

Ministry

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☐ Preach Edition



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Devotional life caution

Your interest in the pastor's devotional life was appreciated (January 1986). However, I feel one should carefully inquire, What is the basis of fellowship with God: Which kind of love—*agape* or *eros*? And as heavenly or earthly? The difference is a vital one. The Hellenist attempts an ascent in love to God (*eros*). The Christian trusts in the One who descended in love to us (*agape*). Jesus' model prayer reveals the focus of communion to be on earth—"Our Father" away "in heaven," "in earth" "give us." And it is on the basis of the confession of our sin, "Forgive us . . . lead us . . . deliver us," not our holiness.

Climbing up to a shoulder-to-shoulder camaraderie with Omnipotence had better wait until glorification and a face-to-face appearance. Christ's holiness, not ours, is already the sole basis of our communion with our Abba.

According to Anders Nygren, this Reformation distinction "is in absolute conflict with Catholic Christianity, which, in accord with its upward (*eros*) tendency, seeks to bring man into fellowship with God on the level of God's holiness" (*Agape and Eros*, p. 691). Nygren also quotes an aroused Luther, "Thou holy devil, thou wilt make me a saint" (p. 686).—Norman L. Meager, Akron, Ohio.

Thank you for the challenging and inspirational issue on "The Minister's Devotional Life"! I would like to make one comment concerning Christian meditation. Taking the Old Testament sanctuary service as a model for approaching God, I would suggest that humbling of self and confession of sin is a vital preparation for intimate communion with God. David said, "Within your temple, O God, we meditate on your unfailing love" (Ps. 48:9, NIV). But the only way into the Temple was by the blood of the lamb, which contained

the confessed sins of the people. Likewise, the soul temple of our minds must be prepared for communion with God by laying self on the altar of confession. Thus we are "hid with Christ in God" through the merits of Jesus. Let us not neglect this important preparation of heart in our daily worship and meditation.—Carol Zarska, Kutztown, Pennsylvania.

Alcoholism—both sin and disease

The disease theory has helped many to recover, but it also has caused many to excuse their behavior, blaming others for lack of nonacceptance of their destructive action on themselves and others. According to one author, alcoholism begins with the loss of self-control and *becomes* a disease. "They have lost their self-control. Unless a helping hand is held out to them, they will sink lower and lower. With these self-indulgence is not only a moral sin, but a physical disease" (E. G. White, *Temperance*, p. 37).

Despite the denial of moral involvement, there is a moral factor in alcoholism, for alcohol as a drug destroys the reasoning faculties. "The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life" (*ibid.*, p. 13).—Ernest H. J. Steed, Executive Director, International Commission for the Prevention of Alcoholism and Drug Dependency, Washington, D.C.

Covers are great after all

I was very disappointed to hear that a few malcontents have spoiled the fun for the rest of us concerning your pictorial covers. I felt that the July 1985 cover (collection plate and gun) was brilliant, and I even tacked it up on our church bulletin board. I enjoy something like that that shows someone sat down and did some thinking on how to relate a sad

truth in a comical manner. I noticed the other day that my wife has even added it to our scrapbook. It was simply a brilliant communication, and unfortunately the only ones who write about something like that are those so caught up with complaining that they have to spill over into the U.S. mail in order to get all the complaining done that one day will afford. I would guess that far more enjoyed that particular cover than those who wrote to complain. This is a good lesson to me to let others know that I appreciate their efforts, because there are always going to be those bigmouths who are not happy about anything and will spoil everyone else's fun if I don't write.

At any rate, the March issue was especially good, and I wanted to let you know.—Robert E. Marshall, Cedar City, Utah.

Concerning the decision to no longer have pictures on the cover, I wonder if there still would have been the change if those of us who did enjoy them had written our appreciation. Just how many complaints does it take to remove something from a magazine?—Barbara Huff, Mound, Minnesota.

Your pictorial covers will be missed because they frequently conveyed a thousand words on target. Your November cover was beautiful. Those who are protesting reflect the attitudes that are popular in the world today.

Sarah's beauty is described in part (1 Peter 3:4-6) by her calling Abraham her lord. Sarah respected and saw Christ reflected in her husband, and she happily looked up to him. Few men earn this reaction today, and fewer women are ready to give it.

I am sorry that you listened to the feminists' attitudes expressed in the letters. I appreciated the pictures more than your new cover.—Rev. Dale K.

(Continued on page 27)

If you're receiving MINISTRY bimonthly without having paid for a subscription, it's not a mistake. Since 1928, MINISTRY has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy; requests should be on church letterhead.

I think two of our articles this month are particularly pertinent to the season—at least in the United States.

July is a special month here—it's a month of vacations, family get-togethers, picnics, swimming, and general enjoyment of the long warm days of summer. On the farm the crops have been planted, and now there isn't a lot the farmer can do to hasten the harvest. In the church, most pastors have already discovered that July is not the month to launch a big campaign or program—too many faithful members are off visiting elsewhere.

The month starts off with a bang with the Fourth of July weekend—a time to celebrate the founding of our nation and the signing of the declaration of Independence in 1776. And this Fourth promises to be the biggest since the culmination of the bicentennial in 1976. This year Miss Liberty will celebrate (if statues can celebrate) 100 years of welcoming newcomers to the land of liberty.

In the context of liberty, read carefully Richard Müller's article on the origins of Anabaptism, and Clifford Goldstein's on Judeo-Christian America. Please pause and take a breath here . . . because it wouldn't be proper for me to mention my own editorial in the same breath. But it just occurred to me that it has relevance in the same realm.

Liberty to believe as one chooses is a gift from God, which all too often has been preempted and denied by governments or individuals. As you celebrate this summer (or endure the winter if you happen to be on the southern end of the globe), take some time to appreciate the liberty you enjoy.



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Discovering the gospel in the Old Testament codes

I once made the mistake of citing the Old Testament as an authority to a minister known for his dislike of that part of Scripture. Lips tense and jaw set, he glared at me. "You ought to know you can't quote the Old Testament as authority for Christians!" he blasted. "We're under the new order, the New Testament!"

His angry remark voices an uneasiness that has harassed the church for its entire existence: How do you fit the Old Testament, with its law, sacrificial ritual, and harsher ethics, into a Christian Bible? The New Testament itself witnesses to this uneasiness. "Gentiles must be circumcised," shouted the angry Pharisaic party in the early church, "and told to observe the law of Moses" (Acts 15:5, Moffatt). The stormy conflict over this issue, chronicled in the rest of Acts 15, ended in what must have been a fragile truce (verses 25-29). The larger problem of making peace with the Hebrew Scriptures remained.

One hundred years later, Marcion, the wealthy shipowner turned theologian, became so irritated with the Old Testament that he finally tossed it out of his Bible. His gnostic antipathy toward the Old Testament even defaced the New. He moved through its pages, shearing away whole books and passages—anything that reflected the Old Testament. When he finished, only 10 Pauline Epistles, carefully purged of any

Many Christians feel a tension between the Old and New Testaments. Should Christians consider the Old Testament as authoritative?



Jerry A. Gladson, Ph.D., is an associate professor of religion at Southern College of Seventh-day Adventists, Collegedale, Tennessee.

references to the Creator God of the Old Testament, and the Gospel of Luke, minus the birth narratives, remained.

At the outset I want to make clear that I stand with the historic creeds of the church in affirming both the Old and New Testaments. Anything less, despite my minister friend's view, simply isn't a *Christian Bible*. But occupying such a position doesn't resolve the inherent tensions between these two portions of the Bible. The strain is especially felt, at least by ministers and laymen, in the area of soteriology. Because of this, I wish to look for a harmony between the Testaments in the most unlikely place—the Old Testament law codes, in particular, the book of the covenant (Ex. 20:22-23:33). If we find redemptive theology here, we can no doubt find it elsewhere in the Old Testament. Our study will show, I believe, that not only the covenant code but other Old Testament law codes as well are deeply rooted in the redemptive activity of God, and thus stand in unity with the New Testament. It will show that the church has been justified in retaining the Old Testament in its Bible.

Hebrew law and the covenant code

Scholars find a variety of legal codes in the Pentateuch. The basic ones consist of the Decalogue (Ex. 20:1-17, Deut. 5:6-21); the covenant code (Ex. 20:22-23:33); the holiness code (Lev. 17-26), so called because of its refrain "I, Yahweh, am holy" (Lev. 20:26; 21:8; 19:2, Jerusalem); the Deuteronomic

code (Deut. 12-26); and the priestly code (Ex. 25 to Num. 10:10). While the division of the Old Testament laws into these various codes reflects an approach to the development of the Pentateuch not generally accepted by conservative scholarship, the distinctions themselves are useful.¹

The covenant code is perhaps the most difficult—from a Christian standpoint—in which to grasp any hint of divine salvific activity. Seldom cited by Christians, except when the discussion turns to abortion (see Ex. 21:22) or capital punishment (see verses 22-25), this code almost never appears as a text for a sermon. Its constituent parts, an altar law serving as a transition from the dramatic revelation of the Decalogue to the covenant code (Ex. 20:22-26); the main stipulations, covering human rights, property, social, and cultic obligations (Ex. 21:1-23:19); and a covenantal epilogue (Ex. 23:20-33), seem stubbornly resistant to any attempts at finding within them the fabric of grace.

Law: a gift of God

Such an understanding is superficial and needs to be dispelled. At the outset, the Old Testament understands the covenant code to be a gift of God and hence an expression of grace. It is initially attributed to God: "The Lord said to Moses" (Ex. 20:22).^{*} In the covenant ratification that follows the giving of the code, the people refer to the covenant code as well as the Decalogue as "all the words which the Lord has spoken" (Ex. 24:3,8). The heading at Exodus 21:1 likewise quotes Yahweh as the giver of the code: "Now these are the ordinances which you shall set before them."

The law also covertly contains the same attribution. Two legal procedures speak of bringing a case "to God" or "before God" (Ex. 21:6; 22:8,9). Comparison with the Nuzi documents that reveal a similar custom sheds light on what is meant by this obscure terminology. (The Nuzi documents are a collection of several thousand cuneiform tablets from the middle of the second millennium B.C. that were discovered at Nuzi, a city not far from ancient Asshur in Mesopotamia.) In Nuzi, when the judicial process reached an impasse the matter was referred to higher powers

called *ilani*.² So the Hebrew code likely refers to the practice of taking the legal problem to the highest Authority in Israel—in other words, to the sanctuary. Here, where the presence of God dwelt (Ex. 29:42,43), the dispute could be definitively settled. Such language ("to God") is not merely convention. Rather, it exposes the inner divine character of the code. God is both its source and goal.

But this raises a difficult question: Don't most extant ancient Near Eastern law codes claim to be a gift of God? How, then, is the Israelite covenant code different?

Archeologists have discovered a number of Near Eastern law codes, including those of Hammurabi, Lipit Ishtar, Eshnunna, and the Hittites. All of these come from the first half of the second millennium B.C. or earlier. Two of them, those of Lipit Ishtar and Hammurabi, begin with prologues asserting the divine commission of the king who promulgated the laws. Hammurabi, for instance, acknowledges, "Marduk commissioned me [Hammurabi] to guide the people aright."³ Although the other codes mentioned here have been imperfectly preserved, it seems reasonable to think that they once had similar prologues attached to them.

While such statements imply the divine character of the laws, the kings themselves, at least Lipit Ishtar and Hammurabi, take actual credit for the laws. Lipit Ishtar claims he "established justice in Sumer and Akkad in accordance with the word of Enlil,"⁴ while Hammurabi maintains, "I established law and justice in the language of the land."⁵ We must allow for conventional legal language, but these claims differ from those made in the covenant code, at least in respect to the explicitness with which it attributes the laws to God and the sustained continuity of this claim throughout. The divine gift character of law stands out more clearly in the code than in these other laws.

Not only in attribution, however, does the covenant code resemble these other codes. The similarities extend to both content and form. A simple reading of one of these law codes in conjunction with the laws in Exodus reveals this remarkable correspondence. Compare the Laws of Eshnunna (c. 2000-1700 B.C.), No. 53, with Exodus 21:35⁶:

"If an ox gores another ox and causes its death, both ox owners shall divide

Whereas other Near Eastern codes more or less relegate God to isolated spheres of the collections, the reader of the covenant code meets God at almost every turn.

among themselves the price of the live ox and also the meat of the dead ox" (Law of Eshnunna).

"When one man's ox hurts another's, so that it dies, then they shall sell the live ox and divide the price of it; and the dead beast also they shall divide" (Exodus).

The covenant code's regulation obligating a husband who takes a second wife to continue supporting the first (Ex. 21:10) parallels that found in Lipit Ishtar (Nos. 27, 28). Compare also the covenant code's statute dealing with homicide (verse 12) with Hammurabi's code No. 207 and Hittite laws 3 and 4.

At places too the arrangement of the laws are the same. The Hittite collection (Nos. 105-107), like Exodus 22: 5, 6, puts the law of illegal grazing and the law of destructive fire adjacent to each other.⁷

These similarities have naturally prompted scholars to find the basis of the covenant code in Israel's environment. Although its analogy to other Near Eastern laws suggests a Mosaic or even a pre-Mosaic date,⁸ some scholars, pointing to a relationship between certain patriarchal customs and the code, indicate several of the laws may actually date back to the patriarchal era. The advances in law represented by various second-millennium law codes would have been a general inheritance known by the migrating Abraham and thus would have found their way into the biblical tradition.⁹ Because most of the covenant code laws presuppose settled social conditions, others date the code wholly or in part to a period immediately

^{*} Unless otherwise noted, Bible texts in this article are from the Revised Standard Version.

In fact, the book of Exodus “provides a classic model by which to understand the proper relation between ‘gospel and law.’ ”

before or following the conquest of Canaan.¹⁰ In this case, the Israelites would likely have obtained the code's legal precedents from the Canaanites, who in turn got them from ancient Near Eastern legal practice. Few question the essential antiquity of the code. But those attempting to trace its origin generally suggest a long process of development in which the code was supplemented and modified over the centuries, only reaching the form now found in Exodus in ninth-century northern Israel.¹¹

Evangelical scholars, of course, do not concur with these developmental theories. They accept more seriously the Mosaic claims of the text, although some find evidence that the laws underwent a limited revision in the period immediately following Moses' death (e.g., Ex. 23:14-17).¹²

Be this as it may, we would expect Israel's law to resemble those of her milieu. The laws' appropriation of form, and even content, does not necessarily preclude its revelatory nature as a whole. Revelation comes to humankind in human language, and consequently in common human forms, legal or otherwise. "God's Word," as Berkouwer puts it, "has not come to us as a stupendous supernatural miracle that shies away from every link with the human in order thus to be truly divine. Rather, when God speaks, human voices ring in our ears."¹³ Do we somehow find it difficult to believe that God spoke to Israel's conscience through ancient Near Eastern legal forms?

When God did so, however, He lifted Israelite law to a level higher than that of its contemporaries. Several enlightened

factors set the covenant code apart. Because the law represents the divine will, all offenses become sins—the code places the entirety of the Israelites' lives directly under the will of God. The code takes law out of the exclusive province of the court and gives it directly to the community, before whom it is to be publicly read. It exalts the sacredness of human life to the foreground; it all but eliminates excessive, brutal, or vicarious punishment; and where it retains corporal punishment, its laws of talion ("eye for eye, tooth for tooth," etc.) seek to limit excess so that proper justice may be achieved.

Whereas other Near Eastern codes more or less relegate God to isolated spheres of the collections, the reader of the covenant code meets God at almost every turn. It uniformly posits God as the fountainhead, the author, of the law permeating humankind's total life.¹⁴ While the code has one foot in the ancient Near East, it has the other in the timeless will of God.

Its indelible vision of Israel's saving God has unquestionably left its mark. These ancient laws, which have much in common with the international legal tradition of the ancient Near East, have been caught up in the reforming vision of a climactic act of redemption. "I am Yahweh your God who brought you out of the land of Egypt, out of the house of slavery" (Ex. 20:2, Jerusalem). That vision, and not the laws themselves, singled out Israel from the other nations of antiquity and made her the bearer of the divine promise.

An advanced concept of human dignity

Having seen that Israel understood the covenant code as a divine gift rooted in the divine promise, let us notice how this concept of grace infiltrates the individual laws themselves. Observe, for example, the code's estimation of human dignity. While it is not as advanced as the concept of human dignity Christians know, it still represents a significant improvement over other laws of its time.

Why, for instance, does the Code place a slave law near its beginning (Ex. 21:2-11)? Hammurabi, by contrast, puts the slave law at the very end (Nos. 278-282). Such prioritizing no doubt recalls Israel's own experience with slavery and the consequent need to treat slaves as human beings rather than as mere chattel. (Pre-Civil War America

often lost sight of this fact, pressing this passage into service to support the institution of slavery.) The position of the slave law at the beginning of the code further suggests a redemptive link: Israel is to treat her slaves in a fashion befitting her own redemption from bondage. Structurally, this law parallels the Decalogue's introduction, which also calls attention to Israel's bondage in Egypt and subsequent deliverance (Ex. 20:1, 2).¹⁵

In the law relating to the beating of a slave (Ex. 21:20, 21), the Hebrew code takes the unprecedented course of exacting punishment from the master in a case in which the slave's death results from "cruel and unusual" punishment! Unfortunately, the key phrase here, literally, "he shall surely be avenged" (verse 20), is obscure and seems to imply the death penalty.¹⁶ Most likely, however, it intends some form of remuneration other than death. This assignment of blame to the master indicates the slave is considered a human being—accorded some sense of dignity—in his/her own right.¹⁷

In its treatment of homicidal offenses, the code also shows a heightened awareness of human dignity. Its absolute ban on monetary payment for homicide (see verses 12-14, 20, 22-25) is unprecedented in ancient Near Eastern law.¹⁸ "If anyone kills a Hittite merchant for his goods," reads a Hittite law, "he shall give x minas of silver and shall make threefold compensation for his goods."¹⁹

How do we explain the higher evaluation of human life in the covenant code? Again, it no doubt represents the legal embodiment of the divine sanctity of human life revealed early in Genesis: "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image" (Gen. 9:6). In Hebrew law, obliterating this divine image could only lead to the forfeiture of life: the murderer "shall be put to death" (Ex. 21:12).²⁰

The covert evidences of divine favor found in the code's attribution to God and its sense of human dignity reveal a subtle shade of grace that isn't often given proper due. Law not only proceeds from grace but paradoxically *prepares* for grace as well. While Scripture calls grace a gift in that it comes undeservedly, discipline prepares us to accept grace. We "both choose grace and are chosen by grace."²¹ The use of law by which we discipline ourselves to respect the rights of others, to hold to their essential

dignity, to regard the sanctity of the community, in a strange, paradoxical sense prepares us for the coming of grace. Just as the law exposes our sins and so renders us helpless before God (Rom. 3:19, 20), the values it accents provide the mood in which grace can be received. No less than the other biblical law codes, the covenant code shares in this task.

God's redemption motivates

The code's larger framework reveals its final touchstone of grace. In considering this, we must remember that every civilization develops laws designed to preserve the mutually agreed-upon values of that society. Laws inevitably reflect the world view, the Weltanschauung, as the Germans call it, underlying a civilization.²²

The pentateuchal law codes, especially as they are presently embedded in the Pentateuch, point to Israel's world view. The legal codes are carefully placed within an overarching framework of grace. Exodus 19-24, the narrative of the Sinaitic covenant, in which the covenant code is found, commences with a reference to the Exodus: "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself" (Ex. 19:4). This sounds the note that the entire Exodus experience (Exodus 1-15), an event called elsewhere the "saving deeds of the Lord" (1 Sam. 12:7),²³ provides the context for the giving of the law.

In fact, because of this arrangement, the Book of Exodus "provides a classic model by which to understand the proper relation between 'gospel and law.'"²⁴ Israel's election, originating in the grace of God, was on no account predicated on obedience to the law. Certainly, as Gerhard von Rad argues, God expected obedience. "But in no case were these commandments prefixed to the covenant in a conditional sense, as if the covenant would only come into effect once obedience had been rendered. The situation is rather the reverse."²⁵ The salvific pattern—God saves, then summons to obedience—lies at the very heart of the Pentateuch, as it does also that of the New Testament.

Sprinkled throughout the covenant code like grains of seasoning are allusions to this larger salvific context. The command to exclusive devotion to Yahweh (Ex. 23:13), "Make no mention of the names of other gods, nor let such be

heard out of your mouth" (see also verses 20-33), recalls the opening of the Decalogue, where the claim of exclusive devotion is predicated upon the redemption of Israel from Egypt (Ex. 20:2, 3). Yahweh's salvation places Israel under covenantal obligation to render exclusive devotion to Him. "This day you have become the people of the Lord your God," Deuteronomy 27:9 puts it. "You shall therefore obey the voice of the Lord your God" (verse 10).

Three times the code refers to Egyptian bondage as a reason for certain stipulations. In Exodus 22:21, Israel is forbidden to oppress the stranger, or *ger*, the displaced person, because Israel herself had once been "a displaced person in the land of Egypt" (literal translation). Israel's experience was to make her sympathetic with the homeless, widows, and orphans in her midst. If Israel oppresses these people, the law continues to argue, Yahweh will exercise His redemption in behalf of the oppressed: He will "kill" Israel "with the sword" (verses 21-24). Implicit in this passage, despite what seems to us a strange severity, is the theme of redemption. Recalling her Egyptian experience was ever to bring to mind Yahweh's promise and redemption. The motivation behind this law, in other words, can be traced to that redemptive experience. It stands in fundamental unity with grace.

In Exodus 23:9 Israel is again forbidden to oppress displaced persons because she "has known how a displaced person feels" (literal translation). Her previous experience as the oppressed—from which she has been rescued—constitutes a summons to the humanitarian treatment of those presently oppressed or in danger of oppression.

When the code turns to cultic matters, it strikes this touchstone in a slightly different manner. Here we find the earliest Old Testament cultic calendar, featuring, in addition to the Sabbath and sabbatic year, the three principal feast days: Passover/Unleavened Bread, Pentecost, and Booths (Ex. 23:10-17). While Pentecost and Booths are connected with an agricultural rationale, Unleavened Bread contains something more: "You shall keep the feast of unleavened bread . . . , for in it you came out of Egypt" (verse 15). The salvific act of God underlies all these laws, and fuels their motivation.

Thus the covenant code, despite its

forbidding external shell, is literally shot through with all kinds of implicit and explicit references to the gracious salvation of God. Nestled in a context of grace, at every turn it witnesses to an Old Testament version of what Paul later calls the "message of reconciliation" (2 Cor. 5:19). Although we cannot attribute to the Old Testament a complete awareness of the redemption in Christ, still its redemptive accents come in the same key, the same dialect, the same voice. In Paul's words again: "The law and the prophets bear witness to . . . the righteousness of God through faith in Jesus Christ" (Rom. 3:21, 22).

As I see it, both Marcion and my minister friend were dead wrong. They simply hadn't looked closely enough.

¹ Cf. W. S. LaSor, D. A. Hubbard, and F. W. Bush, *Old Testament Survey* (Grand Rapids: William B. Eerdmans Pub. Co., 1982), pp. 146, 157, for a similar evangelical opinion.

² Shalom M. Paul, *Studies in the Book of the Covenant in the Light of Cuneiform and Biblical Law*, supplement to *Vetus Testamentum*, vol. 18 (Leiden: E. J. Brill, 1970), pp. 102, 103.

³ J. B. Pritchard, ed., *Ancient Near Eastern Texts*, 3d ed. (Princeton: Princeton University Press, 1969), pp. 164, 165.

⁴ *Ibid.*, p. 159.

⁵ *Ibid.*, p. 165.

⁶ *Ancient Near Eastern Texts*, p. 163.

⁷ Paul, pp. 102, 104.

⁸ Cf. Walther Eichrodt, *Theology of the Old Testament*, trans. J. A. Baker, 2 vols. (Philadelphia: Westminster Press, 1961, 1967), vol. 1, pp. 83, 84.

⁹ Cf. E. A. Speiser, *The Anchor Bible: Genesis* (Garden City, N.Y.: Doubleday & Co., 1964), vol. 1, pp. xlv, xlvii, xlviii.

¹⁰ Cf. Paul, pp. 44, 45, 104.

¹¹ See, for example, Norman Gottwald, *The Hebrew Bible: A Socio-Literary Introduction* (Philadelphia: Fortress Press, 1985), p. 207.

¹² R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: William B. Eerdmans Pub. Co., 1969), pp. 582, 583.

¹³ G. C. Berkouwer, *Studies in Dogmatics: Holy Scripture* (Grand Rapids: William B. Eerdmans Pub. Co., 1975), p. 145.

¹⁴ Paul, pp. 100, 101, 36, 37, 43.

¹⁵ *Ibid.*, pp. 52, 106, 107.

¹⁶ Cf. the Samaritan Pentateuch reading: "He shall surely be put to death."

¹⁷ Paul, p. 69. For a contrary view, cf. Brevard S. Childs, *The Book of Exodus* (Philadelphia: Westminster Press, 1974), p. 471.

¹⁸ Paul, p. 61.

¹⁹ *Ancient Near Eastern Texts*, p. 189.

²⁰ This statement must not necessarily be construed as an argument for capital punishment today. Many complex factors militate against the too facile appropriation of these ancient Israelite laws into today's society.

²¹ M. Scott Peck, *The Road Less Traveled* (New York: Simon and Schuster, 1978), p. 308.

²² Paul, p. 1.

²³ Literally "the acts of the justice of Yahweh" (*tsidqoth Yahweh*).

²⁴ Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), p. 177.

²⁵ D. M. G. Stalker, trans. *Old Testament Theology*, 2 vols. (New York: Harper & Row, 1962, 1965), vol. 1, p. 194.

Can a pastor have friends?

Pastors need friends as much as anyone else, but isn't it dangerous to find them among the congregation? The answer depends partly on the height of your pedestal.

Can a pastor find friends? Pastors certainly face real obstacles in developing friendships, obstacles ranging from simple strategic problems to hazards threatening one's profession. For example, the geographical distance that separates longtime friends from one another may discourage their getting together. Even when distance is not a problem, busyness often keeps a pastor from his intentions to take time for casual activities.

Then there is the fear many pastors have that close friendships with their own church members might ignite jealousy and divide the church. And being too open about one's personal life could threaten the image and position of the pastor as a leader. Often pastors are also concerned about confidentiality. This can certainly restrict the freedom of a friendship. And pastors report that relationships with some types of people are difficult to maintain because the parties have different beliefs, values, and needs.¹ On top of all this, the problem of frequent moving casts its aura of temporariness about the relationships that do develop.

With such obstacles confronting us, can we as pastors find friends? To some degree the answer depends upon how much we want friends. Sometimes we give in too easily to what we variously think of as our fate or our calling to the sacrificial loneliness of leadership, and we retreat to our only unfailing Friend—the Lord Jesus Christ.

Hopefully Jesus is our best friend. If not, we should respond to His overtures to us. He has promised to be with us



Benjamin D. Schoun took the position of assistant professor of church leadership and administration at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan, in the fall of 1985. Prior to that, he had spent 14 years in the ministry in the United States and Canada.

always, "right to the close of the age" (Matt. 28:20, RSV). He has invited us to His throne to "receive mercy and find grace to help in time of need" (Heb. 4:16, RSV). Here we find a very practical application of the sanctuary doctrine! It can be said of us as it was of Abraham, "He was called the friend of God" (James 2:23, RSV).

But God created mankind to have relationships on the human level, also. If a pastor is to find friends, he must value friendship. He must be convinced that it is part of God's plan for his life. I believe it is. The very relationship of the members of the Godhead serves as a pattern for human relationships.² Being made in the image of God means that we seek to belong, to be in unity with others, to interact. Friendship is one way of providing for these needs—needs from which ministers are not exempt.

Furthermore, God has chosen to use people to help other people. The priesthood of all believers does not mean that each church member serves only himself. Rather, it suggests that we are all ministers unto one another, interdependent in the corporate body.

Note the example of Elijah. God ministered to him directly by sending the ravens to feed him, but God also ministered to him through the woman of Zarephath (1 Kings 17). When he feared Jezebel and supposed that he was the only one still faithful, God helped him directly by sending an angel to feed him in the wilderness and by speaking to him in a still small voice. But God also told him that there were still 7,000 faithful in Israel. Isolation had distorted Elijah's perspective, and he had become discouraged. God helped him thereafter by giving him a constant companion, Eli-

sha, who "ministered to him" (1 Kings 19:21, RSV).

A number of times Paul expressed appreciation for his companions (e.g., Phil. 2:25; Philemon 10, 13; 2 Cor. 7:6; Col. 4:14). Jesus also appears to have had special relationships among His disciples. He was especially close to Peter, James, and John, and may have even had something like a best friend in the beloved disciple (Matt. 17:1; 26:37; John 13:23; 19:26; 20:2).³

Friendship benefits us

Friendship provides a number of benefits vitally important to pastors, as well as to other people. According to one sample,⁴ ministers valued friendships because they received from them personal affirmation and encouragement. These strengthen the inner being and enable pastors to be more effective in the challenges of their work. They saw friendships as providing a link with other people in a context of trust, thus counteracting isolation and loneliness. They valued friends for intellectual and professional stimulation, for self-disclosure, and for the mutuality of exchange. People who are friends make themselves available to each other, share activities with each other, and help each other with practical needs. And friendships help one develop a more realistic view of himself and of his personal limitations.

Once a pastor said to me, "But I'm around people all the time. I don't need people; I need peace." That may be very true. Individuals have different needs. Some are people persons who thrive on many close relationships. Others prefer fewer contacts and find strength in periods of solitude. These differences are a part of the variety of God's creation. But one can be constantly involved with people and yet be in need of friends. This is one symptom of burnout. As people-helpers, pastors may be so constantly giving to others that they neglect the relationships where sharing and receiving are more prominent.

In terms of the family, a model that both Paul and John used (e.g., 1 Thess. 2:11; 1 John 2:12-14), every pastor needs three types of relationships: parent, brother or sister, and child.⁵ From a parent, a person usually receives more than he gives. Brothers and sisters reciprocate in relative equality. And with a child, a person usually gives more than he receives. A minister has many relationships in which he does most of

the giving. These relationships are desirable; they contribute to his satisfaction. But he also needs the relationship in which he can *receive* help, as from a pastoral "parent." And he needs many pastoral "brothers" and "sisters" with whom he can share mutual concerns and who minister to each other.

If a minister really values friendships and desires friends, he will need to set priorities that allow appropriate time for developing these relationships. He will not give in too quickly when he meets obstacles to ministerial friendships, but will creatively diminish some of the roadblocks' force. Perhaps most important, he will be willing to disclose himself to others and share a mutual relationship.

Nevertheless, we must take the obstacles seriously, for they can be very real. For this reason I would like to suggest another principle. If a pastor is to have satisfying friendships, he must recognize that each will be unique. Friendships with one category of people will contribute to his needs in certain ways but not in others. For instance, a friendship with a church member probably cannot contribute the same benefits as a friendship with a fellow pastor. In fact, the minister may find his friendships causing him difficulties if he treats every friend like a "full service" friend.⁶

Can you have friends within your own church?

Can a pastor find friends in his own church? I've been told I could never develop close friendships among my church members because it would cause trouble. It can be a problem. How serious a problem depends upon the mind-set of the church and the degree to which the pastor is placed upon a pedestal above and apart from the membership. The degree of conflict that exists in the church and the way the pastor and his family conduct the friendships also determine whether or to what extent pastoral friendships within the church become problems.

I have pastored churches where an atmosphere of mutuality prevailed, where the members accepted the humanity of the minister but still respected his role in leadership. In an atmosphere like this, the pastor can self-disclose a little more freely and be the *beneficiary of ministry*, as well as the bestower of ministry. Perhaps contradictory advice is so often given on this

issue because not every church has such an atmosphere.

The pastoral pedestal—the projection of unrealistic qualities and exaggerated status upon the pastor—carries with it some inherent problems. It pressures the pastor to be perfect even though he knows he has human weaknesses. This discrepancy often leads to his wearing a facade, to his being unrealistic, and to his denying his limitations. It may fuel within him feelings of inadequacy, poor self-image, hypocrisy, or the fear of being discovered. The pedestal also places pressures upon the pastor's wife and family. It is one of the things primarily responsible for distancing the pastor from the people.

In correcting this problem, we should not seek raw exposure of the pastor, but realistic acceptance of each other so that mutual ministry between pastor and laity can take place. Pastors sometimes leap from the pedestal only to find themselves in a pool of crocodiles.⁷ Emory Griffin illustrated a better way to encourage this realistic understanding between members and ministry: "Picture two turtles—face-to-face—with their heads almost completely hidden. One turtle extends his neck just a bit. If the other turtle responds in kind, then the first one ventures out some more. In a series of minute movements the first turtle ends up with his head in the sunshine, but only if his counterpart follows his lead. At any time he's prepared to slow the progression, come to a complete stop, or even back off."⁸

In other words, we must start with the mind-set that exists in our church. Gently, slowly, we encourage some new thinking. We will obtain greater success if self-disclosure is not a solo act. If the congregation responds to our initial venture, we can move a little further ahead—testing, probing, sensing.

A pastor and his family are naturally drawn into closer friendships with certain families in the congregation simply because of common interests, similar experiences in child-raising, or whatever. These feelings need not be entirely squelched as long as the pastor and his family observe certain guidelines of discreetness. They must maintain clear boundaries between friendship and ministry. Problems develop when these boundaries are casually and carelessly observed. In his official capacity, the minister must serve all his church members equally. He should play no

If a pastor is to have satisfying friendships, he must recognize that each will be unique.

favorites, whether in visitation, in favors on the church board, or in any other church function. Nor should he rely upon friendships to get things done in the congregation. He will want to convey openness and fairness with all the members. But outside the institutional context of the church—during the pastor's personal time—some friendships may develop. Though he should not hide these relationships, they generally should have low visibility. The pastor should seek to avoid misunderstanding by being discreet in how he conducts these friendships.

Church elders comprise one source of friends that usually escapes criticism. To my understanding, the New Testament indicates that we are colleagues in ministry, commissioned to do generally the same kind of work. I like to convey to the church that the elders are fellow ministers with me. If that is true, a close association is legitimate. We are supposed to work together. Cultivating friendships with the elders can provide a great blessing and a "safe" blessing. Difference in age does not necessarily raise barriers. As a young pastor I enjoyed warm friendships with several of my elders. One in particular became very much of a mentor to me.

In spite of successes in developing friendships among church members, limitations will still exist. For the sake of confidentiality, certain things cannot be revealed. Since they are not full-time ministers, sharing some perspectives might be difficult. Self-disclosure should have appropriate limits. These relationships cannot be full-service friendships. Yet they can be very satisfying and can definitely help to meet the pastor's needs. They are worth the effort the obstacles they pose sometimes require. But the pastor needs other friendships besides those from his congregation.

Fellow pastors as friends

One of the richest kinds of friendships is that with a "brother" pastor. It may be a friend from seminary days or a col-

league in a nearby district. What a joy it is to laugh together, to share perspectives, concerns, and experiences that you both understand! Though distance may at times limit these contacts, it is worth the effort to keep in touch, to make an occasional visit, to write, to call. At one time in my ministry I enjoyed the privilege of a monthly get-together with several pastors for study, sharing, and recreation even though I had to drive 100 miles to get there. We can diminish the obstacles to a friendship if we really value it. Yet inevitable limitations mean that even these relationships cannot completely meet our needs. We need some friends who are close by.

The clergy within our own community can be a source of many rewarding friendships. Despite differences in theology and practice, we have a great commonality in what we experience in the practice of ministry. I have always found within the local ministerial association several persons who were particularly friendly and who helped to satisfy my need for friends.

Spouse as friend

One more source of friendship that a pastor usually either overlooks or overuses is his spouse. As in any marriage relationship, a pastor should be a friend of his partner, as well as being a cohabitant. And the friendship element will make the marriage strong. But although a pastor and his wife live together and carry out their duties to each other, he may be so busy that he neglects to take the time to communicate, to share ideas, plans, time off, and recreation together. Both mutual affirmation and self-disclosure are easily neglected. Many ministers' wives are frustrated by this neglect. Friendship with one's spouse can be the most nearly complete friendship.

A caution should be noted, however, lest the pastor expect too much of this friendship. Some, in retreat from the obstacles to other friendships, turn to their wives for all their needs. One man told me, "My wife is the *only one* I can really talk to." This places a tremendous burden upon the wife, who probably does not have as much professional training for ministry as the husband-pastor, yet whom he has made his only support person. This is not really fair to her. Not even a spouse can provide a full-service friendship in the sense of meeting every

need. (And just as men need the friendship of others in addition to that of their wives, we must also remember that women need friends other than their husbands—women friends who can meet needs that men cannot meet.)

Can a pastor find friends? Yes, if he values friendships, if he places some effort into diminishing the obstacles that may exist, and if he is willing to venture beyond the familiar. Partaking of the fruits of friendship from a variety of sources enables social health. It reduces the pressure to make any single friendship meet all one's needs.

Friendship is worth the effort. "Oh the comfort, the inexpressible comfort, of feeling safe with a person; having neither to weigh thoughts nor measure words but to pour them all out, just as it is, chaff and grain together, knowing that a faithful hand will take and sift them, keeping what is worth keeping, and then with the breath of kindness blow the rest away."⁹

Clarence Macartney built his best known sermon, "Come Before Winter,"¹⁰ upon the bond of friendship that existed between Paul and Timothy, describing their friendship as being welded by the "hammer of adversity . . . into an indissoluble amalgamation." In that sermon he urged his hearers not to neglect those "voices of friendship and affection" that came their way. As we today hear such voices, it is our privilege to respond.

¹ See survey results in Benjamin D. Schoun, *Helping Pastors Cope* (Berrien Springs, Mich.: Andrews University Press, 1981), p. 100.

² Larry Graham, "Ministers and Friendship: An Examination of the Friendships Established by a Selected Group of Protestant Parish Clergymen in the Light of a Working Understanding and Theological Analysis of the Nature of Friendship," 2 vols. (Ph.D. diss., Princeton Theological Seminary, 1978), pp. 116, 117.

³ Schoun, pp. 79, 84-86.

⁴ Graham, p. 332.

⁵ The idea for this concept came from Richard Frazier, "The Role of 'Need' in Pastoral Care," *Journal of Pastoral Care* 27 (March 1973): 37.

⁶ A term applied to ministers' wives in Ann Himmelberger Wald, "Prescription for Healthy Friendships," *Partnership*, January/February 1984, pp. 34-37.

⁷ See Irene Lovett, "Pastor on a Pedestal," in Thomas E. Kadel, ed., *Growth in Ministry*, (Philadelphia: Fortress Press, 1980), pp. 90, 91.

⁸ Emory Griffin, "Self-disclosure: How Far Should a Leader Go?" *Leadership* 1 (Spring 1980): 130.

⁹ Words of Mary Ann Evans (George Eliot) as quoted in Alan Loy McGinnis, *The Friendship Factor* (Minneapolis: Augsburg Pub. House, 1979), p. 36.

¹⁰ Published in Clyde E. Fant Jr., and William M. Pinson, Jr., eds., *Twenty Centuries of Great Preaching*, 13 vols. (Waco, Texas: Word Books, 1971), vol. 9, pp. 133-141.

Anabaptists: the Reformers' reformers

Why did those who were essentially fellow believers with the Anabaptists want to end their movement—and their lives? Just what did the Anabaptists believe?



Richard Müller, Th.D., is a pastor in the West Danish Conference of Seventh-day Adventists. In his spare time, he is studying the primary sources of Swiss, German, and Dutch Anabaptists on baptism.

On Saturday, January 21, 1525, at the house of Felix Mantz in Zurich, Switzerland, Georg Blaurrock, a former priest, confessed his sins and then was baptized by Conrad Grebel, a layman. During the following week, 35 people were baptized in the nearby village of Zollikon. Shortly after this, Wilhelm Reublin went to Waldshut, some 30 miles (48 kilometers) north of Zurich, and there baptized Balthasar Hubmaier and 60 others. During the Easter season of that same year, Hubmaier, in turn, baptized 300 new converts. These events marked the beginning of the Anabaptist movement.¹

Many free-church Christians find in this movement some of their spiritual forefathers. In a four-article series that begins with this article, we will see why this is so. We will begin by looking at the historical background of the Anabaptist movement, and in later articles we will examine some of their more important teachings in greater detail.

The church of the sixteenth century desperately needed reform. Even earlier, reform movements had arisen—the Waldenses in the Alpine regions of Italy and France, the Wycliffites in England, and the Hussites in Bohemia among them. The men who brought about the Reformation were part of this long tradition of reform movements. While they were opposed to the worldliness of

the papal church, they also wanted reform of the church's doctrines, which centuries of tradition had blighted. They wanted to replace the whole realm of work righteousness with justification by faith, tradition with Scripture, and the special priesthood and papal hierarchy with the priesthood of all believers. When, at the Leipzig disputation (1519), Martin Luther became convinced that pope and councils were not infallible but could err, he became a heretic in the eyes of the church.² Zurich saw similar developments. Huldreich Zwingli, who doubted the word and the work of the Roman Church and preached against her, was branded a heretic.

Not very many years passed, however, before we find some of the followers of Luther and Zwingli being called heretics by their fellow Reformers because they differed on fundamental questions. Some of these men did have quite revolutionary ideas. Thomas Müntzer, for instance, wanted to change church and society radically, and was willing to use force to do so.³ The Münsterites, a radical Anabaptist group, fought to secure and defend their "New Jerusalem," the city of Münster in Westphalia, which they believed would become the center of the 1,000 years of peace here on earth.

Most Anabaptists did not have this revolutionary spirit. In fact, most of them were rather peaceful, even rejecting all participation in war. A number were pacifists and believed in nonresis-

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tance.⁴ A movement should not be judged by the excesses of some. Rather, it should be evaluated by the teachings and practices of the best of its supporters.

Unfortunately, however, primarily because of the excesses, the great Reformers rejected as radicals, or *Schwärmer*, all those who did not agree with them.⁵ Luther, Zwingli, and Calvin did not distinguish among the various other groups and movements that existed alongside of their own.

The genuine, peaceful Anabaptist movement had begun when certain followers of Zwingli concluded that he had not reformed the church thoroughly enough. They wanted a pure church consisting of people who had repented of their former way of life and who were willing to join a congregation voluntarily. Only believers could join such a church. Therefore the Anabaptists rejected infant baptism (more about this in a later article). Zwingli, on the other hand, was working toward the reformation of the whole land. He wanted to establish a kind of "Alpine Israel" that would include all those who lived there. Those of Zwingli's followers who looked for a more volitional and thoroughgoing reform held discussions with the Reformer during 1523 and 1524, but these discussions did not end in agreement. The break was inevitable. The baptisms in Zurich and its vicinity followed in 1525, and from here the movement spread in all directions.

What did Anabaptists believe?

An Anabaptist was a person who had been baptized again, as a believer. Those who practiced believers' baptism did not call themselves Anabaptists. Rather, it was the Roman Catholics, Lutherans, Zwinglians, and Calvinists who gave

them this name. The Anabaptists called themselves Christians or Brethren. To them, believers' baptism was not a rebaptism, but baptism proper.

The Anabaptists were not a homogeneous group; often each leader had his own understanding and would stand up for his particular convictions. Nevertheless, a certain common faith bound them together.

In 1527 some of the Anabaptists met at Schleitheim, in the Swiss canton of Schaffhausen, and agreed on seven basic articles.⁶ These articles indicate not only the beliefs they held in common but also, to some degree, points in which they differed from the other Reformers.

The first article concerned baptism. The Anabaptists agreed that only those who believe, who have repented, and are willing to live a life of active discipleship should be baptized. This excluded all infant baptism.

The second article dealt with the ban. Anabaptists believed that people are not perfect after they decide to follow Jesus, and that a believer could indeed fall into sin. They believed that in that case, as Jesus Christ Himself outlined (Matt. 18), the church should administer discipline.

The third article outlined their understanding of the Lord's Supper. They believed that one celebrated the Lord's Supper in remembrance of the broken body of Christ. They objected to the Roman Catholic idea of the Mass: that the Mass is a sacrifice, that the Latin liturgy must be used in connection with

the Mass, and that the Mass involves transubstantiation—the priest's ministration changing the bread and wine into the real body and blood of Christ. They also believed that Luther erred in placing so much emphasis on the bodily presence of Christ in these elements.

The fourth article laid out their agreement that the believer should separate from evil and from the wickedness of this world. To them this meant a withdrawal from "Babylon" and "earthly Egypt," under which designations they included: "all popish and antipopish works and church services, meetings, and church attendance, drinking houses, civic affairs," and so forth.

The fifth article indicated that pastors should be men of good report. They should admonish and teach, warn and discipline, administer the Lord's Supper, and care for the members of the church. Each pastor should be supported by the church that had chosen him.

The sixth article revealed that these early Anabaptists believed that, in disciplining, Christians should go no further than administering the ban—in other words, excommunicating people from their fellowship. They opposed the use of the sword against erring members. They opposed capital punishment, as well, even in civil matters. This article also pointed out how difficult it is for a Christian to serve as a magistrate.

The seventh article dealt with the oath. Anabaptists believed that Christ forbade all swearing and oath taking. The Christian's word, yes or no, should



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be enough.

From this beginning, Anabaptism spread throughout Western Europe. Its adherents were especially concentrated in the northern part of Switzerland, southern Germany, around Strassburg, the Netherlands, Moravia, and Silesia. But increasingly, evidence is coming to light that Anabaptism also had its followers in other places, such as central Germany, especially Hesse and Thuringia. And we find evidence of congregations in northern Germany (in Emden, Hamburg, Glückstadt) and along the Baltic Sea (in Lübeck, Wismar, Danzig, Elbing, Königsberg, and other places). After the Reformation, Anabaptists spread into Romania and Russia; and eventually, because of constant persecution, many emigrated to America.

The Reformers become persecutors

After Zwingli's private persuasion and the official disputations in 1525 bore no results, the Zurich magistracy came out against the Anabaptists. They issued an order that infants should be baptized as heretofore, that parents refusing to allow their children to be baptized should leave the city and the canton. But the Anabaptists were not willing to leave. Soon the first were arrested. One slogan of the day expressed their fate with ghoulis humor: "He who dips shall be dipped—by drowning."

Felix Mantz, the Hebrew scholar in whose house the first baptism had taken place, was the first victim. In 1527 he was bound, taken in a boat out onto the river Limmat near Lake Zurich, and thrown in. Conrad Grebel escaped a similar fate by dying a natural death in 1526. Balthasar Hubmaier, the early Anabaptist leader who was instrumental in baptizing 300 others shortly after his own baptism, was burned at the stake in Vienna in 1528. Three days later his faithful wife was drowned in the Danube. Georg Blaurock, the former priest and first one baptized, died at the stake in 1529.

Countless others in Germany and Austria suffered similar fates. The Diet of Speyer (1529) made it clear that every Anabaptist, or rebaptized person, was to be put to death.⁷ Many archives witness to the terrible treatment of people who wanted to follow neither the Roman tradition nor human leaders like Luther, Zwingli, and Calvin, but only Christ and their consciences, informed by the Word of God.

Luther at first wanted to fight the heretics with just the Word; but after 1528, and especially after 1530, he felt that heretics should be punished by the civil authorities.⁸ Melanchthon, Luther's closest coworker, even agreed to the death penalty for heretics. In a letter to Mykonius (1530) he wrote, "In regard to those who do not really stir up, but still represent, blasphemous 'articles' [and Anabaptism would be such a blasphemous article], my opinion is that the authorities are obliged to execute them."⁹

Many other Reformers also took this attitude. The civil powers, who were primarily interested in internal peace and who were distrustful of any new movement, had the backing of the spiritual and theological leaders for their efforts to stamp out the Anabaptists.

As a movement, Anabaptism was more or less defeated by the severe persecution. Its members were scattered, its leaders dead. But the blood of martyrs is never shed in vain. Although nearly defeated, it was not totally destroyed. The Anabaptist movement later revived under the capable leadership of Menno Simons, after whom the Anabaptist Mennonites are named. The Mennonites, who still have congregations in many parts of the world, continue to testify to the convictions the early Anabaptists held as precious truth.¹⁰

But even more important, in the early seventeenth century (1607-1608) a group of English nonconformists had to leave England because of persecution there. They went to Amsterdam and befriended the Mennonites. Undoubtedly through the influence of these Waterlander Mennonites, this English group accepted believers' baptism as a biblical teaching. In 1611 or 1612, under the leadership of Thomas Helwys, some of this group of refugees returned to England. They can be regarded as the first Baptist church on English soil.¹¹ And from this small beginning the Baptist movement spread all over the world, carrying with it the belief that only believers should be baptized. The Seventh-day Adventist Church stands in this long line of tradition regarding baptism, a tradition that finds its ultimate authority in the word and example of the apostolic church.

The next article in this series examines the basis of the Anabaptists' belief in believers' baptism—their concept of the church.

They issued an order that infants should be baptized as heretofore, that parents refusing to allow their children to be baptized should leave the city and the canton.

¹ In the past 30 years a number of good books have been written about the Anabaptists. See, for example: C. Henry Smith, *The Story of the Mennonites*, 4th ed. revised and enlarged by C. Krahn (Newton, Kans.: Faith & Life Press, 1957); H. Penner, *Weltweite Bruderschaft: Ein Mennonitisches Geschichtsbuch*, 2. Aufl. (Karlsruhe, 1960); William R. Estep, *The Anabaptist Story* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1963).

² J. Schwital, *Grosskirche und Sekte: Eine Studie zum Selbstverständnis der Sekte* (Hamburg, 1962), pp. 68ff.

³ See, e.g., Walter Elliger, *Aussenseiter der Reformation: Thomas Müntzer* (Göttingen, 1975).

⁴ This is clearly expressed in a letter written in 1524 by the later Anabaptist leader Conrad Grebel and friends to Thomas Müntzer. This letter can be found in G. H. Williams, ed., "Spiritual and Anabaptist Writers," *Documents Illustrative of the Radical Reformation*, in *The Library of Christian Classics*, (London, 1947), Vol. XXV, pp. 73ff.

⁵ An extensive treatment of this problem can be found in John S. Oyer, *Lutheran Reformers Against Anabaptism: Luther, Melanchthon, and Menius and the Anabaptists in Central Germany* (The Hague, 1964).

⁶ John H. Leith, ed., *Creeds of the Churches: A Reader in Christian Doctrine From the Bible to the Present* (Atlanta: John Knox Press, 1973), pp. 281ff.

⁷ Philip Schaff, Vol. VIII, *History of the Christian Church, Modern Christianity: The Swiss Reformation*, (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1910), p. 84. See also H. Boehmer, ed., *Urkunden zur Geschichte des Bauernkrieges und der Wiedertäufer* (Bonn, 1921); G. Bossert, *Quellen zur Geschichte der Wiedertäufer I, Herzogtum Württemberg* (Leipzig, 1930); G. Franz, ed., *Weidertauferakten, 1527-1626* (Marburg, 1951); *Südwestdeutschland und Hessen, 1525-1618* (Tübingen, 1957); R. Wolkan, *Geschichtsbuch der Hutterischen Brüder* (Vienna, 1923).

⁸ Schwital, p. 75. He refers to Luther, *Weimarer Ausgabe* vol. 31, sec. 1 pp. 208ff.

⁹ *Corpus Reformatorum* Vol. II, pp. 17, 18. Quoted from Schwital, p. 78.

¹⁰ On the life and work of Menno Simons, see *The Mennonite Encyclopedia*, (Scottsdale, Pa.: Herald Press, 1959) Vol. III, pp. 577ff.

¹¹ R. G. Torbet, *A History of the Baptists*, rev. ed. (London, 1966), pp. 24, 25. Continental Anabaptists were already in England before the middle of the sixteenth century but never had a large following there, probably because they were classified as Münsterite radicals. See Torbet, pp. 25, 26.

Who's afraid of a Judeo-Christian America?

If anyone should favor Judeo-Christian values, it's me—a Jewish Christian! Yet when the New Right talks about enforcing the “Judeo-Christian ethic,” I worry. What about the millions of Americans who happen to be neither Jewish nor Christian? What about the Jews and Christians (not to mention Jewish Christians) whose concept of what comprises the Judeo-Christian ethic differs from those seeking to enforce it upon the nation?

I worry because the hundreds of Christian denominations in America disagree over everything imaginable. Christians don't agree on how Jesus came, when He came, why He came, what He did when He was here, where He went when He left, what He is doing now, and what He will do next. Christians argue over whether Jesus was God or a man, and over the nature of His being a God-man. They disagree over texts in Daniel, Revelation, James, John, Deuteronomy, Malachi, and every other book of the Bible. They argue over the age of the earth, the day of Christ's resurrection, the state of the dead, the relationship between law and grace, and which day is the Sabbath, or even whether the Sabbath should be kept.

And it's not just Protestants versus Catholics. Baptists argue with Methodists, Episcopalians with Mormons, Jehovah's Witnesses with Lutherans, and

We all share a Judeo-Christian heritage, right? Shouldn't we all, then, be interested in seeing our government upholding religious values in our country?



Clifford Goldstein is the editor of Shabbat Shalom, a journal of Jewish-Christian ethics and thought published by the Seventh-day Adventist Church.

Pentecostals with Adventists. Also, Catholics argue with Catholics, Baptists with Baptists, charismatics with charismatics—and they all bicker with the Jews, who bicker among themselves! So in this milieu, whose definition of *Judeo-Christian* will become law? And what will happen to those who disagree?

In January 1986, I attended a Christian World Affairs Conference in Washington, D.C., sponsored by Faith-America. Hundreds of ministers, Christian educators, church leaders, and religious booksellers were there—Episcopalians, Presbyterians, Baptists, born-again Catholics, charismatic Methodists—a wide spectrum of American Christianity. The speakers included presidential aspirant Jack Kemp, Secretary of Education William Bennett, Secretary of the Army John Marsh, and others.

The conference gave participants an overview, from a conservative perspective, of the world's economic, political, and military situation. It dealt with the Strategic Defense Initiative (Star Wars), Sandinistas, the deficit, tax reform, the Soviet Union, terrorism, Ronald Reagan, oil, immigration policy, AIDS, education, abortion, and other issues. I shared the concerns about immorality, pornography, abortion, Communist aggression, and economics—and I appreciated these conservative Christian patriots' worries about the dangers America faces.

Yet I worried about the meeting itself!

In the talks I attended, a tone pervaded—an undercurrent of militancy, jingoism, and aggressiveness. Lack of sensitivity, if not hostility, to the concept of separation of church and state prevailed, as well as animosity toward the pluralism of American democracy. I worried about the amens that I heard from the audience when former congressman John Conlan, the host of the meetings, said that the Constitution of the United States doesn't even mention "separation of church and state." (At that point a man sitting next to me whispered, "The words 'separation of church and state' appear in the Russian constitution.")

What is a Judeo-Christian?

One speaker, William Dannemeyer (R-Calif.), talked about the conflict between Christians and secular humanists. He used the word that had been bandied about at the meetings: *Judeo-Christian*. I wondered exactly what he and the others meant by it, so I went to the microphone and asked.

"Congressman," I said, "I share your concerns for America. But when you say Judeo-Christian, don't you really mean Christian? And when you say Christian, don't you really mean Protestant? And when you say Protestant, don't you really mean Fundamentalist?"

"I'll tell you what I mean by it," he replied. "The Ten Commandments." He mentioned "the first three," which he said deal with man's relationship to God, and "the last seven," which deal with man's relationship to others.

I know the Ten Commandments. The first *four*—"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. . . . Thou shalt not take the name of the Lord thy God in vain. . . . Remember the sabbath"—deal with man's relationship to God. The congressman was missing one.

Which Commandments?

Then it hit me: Dannemeyer was giving the Catholic version! Catechisms in Catholic secondary schools (and some Lutheran catechisms) drop the second commandment, which forbids idol worship, and divide the tenth commandment into two. When I explained the discrepancy, Dannemeyer didn't seem to realize the difference. He said he knew only what he had been taught since childhood.

My point exactly! These well-meaning people want America to follow the Ten Commandments. But whose version? They want God back in school. But whose God? And what about those Americans who have other gods before Jehovah, or whose gods are wood and stone? Some people keep their Sabbath on Saturday; others on Sunday. Some don't keep it at all. Some believe that the Ten Commandments were abolished at the cross. Christians can't even agree on something as fundamental as the Ten Commandments, yet they want to make them the law of the land! If the New Right brings Judeo-Christian morality back to America, whose interpretation will be enforced? And what will happen to dissenters from the officially approved version of the Judeo-Christian ethic when it is translated into legislation modeled upon the Ten Commandments?

Violent religion

Throughout the past 2,000 years, millions have suffered abuse, jail, torture, even death, because their religious convictions differed from an officially sanctioned version of Christianity. But because the First Amendment forbids Congress to pass any law "respecting an establishment of religion," this nation has been spared much of the violence and turmoil that has rocked most of the rest of the world. Many assert that with the safeguards we have in this country, religious persecution could never occur. But now, charging that the Establishment Clause is hostile to religion, the New Right seeks to eliminate the best assurance we have that religious persecution will not spill across our "amber waves of grain."

In 1784 James Madison wrote a "Memorial and Remonstrance Against Religious Assessments" in opposition to a bill that would have levied a general tax for the support of Virginia's teachers of religion. His words bear repeating today: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects?"

How will Protestant parents feel when Susie comes home from public school fingering rosary beads? Or how will Catholics feel when little Johnny talks about Joseph Smith and the angel Moroni? Or how will Catholics and

Now the audience realized that I was not one of them. I was a discordant note in their battle hymn for a new republic. It was as if I was a self-confessed child molester.

Mormons feel when Protestant textbooks in public schools declare rosary beads and Joseph Smith of the devil? Establish a civil religion in America—any kind, under any name—and those who disagree with its tenets will be ostracized, alienated, and persecuted.

After questioning Mr. Dannemeyer, I sensed a little of what could come to those who don't conform to the New Right's Judeo-Christian America. Now the audience realized that I was not one of them. I was a discordant note in their battle hymn for a new republic. It was as if I were a self-confessed child molester or the perfidious Norm Lear himself.

Later I talked with a Christian friend whom I hadn't seen in years. She was excited about the New Right's plans for America. I explained my concerns for religious freedom. I warned about the danger should one group's definition of Judeo-Christian morality become law, and the difficulties it could cause for the Christians who don't agree.

"No problem, Cliff," she said, hoping to assuage my fears. "First, we Christians will take control of the government—and then we can fight it out among ourselves."

I worry.

Married to the youth pastor?

The rapport with kids that before their marriage attracted the author to her husband-to-be afterward posed problems. Just how do you handle this stress—and the other stresses—of being the wife of a youth pastor?

She's mother, she's counselor, she's church leader, she's chaperon. She's an instant hostess, she's a telephone answering service. She's number two, so she tries harder. She is the youth pastor's wife, and she experiences unique pressures and responsibilities in her role.

Youth pastors' wives differ as much as the men to whom they are married. Some have husbands who, until they are ready and able to assume pastorates on their own, are working with young people. Others' husbands are "associate pastors" and find that they not only minister to the young people but also run the bus, educational, and visitation programs.

Whether married to "temporary" youth pastors or men who are called to work with young people forever, the wives of youth pastors share some common joys and problems. It takes a special quality to work with young people—to love them through their awkwardness, rebuke them for their rebelliousness, and lead them to spiritual maturity. Special qualities are also demanded of the youth pastor's wife if she is to survive some unique dilemmas.

I am a youth pastor's wife. I have held this honored title for five years. There have been days when I would have changed places willingly with the wife of a bank president, but I would not forfeit my husband. He is a wonderful youth pastor, one who really loves kids and has the unique ability to let them know it. Over the years I have seen young people gain direction in their lives and grow to

love the Lord through his and, in a small way, through my own ministry.

What is your role?

Many women whose husbands are youth pastors face a sort of identity crisis. Exactly what is the wife's role in youth work? Does God call a woman to youth work in the same way He calls a man? Although many would disagree with me, I do not think so. I believe that God calls a man to a ministry, and a woman to a man. If it is God's will for a woman to remain single, then He may direct her to a full-time ministry such as youth work. But if a woman is married, it is a matter of course that her first priority is her home—her husband and her children.

Before we had children I was very active in my husband's work. I served as a counselor in a girls' cabin at our annual camp, taught seminars and classes, ran "girls only" activities, and directed our department's singing group. When our daughter arrived I curtailed my activities sharply. Now I do not take a leadership role in so many areas, but I still try to attend most youth activities. It is important for our young people to see my husband and me together because all too often we are the only example of a Christian family they have.

Paula Walker, another youth pastor's wife, shares my opinion. "My priorities are God, husband, children, and home," she says. "Then follow the youth ministry, the church, and my neighbors."

Paula has three boys, and another child on the way. She runs her home efficiently, like "a small business of which my husband is the supervisor and I'm the manager." She opens her home weekly to 90 senior-high kids, who



Angela Elwell Hunt writes from Lynchburg, Virginia.

crowd into her den to share food, fellowship, and fun. The Walker children love being around the young people. "My kids get to see what their daddy does," smiles Paula. "I think that's great!"

Paula also thinks it is refreshing to be around young people and see life through their eyes, but she has experienced some difficulties in being a youth pastor's wife. "The hardest thing for me was that I put too much pressure on myself. I tried to outdo everyone else and thought that I was expected to be involved in everything. In a large church, that's a lot." Paula learned that she could not be effective at anything if she tried to do everything. Since that time she has backed off from several church activities and tries to remember that she is not indispensable.

Jane Randlett has been involved with her husband in youth ministry for 19 years. Her situation is unusual: her church has 21,000 members and more than 70 pastoral staff members, including 10 other youth pastors. She and her husband work with college and career young people at the church and 6,000 students at a local college. Jane believes that her husband's calling "is also my calling and that the rewards he gains I also have a part in. There have been times that I have had to deal with recognizing that Doug has a 24-hour job, which means there are no set hours for work. But we've worked it out so that I don't feel cheated. He gives me the time that I need, and he gives our boys the time that they need. We resolved that issue a long time ago, but it was the major frustration I felt in the ministry."

Finding family time

Many times wives of youth pastors bemoan the lack of family time. I have often heard of marriages breaking up over this one issue, but it does not have to happen. I know.

Before I married my husband, I admired his ministry tremendously. In fact, I was attracted to him because I knew that anyone with such rapport with kids must have something special. As we dated we worked together in the youth department, and when we were married the junior-high choir provided our wedding music. Our reception teemed with so many young people that the food vanished in minutes.

Then I learned how exasperating the ministry can be. Two 12-year-old girls

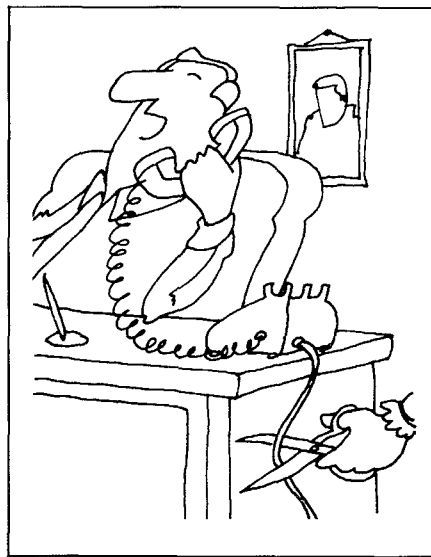
who had latched onto my husband either as a father figure or because of an adolescent crush telephoned him every night without fail. He would talk for an hour to each of them. They also sat with us in church, buzzed around my husband at every activity, and wrote him long notes. They adored him and consistently ignored me. If being snubbed by a junior-higher is not the greatest humiliation, it comes close!

I tried to talk to my husband and explain how neglected I felt, but my explanations didn't make sense. Yes, I knew that I had married a minister. No, I didn't expect him to be home every night. Yes, I was glad when kids liked him. But was it always going to be like this?

I felt that something was wrong with me. Indeed, the longer it went on, the more bitter I became. I found it hard even to be civil to anyone under the age of 18, started sneaking the phone off the hook, and moped while I sat in church with my husband and his gang of kids. I thought I wasn't being understanding, that maybe I had a selfish spirit; I prayed, "Lord, change me!" and finally resigned myself to a lifetime of misery.

Fortunately, our problem was resolved before our first anniversary. A friend spoke to my husband and pointed out that there are limits to what a youth pastor should do.

And then my husband and I had a long talk. We both had to bend. My husband realized how the youth ministry had been infringing upon our home life. There had been little family time and no time that I could feel that my husband was exclusively mine. He began to refuse long



If a woman is married, it is a matter of course that her first priority is her home—her husband and her children.

telephone calls at home; he either answered the young person's question directly or said, "Please call me at the office tomorrow if you just want to talk." In turn, I had to get over my outright dislike of the kids who demanded my husband's attention most, make allowances for some emergencies, and learn how to open my home to young people graciously.

It took some time, but the results were wonderful. Resentment gone, I again found the kids fun to be around. Instead of cutting my husband's time with kids, we actually expanded it. Our family time now includes exciting Little League games—I'm married to the coach. (We've met many new prospects for our youth department through Little League.) And my husband has cut back on one-to-one counseling sessions, which necessarily restricted him to a limited number of young people. Now, because he does not seem too busy or involved to talk, more kids are opening up to him.

Maturity in our marriage has helped too. I don't feel the pressures to have my husband with me as much as possible that a new bride feels. I am happy to see him doing what he loves to do and glad that I can help him do it.

Saving your home

Most youth groups would rather have Bible study meetings in a warm home atmosphere than in the impersonal church fellowship hall. But good manners do not come as standard equipment on most kids. "Once when we opened our home, the kids even went through our medicine cabinet to find out what
(Continued on page 26)



Finding gifts

We all have them: church members who have failed to make an accurate assessment of their abilities and graces. Paul counsels all to "think your way to a sober estimate" of the gifts "that God has dealt to each of you" (Rom. 12:3).^{*} Sober thinking neither exaggerates nor depreciates such gifts as God has bestowed; thus Paul cautions, "Do not be conceited or think too highly of yourself" (verse 3). There are these contrasting positions: some think "too highly," i.e., they think that their gift is to teach, when their gift is showing mercy. Others think "too lowly," i.e., God has given them the gift to teach, but they are either too self-effacing to recognize it in self-humility or so diffident that they retreat from the responsibility. Both attitudes are condemned in the context of sober self-assessment. Let everyone give himself to the gift that God has given him.

Pastoral opportunity

While each church member has the responsibility of evaluating his gifts and graces, the church, through its pastor, has the opportunity of leading the members to understand their gifts and their unique place within the body of Christ (2 Tim. 2:2). One of the pastor's responsibilities is to "equip God's people for work in his service" (Eph. 4:12). All have a place, even those who inaccurately assess their role. It is an abdication of pastoral duty to ignore such persons. They should be gently confronted and led into a ministry that matches their gifts.

A congregational perspective

There is always a tendency for persons in our congregations to seek to define themselves and give themselves a sense

of worth by their actions. The gospel message is that God values us first as human beings made in His own image and, when redeemed by Christ, as His children. There is no higher identity.

The tendency to seek other kinds of identity has led to status and role differentiation in the church. Some—the "clergy"—were lifted up over the "laity." Within the typical congregation, there are also status differences based on an individual's participation in various programs or activities. A board member, a Sabbath school teacher, a committee chairperson, or the church leader tends to be identified by what he does rather than who he is.

Paul specifically guards against such differentiation. In 1 Corinthians 12 and 13 he affirms differences in gifts but insists that because each is essential to the body, no one is greater or less than another because he or she possesses a particular gift or plays a particular role in the body.

This is a vital word of warning for us today. If we remove the status ascriptions institutionalized ministries now give, congregations will tend to construct hierarchies that reflect the members' involvement or noninvolvement in a personal ministry. But as persons are valued in the body for what they do, unusual pressure is placed on the less mature. New Christians and believers who have just begun to grow after a long period of being on a plateau sense without ever being told which ministries and persons the congregation honors. They will seek out similar ministries or similar gifts; young believers will feel a tremendous pressure to perform. They may miss the fact that God's voice will call them to their ministry when they are ready, and feel instead that they must experience His call now. Rather than

^{*}Bible texts in this editorial are from *The New English Bible*.

being released to grow to maturity, they feel bound to work and serve, and they mistake their sense of bondage for the compelling call of God's voice.

To maintain this delicate tension is a distinct challenge to the spiritual leadership of the church. On the other hand, the church must try to create a loving, accepting climate in which people are accepted and valued for themselves. At the same time, there needs to be in this accepting climate a continuing expectation that believers will grow, recognize their gifts, and be called to that ministry of service for which God has shaped and suited them.—R.D.E.

What price peace?



ay I suggest the following scenario as one method for achieving peace in the world:

The United States, which to my knowledge is the only nation capable of producing neutron bombs, should proceed with utmost haste to complete the development and manufacture of several thousand of these weapons, which are highly touted for their ability to destroy life while doing only minimal harm to buildings and other valuable adjuncts of civilization.

Once the bombs are available and perched atop missiles, the United States could deliver an ultimatum: All fighting must cease within 24 hours. All current and potential battlefields will be kept under constant surveillance by satellite; and if signs of continued hostilities are

detected, the battle area will immediately be subjected to neutron bombardment.

The grand advantage of this method of establishing peace on earth would be that all the truly incorrigible warmongers would eventually be wiped from the face of the earth, and only those who could be scared into peaceful coexistence would be left. Thus all the world would be compelled to coexist peacefully as the United States and the Soviet Union have done for the past 40 years—not exactly as best friends, but too scared to start a fight.

Now that I've got your attention, please hear me out.

Jesus said, "Blessed are the peacemakers" (Matt. 5:9), and Paul wrote, "As much as lieth in you, live peaceably with all men" (Rom. 12:18). The question I'd like to get at is Just how far does God expect us to go to maintain peace?

The thing that prompts the question is a growing awareness of an upsurge of nationalism and what I call "defensism" among some conservative Christians.

Should Christians actively support the buildup of ever larger nuclear stockpiles to assure the peaceful continuation of mutually assured destruction? I have on my desk a letter from a very prominent conservative evangelist. His unique appeal for funds is based on fear of a nuclear freeze. He wants me to send him money to help him combat the people who are calling for a halt to proliferation of nuclear bombs and the missiles they are attached to.

I'm not ready to take sides in the freeze debate. I don't have enough facts to make a judgment. What concerns me is the confusion of issues that is generated when someone expects me as a Christian, on the basis of my religion, to oppose the so-called liberals who would like to see the arms race slowed or stopped.

Is it really true that our strength as a nation keeps the world at peace? If so, why are so many wars going on right now? And why the upsurge in terrorism?

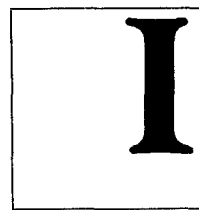
Should Christian pastors encourage their flocks to crowd the grandstands of public opinion to cheer every blow our nation can strike against infidel terrorists and atheistic communists? If so, is there not a very real danger of blurring loyalties to the point that patriotism and Christianity become one and the same, just as they were at the dawn of the Reformation?

If the issue of continued arms buildup and of proliferation of new offensive and defensive systems could be divorced from patriotism and removed from the arena of conservative versus liberal, where would Christians stand? Would we support the same expenditures on other projects whose measurable benefits to society are equally questionable?

Finally, if peace through strength is a Christian cause, why did Jesus use His supernatural power to mend Malchus' ear instead of to improve Peter's aim? (I doubt that Peter was really aiming for the servant's ear.) On which side should Christians really stand?

Jesus' kingdom was not, and is not, of this world; so to Him two swords were enough (Luke 22:38). I wonder how many warheads would be enough.—K.R.W.

Identifying the loyal opposition



In a previous editorial (May, 1986) I asked the question Does the church need a loyal opposition? and answered Yes. But how are we to know who is loyal and who is merely a malcontent or even a traitor? This is not easy. It cannot be left to church leaders alone. We dare not presume that church employees are always loyal and laity are always disloyal when they speak out. God can use anyone, whether ordained or not. Amos, who was a loyal dissident, explicitly declares that originally he held no office in the church. He earned his living by raising sheep and growing figs. But he tells us that the Lord had irresistibly called him to expose Israel's guilt and announce her downfall (Amos 7:14ff).

When evaluating opposition, we should consider five criteria:

A loyal opposition is not negative to be negative. It offers alternatives. When David sinned in taking a census of Israel, God sent Gad to critique his decision. He then offered three alternatives from which to choose (2 Sam. 24:13). A loyal opposer does not simply condemn; he points to a better way (1 Sam. 7:3).

A loyal opposition is humble.

Those who fill this role have a gentle spirit. They do not display a superior attitude, implying "I have the truth. You had better listen to me!" Nathan, when he approached the top administrator in the land, rebuked him indirectly (2 Sam. 12:1-14). By his story of the farmer, his tenant, and the lamb, he touched David's heart and led him to repentance.

Loyal opposers are willing to admit the mistakes they make; they are not self-righteous. When David was planning to build the Temple, Nathan gave him every encouragement (2 Sam. 7:3). However, Nathan soon learned he had given wrong counsel, and he had to return to David with the disappointing news that it was not for him to build the sanctuary (verses 12, 13).

The loyal opposition is independent of the favor of its audience.

Because those who are part of it believe they are speaking for God, they do not cry peace and safety (which helps explain their unpopularity). The church does allow for, and often welcomes, vigorous debate on committees and, sometimes, at general meetings. However, outside these forums opposition is usually unwelcome.

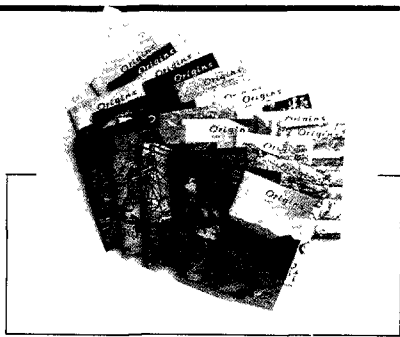
Jeremiah won no popularity contest with his leaders (Jer. 26:8), while Hananiah, his contemporary, was well regarded. While Jeremiah was forecasting captivity, Hananiah was preaching freedom (Jer. 28:10,11). Unpopular messages are seldom appreciated by those in power, but they need to be heard.

Those who make up the loyal opposition gain credibility if their actions match their words. How do these individuals treat their families? How do their children regard them? Jesus said, "By their fruit you will recognize them" (Matt. 7:16, NIV). Do they live what they preach to others?

When God sent a prophet to warn Jeroboam, He instructed him to deliver his message and return home without accepting any invitation to eat. This member of the loyal opposition disobeyed—and paid the penalty with his life (1 Kings 13). And his action weakened his testimony.

It is vital that those who are part of the loyal opposition live consistent lives. How are they regarded in their local church and community? Are they known as positive and supportive—ones who make a valid contribution? Samuel's

(Continued on page 29)



Origins

A must for your reading list and church library

Origins is one of the few professional journals in the United States devoted to creationism. Here are a few past topics:

- The search for Noah's ark
- Mt. Saint Helens and interpretations of the past
- Rates of sedimentation
- Teaching of creationism in public schools
- Relation of science to religion
- Problems with radiometric dating, especially C-14
- Fossil footprints in the Grand Canyon

Origins is published by a group of professional scientists with advanced academic degrees and has a proven track record of success, having just completed its twelfth year of publication. Published twice a year, *Origins* costs only \$4 for an annual subscription. You can't afford to be without it!

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Bytes & Pieces

T

his is the sixth installment of Computer Corner, which appears only in every other issue. I want to thank those of you who have helped to

make this a successful year. The volume of mail I've received from readers who are using or wanting to use computers has fully justified MINISTRY's giving a small corner to the column. There was a time when my space-hungry colleagues would be looking for a way to squeeze in another article, and would suggest that the Corner wasn't really that important. But reader response has justified our original belief that many pastors are interested in computers.

Now I'm looking for pastors who would be willing to write not just a letter, but an article of appropriate length for Computer Corner. Computer wisdom neither begins nor ends with me, and I've been holding forth alone here for long enough. Those of you out there who are using computers in ministry have many insights that could help others. Article length should be about two double-spaced pages. If you don't want to write that much, just send in brief ideas that could be included in a potpourri like that which follows. I'll run a Bytes & Pieces column from time to time.

* * * * *

• A key definition program ranks, with me, as one of the most useful things a computer user can invest in. Good ones are available for under \$50, and can they ever speed up word processing and other data entry! Much time is saved by redefining a key to give a whole series of formatting commands, or to enter repetitious material automatically.

• Another program I find quite useful is an outlining program. You'll find my review of one in our software information packet. If you are using an outlining

program, please send in a review as per the March Computer Corner, as I know there are other, maybe better, ones out there.

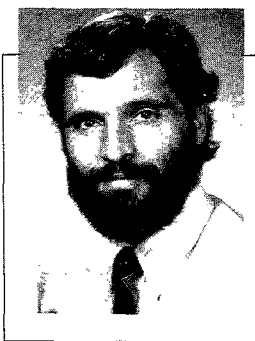
• There are a lot of public domain utility programs available that make file and disk management considerably easier to do. I'm interested in seeing reviews of these, too.

• If you're using CP/M, as I do on my home computer, and you get tired of waiting for your disk drives to stop spinning while the computer swaps material between RAM and the disks, a RAM disk may be a good investment for you. I installed one recently and found that it sped up outline processing from a snail's pace to a gazelle's. It also moves recalculation of large spread sheets at least from a turtle's to a short-legged dog's pace. If your main work is word processing, the RAM disk probably won't speed things up enough to be worth the price—which usually starts at about \$400.

• How many of you have modems? And are they really useful? I've only used one for communicating with the mainframe here at the office. What about a subscription to CompuServe or comparable online services? Or bulletin boards? Is what the modem makes available worth the average pastor's investing in one? I'd like to be able to give good advice, but I just don't know. And is 1200 or 2400 baud really a lot better than 300?

• What do you find is the most useful computer magazine? And what book(s) would you recommend to someone just getting started with computers?

• Keep those program reviews and letters coming in! I want Computer Corner to be a place where those of us who are interested in computers and ministry can keep up an active, edifying communication. Thanks to those who've responded.



Exercise and the mind

Regular exercise is associated with decreased anxiety and depression, a reduction in Type A behavior, improved self-esteem, and an improvement in mood with an increase of vigor and a decrease of fatigue.

Fitness enthusiasts usually say that they feel better after vigorous exercise. Some runners even tell of a heightened transcendence of time and space during the run. Close to 75 percent report that they have experienced this "runner's high" at least a few times, and some say that they experience the high nearly 30 percent of the times they run.¹

Since the beginning of time many have believed in the cerebral satisfaction of exercise. The Greeks maintained that exercise made the mind more lucid. Aristotle started his Peripatetic school in 335 B.C., so named because of his habit of walking while lecturing to his students, who walked with him. Plato and Socrates also practiced the art of peripatetics, as did the Ordo Vagorum, or walking scholars of Rome. When composing the talks that gave rise to Methodism, John Wesley found that brisk walks of 20 and 30 miles a day put "spirit unto his sermons."²

Former United States president John F. Kennedy perpetuated the Greek ideal of a "healthy mind in a healthy body" with his statement that "physical fitness is not only one of the most important keys to a healthy body; it is the basis of dynamic and creative intellectual activity. Intelligence and skill can only function at the peak of their capacity when the body is strong. Hardy spirits and tough minds usually inhabit sound bodies."³

David Nieman, D.H.Sc., M.P.H., is an assistant professor in the Department of Nutrition of the School of Health, Loma Linda University, Loma Linda, California.

Results of mental state

For a long time we have known that psychological states can have a profound effect on one's physical health. Many studies have shown that being chronically anxious, depressed, or emotionally distressed is associated with the deterioration of health. In 1985 Dr. D. E. Girard reviewed the literature on this subject and concluded that repressed feelings of loss, denial, depression, inflexibility, conformity, high levels of anxiety and dissatisfaction, and many life-change events are associated with increased cancers, heart disease, and infection.⁴

Stress is the organism's response to those external factors or stimuli that demand some reaction or change in behavior. If unrelieved stress is present early in life and of sufficient magnitude, it can lead to increased heart disease, mental illness, and suicide later in life. Dr. Girard has concluded that unrelieved stress and negative psychosocial events are positively correlated with increased illness.

Dr. George Vaillant, of Harvard University, tracing the 40-year history of 204 men, found that poor mental health was associated with increased disease and death over and above the effects of drug abuse, obesity, or family history of longevity. Dr. Vaillant concluded that "good mental health facilitates our survival."⁵

A growing body of evidence suggests that negative life stress and a lack of social and community ties are also associated with increased disease and early death. Dr. William Ruberman recently showed that socially isolated male heart-disease patients (few contacts with friends, relatives, and church or club groups) with a high degree of negative life stress had more than four times the risk of dying from heart disease compared to men with low levels of isolation and stress.⁶ This supports William Harvey's statement in 1628 that "every affection of the mind that is attended with either pain or pleasure, hope or fear, is the cause of an agitation whose influence extends to the heart."

Exploring the converse association, that a physically fit body would lead to a sound mind, researchers have conducted more than 1,000 studies to determine whether or not exercise really results in measurable improvement in depression, anxiety, intelligence, self-concept, and

other psychological parameters.⁷ Unfortunately, in their eagerness to prove what so many already believed, most researchers have followed poor research procedure. Only recently has strong evidence emerged.

Exercise relieves stress

Dr. James Blumenthal, of Duke University, was the first researcher to show that Type A behavior can be lessened with exercise training.⁸ People who exhibit Type A behavior lead rushed lives, often being hostile, aggressive, and driven to prove themselves. Some studies have found that, compared with calmer, more easygoing persons, Type A's have twice the risk of suffering a heart attack by age 65, though not all research supports this concept.⁹ Dr. Blumenthal found that middle-aged men who walked and jogged three miles three days per week for 10 weeks decreased their Type A behavior, and a recent study by Dr. Charles Lobitz, of the University of Colorado, reported similar results.

During the past 15 years a large number of studies have shown that life events of all types (getting married, getting divorced, buying a house, being fired, moving to a new home, undergoing surgery) are significant stressors, with predictable resultant physical and psychological health problems. Two recent studies have shown that such life stress has little impact on the health of physically active individuals.¹⁰

Dr. J. H. Howard conducted a four-year longitudinal study of 278 managers from 12 corporations. The data indicates that physical activity buffered the relationship between life events and illness.¹¹ Dr. D. L. Roth's study of 112 students showed that a high level of life stress was related to poorer subsequent physical health for subjects with a low level of physical fitness, and that students with a high level of physical fitness were buffered from the ill effects.¹² Dr. Roth concluded that fitness moderates the stress-illness relationship, and that increasing fitness may be a way of diminishing the effects of unavoidable stress.

A team of researchers at Duke University has shown the importance of exercise on various psychological traits.¹³ The subjects of their study were 16 middle-aged men and women matched with 16 control subjects. After 10 weeks of walking and jogging 45 minutes, three

times per week, the exercising adults showed significant improvement in overall psychological function. Exercising subjects showed elevated vigor and less anxiety, depression, fatigue, and confusion. This study shows that, by exercise, even basically healthy, well-adjusted, middle-aged persons can increase their sense of well-being.

Exercise does more than decrease anxiety and depression and elevate mood. It also improves self-concept, which strongly correlates with exercise in most studies.¹⁴ Dr. James Hilyer, of Auburn University, studied three groups of 40 college students; he divided them into a 10-week exercise group, 10-week exercise-plus-supportive-counseling group, and a control group receiving no exercise or counseling. Dr. Hilyer found that combining running with supportive counseling effectively helped persons with a low self-concept gain more positive views of themselves.¹⁵ In another study, Dr. J. Eickhoff demonstrated that a 10-week aerobic dancing course increased self-esteem and self-concept, especially in subjects who were in the lowest fitness category to begin with.¹⁶

Recent results also show that memory and intellectual function improve with exercise. Dr. R. W. Bowers, of Bowling Green State University, found that after 10 weeks of a walking/jogging program, formerly sedentary middle-aged individuals markedly reduced their reaction time in a mental task involving memory.¹⁷ Other studies show that mental cognition improves during and immediately following exercise.¹⁸

Special population groups have shown surprising responses to exercise programs. Mentally impaired and autistic children who jog show a decrease in inappropriate behavior and an increase in appropriate behavior following the exercise session.¹⁹ Hemodialysis patients who exercise experience less anxiety and depression.²⁰ Clinically depressed subjects show elevated mood with aerobic activity.²¹ Postcoronary patients decrease depression with physical activity.²² Psychiatric patients decrease anxiety with jogging.²³ Alcoholics on exercise programs reduce depression.²⁴ Exercise programs have been related to improved mental performance among geriatric mental patients.²⁵ One study showed that physically active persons over 50 had better mental health than physically passive ones.²⁶

Two recent studies have shown that such life stress has little impact on the health of physically active individuals.

Thus mounting evidence backs up the Greek ideal of a "strong mind in a strong body." Regular exercise, such as walking, jogging, and swimming, is associated with better mental functioning, decreased anxiety and depression, a reduction in Type A behavior, improved self-concept and self-esteem, and an improvement in mood, increase of vigor, and decrease of fatigue.

How exercise helps

How and why exercise improves psychological fitness, however, is still a matter of speculation.

The body has an amazing hormonal system of morphinelike chemicals, called endogenous opioids, whose receptors are found in the hypothalamus and limbic systems of the brain, both associated with emotion and behavior. Endogenous opioids like beta-endorphin have been associated with decrease of pain, increase of memory, and regulation of appetite, sex drive, blood pressure, and ventilation.²⁷

During exercise the pituitary increases the concentration of beta-endorphins in the blood. Several laboratories, including those at Loma Linda University, have measured this increase of beta-endorphin.²⁸ Some researchers now speculate that exercise of high enough intensity may open up the blood-brain barrier, allowing access of the beta-endorphin from the blood into the brain, helping to decrease pain, elevate mood, and decrease feelings of fatigue.²⁹ This may be the cause of the runner's high.

In addition, beta-endorphin appears to help decrease the normal exercise-induced rise in adrenaline and noradrenaline, which may make the exerciser feel better.³⁰ So the elevation in mood and decrease in anxiety and depression associated with exercise might occur in part because of the

influence of beta-endorphin.

Both Dr. James Wiese, of Alberta Hospital, and a research team at Arizona State University discovered that during exercise, the brain increases its emission of alpha waves. These brain waves are associated with a relaxed, meditation-like state.³¹ The alpha waves appeared 20 minutes into a 30-minute exercise and were still measurable after the exercise was over. Researchers speculated that the increased alpha-wave power could contribute to the psychological benefits of exercise, including reductions in anxiety and depression.

Other researchers suggest that exercise decreases muscle electrical tension.³² One new theory is that exercise may enhance neurotransmitter activity in the brain, increasing the levels of norepinephrine and serotonin in the brain and decreasing depression.³³ Some support the idea that exercise increases oxygen transport to the brain. Whatever the real reasons for the positive effect of exercise on the brain—increased beta-endorphin, increased brain alpha-power, or enhanced brain neurotransmission—the evidence of increased mental well-being is very compelling.

Running addiction

Dr. Morgan has described persons with running addiction.³⁴ Such persons have so powerful a commitment to exercise that commitments to work, family, interpersonal relationships, and medical advice suffer. They also tend to be compulsive, to use running as an escape, to be overcompetitive, to live in a state of chronic fatigue, to be self-centered, and to be preoccupied with fitness, diet, and body image. Certainly this is taking exercise too far, negating any psychological benefit that more moderate exercise might bring.

One of the amazing facts to come out of all the recent research is that the same amount of exercise that helps the heart also helps the brain. The American College of Sports Medicine has established that three to five 15 to 30-minute exercise sessions per week of a hard-intensity aerobic activity such as jogging, swimming, bicycling, or brisk walking is necessary to develop the heart, lungs, and blood vessel system. Most of the studies referred to in this article used these very same exercise criteria, showing that as the heart is strengthened, so is the brain.

In exercise we have a strong weapon to

help counter the never-ending onslaught of stress, anxiety, and depression associated with our modern era. Exercise acts as a buffer, decreasing the strain resulting from stressful events. It fortifies the brain, helping to alleviate anxiety and depression while elevating mood.

Exercise also appears to help the brain function better intellectually. What this means for busy students and mental workers everywhere is that time spent in exercise is not lost. Instead, the half hour exercise session could mean enhanced mental functioning and thus greater efficiency. The allocation of curricular time to physical exercise does not hamper academic achievement as some school boards have thought. Including exercise breaks for normally sedentary mental workers may actually help enhance the productivity of a business.

Exercise is good for both the body and the brain. Through regular, active use of the body one can discover a greater sense of well-being and develop greater vitality and a calmer, more relaxed attitude toward daily pressures.

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⁵ G. E. Vaillant, "Natural History of Male Psychologic Health," *New England Journal of Medicine* 301 (1979): 1249-1254.

⁶ W. Ruberman et al., "Psychosocial Influences on Mortality After Myocardial Infarction," *New England Journal of Medicine* 311 (1984): 552-559.

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⁹ R. B. Case et al., "Type A Behavior and Survival After Acute Myocardial Infarction," *New England Journal of Medicine* 312 (1985): 737-741.

¹⁰ J. H. Howard, D. A. Cunningham, and P. A. Rechnitzer, "Physical Activity as a Moderator of Life Events and Somatic Complaints: A Longitudinal Study," *Canadian Journal Applied Sports Science* 9 (1984): 194-200. See also D. L. Roth and D. S. Holmes, "Influence of Physical Fitness in Determining the Impact of Stressful Life Events on Physical and Psychologic Health," *Psychosomatic Medicine* 47 (1985): 164-173.

¹¹ Howard.

¹² Roth.

¹³ J. A. Blumenthal, R. S. Williams, T. L. Needels, and A. G. Wallace, "Psychological Changes Accompany Aerobic Exercise in Healthy Middle-aged Adults," *Psychosomatic Medicine* 44 (1982): 529-536.

¹⁴ Hughes.

¹⁵ J. C. Hilyer and W. Mitchell, "Effect of Systematic Physical Fitness Training Combined With Counseling on the Self-concept of College Students," *Journal of Counseling Psychology* 26 (1979): 427-436.

¹⁶ J. Eickhoff, W. Tholand, and C. Ansoorge, "Selected Physiological and Psychological Effects of Aerobic Dancing Among Young Adult Women," *Journal of Sports Medicine* 23 (1983): 278.

¹⁷ R. W. Bowers, D. V. DeRosa, and J. Martin, "Memory Dependent Reaction Time and Improved C-V Fitness in Middle Aged Adults," *Medicine and Science in Sports and Exercise* 15 (1983): 117.

¹⁸ C. H. Folkens and W. E. Sime, "Physical Fitness Training and Mental Health," *American Psychologist* 36 (1981): 373-389.

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²⁰ Case.

²¹ C. B. Taylor, J. F. Sallis, and R. Needle, "The Relation of Physical Activity and Exercise to Mental Health," *Public Health Reports* 100 (1985): 195-202.

²² T. Kavanagh, R. J. Shephard et al., "Depression Following Myocardial Infarction: The Effects of Distance Running," *Annals of New York Academy of Science* 301 (1977): 1029-1038.

²³ L. S. Lion, "Psychological Effects of Jogging: A Preliminary Study," *Perceptual and Motor Skills* 47 (1978): 1215-1218.

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²⁵ H. F. A. Diesfeldt, "Improving Cognitive Performance in Psychogeriatric Patients: The Influence of Physical Exercise," *Aging* 6 (1977): 58-64.

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²⁸ L. Berk, "Endorphins: The Body's Natural Painkillers," *Listen*, July 1985, pp. 10-13.

²⁹ Appenzeller. See also Grossman and Bouloux.

³⁰ Grossman.

³¹ B. Fernhall and F. S. Daniels, "Electroencephalographic Changes After a Prolonged Running Period: Evidence for a Relaxation Response," *Medicine and Science in Sports and Exercise* 16 (1984): 181.

³² Folkens.

³³ Morgan. See also C. P. Ransford, "A Role for Amines in the Antidepressant Effect of Exercise: A Review," *Medicine and Science in Sports and Exercise* 14 (1982): 1-10.

³⁴ Taylor.



Catastrophism— is it scientific?

Most of us were shocked by the disastrous earthquake that shook Mexico City on September 19, 1985, killing an estimated 8,000

people. We were equally shocked two months later when a mudflow resulting from a volcanic eruption destroyed the major part of the town of Armero, Colombia, burying at least 20,000 people. Why were we surprised by these disasters? In both cases there had been warnings. Our reactions raise some interesting academic questions, but also, and more significantly, they raise questions indirectly related to belief or disbelief in the Genesis account of a worldwide flood.

A brief historical review will help elucidate the issues involved. Around the end of the eighteenth century a number of geological controversies—some of them acrimonious—were in ferment.¹ Among them was the highly controversial proposal by the famous Scottish geologist James Hutton that the earth's crust had developed as a result of slow changes over long ages. His suggestion countered the then prevailing concept that major catastrophes were the important agents of geologic change. (The number and type of catastrophes suggested varied with the theorist. Some considered the worldwide flood described in Genesis to be the prime catastrophe.) While Hutton's writings have had a reputation for obscurity, it is clear that he wanted to explain geologic change on the basis of slow, normal processes: "What more can we require?

Nothing but time." In his most famous statement (first published in 1788), he pushed his emphasis on the normal to the limits of the past and future: "The result, therefore, of our present inquiry is that we find no vestige of a beginning—no prospect of an end."

Several other scientists entered into the controversy over what rate of geologic change should be considered normative. Sir Charles Lyell, the most important among these, stressed even more strongly than his predecessor Hutton the importance of small, slow changes. In a letter to his fellow geologist Roderick Murchison he stated that "no causes whatever have from the earliest time to which we can look back, to the present, ever acted but those now acting and . . . they never acted with different degrees of energy from that which they now exert."

Lyell published a major treatise, *Principles of Geology* (1830-1833), that he called a polemic "to sink the diluvialists" (those who believed in a worldwide flood as described in Genesis). He was more successful than Hutton in gaining acceptance for the concept of slow changes. He was also more clever in his mode of argumentation. A letter he wrote to an active supporter reveals some of his methodology: "If you . . . compliment the liberality and candor of the present age, the bishops and enlightened saints will join us in despising both the ancient and modern physio-theologians."

Lyell's methods apparently worked, for soon thereafter the majority of geologists and other scholars adopted strict concepts of slow changes over eons. This new interpretation stood in stark contrast to the Bible's historical record, which proposes a recent creation and a worldwide flood that could have produced many of the geologic features under discussion.

During that time the words *uniformi-*

tarianism and *catastrophism* came into use to describe the two contrasting modes of thought. Catastrophism refers to the concept that major catastrophes, usually of worldwide consequence, were the primary agents in shaping the crust of the earth. Uniformitarianism refers to the concept that the changes took place as a result of normal processes operating over long periods of time. The terms have recently undergone some confusing changes in meaning from their classical use, but the contrast between the two modes of thought still remains.

Catastrophism loses out

1. Catastrophism was sometimes associated with supernatural intervention, and during the time of the debate science was emancipating itself from extraneous concepts, trying to explain everything within its own naturalistic framework. The theory of evolution, which was developing at that time, is a prime example. A little earlier Hutton himself expressed this tendency: "Therefore, there is no occasion for having recourse to any unnatural supposition of evil, to any destructive accident in nature, or to the agency of any preternatural [supernatural] cause, in explaining that which actually appears."

2. Catastrophic events are unusual, and we do not readily take them into our thinking.

3. In order to establish scientific principles, it is highly desirable to test the hypotheses, to gain assurance that the conclusions are correct. It is much easier to test for normal processes than for unusual, catastrophic events, and the results of research are thus biased toward the more easily accessible, normal event. All these factors, and doubtless others as well, contributed to the rigorous application of uniformitarian interpretations in geology.

Recently the picture has changed

Ariel Roth, Ph.D., directs the Geoscience Research Institute of Loma Linda, California, and edits *Origins*, a journal that takes a multidisciplinary approach to the study of the origin and history of the natural world.

dramatically. The data from the rocks themselves have demanded a reinterpretation. The concept of the slow, constant rate of change is being challenged at many levels of geological interpretation, and catastrophes are again being considered as important geologic agents. Note the following authoritative statements, which highlight this recent shift in thought:

W. Bahngrell Brown, *Geology*: "Of late there has been a serious rejuvenation of catastrophism in geological thought."²

Derek V. Ager, *The Nature of the Stratigraphical Record*: "The hurricane, the flood, or the tsunami may do more in an hour or a day than the ordinary processes of nature have achieved in a thousand years."³

Dag Nummendal, *Geotimes*: "The profound role of major storms throughout geologic history is becoming increasingly recognized."⁴

Erle Kauffman, in Roger Lewin, *Science*: "It is a great philosophical breakthrough for geologists to accept catastrophe as a normal part of Earth history."⁵

In the past, catastrophism may have been considered completely unscientific, but now geologists are finding similar concepts acceptable. At geological conventions discussions of major catastrophic events are now common. Some scientists have been particularly concerned that the new trend not be associated with the supernatural, as it often was in the eighteenth and nineteenth centuries. They have proposed terms other than *catastrophism* to distinguish the new approach—candidates include *neocatastrophism*, *episodism*, and *convulsive events*—but the terminology and definitions remain in a state of flux.

But while uniformitarianism is no longer dogma, there appears to be no trend toward shortening the billions of years assumed for the history of the crust of the earth. The theorists preserve the long ages by putting long periods of time between the catastrophic events. The new catastrophism does *not* posit one major event, such as the Genesis flood; nevertheless, current thinking often seriously considers events of worldwide significance.

The missing time gaps

The proposed time gaps between catastrophic events provide one more argument in favor of the authenticity of the biblical account of origins. The geologic record at these gaps offers no evidence similar to what the earth's surface now shows of the effects of long exposure to weathering agents. Usually evidence of erosion and soil development, and fossil evidence for the development of plant life is missing at these hypothetical major breaks. If long periods of time had intervened, this evidence should be apparent. Norman D. Newell, a leading evolutionary paleontologist, has admitted: "A puzzling characteristic of the erathem [one of the major fossil boundaries in the layers of the earth's crust] and of many other major biostratigraphic boundaries is the general lack of physical evidence of subaerial exposure. Traces of deep leaching, scour, channeling, and residual gravels tend to be lacking, even where the underlying rocks are cherty limestones. . . . These boundaries are paraconformities that are usually identifiable only by paleontological [fossil] evidence."⁶

Since these boundaries do not show

the physical evidence of the long time gaps evolutionary scientists believe the fossil patterns suggest, it does not appear that there ever were long periods between the depositions of these layers. The paucity of such time-dependent features at the so-called time gaps between many of the sedimentary layers of the earth poses a striking contrast with the irregular erosion on the earth's present surface. These layers appear to have been laid down in rapid succession with little or no time between the events that precipitated their deposition. This is what we would expect of a single catastrophic event like the Genesis flood.

A few examples of catastrophic activities will illustrate how rapid their action can be. In 1976 the great Teton Dam in Idaho gave way, and in less than two hours the waters eroded down through 300 feet of the earthen dam. In 1959 an earthquake in the Madison River canyon in southern Montana loosened material from as high as 1,000 feet above the canyon floor, forming a huge landslide that traveled so fast across the canyon that it rode 400 feet up the opposite side. Scientists estimated that the slide was traveling about 100 miles per hour and that the whole process occurred in less than three minutes. Unfortunately 19 campers were buried beneath the slide.

In 1929 the Grand Banks earthquake near Newfoundland loosened some mud on the edge of the continental shelf. Within 14 hours that mud had traveled 500 miles into the North Atlantic and deposited a new, two-to three-foot-thick layer of sediment over 40,000 square miles of ocean bottom. It is estimated that the mudflow traveled at speeds up to 55 miles per hour⁷ and, interestingly, ran into the hull of the famous ship *S.S. Titanic*, which had sunk in this region on its maiden voyage in 1912.

More significant than the simple recognition that changes can occur very rapidly, the new trend toward catastrophism has engendered the reinterpretation of several processes that once were thought to be slow. Tens of thousands of layers of sediment that scientists originally considered to have been deposited very slowly in shallow seas, they now interpret as having been deposited very rapidly in special underwater mudflows called turbidites.⁸ A number of so-called reefs, composed of the skeletons of marine organisms, that were thought to require many hundreds to thousands of years to form are now considered the



The Madison Canyon slide

result of rapid debris flows.⁹ The Goose-necks area of the San Juan River in southeastern Utah has dramatic, deep meanders originally interpreted to have been eroded very slowly. New evidence indicates that they were cut by rapid current activity.¹⁰

The southeastern portion of the state of Washington contains huge erosion channels, some of them scores of miles long. These were first thought to represent slow erosion, but after many years of controversy it is now agreed that they were formed by flood activity. Some geologists have postulated that one or more ice dams located upstream broke suddenly, releasing water over the area at the rate of 9.5 cubic miles per hour, which is 10 times the combined flow of the rivers of the world.¹¹ Geology has moved a long way from the strict uniformitarianism of a few decades ago, and major catastrophes are again an acceptable part of scientific interpretation.

Paradigms influence science

We can learn from the pattern of thought illustrated by the controversies over catastrophism. In *The Structure of Scientific Revolutions*¹² Thomas Kuhn has pointed out that certain broad ideas, which he calls paradigms, dominate scientific interpretations. As long as these paradigms are normative, they are not questioned. One way or another, most data are interpreted to fit the accepted views.

Classical uniformitarianism provides an outstanding example of how thinking can be influenced in this way. Hutton and Lyell so thoroughly established the concept of constant geologic change over long periods of time that major catastrophes were completely ignored for more than a century. The effect that this strict uniformitarian conditioning has had on the thought matrix of geology as a whole cannot easily be evaluated, but it is unquestionably considerable. The pattern of strict adherence to accepted ideas raises sobering questions regarding the validity of other dominant ideas in science (to say nothing of human intellectual activity as a whole—not only science is subject to these episodic thought patterns).

Because catastrophes are rare, we tend to ignore them and base our conclusions on the usual calm. The disasters caused by the Mexican earthquake and the Colombian volcano might not have

seemed so devastating if we were more attuned to the reality of catastrophes, but the normal dominates our thinking. Likewise, because such an event is so unusual, we find it difficult to conceive of a worldwide flood as described in Genesis. But we must not fall into the trap of drawing our conclusions solely on the basis of the normal. In the case of geologic changes the unusual catastrophe is much more important than the usual calm. Fortunately the possibility of catastrophes is no longer being ignored.

The new trend toward catastrophism has important implications for anyone searching for truth regarding the history of this world. Since both the Bible and the book of nature have the same Author, they should agree if correctly interpreted. Much of the evidence of catastrophism found in the rocks does agree closely with what we would expect as a consequence of the worldwide flood described in Genesis. The present trend toward catastrophism in geological interpretation lends support to the authenticity of the Bible.

¹ For a more comprehensive discussion, see Chapter 2 of A. Hallam, *Great Geological Controversies* (New York: Oxford University Press, 1983). The quotations of Hutton and Lyell presented herein are from this text.

² W. Bahngrell Brown, "Induction, Deduction, and Irrationality in Geologic Reasoning," *Geology* 2 (1974): 456.

³ Derek V. Ager, *The Nature of the Stratigraphical Record*, 2nd ed. (New York: John Wiley & Sons, 1981), p. 54.

⁴ Dag Nummendal, "Clastics," *Geotimes* 27, No. 2 (1982): 23.

⁵ Erle Kauffman, quoted in Roger Lewin, "Extinctions and the History of Life," *Science* 221 (1983): 935-937.

⁶ Norman D. Newell, "Mass Extinction: Unique or Recurrent Causes?" in W. A. Berggren and John A. Van Couvering, eds., *Catastrophes and Earth History: The New Uniformitarianism* (Princeton, N.J.: Princeton University Press, 1984), pp. 115-127.

⁷ B. C. Heezen and M. Ewing, "Turbidity Currents and Submarine Slumps, and the 1929 Grand Banks Earthquake," *American Journal of Science* 250 (1952): 849-873.

⁸ R. G. Walker, "Mopping Up the Turbidite Mess," in R. N. Ginsburg, ed., *Evolving Concepts in Sedimentology* (Baltimore: Johns Hopkins University Press, 1973), pp. 1-37.

⁹ E. W. Mountjoy, H. E. Cook, L. C. Pray, and P. N. McDaniel, "Allochthonous Carbonate Debris Flows—Worldwide Indicators of Reef Complexes, Banks or Shelf Margins," *Reports of the Twenty-Fourth International Geological Congress, Montreal, 1972*, section 6 (1972), pp. 172-189.

¹⁰ R. G. Shepherd, "Incised River Meanders: Evolution in Simulated Bedrock," *Science* 178 (1972): 409-411.

¹¹ *The Channeled Scablands of Eastern Washington: The Geologic Story of the Spokane Flood* (Washington, D.C.: U.S. Government Printing Office, 1973).

¹² Thomas S. Kuhn, *The Structure of Scientific Revolutions*, 2nd ed. (Chicago: The University of Chicago Press, 1970).

Married to the Youth Pastor

From page 17

colognes we wore," one wife related. "I spend hours decorating and cleaning my home, and I hate to have kids come in and ruin it."

There is no doubt that kids will put mileage on your house. My foyer carpet is irrevocably stained with orange Virginia clay from youth meetings, but I have learned how to deal with the monthly invasion. First, design one room that is kidproof. This is not the room for valuable furniture, collectibles, or sensitive equipment. It's a place for dark carpet, games, a sturdy stereo, and furniture made of cushions and two-by-fours. An old Ping-Pong table salvaged from a garage sale can be a valuable asset.

Next, select the entrance closest to that room and have all kids enter through that door only. Declare the rest of the house off-limits. If you're serving food, take it to the kids—don't have them come to the kitchen. Put paper cups and a pitcher of water in your meeting room. And it certainly helps if you can have your meeting room near a bathroom. That's sure to be the busiest room in the house.

Another problem that a youth pastor's wife often encounters is the "number two" complex. Your husband may be number one in your eyes, but in the eyes of the church he will not be quite as important as the senior pastor. The church will not remember his birthday or your anniversary or buy you a car for Christmas, but you must remember that your husband has the responsibility for young lives in their most vulnerable years. While the average church still allots only 8 percent of its budget to youth work, 96 percent of people who accept Christ do so before the age of 20.

It is very likely that your husband's work may be virtually unnoticed or downgraded by those who see youth work as baby-sitting. But though the youth pastor's work may be unsung, his victories unnoticed, and his salary small, he is serving in an important post, and the years to come will reveal how well he did his job. The investment the youth pastor and his wife make is an invisible investment that takes years to mature and grow, but it will ultimately flourish in a generation of godly young adults.

Letters

From page 2

Dykema, Brookfield, Wisconsin.

The parish was fortunate to receive the July 1985 edition of *MINISTRY*. The front cover picture titled "Church Fund-raising" has impressed the planning committee, and as a result, the committee has ambitions of utilizing the photograph in the promotion of its current program. I write to ask your permission to reproduce the photograph for our promotional material.—B. Bauer, Caboolture Anglican Parish, Australia.

Likes walls

Superb! is how I would describe the editorial entitled "Walls" (March 1986). How refreshing it is to have the much-too-prevalent fortress mentality of church operation challenged.

We may be warm and secure within our church fortifications, but as a result, the world (and we?) is dying. It is time we realize that fulfilling the gospel commission requires us to leave our comfortable fortresses, go out into a cold and hurting world, and make God's love and truth relevant. Until we recognize this fact, the words of a popular Keith Green song will remain true of us: "The world is sinking down in the night, but the church can't help them for they're asleep in the light."—Glen Baker, Associate Pastor, Bellflower SDA Church, Bellflower, California.

Outstretched hand

I'm always grateful when I receive my copy of *MINISTRY*, and I especially want to commend you for your March issue on "The Healthy Minister."

You and your people make a generous contribution to the many of us from other communions with whom you regularly share your fine journal.

Many thanks for the outstretched hand.—Frank H. Gross, New Hampshire Council of Churches, Concord, New Hampshire.

Your *MINISTRY* publication has been coming to me for several years. A Presbyterian ministry of 40 years is my background, including almost 20 years of national staff work. I would like to say that I find in every issue articles that are

pertinent and worthwhile in my ministry. Thank you for this unusual sharing.—Charles W. Muir, Edmonds, Washington.

Thank you for again including me among your "freeloaders." *MINISTRY* includes some very valuable articles—even for Lutherans.

At the moment I must express my admiration and appreciation for your stand on abortion as expressed in a letter from Kevin D. Paulson, of Loma Linda, California. Would to God more evangelical Protestants would cease making a moral issue out of personal conduct not even mentioned in Scripture! The suggestion that this may be because of guilt feelings resulting from neglect of real moral issues is very appropriate. God bless your firm stand on Scripture.—Paul G. Hansen, Oakhurst, California.

We're glad you find MINISTRY helpful. We must note, however, that the Seventh-day Adventist Church has not taken a definitive stand on abortion. And the letters we publish do not necessarily represent the editors' views.—Eds.

Television or house to house?

Our televisions are doing a good work. We thank God for them. You said they are the church's most powerful gospel seed-sowing tools, and yet God says the most essential work is house-to-house visitation—soul hunting. What do you say about this? How much visitation are you and I doing? I have not seen much mention of this kind of work in *MINISTRY*.

Our Saviour loved to get away from the multitude, and then He went from house to house—soul hunting. The one-soul audience was His delight. Then He could pour in the truth—the love of God. He explained more to the Samaritan woman than He did to the Jews. Can we not do the same?

What would happen if the church did go to work, visiting from house to house? Could we hurry up the coming of the Saviour?—C. B. Warren, Clearlake, California.

Heating compress works

Just a note to commend you on the March 1986 issue of *MINISTRY* with its articles on health, which are very helpful and needed. Dr. Hansen's mention of a heating compress took me back 70 years (I am now 75), when my mother used one on me to quiet my coughing spells at night so that I could sleep. It really worked. She was the daughter of a

country doctor.

I am a retired American Baptist minister (born-again) and have followed a healthy diet and exercise along with a faith that has carried me through a 45-year ministry with "broken" churches and without burnout. Thank you for sending me copies of *MINISTRY* even though I do not subscribe.—Earl Robinson, Salem, New Hampshire.

Stress relieves stress

Your March 1986 issue on ministerial stress is the best I have read anywhere. I would appreciate it very much if you could send me 15 copies for the ministers enrolled in our clinical training program.—Louis E. Halsey, Chaplain, Veterans Administration Medical Center, Battle Creek, Michigan.

Living on one salary

I am responding to a letter in the August 1985 issue concerning making it on one salary. You mentioned you wanted response on how some of us make it.

My wife and I make it on one salary. About four years ago we developed and began to follow a budget. Since then we have done much better financially. We broke down our annual costs into monthly amounts. Each month each account gets a certain amount. We can't spend more than that which is in the account. Some accounts grow from month to month, to be ready when big bills such as car insurance come along.

Here are the account titles that we separate our funds into each month: Tithe, World Budget, Local Conference Budget, Local Church Budget, Rent, Student Loan Payment, Car Loan Payment, TSA, Federal Taxes, Local Income Taxes, Food, We Care Account, Vacation, Get-Away Fund, Life Insurance, Car Insurance, House Insurance, Car Maintenance, Furniture Account, Entertainment, Magazines, Newspaper, Gasoline, Water, Garbage, Medical, Clothes, Gifts, Electric, Telephone, Household Expenditures, Allowance for Wife, Savings.

We don't charge if we don't have the money, and we don't run up bills on credit cards.

I'm not saying that we never have money problems, but we have done 100 percent better since we started our budget.—Pastor Chad McComas, Corvallis, Oregon.

The Illustrated Bible Dictionary

J. D. Douglas, organizing editor, Tyndale House, Wheaton, Illinois; Inter-Varsity Press, Leicester, England; Hodder and Stoughton (Lane Cove, NSW, Stoughton, Australia) 1980, 1728 pages in three volumes, \$99.95. Reviewed by Kenneth R. Wade, Assistant Editor, MINISTRY.

This is one of the finest, most practical Bible dictionaries money can buy. The 8 1/2-by-11-inch pages are laid out in a way to facilitate easy reading and easy location of the subject one is looking for. A bold black line separates subjects from each other, and the subjects are printed in bold print. A fourth column, in the outside margin of each page, lists numerous cross-references by subject title and indicates in which volume they may be found.

Nearly every page has one or more photographs or illustrations to help explain the subjects under discussion. Many of these are in color, and the vast majority deal with archaeological finds. There are also many very useful maps.

Most major articles, and even some minor ones, conclude with a bibliography that contains references to books and journal articles. Each article in the dictionary is credited (by initials) to its author.

This three-volume set seems well worth its purchase price for ministers, biblical scholars, or anyone interested in quickly finding useful information about any of the more than 2,000 subjects covered.

Basic Skills for Church Teachers

Donald L. Briggs, Abingdon Press, Nashville, Tennessee, 1985, 112 pages, \$7.50, paper. Reviewed by Helen Craig, Associate Director, General Conference of Seventh-day Adventists, Department of Church Ministries.

Briggs begins with the how-to of building a positive relationship with children and then deals with how to lead children to a better knowledge of the Bible through creativity, audiovisuals, and other skills. Each chapter concludes with a checklist for the teacher to review and suggestions for leaders who may be using the book for teaching teachers.

This book is a valuable resource for teachers, and would also be a good

addition to the church library to help pastors and superintendents with the training of those who deal with children.

Beyond Hunger: A Biblical Mandate for Social Responsibility

Art Beals, Multnomah Press, Portland, Oregon, 1985, 225 pages, \$11.95. Reviewed by Harold C. Perdue, Pastor, San Antonio, Texas.

Beals illustrates the problems of hunger from a personal point of view. He served as a missionary in the Philippines for 10 years and spent 9 years as executive director of World Concern.

This book represents more than a recitation of the problem. The author views the world's needs from a biblical perspective. Recognizing that sin is the root of the problem of hunger, he affirms that charity will never be effective unless human evil is taken seriously by all. Relief work goes astray because of human sin. Every good can be subverted unless Christ is present and followed.

The Resurrection Narratives: A Redactional Study

Grant R. Osborne, Baker Book House, Grand Rapids, Michigan, 1984, 344 pages, \$11.95, paper. Reviewed by George E. Rice, Associate Secretary, Ellen G. White Estate.

For those who are interested in the ongoing discussion concerning methods of Bible study, or the discussion on inspiration, Grant Osborne's book is a must. Even if the reader takes the position that redaction criticism is not a valid method to be used in the study of the Gospels, Osborne should be given a hearing.

As a staunch defender of the inspiration of the Bible, Osborne makes the following observation about redaction criticism: "I believe both the original traditions and the later interpretations were the product of eyewitness testimony. . . . The method properly applied is thus not a threat to a high view of Scripture but instead supports such a position."

The preface defines tradition criticism and redaction criticism, and stresses the importance of the use of these two tools as companions in redactional studies. The main body of the book is divided

into four parts: (1) a historical survey of the various methods used in the study of the Resurrection accounts, (2) a redactional study of the Resurrection accounts as they appear in each Gospel, (3) a study of the tradition that is common to all four Resurrection accounts, and (4) a conclusion in which Osborne surveys the various Resurrection modes that have been suggested as an explanation for the phenomenon Christians know as the resurrection of Jesus.

The author concludes that the "historical evidence is sufficient to warrant acceptance of the 'witness' of the narratives to the literal appearance of Jesus after His death on the cross."

The Holiness of God

R.C. Sproul, Tyndale House, Wheaton, Illinois, 1985, 234 pages, \$10.95. Reviewed by Kenneth R. Wade.

Moses, Isaiah, and Peter trembled in the presence of a holy God. Should we charge into His throne room with a casual "Hi God! Here's my want list for today!"?

Dr. Sproul takes us on a journey that begins with his own first realization of the true majesty of God and makes stops in the Old and New Testaments, and with Luther after the lightning bolt. Through it all he seeks to help us experience the natural tension that exists in the human soul in search of God. On the one hand we feel the need of His presence, while on the other we flee in terror from His holiness.

The author finds the solution to this tension, not in any decision of the human to accept Christ and be born again, but only in God's provision of grace through Christ. With Jonathan Edwards he sees us kept from the pit of fire only by God's sustaining hand. "We retain a certain fear of drawing near to God. We still tremble at the foot of His holy mountain.

"Yet as we grow in our knowledge of Him, we gain a deeper love for His purity and a sense of deeper dependence on His grace." Then our reverence, love, and obedience spring from His presence within us and from our realization that we have fallen into His hands and are safe.

Sproul's easy-reading style makes this book on a very heavy subject a delight to read, although at times it seems his tongue gets caught in his cheek at inappropriate

places. And careful editing of his use of restatement for emphasis could have made this a 200-page book without any loss of content.

Despite some stylistic shortcomings which occasionally work at cross purposes with the content, this book will help minister and laity alike come to appreciate the greatness of their God and what it means to worship Him.

Recently Published

Homosexuality: An Open Door? Colin Cook, *Pacific Press Publishing Association, Boise, Idaho, 1985, 48 pages, \$.99, paper.*

The author is the founder and director of the Quest Learning Center, which offers counseling for those seeking freedom from homosexuality. The book reveals his powerful insight into homosexuality, and provides a plan for working through the problems, questions, and thought patterns associated with homosexuality. MINISTRY published an interview with Cook in September of 1981.

The Old Testament Pseudepigrapha, volume 2, James H. Charlesworth, editor, *Doubleday and Company, Garden City, New York, 1985, 1006 pages, \$40.*

The contents of this second volume are described in its subtitle: "Expansions of the 'Old Testament' and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic Works." Included among its documents are Life of Adam and Eve, 4 Baruch, Hellenistic Synagogal Prayers, Martyrdom and Ascension of Isaiah, Jannes and Jambres, 3 and 4 Maccabees, Syriac Menander, Odes and Psalms of Solomon, and Theodotus. Each work is given in a new translation by a leading authority, and has an introduction and critical notes.

A Guide for the Church Usher, Thomas L. Clark, *Broadman Press, Nashville, Tennessee, 1984, 125 pages, \$4.95, paper.*

A very helpful and practical guide that seems applicable to almost any church. It goes beyond "what to do and how to do it" to good advice on how to make ushering an important link in soul winning.

The Year 'Round Quotebook, E. C. McKenzie, *Baker Book House, Grand Rapids, Michigan, 1985, 95 pages, \$4.95, paper.*

Two-and three-line quips, quotes,

and aphorisms for each season and major holiday of the year.

Your Church Has Personality, Kent R. Hunter, *Abingdon, Nashville, 1985, 127 pages, \$6.95, paper.*

This is part of the Creative Leadership Series edited by Lyle E. Schaller. It is designed to help you recognize your church's strong and weak points, and to develop an effective philosophy of ministry.

Beloved Alcoholic, Janet Ohlemacher, *Zondervan, Grand Rapids, 1984, 96 pages, \$4.95 paper.*

The author shares the options and procedures for dealing with an alcoholic in the family. Having dealt with her own mother's alcoholism since early childhood, she caringly helps her readers discover their own right way to handle the tragedy.

Answers to Prayer, George Mueller, *Moody Press, Chicago, reprinted 1984, 126 pages, \$2.95, paper.*

This is a reprint of A.E.C. Brooks's compilation of Mueller's narratives.

Using the Bible in Groups, Roberta Hestenes, *Westminster Press, Philadelphia, 1983, 118 pages, \$6.95, paper.*

A practical guide to small Bible-study groups. Full of practical tips for leaders and group members.

Between Peril and Promise, James R. and Elizabeth S. Newby, *Thomas Nelson, Nashville, 1984, 171 pages, \$4.95, paper.*

The authors interviewed 15 Christian thought leaders—including Malcolm Muggeridge, Bruce Larson, Martin Marty, Stephen Neill, and D. Elton Trueblood—about their vision for the church. Asking questions such as "Is a new reformation a live possibility?" and "What recent developments cause you the greatest concern?" of each person, they elicited many thought-provoking responses.

The Time of the Crucifixion and the Resurrection, Samuele Bacchiocchi, *Biblical Perspectives, Berrien Springs, Michigan, 1985, 119 pages, \$4.95, paper.*

The author's main concern is with the Wednesday Crucifixion theory, but in dealing with the time of the Resurrection he also deals with the reckoning of the Sabbath today.

Ventures in Discipleship, John R. Martin, *Herald Press, Scottsdale, Pennsylvania, 1984, 304 pages, \$12.95, paper.*

Based on biblical material and Anabaptist insights, this book proposes to develop true concepts of discipleship in the modern church. The book is designed to be used by individuals or groups and includes individual and group exercises to aid in developing particular discipling skills.

Come Before Winter . . . and Share My Hope, Charles R. Swindoll, *Multnomah Press, Portland, Oregon, 1985, 352 pages, \$13.95.*

Selections from 15 years of Swindoll's writings are grouped under three major headings: Before Winter . . . Preparation; Mid-Winter's Blast . . . Perseverance; and Winter's End . . . Promise.

Identifying the loyal opposition

From Page 19

authority was great not so much because of what he said but because of how he lived: "You have not cheated or oppressed us" (1 Sam. 12:4, NIV; see also 8:5; 15:30, 31).

Opposition is always fraught with danger. If a person feels called to speak up, he must also be willing to face the consequences. The rough treatment that Jeremiah experienced did not discourage or deter him. Whatever happens, the loyal opposition must always speak "the truth in love" (Eph. 4:15, NIV).

We must not reject anyone simply because at times he or she opposes something the church or its leaders are doing. But we can, and must, be sure the opposition is loyal before we take it seriously.—J.D.N.

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Software Packet, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Money for missionaries

Each year the Direct Mission Aid Society grants Yokefellow Awards to missionaries in Third World countries who have made outstanding contributions to the spiritual and physical welfare of the people they serve. During the past year awards were given to a deaf Jamaican missionary, a missionary in Bolivia, and one in India, none of whom were receiving financial support of more than \$150 per month. Each awardee receives \$1,000. The awards are given without regard to the Christian denomination to which the missionary belongs.

The society solicits no contributions from the public but depends entirely on the generosity of its board members and a few interested friends.

If you would like to nominate a missionary to receive a Yokefellow Award, send your nomination to Direct Mission Aid Society, Route 3, Annandale, Minnesota 55302. Nominations must be received no later than September 1 each year.

Help for the chronically mentally ill

The Association of Mental Health Clergy (AMHC), an interfaith national organization composed of more than 600 clergy professionally concerned with the mental health dimensions of ministry, has designated 1986 as a year to place high priority on the needs of the chronically mentally ill.

According to the organization, there are approximately 2 million chronically mentally ill persons in the United States. Many of them have been discharged from institutions in recent years and are ill-equipped to deal with life.

AMHC is encouraging pastors throughout the country not only to heighten sensitivity to the needs of the chronically mentally ill but also to build projects and partnerships between their congregations and the public mental health system. An example of such an activity would be the use of church facilities for socialization programs.

For more information and for project suggestions, write to George E. Doebler, AMHC Executive Director, 12320 River Oaks Point, Knoxville, Tennessee 37922.

The Bible on tape

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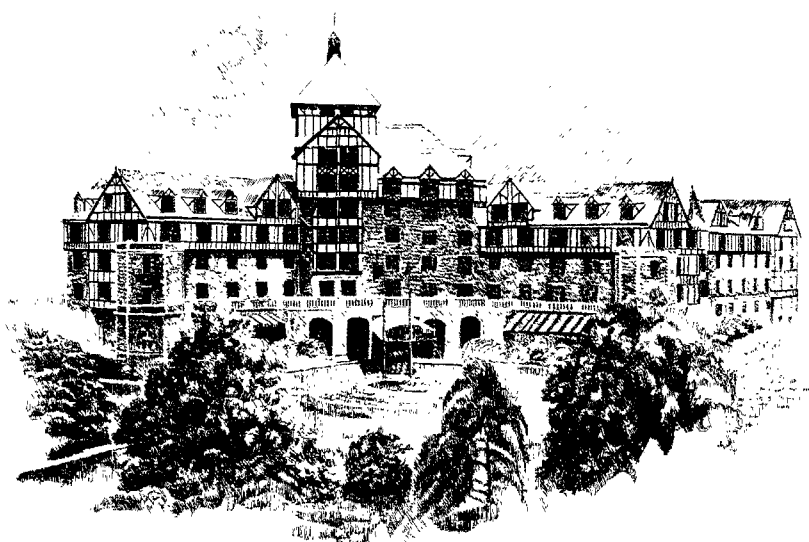
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