church.
5. Listening to one another made us more aware of our responsibility to be judicious in our statements and helped to squelch rumors and misunderstandings.

As chairman of one discussion group, I personally felt the leading of the Holy Spirit in our midst. Our seasons of prayer were heartwarming. I came away feeling that these, my brothers, were earnest Christians and that all of us were seeking to know God's will and to do it. For me this created confidence in the Lord's leading and in my fellow workers.

One important issue

Although a number of concerns were aired, one, I feel, is of immense importance and basic to our understanding of the Bible. I refer to our system of Biblical interpretation. It is the duty of our Adventist ministry to be acquainted with this subject. I personally want to study it more thoroughly than I had time to do prior to, and during, the session. To a great degree the future health and progress of our movement is contingent, I believe, on our understanding of this subject and the use of proper procedures and sound approaches to Biblical study. One

decision from Consultation II was that broad-based committees should be formed to consider methods of Biblical study, as well as the stewardship of Seventh-day Adventist Church workers, including academic freedom. The results of these studies will be shared widely in order to receive response and reaction from the world field before position papers are developed.

Although the 1974 Bible Conferences focused on hermeneutics, perhaps many did not sense their significance. According to some among us, Adventism is maturing; hence we need more sophistication in this area. Certainly all of us need to study the Bible more thoroughly than ever before, but such studies should lead to establishing truth. None would deny the need to search for more truth. "We see through a glass, darkly," and although we profess to be God's remnant people, there is much more truth to discover, learn, and practice.

Pilate's question to Jesus, "What is truth?" requires an additional one—"How does one find truth?" These two questions can be used as reference points for the rest of my editorial.

Is the Bible the word of God?

This may appear to be a foolish question, but to some theologians the Bible and the word of God are *not* synonymous. Accordingly, the Bible is seen as a series of documents by human authors which need to be studied with the same methods as any other ancient or modern literature. If my understanding is correct, historical criticism (which encompasses the procedures of what was earlier called lower criticism and higher criticism) uses such procedures as source, form, tradition, and redaction criticism. All have certain presuppositions that see the Scriptures and their interpretation in quite a different way from what Seventh-day Adventists have traditionally held. Now that I have said this, it is important to note that there is a wide range of positions on the part of those who use the historical-critical method.

It is also important to understand that individual interpreters of the Bible have for centuries given consideration to the authorship of specific Bible books, the date of their composition, their historical background, meaning of words, grammar, the particular theology of a Biblical writer, et cetera. But historical criticism asks new questions. It is

concerned not only with the meaning of the text but also with its "truth value." Individuals schooled in this system approach the Scriptures with the objective of ascertaining by methods of historical science what can be asserted as true and credible. *The statements in the Bible are not accepted simply because they are declared to be so in Scripture.* The Biblical accounts of Creation, the Flood, the Exodus, and Jesus' resurrection are accepted only if a historical or scientific case can be made for their validity.

Likewise, the nature of the Bible's inspiration is not determined by the clear statements of Scripture about itself. This leads some to see the Bible as the product of a literary evolutionary process—simply a sociological and cultural phenomenon; others view God as somehow superintending the development of the traditions of Israel and the early church as they were passed on from generation to generation. Still others would see God as more specifically guiding the prophet in his choice of the traditions and their reinterpretation even when there is seen to be little or no continuity between the traditions and their reinterpretation. There is, of course, a wide spectrum of understanding as to the involvement or noninvolvement of God in this process, just as there are various concepts of theistic evolution held by Christian scholars who do not accept the Genesis story at face value as literal history. In general, however, inspiration is seen as acting primarily upon the community.

Historical critical method and Bible interpretation

To many minds there may be only a hairline difference between the historical critical method of determining what the word of truth is and our traditional way of discovering truth. But there is a danger that the "hairline" difference can become a grand canyon and have a tremendous negative impact on our doctrinal structure, and in turn affect our mission.

It is my understanding that the Seventh-day Adventist Church has always held the principle that the Bible is its own interpreter. This means that one must be willing to listen to the *entire* message of Scripture as each of its parts bears upon a particular topic. It means that a true understanding of a passage is determined by a reference to the rest of Scripture. This concept arises out of Scripture's own self-understanding. What is that self-understanding? How does the Bible see itself? Scripture sees itself as coming into existence, not by the will of man, but by holy men speaking as they were moved by the Holy Spirit (see 2 Peter 1:19-21). In fact, some of the writings of the Spirit-controlled prophets were incomprehensible even to themselves (see 1 Peter 1:10-21). In many places the message of the prophets and apostles is referred to as the word of God. Paul very specifically claims that the message he brought was the word of God and not the word of man (see Gal. 1:9-12; 1 Thess. 2:13). Many of the Old Testament prophets refer to their message as the word of God (see 2 Sam. 23:2; Jer. 1:9). Seventh-day Adventists have believed that not only is the Holy Spirit the all-pervasive element in giving

us the Scriptures but He is the compelling force in a person's acceptance, belief in, and understanding of them.

The historical critical method basically treats the Bible as any other book. It must be accepted and interpreted as one would any piece of literature, ancient or modern. Thus even the question of the meaning of a text is answered

from a quite different perspective. For example, the historical critical method questions the unity of the Bible, because it recognizes only the sociological and cultural setting out of which each individual document arose. The divine is not given the constitutive role and thus it is not recognized for its unifying function. One passage can be used to interpret

Discussion questions for Consultation II

The following questions were distributed to the participants in the Consultation II meetings held September 30 to October 3, 1981, in Washington, D.C., and formed the basis for both group and general discussion.

A. Toward unity in the message we hold

1. Evaluate the definition of *academic freedom* as outlined in the statement on "Seventh-day Adventist Philosophy of Education" (NAD Working Policy F 05 and specifically "2. Intellectual," under F 05 35). What can be done to achieve agreement between scholars and administrators on the definition, principles, and practices of academic freedom?

2. Define *pluralism* when referring to the views of teachers in the religion departments of SDA colleges or at the SDA Theological Seminaries. Evaluate this pluralism in relation to the institution concerned and in relation to the church as a whole.

3. Evaluate the concept that SDA beliefs should be divided into two groups: (a) those that are central and (b) those that are peripheral. If such a division is valid, are the central doctrines also fixed and the peripheral doctrines tentative? Are there doctrines that are expendable?

4. Define the word *seminary* in the context of the SDA church and/or describe the kind of institution an Adventist seminary should be.

5. In the church, especially between scholars and administrators, how shall we resolve the problems posed by religious language so that the language communicates and does not obfuscate?

6. Where can Adventist scholars publish their papers and books for other scholars? For pastors? For thoughtful laymen?

B. Terms of employment of pastors and teachers

1. What do (a) the church in general, (b) institutional boards, and (c) administrators expect of scholars?

2. Why do some persons seem to come under suspicion in carrying out their duties of research, teaching, or preaching?

3. Should an SDA college or university employ as a Bible teacher a person who is committed to (a) the historical-critical method (including such methods as form criticism, redaction criticism, tradition criticism); (b) theistic evolution; (c) liberation theology; (d) denial of catastrophism; (e) neo-orthodox view of inspiration?

4. For what reasons should a pastor or Bible teacher be released from employment?

5. What procedure should be followed when termination of a pastor or Bible teacher is being considered?

6. What role do an employee's peers have in employment termination? What is the role of an executive committee or board of trustees in employee termination?

C. Decision-making in the church

1. By what process and through what people does the church decide what doctrines to hold? Or what positions to take on theological or philosophical issues? Or if there are central and peripheral doctrines and which doctrines belong to which category?

2. What are the role and scope of authority accorded in the SDA Church to the Bible, to Ellen White, and to the units of the church? How are the parameters of each determined?

3. How does the church arrive at a consensus? What changes should be made in the method of reaching consensus? In an endeavor to reach consensus, are we in danger of compromising the truth?

4. In what ways should the Biblical, theological, and religion scholars in the church be active participants in the church's decision-making process?

5. What are the elements that develop mutual trust and confidence between scholars and administrators?

6. What are the means by which to develop mutuality of respect and action? In what forum can this development best be nurtured?

7. Should there be a decision to identify what should and what should not be taught in SDA schools? If so, how and by whom should this decision be made?

another *only* if it can be shown that the life setting out of which the two arose is the same.

This point is crucial, I believe, and is, in fact, the key that locks up truth rather than unlocking it. If the historical critical method is correct here, we might better use *Bible Readings for the Home*, which has led thousands to an understanding of our message, to start fires in our fireplaces on a cold winter evening rather than expecting it to guide people into the truth. If historical criticism is correct here, Leviticus 16 throws no light on Daniel 8:14; the Sabbath can be reinterpreted to become only a symbol of rest from sin, but not a literal memorial of a seven-day Creation week, much less a part of the three angels' messages and a test for these last days; the Old Testament can be used to help interpret the New, but the New Testament cannot be used in interpreting the Old! In short, a number of our fundamental beliefs would end up in oblivion or at best be reinterpreted to such an extent that they would lose their meaning and power.

In my early evangelistic experience a Methodist minister disagreed with my explanation of the state of man in death. I suggested he take an exhaustive concordance and look up every text using words such as *death*, *grave*, *spirit*, and *soul* and then come back and share his findings with me. This he did and was amazed at the clear picture that emerged from his studies. Although a handful of texts seem to speak to the contrary (when interpreted independently from the rest of Scripture), the great bulk of texts have a harmonious thrust that helped him to understand that man is mortal. He stated, "And to think I've been preaching a lie for thirty years!"

I fully realize that the methodology I recommended to my Methodist friend would be classified as the proof-text method, which some minds hold in disrepute. Yet I have a marvelous and trustworthy example in my Lord, who was able to touch the lives of two men when "he began with Moses and all the prophets, and explained to them the passages which referred to himself in every part of the scriptures" (Luke 24:27, N.E.B.).*

In concluding this section I realize that the principle of the Bible as its own interpreter recognizes the importance of the historical setting within which God conveys His message through the prophet to man. While attempting to understand the passage in its immediate Biblical and historical context attention is also directed to the meaning of words and grammatical relationships. But in using historical backgrounds, meaning of words, forms of literature, and grammatical relationships, I emphasize again that the prevailing principle is the context and teaching of the whole Scripture—the Bible as its own interpreter.

Consultation II and historical critical methods

With this brief synopsis of one important issue, I will share a few observations regarding statements made during the plenary sessions. Some that dealt with the nature of Scripture and the method for Biblical study raise the question whether the issue of historical criti-

cism is a live one within the Seventh-day Adventist Church. Are we as a church faced with the possibility of moving in the direction of using the historical critical method, including such attending methods as form criticism, tradition criticism, and redaction criticism? What would such a move mean for the church? For its message? For its future? Would it compromise our commitment to the absolute authority of the Bible?

Study materials handed out at the beginning of the Consultation made a clear distinction between the idea that the Scriptures resulted from God revealing Himself to those living at a particular point in history and the idea common to the historical critical methods that the Bible is a product to some degree of historical and cultural circumstances. This is not to say that God does not take into account the circumstances and situations in which He finds people. God reaches people where they are. But there is a difference between God's speaking to people in a historical, cultural setting and the historical, cultural setting creating the Scriptures. Several comments seemed to have moved in the direction of the latter option. Might this mean that the Old Testament sacrificial system of the sanctuary was originally developed by the pagans, borrowed and sanctified by the Hebrews, and then used by God as a vehicle to teach the salvation story? Or was this system revealed by God to Moses as the Bible claims very clearly?

Several affirmed the usefulness of "critical tools" for purposes of evangelism and for answering questions of doubting members. It is by these tools, they say, that answers can be given to thoughtful, questioning nonbelievers and to members who are struggling with doubts about inspired writings. It is by these methods that difficult problems can be solved in ways that maintain the members' integrity and the authenticity, credibility, and authority of the Scriptures.

What do such concepts mean? Are we to use the norms of the secularist, the tools of contemporary historical science, to ground the faith of the secularist? Upon what does the authenticity, credibility, and authority of Scripture rest? Does it rest upon what can be demonstrated as true by means of the historical critical method or by means of psychology or geology? If one accepts the credibility of the Bible because he can make a scientific case for it, then wherein does authority reside? In the Bible or in the scientific method? Is science, then, the final authority rather than the Bible? Is a member's integrity maintained because he rests his case on the historical critical method or because his faith is founded on the Bible—a "thus saith the Lord"? Do we assume that some universal principles and truths resident in the universe and in man form the basis for accepting the Bible into the canon of truth, or do we accept the Bible as the basis of our understanding and knowledge?

One explanation made a rather clear distinction between the earthen vessel (the Bible) and the word of God heard through the gospel. According to this idea, historical critical methods may be used only to describe the

vessel—language, style, culture, worship, tradition—that the Word of God uses to convey itself to human beings. The historian can evaluate the pot but not the treasure inside. Faith alone under the Holy Spirit can hear, discover, and appropriate God's Word to us. By use of the inductive approach, one studies the clues of the data of Scripture in order to ascertain the historical circumstances under which the Biblical writings arose. By this means one discovers what the text is so that he can develop a method appropriate to the text in order to understand the divine message that is expressing itself through the text.

This concept raises some questions. Is the Bible the word of God? Or does the word of God merely express itself through the Bible? Is it really possible to separate the message from the vessel? Ellen White refers to the Bible as presenting "a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' John 1:14."—*The Great Controversy*, vi. If we divide the vessel from its contents, can we also divide the divine nature of Christ from His human nature? If so, would this then mean that one can appropriately use scientific methods to determine the truthfulness of the Biblical assertion that the earth was created in six days, but that the same method cannot appropriately be applied to the "message" of Genesis 1—that God is the Creator? One might also question the appropriateness of determining the nature of the Bible by an analysis of the "data" of Scripture, rather than by an acceptance of its clear statements regarding its own origin and nature.

Some very positive statements were also made at the plenary sessions: that the Bible in both Testaments is the inspired and authoritative word of God; that each portion of Scripture makes a distinct and unique contribution to total Biblical faith; that the Bible is a unity and therefore interprets itself, the Old Testament interpreting the New Testament and vice versa, with each author's work contributing to and enriching the message of the whole; that the records of the Bible are historical and trustworthy; that the Holy Spirit is indispensable and essential for true understanding; that the Bible's message is accessible to every person and understandable by every believer.

While avoiding the extreme of those who wish to interpret Scripture as any other book by overlooking the divine element, we need to recognize another extreme, which likewise has its dangers and difficulties. This extreme refuses to use any tools available in seeking to understand the meaning and message of God's Word.

The conviction that the Bible is its own interpreter could possibly lead (although it does not have to) to the belief that only an inspired commentary (such as the Spirit of Prophecy) should be used to interpret and unveil the deeper meanings of God's Word—no commentaries, no sermon helps, no Bible dictionaries, no Greek and Hebrew word studies, and no books on the archeology, geography, and

ancient history of Palestine. This extreme tends to deify the Bible, while the other brings it down to the level of man's intellect and imprisons it within human reason.

As Seventh-day Adventists, we do not accept the theory of divine diction or demand absolute perfection in the language of Scripture. "The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes."—*Selected Messages*, book 1, p. 20.

Considering all facets of the Consultation, I am convinced that it was a good session. We need more such meetings so that we can zero in on some of the specific questions I have asked.

This subject of the Scriptures needs serious attention. It cannot be dispensed with in a hasty or superficial way. Our theology and mission are at stake. One need not look too far to see what has happened to other churches who have failed to deal with this problem forthrightly. It is my prayer that the belief of the Swiss reformer Zwingli, as related in *The Great Controversy*, page 174, will be that of every one of us:

"The Scriptures,' said Zwingli, 'come from God, not from man, and even that God who enlightens will give thee to understand that the speech comes from God. The word of God . . . cannot fail; it is bright, it teaches itself, it discloses itself, it illumines the soul with all salvation and grace, comforts it in God,

humbles it, so that it loses and even forfeits itself, and embraces God.' The truth of these words Zwingli himself had proved. Speaking of his experience at this time, he afterward wrote: 'When . . . I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, "Thou must let all that lie, and learn the meaning of God purely out of His own simple word." Then I began to ask God for His light, and the Scriptures began to be much easier to me.'—J.R.S.

*From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1960, 1971. Reprinted by permission.

A special tribute

Although numerous individuals have made generous donations to increase the scope and influence of MINISTRY, two couples deserve special mention—Rex and Maudine Callicott, and Harold and Effie Grosboll. These dedicated people together have provided nearly a quarter of a million dollars! It is not only the money we appreciate, but their friendship, loyalty, and dedication to the Lord Jesus and His cause.

The Callicotts live in Baton Rouge, Louisiana, while the Grosbolls have recently moved from Colorado to College Place, Washington. Both of these couples have much in common. For example, both have turned over the major portion of their material possessions to be used for the advancement of the church. Both have deep roots in Adventism. Rex's father was a leading layman in the church and was among those arrested for violating Sunday laws near the turn of the century. Rex serves on a number of church committees and boards in the union and local conferences. The Callicotts take a special inter-

est in the church's educational program, and through the Callicott Foundation they have helped a number of youth obtain a Christian education.

Rex, a soft-spoken, friendly person with a tremendous sense of humor, has excellent health and at age 86 still drives a tractor and rides his horse over his large ranch, the Argyle Plantation, the proceeds of which go largely to the church. He plans to live in portions of three centuries if the Lord does not return before A.D. 2000. He definitely is planning on living to see the return of Jesus. Speaking of MINISTRY's PREACH project, he announced with a twinkle in his eye, "It is one of the best investments we have made"—a statement that covers quite an area, considering the numerous and extensive investments the Callicotts have made in God's cause.

The Grosbolls come originally from Illinois and Minnesota. Harold started a contracting business while still getting a Christian education. His Danish parents were so dedicated to the church that when they accepted this message, Harold taught

his own brothers and sisters in a home church school until the teacher arrived. Effie has also taught in our schools for several years. The Grosbolls have a long record of active service in church work and a tremendous interest in the self-supporting work from California to New York. They are strong believers in helping people to help themselves. They started the Eden Valley Institute and Rehabilitation Center in Colorado. Their support of various projects, such as health-food restaurants, Your Story Hour, Voice of Prophecy, and a work-study program at Campion Academy and other places, speaks loudly of their broad interest in the principles outlined clearly in the Scriptures and the Spirit of Prophecy.

Although neither of these couples sought any publicity at all in connection with their gifts (in fact, they very much prefer to work quietly behind the scenes), I feel that our readers should be made aware of the strong support these dedicated couples have given to the outreach of MINISTRY.—J.R.S.

Mr. and Mrs. Rex Callicott



Mr. and Mrs. Harold Grosboll



Your Health & Your Future

An integrated program of health and prophecy designed for use by the pastor or evangelist. Items may also be used individually with any program.

- Daniel and Revelation Folders. A series of 17 full-color 4-page folders (1 general introduction, 7 on Daniel, 9 on Revelation). \$8.50 per hundred (write for order sheet giving individual numbers); \$1.50 for sample set (#56350-2).
- Lectures on Daniel and Revelation. Public presentations coordinated with the above folders. Daniel (7 lectures), \$1.65 (#56385-8); Revelation (9 lectures), \$1.95 (#56387-4).
- Daniel and Revelation Slides. These 2" x 2" color slides include illustrations and charts from the folders, plus other artwork. Daniel (71 slides), \$15.75 (#56391-6); Revelation (163 slides), \$33.75 (#56393-2).



- Health Lectures. Sixteen presentations coordinated with the Daniel and Revelation lectures. \$2.95 (#56389-0).
- Your Health and Your Future Slides. Set of 370 slides to accompany the above health lectures. Rental only: \$100; \$75 refund when slides are returned.
- Life & Health. Sixteen special 8-page issues to be used as handouts with the health lectures. \$17.50 per hundred; \$150 per thousand. (Write for order sheet giving individual numbers.)
- Your Health and Your Future Binder. Keeps all the materials together so those attending can add each night's handout. \$.20 (#56380-9).
- Sample Set. Includes one each of the 17 Daniel and Revelation folders, the 16 special Life & Health issues, Your Health and Your Future binder, and an instructor's manual. \$4.50 (#56375-9).

More pastoral resources

Radio Scripts

- Focus. Five-minute radio scripts for daily broadcast (Monday-Friday). Includes announcer's cue sheet and sample follow-up announcements for listener response. (Back issues available.) 260 scripts, \$110 (#56535-8).
- Capsule Commentary. One-minute devotional radio scripts aimed at the person with little or no knowledge of the Bible. Each program is identified at the close as being a service of your town's Seventh-day Adventist church, and the last script for each week includes an invitation to attend your church. 260 scripts (one year, Monday-Friday), \$85 (year 1, #56531-7; year 2, #56532-5).

Singing His Praises

Designed for evangelistic use, this songbook has been updated to appeal to audiences today. It contains more than 100 selections, including longtime favorites and new songs that speak to contemporary needs. \$1.65 (#19359-9).



"Let's Get Acquainted"

A booklet introducing new members to the services and terminology of the church and the responsibilities of church membership. For presentation at baptism, with back pocket for baptismal certificate. \$.60 (#56450-0).



**Evangelistic
Supply Center**

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Washington, D.C. 20012.
(202) 291-2035.

Add 10 percent to the total for mailing cost (minimum, \$1.00). Purchase order number, VISA, or MasterCard acceptable with telephone orders. Please order by identification number.

Shop talk

Upcoming Andrews University workshops include one on spiritual gifts, featuring Bill Liversidge, and another on the caring church, under the direction of Phil Follett—both to be held on campus in March.

Two workshops

A workshop on spiritual gifts will be held March 24-27, 1982, on the campus of Andrews University, Berrien Springs, Michigan. Registration will be March 17 at 6:30 P.M., with the first lecture beginning at 7:30 P.M. This seventeen-hour intensive workshop will look at the discovery, development, and deployment of spiritual gifts from a Biblical basis. William Liversidge will focus on the development of a pastoral strategy for growth, and the effect of small group ministry. Theory and practice will be combined by the actual implementation of spiritual gifts principles in one of the local Berrien Springs churches.

A second workshop will be held March 21-24, 1982, on the Andrews campus. Phillip Follett will deal with the caring church. Registration will be March 21 from 6:00 P.M. to 6:45 P.M., with the first session beginning promptly at 7:00 P.M.

For further information call toll free (800) 253-2874. In Michigan call (800) 632-2248.

Retzer, Sabbath school director of the Southern Union, and Leo Van Dolson, associate director of the General Conference Sabbath School Department, in a five-part seminar on in-depth Bible study.

After experimenting with this approach at camp meetings classes and church meetings, Elder Retzer and Dr. Van Dolson report that they have been amazed at the tremendous interest being shown by Adventists in learning how to understand the Bible better.

Materials for the seminar include a printed syllabus entitled "You Can Understand the Bible," a textbook; *How to Get the Most Out of Bible Study*, and an instructor's manual.

The syllabus (\$1.25 per copy) and instructor's manual (\$1.00 per copy) can be ordered from the Southern Union Sabbath school department, and the textbook by Van Dolson, *How to Get the Most Out of Bible Study*, published by Pacific Press (\$3.95), from your local Adventist Book Center. Course completion certificates, blank charts, and other handouts and supplies also can be ordered from the Southern Union Sabbath school office.

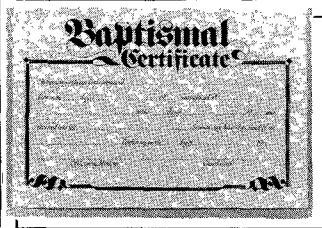
Paid musicians?

Have you worked with paid professional musicians in your church music program? Have you worked with professional musicians on a volunteer basis? If so, the Seventh-day Adventist Church Musicians' Guild would like to hear from you. The information shared will help in formulating job descriptions for churches that have not yet developed a ministry of church music.

Here are some specific

questions: How many musicians assist you in your ministry? What are their specific responsibilities, their wages, and the budget assigned to the music ministry? Are they full time or part time, Adventists or non-Adventists? How do you work with these musicians? How do they aid your work?

Write to: Gladys R. Benfield, President, SDA Church Musicians' Guild, P.O. Box 348, Okemos, Michigan 48864.



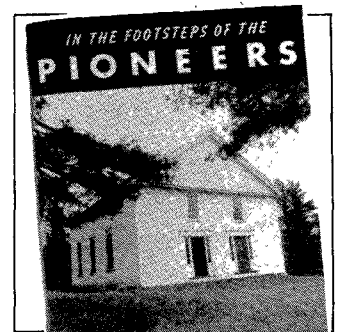
New baptismal certificate

There's a new look in the baptismal certificate prepared by the General Conference Ministerial Association. Taking advantage of the fact that the inventory of the current certificate was nearing depletion, a committee composed mostly of pastors planned a new certificate. In addition to design changes, the new certificate includes the Statement of Fundamental Beliefs voted at the Dallas General Conference session in 1980. Contact your local Ministerial secretary for supplies of the new certificate.

Inter-America is evangelism leader

Inter-America led the world field for calendar year 1980 with 83.2 baptisms and/or professions of faith per active ordained minister, according to F. Donald Yost, director of Archives and Statistics for the General Conference. The other world divi-

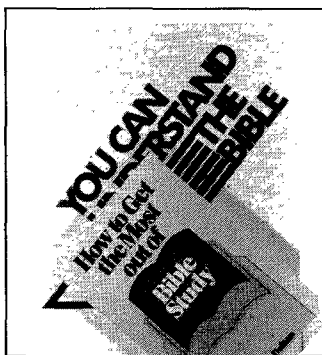
sions in order were: South America, 72.9; Afro-Mideast, 52.2; Trans-Africa, 48.8; Far East, 36.7; Southern Asia, 34.5; Northern Europe, 24.8; Australasia, 14.1; Euro-Africa, 13.5; North America, 10.7. General Conference workers, China, and congregations in the U.S.S.R. were not included in these tabulations. As of June 30, 1981, world membership in the Seventh-day Adventist Church passed the 3.5 million mark.



Go-it-yourself SDA history guide

The White Estate has released a new 98-page guide to places of interest in the early history of the Seventh-day Adventist Church. Designed for the go-it-yourself visitor, the guide covers all the important sites in New York and New England, with carefully written instructions for finding each spot, supplemented by detailed maps and, in some cases, photographs. The background of each historical site is briefly, but interestingly, given. Information is provided as well for nearby points of interest not related to the history of the church.

Available for \$3 from the Ellen G. White Estate, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012.



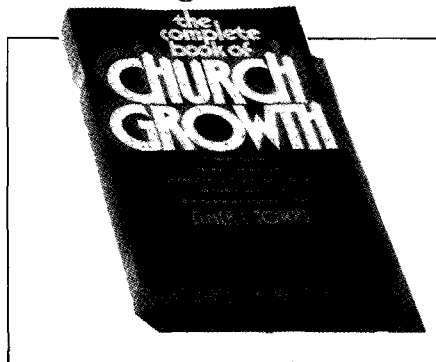
Better Bible study

How do we go about getting the most out of the time we devote to Bible study?

A practical answer has been provided by Fernon D.

Recommended reading

Two books on church growth are featured this month. One is a compendium of current information; the other provides examples of how churches grow and how to implement church growth in a congregation.



The Complete Book of Church Growth

Elmer L. Towns, John N. Vaughan, and David J. Seifert, Tyndale House Publishers, Wheaton, Illinois, 1981, 400 pages, \$12.95, paper.

We have been hearing a lot about church growth lately. Here in one volume is a compendium of all the current information on the subject, the most comprehensive book on church growth in print. It combines statistical research with a Biblical base to give both laymen and clergy the complete contemporary view of church growth.

The authors relate stories of some of the fastest growing churches in the world and how they did it. These success stories contain principles that can be applied anywhere. They tell the story of the Jotabeche Methodist Pentecostal church in Santiago, Chile. Services attract from 7,000 to 18,000, with people standing in the aisles, and thousands of worshipers jam the midweek prayer meeting. Then there is the Grace Community church in Panorama City, California, where John MacArthur is pastor. This church began in 1956 in a medium-sized home, with about 25 people. Today more than 7,000 gather for services. The pastoral staff baptized almost 100 in 1969 and nearly 400 in 1979.

The 100 largest churches in the world are listed along with the 100 largest Sunday schools. There is a fine survey of all seven schools of church growth. These schools are: (1) Fundamentalism; (2) The Fuller Factor; (3) Body Life; (4) Charismatic Renewal; (5) Evangelical Bible Churches; (6) Southern Baptists; (7) Mainline Denominations.

There are vital chapters on the indispensable place of prayer and the Holy Spirit in church growth, and one on lay

involvement and spiritual gifts. In one section many of the top authors in the church-growth field present their views on the subject. This book is well documented with twenty-seven pages of notes and bibliography.—Duane R. Peterson.

The Book of Joshua

Marten H. Woudstra, Eerdmans Publishing Company, Grand Rapids, Michigan, 1981, 396 pages, \$16.95.

According to the author of this latest volume of the *New International Commentary on the Old Testament*, the central theme in the Book of Joshua is the fulfillment of God's promise to the patriarchs regarding the Promised Land. Subordinate themes include the parallels between Joshua and Moses; the tension between complete and incomplete fulfillment of God's promise regarding the land of "rest"; and the hope and joyful optimism fostered by God's everlasting faithfulness. The commentary includes an extensive bibliography and six maps. Dr. Woudstra is well known as a conservative evangelical Old Testament scholar; this book reflects his careful scholarship.

Beginning Your Ministry

C. W. Brister, James L. Cooper, and J. David Fite, Abingdon Press, Nashville, Tennessee, 1981, 158 pages, \$6.95, paper.

These authors have performed a service of value in researching and reporting an area that receives too little attention: transition from seminary to parish. Some of the chapter titles are: "Surviving the First Pastor Syndrome," "The Clash of Idealism and Reality," "Stress and Stressors," "Coping Resources," "Priorities—A Source of Power," and "Building a House of Faith." The chapter on "Continuing Education: A Means for Making Dreams Come True" is of special value. This book could be valuable for ministerial students and interns, but pastors in the early years of their ministry will no doubt find the most help in its pages.—Michael J. Lay.

Organize to Evangelize: A Manual for Church Growth

Larry L. Lewis, Victor Books, Wheaton, Illinois, 1980, 132 pages, \$3.95, paper.

The author of this book is excited about

his subject. In fact, his excitement may be responsible for the fact that the book always seems to hurry on to the next subject.

Dr. Lewis, a pastor, spends little space discussing the theory of church growth. His aim is to share with the reader realistic examples of how churches grow and how the reader may implement church growth in a congregation. He points out that in reality most churches are *not* experiencing growth. Least the reader conclude that the mere implementation of programs guarantees growth, Lewis reminds the reader of Jesus' words "Without me ye can do nothing."

How do churches grow? While buildings, programs, and plans are needed, Lewis places the greatest emphasis on the need of well-trained leaders. The enlistment, training, and motivating of church workers are stressed throughout the book. The author does, however, give numerous examples of programs that are successful. His review and analyses of these programs are practical.

The author's enthusiasm for church growth is catching; after reading this book you will want to try his suggestions.—Nikolaus Satelmajer.

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