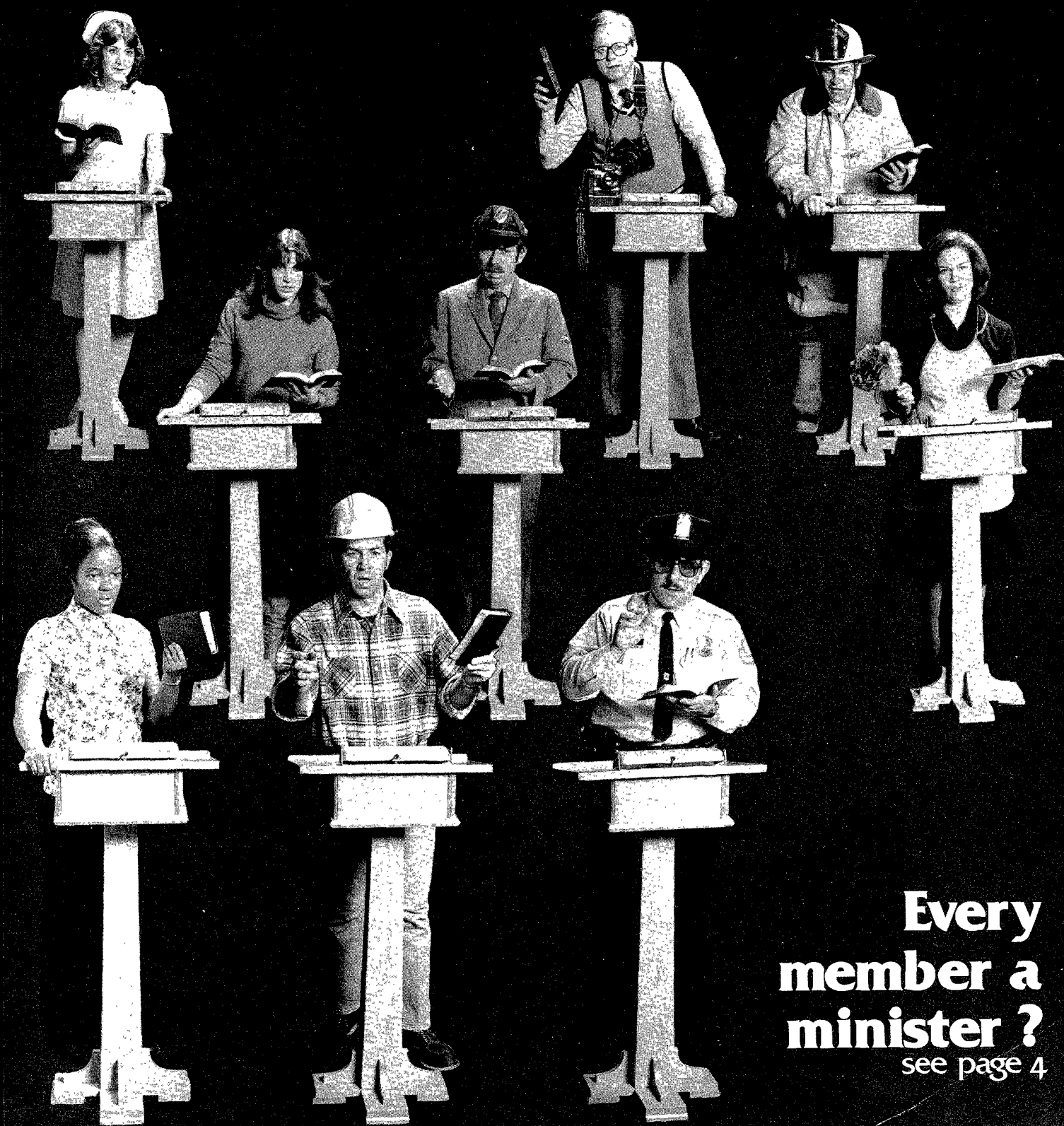


MINISTRY

A MAGAZINE FOR CLERGY



FEBRUARY 1980



**Every
member a
minister ?**
see page 4

LETTERS

Wide range

I am an active Presbyterian minister who would like to receive *MINISTRY*. I have seen this periodical and am tremendously impressed with its wide range of interesting and practical articles.

Presbyterian minister
New Mexico

Fine idea

May God continue to bless *MINISTRY*. The P.R.E.A.C.H. project is one of the finest ideas ever conceived to reach out to our brethren in other denominations.

E. O. Glenz
Westlake Village, California

Help despite differences

I have profited by receiving *MINISTRY* and want to thank you for sharing it with me. Of course, there are portions with which I do not agree, but I find a lot of help in it, and I enjoy it.

Church of God pastor
Japan

Political statement?

I was much interested and surprised by the recent article "Pope John Paul II—After One Year" (September, 1979). I must object to certain statements, conclusions, and comments, especially the part about the Pope's "Polish experience."

For example, the Roman Catholic seminaries are not "so full" of prospective priests as the article indicates. Recent reports show considerable decline in seminary entrances in Poland and other Catholic countries. The Lublin KUL is not the only Catholic university in eastern Europe, as the article states. The Academy of Catholic Theology is located in Warsaw, as well as a Protestant university—the Christian Academy of Theology.

The article's rigid interpretation of the Polish Government's politics is by far the most harsh political statement to appear in an American Adventist publication. Its conclusion that the Poland-Vatican settlement on the date for the Pope's visit showed the Polish Government's "reputation for being mean-spirited and narrow-minded" is mistaken and wrong. As a Polish observer who was in Poland both before and during the Pope's visit, I certainly saw a different picture. The June date, as opposed to a May visit, was certainly more advantageous to the Vatican than to Poland.

The usage of such terms as "regime" and "iron curtain" only serve to show

the feeling prevailing among Western Adventists—a feeling reminiscent of the cold war era. Here in Poland where our Adventist faith is tried differently than in other political situations (should I say regimes?) we see this article as a political statement indicating how you feel about the confrontation of Christians and non-Christians in socialist countries.

Please accept these comments as the voice of honesty and friendliness. *MINISTRY* articles have often inspired my study and work.

Ray Dabrowski
Warsaw, Poland

MINISTRY ministers

I have found that your magazine has challenged and blessed me. Thank you so much for the ministry that *MINISTRY* has had to me.

Christian & Missionary
Alliance minister
Florida

Proud of the quality

I must say that I really appreciate *MINISTRY* and am proud that our denomination puts out a magazine of such quality.

Terrence H. Davin
Digby, Nova Scotia

Informative and pertinent

I find the articles in *MINISTRY* informative and pertinent, and feel you are rendering an important service in its publication. Thank you for the issues that have come my way.

Baptist pastor
Florida

A blessing

I enjoy *MINISTRY* immensely; it is a blessing to my ministry. You are in my prayers.

Ron Halvorsen
Lincoln, Nebraska

More effective

I feel *MINISTRY* is helping pastors to be more effective, and I look forward to future issues.

Lutheran pastor
South Dakota

Letters first

It is a real inspiration for me to read the encouraging letters in *MINISTRY* each month. The articles are very helpful, but I first turn to the front page and quickly read through the letters.

William A. Haupt
Lakeland, Georgia

Let's try again!

The open letter to conference administrators and leaders, "Call Us What You Please—But Please Call Us" (August, 1979) prompted a number of inquiries regarding the identity of the writer. Though the high calling to the profession of personal evangelism and soul winning deserves more credit than it sometimes receives, I had no intention of veiling my identity. The decision to publish anonymously was that of the editorial staff. As editor of the *Bible Instructor Exchange* and representing Bible instructors across North America (albeit unofficially) I admit full responsibility for the letter.

Who wrote the article is not important, but why it was written is! The winter, 1979, issue of the *Bible Instructor Exchange* featured a brand-new service—a placement column that attempts to bridge the gap between those looking for the services of Bible instructors and those desiring to find employment as such. The *Exchange* mailing list includes prospective Bible instructors, all conference presidents and Ministerial secretaries in North America, and all college religion departments.

An explanation of this service was to have accompanied the article in the August *MINISTRY*, but inadvertently it missed the printer's ink.

We aimed and fired, but unfortunately, the cartridge was empty! I trust that the editorial staff of *MINISTRY* will find a way to take another "shot" at the target, informing their readers of the services of the *Exchange*, especially its potential for placement of more Bible instructors.

Rosalie Haffner Lee
Detroit, Michigan

What better way to atone for our sins of omission than to print your letter? We hope many will take advantage of your new placement service.—The Editors.

Useful and well written

Thank you for *MINISTRY*. It is among the most useful and well-written journals I receive.

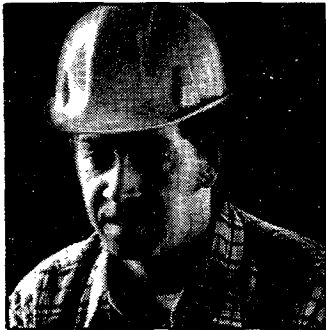
Church of Christ minister
Colorado

MINISTRY in India

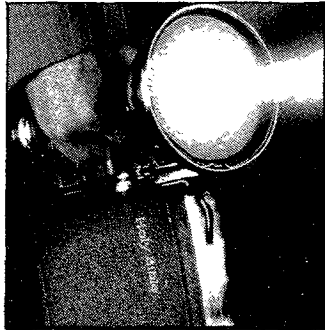
For the past few years I have been reading *MINISTRY* and find it most informative and elevating. It has helped me a great deal in my ministry.

K. J. Varghese
Kerala, India

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EVERY MEMBER A MINISTER?

From baptism to a theological base

by Gottfried Osterwal



**“Baptism which
 does not
 convey the Spirit
 is no true
 baptism and
 must be completed.
 In that sense,
 John’s
 baptism is
 incomplete.”**

Traditional Seventh-day Adventist teaching on baptism has centered on three aspects: (1) baptism as a personal act of faith, as opposed to the concept of infant baptism; (2) baptism as an outward sign of the believer’s renunciation of sin and of his acceptance of God’s grace; and (3) the Biblical mode of baptism, immersion, as opposed to pouring or sprinkling. Nothing should detract from the importance of these three foci. Their Biblical foundation has been well established, and many have found in them a new assurance and a new basis of life.

At the same time we ought to recognize that other aspects and dimensions need to be explored, especially in light of the concept of the priesthood of all believers. For example, the meaning of Christian baptism is rooted in the baptism of Jesus Christ. This insight needs to be examined carefully. The view that Christian baptism should be defined not only in terms of personal salvation but also in the context of the missionary nature and calling of the church is another dimension that deserves study.

A new baptism

Jesus’ baptism in the Jordan had antecedents in the ritual baths and washings of the Old Testament and in the proselyte baptism of ancient Judaism. (See Lev. 11-15; 16:4, 24ff.; 17:15ff.; Num. 19; 2 Kings 5:10-14; Ps. 51:2, 7; Isa. 1:16; Jer. 4:14; Eze. 36:25-27; Zech. 13:1.) There are, however, significant differences between these Old Testament washings and the baptism of John. The former were primarily cleansings from ritual defilements, whereas the baptism of John stressed repentance and the remission of sins. (See Matt. 3:1-12; Luke 3:3-18.) Another difference is that the baths of cultic purification in the Old Testament had to be repeated, whereas baptism at the hand of John occurred only once. The proselyte baptism of Ju-

daism also was a one-time event, but the proselyte, like the ritually defiled believers of Old Testament times, washed themselves; in baptism, the believer has the cleansing rite administered to him.

When Jesus came to the Jordan, He insisted on being baptized, thereby setting a pattern for all who would follow Him. We would do well, therefore, to look once again at the characteristics of John’s baptism, since it became the basis of all Christian baptism.

John’s baptism required faith in the word of the prophet, acceptance of that word, and repentance. “Then went out to him Jerusalem and all Judea and all the region about the Jordan, and they were baptized by him in the river Jordan, confessing their sins” (Matt. 3:5, 6).^{*} Baptism is not a purification of cultic and ritual impurity; it is a deliverance from sin. The person who is being baptized recognizes his state of utter lostness before God. But he is also lifted out of the water to experience the joy of a new status before God. His sins have been forgiven and he is reconciled to God! The water itself has no sacramental, purifying value; it does no work of its own, ritually or ceremonially. Genuine faith, acceptance of God’s Word as it is proclaimed by His prophet, repentance, and confession of sins are the preconditions for the effectiveness of the water ceremony. (See Mark 1:4; 16:16; Acts 2:38; 3:19; 8:12, 26-39; 16:30-34; Eph. 4:4-6; Col. 2:12.)

A second hallmark of John’s baptism was that it required fruit. As the Baptist himself said: “‘Bear fruit that befits repentance’” (Matt. 3:8). And he left no doubt in the minds of his hearers what he meant: “‘He who has two coats, let him share with him who has none; and he who has food, let him do likewise.’ Tax collectors also came to be baptized. . . . And he said to them, ‘Collect no more than is appointed you.’ Soldiers also asked him, ‘And we, what shall we do?’

And he said to them, ‘Rob no one by violence or by false accusation, and be content with your wages’” (Luke 3:11-14).

Throughout the New Testament there is an inextricable relationship between baptism and a holy life. Repentance, the basis of baptism, is shown in a turning away from sin and in conformity to the will of God. As the apostle Paul pointedly put it, “How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rom. 6: 2-4).

John’s baptism aimed, also, at establishing a special community of believers and preparing them for the day of judgment and the coming of Christ. It is true that the washings in Old Testament times also aimed at preparing people to meet their God. But in Christian baptism, people are already experiencing that eschatological event. In the baptism of John, that glorious age of the Messiah, the realization of the kingdom of God, was still an expectation. Baptism was part of people’s preparation, the “gate” through which they would enter into the kingdom. But in Christian baptism that kingdom has become a reality; the age of the Messiah has come, with its peace and joy and man’s new status before God.

The example of Jesus

If these are the basic meanings of John’s baptisms, why should Jesus insist on being washed by him? He needed no repentance, for He had no sins. There was no reason, therefore, to recognize His lostness before God. In fact, He Himself was the Messiah, in whom the kingdom of God was made real on earth. The fact that Jesus did insist on being washed, even though John tried to dis-

sua^{de} Him, points at a number of important facts.

First of all, Jesus' baptism confirmed that the baptism of John indeed was "from heaven." It was not merely a practice tied to a particular time or situation. Baptism is a basic requirement for salvation.

Second, by being washed by John, Jesus set an example for all who would follow Him. From this moment on, Jesus' own baptism would be the prototype of every believer's baptism. Thus a study of the meaning of Jesus's baptism is important for any church that calls itself Christian, and makes the baptism of Christ the basis of admitting people into its fellowship of faith.

But most important is the fact that by His baptism Jesus has shown His total solidarity with us. He became so much one with us that He not only took upon Himself our flesh and blood, but He also identified Himself with our lostness before God. He who knew no sin became as one who was lost in sin. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21). This text clearly points out the double meaning of Jesus' solidarity with us. On the one hand, Jesus chose to take our side, over against the devil, the "accuser of the brethren." He was willing to die *with* us rather than to see us lost in sin and suffering. He also died *for* us, carrying our suffering, our guilt, our punishment. In fact, He carried the "wages of sin," so that we need not suffer eternal death. It is significant that on the two occasions Jesus referred to His baptism, He spoke of it in terms of suffering and death: "I have a baptism to be baptized with, and how I am constrained until it is accomplished!" (Luke 12:50; see also Mark 10:38, 39). In Jesus' baptism, the righteousness of God was fulfilled; the name of God was vindicated; the sinner was set free.

This meaning of Jesus' baptism gives a dimension to Christian baptism that was lacking in the baptism of John. The believer does not have to wait any longer for the coming Messiah; He already has come. And everyone who follows Christ in baptism is thereby made a partaker of

the peace and joy of the kingdom of God. In baptism we have died with Christ, but we have also been resurrected to a new life. The old is gone. We are a new creation (see Rom. 6:1-12; 2 Cor. 5:14-21).

The seal of the Spirit

Three aspects stand out very clearly in the baptism of Jesus as the prototype of Christian baptism: (1) the believer's sins have been forgiven and washed away; his conscience is clear; he is saved (1 Peter 3:18-22); (2) the believer himself has died to sin and has been resurrected to a new life with Christ (Rom. 6:1-12); (3) the believer can already share in the promises of the kingdom—peace with God and with one's fellow men, the end of sin and death—in short, the restoration of the image of God in man (Eph. 4:24; Col. 3:10).

To guarantee the reality of this experience in the daily life of the believer, God, in His mercy, has put a seal on every believer who is united with Christ in baptism. "In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit, which is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory" (Eph. 1:13, 14; see also 2 Cor. 1:22 and Eph. 4:30).

Christian baptism, in contrast to the baptism of John, is a baptism of the Spirit, as John himself was very much aware. "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire" (Matt. 3:11). This does not mean that the

baptism of the Spirit replaced the baptism of water. Rather, the new experience of the Spirit found its expression in the death and resurrection symbolized by the total immersion of the believer in water. The message of repentance and forgiveness received new meaning and significance through the work of the Spirit. That is why Jesus told Nicodemus: "'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God'" (John 3:5). Baptism of the Spirit does not exclude water; rather, it is experienced in and through the baptism of water, as Jesus' own baptism has clearly shown us. But His baptism also clearly signifies that a baptism that does not convey the Spirit is no true baptism and must be completed by the receiving of the Spirit. In that sense, John's baptism is inadequate, as is evident from the experience of Apollo, who "knew only the baptism of John" (Acts 18:25), and from the situation in the church at Ephesus (see Acts 19:1-7). Not until the Ephesian believers were baptized in the baptism of Jesus and received the Holy Spirit did that church come alive and develop into a missionary church. The New Testament makes it abundantly clear that baptism without the gift of the Spirit is not baptism in the full sense!

What does this mean for the life and work of the believer after baptism? What is the role of the Spirit in the daily existence of those who have been joined to Christ in baptism? Commonly, this role has been described as a work of sanctification, as indeed it is. (See Gal. 5:22-25; Eph. 4:17-32.) Yet, from Christ's example we learn that the gift of the Holy Spirit at baptism has a different role still—to ordain, to guide, and to enable the believer to participate in the ministry of Jesus Christ. During instruction for baptism, as well as afterward, much more attention should be given to this role of the Spirit in the believer's life. Interpreters agree that the outpouring of the Holy Spirit on Jesus Christ at His baptism signified ordination to His Messianic ministry. The same holds true for every believer who is baptized in the baptism of Christ. By being joined to Christ in baptism, we are joined to His



SKIP BAKER

“What a tragedy that the baptism of most believers resembles more the baptism of John than the baptism of Jesus!”

ministry of salvation. The Spirit, given as a seal of our own salvation has at the same time been given for the “equipment of the saints, for the work of ministry, for building up the body of Christ” (Eph. 4:12). Through the gift of the Holy Spirit, baptism signifies the believers’ consecration and ordination to the ministry of Jesus Christ. That is evident from such passages as Romans 12:6-21 and 1 Corinthians 12-14, where the gifts of the Spirit are clearly spoken of as a special divine endowment, given at the time of baptism, to enable the believer to serve the church and to minister to those who have not yet accepted Jesus Christ. Anyone who takes his Christian baptism seriously must now ask himself: What have I done with the gifts of the Spirit given to me at my baptism? What a tragedy, however, that the baptism of most believers resembles more the baptism of John than the baptism of Jesus Christ!

Added to His body

This leads to another dimension of the meaning of baptism in the New Testament—those who are baptized in Christ are thereby also added to His body, the church. As the apostle Paul writes: “For by one Spirit we were all baptized into one body” (1 Cor. 12:13). The meaning of Christian baptism is inextricably related to the Biblical concept of the church. In the New Testament the church was in essence a missionary body. This shaped the concept of baptism as a mark of distinction between those who had accepted Christ and those who had not, between those who were members of His body and those who were not.

In later years, especially after Constantine, baptism lost this mark of distinction, resulting in such practices as infant baptism and sprinkling. There is ample Biblical evidence that young children, before they have reached the age of accountability, do belong to Jesus Christ. Jesus Himself not only declared that the kingdom of God belongs to them, He even made such children an example of what believers should become. Children of believing parents do share in the promises of the gospel; they are indeed partakers of the salvific life of

the church. (See Eph. 6:1-3; Col. 3:20ff.; 1 John 2:12.) But that does not mean, as many have thought, that these children should also be baptized. In spite of their inclusion in the covenant relationship of the believers with God, children must tread the path of personal decision and the obedience of faith. They can be received into Christ’s church only if they have undergone baptism on the basis of their own faith, repentance, and a new life with Christ. For the message of salvation brings deliverance as the power of God only to those who believe. To teach otherwise is contrary to the whole New Testament message on baptism, and to the Biblical view of the church.

That view sees the church as a missionary community, a fellowship of believers called into existence for the purpose of spreading the gospel of Jesus Christ to all nations, kindreds, tongues, and people. Anyone who joins the church, therefore, enlists himself as a minister and missionary of the gospel. Everyone who through baptism has tasted the goodness of the Lord is added to the church as a living stone and becomes a member of the holy priesthood, called to proclaim the triumphs of Him who has called us out of darkness into His marvelous light (see 1 Peter 2:3-10). True discipleship, therefore, means following Jesus in making others disciples of Jesus Christ. Everyone who by baptism joins the church is thereby pledged to become a missionary of Jesus Christ—a co-worker in His ministry of salvation unto all the world.

To that end, says the apostle Paul, has God endowed His church with special gifts, “for the equipment of the saints, for the work of ministry, for building up the body of Christ” (Eph. 4:12). These are the very gifts the Lord gives the believer at the time of his baptism.

Ellen G. White forcefully summarizes these Biblical views of baptism: “Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners.”—*Messages to Young People*, p. 317.

“The Saviour’s commission to the

disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ.”—*The Desire of Ages*, p. 822.

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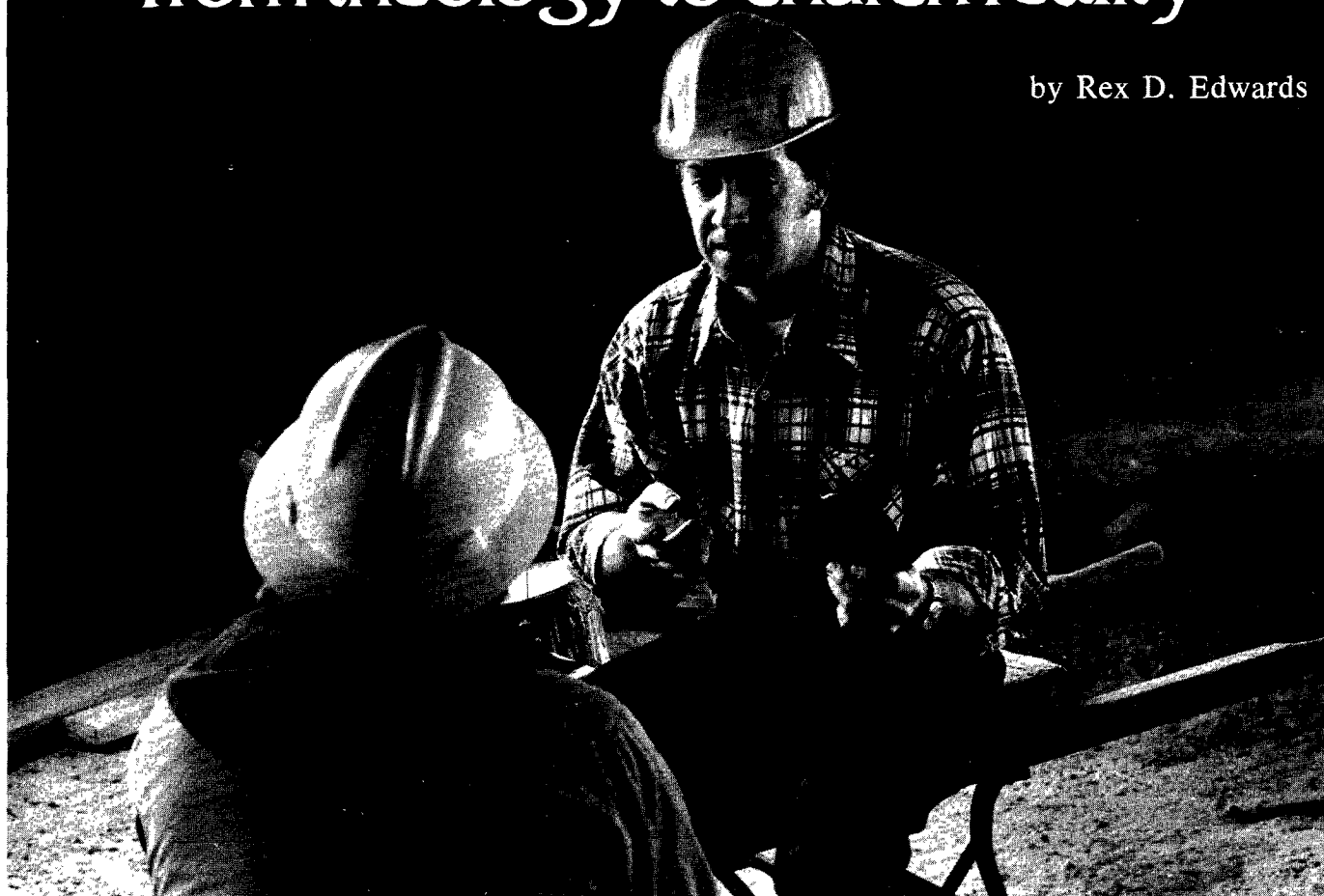
* All texts are from the Revised Standard Version.

Gottfried Oosterwal is professor of mission, Andrews University Theological Seminary, Andrews University, Berrien Springs, Michigan.

EVERY MEMBER A MINISTER?

From theology to church reality

by Rex D. Edwards



Scene 1: Church members on a weekend retreat have been asked to introduce themselves by sketching a "coat of arms." Each sketch is to deal with the question: "Where do you fit in the body of Christ?" One of the group shares his drawing—a page filled with a big "2." When asked for an explanation he replies, "Why, I'm a layman, of course."

Scene 2: A young man has come to my office to talk about changing his prospective career from electrician to "pastor, missionary, or something." "It's time I begin to serve the Lord seriously," he announces, revealing the frustration of a person who cannot connect his current vocational life with ministry.

Scene 3: A middle-aged dentist calls me to expound on his favorite thesis: "Sabbath school has nothing to do with being a dentist." The class members are interested in his occupation, but they fail to provide any support for his efforts to minister through the business of medical care.

These three Christians, and many others like them, continue to demonstrate that the much-heralded "lay ren-

The typical church member does not identify himself as a minister or know how to fulfill ministry in his daily life.

aissance" of the 1950's presents the church of two decades later with a sharp challenge. We're still having trouble moving from concept to practice. There is no doubt that during the past twenty years some Biblical concepts have been restored to the church's thinking. Books like Hendrik Kraemer's *The Theology of the Laity*, Francis Ayres' *The Ministry of the Laity*, and Gottfried Oosterwal's *Mission: Possible* have left their mark. It would be difficult today to begin an argument over the following concepts:

1. The Biblical use of the word *laos* has nothing to do with amateur or part-time status but instead describes the en-

tire people of God (including pastors).

2. All baptized Christians are ministers.

3. The direction of ministry is toward the world, and in this ministry the so-called "laity" are the key personnel.

The problem is that although so widely accepted, many of these concepts about lay ministry have little impact on the typical church member. He does not identify himself as a minister or know how to fulfill ministry within the context of his daily life. Somehow the practice of the church appears to be working against these lay ministry concepts. Put more positively, attempts to apply the concepts have helped us to identify some deeper problems.

Problems

Perhaps the greatest problem for that member of the church who tries to understand ministry is how the concepts can actually be applied in his or her life. The pastor preaches that church members are ministers in the neighborhood, at work, among friends, in the voting booth, and other places. But *how*? Does he mean talking about Christ at every opportunity? Does he mean always being

honest and ethical? The role of the pastor can be easily defined. He preaches, calls on the sick, teaches, baptizes, conducts the Lord's Supper, and is involved in many similar activities. But what are the outlines of other ministries?

Another part of the problem in actually moving from the concept of lay ministry to its practice is the dispersed nature of any ministry outside the congregation. We do not go to work for a company as a team of Christians, or buy houses as a Sabbath school class. Eberhard Mueller has said that sending a person into the structures of society as an individual Christian is like sending a single soldier to meet the enemy alone. Sabbath school teachers sense the importance of working together and have regular Sabbath school teachers' meetings. But how much attention is given to support systems for church members who are dispersed through the week?

A third problem lies in the organizational dynamics of congregational life. Congregational leaders easily get trapped into being *controllers* of ministry rather than *supporters* of ministry. Thus the concept of every member being a minister means a frantic effort by the leader to find something for everyone to do, resulting in a profusion of questionnaires, new jobs, and frustrations. The common lament of church council members—"If only we could get more members involved"—betrays the assumption that ministry is done only within the confines of the congregational program or at least in some way determined by the congregational leaders.

The problem is not easily solved. The very nature of congregational life tends toward consolidation—members need each other, they enjoy working together, and common endeavors require their closeness to each other. The very term *congregation* indicates those who have congregated. However, defending congregational life does not eliminate the need to look for ways to strengthen centrifugal forces.

Possibilities

In the face of such formidable difficulties, how can the ministry of the laity happen? If recent attempts to apply the concept have deepened some of the problems, they have also helped to identify some creative starting points.

At the top of the list, especially for those who are not pastors, is the discovery that one *already* is a minister! The impression often given in sermons and church literature is that one *could* be a

minister, or that one *should* be a minister, and the result is that members spend a great deal of time struggling to *achieve* ministry. They think if they perform a certain action or take a particular stand, they will then be ministers. The usual result of such legalism is a great deal of guilt and a continual dissatisfaction.

In contrast, the Biblical teaching is that Christians *are* ministers. Francis Ayres points out that the New Testament uses the word *must* only 203 times, and *ought* only 50.¹ On the other hand, Scripture has much to say about what Christians *are*, often in spite of some rather interesting situations. The members of the Corinthian church, torn by factions and including many who were immoral, proud, hypocritical, dishonest, and self-centered, were not told, "You *could* be a letter from Christ." Paul writes, "You are a letter" (2 Cor. 3:3, R.S.V.).

Christians begin to get excited when they realize that the question is not, "How can we be ministers?" but "How did our ministry go last week?" They begin looking at the lives they are leading and begin to see possibilities for satisfaction, areas in which they would like help, and times when they failed. They are no longer trying to achieve status but are simply dealing with matters of application.

When Christians discover that they are ministers, another recent emphasis becomes important—ministry begins with the person, not the job. Since you are a minister, find ways to "use for the good of others the special gift . . . received from God" (1 Peter 4:10, T.E.V.).* Ministry has often been constricted because needs were stressed and gifts were forgotten. A member becomes a Sabbath School teacher, for example, because the Sabbath School Council has laid out the glaring need and no one else will do it. Actually, a balanced formula of need and resource spells ministry. If I were to see you drowning 100 yards from shore, I would not jump in to save you, because I cannot swim. I would do better running for help, or yelling. Many efforts at ministry are simply futile attempts to do something one is not equipped to do rather than identifying personal gifts and abilities so that they may be put into action.

When Peter says, "Use for the good of others the special gift . . . received from God," there can be two levels of meaning for the word "gift." On the one hand, that gift is the Holy Spirit, which

we have received. On the other hand, the effect of the Holy Spirit in us causes the full unfolding of the person whom God created. And that unfolding has specific application in each life.

Each of us represents a unique part of God's creation. When I die, I will not be replaced. I am a gift and my primary challenge is to identify what I have to offer. In fact, one result of sin is that this original gift gets confined and distorted. To be redeemed is to be liberated for the unfolding of that person that God originally intended.

So one way to identify and fulfill one's ministry is to identify one's own uniqueness—what one likes to do, what one sees in the world, what one can offer. Then begin looking for situations in which to make that offer. Gordon Cosby says, "I think all of us had best find out what we really want to do and start doing it and whatever it involves. If you have to give up your responsibility, give it up; if the church goes to pieces, so be it. But we've got to find what we want to do, *really*, because nothing else is going to help anybody."²

Implications

Congregations can be the arena in which Christians identify their gifts and offer them to others. We'd like to suggest two ways congregations can be especially helpful.

First, the calling forth of gifts is not necessarily best done alone. In the community of believers the individual Christian can explore what he really wants to do. The surrounding group provides support, feedback, clarification, and insight. A congregation could be a place where small groups of people meet to identify their gifts and find ways of offering them "for the good of others."

In so doing the groups would have to steadfastly resist two temptations. The first temptation is to look within the congregational structure only for possibilities of utilizing the gift. If our mission is the world then we need to be especially imaginative in finding ways to send each other, with our gifts, into situations outside the church. A second temptation is to control the offering. When the congregation determines the value or significance of a service, this reduces the infinite variety possible through the Spirit.

A second challenge for congregations is to create support systems for ministers. Ministry is not a problem to be solved in a Bible class but a lifetime of discipleship to be constantly shared.

(Continued on page 21.)

The future of the Adventist ministry

by Gordon Bietz

Maintaining the faith during last-day crises will be a function of men of the Word who relate the deep things of God to the needs and concerns of their flock.

In years past the pastor was a highly respected member of the community. He was generally the most educated person and was considered knowledgeable in almost every field. Now specialists have largely taken his place, and the trend of humanistic secularism has removed him from being the natural thought leader in the community. What is the future of the Adventist ministry in this context of change?

We spend too much time in the past, not enough time in the present, and no time in the future. I am not a futurologist, but the fact that we are not yet in the kingdom leads me to believe that there must be some changes in the way we are doing things in the present if we expect our generation to usher in the second coming of Christ. Something is wrong and it is time we faced up to it. Israel could not wander in the desert for 39 years and give good reports to the constituency. They could not claim wonderful progress, no matter how optimistic the administration. No matter how many miles were covered, no matter how many children were born to the nation, no matter how many statistics they compiled, they were not where they were supposed to be, and that pointed to problems. We are not with our Lord, and that means problems.

When we talk about the future of the Adventist ministry we are talking about change, for if we are not anticipating some sort of change there is no point in looking ahead. The church and its ministry tend to resist change and to develop inertia, as Ralph W. Neighbor, Jr., convincingly points out in his book *The Seven Last Words of the Church: We Never Did It That Way Before*. Ideally, change should not make us nervous but should cause us to become enthusiastic



about the potential ways God has to use us and this church in the future. However, in reality, no one is more threatened by change than those whose bread and butter may be affected by that change. Ministry has a tendency to opt for the status quo and increasingly so the closer it gets to retirement.

The church, more than many organizations, is infected with the disease of inertia because of its calling to "hold fast the landmarks" and "to stand firm on the foundations." The problem is that we tend to identify landmarks and foundations with anything we have been doing and with the way we have been doing it. As the Adventist ministry approaches the future, we must sort social custom from theological base. It is my thesis that the future of the Adventist ministry rises or falls on its ability to think theologically in the midst of change and turmoil.

When I was an intern, a friend asked me what I did all day. I gave him an idea of my schedule. I studied until noon, then I went out and did visitation, et cetera. He replied, "Well, if you spend that much time studying, I guess ministers are the real eggheads among us." I

have come to the conclusion that he was right. The minister really should be the intellectual among us. Who else has a job description that includes so much time to be spent in study?

"The minister is a surgeon with words; the scalpel can cut either way: to heal or to endanger the patient even more. A pastor whose scalpel is dull or rusty is guilty of theological malpractice."—Carnegie Samuel Calian, "Can We Expect Greatness From the Clergy?" (*The Christian Century*, May 25, 1977, p. 509). Too many ministers—Adventist ministers—have been guilty of theological malpractice. It's painful to do the work necessary to be a skillful preacher or theologian, and so the ministry has too many who are practicing with dull scalpels. The church members realize the malpractice and are seeking pastors that can stir them with great preaching. But without the study necessary for great preaching our minds will be empty. And an empty mind in a pastor results in empty pews in his church. Will members in the future bring lawsuits against their pastor for theological malpractice?

Ministers should be the most educated

people among us. Why? Not because of formal schooling but because "as an educating power, the Bible is without a rival" (E. G. White, *Patriarchs and Prophets*, p. 596). No one should have a wider capacity of understanding and more true education than the minister, for the simple reason that he spends (or should spend) more time with the Bible than any other person. It is his job. "The mind will enlarge, if it is employed in tracing out the relation of subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual."—*Fundamentals of Education*, p. 127.

Unfortunately, too many malnourished minds exist in the ministry, minds that have atrophied rather than enlarged, withered rather than grown. Too many nongrowing minds are passed from church to church when their three-year supply of sermons dries up. Too many retired minds still inhabit unretired bodies.

Mrs. White urges us not simply to duplicate other men's thoughts but to be thinkers in our own right. The danger in ministry is merely to reflect the thoughts of others. The habit of uncritical credulity—of taking the ideas of books, magazines, and tapes without independent thought—encourages a dependent dogmatism that will not stand the spotlight of criticism that will descend on our church in the future. Don't borrow unexamined convictions from others simply to avoid paying the price of disciplined, thoughtful study. The unexamined life is not worth living, and the unexamined belief is not worth holding.

Preaching that really takes the Word to people in today's society requires work. Study takes work. Ray Jordan declares in his book *You Can Preach*, "If there is blood in a man's preaching, he will have to make preaching the great business of his life. Other important matters will not be excluded; rather they will give one's message vitality and life." The pastor, notes G. B. Williamson, must be "primarily a preacher. Any excuse for failure at that point is invalid. God's call is not to be an organizer, promoter, a mixer, or an ecclesiastical mechanic, but a preacher of the Gospel of Christ, which is the power of God unto salvation to everyone that believeth. The understanding that preaching is primary will have far-reaching effects" (*Overseers of the Flock*, Beacon Hill, p. 30).

One of the main reasons the ministry has not always measured up to God's standard for it is that it is caught up in busywork and trifles. Mrs. White says, "If occupied with common place matters only, it [the mind] will become dwarfed and enfeebled."—*Patriarchs and Prophets*, p. 596.

Too many dwarfed and enfeebled minds have resulted from allowing the easy busywork of the ministry to occupy the time. Ministers are busy; there is no question about that. We are out every night, working very hard. But we have tended to confuse being busy with worth, activity with fulfillment, and movement with results.

"If the mind is allowed to run almost entirely upon trifling things and the common business of everyday life, it will, in accordance with one of its unvarying laws, become weak and frivolous, and deficient in spiritual power."—*Testimonies for the Church*, vol. 5, p. 272.

Most of us have not learned to establish proper priorities, and the result is that the pressure of busywork has established our priorities for us. We set sail with no centerboard, allowing the wind of the telephone and the squeaky-wheel member to blow us about. We are busy doing what is easy, keeping active and proving to the members that we work hard. It is easier to respond to a phone call and satisfy some member's trifling need than it is to resist the gusts of wind and say, "I was called to study and present the Word first and foremost, and for this I am in the ministry."

There are immediate rewards in drifting with the wind of the telephone. "The pastor surely works hard." "He is certainly responsive to our needs." But we are not called to respond to the church members' needs as they see them; we are called to minister the Word. And without spending time with the Word we cannot fulfill that calling. The future of ministry depends not on skills of bulletin preparation and administrivia. The survival of effective ministry depends on spending thoughtful time with the Bible. This must be the first priority.

Unfortunately, it is easy to flee from thought in busywork. The sad problem is that many of us would be lost without administrivia. We wouldn't know what to do with ourselves. Too many of us are overworked and underemployed, seeking to program our way out of dilemmas rather than think and study our way through them to the future. We are pull-

ing burrs from our socks instead of buying shoes for our feet.

If ministry allows itself to be less than what we might term "grass roots theologians," if we allow our time to be used in program administration and simply accept our theology from the college professionals—walking "in the sparks of others' kindling" (*Testimonies*, vol. 2, p. 644)—our church is doomed to decay and the ministry is doomed to becoming paper-pushing clerics. We are on the verge of abdicating our calling to the professionals in every field. We are not professional counselors; we are not professional administrators; we allow the seminaries and colleges to do our theological thinking for us and pass it to us through workers' meetings and *MINISTRY* magazine. As we increasingly become neither this nor that, what are we? Where is our expertise? This identity crisis causes us to lose some of the best young minds among us as they leave the ministry to do something, anything, that gives identity.

I believe the minister's identity should be found in being a "grass roots theologian" on the front line, standing in the heat of battle and developing sermons that stir the hearts of our people. Theology prepared in the archives of the seminary and not hammered into shape on the anvil of experience does not feed the people like theology produced in the local parish as the minister walks back and forth between the Word and the lives of his people. The local church is the focus for reaching people—not the conference office.

Maintaining the faith for ourselves and our members during the crises of last-day events will not be a function of the seminary but a function of men of the Word who mingle as pastors with their flock relating the deep things of God to their immediate needs and concerns.

Let's refuse to allow nonpriorities to occupy our lives to the extent that we become professional at majoring on minors, more concerned about cars and gas mileage than doctrines and preaching.

The future of the Adventist ministry must be a future of theology. Being specialists in bringing the Word of God to the person in the pew is the only valid justification for our professional existence.

Gordon Bietz is pastor of the Stockton Central Seventh-day Adventist church, Stockton, California.



How the E. G. White books were written—5

Assembled by Arthur L. White

This concluding article of the series features a statement in 1933 by D. E. Robinson, who for many years was a secretary for Mrs. White and on the staff of the White Publications. Based on his personal experience, observation, and documentary research, Elder Robinson describes the work done by himself and others in working with Mrs. White to prepare her works for publication.—Editors

Inasmuch as reports and rumors are current to the effect that Mrs. White's helpers were responsible for many of the thoughts, or at least for the beautiful literary style, of some of her books, and because many who hear these reports are not in a position to know the facts for themselves, I feel it a privilege to testify of what I have seen and do know.

Early in 1900, while connected with the Summer Hill Sanitarium, near Sydney [Australia], I accepted an invitation to enter the home of Mrs. White, then living in Cooranbong, New South Wales. At first my time was divided between stenographic work for Elder W. C. White and copying on the typewriter for his mother.

One of the first tasks assigned me was the copying of manuscript for the forthcoming book *Christ's Object Lessons*. This I wrote on the typewriter, as it was read to me by Miss Marian Davis, who for about 21 years had been one of Mrs. White's secretaries.

On the table before Miss Davis as she read was a pile of pieces of paper, some of ordinary typewriter size, but many smaller, and of various shapes and sizes. She read mostly from typewritten copy. However, I noticed that she sometimes read from a scrap of paper, a sentence or a short paragraph that was written in her

own hand. Seeing this, I thought, Can it be that she herself has written those portions of the book?

I hesitated about asking for information on the matter at that time, but chose to make careful observations to see if this was true. During the subsequent 15 years, most of which time I was employed by Mrs. White, my time was spent mostly at the typewriter copying that which was read to me or from other typewritten copies. Then one morning there was placed in my hands a pile of manuscripts in Mrs. White's handwriting, and I was asked to copy these on the typewriter, correcting any grammatical errors I might find. Most of this copy consisted of brief paragraphs or statements on various subjects.

Contrary to reports that Mrs. White's handwriting was very poor or barely legible, I found no difficulty from the first in reading it, nor in making the few grammatical changes necessary. This, my first editorial work for her, made three manuscripts, totaling sixty typewritten pages. They were entitled, "Fragments" and "Jots and Tittles" and are now preserved in the regular manuscript file at the "Elmshaven" office. (Mss. 41, 43, 44, 1900.)

As I look these articles through today, I see no difference in literary style between them and manuscripts copied by other of her helpers. The reason is obvious. This style is that of the author herself, not of any helper who may have acted a part as editor and copyist. In these manuscripts I find portions that later appeared in *Testimonies for the Church*, volume 6, *The Ministry of Healing*, and *Counsels to Teachers*, books that were afterward put out by Mrs. White.

Thoughts unchanged

Through later years, it was my privilege to receive for editing hundreds of pages of manuscripts written by Mrs. White, also to assist the other secretaries in preparing copy for articles in the papers and for some of the later books. In all good conscience I can testify that never was I presumptuous enough to add any ideas of my own, or to do other than to follow with most scrupulous care the thoughts of the author. And my observation of the work of my associate secretaries, as well as my confidence in their integrity, makes me refuse to believe that any of them changed her writings, other than to make them grammatical, or perhaps to make transpositions for rhetorical effect, for clearness of thought, or for emphasis.

Amount of editing

An examination of the handwritten documents reveals the fact that they differ greatly in appearance, and in grammatical accuracy. In some cases there is evidence of deliberate care in the formation of each letter and word, in capitalization, and even in punctuation. On such documents very little editorial work was called for. This is especially true of letters written during her earlier years of writing, when she employed no editors.

In other cases, the writing indicates haste. It contains repetition of thought, and incomplete or ungrammatical sentences. Yet even in these, there is seldom any difficulty in grasping the evident thought of the writer. Moreover, in correcting them grammatically the original phraseology was so fully retained that the characteristic style of the author remained unaffected.

At times as I would go to Mrs. White's room in the morning, I would find that she had arisen early and had already written many pages, as fast as her pen could travel over the paper. She would mention to me some special experience of the previous night, in which some message had been impressed on her mind, and would converse freely upon the subject upon which she had been writing. At such times her feelings would be very intense. As I would study the manuscript I could see evidences of the pressure under which she had written. The thoughts were clear, but more editorial work was needed at such times than when she wrote more deliberately. Occasionally, if there were questions regarding her meaning, her helpers would ask her about it.

The more experienced workers, who were familiar with Mrs. White's writing, were authorized, in preparing articles, to take a sentence, paragraph, or section from one manuscript and incorporate it into another, where the same subject was being presented. But never were they authorized to add thoughts of their own.

All handwritten documents, when received by Mrs. White's secretaries, were first copied on the typewriter, with whatever editing was found necessary. After this, they were given back to the writer, who read them over carefully, often making further interlineations and additions.

From this, permanent copy was made, which was either sent out as a letter, if addressed to an individual, or prepared as a manuscript, or as an article for some periodical. Before any document was sent from the office it was read by Mrs. White in its final form, and no changes were made by any of her helpers after it was thus approved and accepted by her.

Work of Marian Davis

Marian Davis, who died in 1905, was the veteran worker in Mrs. White's office, having been her associate and helper for a period of 26 years. As an associate, I can bear testimony to the nature and character of her work. She was a well-read woman, a constant Bible student, a woman of deep devotion and spirituality and conscientious in the highest degree. Physically frail, she yet possessed remarkable mental vigor. She was characterized by a rare love and appreciation for the beautiful, whether in nature, art, or literature. With this, she had a remarkable memory, which enabled her to recall striking passages

that she had read, and to locate them quickly, even in the days when we had no index to the manuscripts on file.

With a clear, comprehensive plan for the subject matter to be used in an article, or as a chapter in a book under preparation, she would sometimes read many pages of manuscript, looking for suitable or appropriate material. Usually she would mark this to be typed. However, if she ran across a brief sentence or phrase of rare beauty, she would copy it in her own handwriting from the original—she did not use the typewriter—and would file it where she could find it when the fitting place was reached in the manuscript under preparation. Thus, by observation, I found a satisfactory answer to the question that had come to my mind when I had noticed that portions of the manuscript read to me for *Christ's Object Lessons* were in her own handwriting.

I well remember at times going into her office and finding her on her knees on the floor, arranging in order many extracts she had gathered for a chapter in the book *The Ministry of Healing*, preparing to read it to another copyist, as a few years before she had read to me.

The Desire of Ages

Based upon rumors and reports, our critics are now boldly declaring that Marian Davis "did most of the work on the book *The Desire of Ages*." It is true that Miss Davis was book editor for Mrs. White, and that she did the major part of gathering and arranging the material. But it is not true, as is inferred by the critics, that she wrote most of the book.

As *The Desire of Ages* came from the press two years before my connection with Mrs. White's work, I cannot bear direct personal testimony regarding its preparation. However, I find no good reason for thinking that there was any great difference between the method of its preparation and that of *Christ's Object Lessons*. In fact, this latter book was made up of material gathered on the life of Christ, but which was left out (because of the abundance of material prepared) of *The Desire of Ages*.

I know that Sister White had brought from America her former writings on the life of Christ, as found in *Spirit of Prophecy*, volumes 2 and 3, also her articles that had been printed in the *Review* and other periodicals during the years since volume 3 was issued. There were also new manuscripts dealing with various phases of Christ's life. All of these were available for study and use. These,

with what Mrs. White wrote specifically for the book, constituted an abundance of source material for Miss Davis to cull and bring into a harmonious sequence for the new book.

But we are not left in uncertainty regarding the manner in which the book was prepared, for in letters from Mrs. White and Miss Davis written during the period of its preparation are [found] many significant allusions to the work. In Mrs. White's letters we find frequent mention of the fact that she was writing specifically for the book on the life of Christ, and very definite statements regarding the part that Miss Davis acted. Thus in a letter written to Dr. J. H. Kellogg, October 25, 1895, she says: "Marian is working at the greatest disadvantage. I find but little time in which to write on the life of Christ. I am continually receiving letters that demand an answer, and I dare not neglect important matters that are brought to my notice. Then there are churches to visit, private testimonies to write, and many other things to be attended to that tax me and consume my time. Marian greedily grasps every letter I write to others in order to find sentences that she can use in the life of Christ. She has been collecting everything that has a bearing on Christ's lessons to His disciples, from all possible sources. . . . I have about decided to . . . devote all my time to writing for the books that ought to be prepared without further delay. I would like to write on the life of Christ, on Christian temperance, and prepare Testimony Number 34; for it is very much needed. . . . You know that my whole theme both in the pulpit and in private, by voice and pen, is the life of Christ."—Letter 41, 1895.

Beauty of style

Some have marveled at the extraordinary beauty of the language in *The Desire of Ages*, and have offered this as a reason for questioning its authorship. The last sentence of the foregoing letter, in suggesting that this was one of her favorite themes, furnishes a plausible explanation for the beautiful phraseology of the book. The abundance of material, and the depths of feeling with which she wrote on this subject, made possible the selection and grouping of the most beautiful passages to be found in scores of manuscripts and letters.

It is well known that some of the world's masterpieces of literature, of poetry, and of gospel hymns have been forged on the anvil of suffering. Soon

after Mrs. White reached Australia she began to suffer with rheumatism, and for eleven months was in constant pain. Of this experience she wrote: "I have been passing through great trial in pain, and suffering, and helplessness, but through it all I have obtained a precious experience more valuable to me than gold."

After speaking of her feelings of great disappointment because she was unable to visit among the churches, she said further: "This unreconciliation was at the beginning of my sufferings and helplessness, but it was not long until I felt that my affliction was a part of God's plan. I found that by partly lying and partly sitting I could place myself in position to use my crippled hands, and although suffering much pain I could do considerable writing. Since coming to this country I have written sixteen hundred pages. . . . Many nights during the past nine months I was enabled to sleep but two hours a night, and then at times darkness would gather about me; but I prayed and realized much sweet comfort in drawing nigh to God. . . . I was all light in the Lord. Jesus was sacredly near, and I found the grace given sufficient."—Letter 7, 1892. "I have tested, and I know whereof I speak. For eleven months I could not sleep nights. I prayed to be relieved. Relief did not come but I had light in the Lord by night, and by day. I know wherein my strength lies. I thought of Christ a great deal in this time."—Ms. 17, 1893.

Thus by affliction, Mrs. White was confined for nearly a year to her room. Here she was free from the multitude of problems that came to her when she was traveling and in public work. Here she had opportunity to think intensely regarding the views that the Lord had given her. She was enabled to write more feelingly than at other times. Some of the choicest passages in *The Desire of Ages* came from her pen when she was confined not only to her room, but much of the time to her bed. The secret of her power to produce this beautiful language is found in three passages just quoted: "Jesus was sacredly near," "I thought of Christ a great deal," and "I have written sixteen hundred pages."

Cooperation between author and compiler

At times, while the life of Christ was in preparation, Mrs. White was away from home. At such times there was correspondence between her and her helpers. There are preserved a number

of letters from Mrs. Davis to Mrs. White regarding the work she was doing in preparing chapters for the prospective book. In those letters, written with no thought of being read by others than Mrs. White, there are incidental touches, which furnish conclusive evidence for the following facts:

1. Mrs. White and Miss Davis worked closely together in all the planning for the book—Mrs. White providing the copy, and Miss Davis gathering and arranging the material she could find from various sources.

2. Miss Davis was entirely dependent upon material furnished by Mrs. White. When that was not forthcoming her work was at a standstill. We see no allusions or references to any subject matter written by Miss Davis, but much to indicate that there was no such matter.

3. Mrs. White was writing intelligently on certain chapters that were being prepared by Miss Davis, who, in addition to this new and current writing, specifically intended for the book, was finding supplementary sentences and paragraphs from other letters and manuscripts.

As typical of such letters from Miss Davis, we quote, without comment, extracts from three letters, written during the latter part of 1893 and 1895, while Mrs. White was in New Zealand, and Miss Davis at the home place in Australia:

August 2, 1893: "Now about the book. I am so glad you are writing on the two journeys to Galilee. I was so afraid you would not bring that out. Shall hope to receive something from you before long."

October 18, 1893: "Oh, when I see how we seem to be in the circles of a whirlpool, that is sweeping us faster and faster toward the great consummation, I do long to see this book go out, to reveal Christ to the people as He is, in His beauty. . . . I shall be so glad when we can talk over the work. So many points come up that I want to ask about. . . . I will send you a few more chapters soon. . . . I am real anxious to get some chapters finished, and more gaps filled."

November 25, 1893: "We sent the letter for Sydney workers to Brother ——. It was so good. I must keep all the general for my scrap books. Of late I have been using the matter gleaned from late letters, testimonies, etc. Have found some of the most precious things, some in those letters to Elder Corliss. They have been to me like a storehouse of treasures. There's something in these

personal testimonies that are written under deep feeling, that comes close to the heart. It seems to me the things gathered in this way give a power and significance to the book that nothing else does."

After the manuscript for a portion of the book had been sent to the Pacific Press, Miss Davis found in new letters, material that she wished added. This she sent on to California, hoping that it would arrive in time to be included in the book.

March 1, 1898: "I have been gathering out the precious things from these new manuscripts on the early life of Jesus. Sent a number of new pages to California by the Vancouver mail, and shall send more for later chapters by the next mail. Two of these new articles on Christ's missionary work I let Brother James have to read in church. Last Sabbath he read the one which speaks of the Saviour's denying Himself of food to give to the poor.* These things are unspeakably precious. I hope it is not too late to get them into the book. It has been a feast to work on this matter . . ."

Summary

To the question "How were the books prepared?" we might briefly reply:

Mrs. White wrote voluminously on many topics. Supplementing what she wrote specifically for some definite book, the book editor gathered from these writings—in manuscripts, letters, reports of discourses, and periodical articles—other related gems of thought. Working together, Mrs. White and this editor planned the outline of the book, chapter by chapter. When in its final form it was approved by Mrs. White it was ready to send to the printer. As Mrs. White advanced in years, naturally she wrote less, and depended more upon the wealth of material already written. But up to within the last fourteen years of her life, the major part of the books were written with the book itself in her mind. But whether the books were written thus specifically or gathered and compiled by her editors, Mrs. White, and not her secretaries, was the author of the books published under her name. ■■

* The passage referred to is found in Ms. 22, 1898, dated February 20, 1898, and is printed in *The Desire of Ages*, pp. 86, 87.

Arthur L. White is a lifetime member of the Board of Trustees of the Ellen G. White Estate and currently is working on a biography of his grandmother.

by N. R. Dower

Harvest time

Annual Council
action urges emphasis
on evangelism.

A new day is dawning in the Adventist Church. It is not a new day in concept, but a new day in possibilities. One of the most significant items voted at the 1979 Annual Council was a plan entitled "Harvest Time — Follow-Up/Follow-Through." The plan in its entirety is given below, but here are some of the highlights.

Exceptional emphasis is to be placed on public and personal evangelism. Along with this emphasis, there will be an unusual effort to follow up all names already found in the church's interest file. Pastors are urged to train their members to contact these people. In addition, all former and missing members are to be searched out and those not attending church regularly placed on a follow-up list.

The church is a fellowship into which new members are drawn. Through study of the Word and prayer they are made ready to re-enter the world and share their personal experience with others. Those they bring will, in turn, be trained to venture back into the world and bring additional souls into the fellowship. This is a cycle that must never end. God's

work will not be finished until all the members of the church become involved in this cycle.

The follow-up part of this plan is vital, and all need to be involved. But the follow-through part is even more vital. It is one thing to bring people into the

church; it is another thing to nurture them and follow through with deep personal interest in them. Let us determine that we will do all in our power to make our churches places of loving concern for every soul entrusted to our care. Let us make our churches friendly, loving, sharing places where new members are made to feel wanted and important, and where established members and even missing members are made to feel that the church just can't get along without them. The sense of belonging and of being wanted and needed is a strong impetus to fellowship and has a pulling power on those who have slipped away and who no longer attend Sabbath school or worship services.

The church must be responsible for harvesting as well as sowing. This emphasis will be supported by all the departments of the church, but in particular by the combined efforts of the Lay Activities Department and the Ministerial Association. Let us join together in this long-overdue harvest of souls. By so doing, we can help to finish the work, and our Lord can return and take us home.

HARVEST TIME Follow-Up/Follow-Through

VOTED, To adopt the following plan entitled "Harvest Time—Follow-Up/Follow-Through" so that in addition to exceptional emphasis on public and personal evangelism, unusual effort be put forth to follow up all interests in our files, and to reclaim all former and missing members, as well as to work for those who are not now regularly attending the services of the church:

1. That pastors and churches, in cooperation with their interest coordinators, implement existing plans to train and assign members in a follow-up/follow-through ministry so as to accomplish the best possible results in contacting interested persons and former or missing members, to assure continuing concern for them, and to endeavor to develop in them a deeper interest in the church and in becoming active members of its fellowship.

2. That church interest files be kept up-to-date, and all interested persons be contacted at the earliest possible time so as to reach them with the claims and

promises of our message. These names may include interests arising from:

- a. Radio and television programs
 - b. Names provided by literature evangelists
 - c. Evangelistic campaigns
 - d. Visitors to our churches
 - e. Vacation Bible Schools and branch Sabbath schools
 - f. Community Services
 - g. People in our neighborhoods
 - h. ABC customers and paid-out customers as supplied by HHES
 - i. All former, missing, and delinquent members (special attention to be given to these)
 - j. Distribution of missionary journals
 - k. Five-Day Plans and other temperance and health-outreach programs
 - l. Ingathering contacts
 - m. All other outreach activities that produce names and interests
3. That each interested family or person be given a copy of the special Gift

Issue of *Adventist Review* for 1979, or some other appropriate literature such as *Because of You*. This special literature should be taken to the homes by trained teams who would extend a warmhearted invitation to these people to enjoy the full benefits of the church.

4. That our churches be encouraged to adopt the plan of direct mailing one of our missionary journals for three, six, or twelve months to people on all rural routes, and to box holders.

5. That our churches be encouraged to accept the challenge of providing a year's subscription to an inexpensive missionary journal to all who request it through our radio and TV programs.

6. That reaping meetings be planned for our churches where a significant interest develops, to assure a successful gathering in of the harvest.

7. That the Lay Activities Department and the Ministerial Association implement this program with the cooperation of the departments and services concerned.



An Invitation

MINISTER ON FAITH, ACT DALLAS, APR

PREACHING:

H. M. S. Richards, Sr.
C. E. Bradford
N. C. Wilson

EVANGELISM

DEVOTIONAL

Every minister has a special invitation to attend this council sponsored by the Ministerial Association in connection with the General Conference session at the Dallas Convention Center. The program begins Friday, April 18 at 2:30 P.M. and closes Sunday, April 20 at 12:15 P.M. Ample seating is available, so make your plans now to be there!



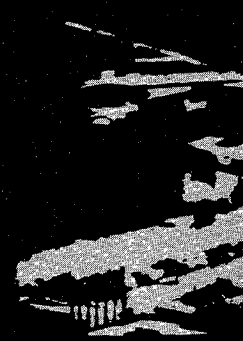
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SEMINARS:

Andrews University
Seminary professors
examine the
role of the
Adventist Church
in today's world
and principles of
church growth.



H. M. S. Richards, Sr.



C. E. Bradford



N. C. Wilson



SKIP BAKER

A review of those actions that have special interest for pastors.

Annual Council highlights

by Leo R. Van Dolson

Among the actions taken at the 1979 Annual Council, the following should be of special interest to Adventist pastors:

North American Division Relationship to General Conference: The 1978 Annual Council requested the General Conference to explore the advisability of restructuring the relationship between the North American Division and the General Conference, possibly creating a separate division organization. It was voted at the 1979 Annual Council to retain in general the "unique relationship" that presently and historically unites the General Conference and the North American Division. An ad hoc committee was to be appointed to study changes in the present relationship that would allow greater flexibility, responsibility, and accountability in the administration of the work in North America while not

destroying the advantages of the present arrangement.

Gambling and Chance Issues: A nine-page report on gambling and chance issues was adopted. It begins by defining gambling, then suggests that because of questions regarding such items as lotteries, raffles to support local charitable and philanthropic activities, chain letters of various kinds, bingo games, and contests involving elements of chance, a statement is needed in the Adventist Church that will define these activities as gambling. Biblical and Spirit of Prophecy instruction is also outlined in this report.

Use of Denominational Pictures: Requests for reproductions of paintings or original artwork shall be referred from now on to the audio-visual branch of the Adventist Media Center.

Day of Fasting and Prayer 1980: Sab-

bath, April 12, 1980, was designated as a Day of Fasting and Prayer in behalf of the General Conference session. Members are urged to pray for divine guidance for the activities of the session, and especially for an infilling of the Holy Spirit for a speedy finishing of the gospel commission to all the world.

Church Membership: That section of the *Church Manual* that deals with a minister's instruction of candidates prior to baptism was amended as follows:* "A minister should not present any candidate for baptism and church membership until he can satisfy the church by public examination that the candidate has been well instructed and is ready to take such a step. In churches where frequent baptisms might reduce the significance of a public examination, an alternative plan should be observed. The minister's work is not completed until he has thoroughly instructed the candidates, and they are familiar with and committed to all fundamental beliefs and related practices of the church and are prepared to assume the responsibilities of church membership."

A portion of the section entitled "Membership on a Spiritual Basis" in the *Church Manual* was amended to read as follows: "The serious, solemn obligations of church membership should be impressed on everyone who applies for admittance to the church. All should be faithfully taught what it means to become a member of the body of Christ. Only those giving evidence of having experienced the new birth, and who are enjoying a spiritual experience with the Lord Jesus, are prepared for acceptance into church membership. Thorough instruction in the fundamental teachings and related practices of the church should be given to every candidate for church membership before he is baptized and received into church fellowship. It is due to each person seeking admittance to the church that he be informed of the principles for which the church stands."

The Church Board and Evangelism: The section of the *Church Manual* dealing with the church board and its meetings was revised to make the planning and fostering of evangelism a specific function of the church board. This is to be its chief concern. The revised statement adds, "When the board devotes its first interests and highest energies to every-member evangelism, most church problems are alleviated or prevented. A strong, positive influence is felt in the spiritual life and growth of the member-

ship." The first item on the agenda of each church board meeting is to relate directly to the evangelization of the missionary territory of the church. In addition, once each quarter, the entire church board meeting can well be devoted to plans for evangelism. The church board should present no other business to interfere with planning for evangelism. Should other business be too time-consuming, the board may appoint subcommittees to care for specific areas of church business such as finance or church building projects. Such subcommittees will then make recommendations to the church board. In this way the resources of the board are conserved for its primary task—evangelism.

Reasons for Which Members Should Be Disciplined: This section of the *Church Manual* was amended to read as follows: "7) the use, manufacture, or sale of alcoholic beverages, 8) the use of tobacco, 9) the misuse of or trafficking in narcotics or other drugs."

Local Church Education Secretary: It was voted to develop a new local church office to be known as "church education secretary." Where a Home and School Association already functions, the church education secretary shall be a member of its executive committee and carry out his or her duties in cooperation with the association. The church education secretary should be a member of the local church board and the school board.

1985 General Conference Location: It was voted to reconsider the location for the 1985 General Conference session, which had been scheduled for New Orleans, Louisiana, and to appoint a small committee to assess the possibility of holding the fifty-fourth General Conference session outside North America, considering Manila as a possible site.

Ministerial Training: It was voted to provide an off-campus seminary field quarter for instruction in the courses of Personal and Public Evangelism and Pastoral Ministries and Church Policy as a ninth quarter following the eighth quarter the student is resident at the seminary. It need not be taken during the quarter immediately following the eighth quarter in residence but should be completed during the first calendar year thereafter. The M.Div. degree will not be granted until this field-quarter requirement is fulfilled. This quarter will be under the direction of the seminary professor of evangelism, who will administer the program through teacher-supervisors trained and certified by the seminary, no more than ten students

being permitted to work under one supervisor.

Each union or local conference has been requested to provide for the field schools as needed in order to accommodate the students who are sponsored within the union and who will be working within its boundaries. Someone other than the evangelist conducting the public evangelistic campaign will be appointed to serve as supervisor of the field school. Entering and exiting from the seminary will hereafter be limited to two annual entering points (the beginning of the summer and the fall terms) and two annual exiting points (the end of the spring and summer terms).

New Policy for Bible Instructor Internships: In order to stimulate interest in the training and employment of Bible instructors, an internship plan was set up for qualified Bible instructors who have completed a four-year college training program specifically designed for Bible instructors. The intern shall be appointed for a 12-month period of field service. If judged to have done successful work during that period, the intern shall be appointed for a second period of 12-month field service.

North American Division Retirement Plan: A detailed revision of the retirement plan was adopted. Employees are eligible to earn extra service credit from the first month in which they attain the age of 20 until the first of the month in which they attain the age of 68, up to a maximum of 40 years. In order to be eligible for retirement benefits, an employee who retires from active service after January 1, 1981, must have begun denominational service before attaining age 55 and must earn ten full years of service credit before attaining the normal retirement age of 65. Employees who terminate their denominational service prior to January 1, 1981, must have 15 full years of service credit to be eligible.

The normal retirement age is 65. An employee who retires on his normal retirement date shall be entitled to receive retirement benefits in a monthly amount starting on the first day of the month in which he attains the age of 65.

An employee who has attained age 62 and has earned at least 35 years of service credit may retire at any time prior to his normal retirement date, and thereupon shall be entitled to receive a retirement benefit in a monthly amount starting on the first day of the month following the date of his actual retirement from employment, or the first day

of the month he attains the age of 62, if he is not in denominational service at that time.

The retirement benefits of employees who meet the requirements for eligibility are based on a monthly rate that is the product of the employee's benefit rate factor multiplied by his years of service credit (not in excess of 40), multiplied by the wage factor in effect as of the date of each payment.

Ingathering Objectives: 1. To visit every home, leaving the Ingathering magazine. 2. To have prayer with as many people as possible. 3. To encourage Bible study by enrolling people in a Bible correspondence course. 4. To open doors for personal Bible studies in future visits. 5. To give every person an opportunity to support our worldwide mission work.

Ingathering Information to Civic Officials: In the United States a standard approach to local officials by local pastors and others representing the church should follow these guidelines: 1. the filing of Ingathering information with local city officials may include name, address, and telephone number of the local Seventh-day Adventist church, the local church pastor, the local lay person in charge of Ingathering, and the church official who supervises Ingathering in the State. 2. A copy of the identification carried by volunteer workers in the Ingathering program, along with the proposed dates of the crusade, a copy of the material to be left for the persons contacted, and a statement of the purposes and objectives of Ingathering.

The filing of the above information should not be misconstrued as a request for a permit license, but as a desire on the part of the Seventh-day Adventist church to cooperate with civil authorities in harmony with the principles laid down by the United States Supreme Court in *Cantwell v. Connecticut*. Because the activities concerning Ingathering even in small, remote areas may seriously affect the Ingathering program in all of the United States, neither the local pastor nor the local or union conference officials are authorized to go beyond filing the above information with the city government.

* Annual Council actions on *Church Manual* items are not final but are recommendations that will be acted on at the next General Conference session.

Leo R. Van Dolson, Ph.D., is an associate editor of the *Adventist Review* and of *MINISTRY* magazine.

RESPONSE TO AN OPEN LETTER

The president of the General Conference replies to the editor's December editorial.

Dear Brother Spangler:

Your open letter to me appearing in the December *MINISTRY* struck a very responsive note in my heart. As you know, the burdens you expressed have been burdens that I, too, have had for years. It is true that at Vienna in 1975 we repeatedly echoed the hope that the work would be finished and we would be "home" prior to the 1980 General Conference session. In 1976, I well remember chairing the committee that eventually produced the document on evangelism and finishing God's work. Now the 1980 General Conference session is upon us and we are still here.

As you point out, our church faces a multitude of problems around the world—problems of a very serious nature. Humanly speaking, those of us who struggle with these situations, both locally and internationally, often see little hope that our resources of manpower, finances, or spiritual energy will be adequate to meet the tremendous challenges. We need to face these problems squarely, without minimizing them, and great care should be taken not to give the impression that the church never experiences reverses. On the other hand, we dare not overlook the miraculous advances nor disregard the unlimited resources of heaven that have been promised this church in order to meet every challenge. The inadequacy is not with God but with us and our faith. Therefore, we need to ask ourselves, "What can we do to allow God access to our inmost souls so that His work can be finished through us?" For that reason, I appreciate the thrust of your letter to me. We must not, cannot, continue "business as usual" and expect to go home with our Lord any time soon.

Your faith in the membership of this church is well placed. I, too, believe that members and ministers alike would approve "drastic" measures by the General Conference president, and leadership in general, if they could be confident that such measures would indeed help to finish God's work on earth and bring about the return of our Lord. I appreciate your appeal for me to use the influence of my office to "cut through the red tape" that hinders this church from mounting a great evangelistic outreach. It would be most gratifying to me



personally if as a result of my efforts I could hasten the return of my Lord.

It is true that the office of General Conference president carries with it a liberal amount of influence; the president can expedite, guide, emphasize, and to some degree establish priorities. However, each day provides evidence that the Seventh-day Adventist system of church government is a shared responsibility among a wide spectrum of individuals. This, I believe, is as it should be. There are no dictators at 6840 Eastern Avenue, Takoma Park, nor should there be. There is a broad base of individual creativity and responsibility from the local church to the General Conference.

So, while you have placed the challenge before me, I in turn must place it before my fellow leaders and fellow members of the body of Christ. I say this not to avoid in any measure my own involvement and responsibility. I freely admit that the position I occupy places me under a sacred mandate to provide the kind of leadership for this church that, under the Holy Spirit, will result in producing unity of faith and action. This will prevent the sad and demoralizing experience of wandering in the desert sands and coming back to Kadesh-barnea, but never entering the Promised Land. By God's grace I am determined not to disappoint Him or my brothers and sisters in the church. However, for the church to experience what the Lord designs in order for His coming to take place, the burden of evangelism and finishing His work must fall on every individual heart within the church. Pentecost was not the result merely of more activity, nor will its last-day sequel come as the result of determination by leaders or by an Annual Council action. The latter-rain experience and its attendant power for finishing God's work will come when individuals have an experience with God in which their wills become one with His. Such an experience cannot be legislated.

It is true, of course, that a climate can be provided that will encourage and nurture such an experience. You ask, Brother Spangler, "What can be done to uncomplicate the organizational structure of our church? How can we . . . place more men and women in the front

lines of direct soul winning?"

You are aware, I know, that careful consideration is being given to streamlining the "bureaucracy" of the church and to trimming back on unnecessary positions and administrative personnel. It appears to many that in some respects the church has become unwieldy and there is an imbalance in the distribution of its workers. Every SDA worker is a valuable resource; not one is unneeded. What is needed, however, is to deploy each worker, beginning in the General Conference office, in the most advantageous manner so that each one has a specific assignment for which accountability can be required. This is no easy task, but we will carefully experiment with some new approaches.

You ask, "What can be done to reduce the enormous amount of travel, worker movement, conventions, committees," et cetera, in order to free more money for evangelism?"

Here again we are doing some brutal analysis and evaluation in an endeavor to assure that every dollar spent, every visit made, every mile traveled, every hour worked, every letter written, every bulletin sent out, every trip taken, will result in a measurable impact on the progress of God's work.

You mention the need to establish soul

winning as the priority function of each ordained and licensed minister. The document on finishing God's work spoke specifically to this point: "The pastor-evangelist's first work and that for which he [shall] be held accountable is the giving of the gospel of Jesus Christ in the setting of the three angels' messages. . . . The large body of ministers in the General Conference and its divisions, the union and local fields, the institutions and other types of work, shall be expected to give priority of their time, talent, energy, and planning to evangelistic work, according to their gifts, in speaking, personal witness, and teaching."

You are absolutely right, Brother Spangler, when you say that far too much of the work of the church is merely "business as usual." We desperately need to realize that to a large degree we have failed, as did Israel of old, to allow Christ to bring His work to a speedy conclusion in our lives, in our church, and in our world. While we are sorry to disappoint our Lord in this respect, we need have no fears regarding the ultimate victory of God's purposes nor of the success of His message.

Recently we received a suggestion from a faithful member. He pointed out the cohesiveness and strength that could come from ministers and church mem-

bers everywhere pausing wherever they find themselves at noon for a season of earnest prayer that God will empower His church and enable it to finish His work. We need much more prayer and study of the Scriptures, much more opening of the heart and life to the Lord Jesus. Such a concerted noontime prayer could become only a mechanical matter with little real meaning, or it could become the means of binding the hearts of God's people everywhere with one another and with their Lord.

I call upon you, my fellow church members and leaders around the circle of the earth, to join me in renewed surrender to Christ.

In the words of the 1976 document on finishing the work, "With deep heart-sorrow we acknowledge the delay of our Lord's return. Long ere this God's people should have been in the kingdom. Our insubordination, our spiritual apathy, our indifference to the urgency of soul winning in our personal lives as leaders and members, our failure to make first things first, delay our Lord's return. Today's Adventist generation can with God's blessing be the generation that will arise and finish God's work and put an end to the tragedy of our Lord's delay."

Neal C. Wilson

EVERY MEMBER A MINISTER?

(Continued from page 9.)

Congregations need to stop asking, "How can we get more people involved?" and instead find out what kinds of support its members need for their weekly activities. Many persons simply need to talk with others about what is happening. For others, the needs probably cannot be met in the congregation at all. Let me explain. Mark Gibbs has pointed out that the entire people of God (the laity) include three general categories of ministers. About 1 percent are what we normally call professional clergy. About 10 percent might be called "churchly" laity, those persons whose gifts are indeed well offered primarily within the institutional church. They are indispensable to the life of the church and need to be encouraged to fulfill their ministry with joy. But more than 80 percent are left (Gibbs calls them "secular laity") who are not basically involved in

the structure of the institutional church. Some are rather nominal church members, but a sizeable number "do wish to serve God faithfully in one way or another; they will not do this primarily, in church organizations, but in the other secular structures of their lives."³ The best support for such ministers will probably involve setting up consultations and other forms of dialogue within those structures. Professional competence, emphasis on dialogue rather than pronouncements, agendas set by members of the profession rather than by the church, would all be a part of this kind of resourcing. Can such members be encouraged by the congregation to move out and do such ministering in concert with other Christians in the same community or occupation?

It has been said that the more effective the leader of a group is the less the group

will look to him. Perhaps it could be said that the stronger the ministry of God's people becomes the less that ministry will be controlled by church leadership and the more varied and unrecognizable it will often be. For when the concept moves to practice it will no longer be neat, uniform, or manageable. Each unique child of God will be fulfilling his or her ministry. ■

¹ Francis O. Ayres, *The Ministry of the Laity* (Philadelphia: Westminster Press, 1962), p. 27.

² Gordon Cosby, "The Calling Forth of the Charisma" (mimeographed sermon, Church of the Saviour, 2025 Massachusetts Avenue NW., Washington, D.C. 20036, 1963).

³ Mark Gibbs, "The Structures of the Church and the Different Kinds of Laity," Audenshaw Papers #26 (Audenshaw Foundation, 1 Lord Street, Denton, Manchester, M34-2PF, England, 1974).

* From the *Good News Bible*—Old Testament: Copyright © American Bible Society 1976; New Testament: Copyright © American Bible Society 1966, 1971, 1976.

Dr. Edwards has recently written a book on this subject—*A New Frontier—Every Member a Minister*. For a review of this work, see page 32.

Rex D. Edwards, D.Div., is a member of the department of religion, Columbia Union College, Takoma Park, Md.

DAME KATHLEEN

A great Biblical archeologist is gone, but her influence continues to contribute to the discipline she loved.

by Leona Glidden Running

Another of the great Biblical archeologists has passed from the scene with the death, on August 24, 1978, of Kathleen Mary Kenyon, the elder daughter of Sir Frederic George Kenyon, former director and principal librarian of the British Museum.

Born on January 5, 1906, and educated at St. Paul's Girls' School and at Somerville College, Oxford University, she was early captivated by archeology and joined an expedition to Rhodesia in 1929 to investigate the Zimbabwe ruins under Gertrude Caton-Thompson. The following year she began participating in the excavations of Mortimer Wheeler at Verulamium, a Roman site north of London. There she learned his method of careful stratigraphic excavation, which she later refined in her own digs, especially at Jericho. This procedure has since become known as the "Wheeler-Kenyon" method. Basically it involves excavating in grids of five-meter squares with one-meter balks left between them (at least at first) for control of levels and contents as well as for catwalks. The sides are kept as vertical and smooth as possible to exhibit the strata, and careful records are made of all strata, their contents, floors, and walls, by means of numerous drawings and photographs. Pottery and other objects found in various strata are compared from site to site to date them as closely as possible.

Between seasons at Verulamium, Kenyon worked with J. W. Crowfoot during the 1930's at Samaria. She contributed chapters on "The Summit Buildings and Constructions"—those of Omri and Ahab through Israelite, Hellenistic, and Byzantine periods—to the publication of that excavation *The Buildings at Samaria* (1942). She also prepared chapters on Early Bronze Age and Israelite pottery and "Miscellaneous Objects in Metal, Bone and Stone" for another volume, *The Objects From Samaria* (1957). She had already published articles on Rhodesia, Verulamium, and other sites.

During the rest of the 1930's Kenyon carried on fieldwork in England under the guidance of Wheeler. She also became a cofounder of the Institute of Archaeology in the University of London, and served as its first secretary from 1935 to 1948 and as acting director

during World War II. She continued as lecturer at the Institute from 1948 to 1962, leading her students in field work at Sutton Walls, England; Sabratha, Italy; and at Jericho and Jerusalem. From 1944 to 1949 she was also on the Council for British Archaeology, and in 1951 she became director of the British School of Archaeology in Jerusalem, continuing until 1966.

In 1954 she published *Beginning in Archaeology* for the benefit of her students. Still in use, it is a basic textbook telling what archeology is, how to become an archeologist, and how to use the techniques of fieldwork in excavating, recording, and dealing with finds, surveys, and photography.

It was not always easy for a woman to be an archeologist in those early years, but with her independent spirit, she simply ignored or overcame obstacles and pursued her course with whatever diplomacy was needed to accomplish her purpose, often winning both admiration and awe from her students and colleagues. Kenyon was intensely interested in helping her students, even to the point of personal sacrifice. They remember not only her kindness, honesty, indefatigable working habits, and inspiring zest, but also the tattered trench coat she wore all through the years of digging at both Jericho and Jerusalem.

Technical volumes entitled *Excavations at Jericho* appeared in 1960 and 1965, the first on the tombs excavated from 1952 to 1954, and the second on those dug from 1955 to 1958. In 1957 her popularly written book, *Digging Up Jericho*, appeared, dealing with the seven seasons of excavations there and reconstructing the history of this ancient site. Later she stated, "I should have had a gap of, say, seven years instead of three between Jericho and Jerusalem. As it is, I am still [1972] finishing off Jericho before beginning on the Jerusalem finds. In an ideal situation, one would have innumerable stooges (or one could upgrade them to Research Assistants), but British archaeology does not provide the finance. Therefore Jerusalem must wait until I have finished Jericho." Now that she is gone, her staff is completing the technical publication of her work at Jer-

icho and is starting on the Jerusalem material.

However, she did publish two books in a popular style on her work at Jerusalem—*Jerusalem: Excavating 3,000 Years of History* (1967), in the New Aspects of Archaeology series, edited by Sir Mortimer Wheeler, and *Digging Up Jerusalem* (1974). She had a marvelous ability to see the whole picture through the multitudinous details and to write it in such a way that the general reader could see it also and find it fascinating. Yet the experts could also learn from it and argue with it.

In spite of her cool, scientific approach and down-to-earth manner, she had a great sense of humor. Her students recall the "lowest boat race on record," held by the staff in barely seaworthy punts on the Dead Sea at the same time as the Oxford-Cambridge race on the Thames. Nor will they ever forget the ceremonial burial, at the bottom of her deep pit in the Muriston area in the Old City, of the worn-out Pontiac station wagon that had come to the end of its road in 1947 (see *Biblical Archeologist*, Spring 1979, p. 125).

She herself tells of having tidied up in August, 1966, to go to lunch with "the charming General Odd Bull, head of the United Nations Truce Supervisory Commission, at his headquarters at the Government House of the Mandate period, which I had visited in 1935" (*Digging Up Jerusalem*, pp. 133-135). At the border the Jordanian policeman waved aside explanations that a messenger was supposed to be coming with her authorization, saying, "Ah, Miss Kenyon. I know Miss Kenyon. *Ahlan wa Sahlan* ["Welcome"]."

"So I entered Government House," she wrote, "on the strength of the fact that I employed various of the policeman's sons as basket-boys."

Back at the dig on the Ophel hill in midafternoon, she found an urgent message to come to Square A XXIV. Giving up "all hopes of a siesta, . . . I shed my party garb and put on dig clothes and went to see what was happening." She found her staff at the foot of the most northerly wall that had been excavated to bedrock. They were looking at a green object in a niche. It turned out to be a small bronze bucket containing another

bronze bucket, inside of which was a bronze jug, all much corroded. They sent these without unpacking them, by special BOAC plane to the British Museum for careful cleaning and preservation. Magen Broshi, a professional archaeologist who reviewed Kenyon's book in *The Biblical Archaeology Review* of September, 1975, criticized such digressions as irrelevant to archaeology. But it is such real-life-on-a-dig narratives that make fascinating reading for the non-professional.

Kathleen Kenyon's 1963 Schweich lectures to the British Academy (of which she was a fellow) were published in 1966 as *Amorites and Canaanites*. In them she identified as Amorites those seminomadic invaders who came into Palestine and who camped on the ruined mound of Early Bronze Age Jericho about 2,000 B.C. She labeled this interval between built-up occupations of the Jericho tell, as intermediate Early Bronze-Middle Bronze, because pottery and other indications marked it as not belonging either to the settled culture of the early Bronze or to the Middle Bronze era found by William F. Albright at Tell Beit Mirsim and in many other sites. Her labeling created some confusion, but she had to identify a period that came between the first two bronze ages and that had not shown up at Tell Beit Mirsim, where Professor Albright had largely established pottery chronology for western Palestine. This period did have later-demonstrated correspondences at many other sites in Palestine, from Hazor in the north to Arad in the south, and can be dated to about the time of Abraham's entry into Canaan.

Kenyon's tremendous grasp of the significance of archaeology all over Palestine was exhibited in her 1960 book, *Archaeology in the Holy Land*, in which she traced its history from the first cave settlements at Mt. Carmel and those in prepottery Neolithic levels at the bedrock bottom of the high tell of ancient Jericho, down through the history of Israelites and Jews to the postexilic period. In 1971 she published *Royal Cities of the Old Testament*, based on her 1965 lecture given in connection with the centenary celebration of the Palestine Exploration Fund. In this volume she traced the history of the Solomonic cities of Jerusalem, Gezer, Megiddo, and Hazor, as well as Omri's and Ahab's Samaria. In all her books she included a multitude of excellent photographs, diagrams, and drawings to help the reader

visualize what was being described.

Her last popularly written book is *The Bible and Recent Archaeology* (1978). "The title chosen consciously echoes that of my father's book, *The Bible and Archaeology*, published in 1940," she wrote. Some of his material is updated here in the light of later investigations than those to which he had access. One example is her correction that the Jericho walls that John Garstang in the 1930's had identified as the fallen walls of Joshua's time actually fell in a different destruction about a thousand years earlier.

Another important correction of earlier ideas was her demonstration that the Jebusite and Davidic city of Jerusalem



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was confined to the Ophel, or narrow hill projecting southeast, and that the Solomonic city was extended north to include the Temple mount (later almost doubled in size by Herod's extension of the platform and retaining walls). Solomon's palaces and probably his administrative buildings were on the connecting area, which had not been previously occupied.

A second important result of her work at Jerusalem was the evidence that the Old City, south of the Church of the Holy Sepulcher, had been outside the city walls in the first century A.D. Thus the great fourth-century church built over a small hill and a garden tomb *can* be the correct site of Calvary and Jesus' tomb. Her work does not prove the identification, but it does make it possible. In any case, those places now known as the Garden Tomb and Gordon's Calvary, north of the Damascus Gates, cannot possibly be the correct

site (see articles by Siegfried H. Horn in the *Adventist Review*, January 16 and 23, 1964, and April 29, 1965).

In her last book Kenyon left out well-known history and concentrated on the results of work done, or at least published, since World War II. Archaeological evidence follows the Biblical order from the patriarchs down to New Testament times, and is an excellent book to initiate a reader into the ways in which archaeology illuminates the Biblical records. It repeats many of the helpful photographs and diagrams of earlier Kenyon books.

The bibliography of Kenyon's published works through 1975 (as given in the *Festschrift* edited for the seventieth birthday by Roger Moorey and Peter Parr, *Archaeology in the Levant*) lists nineteen books and monographs, ninety-seven articles, forty-four reviews, and eight obituaries, including those for G. M. and J. W. Crowfoot, Awni Khalil Dajani, Roland de Vaux, William F. Albright, G. Ernest Wright, and Sir Mortimer Wheeler.

In later years she was in controversy with Albright and with Israeli archaeologists over the identification of the "third north wall" of Jerusalem. She criticized Benjamin Mazar's excavations at the southern and western walls of the Temple platform for progressing much too rapidly for proper stratigraphy. Specialists, who have come to their interpretations through many years of hard work and much thought, may be forgiven for becoming a bit dogmatic in their final years. No one questions the fact that she was a giant in her field and contributed immeasurably to our understanding of the background of the Bible and the historical periods related to it. She was knighted in 1973 and received other honors, including an honorary Th.D. from Tübingen and being named Grand Officer of the Order of Istiqlal in Jordan.

Obituaries of Dame Kathleen Kenyon appeared in such American journals as the November-December 1978 issue of the *Biblical Archaeology Review* and the Spring 1979 issue of the *Biblical Archaeologist*. Both published photos of her—the former showed her dressed up, the latter in work clothes. The picture in work clothes is probably the way she herself might prefer to be remembered.

Leona Glidden Running, Ph.D., is professor of Biblical languages, Andrews University Theological Seminary, Berrien Springs, Michigan.

DIRECTING PEOPLE TO HELP

The wise pastor knows he is not capable of meeting every need of every person.

by Ossie R. Heaton

The church attracts people with problems, including mental and emotional problems. This is not a negative criticism. People with emotional problems see the church as a caring, concerned community and turn to it for help. The wise pastor is aware that he is not capable of meeting *every* need of *every* person, and so he builds a list of other persons and agencies—psychiatrists, clinical psychologists, psychiatric social workers, certified counselors, hospital chaplains, mental-health centers—to whom he may wish to refer individuals. The pastor then builds a working relationship with each of these professionals and agencies so that his list is more than mere names.

As pastors we have many opportunities to make referrals. According to a study done some years ago, 42 percent of those seeking help turn to their pastor first (Gurin, Veroff, and Feld Study, 1959). But this same study revealed that only 9 percent of those who come to us are ever referred to another professional. What happens to the remaining 91 percent? Of course, many of them have no desire to look to anyone else for help. This says something about the kind of help people expect to receive from us. Usually they are looking for "spiritual" help that will enable them to cope with their problems or to maintain their present life style. Rarely do they turn to a pastor for help in changing their personality or life style. For this kind of help they are more likely to go to a psychiatrist than a pastor.

Also, in many cases no referral is necessary, because the person seeking help feels that his pastor has provided the help he needs. In the Gurin survey 65 percent of those who saw a pastor said they were helped. Thus, many of those who come to us would see a referral to a psychotherapist as unnecessary or inappropriate if not actually insulting.

Why do pastors make referrals?

Yet, pastors do make referrals. According to the Gurin study, pastors refer to a professional psychotherapist or mental-health agency one of every eleven who come to them for help. Some of the reasons we as pastors make referrals are: We may consider that the person's needs are beyond the scope of our

professional competence. Or we may doubt our ability to counsel. Those who have problems beyond our expertise should be referred to an appropriate source of help. But making a referral does not always indicate that we are aware of the advantages of doing so; it could be that we are simply confused and don't know what else to do.

We may need to set limits on the number of clients we are seeing. Preaching the Word, preparing sermons, teaching the pastor's class, conducting Bible studies, and chairing the quarterly business meeting leaves us little time to see more than two or three counselees per week. So we deliberately limit the number of sessions with each person. When a person still needs help after one or two sessions, we make a referral to a professional counselor or psychotherapist.

Sometimes we make a referral because the client is either a church officer or a close personal friend. We get around this potential problem by referring the client to another pastor or to a professional therapist. Some pastors have a reciprocal arrangement to counsel each other's parishioners.

We may make a referral because we don't like the person or because we feel that there is not a good relationship between us. We are convinced that someone else, anyone else, could establish a better therapeutic relationship.

Let's observe some reasons why pastors make so few referrals (only 9 percent of those who come to us for help initially).

We may be ashamed to admit either to the parishioner or to ourselves that we cannot help the sheep of our own flock. We believe that, as Christ's undershepherds, we should care for the flock over which He has made us overseers, and our fear of being criticized should we apparently fail to do so may keep us from making a referral.

We may feel indirectly responsible for our parishioners' problems. "After all, if I had been taking proper care of the flock, this person would not need special help. The very least I can do is to try to help him somehow."

Sometimes we resist making a referral

because we are afraid that the client will tell the other therapist too much about the situation in the church and then someone else will know about our "failure" to care for the flock. We are protecting our reputation.

Conversely, we may fear that the other therapist will woo our clients from us. We may enjoy having people look to us for help, and consciously or unconsciously are competing for the privilege of ministering to the client. We fear that if we make a referral, the person may not need us anymore.

We may fear that the "worldly" therapist will harm the "vulnerable" parishioner and destroy his faith.

We may not recognize the seriousness of the clients' problems and their need of psychotherapy. It is understandable that we might lack formal training in differential diagnosis. Most pastors, however, are able to read their own feelings and are aware when the clients' needs are beyond their expertise. Still, we often turn a deaf ear to what our better judgment may be telling us.

On the other hand, we may resist making a referral because we are confident that we can handle the situation ourselves. This assessment may be true, but often we have an exaggerated opinion of our ability. A pastor with a "God complex" sees a referral as tantamount to admitting that he is less than omnipotent.

Resistance of the client

Another factor in the low rate of referrals made by pastors is the resistance of the client. Making a referral involves much more than just recommending that one who has come to us for help go see a psychiatrist or other professional. Referral is skilled work demanding all the competence we possess.

Many times the person being referred interprets this act as rejection. These feelings are likely to be heightened when the referral is to a psychotherapist. In such cases the individual may see himself not only as "unloved" by his pastor but as being pronounced "sick in the head"—a diagnosis much worse than being just "sick" or having a "spiritual problem." And, to be quite honest, sometimes we *are* rejecting our parishioners when we refer them to an-



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other professional. We may be trying to get them off our back. If we take time to deal carefully with the person's resistance to being referred, the parishioner is less likely to experience rejection and more likely to interpret the referral as an act of genuine caring.

The client's resistance is often associated with his expectations. Usually a parishioner turns to his pastor because he believes the pastor is the one most qualified to help. Therefore, an attempt to refer him to another professional is resisted because it implies that we are not agreeing with his judgment and that we are suggesting he needs a different kind of help. The referral process needs to deal with expectations. We need to explore what the individual understands his needs to be and what he believes we are capable of doing for him. This may involve some reality orientation. Some who turn to us for help may, in our opinion, need the help of a physician, a surgeon, or a psychiatrist. But in their opinion all they need is a "prayer of a righteous man." Some come expecting that we will put our hand on the spot and exorcise their pain. Others expect that

we will anoint them with oil in the name of the Lord. Others are not sure just *what* we will do, but they believe that in coming to show themselves to us they will be healed just as the lepers were cleansed by showing themselves to the priests.

Therefore, to refer such a person to a physician, a surgeon, or a psychiatrist, and have him show up for his first appointment requires more than just writing the name of the doctor on the back of our card. We will need to be frankly honest in regard to what we believe we can and cannot do to help.

Factors for successful referrals

A positive relationship between our parishioners and ourselves is the single most important consideration when making a referral. The more confidence our members have in us, the more likely they will be to turn to us for help initially, and the less likely they will be to resist a referral from us to another professional. When we desire to be helpful and recognize the importance of a good relationship, we accept our share of responsibility in developing a good rapport

with those who may later turn to us for help.

A skillful evaluation of the problem is also important. It is here that most of us sense our inadequacy because we lack training and experience. Seminars are recognizing a need for more emphasis in this area, but most of us still feel we have a long way to go in understanding and evaluating people. Although we may lack diagnostic skills, we can improve the referral process by faithfully giving the client our evaluation in a straightforward manner, kindly and honestly, without exaggerating or minimizing the situation as we see it. By employing deceit we may manipulate a client into seeing a therapist, but at the same time we may be establishing dynamics that will get in the way of therapy and possibly cause a sudden termination of treatment.

The client is more likely to accept the referral when he or she is not just "tossed," like a basketball, but handed over carefully. There are several ways of doing this. The two therapists may have a conference to discuss the client's history; the client may be seen in a joint therapy session by both therapists; the two therapists may both see the client separately while the referral is being effected and while the resistance to the referral is being dealt with; the pastor may continue to provide "theotherapy" throughout the period the client is receiving psychotherapy. While the last option may seem to be the obvious choice, it is not easy in practice, for it requires a clear definition and distinction of roles and good cooperation between the two therapists. The danger is that some patients are manipulative and will try to play one therapist against another. Sometimes the therapists have conflicting goals for the client.

Referral, then, is a process in which both the resistance of the pastor and the resistance of the parishioner are explored and dealt with. The process is a part of pastoral care to a person's entire health—physical, mental, and spiritual—and is often the most helpful act we can perform for a parishioner. By increasing our efficiency in making referrals, we can increase the effectiveness of our own ministry and at the same time increase our profession's contribution to a broader field of ministry. ■

Ossie R. Heaton is assistant director of the pastoral care department of the Riverside Methodist Hospital, Columbus, Ohio.

FAITH AND THE FLOOD

**Is the Genesis Flood Important to Christian Belief?
This author definitely feels that it is and tells why he thinks so.**

by Leonard Brand

Many Christian denominations have accommodated their theology to some form of theistic evolution. Will Adventists escape this trend, or could evolutionistic viewpoints also creep into their midst?

Atheistic evolution is not a challenge to Seventh-day Adventists; however, certain types of compromise evolutionistic theories that are popular in Christian circles could be. These theories all include the concept of long ages since life was created on earth. One preferred by many Christians today is theistic evolution, the theory that higher forms of life have evolved from lower forms, not as a purely materialistic process, but as God's method of creation. This concept perceives God as directing the evolution process through millions of years.

The writings of Moses clearly indicate that all of the major types of organisms—shrubs, flowers, trees, aquatic creatures, birds, reptiles, mammals, and man—were created within six consecutive literal days.¹ Thus one cannot accept his testimony at face value and also believe in theistic evolution.

Study of the scientific data and of the Scriptures convinces me that theistic evolution is a compromise that is neither required by the scientific data² nor compatible with a consistent interpretation of the Bible.

Theistic evolution and related theories raise some difficult problems regarding the character of God. For example, many fossil animals show evidence of being predators. Also, the evolutionary process depends partly on destruction of the weak by the strong. Theistic evolution makes *God* responsible for all of this, whereas the Biblical concept of a perfect creation and a subsequent fall makes *Satan* responsible for the destructive side of nature. Another question arises from the innumerable extinct fossil species that exist. Why would the God who can heal people instantly and even raise the dead go through such a slow, meaningless process and make millions of mistakes in perfecting His created animals and plants? One could, of course, postulate a God who creates by evolution, but He would not be the same God described in the Bible.

Another approach that is sometimes used to try to harmonize science and the

Scriptures maintains that God created at least the major groups of plants and animals, but at an exceedingly remote point in time many millions of years ago. This view considers the Noachian flood as no more than a minor factor in the geologic history of our earth.

Superficially, this theory can be made to appear consistent with the Bible because it accepts the Creation account as literal (or partly literal) and considers the Flood account as a description of a real but minor, perhaps local, event in earth

“If we accept theistic evolution, we are saying that God’s prophets did not deal in propositional truth or statements of fact.”

history—an event that did not produce significant geological deposits. This theory also allows one to accept current geologic theory and the geologic time scale as essentially accurate. It requires Creation to be fitted into that time scale. One form of this theory, called “progressive creation,” suggests that the major groups of organisms were created in a series of creative events scattered through geologic time, with many millions of years between successive creations.

However, accepting the geological time scale, with its millions of years, is not simply a matter of pushing the Biblical Creation week farther back in time. Any explanation of earth history must be able to explain a number of important geologic features of our earth. The earth contains a tremendous amount of sedimentary rock that was formed by the hardening of sediments deposited in basins by wind or water. In fact, there is enough sedimentary rock on the conti-

nents alone to cover them to an average depth of 1,500 meters.

Many of these sedimentary rocks contain fossils, indicating that they were formed during a time when plants and animals were living on the earth—in other words, since the beginning of Creation week. In places such as Utah, northern Arizona, and the Rocky Mountain region where the sequence of sedimentary rock layers is especially thick, many different sedimentary layers, one on top of the other, can be found. Here the various kinds of fossils are not uniformly spread throughout the sequence of layers. Cambrian rocks (the first rocks that contain abundant fossils) and the next-higher layers contain abundant fossils of invertebrate animals, but amphibians and reptiles cannot be found until a little higher, and evidence of birds and mammals does not appear until more than halfway up the rock sequence. Human fossils have been found only in the uppermost layers. Within the geological column, or sequence of rock layers, are some rocks that can be dated by radioactive dating methods. Rocks that are lower in the sequence generally give older radioactive “ages,” and rocks higher in the sequence usually give younger radioactive “ages.” Thus the fossils and radioactive minerals are arranged in a relatively orderly and predictable sequence in the geological column, and any valid interpretation of earth history must be able to explain why this is so.

The worldwide flood described in Genesis 6-9 coupled with subsequent geologic activity offers a possible basis for explaining the geologic data. If we accept the Genesis account as literal, the fossil sequences would have to be explained as the result of the pre-Flood ecological distribution of animals and plants, the sorting action of the Flood's waters, and/or other processes related to the Flood. The distribution of radioactive materials also would have to be explained as the result of some process occurring during and after the Flood, and resulting from it. Radioactive “time” data would then indicate something other than the amount of absolute time elapsing since the rocks were deposited in their present form.

If we remove the Flood as the cause of

the geological column we must find some other explanation for the absence of vertebrate fossils from the lowest rocks, and the absence of birds and mammals from the entire lower half of the geological column above the Cambrian. These facts then require either an evolutionary development (at least of the vertebrates, including man, and some groups of plants) or successive creative events with eons between them.

Accepting the conventional geological theory, with its immense ages for the fossil-bearing sedimentary rocks, does not simply push Creation week farther back in time, but actually calls in question the entire Genesis account of origins. The testimony of the Bible consistently portrays both a literal Creation week and a literal worldwide flood that covered the highest mountains and destroyed the terrestrial animals outside the ark. Furthermore, the Biblical account limits the Flood to about a year (see Gen. 7:11-8:14).

Though the Genesis story is considered by many today to be only allegory, it was not so considered by the Bible writers. For example, the reality of Creation was accepted by Isaiah (Isa. 40:28), Jesus (Mark 10:6, 7), Paul (Rom. 1:20-25, Col. 1:16, 17), Peter (2 Peter 3:5), and John (John 1:1-3). It was considered important enough to be a part of the Ten Commandments (Ex. 20:11). The Flood was accepted as a literal event by Paul (Heb. 11:7), Peter (2 Peter 2:5; 3:6), and Jesus (Matt. 24:37-39; Luke 17:26, 27). Two Bible writers describe belief in Creation and the Flood as an important issue in last-day events. The three angels' messages include a call to worship the Creator (Rev. 14:6-12), and Peter says that "in the last days there will come men who scoff at religion and live self-indulgent lives, and they will say: 'Where now is the promise of his coming? Our fathers have been laid to their rest, but still everything continues exactly as it has always been since the world began.' In taking this view they lose sight of the fact that there were heavens and earth long ago, created by God's word out of water and with water; and by water that first world was destroyed, the water of the deluge" (2 Peter 3:3-7, N.E.B.).* Peter's prediction that in the last days people will lose sight of the reality of Creation and of the Flood is certainly being fulfilled.

Ellen G. White directs a number of specific and pointed statements to this issue. Referring to the length of Creation week, she states that she "was then car-

ried back to the Creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. . . . The weekly cycle of seven literal days, six for labor, and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days. . . . But the infidel supposition, that the events of the first week required seven vast, indefinite periods for their accomplishment, strikes directly at the foundation of the Sabbath of the fourth commandment. It makes indefinite and obscure that which God has made very plain. It is the worst kind of infidelity; for with many who profess to believe the record of Creation, it is infidelity in disguise. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indefinite periods, which is unlike His dealings with mortals, and is an impeachment of His wisdom."³

Ellen White indicates that during the Flood the surface of the earth was broken up and re-formed, and that the new crust formed at that time contained fossil remains of pre-Flood life, including coal deposits.⁴ She emphasizes that "the whole surface of the earth was changed at the Flood";⁵ previously existing mountains and hills disappeared, and new mountain ranges appeared where only plains had existed before.⁶ During the Flood the highest mountains were covered by water.⁷ While traveling through Colorado, Ellen White stated that these Western mountains "were heaved up by the stormy convulsions of the Flood."⁸ Such statements can describe only a flood that was worldwide and that played a significant role in the geologic history of our earth.

In evaluating these issues, it is important to understand the nature of the choices. If we accept theistic evolution or progressive creation, we are saying that God's prophets did not deal in propositional truth or statements of fact, but were merely influenced by the ideas of their times. But is God so impotent that He stands helpless while His prophets lead their readers astray? Does He not care whether we understand these things? "The sophistry in regard to the world being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it accord-

ing to their theories."⁹

In addition to questioning the reliability of God's Word, acceptance of the geological time scale introduces serious problems regarding God's character. As noted above, with theistic evolution or progressive creation, both of which are introduced by acceptance of current geological time scales, God is held responsible for evil that the Bible attributes to Satan's perversion of nature.

On the other hand, if we accept the literalness of the Creation week and the Noachian flood, we are, of course, rejecting many of the conclusions of such sciences as geology, paleontology, and radiometric dating. We cannot pretend that those sciences do not exist; rather, we have a responsibility to challenge current theories adequately. Geology and related sciences have made tremendous progress in understanding the structure and history of our earth, but we need not agree with many current interpretations of the available data. Volumes of additional data are needed before reliable conclusions can be reached.

The answer is not to ignore science nor to explain away Genesis; Christian scientists must accept the challenge of developing a theory of earth history that is in harmony with the available scientific evidence and also with the revealed concepts of creation and the worldwide flood. ■

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

¹ This position also is strongly affirmed by Ellen G. White. See *Education*, pp. 128-130; *Spiritual Gifts*, vol. 3, pp. 33-35, 90-96; and *Patriarchs and Prophets*, pp. 44-47, 111-116.

² See H. G. Coffin, *Creation—Accident or Design?* (Wash., D.C.: Review and Herald Pub. Assn., 1969); R. M. Ritland, *A Search for Meaning in Nature* (Mountain View, Calif.: Pacific Press Pub. Assn., 1970); *MINISTRY*, October, 1976, pp. 13-17; November, 1976, pp. 18-21; January, 1977, pp. 34-37.

³ *Spiritual Gifts*, vol. 3, pp. 90, 91. See also pp. 92, 93, and *Education*, pp. 128-130.

⁴ *Education*, p. 129.

⁵ *Spiritual Gifts*, vol. 3, pp. 76-78.

⁶ *Ibid.*, pp. 78, 79; *Patriarchs and Prophets*, pp. 107, 108.

⁷ *Patriarchs and Prophets*, p. 100.

⁸ *Review and Herald*, Feb. 24, 1885.

⁹ Ellen G. White letter 31, 1898.

Leonard Brand, Ph.D., is chairman of the Biology Department, Loma Linda University, Loma Linda, California.

JUST THREE WORDS

**"I love you" can be said in a multitude of ways,
but it had better be said or something dies.**

by Robert H. Parr

Dear Shepherdess: February is a special month for all who love. So I'd like to share with you some thoughts on love written by one of my favorite authors. I know you'll enjoy the picturesque language and inimitable humor of Robert Parr.

The thoughts he expresses remind me of something Ellen White once wrote: "Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of kindness and sympathy."—The Adventist Home, p. 107.

And I like her description of a happy home: "A house with love in it, where love is expressed in words and looks and deeds, is a place where angels love to manifest their presence and hallow the scene by rays of light from glory."—Ibid., p. 109. Isn't that a beautiful description of a happy home? I want the angels to love to come to my home, don't you?

Love is the greatest thing in life—so let it flow out of your heart into the lives of those around you. You'll be glad you did.—With love, Kay.

How do you say "I love you"? Now, that's a good question. You see, every-

one isn't like you and me—balanced, clear-thinking, kind, gentle, and thoughtful. Some people are, well, inhibited, to use a rather euphemistic expression. But would you believe there are parents who never tell their children that they love them? There are children (on the other hand) who never tell their parents those very words. There are even husbands and wives who never utter those words to each other. How the marriages survive I have no idea.

It seems to me that one of the essentials of a good and steadfast home is that those who dwell therein are assured of the love of the others. Naturally, it is usually no trouble at all for a doting mother to murmur those wonderful words to her cuddly offspring in baby lingo such as would embarrass her (perhaps) to have anyone else hear. But to the gurgling newcomer, these words, somehow, bring a smile of satisfaction and chuckle of delight. Of course, when the words are understood, and they are reciprocated, the mother waltzes around for the rest of the day in a seventh heaven of satisfaction.

But things change. The trusting little

mite, utterly dependent and overtly loved to the point of satiation, grows up. The chubby cheeks and the tiny pink toes somehow vanish, and in their place you have the features of a two-fisted little urchin who pulls his sister's hair, and who gets dirty the moment his mother's back is turned. Dirty, did I say? That's hardly the word. He becomes immersed in muck and permeated with grime; his habits are hardly endearing, and his lips are stained with other than the innocent bubbles that they used to blow. In short, the child develops some bad habits along the way, and because he isn't sweet, clean, and winsome, his mother leaves off the terms of endearment and the cooing assurances of her never-dying affection.

Now, instead of laughing at some minor misdemeanor, his mother scolds him for his untidiness. She storms at him for his dirty fingernails, and she shudders at his less-than-immaculate appearance. And while she doesn't actually tell him that she doesn't love him, she certainly never hugs him anymore, because she might find some of the ugh! rubbing off on her frock. So she simply refrains from any words of affection, any gestures of delight, and any suggestion that he has a special place in her heart. Oh, yes, she loves him, but she seldom, if ever, tells him. Naturally, he reciprocates. And it is all a great pity.

Husbands and wives likewise are often in that category. Not that a husband avoids the cleansing balm of the hot shower when he becomes all perspiry and grimy, but other barriers tend to build up between them. The chief wall that builds itself (you don't believe that) between them is the one called Take Her/Him for Granted. After all, you aren't courting her anymore, so what is the sense of telling her that you love her? You told her enough when you were hoping to capture her as your very own. To tell her now, five, ten, fifteen, twenty years after you have married her would surely make you feel a little stupid. And feeling stupid is something you could well do without. As a matter of fact, when men cease for just one day to tell their wives that they love them, they find it surprisingly easy to let the gap widen indefinitely. Leave the matter in abeyance for a week, and you have to



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force the words out if you want to get back on the old footing. Some of us are so stupid that we feel that to tell the little woman that we love her puts us in the maudlin class.

Judy Garland (the late, I regret to say) knew a fair bit about men and a whole lot more about women. She said something like this once: "You can ill-treat us; you can abuse us; you can knock us about; you can yell at us; but you mustn't ignore us; you must never take us for granted!" Now those are wise words, and every husband who doesn't want to have his marriage settle into the doldrums of boredom ought to memorize that little homily. I happen to be one of those odd creatures who couldn't (and still can't) stand the singing of Miss Garland. She always gave me the impression that her voice was a twin with a howling blizzard. If I never heard a Judy Garland song again, I wouldn't be a scrap disappointed. But I love her philosophy as enunciated above. And while, apparently, she didn't find the right man, in all her searching, to pay her the attention she needed, what she said in that snippet of wisdom ought to be memorized and practiced by every husband and husband-to-be. Of course, the converse is true. Change the genders of the words in her little bit of philosophy and you have a ready-made recipe for happiness for the other sex.

Now, when you pay the right amount of attention, all this is splendid, but it is not enough! It is only a beginning. You have to get used to telling the other half of the contract that you love them. Tell them in just those three simple words that you used to murmur when you

caught her in your arms as the moon beamed its mellow light upon her, and you thought that she was made of angel-glow and ice cream.

Women are supposed to be romantic creatures, sentimental to the core and quite impractical in matters of everyday living. That, of course, is a gross exaggeration, an overstatement of a nonsensical generalization. But if you mean that they like to be told that they are loved, you have a point. On the other hand, I don't know too many men who would brush such a statement aside as an encroachment upon their privacy.

But notice that this essay is begun with a question—and it is a question that ought to be answered, for there are so many ways that it can be said. Of course, I am insisting that there is no better way than to out and say it. Form the words with your lips, get your tongue into action, and put your brain into gear (not necessarily in that order), and you are in business. But I give as my opinion that that isn't enough. After all, there are some men (and I suppose there may even be a few women) who utter this little formula when they want something—and at no other time. Such people are not as smart as they think they are.

The really smart people (of both sexes) are those who say "I love you" by actions as well as by words. (Note that actions are not a substitute for words; they are a supplement.) You can say "I love you" by that small inconsequential didn't-cost-much gift given for no reason at all. You can say it by just listening to her exasperations with the children while you have been at work. You can get the message across by say-

ing, "You've had a tough day; let me wash the dishes tonight." You can say it in ringing tones without uttering a word by lending a hand unexpectedly at some chore that she doesn't particularly like. The words are different, but the message is the same when you say, "Let's just spend this evening alone and talk to one another."

A wife can say it to her husband when she gives him wordless sympathy when he has had trouble with his boss; when he has been passed over for promotion and she lets him know that, in her eyes, he's still the greatest; when she asks his opinion and takes it; when she rests her head upon his shoulder and gathers strength from his touch; when she defers to his opinion.

A husband can say it just as clearly as if he spoke the words when he refrains from criticizing his wife when he feels that he has reason for it; when he comes in from his work at night and tells her how good it is to come home to her; when he takes her hand as they stroll together in the afterglow of day; when he brags to his mother-in-law (or even his own mother) of what a wonderful wife he has; when he tells his children (as my grandfather used to do), "Your mother's right, even when she is wrong!"; when he looks across a crowded room and his eyes find hers and they exchange a smile; when—oh, there are millions of ways. The best fun of all is finding new ones and surprising each other with them. Try it, if you don't believe me. ■■

Robert H. Parr is editor of the *Australasian Record*. Reprinted by permission from the March 12, 1979 issue.

Prayers from the parsonage

by Cherry B. Habenicht

Once again we're beginning the process of getting acquainted with a new congregation, Father. It takes time for strangers to become close even when we have so much in common in the Lord.

Thank You for the exciting potential for new friends. What close relationships will we develop? Whom will we help? Who will help us to grow?

In these first months may I be accessible to even the shyest person who'd like me to know who he or she is. Please help me to observe carefully so I can remember these unfamiliar names, linking

them to the correct faces.

Already there are people to whom I've been introduced but whose names I've forgotten. Bless them for understanding. Eventually I'll get everyone straight.

Help me to say meaningful things to those I meet. The polite groundwork of greetings must be laid, but I want to discover clues to the interests and personality of each individual. I know there will be some people I'll never know really well because of limitations we cannot control, but do keep me from thoughtless words or acts that unintentionally alienate.

Sometimes I'm confused and wonder

whether I'll ever recognize each member. In lonesome moments I wish I were back in our former district where we knew everyone and had shared so many experiences. Remind me, then, that soon we'll have a similar feeling for this group. We'll sense who needs encouragement and who stands ready to encourage, who is in conflict and who possesses peace, who bears heavy burdens and who invariably lightens others' loads.

Working and worshipping together, we will know each other as brothers and sisters. I'm glad to be part of this branch of Your family.

INTRODUCING THE EVANGELISTIC SUPPLY CENTER

The General Conference Ministerial Association, in conjunction with the Review and Herald Publishing Association, has set up an Evangelistic Supply Center, designed to make available to pastors and evangelists soul-winning materials at the lowest possible cost. The following items are stocked at the Review and Herald and may be ordered directly by calling (202) 291-2035, or by writing Evangelistic Supply Center, P.O. Box 4353, Washington, D.C. 20012.

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

• **Daniel and Revelation Folders.** A series of 17 full-color, 4-page folders. The first gives a general introduction to the two books, followed by 7 folders on Daniel and 9 on Revelation. Each folder has the full Biblical text, illustrations and charts. \$8.50 per hundred.

• **Lectures on Daniel and Lectures on Revelation.** Suggested material for a public presentation coordinated with the above folders. Daniel, \$1.65; Revelation, \$1.95.

• **Daniel and Revelation Slides.** These 2 x 2 color slides include illustrations and charts from the above folders, plus other art work. Daniel (70 slides), \$15.75; Revelation (163 slides), \$33.75.

• **Health Lectures.** Sixteen presentations coordinated with the Daniel and Revelation lectures above. \$2.95.

• **Life & Health.** Sixteen special 8-page issues to be used as handouts with the lectures above. \$17.50 per hundred; \$150.00 per thousand.

• **Your Health and Your Future Binder.** Keeps all the materials together so those attending can add each night's handout. \$20.

• **Sample Set.** Includes one each of the 17 Daniel and Revelation folders, the 16 special *Life & Health* issues, Your Health and Your Future binder, and an Instructor's Manual. \$4.50.

• **Daniel and Revelation Charts.** Eight charts, each 20" x 25", with the symbols of these books, plus two charts, 20" x 50", of the image of Daniel 2 and the woman of Revelation 12. \$13.95.

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• **Slide Collection.** Eight hundred slides in double-frame-filmstrip form for self-mounting. Choice selections from Orley Berg's collection on Egypt, the Holy Land, Seven Churches, Paul's Journeys, Rome, Celtic Church, Waldenses, Sinai, Babylon, Nineveh, and Tyre. \$67.50.

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• **"Let's Get Acquainted."** A booklet introducing new members to the church—its services and terminology, and the responsibilities of church membership. For presentation at baptism. \$60.

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SHOP TALK

Your turn

Have you thought of a good, new idea that makes your ministry more effective? Have you run across a new product, a shortcut, a better way of doing something? Would your fellow pastors be interested in it? Give us the chance to print it in "Shop Talk" and make yourself \$10! For each idea or helpful hint printed in this column, *MINISTRY* will pay \$10 to the person who *first* sends us the item. Keep your contribution short (no more than 250 words) and mail to Shop Talk Editor, *MINISTRY*, 6840 Eastern Avenue NW., Washington, D.C. 20012.

In the event of duplicate items being submitted, the one bearing the earliest postmark will be given precedence.

June Strong's tapes

June Strong, author of *Journal of a Happy Woman*, *Mindy*, *Where Are We Running?* and others, and popular columnist for *These Times* magazine, was the featured speaker for the Ladies Auxiliary during the 1979 Annual Council in Takoma Park. Now these messages dealing with the home and family are available on two C-90 cassettes through Aspire Tape of the Month Club. Although particularly designed for wives of church administrators, these presentations are extremely useful for every minister's wife. These tapes are being offered as a special release only and will *not* be included in the regular tape of the month selections. To order your set, send \$4.50 to Aspire Tape Club, 6840 Eastern Avenue NW., Washington, D.C. 20012. Ask for the "June Strong Tapes."

Bible emphasis

With the emphasis we are placing this year on the reading of the Bible, *MINISTRY* readers will be interested in the following.

The July, 1979, Australasian Division Ministerial Association Bulletin listed suggestions for strengthening a growing emphasis on the Word of God. Among the ideas listed by A. N. Duffy, division Ministerial director, were:

1. Include a well-planned Bible reading for each church service. Make it a

special feature that is read with vitality and meaning.

2. Use your Bible during the sermon. Invite the congregation to look up the Scripture references, or in smaller churches where acoustics permit, selected members might read texts from the congregation.

3. Preach practical sermons on the power of God's Word built on such texts as Hebrews 4:12; 1 Peter 1:23; 2 Peter 1:19-21; Ephesians 6:1; 2 Timothy 3:16; John 10:35; or Luke

24:27.

4. Take your sermon illustrations from Scripture frequently.

5. Announce the Bible passage you plan to preach on and have the congregation read it during the week prior to the sermon.

6. Preach Bible-based sermons. Explain the Scriptures by including good, clear exposition in every sermon. Develop in your members an appetite for Bible sermons.

Slides available

Many of our pastors who have used materials from Global Church Films will be interested to know that the new address for this organization is Box 773, Auburn, Washington 98002. Phone: (206) 939-5005. Brochures of available materials, including scripts by well-known evangelists and slide sets, may be received on request.

Prayer and fasting

Sabbath, April 12, has been designated a day of special prayer and fasting in behalf of the General Conference session in Dallas, Texas, April 17-26, 1980. The variety of problems confronting the church, the intensity of feelings that exist in many lands, and the urgency for completing our mission so that Jesus can come make this day of fasting and prayer vital for every one of us.

Every Seventh-day Adventist minister around the world is invited to lead his people into a fellowship of prayer that will focus on the tremendous challenges the church faces and on the promised latter rain, which will provide the power of God to meet them. It is suggested that the whole church devote the entire Sabbath of April 12 to "a solemn assembly," and that every age group gather for prayer and the earnest study of God's Word. From the opening of Sabbath school to the setting of the Sabbath sun, let us face up to our tremendous needs as the people of God, and ask that His power may be revealed in our lives and through His church.



Packet on the Pope

One of the most significant religious events in recent history occurred with the visit of Pope John Paul II to America, October 1-7, 1979. *MINISTRY* has prepared a packet of materials to help you sort out the meaning and impact of this far-reaching and historic action. It includes: thirteen pages of typewritten extracts from articles on the subject appearing in newspapers and

magazines; two sermons dealing with the prophetic significance of John Paul II's visit to America; and thirty-four 2 x 2 slides.

The complete packet on the Pope's visit costs only \$7.95, or you can order the printed material only (without the slides) for only \$1.00. Order from the Evangelistic Supply Center, P.O. Box 4353, Washington, D.C. 20012. Or you may phone in your order by calling (202) 291-2035.

RECOMMENDED READING

MICHAEL BELINA CZECHOWSKI, 1818-1876

*R. L. Dabrowski, editor,
Znaki Czasu Publishing
House, Warsaw, Poland,
1979, 550 pages, \$7.95.*

In mid-1976 a group of Adventist scholars met in Warsaw, Poland, to commemorate the one hundredth anniversary of the death of M. B. Czechowski. Out of this symposium came a book containing virtually all the currently available information about this interesting and enigmatic Polish immigrant to America who became an early convert to Adventism. His education and boundless energies seemed to hold promise of a prominent place in the developing church; however, neither the young American church nor the European scholar really understood each other. Strained relationships resulted at times, and when Czechowski expressed a continuing desire to return to Europe and spread the Advent message in his native land, the church turned a deaf ear. The story of how he reached Europe, the pioneer work that he did there (howbeit in an unofficial, even covert, manner), and his mysterious death are all unfolded for the first time in this fascinating book.

Among those contributing to this volume are Alfred Vaucher, considered by many to be the dean of Adventist historians, and the grandson of the first baptized Seventh-day Adventist in Europe; Dr. B. B. Beach, of the Northern Europe-West Africa Division; Raymond Dabrowski, editor at the Polish Publishing House; Dr. Konrad Mueller, curator of the E. G. White Research Center in Europe; and Dr. Gottfried Oosterwal, professor at the Theological

Seminary, Andrews University.

A unique contribution to Adventist Church history, this volume, printed in both Polish and English, contains original research regarding the beginnings of the work in Europe as well as forty pages of photographs and documents, many of which appear in print for the first time (including a hitherto unpublished letter from E. G. White to Brother Czechowski). Copies are available at your local Adventist Book Center.

Russell Holt

THE OUIJA BOARD

Edmund C. Gruss, Moody Press, Chicago, Illinois, 1975, 191 pages, \$1.50.

With Ouija boards now replacing Monopoly as America's favorite board game, with the rash of movies and books glorifying the occult and the supernatural, Gruss's timely book can be a real help to those who are perplexed regarding this "harmless" parlor game characterized by the author as the "doorway to the occult." Mr. Gruss has done his homework, and this little volume will be an excellent resource.

In addition to dealing forthrightly with the Ouija board, the book explores the Biblical position on crucial questions surrounding the occult.

Ernie Voyles

A NEW FRONTIER—EVERY BELIEVER A MINISTER

Rex D. Edwards, Pacific Press Publishing Association, Mountain View, California, 1979, 126 pages, \$4.50.

In the early Christian church every believer was a minister; each was to witness for Christ. Satan, trying every means to hinder the progress of the primitive church, finally found a way.

He divided the church into two groups—the clergy and the laity. The clergy were paid to preach, pray, and proselytize; the members came to sit in silence. The result was "the devil's millennium"—the Dark Ages, when the light of truth was nearly obliterated.

This book calls us back to God's original plan by reminding us that "the New Testament clearly teaches that all Christians are to be ministers. Anything else clearly violates the demands of discipleship which our Lord presented."

Edwards emphasizes that Jesus described the mighty work His Spirit would do for believers by saying, "You shall be witnesses to Me," not "You shall do witnessing." For every Christian, witnessing becomes a "way of life," a living part of his being and personality.

"The future will record," concludes Edwards, "whether we will be successful in recapturing and applying the doctrine [of every member being a minister]. This is not simply a desirable doctrine; this is the key by which we can accomplish our mission in the world and make the impossible possible."

Don R. Christman

THE END—UNIQUE VOICE OF ADVENTISTS ABOUT THE RETURN OF JESUS

Herbert E. Douglass, Pacific Press Publishing Association, Mountain View, California, 1979, 192 pages, cloth, \$7.95; paperback, \$4.50.

The End should be required reading for every Adventist, and a "must" for every minister. Since an imminent return of Jesus is the historic dynamic of Adventism, and since the coming has now been delayed for over a century,

Adventists have a problem which challenges the very reason for their existence! Dr. Douglass tackles this problem and provides logical and Biblical solutions.

Recognizing a "current worldwide emphasis on the end of the world," this book is concerned with "growing dilemmas within the Christian church in general and the Seventh-day Adventist Church specifically, during (what some have called) the time of the delayed advent" (page 10). It gives special attention to "a positive picture of what Jesus did say about the kind of people who will be ready for His return, and what they will be doing to hasten that day" (page 11). According to the author, the coming of Jesus is in a holding pattern, and "the awesome truth is that only SDAs are able to tell the world why."

W. B. Quigley

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