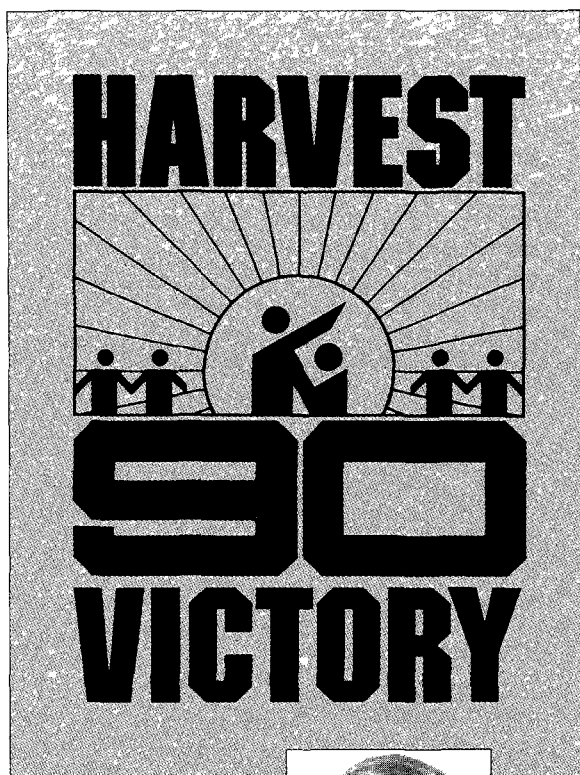


Ministry

International Journal for Clergy

April 1990



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you can

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ATS—only tenable theological position?

Your editorial "report" in the December 1989 *Ministry* on the Adventist Theological Society (ATS) is so clearly out of character with your usual stance of not taking sides that it drove me to write you. Some of my concern about ATS centers on their agenda, which is clearly visible in their name. They want to project the image that they represent the only tenable theological position within the Adventist Church, not just the conservative position. I am neither liberal nor conservative, but I greatly fear the consequences to open dialogue between liberals, moderates, and conservatives that this organization poses. I don't blame them for wanting others to believe the way they do. I want the same thing, but I attempt to achieve it through the power of persuasive and sound biblical theology, not through exclusivity.

—David L. Reynolds, Canby, Oregon.

■ I was saddened to see the formation of a separate theological society by some of my favorite teachers. However sincere their motives or true their theology, their actions represent a "party spirit" or a faction, which Paul calls a sin of the flesh (Gal. 5:19-21). In their statement of purpose they label themselves as conservative (implying that those who don't join their society are liberals). Yet "it grieves the Spirit of God when conservatism shuts a man away from his fellow man" (*Selected Messages*, book 1, p. 260).

They have set up a test within a test. The basis of spiritual fellowship is officially the 27 doctrines voted by the General Conference in session. Yet they have set up a litmus test of a few crucial doctrines placed in their own words. Undoubtedly hiring will soon be done by whether or not you can put ATS on your résumé—some regarding this membership with favor and others not. This will widen the rift. And since you must have two sponsors, it may not just be what you know (and believe), but who you know (and believes you).

And what example does this set for our people? Pastors in the field are often exhorting people not to try to separate

the wheat from the tares based upon our private tests, and now our scholars cannot even fellowship together? We teach our people about the "salt principle," and our scholars are so weak in the faith that they cannot even be challenged by peers of the same denomination?

Some undoubtedly would like to purify the church by purging the scholastic community. The history of other denominations shows that this could easily be the start of two Adventist Churches. —William McCall, pastor, Northeast Arkansas Adventist Churches, Jonesboro, Arkansas.

■ I recently heard an ATS officer say that a reason for forming the group was to feel "safe," to escape continuing discussion of hermeneutical methods he felt uncomfortable with. In a church that is trying to achieve unity while trained scholars hold widely differing opinions, continuing discussion is essential. Escaping into comfortable enclaves of like minds can only polarize. —Madeline Johnston, Berrien Springs, Michigan.

New missionary challenge

Many thanks for the article entitled "Reaching Unreached People Groups" (August 1989). It is thrilling to know that others are as concerned as I am about how far we have yet to go to fulfill Christ's command to go into all the world. As a missionary teacher I am looking for pupils to take up the challenge of becoming missionaries to unreached people groups. That's what we need today—not new schools or new hospitals. Let's finish the task by beginning to work on the 20,000 groups who have not heard of Jesus. May people like Schantz continue to inspire us with a dream and a challenge that will culminate in the coming of the Lord. He's waiting for us! —Bob Thompson, science master, Kambubu High School, Rabaul, Papua New Guinea.

"This Generation"? and the shaking

I find it remarkable that Jonathan Gallagher ("This Generation"? December 1989) fails to mention *Early*

Writings, page 41, which deals completely and exclusively with the shaking of the powers of heaven. The first three Gospels all mention this sign as the last one to be seen before the coming of Christ. Matthew quotes Jesus as saying, "When ye shall see *all* these things, know that it is near, even at the doors."

Why separate the sign that involves the shaking of the powers of heaven from the other three dealing with sun, moon, and stars? Perhaps the Lord allowed this curious blind spot to develop (and persist) among His people that their zeal might not flag, though He set the matter straight through the Spirit of Prophecy. When Ellen White wrote, some—in their eagerness to see all the last signs as being fulfilled—were teaching that the shaking was political, among the nations. Sister White says that they were mistaken.

Certainly we've not seen this fourth and last sign fulfilled, so there's no reason to question what Jesus meant by saying "this generation shall not pass." —Bernie Sheffield, Groveland Academy, Groveland, Florida.

■ The article by Jonathan Gallagher was very challenging, but he seemed to miss the fact that the signs of which Jesus spoke included Matthew 24:14: "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (NIV). I used to be troubled by verse 34, but only because I overlooked verse 14. —George W. Renton, retired pastor, Berrien Springs, Michigan.

■ The emphasis on looking for signs in the heavens rather than on being ready carries its own risks. The Pharisees and Sadducees of Jesus' day were "looking for a sign." None of the 10 virgins of Jesus' parable knew when the bridegroom would come. The difference between the foolish and the wise ones was not that five were on target in understanding the signs while the other five were ignorant or uncertain. Rather, they differed in their degree of readiness. —Albert P. Wellington, Interlaken, New York.

(Continued on page 27)

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First Glance

With the publication in this issue of Jose Carlos Rando's article "With a Plan, You Can," you see the firstfruits of what has been a long process—and, we hope, at least the beginnings of the resolution of what has been a continuing frustration and concern to us here at *Ministry*.

Our subtitle bills us as an "International Journal for Clergy," and it is true that half our regular subscribers live outside of North America. But the overwhelming majority of our authors are from this continent and culture. In the past our attempts at remedying this deficiency met with little success. Then last year we decided to try a talent search open only to authors whose primary homes are outside the North American Division. We offered cash incentives for the three best articles in each of three categories.

The response was more than gratifying—it's nearly driven us all to bifocals! We received a total of 155 manuscripts from 48 countries. (North American writers: if you've submitted a manuscript for our consideration and haven't heard from us, this stack of articles is a partial explanation. Don't give up on us; we're trying to do justice to your manuscripts now.)

Almost two thirds of the entries were in the theology category; the rest were nearly equally divided between practices and the minister's personal life. In addition to the nine top articles, we accepted 30 other articles for publication—eight additional theology articles, seven personal, and 15 practices.

The authors of these 39 articles come from Australia, Brazil, England, Finland, France, Germany, Hong Kong, India, Indonesia, Ireland, Jamaica, Kenya, New Zealand, Nigeria, Peru, the Philippines, Pitcairn, Sierra Leone, South Africa, Thailand, Uganda, and Zimbabwe. Nine women wrote 11 of the 39 articles we've accepted for publication (three of the nine top articles).

The purpose of our talent search was to generate manuscript submissions from our overseas readers, not to determine who is the best author or which is the best article. For that reason we haven't chosen first-, second-, and third-place winners in the categories. And for that reason we will not be distinguishing between the top manuscripts and the "also accepteds" as we publish the articles (we may not even identify any of the articles as having been accepted through our talent search).

We'd like our overseas readers to continue writing for us. We pay for the articles we use even when we aren't conducting a talent search—though we don't generally pay as much as we paid for the top articles during our search.

We have similar concerns regarding the relatively few manuscripts we receive from North American Blacks and Hispanics. We give every consideration to manuscripts we receive from those who belong to these groups, but we can't publish manuscripts we don't receive.

In addition to Rando's article, this issue offers other important and inspiring material. Neal C. Wilson continues his series on revival and reformation in the church. Our series on the minister looks at the male minister's role as a husband. Elvin Adams raises the topic of the minister's health, offering a seven-step program for changing damaging behaviors. And other articles and features speak to the needs of the minister, the minister's spouse, and the congregation.

May you find herein encouragement for your spiritual life and help for your ministry.

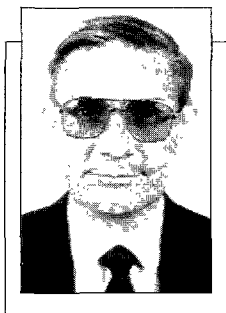
David C. James

With a plan you can



Jose Carlos Rando

A coordinated plan for reaching friends and family members has helped one union nearly double its membership in less than five years.



Jose Carlos Rando is ministerial secretary of the Inca Union of Seventh-day Adventists.

B

efore me I have two certificates. One says that in 1987 we in the Inca Union were world champions in baptisms. We baptized 32,138 persons.

The other says that we reached our Harvest 90 goal of 90,800 baptisms in September of 1988. At the close of the second quarter of 1989 we had already baptized 122,965. We hope to finish the final year of the program with 180,000 accessions. I would like to share with you some of the details of the plan of action that has made this possible.

First we had to have a well-defined goal. At the beginning of Harvest 90 we had 167,615 members. The plan for this period was to double the 54,439 baptisms achieved during the 1000 Days of Reaping. But even 108,878 baptisms didn't seem like enough. (We reached that number in March of 1989.) Instead we decided to double our union membership during these five years. Of course, there is always some loss of members through death, transfers, and apostasy, so we decided to work toward 180,000 new church members—nearly twice the goal the South American Division had suggested to us. Are you dizzy with all these figures? Don't forget that we Latin Americans are specialists at inflation!

So, what do all these numbers mean? Do they indicate that the work is easier here than in other parts of the world? Not necessarily. The Inca Union consists of Peru and Bolivia, countries that in recent years have lived with the scourge of inflation. Even more severe, particularly in Peru, has been the anxiety caused by

terrorism. This has cost many thousands of lives. We have had to suspend some programs because of the grave risks to the workers involved. Other workers have had real adventures remaining at their posts and baptizing in the midst of the problems, defying the threats. In addition, we must live with the persistent prejudice directed against those that are not part of the official church. There is also growing secularism. So, no, the work is not necessarily easier here.

Four elements have contributed to our success. They are:

- A. A positive and challenging vision.
- B. A wide and well-designed program to promote evangelism.
- C. Mobilization of a large part of the church membership through sowing and harvest festivals.
- D. A good plan for training leaders in conservation of new members.

A positive vision

Thousands of tourists come every year to contemplate the accomplishments of our forefathers. They are surprised by Sacsahuaman, the fortress built in the imperial city of Cuzco, with enormous walls made of incredibly huge stones. Machu Picchu attracts even more interest. This ancient city of the Incas was discovered in the midst of the jungle by North American explorer Hiram Bingham in 1911. These ruins demonstrate that the Incas were capable of great accomplishments; and since 80 percent of our population has some native blood, our people respond positively to challenge. They believe that with positive vision one can accomplish what one purposes to do.

I write these lines on the twentieth anniversary of man's arrival on the moon. Some years ago I listened to a recording of a speech given at the beginning of the sixties by the late president John F. Kennedy. In that speech he said, "We have proposed to put a man on the moon before the end of this decade and we have proposed even more difficult things, not because they are easy, but because they are difficult."

Human success and happiness seem dependent upon continual challenge. And success is like a stimulating drug that engenders new successes, whether they be in the area of sports, economics, or society. I believe it does the same in the spiritual realm. Dobbins assures us that there is a magical formula that permits the realization of difficult assignments and achievement of previously unimagined exploits. This formula is "I can!"¹

I can!

This is the very formula used by the evangelist who carried the Christian message from Palestine to remote Spain. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Is this just some unrealistic, triumph-centered attitude? I can think nothing less than that it is the attitude of the Bible, envisioning the final triumph already guaranteed by God Himself in prophecy.

A little boy enjoyed reading stories of his favorite hero, a sheriff who always vanquished thieves and evil men. But one day the child was even more interested than usual in his magazine, and his father had to insist that he go to bed. Nevertheless, during the wee hours of the morning the father noticed a light on in his son's room. He got up without a sound and arrived at the bedroom just in time to hear the little fellow say, "If you knew what I know . . . ! If you knew what I know . . . !"

"What is it that I don't know?" asked the father as he abruptly entered the bedroom.

"No, Daddy," the child answered. "I didn't mean you. It's just that this magazine is different than the others. When the sheriff found the thieves they started beating him up, and I thought that any minute they would kill him. I couldn't stand it, so I went to the end of the story to see what would happen. I found out that the sheriff finally wins over the bad guys. Afterward I went back to where I

had been reading, and every time it seems like the thieves will win, I say to myself, 'If you knew what I know . . . !'"

If this triumph-oriented attitude seems unreasonable, think of its opposite, the descending spiral created by the thought pattern "I can't. I can't. I can't." "It can't be done" is the grave of any accomplishment. It isn't necessary to give many examples: life is full of both attitudes. We in the Inca Union simply have opted for the first.

Promoting evangelism

Publicity works wonders. No merchant who takes his business seriously would jump into the market without consulting a good publicity agent. To put across successfully a challenging idea or an enthusiastic program, one must communicate well. One must "sell the idea." So that is what we did.

As soon as we returned from the General Conference session in New Orleans we translated the Harvest 90 logo and began preparing a bulletin. In a few weeks every worker had the new proposal in his hands. In January we held the quinquennial union congress. When the delegates arrived at the site there were posters everywhere—in their quarters, in the classrooms, in the dining hall, and in the corridors. These posters announced the goal: 180,000 souls in the Inca Union. We printed thousands of calendars with the logo and baptismal goal on one side. On the other, with the calendar, was the caption "Today is the day to work toward my goal."

Soon everyone was singing a song composed by the South American Division for the occasion. Every worker returned to his district with posters on which to write his goals, and began his adventure. Every pastor became a promoter of evangelism. We invited every pastor to conduct a series of seminars annually.

In the large cities such as Lima, La Paz, Trujillo, Chiclayo, and Arequipa, we have held multiple cycles of evangelistic meetings in tents and halls. Hundreds and thousands of baptisms have resulted.

In the Inca Empire there was a practice, established by use and law, called *aini*. According to this custom, every individual helped his neighbor work his fields or build his house with the understanding that the recipient would reciprocate.

One of our fields, the East Peru Mission, most of which is situated in the

Every district pastor helped his neighboring pastors.

Amazon jungle, applied this ancestral practice to the evangelistic work. The mission administration organized a plan whereby every district pastor helped his neighboring pastors. Four, five, or even more pastors would join together with one or more office personnel to work a district during a weeklong sowing festival. The second week they would all go to the second district, and then to the third, and so on until all districts were worked in this manner. Later they followed the same cooperative plan in conducting harvest festivals—weeks that ended with baptismal ceremonies for 200, 400, or more souls.

I'll explain more about this plan a bit later.

Conservation of new members

It isn't enough that a person simply joins the church. Rather, "He that endureth to the end shall be saved" (Matt. 10:22). So we also recognize the importance of a good conservation program. To achieve this, we have a continuing education program for lay leaders. Elders and departmental directors attend seminars in which different professors teach church growth and administration principles.

Take Pastor Felix Aduviri, for example, who has baptized more than 1,000 persons annually for two years now in his district near La Paz, Bolivia. He isn't a miracle worker, but he does know how to organize. He pastors 40 congregations, and it's obvious he cannot be everywhere at once, so he assembles his elders and states clearly their roles for the care of the flock. He also fixes their soul-winning goals. Every elder thus becomes a subpastor, with a list of specific members in a specific territory. Most district pastors do this.

Now I'll briefly explain the function of the sowing, harvest, and conservation plan.

Sowing and harvest festivals

We use the term *festival* because of the connotation that the Israelite celebra-

tions had. Think of them. They were well-publicized events!

To learn how the sowing festival is organized, imagine four districts that have four churches or congregations each. Ours have many more; you can adapt. Pastor A pastors district A, Pastor B has district B, and so on. Among themselves, or better, by plan of the local conference or field, they choose a month that they call the month of the sowing festival. The first week all four pastors go to district A, the second week to district B, etc.

In district A, Pastor A takes the first church, Pastor B takes the second, and Pastor C the third, and so on, until each church has a particular pastor for the week. During that week the churches have activities throughout the day and evening.

During the day on Monday the pastor, together with the teacher of Sabbath school class number 1, visits the class members with a double objective: first, to concern himself with their spiritual condition and give them any appropriate counsel; second, to ask about interests or possible interests among the members' friends and relatives. The Sabbath school teacher writes those names suggested by each of his class members on forms created especially for this purpose. Before these visits begin, members have been instructed to prepare a list of possible interests among their acquaintances.

On Tuesday the pastor makes similar visits with the teacher of Sabbath school class number 2. On Wednesday he goes with the teacher of the next class, and so on.

In the evenings the visiting pastor holds revival meetings for the church members, with a special call on Sabbath morning. During the personal ministries period a total of all interests from the different Sabbath school classes is announced. Each class's baptismal goal is fixed according to this information. Later each Sabbath school teacher prepares a poster such as this:

CLASS NUMBER 1

20 Interests

GOAL: 8 Baptisms . . .

A larger poster should also be prepared stating, for example:

FIRST CHURCH (Name)

160 Interests (total from all classes)

GOAL: 70 Baptisms (total of class goals)
Every church in the district does this.

The climax is Sabbath afternoon. Everyone assembles at a central church or in

a rented auditorium for the celebration. After singing and then listening to inspiring messages, the program of the festival itself begins. This program is a march of joyous confidence, led by the participating pastors and representatives from the local conference or field. At a given signal the teacher of class number 1 of the first church begins the march, carrying his poster. He is followed by the second teacher, and so on, until Pastor A brings up the end with the total on the final poster. Then come those from each of the other churches. A grand final poster announces the total number of interests and the total baptismal goal that District A hopes to reach at the harvest festival. There should be music and appropriate narration throughout the march.

Next comes the moment of supreme importance. Each teacher is presented with a set of Bible studies for every interest on his list, with the understanding that it will be used during the cultivation phase. This begins the cultivation period, and the church membership of the district commits itself to meet again for the harvest festival. The date, three or four months in the future, is announced. The meeting is dismissed after a special consecration.

Cultivation phase

While the pastors go to District B and on to C and D, the Sabbath school teachers, who have been appropriately taught beforehand, along with their respective class members, begin to give Bible studies to those persons on the classes' lists of interests. They invite these interested people to church functions and worship services and then accompany them to these events. They teach them to know God better and to keep His commandments. And, finally, they help them make decisions for God's truth.

There should be an appropriate system of record-keeping to be sure that each interested person is making the needed progress. Remember that this "cultivation" continues for three or four months. Every pastor makes sure that his own people work conscientiously.

Harvest festival

"But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:29). Immediately he puts in the sickle! Some wait too long and the fruit rots; but this plan has definite dates for commence-

ment and termination. Therefore, at the scheduled time the harvest should be conducted without delay.

We use the same basic program for the harvest festival as for the sowing festival. Each of the pastors returns to the church he worked with during the week of sowing three or four months earlier.

Day by day, with each teacher, he visits the church members, who take him to meet those with whom they are studying the Bible. Many of them now make their final decision for baptism.

In the evening the church members bring their Bible students to evangelistic meetings designed to carry the hearers to a final decision for baptism. The last Sabbath the festival idea is repeated. All the pastors converge at one church, or perhaps at a river, for a baptism. Without losing any of its solemnity, this ceremony is transformed into a great celebration of lives given to the Lord. For this reason our baptisms are sources of more baptisms, since the baptismal candidates invite friends and relatives to this festival. Many of them respond to the call to prepare themselves for a future baptism.

As you can see, the whole process takes less than six months, and for this reason many districts reach their baptismal goal at midyear. They then work toward conservation, by both leadership training and helping the new brothers and sisters learn to enjoy their new life in the Lord.

What I've shared with you here has brought us results in the Inca Union and could be applied in many other places. "Let every worker in the Master's vineyard study, plan, devise methods, to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of.

"From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude; and then He proclaimed to them the truths of the gospel." ² ■

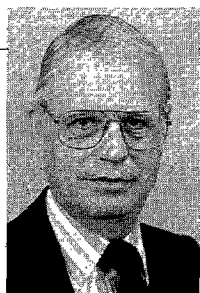
¹ G. S. Dobbins, *Aprenda a Ser Lider* (Learn to Be a Leader) (Buenos Aires, Argentina: Casa Bautista Publicaciones, 1969).

² Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), pp. 122, 123.

The minister as a husband

Roger L. Dudley

Who should have first priority in the married minister's schedule?



Roger L. Dudley, Ed.D., is director of the Institute of Church Growth at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

M

y topic, "The Minister as a Husband," could well be generalized to "The Minister as a Spouse." I have decided to develop the more limited subject for two reasons: the vast majority of Adventist pastors (and seminary students) at the present time are male, and the biblical source material for the two subjects appears to be somewhat different—although the general principles involved are similar. Before proceeding to address a masculine audience, however, I would like to personally affirm the validity of a call to the ministry for females and express my hope that in the near future the number of women serving in the pastoral work of the church will make necessary a related topic addressed to their special needs.

At the outset I must confess that I have found very little Scripture that deals directly with the minister as a husband. We are told that the overseer or bishop or elder must be "the husband of but one wife" (1 Tim. 3:2; Titus 1:6, NIV), but we are told nothing about how he should relate to that wife. On the other hand, there is considerable scriptural material on what it means to be a Christian husband. Since clergy are not seen as a special group in the New Testament, I will therefore draw from counsel addressed to believers in general and attempt to make specific applications to the minister's situation.

The most comprehensive New Testa-

ment counsel is found in Ephesians 5:25-33. Drawing on the Creation story, Paul presents what might be called a rationale for husband behavior. Several themes may be identified, each of which is amplified in other Bible passages.

Faithfulness and loyalty

"Be united to" or "be joined unto" (verse 31, NIV, KJV) describes Christian marriage. One of the meanings of the word *united* or *joined* is "be faithfully devoted to." The prophet Malachi counseled, "Do not break faith with the wife of your youth" (Mal. 2:15, NIV).

This is the starting place—the bedrock upon which the whole marital structure is built. While this may seem so self-evident as to be unnecessary to mention, the sad history of our church reveals that many ministers have not mastered this fundamental lesson. Let us recognize that the pastor is particularly vulnerable to the temptations of unfaithfulness and disloyalty. He is placed in the public spotlight with much attention focused on what may seem to be his more "glamorous" tasks. He represents all that is right and good. In his counseling and pastoral ministry, he comes across as warm, understanding, and caring. It is easy for female parishioners to see in him all the virtues that they may find lacking in their own husbands. Because the pastor and his wife share the grind of daily life together, there will inevitably be some friction. At times like these the

This article is the third in a 10-article series that considers the most vital relationships and responsibilities for which Seventh-day Adventist ministers are accountable. Most of the articles in the series were first delivered as chapel addresses at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

minister may feel misunderstood at home and bask in the adulation he receives in public. Unless he is anchored by a living experience with Jesus Christ and a firm commitment and loyalty to the woman he has married, he may start looking to his congregation for the satisfaction of his personal needs. If this happens, disaster lies just around the corner.

When I was an intern in my first year out of college, my senior pastor took it upon himself to offer me some counsel. "Roger, always remember," he said, "that no other woman has anything that your wife doesn't have." Looking back on more than 30 years of married life together, I have come to see that this constituted some of the best advice I ever received. The wise man told us the same: "May you rejoice in the wife of your youth. A loving doe, a graceful deer—may her breasts satisfy you always, may you ever be captivated by her love. Why be captivated, my son, by an adulteress? Why embrace the bosom of another man's wife?" (Prov. 5:18-20, NIV).

Respect for individuality

The passage in Ephesians is infused with a deep sense of respect for the wife as a person of great worth. She is an individual to be cherished—not merely another means of enhancing the pastor's ministry, like a set of theological books or a piece of multimedia equipment. Her need to find personal fulfillment and achieve career goals is just as important as his. "Husbands, . . . be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers" (1 Peter 3:7, NIV).

Note that husband and wife are partners. I like that word. The wife does not play second fiddle to the virtuoso. She is not a courtier serving her husband, the sovereign. She is a *partner*! They are equal—and yet not equal, for she is the "weaker" partner. Her physical strength is not as great, and her emotional life is more fragile. Thus the need for respect and consideration. It is the pastor husband's glory to be able to treat her with the same self-sacrificing love that Christ manifests for His church. He will care enough to provide not only for her physical protection and material well-being, but also for the emotional support that will foster her sense of inner security and personal worth.

Still, husband and wife are equal in all the fundamentals that define their per-

sonhood. Both are equally made in the image of God (Gen. 1:27). Both are equally called by the gospel (see Gal. 3:28). The pastor must not attempt to be conscience for his wife or seek to control her spiritual life. He dare not dictate the forms of religious expression that she should use. She has a direct pipeline to God and need not go through her husband. While he may minister as her pastor, he is never to be her priest. He ought to encourage her own spiritual integrity.

Pastors operate under great pressure at times. There is the challenge of goals and the weight of souls—not to mention the obduracy of the saints. With nerves frayed the pastor may find himself snapping at the one he loves most—his wife. But our Ephesians passage calls upon husbands to love their wives as Christ loves the church. Think of His divine patience under provocation. The minister who lets Christ live within will be tender and gentle even in dealing with those matters about which there is disagreement. "Husbands, love your wives and do not be harsh with them" (Col. 3:19, NIV).

Intimacy

As important as are the traits mentioned above, we now come to something even more fundamental. The Christian pastor might well employ some or all of those characteristics in relating to other people in his life space. But our Ephesians passage describes a very special relationship that can exist only between a husband and wife. Let us call it intimacy.

In Ephesians 5:31 we are reminded that a man will leave his father and mother and "be united" (NIV) or "be joined" (KJV) to his wife. Paul uses the same Greek word in Romans 12:9, where he admonishes Christians to "cleave to that which is good." The idea comes from Genesis 2:24, the account of the first wedding service. Elsewhere in the Old Testament the Hebrew word is used in phrases such as "I have stuck unto thy testimonies" (Ps. 119:31), "cleave unto the Lord your God" (Joshua 23:8), "the leprosy . . . of Naaman shall cleave unto thee" (2 Kings 5:27), and "as the girdle cleaveth to the loins of a man" (Jer. 13:11).

All of these portray something of the closeness of the relationship that God intends husbands and wives to have. The culmination comes in the statement that "the two will become one flesh" (Eph. 5:31, NIV). While this phrase is often taken to refer to the sexual aspect of marriage, it implies much more. It refers to a

oneness of the mind and the spirit. Husbands and wives are to be able to share with each other on the deepest levels, exposing their innermost thoughts and feelings. They should be able to share their hopes and fears, their joys and sorrows, their aspirations and discouragements, their loves and hates. I can expect my mate to understand me in a way that no one else but God can. I can let her know me in a way that I would not dare let anyone else. Only my spouse can enter into my deepest self.

It is this intimacy of mind and spirit that lends meaning to the physical intimacy of marriage. God in His great wisdom sought for some way to symbolize and to celebrate the blending of two lives in the closest companionship possible between human beings. The almost unbelievably perfect answer was the sexual act. Here two individuals could truly merge into one with tenderness and caring. It was the Creator's wedding gift to the father and mother of our race.

There is an ancient Greek myth to the effect that the earth was once populated by beings who were complete in themselves and deemed themselves perfect. In their pride they rebelled against the gods, whereupon the irate Zeus split each of them in half, scattering the halves over the earth. Ever since, the myth has it, each half has been searching for its other half. This yearning for completion and fulfillment through finding one's "other self" illustrates the type of relationship symbolized by the intimate marriage.

Husband and wife are to be closer to each other than to anything else in the world. Pastor, that relationship is to take precedence over your career, over your studies, over your hobbies, over the conference goals, over your side interests, over everything.

Husband and wife are also to be closer to each other than to anyone else in the world. You need to be closer to your wife than to your church members, parents, friends, fellow ministers—even closer than to your children. Only God should be closer to you than your wife is.

At the risk of my sounding like a hopeless romantic, permit me to share what one expositor drew from Genesis 2:24: "Husband and wife should be like two candles burning together, which make the house more lightsome; or like two fragrant flowers bound up in one nosegay, that augment its sweetness; or like two well-tuned instruments, which sounding together, make the more melo-

dious music. Husband and wife—what are they but as two springs meeting, and so joining their streams that they make but one current?"¹

Priority

If Scripture does indeed support the ideas about husband-wife relationships that I have shared, then it follows that another theme must be heard—that of priority. Each owes the other a very high priority on his or her life schedule. And this is often very difficult for ministers to arrange—or sometimes even to understand. At this point I offer a confession.

As a young college student studying for the ministry, I was strongly impressed with the sacredness and importance of my calling. My teachers related stories of sacrifice and devotion in the cause and urged us to give of ourselves unselfishly for the finishing of God's work. Nothing could equal in importance the salvation of lost men and women. I emerged with high ideals and a lofty concept of ministry. But somehow I failed to balance this zeal with the importance of family. And so in the early years of my ministry, I operated by the principle that "the work" must always come first.

I loved my dear wife very much, but I expected her to understand that as a minister's wife she must make sacrifices. What's more, she should make them willingly and cheerfully. I might have to be gone days at a time. I might be out most evenings. When I was home, I would have to be studying and couldn't be disturbed. Even on Sundays I studied or visited.

My wife felt terribly lonely and neglected. What is worse, she suffered guilt feelings for this. Wasn't she supposed to make these sacrifices for "the Lord's work" cheerfully? Maybe her loneliness and unhappiness meant that she wasn't really consecrated. I'm afraid that I did little to reassure her. I offered only the standard "Do you want me to change jobs?"

The climax came when, as conference youth director, I was working with a three-week series of Voice of Youth tent meetings at a location about 150 miles from home. One morning I received an urgent phone call. Peggy had become ill and had been taken to the hospital. They were about to do some tests. But we had a meeting scheduled for that evening. "If you need me, I'll come now," I offered. In her fear and uncertainty, she needed me desperately, but—good Christian girl that she was—she knew the appropriate answer. "No, I'll be all right. You stay for

the meeting. I know that's important. But pray for me."

Of course, she was hoping against hope that I would come anyway. But I didn't. I accepted at face value the words I wanted to hear and ignored the heart cry that I was too insensitive to hear. I did drive home late that night and visited her in the hospital the next day. But then it was back to the tent. She was in the hospital for a week, during which time I made another visit or two to her, always sandwiching them in between the "really important work."

It wasn't until later on, with meetings over and Peggy back home, that she found a way to tell me about her real feelings. As I let the import of her message sink in, I began to realize for the first time what a terrible thing I had done and just how far I had drifted from an understanding of what matters most. I knew that I had to make some changes in my life. I don't have space to tell you all that I did, but I decided that my wife would be my first priority, and that I would block out significant quality time for her. We later got involved in marriage enrichment and learned how to use that time well. It transformed both our marriage and my ministry.

Lonely, disillusioned wives

This personal recital might be unnecessary if I were the only guilty one. But a survey of 157 ministers' wives throughout North America, conducted by the Institute of Church Ministry, revealed many lonely, disillusioned wives. When these first ladies of the parish were asked how they saw their husbands' priorities, the average rating was: (1) church work, (2) time with God, (3) his health, (4) wife, and (5) children. Nearly two thirds of the wives reported that their husbands spent fewer than two hours per day—including mealtimes—with the family.²

Frankly, many wives are angry about having to compete with the church for a place in their husbands' affections. One wrote, "Our whole life is centered upon church work. It's hard to say when work ends and family time begins."

A second phase of the survey revealed that 37 percent of the wives felt guilty about taking their husbands' time to meet their own personal needs, 58 percent worried about the needs of others having priority over the needs of the family, 63 percent worried about their adequacy as pastors' wives, 67 percent experienced loneliness and isolation, and 72

As I let her message sink in, I began to realize what a terrible thing I had done.

percent worried about having enough family time.³

In a new book on family ministry, Charles Sell makes a statement that should cause us all to stop and think: "Strengthening the family strengthens the church. If you think of the church as the only unit with a divine right to exist, you could challenge that statement. Or you could also do so by embracing an inflated concept of the church as an institution, the care and maintenance of which requires the sacrifice of family and other human relationships."⁴

If this is true in the homes of the members, how much more true in the home of the minister. Listen to Ellen White: "Nothing can excuse the minister for neglecting the inner circle for the larger circle outside. The spiritual welfare of his family comes first."⁵

With these marvelous thoughts ringing in our ears, I would like to conclude by offering you something special from Adventist Marriage Enrichment. It comes in the form of four prescriptions that, if faithfully followed, guarantee a happy and fulfilling marriage.

1. *Pray together daily.* Not just family worship with the children, but the two of you alone together, praying for each other and sharing your marriage with God.

2. *Learn to communicate on deep levels.* Often, talk is superficial or becomes an attempt to persuade the other to your point of view. But you need to share your deeper self. You need to explain your deepest thoughts and emotions to your wife and listen with understanding as she explains herself to you. This communication is not for the purpose of effecting change in your partner, but that you might understand and be understood.

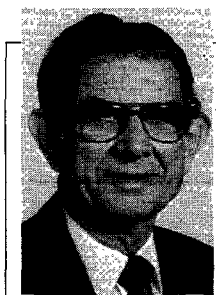
3. *Devote sufficient high-quality time to each other.* No relationship, divine or human, can flourish without time. This should be time free from your ministerial duties—time to work on some project to-

(Continued on page 20)

What the church does not know

Neal C. Wilson

Is our lack of understanding of God's promises sapping our strength and preventing us from receiving the latter rain?



Neal C. Wilson is the president of the General Conference of Seventh-day Adventists.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear" (Matt. 13:15, 16).

Last month in my message to the church about our need for the Holy Spirit, I stressed the urgency with which God calls us to prepare for the latter rain so His work can be finished here on earth. Ellen White conveys this urgency to us: "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work." ¹ Although she wrote these words 103 years ago, they are as true today as they were then. This revival is still our greatest and most urgent need, and it will come only as God's people prepare to receive the latter rain.

Are we repeating Israel's history?

If Ellen White is the prophet of God to His remnant church, which I believe she is, then we have a direct command from God staring us in the face. "To seek this should be our first work." How are we, as God's people, going to respond to it? As we read the Bible, we often shake our heads at the behavior of ancient Israel. God communicated with them through His prophets, but all too often the people ignored or rejected the messages. I have said to myself as I have read the biblical

accounts, "If I had lived in those days, I think I would have listened. I would not have turned a deaf ear to the prophets of God." Yet God has given us explicit instructions through a prophet, and we have reacted no differently than did ancient Israel. To fault them for their failures is to point an accusing finger at ourselves.

The prophet Hosea points out a second reason for Israel's failure: "My people are destroyed for lack of knowledge" (Hosea 4:6). God's will for Israel was readily available to all who wished to know, but disinterest in the messages of God's prophets left the people ignorant of His plan for their lives. History appears to be repeating itself! Again the messages from heaven are largely unknown, although they are available to all. Those who profess to be God's people today ignore what He is saying to them. As a result, many of God's professed people lack the knowledge that would prepare them for the reception of the latter rain.

Conditions for receiving the latter rain

Within the very paragraph in which Ellen White tells us to make the seeking of a revival of true godliness our first work, she lays out the conditions upon which we may receive the latter rain. After assuring us that God wants to bestow this gift upon the church, she says: "But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing." ²

Would it be fair to say that the vast majority of our brothers and sisters do not know that God has laid down these conditions? The church needs to know of

them. Like Israel of old, we lack knowledge—not because God has not given us the instruction we need, but because we have ignored what He has said through His prophet.

Here, then, is our situation. God has told us that we can have the power of His Spirit now. This is a promise. He has also told us that we are to seek for this power, to pray for it, and to believe that He will keep His word and give us this power now. I ask again, How are we as a church going to respond to this? Are we going to reject what the prophet has told us? Are we going to hear and yet ignore God's instruction? Or are we going to respond by following the instruction? It is evident that the destiny of the church depends upon how we respond.

If it is by confession, humiliation, repentance, and earnest prayer that we are to seek the latter rain—if these are the conditions upon which God has promised to give us this gift—then how are we to fulfill these conditions? God has given us two models that demonstrate how we can meet the conditions. One model, laid out on pages 35-37 of *The Acts of the Apostles*, is set within the context of the ancient apostolic church. The second model, described in *Testimonies for the Church*, volume 8, pages 104-106, involves the modern church.

Apostolic model

To begin with, we will look at the model given to us by the apostles. During the 50 days between the ascension of Jesus and the day of Pentecost, the disciples met together in the upper room in Jerusalem. This was a time of intense activity. The followers of Jesus were preparing themselves for the gift that Jesus had promised to send them. Ellen White says, "It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now."³

The instruction is clear. To receive God's power, the church today must make the same preparation as did the apostles. Note the seven preparatory steps Ellen White mentions:

1. "In obedience to Christ's command, they waited in Jerusalem for the promise of the Father—the outpouring of the Spirit. They did not wait in idleness. The record says that they were 'continually in the temple, praising and blessing God.'"⁴

To be prepared, we must be willing to testify of the love of God. How does this tie in to preparation for the latter rain? There is a spiritual principle that states that it is our willingness to share what we have received that determines the measure of the power of the Spirit we are given. The apostles' experience demonstrates the working of this principle. Before Jesus ascended to His Father, "he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). At this point the disciples received an infilling of the Holy Spirit. But this was not the end of the matter, for on the day of Pentecost, having made the necessary preparation, they received a second, more abundant infilling of God's Spirit (Acts 2:1-4).

But the disciples didn't rest satisfied with this evidence of God's blessing; they didn't just sit back and enjoy the spiritual refreshing they had received. Instead, they used the power that God gave them at Pentecost to witness for the Lord. And because they willingly shared what they had received, God continued to pour His Spirit upon them. Acts 4 records a third infilling of the Spirit—one that came after Pentecost: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (verse 31).

The same spiritual law operational in the disciples' time exists today. Share what the Spirit has given you, and you will receive more.

2. "They also met together to present their requests to the Father in the name of Jesus."⁵

One of the conditions for the latter rain is earnest prayer. Since I have already discussed the importance of praying for the latter rain, I won't say more except to note the Ellen White says, "A revival need be expected only in answer to prayer."⁶ The hundreds of prayer groups that are presently meeting and praying for the latter rain are following the model that God has given to us.

3. "As the disciples waited for the fulfillment of the promise, they humbled their hearts in true repentance and confessed their unbelief."⁷

This is exactly what God has said we must do if we wish to receive the power of His Spirit. But there is more to this step than one might imagine. I will have more to say about true repentance and confession in a later article. Right now I simply want to emphasize the fact that repen-

Share what the Spirit has given you, and you will receive more.

tance and confession were important parts of the preparatory process that the apostles went through as they waited for the outpouring of the Spirit.

4. "As they meditated upon His pure, holy life they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character."⁸

As we will see later, this desire of the disciples to witness of Christ is a natural outgrowth of step 3.

5. "Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship."⁹

The Gospels make it clear that the apostles were ambitious, self-serving men. Each strove for a position above the others. Suspicion, jealousy, distrust, and hard feelings divided them, preventing them from receiving many of the blessings that Jesus wished to share with them. As long as the hearts of these men were in this condition, God could not trust them with the power that He wanted to give them. Fortunately, the experience that they shared at Jesus' crucifixion and the portion of the Spirit that He gave them before He ascended humbled them, enabling them to set aside their personal ambitions. As they sought to make amends for their past behavior, they pressed together in Christian fellowship and mutual support. Because their changed attitudes meant that they would not use God's power to satisfy their selfish desires, He could trust it to them.

6. "These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised."¹⁰

Again we see the apostles in prayer—seeking God for the Spirit that would make them efficient soul winners. God
(Continued on page 20)

Inspire your congregation's singing

Wayne Hooper

Helping your congregation to sing with understanding may help them to sing with spirit.



Wayne Hooper, who for years was part of the King's Heralds quartet, was the executive secretary and music editor of the committee that produced the Seventh-day Adventist Hymnal.

E

ven though a number of years have gone by, I still have a clear mind's eye video, in full color and stereo hi-fi, of H.M.S. Richards preaching.

Standing before a capacity crowd, he dramatically weaves into his sermon the story of how Harriet Beecher Stowe, busy wife and mother, would steal away to her room early in the morning for time alone with God. Then, with sensitivity, he repeats from memory:

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness,
I am with Thee."

Often he might repeat all of the stanzas, each one with its own dynamic power, reaching a breathtaking climax on the words

"So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
O in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee."

You can well imagine the spirit with which we in the King's Heralds sang this old hymn when we saw how much effort the "Chief," as we called him, had invested in it—taking the time to find out how it came to be written and then memorizing it. (Even now when former King's Heralds get together to sing, "Still, Still

With Thee" is a favorite.)

Elder Richards really loved the great hymns, and used them powerfully in his sermons. The perspective 35 years of sitting behind him gave me has convinced me that his masterful use of hymns was one of the reasons people loved to come and hear him.

But it's not only sermons that can benefit when ministers gain an understanding of the background of our hymns. Ministers play a vital role in the development of spirited congregational singing. Those who have a keen appreciation of hymns, who get to know the contents of the hymnal and how to use it, and who use background materials to educate and build up the interest of their congregations will almost surely see a marked improvement in the singing during the worship hour—an important part of revitalizing the church.

Some 28 years after the publication of our *Church Hymnal* of 1941, the Signs Publishing Company of Australia brought out a resource book to provide that kind of background material. Edward E. White's *Singing With Understanding*, a companion volume to the 1941 hymnal containing commentaries on its hymns, represented 10 years of effort in research and writing. Recognizing the value of such a work, the committee that was developing our new hymnal recommended that a companion volume be prepared as soon as possible so that the history of the hymns and the biographies of the composers and authors could enhance the use of the hymnal right from the beginning. The *Companion to the Seventh-day Adventist Hymnal*, published recently by the Review and Herald Publishing Association, resulted from that recommendation.

Now retired and living in England, Elder White was the logical one to rewrite and bring up to date the commentaries on all those hymns that were retained from the 1941 hymnal. The hymnal committee and the Review and Herald asked me to write the comments on the additional hymns the new hymnal contained and to work with Raymond Woolsey, book editor at the Review, to get it published.

So for some three years Ed White and I wrote hundreds of letters, visited libraries, made phone calls to relatives of deceased authors, checked the accuracy of stories and dates, compared accounts in the different hymnal commentaries, and then did the actual writing and rewriting of our companion to the hymnal.

Our aim was to produce a work that would be both scholarly and practical. We wanted to make the authors, translators, composers, and arrangers come alive as real people. A knowledge of where and when they lived and the conditions that prevailed helps us to understand better the poetic and musical treasures they left for our blessing.

Ministers, song leaders, choir directors, and organists alike can find, in this book, material to help our congregations identify with those who wrote the hymns we love to sing. A few words on the hymn's background—printed in the bulletin or, better yet, spoken to introduce the hymn—will whet the congregation's appetite and prepare them to sing it enthusiastically, with spirit and understanding.

Fortunately for our project, Ed White's home near Newbold College in England gave him access to many original sources, including the British Museum. His friendship with officers of the British Hymn Society proved to be invaluable. And since a major portion of our hymns originated in the British Isles, he was able to verify facts and figures that I could not check on this side of the Atlantic.

I had the privilege of working in several resource centers. One was the Emory University School of Theology library, which contains some 10,000 volumes on hymnology. I also tracked down several bits of important information in the Moravian Music Foundation library in Winston-Salem, North Carolina. And I found the people in charge of the McCutchan Collection in the Honnold Library, Claremont, California, especially generous with their time and help. A giant of Methodist hymnody, George McCutchan left them about 12,000 volumes, many of them

rare and priceless. Needless to say, I spent several days there.

But the time I spent at Andrews University's Heritage Room, gathering materials for the chapter entitled "Seventh-day Adventist Hymnody," was the most exciting of all! That collection includes almost all of the hymnbooks Seventh-day Adventists have published, from the very first one compiled by James White in 1849. My heart beat a little faster as I held in my hand the 1869 *Hymns and Tunes for Those Who Keep the Commandments of God and the Faith of Jesus*—for on the first blank page inside I found inscribed "Uriah Smith, Battle Creek, Michigan." The copy I studied of the first Sabbath school songbook, *Song Anchor*, had "F. E. Belden" stamped in gold on the cover, and on a blank page inside were his handwritten notes for a new song he was working on.

To give you an idea of the kind of material the *Companion to the Seventh-day Adventist Hymnal* contains, I will excerpt from its description of hymn 187, "Jesus, What a Friend for Sinners":

"Written in 1910, this hymn borrows several phrases from Charles Wesley's 'Jesus, Lover of My Soul' [hymn 490]. Notice also how it uses a number of the names of Christ to describe His complete ministry in our lives. It was published first with the Welsh tune HYFRYDOL [see hymns 167, 204] in *Alexander's Gospel Songs*, No. 2, published by Revell.

"J. Wilbur Chapman was born June 17, 1859, at Richmond, Indiana, and educated at Lane Theological Seminary. After ordination to the Presbyterian ministry, he served for 20 years as a pastor in Albany, New York; Philadelphia; and New York City. A visit from the great evangelist D. L. Moody roused and inspired him, and from then on his life was completely filled with evangelism. In 1902 he was appointed secretary of an aggressive Evangelistic Committee for the General Assembly of the Presbyterian Church. The work of large-city campaigns was so successful that he soon had to cease administrative work to answer calls from all over the world to conduct preaching missions.

"Moody had also showed him how to use the power of singing in his meetings, so he secured the services of singing evangelist Charles Alexander, who was a veritable 'magician' in leading huge choirs and crowds in services of song. Chapman and Alexander worked so well as a team that they traveled the world,

We wanted to make the authors, composers, and arrangers come alive as real people.

preaching and singing for 10 years. (On page 233 is a picture of a businessmen's noon meeting in Melbourne, Australia, Town Hall, May 1909.) Alexander described his partner's skill in 'handling' a big crowd: 'The musical quality of his voice stirred and yet quieted an audience. His words, clearly enunciated, could be heard without strain by an immense crowd (often 10,000), even when hushed to a quiet whisper' (from *Charles Alexander*, H. C. Alexander and J. K. MacClean, 1920). In these present days of dependence on microphones and amplifiers, this feat seems almost impossible! Chapman died December 25, 1918, at Jamaica, New York.

"The tune named HOLY MANNA comes from the use of that phrase several times in the text usually associated with this music, 'Brethren, We Have Met to Worship.' The tune was first printed, and composership claimed, by William Moore in his collection *Columbia Harmony*, 1827. The book was registered in Wilson County, Tennessee, and printed in Cincinnati; Moore claimed to be the composer of 18 of its tunes. About his life, nothing more has been found. This joyful tune became so popular that many of the compilers of later shaped-note, oblong tunebooks in the South included it. (See page 234 for a reprint from the 1853 *Timbrel of Zion*, which shows this hymn with the original text crediting Moore as the composer.)

"The arrangement is by Wayne Hooper (1920-; see Biographies)."

Acquaint your folk with Wilbur Chapman, and let them know that he wrote these words about our loving Saviour soon after his Australian meetings. Then when you show them how singable is this easy folk hymn tune, they will hardly be able to wait to sing it!

By engaging the understanding of your congregation, you can enliven your worship services. ■

Good for nothing

Barbara V. Shelley

Are you too busy meeting others' needs to take time to have your own needs met?



Barbara V. Shelley is a pastor's wife living in Armidale, New South Wales, Australia. Besides being a free-lance journalist and student, she is involved in community work as a trained family counselor.

I've often chuckled over the old story about the minister's wife who was heard to say, "My husband is paid to be good. But as for me, I am

good for nothing!"

My training as a minister's wife started early. As a child I visited the pastor's home with my family. The pastor's wife gave my sister and me each an apple to chew on.

We were sitting in the lounge on the spotless couch when a crisis arose. We both reached our apple cores simultaneously. To two timid little migrant girls like us, this held the potential for a major catastrophe.

My sister surreptitiously stuffed hers down the side of the cushion. But I was too busy staring at the aging brownness of the revolting mess that my core had become to notice her clever trick. I assumed she had eaten it.

To avoid embarrassment, I stoically shoved the apple core into my mouth. It was as unwelcome as sandpaper as I forced it down my throat. I little dreamed that one day I would be a minister's wife, giving apples to other little girls to eat in my home. Don't worry, I always provide for appropriate disposal methods.

Looking back over 16 years in the ministry, I often wonder at the awe in which I held the minister's wife. It bordered on reverence. She always appeared sweet, serene, calm, and in control—something I rarely manage to be.

If you had asked me what I expected from ministerial work as we struggled through college years, I would have

given you all the glib, pat answers that I had heard at student wives' meetings. Or I would have quoted from the only three books that were available on the topic.

My expectations of what was required of a minister's wife were not only naive but positively dangerous. Subsequent events modified my thinking dramatically. I learned to watch and listen, living by my wits and much prayer.

That God put up with this bumbling, fumbling female without throwing His hands up in horror is a remarkable testimony to His infinite patience. Many times I deserved "No, no, you've got it wrong *again*, Barbara." But instead He just smiled at my many mistakes. When I finally decided to listen first and then act, God showed me that there are less painful ways to do His will.

I eagerly entered into anything and everything during our early years. When the organist stayed home, I rallied to do her job. Her attendance became irregular, and I heard she was visiting other churches. I failed to see that I was the culprit.

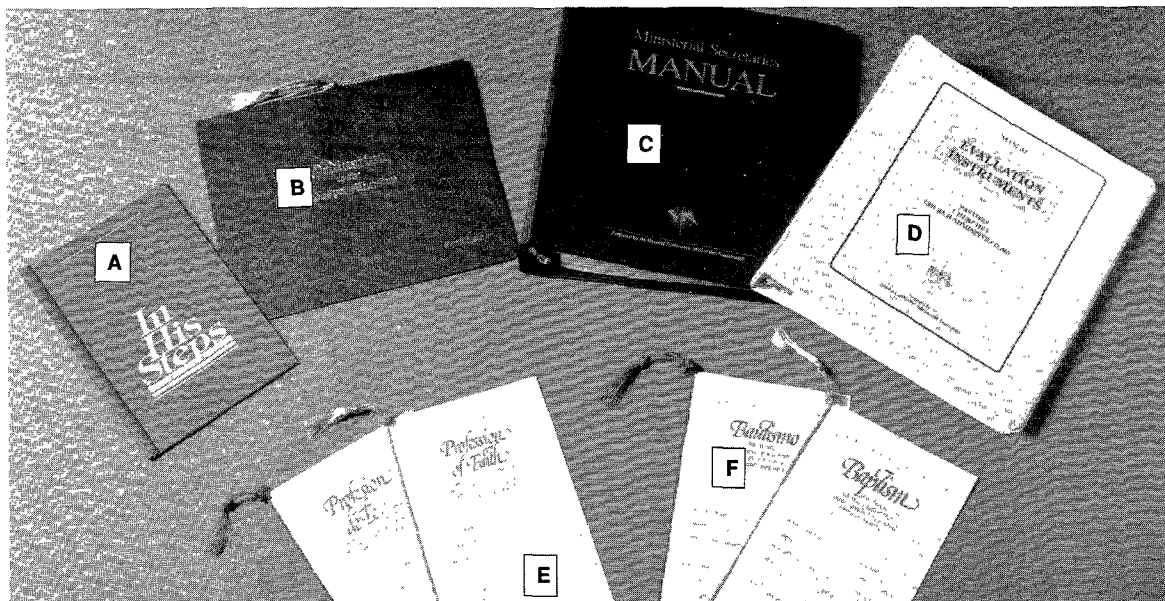
I carried on playing, being helpful, doing the "Christian" thing, not realizing how much she actually needed to be needed. After some months I became suspicious and started wondering if she could be feeling unwanted.

A chance remark one day revealed that she was feeling decidedly inferior. I discovered that others also were very much in awe of my ability to fill in at a moment's notice. I soon remedied that. Suddenly I was unavailable to play. Remarkably, we were never without an organist.

(Continued on page 19)

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Good for nothing

From page 14

I learned a valuable lesson about people and the importance of caring about their feelings. I also learned to check all options—to seek out the talents of others and motivate them to use them. Instead of Mrs. Fix-it-all-up-by-myself, I learned to be Mrs. Motivator. In the process I have discovered an amazing amount of untapped talent. People were just waiting to be discovered and asked in the right way.

Playing games

The learning experience continued for me. For instance, I needed to learn *not* to play a game that some experienced parishioners played with great expertise. The game was called “Where Is the Text?”

It was especially easy for me to fall for this one. In my teens I had been the memory verse champion at church—largely because the only pocket money we received at home was for texts recited perfectly. So I was truly set up to play this game—for hours on end—with skilled manipulators on the other end of the line.

With each answer given, I saw my importance increase until I woke up to what was happening. Sometimes when the caller hung up without even a word of thanks, I felt a twinge of confusion and wondered what was really going on.

Gullible me. I thought that this was part of my job description. But in time I discovered that these people were just playing an ancient form of biblical Trivial Pursuit.

That was my second valuable lesson. If I answered people's every query, they were denied the thrill of sitting at Jesus' feet and listening to Him as He revealed His word to them. God taught me to encourage people to study for themselves. To discover the hidden treasures as the Holy Spirit opened their understanding. I no longer need to be thought of as Mrs. Know-it-all. I smile now when I hear myself saying, “What do you think?”

Doing too much

I am a people pleaser, so life began to be pretty exhausting for me. Juggling family, a full-time job, and being a minister's wife was too much at times.

When we lived away from my homeland for six years, we frequently had visi-

tors from overseas. I put the friends, family, and visitors from the division and conference up in our home, never dreaming of asking them to go to a motel. You see, that wasn't in keeping with my image of the perfect minister's wife.

When we didn't have guests staying with us, we brought people home on Sabbaths to get acquainted and show hospitality. It bothered me occasionally that we rarely were invited back.

I experienced periods of loneliness and depression. And my sense of inadequacy increased as I tried to be everywhere at once. In my head I knew it was impossible to please everyone, but at times I still felt hurt when I heard negative feedback.

Then one day I realized how tired and frazzled I had become. Trying to be “everything to everybody” was rapidly wearing me out. I knew then that it was time to reassess priorities. Though it took me a while to give myself permission not to have to take care of *everyone's* needs, I finally learned to say no.

So many of the “shoulds” ministers' wives face are part of a brilliant master plan introduced by that crafty man of lies and deceit—Satan. He used my talents and ego to compromise me, my family, and my gifts, all to the altar of “things-that-a-minister's-wife-should-do-to-be-accepted.” Yuck! No more, thank you. Nowadays, I check with God *before* I open my eager lips.

Improving communication

Finally I began to look for answers that would satisfy my own aching needs as well as help me to support others in their struggles. I had discovered that pat answers like “Sister, just take it to the Lord” are just a polite way of saying “I don't know what to say to you” or “I don't care to take the time to find out what really is behind your hurting spirit.” And that such answers are insufficient.

Throughout our years of ministry, my husband and I have become more and more involved with learning communication and relationship skills and learning how to use these better in meeting people's real needs.

I would love to be able to say this was a natural progression of our flawless ministry. But I can't. We, like most mortals, learned the hard way.

I began to add to our already vast library. Authors like Keith Miller, Cecil Osborne, C. S. Lewis, Paul Tournier, James Dobson, Tim LaHaye, Lawrence J. Crabb, Jr., and John Powell began to

So many of the “shoulds” ministers' wives face are part of a brilliant master plan introduced by Satan.

fill up more shelves, next to the well-used and much-loved Scripture and Spirit of Prophecy.

What a world opened to me. I grabbed books and courses about communication, counseling, temperament analysis—anything that might help me understand the human psyche a little better and thus better equip me to deal with my own needs and help others. My husband joined me whenever he could.

I became aware of an immediate difference in my life. Incidents involving pain, pride, pushiness, or even the need for heated exchanges began to seem like only one thing to me. Selfishness!

Ministering to each other

I began to dig deeper and discovered that I had been expecting others to take care of needs that were just too much for any human to fulfill. Scripture verified my discovery. “Casting all your care upon him” (1 Peter 5:7). I had been casting my cares at other people instead of God, and expecting them to meet needs that only God could meet.

My talks with God became more real. I approached Him in openness and honesty. My prayers sounded like those Lawrence J. Crabb, Jr., wrote of: “Lord, right now I am hurting more than I think I can endure. I feel like screaming, running away, hitting somebody! I don't want to feel this way, but I do. I feel worthless, empty, sad, and angry. Thank You for loving me exactly as I am.” *

Painfully and trustingly I committed my needs to God as I became aware of them. A sweet peace and joy began entering my soul. Negativity began to turn into positivity.

Satan wasn't too thrilled about this, and he threw some tough assignments my way. They were so painful that sometimes I would hear myself asking, “Does putting my needs in Your hands really

work, God?" For the more I let others be themselves, the less my needs seemed to be cared for.

God patiently and gently kept pointing me upward. He reminded me that my needs were being met in Him. It was true. I just had to learn to keep my eyes focused up on Him instead of down on myself.

My low periods became much shorter, so that nowadays they are often gone within hours or moments. That's a miracle when I remember what a sulker I used to be.

Having my needs met in Christ has freed me in other areas, too. I have lowered my expectations of others and learned to let them be themselves. God helped me to accept others as they were and to leave the changing to Him.

Instead of questioning God when I encounter problems, now I ask Him to show what I have failed to see about *myself* in the situation. I reaffirm His acceptance of me and ask Him to show me how to deal with the problem. He does, every time! By the time God has finished with me, the other person doesn't look half as bad or full of evil motives as I thought! That is the freedom experienced in handing over a problem to God.

To me that is what Paul meant when he said he had to die daily. He chose to die daily to sin and self, and he committed his needs daily to the Lord.

Looking back over my life, I see I needed the negative experiences to teach me that God can lead me through. They showed me He is capable of running my life. These are necessary reminders in my life-book. Reminders of my fallible humanity and His infallible power.

Because of my experiences, others relate more easily to me. More important, I relate to them better. I now prize the quality relationships I share with my fellow humans and thank God for showing me that I am just as human as they are.

And as God is meeting all of my needs, I can recommend Him to others and assure them that He will meet their needs also.

As I see it now, in my early ministry my ego and the urge to please made me good for nothing but the applause and praise of others. But now I have learned to be good for nothing and no one—but God. And in this I have found true enjoyment and fulfillment. ■

* Lawrence J. Crabb, Jr., *The Marriage Builder* (Grand Rapids: Zondervan Publishing, 1982), p. 38.

The minister as a husband

From page 9

gether, to play together, to enjoy nature together, to read aloud to each other. And don't deceive yourself by saying that there is no time for that right now, but sometime in the future things will be different. Life has a tendency to slip away while you rationalize. Live one day at a time.

4. *Affirm each other frequently.* Your wife needs to be often reassured that you love her. When you recognize her good qualities and tell her specifically what you appreciate about her, you raise her sense of self-worth and help her to feel more positive about her role as pastor's wife. She needs to know that, next to God, she has first place in her husband's life.

The minister, therefore, does not regard his wife as a useful appendage—someone to keep house, cook the meals, and keep the kids out of his hair. She is his second self—a true partner in their shared life and ministry. ■

¹ Joseph S. Excell, "Cleave Unto His Wife," *The Biblical Illustrator* (Grand Rapids: Baker Book House, 1954), vol. 1, p. 196.

² Roger L. Dudley and Carole Luke Kilcher, "A New View of the Pastor's Wife," *Ministry*, June 1981, pp. 28, 29.

³ Carole Luke Kilcher et al., "Morale in Ministry—A Study of the Pastor's Wife as a Person," *Ministry*, February 1982, pp. 22-25.

⁴ Charles M. Sell, *Family Ministry* (Grand Rapids: Zondervan, 1981), p. 256.

⁵ Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1915), p. 204.

What the church does not know

From page 11

longs to give the unction of His Spirit to His church today so that its members might preach the third angel's message with power and efficacy. As you pray for the latter rain, make yourself available to God, to be used according to His purpose. Each prayer group must become a working group as well. Choose some outreach activity, pray for the efficiency of the Spirit, and be prepared to be overwhelmed with what God is able to do through you and your group.

7. "During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, but never in

its fullness. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people." ¹¹

As the day of Pentecost approached, the disciples took one last step. They prayed specifically for the fulfillment of the promise that Jesus had made to them. Similarly, God has promised us who live in the closing moments of history that we do not have to wait for the latter rain—we can have it now. We must act upon our belief in this promise. We must pray specifically for the latter rain.

The issue before us

We who are God's representatives in this end time have related to God in much the same way as did Israel. God has given instructions to us as He did to them. But—to use biblical terms—we have been stiffnecked and rebellious. We have resisted doing what the prophet has told us to do. As a result, we have stayed in this world of sin much longer than we needed to.

It is time for us to turn to God in repentance and confession, admitting that we are a stiffnecked people and that when He spoke through His prophet we have refused to listen. It is time for us to become aware of His instruction and to respond to it.

God has laid down conditions to be met before we can receive the power of the latter rain. No one can now plead ignorance in this matter. We as a church face a question: Will we respond to the instruction given to us and with the help of the Holy Spirit make an effort to fulfill the conditions? Once we commit ourselves to doing what God has asked of us, His blessings will come upon us in ever-increasing measure. We will receive the latter rain. God has promised.

Again I urge the church—leaders and lay members alike—to study the conditions and the model given to us and to act upon them under the guidance of the Holy Spirit. Join me in preparing for the latter rain. ■

¹ *Selected Messages*, book 1, p. 121.

² *Ibid.*

³ *Testimonies to Ministers*, p. 507.

⁴ *The Acts of the Apostles*, p. 35.

⁵ *Ibid.*

⁶ *Selected Messages*, book 1, p. 121.

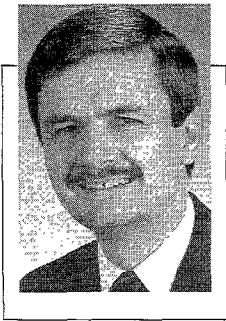
⁷ *The Acts of the Apostles*, p. 36.

⁸ *Ibid.*

⁹ *Ibid.*, p. 37.

¹⁰ *Ibid.*

¹¹ *Ibid.*



Changes and challenges

W

hen Karl Marx and Friedrich Engels secluded themselves in a Paris apartment to put the finishing touches on their *Communist Mani-*

festo, they could not know that across the Atlantic Ocean a common laborer—a member of their much-touted proletariat—was spending the winter chopping wood from dawn until dusk for 50 cents a day. Nor could they know that once the ideas they formulated had had their play in world politics, the laborer's ideals would stand ready to supply what their manifesto lacked.

James White spent the winter of 1847 and much of 1848 hauling stone, chopping wood, and harvesting grain for two reasons. First of all he needed to support his family—Ellen and their newborn son Henry. But some of the proceeds from his toil also went to assure that he and Ellen could attend the Sabbath conferences held in New York, Maine, and Connecticut that year. Out of those conferences grew a group with a manifesto far different from the one Marx and Engels drew up.

The year 1848 saw some other important events as well. And the parallels between what happened in 1848 and what is happening today are uncanny. Recognizing these parallels can help us respond to the opportunities that are opening up for spreading the gospel to areas that have long resisted its influence.

I believe that God called the Seventh-day Adventist Church onto the scene of history at an opportune time—a time when the world was ripe for change, a time when turmoil and the breaking

down of the established world order would make people receptive to the message the church would proclaim. And I believe that we are entering a similar time of change today. Surely we need to be ready to respond to the opportunities that come.

The year 1848 stands out in history as a year of significant events that would influence developments on a global scale right down to our day. In Europe it was the year of revolutions. From Spain to the western outskirts of the Russian Empire, the most powerful governments in the world came under attack in 20 separate uprisings. In North America the United States emerged victorious, and much enlarged, from the Mexican War. That same year Ellen White had a vision of streams of light going out from her husband's publishing efforts to encircle the whole world. And in Hydesville, New York, the Fox sisters reported the mysterious rappings that gave birth to modern spiritualism.

The *Communist Manifesto* had little immediate effect in changing the course of history. It would take nearly 70 years for its principles to foment a sea change in world politics. And it would take nearly as long for the United States to begin to see itself as a world power capable of competing not only with New World rivals, but with the European great powers. It would take the Adventists who hammered out their basic belief system in 1848 another 15 years before they formally organized as a denomination, and 11 years beyond that before they tangibly embraced the vision of world mission that God began to give them in Ellen White's vision. Spiritualism had its day in the last half of the nineteenth century, then waned, re-

vived again in the 1920s, and waned again until its recent revival as part of the New Age movement.

The changing world

In an interview published recently in *Time*, Yugoslavian author Milovan Djilas was asked if he would compare the recent changes in Eastern Europe to the late nineteenth century. "The best comparison for me is the middle of the nineteenth century," he replied.

"You mean 1848?" his interviewer asked.

"Exactly," he answered. "But this time it is more important because the great powers have nuclear arsenals. In 1848 there were not many bloody revolutions in Europe, but Europe really started to change. Now the character of history is changing. The whole world will be influenced by what is happening in Eastern Europe. The West will not have to change its system, but it will have to adapt to these changes—maybe one of the greatest events in modern history." *

Change in 1848 moved at the plodding pace of an oxcart. Today it hurtles forward at satellite speed. The revolutions in East Germany, Poland, Hungary, Czechoslovakia, Bulgaria, and Romania have done more to change world politics in one year than the revolutions of 1848 did in a decade. Even as I write this, word has come from Nicaragua of the fall of another Marxist-oriented government. And it has been less than a year since China, the world's most populous Communist nation, had to resort to dire and violent measures to suppress those calling for an end to Communism's repression there. Meanwhile in South Africa the foundational principles of apartheid came into open question and

Nelson Mandela was released from prison.

Clearly the time is ripe for changes in much of the world. Times of change are times of opportunity for the spread of the gospel. It seems incredible, but the progress of the Advent message in places such as El Salvador, Peru, and the Philippines indicates that evangelization can sometimes go forward better amid turmoil than it can in seemingly more ideal circumstances.

The challenging world

In 1848 Adventists had time to react to a world order that slowly opened its doors to change. But doors that swing open today may not stay open for long. Some may, in fact, turn out to be revolving doors that never really swing open but still allow us to get in if we are ready at just the right time. In some nations the cessation of government controls on religion may actually make it more difficult for Adventists to evangelize because traditional religious bodies will step in to fill the power vacuum left by the downfall of local party bosses. Still, the times of tur-

moil and change present opportunities and encourage open-mindedness among the people.

Are we ready to step in and seize the opportunities?

The consensus of opinion among people with whom I have spoken who are familiar with Eastern Europe is that things are changing so rapidly there that it is difficult at this time to know how best to respond. In a future editorial I hope to be able to report in more detail about opportunities and plans.

If developments within the Soviet Union are any indication, we are in for some exciting times. In a recent interview with Harold Otis, the man at the General Conference who oversees work in that nation, I learned that one of the aspects of Communism that Soviet citizens are calling into question is its emphasis on atheism. In fact, the ideological descendants of Karl Marx are now appealing to those who have carried on the ideas of James and Ellen White to help them instill basic human values among their people.

No doubt we will also encounter open-

ness in other nations as atheistic dogma gives way to spiritual *glasnost*. But we must be ready to move quickly. We are not the only ones who want to capitalize on the waning of Communism. My research into the New Age movement has revealed that spiritualism—that other religious force that grew out of the events of 1848—is also making strong inroads in the Soviet Union.

The challenges of change, and the opportunities that change present, lie before us today. In 1848 James White and other pioneers of our church were willing to strive, struggle, and sacrifice to assure that the truth they knew could be spread to all the world. What sacrifices is the Lord calling us to make today in order to be sure that we do not miss the opportunities at hand?

I'm praying that God will help me know what my response to that question should be. I invite you to join me in this prayer. —Kenneth R. Wade.

* Milovan Djilas interviewed by Richard Hornik, "Why Perestroika Cannot Succeed," Time, Feb. 19, 1990.

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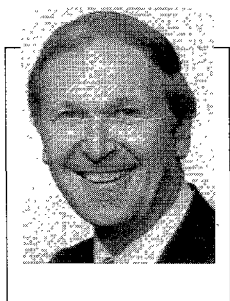
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Keep what you reap

Floyd Bresee

The story of the Seventh-day Adventist Church is largely a success story. In 1890 there were 19 Adventists per million of world population. One hundred years later there are more than 1,000. In 1940 we baptized an average of less than 100 per day. Fifty years later we are approaching the 2,000-per-day mark.

We've been praying that during the five years of Harvest 90 (1985-1990) we'd add 2 million to our church. We reached that goal in September 1989, nine months early, and are now working and praying for a great overflow. Harvest 90 has demonstrated our success, under God, in reaping.

Problems in keeping

The most miraculous thing about Pentecost may not be that 3,000 were baptized in a day, but that "*they continued stedfastly* in the apostles' doctrine and fellowship" (Acts 2:42). Obviously, with the Holy Spirit's aid it is possible to enjoy both quantity and quality in church growth.

But the Seventh-day Adventist Church is not doing as well as the early church in retaining its members. In 1988 the number of apostasies and missing members the church reported amounted to the equivalent of 20 percent of its accessions. For every five who came in, one left.

Serious as that statistic is, the problem may actually be much worse. So long as the organization measures its church growth success by membership and numbers baptized, it will tend to baptize many and admit to losing very few.

In 1988 one division reported losing to

apostasy an amount equal to 47 percent of its accessions. Another division reported an apostasy rate of only 3 percent. Over a four-year period one conference reported 6,365 baptisms and only 15 dropped from membership. Either these parts of the church that have lost so few have a discipling plan we should all be following or they are not accurately assessing their losses.

Solving the apostasy problem is not a matter of personal preference, but of fulfilling Christ's commission. He said, "Therefore go and make disciples of all nations, baptizing them . . . and teaching them to obey everything I have commanded you" (Matt. 28:19, 20, NIV). In the original Greek "go," "baptizing," and "teaching" are all participles. They get their force from the verb *make disciples*. Neither going, baptizing, nor teaching are ends in themselves; they are all means to the end of discipling.

We hear much about going, and that is good. We need a Global Strategy. We'll never disciple people unless we go.

We hear a great deal about baptizing. Harvest 90 has emphasized baptisms. Actually, the 2 million baptisms it suggested constituted just one of the goals of that campaign—although it's the only one we've paid much attention to.

We talk about teaching true Bible doctrines, but even propagating right doctrine is not the final purpose of the church. None of these activities are the ultimate ends of the gospel commission. They are merely means to the end of discipling.

Let's say a car dealer's business is selling cars. To do so, he needs a showroom in which to display the cars, he needs car salesmen, and he needs to advertise. But displaying cars in a showroom, retaining salesmen, and advertising are not his

business. If any of these become ends in themselves, if he ever concentrates on any of them and doesn't sell cars, he'll soon be out of business.

Jesus said the church's business is making disciples. To make disciples, we need to go. We need to baptize. We need to teach. But these are not our business. If these become ends in themselves, if we ever concentrate on any of them rather than on making disciples, we'll soon be out of business.

Finding a better measure

At the present our church cannot even measure discipling well. Our traditional measures of church growth (membership and numbers baptized) are valuable, but they have little relevance to discipleship. In some parts of the world, head counts taken during Sabbath morning worship services indicate that only about half the membership attends church on a regular basis.

We must find a new way to measure success in church growth. Options include measuring Sabbath school attendance, church attendance, involvement in soul winning, and stewardship, as well as membership and baptisms.

The views of our church leadership and our laity as to what constitutes success in church growth tend to differ. Leadership tends to measure a church's success by how many are on the books and in the baptistry; the laity, by how many are in the pews. These differing perspectives may be driving a wedge between laity and leadership. They comprise one more reason the formula that we use for measuring our church's success must include discipling.

I will continue my discussion of this topic in another Pastor's Pastor. ■



The pastor's fight for good health

Elvin E. Adams

The recent emphasis in our church on righteousness by faith has correctly pointed to Jesus as the author and finisher of our faith. But current theology favors more of an intellectual/emotional contract with God, often leaving behavior change out of the deal. Whereas our church used to be in the business of behavior change, now those interested in this aspect of our spiritual experience are considered legalistic or judgmental. We insist on Sabbath observance, but that is about it.

Yet our church is uniquely well positioned to help people whose problems demand changes in their lives. If Sabbathkeeping says anything, it is that we worship a God who changes things. A God who can create can re-create. And He does so not only in the glorification that takes place at Christ's second coming, but in people's lives today.

To become Christlike, people must change. And a relationship with Christ changes not only one's mental and spiritual nature, but one's physical being as well. Some will say that the medical community is better qualified than the pastor or the church to handle such problems as obesity, high cholesterol, and smoking. After all, these kinds of problems result in serious illness and death. But so does sin. The medical community has no cure for these problems. The basic treatment for them is behavior change—people have to

do something. Those who are troubled by obesity must lose weight. Those whose cholesterol is too high must change the way they eat—they must stop eating meat, cheese, and eggs.

The church must convey the message that God is willing to help people lose weight. That He will help those with high cholesterol stick to their diets. That He will help the flabby to exercise faithfully. But many pastors are themselves out of shape. The failure to do what one knows is right is sin. How can a pastor who is badly out of shape presume credibility when dispensing advice for this life or the next?

There is a seven-step model of behavior change that works well in smoking and weight management, and will work for changing other behaviors, also. This model starts with the assumption that God is willing to help all who come to Him, whether or not they have a belief system or a basic Christian orientation. God's help is available to all who are willing to meet certain simple, reasonable conditions.

1. We must acknowledge our inability to change ourselves. God constantly calls us to a better life. We strive to live up to the image of our ideal selves that He places in our minds. The awareness of this ideal is both God's gift and His curse. While we may experience some success, we fail to reach the high standards He upholds.

Some people tell us to lower our expectations—that God accepts us just the way we are. While it is true that God accepts us in our need, it is the changes that we allow Him to make in our lives that provide the most concrete evidence that we have experienced Him.

Taking a different tack, "success"

theologians and "positive thinkers" tell us to look within ourselves for the strength to accomplish the seemingly impossible. But the Bible says that self-generated change is impossible, that we must depend on God alone for salvation. Jesus said, "Apart from me you can do nothing" (John 15:5, RSV).

We have taken the first step toward resolving our predicament when we admit that in our own strength we can never reach the ideal.

2. We must be willing to give God the credit. If God helps us lose weight, He expects that when others ask us how we did it, we will truthfully explain our inability to change our own behavior and testify to the efficacy of His aid. He will not assist us if we are not willing to acknowledge the true source of our success.

There is an evangelistic reason for this condition. God is reaching out to all people. Those who have overcome problems with His help offer the most convincing testimonies to His power and love. This explains why Jesus told the healed demoniac "Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you" (Mark 5:19, RSV).

"We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing."¹

Congregations are more likely to believe pastors whose lives they have seen changed.

3. We must ask God for help. This is prayer. It is enough for us to say "God, my weight is killing me and destroying

Elvin E. Adams, M.D., M.P.H., is a physician at the Huguley Memorial Medical Center, Fort Worth, Texas. This article is provided by the Health and Temperance Department of the General Conference.

my witness. I can't lose weight on my own. I need help."

Some who have made this kind of plea have been instantly and completely liberated from their problem, whether it be cigarettes, overeating, illicit sex, or alcohol. Unfortunately, it does not work this way for most.

Atheists, agnostics, and unbelievers may take this step with some skepticism. They have no practical knowledge of God and often are antagonistic to the concept of God with which they grew up. But God is willing to work with them in spite of their skepticism. And through the process they can come to know Him in a personal way. The achieving of a major life goal that had previously been unattainable is a marvel that declares divine intervention. A willingness to give God a try isn't much in the way of faith, but it is enough to allow God to work with a person—and in doing so, to provide proof that He exists and can accomplish the impossible.

4. We must attempt to do what we want to do. Many fail to make lasting change because they fail to take this step. Some just "let go and let God." Those who are passive at this point will fail. We must act. We must behave as if we can do just what we want to do.

In a way this is pretending, because frustrating experience has taught us that we cannot accomplish our goals in our own strength. But as we experience God's strength in our lives, we will take this step with ever-increasing confidence. We will know that He can and will help us conquer both hereditary and acquired tendencies to evil.

Many who are successfully conquering life's problems with God's help are perplexed because their old failings still tempt them and they tend to fall back into the old behaviors. But as long as we live, we will have urges to return to our old ways. Cravings for cigarettes or the urge to satisfy our desires for food, sex, power, or money in the wrong way will be strong and may arise many times a day. Such snares do not mean that God is not working with us. On the contrary, God allows temptations to assail us for several reasons.

One reason is that words are cheap. Not all who cry "Lord, Lord" will receive God's help. A woman smoker once said that for 20 years she had been asking God to help her stop smoking. "He hasn't done it yet," she said. She wanted God to do it all and wasn't willing to do her part.

We cannot change our behavior on our own. But God works only as we work. If we go through the motions one more time, trying to accomplish what we haven't been able to do in the past—but this time with the promise and hope of God's help—God will supply our lack and will bring us the success we desire. God measures the genuineness of our desire for His help by the intensity of our attempts to accomplish our goals.

This is not salvation by works. We must remain painfully aware of our failures and of our inability to accomplish what we know we should. In striving to overcome as we ask God's help, we are merely using the talents God has given us to cooperate with His infinite strength in accomplishing His will. When we succeed in this way, we will not boast of our accomplishment. Instead, we will point with pride to our God, who works with and strengthens our human weakness, empowering us to overcome.

Ellen G. White says: "The work of gaining salvation is one of copartnership, a joint operation. There is to be cooperation between God and the repentant sinner. This is necessary for the formation of right principles in the character. Man is to make earnest efforts to overcome that which hinders him from attaining to perfection. But he is wholly dependent upon God for success. Human effort of itself is not sufficient. Without the aid of divine power it avails nothing. God works and man works. Resistance of temptation must come from man, who must draw his power from God. On the one side there is infinite wisdom, compassion, and power; on the other, weakness, sinfulness, absolute helplessness."²

Fortunately, the frequency and intensity of temptation decrease with each day that we live successfully in God's strength. The growing confidence that in Christ we can overcome soon replaces the desperate struggle we experience at first.

5. We must be thankful. It is by cultivating an attitude of thankfulness that we can most easily maintain the growing confidence that comes to us. Without thankfulness, uncertainty creeps in. We lose our perspective as to what is our role and what is God's.

A man who had quit smoking relapsed after four or five weeks, saying "I knew it wouldn't last." He had been living with a sense of impending failure. Thankfulness would have kept this from happening.

Cultivating a sense of what God's work in our lives has wrought raises a good defense against such pessimism.

The one who is overweight may have a long way to go, but a day without overeating is success. Though we may realize that we are often close to failure, when we don't slip into our old ways we can thank God for the success we have experienced up to this point. We are achieving what we want, and God is doing it with us and for us.

6. We must maintain a long-term relationship with God. There is no reason to relapse into our old ways ever again. Unfortunately, relapses often dog our lives. This usually occurs when we forget or deliberately ignore God. Such relapses represent failures on our part, not on God's. A woman who, with God's help, was losing weight once said, "Losing weight with God's help is discouraging. If I don't talk with God all during the morning, I tend to graze and snack. The same is true at noon and again in the afternoon and evening. If I don't talk with God all the time, this just doesn't work."

What a marvelous insight! It certainly affirms the Bible's instruction to "pray without ceasing" (1 Thess. 5:17). We can succeed only as long as we maintain a relationship with God. We fail if we decide that now that God has given us a measure of success, we can keep it up on our own. If we use God for a "jump start" rather than for continuous power, failure is certain.

But if (and when) we fail, we must not give up. Instead, we must try again. The more we trust in God and the less we trust in our own strength, the more success we will enjoy.

7. We must go to work on the next problem. Having, through the Lord's strength, successfully dealt with one problem, we have a practical working model of Christianity that we can apply to other problems. The process of identifying and overcoming the succession of problems that come to our attention comprises much of the Christian life.

Some problems are more easily overcome than are others. Some require only a few days of effort. Others may take years. And the sequence in which problems are to be solved varies from person to person. This is why some genuine Christians still smoke, some still use alcohol, and some overeat.

One can easily recognize overcomers, however. They rejoice in what God is doing in their lives. They speak of victories gained and of current struggles, and seek both to encourage their fellow Christians and to benefit from their support.

We need not judge one another regarding the unsolved problems we may see in one another's lives. We know that God will continue to lead us each individually at the pace we can best travel.

Our relationship with God is faulty if we are not undergoing behavior change. And the fundamental beliefs of the church are a meaningless burden to one who does not have a practical, overcoming Christian experience. When we are maintaining our relationship with God, He continuously changes our lives, assisting us toward the goal of Christlikeness.

When we are helping others establish a Christian experience, we must realize that it takes weeks and often months to nurture them in this fundamental process. In discipling new believers, we should make sure that they know Jesus as a life-changing Saviour before leading them into other matters. We may be able to get them to concur to our distinctive doc-

trines before they have entered into such a relationship with Jesus, but such knowledge is useless without the relationship.

Unfortunately, a grasp of our doctrines seems to be the only major qualification for baptism today. But baptism does not confer salvation upon a soul. Some may administer it to people who have a non-working pseudofaith in which "God does it all"—who have experienced no measurable change. In some cases baptism merely means that the person baptized has accepted the doctrines as being correct.

Along with its baptismal goals the church needs to emphasize the bringing of people into a working relationship with the Lord. Rediscovering the correct role of the health message will help here. Health evangelism meets people where they know they need to be changed. It deals with life's everyday problems. It introduces people to God as one who solves personal problems and who brings about measurable change. Even the skeptical will try God when they are desperate enough; when they realize their inability to change themselves.

Let's get back to the business of saving people from their sins. Some who come

to know God as one who helps them with their pressing needs will want to learn of deeper things. Baptisms will result as these seekers come to a full understanding of the beauty of our distinctive doctrines. We should be more concerned to lead individuals into a life-changing relationship with Jesus Christ than to teach them our doctrines—though there is an important place for both.

The health message needs the gospel to keep it focused on its primary purpose—to show people the way to real change. The evangelistic effort of the church needs the health message to keep it practical and down on a level where those who are struggling with addictions, habits, and problems can find real solutions. Seventh-day Adventists have the opportunity of placing the science of salvation in its true, life-changing light. ■

¹ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 340.

² _____, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 482.

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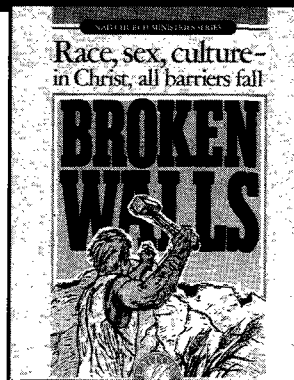


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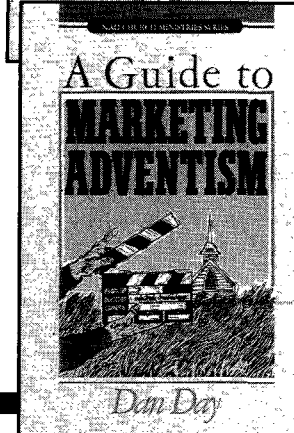


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Letters

From page 2

Annual Council items

I read the Annual Council report (December 1989) and was happy to see item 8, the special emphasis on "rekindling . . . the old Adventist enthusiasm for world missions." For years after I became an Adventist (in 1951) the mission emphasis was always a highlight of camp meeting and other meetings. Then less and less was said about missions, until practically nothing was mentioned.

Elder Lenard Jaecks, president of the Washington Conference, has revived the old camp meeting mission pageant. He has all present and former missionaries dress in the clothes of the countries in which they served and come marching into the auditorium with banners. It really makes one appreciate our world mission program and makes one proud to be a Seventh-day Adventist. I pray this spirit will spread to all our conferences. —Peter Tadej, retired minister, Great Falls, Montana.

■ With reference to your report on women's ordination, if a woman meets the conditions outlined in part b, it is difficult to understand why she cannot be ordained to the gospel ministry. Perhaps it would be helpful to spell out a few additional criteria that are in keeping with our beliefs on a woman's role in the home, e.g.: 1. A woman should definitely be planning not to bear any more children. 2. Her last child should be in the area of 13 years old and well adjusted. 3. Her husband must be convinced of her call to the ministry and should express willingness to sacrifice his career for the success of her ministry. —Gloria Josiah, St. Johns, Antigua, West Indies.

Letters about letters

Sampson Opare's letter to the editor regarding the ordination of women (December 1989) does not surprise me nearly as much as your decision to include it in the Letters column. You will have to convince me that his letter is typical of the letters that you have received on this issue.

I think Pastor Opare's opinion demonstrates the necessity of the world church dealing with the issue of the ordination of women within the framework of each division. In North Amer-

ica, where gender equality is mandated by the law, refusing to recognize that God has called both men and women to pastoral ministry will continue to weaken the church's credibility.

The really unfortunate part of this entire discussion is that it shouldn't even be necessary. To my knowledge, there is currently no policy of the Seventh-day Adventist Church that prohibits the ordination of women to the ministry—only years and years of male-dominated practice. It appears, however, that after next year's General Conference session, we will have such a policy. If that indeed happens, it will be a sorry day for the Adventist Church. —Michael Hanson, Riverside, California.

We regard acquainting our readers with the opinions of others in the church—whether or not we agree with those opinions—as one of the most important services our Letters column provides. —Editors.

■ As a concerned layman not connected with Adventist Health Systems, I would like to respond to the letters under the heading "Unbelievable Pay Raise" (December 1989). I have worked as a hospital administrator in overseas mission service and on church pay scale here at home, and I understand many of the problems in trying to provide fair and equitable pay for all. There was a time when pastors received greater compensation than many denominational teachers and hospital workers with comparable training and responsibilities. Then there was—and is—the matter of mission salaries, with pastors and others from North America receiving several times the pay that an indigenous worker receives for the same kind of work. No doubt the committee members responsible for establishing these pay scales, primarily pastors, felt that the differences were justified.

Those who understand the complex problems that hospitals now face and the changes in reimbursement that have taken place over the years realize that hospitals now need community-based salary scales. Unfortunately, very few pastors understand, and so they criticize. Perhaps they should remember that these salaries do not come from church funds, nor would the church benefit from lower salaries; but the hospital employees who are church members do contribute tithes and offerings. —Stan McCluskey, Redlands, California.

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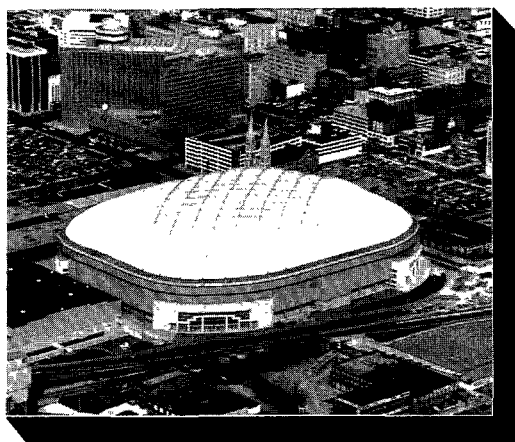
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- GCM7270 Gaining More Decisions for Christ
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- GCM7273 Evangelistic Preaching to the Secular
- GCM7276 Revelation Seminars for the 1990s
- GCM7277 Church Planting Strategies
- GCM7278P A Ordem É: Evangelizar! Mas Como?
- GCM7279 Family Life Evangelism
- GCM7280 Reducing the Minister's Health Risks
- GCM7282 Administrative Issues: The 1990s
- GCM7283 Incorporating New Members
- GCM7284 Multichurch Pastorates
- GCM7288 Using Lay Pastors Effectively
- GG57290 The Pastor's Family Finance
- GCM7291 Sharpening Counseling Skills
- GCM7294 Bringing Children to Christ
- GG57295 Helping Clergy Children
- GTH7301 What About the Remnant?
- GTH7305 Church Authority: The Issues

- GCM7306 Living as Adventists
- GWM7308 Evangelizing the Islamic World

Tuesday, July 3, 1990

1:30 PM - 6:00 PM

- GCM7270 Gaining More Decisions for Christ (simultaneous Spanish translation)
- GCM7271 Evangelizing Cities
- GCM7272 New Methods of Evangelism
- GCM7273 Evangelistic Preaching to the Secular
- GCM7274 Small Group Ministry for Growth
- GCM7275 Electronic Evangelism Resources
- GCM7276 Revelation Seminars for the 1990s
- GCM7279 Family Life Evangelism
- GCM7280 Reducing the Minister's Health Risks
- GCM7285 Church Alive!
- GCM7289 Starting in a New Parish
- GCM7292 Crisis and Grief Counseling
- GCM7294 Bringing Children to Christ (simultaneous Spanish translation)
- GCM7296 Enriching Your Walk with God
- GG57298 Woman to Woman
- GTH7300 The Holy Spirit and the Latter Rain

- GG57302 Ellen G. White—Current Issues

- GTH7305 Church Authority: The Issues

- GCM7306 Living as Adventists
- GTH7307 Divorce and Remarriage

Wednesday, July 4, 1990

1:30 PM - 6:00 PM

- GCM7270 Gaining More Decisions for Christ
- GCM7274 Small Group Ministry for Growth
- GCM7275 Electronic Evangelism Resources
- GCM7281 Helping the Chemically Dependent
- GCM7282 Administrative Issues: The 1990s
- GCM7283 Incorporating New Members
- GCM7284 Multichurch Pastorates
- GCM7285 Church Alive!
- GCM7286 Handling the Dropout Problem
- GCM7287 Youth Issues
- GCM7288 Using Lay Pastors Effectively
- GCM7289 Starting in a New Parish
- GCM7292 Crisis and Grief Counseling
- GCM7293 Team Ministry—Working World

- GG57299 Revitalizing Pastoral Morale

- GTH7300 The Holy Spirit and the Latter Rain

- GG57303S Elena White y la Misión de la Iglesia
- GTH7304 Science and the Bible—The Issues
- GTH7307 Divorce and Remarriage

Thursday, July 5, 1990

7:45 AM - 12:15 PM

- GCM7272 New Methods of Evangelism
- GCM7281 Helping the Chemically Dependent
- GCM7286 Handling the Dropout Problem
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1844 Made Simple

Clifford Goldstein, *Pacific Press Publishing Association*, 1988, 96 pages, \$6.95, paper. Reviewed by Kenneth R. Wade, Assistant Editor, Ministry.

Is it true that any Seventh-day Adventist who cannot prove from the Bible that the investigative judgment began in 1844 is sitting on a pew of clay? Goldstein thinks so, and that unless Adventists know the basis of the 2300-day prophetic period—and what it points to—well enough to explain it to their neighbor and defend it against critics, their faith is frangible.

This book grew out of three great discoveries the author made shortly after becoming an Adventist. The first came about when he began to have doubts about the sanctuary doctrine. He saw that his doubts almost led him to abandon his whole Christian experience. Out of this turmoil came his second discovery, hard won through extensive Bible study. He discovered that the sanctuary doctrine is not only in the Bible, but that it is obvious, indisputable, and important. The third discovery came about as he asked Adventists whether they could prove the doctrine from the Bible. When he found that almost no one could, he knew he had to make 1844 simple enough for the lay person to explain.

Nearly two-thirds of the book is devoted to a study of Daniel's prophecies; Goldstein touches only briefly on Hebrews. But once a reader has gone carefully through the passages covered, he or she should be able to explain the 2300-day prophecy. Exegetical study alone might not be sufficient to answer critics' challenges though, so the book includes three chapters of answers to the most common objections. These round out the topic and give the reader deeper confidence in the book's message.

But the ultimate question every book must address is, What does it all mean? So we know it, so we can explain it. What's the point? Chapters 10 and 11 give Goldstein's understanding of why this is all important. Understanding the investigative judgment helps a person see the importance of living in such a way as to vindicate God's claim that His law can

be kept. It also gives encouragement that God plans to eradicate sin from the universe, and reminds us to live circumspectly because this is the antitypical day of atonement.

The book makes easy, interesting reading. Goldstein addresses the reader as a peer who, like himself, wants to know just what the Bible says. Written for an Adventist audience, it assumes some basic knowledge of prophetic periods and their significance and is free in its use of Adventist terminology. The author seems especially impressed when he can cite a non-Adventist scholar who agrees with the Adventist viewpoint. This sort of "Wow! We aren't the only ones with this odd belief" attitude seems a bit defensive and verges on being counterproductive.

Goldstein has done a good job of drawing together some of the most cogent and easily understood arguments, including some important ones from recent scholarship, to help Adventists better understand and share the significance of an important doctrine. I think this is a must-read for Adventists, new and old, who want to be able to give a reason for the faith that is in them.

Values Begin at Home

Ted Ward, *Victor Books*, Wheaton, Illinois, 1989, 137 pages, \$5.95, Leader's Guide, \$4.95, paper. Reviewed by Diane Crane, pastor's wife, home economist, registered nurse, and manager of an ambulatory-care home in Dayton, Maryland.

The author of this book is a father, grandfather, researcher, and educator. From all these perspectives he has compiled a convincing study on moral reasoning for the family that wants to pass on its values.

Values Begin at Home is readable and logically organized, and lends itself to group study. Parents, grandparents, and parent surrogates such as teachers are consciously and unconsciously transmitting perceptions of what is right and what is wrong. They relate and interrelate obedience and tolerance with law and grace. As in the government of heaven, the child may not even know that there

are rules until he or she has been reprimanded for violating them. How much happier is the child who early in life learns to live in harmony with the rules that govern one's well-being. The goal of every adult ought to be to teach values without infringing on the personal uniqueness and liberty of the child.

This book is a contemporary, biblically based, and psychologically sound study. Any church looking for pertinent topics for small group study will find this volume and the 13-lesson leader's guide valuable. The book will hold attendance, generate discussion, and promote family and church stability for our children.

The Hurried Child

David Elkind, *Addison-Wesley Publishing Company*, Reading, Massachusetts, 1989, \$9.95, paper. Reviewed by Sandra Doran, a pastor's wife living in Bridgeport, Connecticut.

In an age when popular bookstore titles offer advice on teaching your child everything from how to read at age 2 to excelling at anything by age 12, *The Hurried Child* is a refreshing change.

Consistent with traditional Adventist teaching, Elkind supports the idea of letting children be children. He opposes rushing them into an academic environment at an early age or pushing them into an overabundance of extracurricular activities in adolescence.

The author sees adult stress as a major factor contributing to childhood pressures today. "Caught up in our coping struggle, inundated with the multifarious demands of life, we prefer to think of our children as endlessly flexible and resilient materials," he says. "As such, they may therefore be expected to adapt easily to our [adult] needs, schedules, interests, perspectives."

Elkind outlines the many ways in which pressure is exerted on children today, not only by parents, but by schools and the media as well. But he doesn't stop with simply describing the problem. Fully half of his book is devoted to methods that can reverse the situation, and allow our children to grow up slowly.

Elkind's book is invaluable as a pasto-

ral tool, providing insights into the complexity of the modern family in need of counseling and advice. It is a liberating work. It grants us permission to lighten up on our children and let go of the notion that we must maintain a constant vigil to ensure that our offspring are the quickest, brightest, boldest, and best.

My Little Journey

June Strong, *Review and Herald Publishing Association, Hagerstown, Maryland, 1984, 126 pages, \$6.95, paper. Reviewed by Ella M. Rydzewski, editorial assistant, Ministry.*

First published a few years ago, this small volume has been reprinted by popular demand. Though written from the feminine perspective, its message is for all Christians and especially those in church work.

The author takes time off from her work as a professional writer and a mother to evaluate her life and seek spiritual renewal. She is not disappointed in her dream for her special journey. Through her diary we see the re-creating of a soul.

It is the story of an uneventful physical journey as Strong walks up a section of Maine's Route 1. But it is the spiritual journey during that walk that brings a turning point in the author's life. The ordinary becomes holy, revelatory, even suspenseful in the hands of this skillful writer as she tells of what she experienced during those six September days.

The reflections are beautiful and insightful, but the real message of the book is found not in the story but in the need it speaks to in all of us. People "live too intensely and burn out early." We need to seek time alone for contemplation and communication with God—not just daily, for at such times we never really relax, knowing that we must soon rush off somewhere. Periodic retreats have been a part of the Christian heritage down through the ages, originating with Christ Himself, who invites us to come apart awhile. And we still need such retreats today.

I cannot help wondering whether the dissatisfactions of church workers would be relieved if periodically time were provided for such spiritual journeys. Perhaps waiting on God would replace debating with one another. Is it really more financial assistance that we need to face life—or is it more time to face ourselves and God? The church needs to provide for the physical necessities of its workers

—but even more so it needs to provide time for the spiritual.

Psalms of Promise

E. Calvin Beisner, *NavPress, Colorado Springs, 1988, 282 pages, \$9.95, paper. Reviewed by Lillian R. Guild, Bible counselor, Newbury Park, California.*

Using a most unusual approach to the Psalms, Beisner develops a magnificent picture of God through the thoughts and expressions found in that book. With God's covenant relationship to His people as a framework, he presents a God of glory and majesty who is also a compassionate and loving Father personally concerned about the welfare of His created children.

Psalms of Promise is not just another commentary. It emphasizes the practical aspects of each psalm, giving exceptional help for living the Christian life.

Recently noted

The Last Loud Cry, William B. Engle, *Grenloch Publishers, Grenloch, New Jersey, 1989, 450 pages, \$19.95, hardcover.*

Pastors coming in contact with this new release may be assured that it is a standard SDA message book. Engle, a dedicated lay member, has compiled, edited, and written fill-in material for use in personal evangelism. The book is comparable to missionary books published 10 to 15 years ago. It uses extensive quotes from church sources. There is no "heresy" in it, but neither does it break any new ground in presentation.

Set Free! Don Hawley, *Better Living Publishers, 15120 SE. 122. Avenue, Clackamas, Oregon, 97015, 1989, 402 pages, \$9.95, paper.*

In this volume Hawley, a widely read Adventist author and editor, attempts to address candidly many problems facing the church today. He has written *Set Free!* for the purpose of reaching former Seventh-day Adventists. According to Hawley, most former Adventists retain confidence in the Bible doctrines they learned from the church and do not easily embrace other Christian denominations. These missing members drift along in spiritual limbo.

Hawley makes some valid points in his discussion of church issues. The book's only fault is that it may be trying to cover too much and sometimes does it superficially. Its 400-page length may not encourage the targeted audience to read it through, but readers can easily refer to

chapters that interest them the most.

Growing in the Spirit: The Assurance of Salvation, D. Martyn Lloyd-Jones, *Crossway Books, Westchester, Illinois, 1989, 160 pages, \$10.95, hardcover.*

A study of John 17:17-24, this book completes a series of the author's expositions of Jesus' high-priestly prayer. In the book Dr. Lloyd-Jones explains in depth the Spirit-filled life and the reality of spiritual conflict.

Clergy Couples in Crisis, Dean Merrill, *Word Books, Waco, Texas, 1985, 216 pages, \$9.95, paper.*

This interesting and insightful volume includes case histories of how clergy families relate to stress. Each chapter contains reflections by noted pastoral counselors. The book is highly recommended by Shepherdess International.

Joshua and the Children: A Parable, Joseph F. Girzone, *Macmillan Publishing Company, New York, 1989, 224 pages, \$13.95, hardback.*

Joshua is the story of a stranger who comes to a village in Ireland. The village, like parts of that country, is divided by religious factions who express their hate through violence. Joshua brings the children together, but in doing so brings persecution on himself.

Seventh-day Adventists need to study the message of this book, for the vigilantes mouth words all too familiar. How do we disagree on doctrines but still love and respect those with whom we differ? How do we present studies on Revelation without attracting the prejudiced and alienating the caring? How do we witness to a world where the worst take sides in religious and ethnic bigotry and the best look for a message free of even a taint of disrespect?

Teaching Techniques for the Adult Sabbath School, Charles H. Betz, *Review and Herald Publishing Association, Hagerstown, Maryland, 1988, 127 pages, \$5.95, paper.*

An in-service training guide in conducting dynamic, successful adult Sabbath school classes.

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Organize your work bee

For better organization of your work bees, try the following: Two or three weeks before a work bee, walk through the area to be worked on and list the different projects to be done. Then write individual work orders for each of the projects you have listed. For example: "Work Order No. 1. *Job Title:* Painting the black ornamental railing. *Job Description and Location:* Paint the ornamental railing at the south end of the church. *Method:* Scrape and sand away loose paint and old drips and overspray. Spray with supplied paint in even strokes, avoiding paint runs and drips and making sure to catch overspray with supplied cardboard."

Next, purchase the supplies necessary to complete the tasks you have listed, and pick up empty cardboard boxes from a grocery store. Place all the supplies needed to complete job in cardboard box, with the appropriate work order on top. As the volunteers arrive on the day of the work bee, assign the number of them needed to complete a task, give them the corresponding box with the supplies and instructions, and send them on their way.

Organizing the work in this way prevents you from having to walk around with each individual or group, finding work for them and instructing them as to how you want it done. And it allows you to make rounds to be sure that things are running smoothly and to answer any questions that the workers may have.

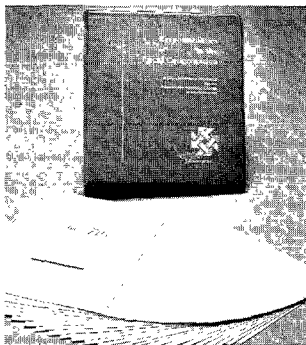
—Gary R. Manzella, associ-

ate pastor, Colorado Springs Seventh-day Adventist Church, Colorado Springs, Colorado.

New resource for pastors

Need help in recruiting, motivating, and supporting the lay volunteers who provide the leadership and work force in your church? Try *Responsibilities in the Local Congregation*—the new church officers' handbook published by the North American Division (NAD).

The handbook is comprised of a series of loose-leaf ministry-description brochures assembled in a



three-ring binder. Each brochure includes a brief statement of the role and function of a particular church office as well as a quick introduction to the tools, resource materials, and training available from the denomination. More than job descriptions, these leaflets include biblical principles, the necessary time commitment, spiritual gifts, and additional information appropriate to the particular function.

The series begins with 45 brochures and covers each of the major offices and responsibilities in the church. The open-ended design

allows titles to be added, updated, or dropped as their usefulness waxes or wanes. Right now, for example, a leaflet is being written for the new role of women's ministries coordinator.

More than 200 people from across the division contributed to the development of this handbook. "We looked at job descriptions written by a number of local churches across the division and asked some of those pastors and lay leaders to help write these new materials," says J. Lynn Martell, NAD Church Ministries Department director. A fresh approach ensures that these ministry descriptions tackle issues and concerns unique to North America.

Edited by the NAD Church Ministries Department staff, the volume was produced in an interdepartmental effort that involved the Communication, Education, Health and Temperance, and Public Affairs and Religious Liberty departments. It replaces the *Church Officers' Manual* published in 1976 and the old departmental leaflets.

Copies of this practical resource are available at Adventist Book Centers or by contacting the NAD Distribution hotline at (402) 486-2519. *Responsibilities in the Local Congregation* costs US\$16.50 or Cdn\$20.63.

—Monte C. Sahlin, associate director, North American Division Church Ministries Department.

Report card or clarion call?

Do you make of Christian Education Day a report card

or a clarion call? Does the day merely provide the opportunity to report on the strengths and weaknesses of our system of education? Or do you use this occasion to make a clarion call for commitment to this important aspect of the life of our church?

The Scriptures term Jesus "a teacher come from God"—and this moniker was more than a mere expression of respect. His was primarily a teaching ministry. Affirming the importance of this form of ministry, Ellen White wrote that "in the highest sense the work of education and the work of redemption are one" (*Education*, p. 30).

When it comes to Christian education, we, as ministers, need to take our stand and perform a prophetic rather than a priestly function. We must not only evaluate programs as to their viability, but also proclaim principles and priorities—calling our churches to commitment to this Bible-based system of education that is basic in its function in God's remnant church.

Sabbath, April 28, 1990, is Christian Education Day. The General Conference Department of Education has provided a booklet that will help you prepare a special worship service for that day (available through your local conference education department). Use this opportunity to highlight the importance of our educational system in the minds of your people. —Adrian T. Westney, associate director of education, Columbia Union Conference.