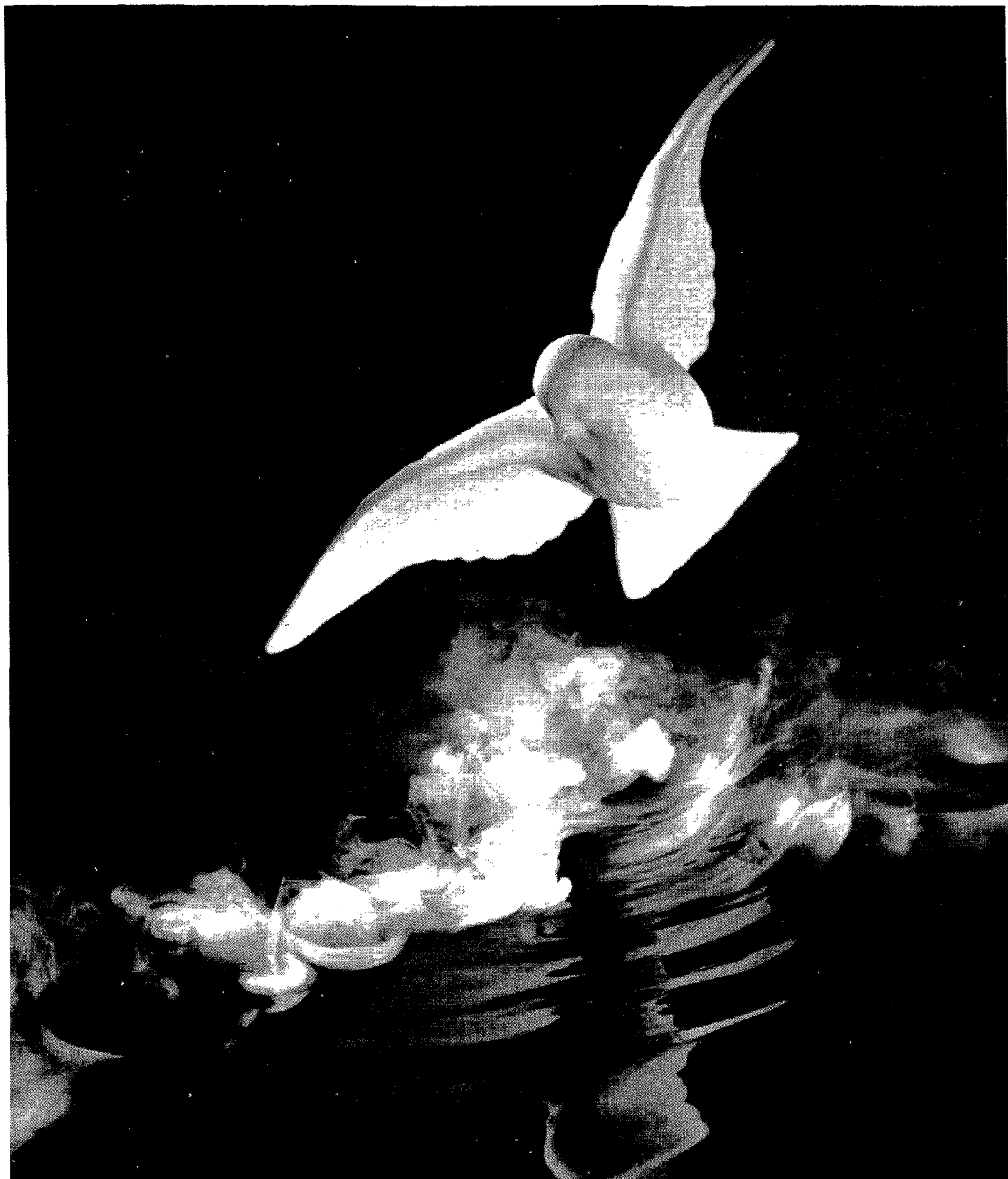


Ministry

A Magazine for Clergy/August 1983



Baptism as Ordination

Is being distinctive enough?

Despite the months that have passed since the printing of Dean Kelley's article, "How Adventism Can Stop Growing" (February, 1983), I would still like to respond to some of his points. Kelley suggests that mainline denominations are not growing, and that denominations such as ours are, because the former have lost their distinctiveness while we, and others who are gaining converts, capitalize on the unique, the distinctive, and the demanding aspects of our religious traditions. Before we become too enthusiastic about what the article says, we might do well to consider two points:

1. Kelley does not discuss the need for theological credibility or for practicing sound Biblical hermeneutics. Nor is adherence to the historic Christian belief essential for a body that simply desires to add new members. The absence of a call to the Christian faith is apparent. Indeed, such a call is unnecessary for growth, as demonstrated by the growing memberships among non-Christian groups who precisely follow and illustrate Kelley's point.

2. Perhaps being distinctive, unique, and demanding is enough for some people, and may actually bring new converts to Adventism. Others, particularly third- and fourth-generation Adventists, may be less enthralled merely with being unique or having demands made on them.—Lawrence G. Downing, Seattle, Washington.

Peter would be pleased

I feel Kim Johnson overstates his case considerably when he attempts to draw a parallel between the practice of the Adventist ministry today and the priests of Israel as a class distinct from the rest of the people. ("Peter" First-Century Revolutionary," February, 1983.) He says: "We have thrown New Testament teaching to the wind and adopted much of the Old Testament priestly system lock, stock, and barrel."

I think if he were to look at the New Testament model, we would be much closer to it than might first appear. Take,

for example, the Sabbath program. In various churches around our conference, the Friday night vesper program is usually conducted by young people. In the Sabbath school, the whole Bible study program is conducted and planned entirely by members—from cradle roll through the adult division. A lay person teaches the Word in the Sabbath school class. Here we see the priesthood of believers at work in a wonderful way, involving many people week after week.

Or take the divine service. Our church elders, and at times our youth, are involved in sounding the call to worship God, Sabbath after Sabbath. In our conference, possibly as many as one-half the sermons preached each year are by lay persons. If we were to tally the number of Bible studies given each year by lay members, it would be far more than those given by ministers, by fact of the greater number of laymen. Many other specialized areas of outreach by our church are being cared for by dedicated members.

I cannot agree with the author of this article and I suggest he take another look at the priesthood of the church—the unpaid ministers serving faithfully week by week. Take them all away, and we would not have much happening in our weekly worship or church outreach. I believe even the apostle Peter would have some words of commendation for them. The New Testament theology of the priesthood of believers is clearly understood and functioning in our church life.—Peter J. Colquhoun, Christchurch, New Zealand.

Problems in evangelism

The February MINISTRY just reached me here in Norway. John Fowler's remarks ("Pastor and Evangelist: Closing the Gap") struck me as highly informative. The article is undoubtedly pertinent to the North American Division, and also to other fields. Fowler observes that the membership growth rate for North America (3.07%) is one of the lowest. In the European union that I know best, there is hardly any growth at all! In fact, in some lands our work is

actually in danger of sinking significantly. The president of the conference to which I belong is pushing evangelism by personal example and exhortation. Yet, not all ministers respond. Too many seem to prefer acting as church administrators, visitor of the church membership, and serving in the capacity of elders and deacons. Too frequently the apostolic resolution of Acts 6:2-6 seems to be circumvented: "It is not reason that we should leave the word of God, and serve tables . . . But we will give ourselves continually to prayer, and to the ministry of the word."

Of course the blame must be shared. Our church members in many cases naturally seem to prefer this state of affairs. Elders and other church officers often gladly sit back, trusting that the minister will care for the internal needs of the church. Fowler deplored the fact that North America is lowest in member involvement. Other fields with which I am more directly acquainted seem to give the same impression. Educating and inspiring the church membership in missionary work and administrative activity is not on a high level. Members who Monday through Friday manage successfully businesses, homes, farms, et cetera, seem content in church relations to leave the management to theologians who are not always gifted in management (and seldom trained in this area). Many ministers, nevertheless, seem to prefer spending their time in this way rather than evangelistically with those outside the church. It is true that the *Church Manual* designates the pastor as the chief administrator of the church. The wisdom of this provision might well be studied. If millions are to be warned and persuaded for Christ, our full-time ministry should be relieved of everything that church members can do.

I am certain that our membership would grow if our church members were trained in running the business of the church and then allowed to do so, thus permitting the professional ministry more time and energy to reach out to the unconverted.—Leif Kr. Tobiassen, Trondheim, Norway.

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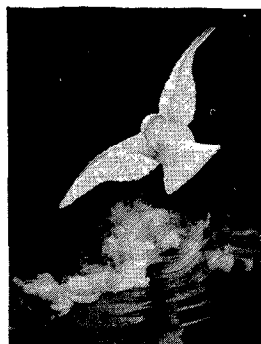
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Ministry

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Baptism as Ordination/4. Rex D. Edwards. The church has somehow separated the baptism of water from the baptism of the Spirit, and thus it fails to understand that baptism is more than incorporation into the community of the committed. It is ordination for full participation in Christ's ministry.

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Caring for the Newborn/8. Mark Finley. It is the church's responsibility to take careful steps to help each new member to develop a deep, abiding relationship with Christ.

Nothing Can Destroy What's in God's Hand/10. Floyd Bresee. The real issue is: Who is going to run the church?

Personality and Church Growth?/14. Some church-growth concepts stress a dynamic, possibility-thinking pastor as crucial for growth. Roger L. Dudley and Des Cummings, Jr., report the results of a survey that paints a different picture.

The Gospel of Health/16. Leo R. Van Dolson.

When Christians Differ/19. Edwin Zackrisson. What are the implications of diversity? How should ministers relate to those with different viewpoints?

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Baptism as ordination

The author challenges us to examine what it means to be baptized in Christ or as Christ was. If Christ was not baptized as an outward sign of inward repentance or as a symbol of purification from sin, then in what way is the believer's baptism patterned after that of the Master's? □ by Rex D. Edwards



It was a bitterly cold January day in 1527. A boat on the River Limmat was carrying Felix Manz to his execution. At his trial Manz had freely confessed to being a teacher of doctrines forbidden in Switzerland. "We bring together those who are willing to accept Christ, obey the Word, and follow in His

footsteps. We unite them by baptism, and leave the rest in their present conviction." Pressed to say more on his views about baptism in particular, he declared: "More is involved in Baptism; things on which I prefer not to enlarge just now."¹

To explain what "more is involved in Baptism" is a truth whose time has come. Is there more to the Biblical meaning than the church has generally recognized

in its present practice?

Traditionally, the emphasis in Seventh-day Adventist teaching on baptism has centered on three aspects: (1) baptism is a *personal act of faith*, as opposed to the un-Biblical concept of infant baptism (Mark 16:16; Acts 2:37-41; 8:12, 26-39; 10:44-48; 16:14, 15, 31-33; 18:8, et cetera); (2) baptism as an *outward sign* of the believer's acceptance of God's grace, administered by immersion and marking the washing away and renunciation of sin; and (3) baptism as the *public confession* of the believer's repentance and covenant with Christ

resulting in his incorporation into His body, the church (Gal. 3:26-28; 1 Cor. 12:12-14, 27).²

But, as comprehensive as are these Biblical meanings of baptism, we may be surprised to discover that "none of these meanings applies directly to Christ's baptism."³ Obviously, the meaning of Christian baptism is rooted in the baptism of Jesus (Matt. 3:11-17). But in what respect do the practice of Christian baptism and the baptism of Jesus differ?

The answer lies in a question that Paul later addressed to twelve converts in Ephesus. "What baptism were you

Rex D. Edwards, D. Div., is editorial associate and field representative of MINISTRY.

For Jesus, baptism meant that He was consecrated as Messiah. For us, baptism means that we are consecrated as the Messianic people.

given?" he asked (Acts 19:3, N.E.B.).^{*} With remarkable unanimity they responded, "John's baptism" (*ibid.*), which means "a baptism in token of repentance" (verse 4). We assume that these disciples left Palestine after having been baptized by John and had not heard of Jesus and His baptism. Further, they had not even heard of the Holy Spirit (verse 2). On hearing of Jesus as the fulfillment of John's predictions, they were baptized in His name (verse 5), and immediately they received the Holy Spirit (verse 6).

The essential difference, then, between the baptism of John and the baptism of Jesus was that John's was a baptism of water unto repentance, while the baptism of Jesus was a baptism of water and the Spirit unto *ministry* (Matt. 3:11). Such a baptism does not exclude or replace the baptism of water, rather it clearly signifies that a baptism that does not convey the Spirit is not a proper baptism and must be completed by receiving the Spirit. In that sense, John's baptism is inadequate as is evident from the experience of Apollos, who "knew only John's baptism" (Acts 18:25, N.E.B.). The real meaning of Jesus' baptism, marked by the descent of the Spirit, was that He thereby received His ordination to the ministry (Matt. 3:13-17; John 1:29-34). Jesus never returned to the carpenter's shop. His baptism marked the inauguration of His Galilean ministry. Commentators are in agreement that the outpouring of the Holy Spirit on Jesus at His baptism signified this *ordination* to ministry. (Interestingly, it was not until the believers in the church at Ephesus were baptized in the baptism of Jesus and received the Holy Spirit that that church developed into a missionary church.)

Since Christ's baptism is the prototype of Christian baptism, the baptism of water *and* the baptism of the Spirit belong together.

What are the implications of this model for the Christian?

Christ's baptism and ours

Through His baptism, Christ was

initiated into the ministry which led Him to the cross and resurrection. By seeking the baptism of John, Jesus Himself interpreted His baptism as one of identification with sinners, the initiation of redemptive action, baptism into obedience to the Father and love for the lost. "Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do".⁴ A new and important era was opening before Him. The baptism of Jesus indicated consecration to His vocation as the Messiah. His baptism anticipated, so to speak, His entire life, from the moment of baptism right on to death.

Similarly, through the Christian's baptism, Christ incorporates him into His body and ordains him for participation in His ministry. The outpouring of the Spirit at Pentecost is the counterpart of what happened to Jesus at His baptism. The same Spirit who remained in Jesus for Messianic ministry has, ever since Pentecost, dwelt in the church, which is the temple of His body.

For Jesus, baptism meant that He was consecrated as Messiah. For us, baptism means that we are consecrated as the Messianic people. We are reminded: "As Christians submit to the solemn rite of baptism, He [Christ] registers the vow that they make to be true to Him. This vow is their oath of allegiance. They are baptized in the name of the Father and the Son and the Holy Spirit. Thus they are united with the three great powers of heaven." "After the believing soul has received the ordinance of baptism, he is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit."⁵

Further, a new identity is established, for "those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family, children of the heavenly King."⁶ Since the "three great powers in heaven are witnesses . . . invisible but present,"⁷ the baptismal ceremony cannot be relegated to an inconspicuous place in the divine service hour or

reduced to a liturgical interruption without indignity to the "invisible guests" or a loss of vital meaning.

The life of which baptism is the starting point is a life "in Christ." Our baptism anticipates our entire life. "Baptized into union with him, you have all put on Christ as a garment" (Gal. 3:27, N.E.B.). Paul's ethics are essentially the ethics of baptism. The one business of our life is to realize, to give effect to, what was given to us in our baptism. "The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. . . . He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory."⁸

Ministry of the baptized

According to this understanding of baptism, to be baptized means to be called to the life of a servant.

To be baptized is to live in and for Christ. Man's natural predisposition is self-oriented. Christ's death delivered us from the tyranny of self. "One has died for all; therefore all have died" (2 Cor. 5:14, R.S.V.).[†] By nature we are members of "the body of sin" (Rom. 6:6); and "the body of this death" (Rom. 7:24); by baptism we are united with Him and made participants in His death; through baptism we have died with Him (Rom. 6:2, 3). The one baptized "is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life."⁹ Since we are grafted into "the body of Christ" of which we are made members, we no longer belong to ourselves but to Him,

Christian baptism is indissolubly related to the Biblical concept of the church. The baptized person is no longer simply an individual person but a member of the church.

thus "He died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (2 Cor. 5:15, R.S.V.). The fruit of baptism is obedient service. Baptism means that Christ draws us into His work of salvation. Thus "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."¹⁰

To be baptized is to live in and for the church. By baptism we are incorporated in Christ, made members of the body of Christ. But the body of Christ is His church. Therefore Christian baptism is indissolubly related to the Biblical concept of the church. The baptized person is no longer simply an individual person but a member of the church. By baptism, one living stone after another is built into the temple of the Lord, one member after another into the body of Christ (1 Peter 2:3-10). All these members have a direct relation to Christ, who is the head. From Him the whole body draws its increase and growth (Eph. 4:16). But in relation to one another and to the whole body, each member has his own special function of service and support to fulfill. All the baptized are called to engage in a life of worship and prayer and in a work of service (*ergon diakonias*), in the church, "for building up the body of Christ" (Eph. 4:12, R.S.V.). By the quality of their service, and the contributions they make, the growth of the body may be promoted or retarded. "For the whole body is joined and knit together through that which every member supplies, according to the working in due measure of each part" (Eph. 4:16).

To be baptized is to live in and for the world. The baptized individual has his citizenship in heaven (Phil. 3:20), and is therefore exhorted to set his mind on what is above, not on what is on earth (Col. 3:1ff.). This has often been interpreted in the church to mean that the Christian ought to be unconcerned with earthly affairs, having as little as possible to do with the world. Baptism

declares, to the contrary, that the work of Christ has much to do with the world; and the kingship of Christ, which the Father has given Him, has much to do with the world. Since all power in heaven and on earth has been given to Him, His command is "Go ye therefore"—out into the world, the whole world. This is His charge to the church and His charge to every baptized person. The place of the baptized is wherever in the world there is room for service. The baptized, like his Lord, is a servant. Baptism proclaims that as the Christian has been called out of the world, so he returns to the world as its servant; for only in his union with the world's Redeemer is he free to participate creatively and fully in its common life.

In Scripture the church is a missionary community under mandate to continue the unfinished work of Christ. The baptized will not therefore withdraw from the world into the church. Rather, he will be prepared in the church for life in the world. Thus "every true disciple is born into the kingdom of God as a missionary."¹¹ Therefore, anyone who joins the church by baptism, thereby enlists himself as a minister of the gospel. "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."¹²

It must be acknowledged, however, that in most churches and for most Christians, baptism does not play this decisive role. In the understanding and experience of most church members it is neither a real incorporation into the community of the committed nor an ordination for full participation in Christ's ministry. This devaluation comes mainly from the separation of the

baptism of water and the baptism of the Spirit.

The phrase *baptism as ordination* does not appear in Scripture, but it is a forceful affirmation of the mission of the whole people of God. The phrase asserts that baptism is not only initiation into God's people, but also the basic commissioning into Christ's ministry. It implies that baptism is the fundamental call to Christian priesthood and that all subsequent summons to priestly activity are dependent upon this primary call.¹³ It leaves free room for the recognition of charisma in the life of the Christian community. It takes seriously both the ministry of people to each other within their own community of faith as well as their ministry of service to the world as agents of altruistic deeds and proclaimers of the "good news." Only the recovery of the full meaning of baptism can save from irrelevance our talk about the ministry.

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† Texts credited to R.S.V. are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

¹ Leonard Verduin, *The Reformers and Their Stepchildren* (Paternoster Press, 1964), pp. 74, 205.

² *Seventh-day Adventist Bible Dictionary*, (Washington, D. C.: Review and Herald, 1960), pp. 113-114.

³ Gottfried Oosterwal, art. "The Role of the Laity," *Focus Supplement No. 23*.

⁴ Ellen G. White, *The Desire of Ages*, p. 111.

⁵ Ellen G. White, *Evangelism*, pp. 307, 315.

⁶ *SDA Bible Commentary*, vol. 6, p. 1075.

⁷ *Ibid.*, p. 1074.

⁸ Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 98, 99.

⁹ *Ibid.*

¹⁰ Ellen G. White, *Messages to Young People*, p. 317.

¹¹ Ellen G. White, *The Desire of Ages*, p. 195.

¹² *Ibid.*, p. 822.

¹³ A pattern of thought very much like this is to be found in Thomas Aquinas. Discussing the sacramental character imputed to the Christian at baptism, Thomas says: "The whole rite of the Christian religion is derived from Christ's priesthood. Consequently, it is clear that the sacramental character is specially the character of Christ, to whose priesthood the faithful are likened by reason of the sacramental characters, which are nothing else than certain participations of Christ's priesthood, flowing from Christ Himself." St. Thomas, *Summa Theol.* III. q.63, a. 3.

What the church needs most

While the cement of Adventism is doctrine, could it be that we expend more efforts in constructing a theological system than we do in caring for people's needs? ☐ by David E. Thomas



It is my belief that precious few individuals within Adventism today know what Christian fellowship really is. Most church members walk toward the kingdom alone. They have rarely had anyone who really cared for them; seldom have they known a fellow believer with whom they could share the joys and sorrows

of life; virtually no one listens to their spiritual advances or retreats. It seems to me that the cement holding Adventists together is doctrine. We have come to care more for a theological system than we do for people, either those in our own fellowship, or those outside it.

Now, don't misunderstand. I believe truth is vitally important. There is no merit in error, and it can cause eternal loss. But true doctrine is not the sum of Christianity. I think it is significant that Jesus did not tell His disciples that true doctrine was to be their most noteworthy feature as Christians. The hallmark of the Christian, as I read it, must be love. (1 John 4:7-11; 1 Cor. 13.)

I contend further that it is time we Adventists did something in caring both for each other and also for those outside our faith. James said that true religion was comprised of visiting the fatherless and widows—love in action. We need to find ways of caring for people no matter what their actions, beliefs, or characteristics.

Recently, I have had an experience that reinforced this conviction. I asked the regular prayer meeting group to care for itself. These were seasoned Christians who could get along alone. Then, my wife and I opened our home to a new

prayer meeting. An invitation was given in church to any who might like to attend. After two weeks, our front room was filled to capacity, mostly with people on the fringes of the church. We withdrew the invitation; no more people were allowed to participate.

Those that assembled were a varied lot indeed: two young couples, a husband and wife who had not really been involved in church activities, two women who were experiencing trying marital problems, and two rather quiet individuals. Two people, in particular, seemed to have had more than their share of life's burdens. One man had lost a son to fire, and his second son had suffered irreversible brain damage from smoke inhalation. For seven years this father has cared for his son every evening in a nursing home. His greatest desire is to have a specially prepared room where he can care for his son at home. The other person, a woman, had lost one husband to cancer and was in the process of watching her second husband die the same way. In addition, the marriage of her son had gone awry, and her daughter-in-law had come to stay with her.

So, our group was formed. We did not discuss doctrinal topics; we assumed them. Our concern was to help each other, to pray with each other. First of all, we spent time speaking of our joys and sorrows during the past week. Then we spent time praying. After that, we

studied a book, one chapter every week. It was a very simple format.

After being together for about fifteen weeks, we stopped the discussion one evening to take note of what was happening to us. Some admitted to having had hard feelings at the beginning toward others in the group, and that those hard feelings were based on fiction and gossip. Others told how they had never had anyone who cared for them before. Others said they had experienced fellowship with people at work but never before with those of their own church. Still others poured out tearful thanks for support received in time of need.

The story is not yet over; we are still meeting. But we have seen good things happen. When the husband died of cancer, the group, without any pastoral pressure or initiative, sent flowers to the wife. What those flowers meant, coming from a group that cared, isn't possible to assess. One night the group realized the father's desire to have his handicapped son come home where he could be cared for with the attention only parents give. A member of the group, a builder, decided it was time to do something. The result is that by the time you read this article, that son will be home in a special room added to the father's house, built at the initiative of some who cared.

"Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). That is still our greatest need today.

David E. Thomas is pastor of the Amesbury Seventh-day Adventist church, Amesbury, Massachusetts.

Caring for the newborn

A newborn Christian commonly faces four major crises within two years of his baptism. We need to know not only what they are but also how best to provide the remedy. □ by Mark Finley



fter his birth, my wife and I had the important responsibility of caring for our son. Regularly, we arose two or three times a night to meet his needs. Changing diapers occupied a significant portion of our time! All our energies were focused upon him, for our son could hardly do anything for himself. But we didn't feel

that he was a failure because he needed so much attention. We expected it! Now he is 4 years old. He still needs constant care. He still is not yet fully mature. Likewise, new members, even after baptism, need care, attention, and love. At times they will stumble and fall. They need the warm hand of friendship. It's only kindness, care, and concern that will provide the environment to enable them to keep growing.

Baptism is not a panacea to solve all spiritual problems. Often the new believer is faced with some of his most serious challenges immediately after baptism. How does he relate to non-Adventist relatives? How does he develop new friends? How can he consistently live in harmony with the high standards of the Bible?

The church needs to face the fact that many will very likely become discouraged shortly after baptism. If the church manifests little tolerance for their mistakes, no sympathetic understanding of their trials, the sharp stab of criticism will destroy the blessings of their new faith, and apostasies will be high. Baptism is a symbol of new birth, not an indication of full spiritual maturity. New members are spiritual babes, they can't

be expected to survive if they are left alone. It is the church's responsibility, then, to take careful steps to help each new member develop a deep, abiding relationship with Christ.

Some time ago the *Reader's Digest* featured a study of two orphanages titled "The Awesome Power of Human Love." In one orphanage the children did not develop adequate motor skills. They failed to crawl or walk at the right time. Their vocabulary was limited and their learning retarded. Researchers found that the attendants at this particular orphanage disliked their job. They treated the children crudely and did only what they were obligated to do. The children were often left alone and allowed to cry for hours on end.

At the other orphanage researchers found a dedicated, committed staff. Nurses deeply cared for the children. Here the children developed adequate motor skills. They walked and crawled at the right times. But most of all, they developed lovely, cheerful dispositions. Love does make a difference. Surely there is an atmosphere in a loving church that encourages growth.

It is extremely important that new converts have loving care after baptism. It is essential that they are visited often. Ellen White puts it this way: "Those who have newly come to the faith should be patiently and tenderly dealt with, and it

is the duty of the older members of the church to devise ways and means to provide help and sympathy and instruction. . . . These newly converted ones need nursing—watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with" (*Evangelism*, p. 351).

Careful evaluation of new converts in the Seventh-day Adventist Church has convinced me that there are four major crises in the life of the new believer. These crises generally take place within the first two years. Just as the early stages of a baby's life are critical, so are the first two years of a convert's life. These early years set a lifelong pattern for spiritual growth and development.

The crisis of discouragement. This crisis occurs when an individual fails to live up to the high standards that he has espoused immediately previous to his baptism. Baptism is a public commitment; the baptismal vows are a serious declaration of a Christian life style. But after baptism an individual soon discovers that tendencies from his old life are still present. He may lose his temper. He may violate the Sabbath. He may continue to have problems with old habit patterns of speech and thought.

Mark Finley is director of the Lake Union Soul-Winning Institute, Chicago, Illinois.

Warm, loving fellowship and deep personal relationships are a significant factor in preventing his apostasy, and an invitation to Sabbath dinner can be one of the best forms of preventive medicine.

When these things grip him again, there can be a period of great discouragement and a sense of defeat. He feels like a hypocrite. His natural reaction is to flee from contact with the church just as Adam and Eve fled from God's loving presence, consumed by a sense of guilt.

Some symptoms of the crisis caused by discouragement are: absenteeism at church, significant changes in attendance patterns at social events or prayer meetings, a recognizable loss of cheerfulness in the Christian life, an obvious lack of desire to linger at church, a hurried handshake, a discouraged countenance, or a sober disposition.

Here are some possible solutions to the crisis of discouragement. The individual can often be helped if it is detected quickly. A phone call, a reassuring word, a prayer, brief note, a pastoral visit—all can be like rays of hope in the darkness. This person needs encouragement more than anything else. He certainly does not need condemnation.

The crisis of integration. This often takes place in the first six months. It occurs when the individual fails to replace the old friends in his life with new ones, or when a person accepts the doctrines of the church but is not integrated into its social structure. He already feels alone, isolated from old friends and possibly his family because of his new commitment. Since human beings are made up of the physical, mental, spiritual, and social, an individual needs to become a part of the social network of the church. He needs to replace old social values with new ones. If he does not, the crisis of integration takes place.

Here are some clues to watch for: arriving late for church or leaving immediately after the closing hymn. The person may sit by himself. He will tend to be lonely. He will rarely attend social functions of the church. If he attends at all, he will sit alone. To him, religion is simply being present on Sabbath morning because he believes the doctrines. This person will generally not attend Sabbath school. He associates very little with church members and has no close

friends in the church. He may continue like this for weeks and months, but sooner or later, unless he develops a network of friends within the church, he will leave.

Make active attempts to help him develop new friendships within the church. He needs social fellowship; go out of your way to invite him to church social functions. Phone calls will be more effective than a letter or public announcements. This person needs immediate, personal attention. Warm, loving fellowship and deep personal relationships are significant factors in preventing his apostasy, and an invitation to Sabbath dinner can be one of the best forms of preventive medicine.

During the first six months, more individuals leave the church because of discouragement or lack of integration than for any other single reason.

The crisis of life style. This generally takes place from a year to a year and a half after baptism. The person simply fails to integrate his own life style with the value system of Scripture and of the Seventh-day Adventist Church. He has not incorporated family worship into his schedule; grace at meals is spasmodic; Sabbathkeeping is haphazard; he continues to attend the old places of amusement; he does not have a personal devotional life; he spends little time in prayer and Bible study; he does not really know Jesus. In short, although he is present in church on Sabbath morning, the pull of the old life is still extremely strong. His personal experience with Christ is superficial.

Here is what to look for: This person often will not attend Sabbath school; he will regularly miss prayer meeting. There is a general superficiality about his Christian experience, and little meaningful outreach taking place in his life. He does not read denominational papers or attend special meetings of the church such as camp meeting. He speaks in generalities regarding the church, but there is little depth in his own spiritual experience.

The greatest need for one who is experiencing this crisis is a meaningful

devotional period. Try to involve him in a small group Bible study with prayer bands, study, and witness. This is an outstanding stimulus to personal spirituality. In the setting of a small group of six to eight persons spiritual growth can take place more easily.

The crisis of leadership. This crisis usually occurs after an individual has demonstrated faithfulness to Christ and His church. Let's assume the church is relatively small. As this member begins to find his place in the leadership structure, he begins to see the inner workings of the church. Perhaps he is placed on the nominating committee. He comes to recognize that not all the church members are "saints." The decisions of committees and boards dealing with practical church problems perplex him. The halo that has surrounded all things connected with the church becomes tarnished.

Symptoms may include: criticism, gossip, failure to keep confidential information learned in committee meetings, or a general feeling of discouragement. A person going through the crisis of leadership may refuse to take a church office. There may be criticism on one hand and deep feelings of anxiety on the other.

Usually, one or two counseling sessions focusing on necessary tension between the weakness and inadequacy of any human leadership and the divine origin of the church is enough to help this person. The crisis of leadership generally occurs because an individual does not have the spiritual maturity to recognize the "humanness" of individual members. To each new Adventist who is elected to a leadership position explain the frailty of all human beings and the urgent necessity of cooperating together.

In each of these four crises one major ingredient is needed to avert apostasy—caring love! Give evidence of a love which continually says, "I'm interested in you; I'm concerned; I care." Love manifested in a phone call, a brief note, a smile, a warm handshake, an invitation to dinner, will be more effective than a sermon in helping spiritual babes avoid these common crises.

On March 17-19 of this year, the entire General Conference elected staff came together for a special three-day colloquium in order to discuss issues, plan for more effective service, and to pray and study the Word together. Dr. Floyd Bresee, associate secretary of the Ministerial/Stewardship Association, was assigned to give the Friday

morning devotional. His stirring message, "Nothing Can Destroy What's in God's Hand," so gripped the hearts of the General Conference personnel that a spontaneous testimony session continued for another half hour or more as person after person told of his or her desire to let the Lord lead totally.

We feel Dr. Bresee's appeal, although

directed to General Conference workers, is too important to be confined to this relatively small group. It appears here in a slightly adapted form. Its challenge is equally appropriate to every leader in God's church around the world, and you will find in it inspiration for a renewed dedication to your own particular ministry.—Editors.

Nothing can destroy what's in God's hand

Why is it that the church cannot be moved? Is it because of her citizens? because of her guards? because of her gates? because of her machinery? because of her leaders?

It's because of the presence of God in her midst. □ by Floyd Bresee



I'd like to believe that no group in all the world loves the church more than the group that is gathered here for our devotional this morning. We have given our lives to the church. We have educated ourselves to serve the church. We are willing to make almost any sacrifice for the church, to give of ourselves. We are

willing to give, if necessary, our health, and I sometimes think we have been willing, unfortunately, even to give somewhat of our families because we love this church. And when the church hurts, we hurt.

I think that sometimes we, as leaders, love the church so much—its success is so much a part of our basic, personal

Floyd Bresee, Ph.D., is an associate secretary of the General Conference Ministerial/Stewardship Association.

theology—that we tend to deny its failures. I believe, brethren, we ought to speak courage to our people. But I also believe that optimism is no substitute for honesty. And as we meet with one another this morning, we must say the church has some problems. There are big issues facing the church. But the biggest issue is not how many are going to believe Rea, or follow Ford, or be discouraged by Davenport. The real issue facing the Seventh-day Adventist Church this morning is whether or not

we're really going to let God run the church. That's important, because nothing can destroy what's in God's hand. That is the thought I'd like to share with you this morning from Psalm 46. Let's get into the Word this morning, shall we? Psalm 46 is divided into three stanzas. Let's read the first one, verses 1-3. Nothing can destroy what's in God's hand. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be

A leader is going to lead. A leader must lead. If you have a leader in the church, he's going to lead away from the church if you don't let him lead for the church.

carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

The point I would like to emphasize from the first stanza is that the Christian is calm amidst calamity when God is present. Now notice what God does, and does not, promise. God does not promise to prevent trouble. Rather, He promises to be present when trouble comes. It's there in verse 1: "a very present help in trouble."

Now I know that deep down in our theology we don't believe it, yet it seems to me sometimes that we keep on preaching and our people keep on believing that the Christian is calm because there's no calamity when God is present. That is not God's promise. I experienced in recent months two disastrous, traumatic illustrations of this, and I don't feel free even to share the stories with you this morning because I think members have a right to be protected by their pastors. Two outstanding leaders, workers in this cause, got cancer. Both persons seemingly had great faith. And when they both eventually died, there were a lot of people that held it against God. Folks, it's unfair to blame God for failing to keep a promise that He never made. What the psalm is telling us is not that God prevents trouble, but that He promises to be present when trouble comes!

Now what else does God promise? He also promises that every human refuge will eventually fail. This is interesting. Notice: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (verses 2, 3). The mountains are mentioned here twice. Why? Mountains are nature's fortresses. Mountains are thought of as being immovable. Mountains are the unshakable in nature. And the question is: What are you going to do when the unshakable shakes? When the unmovable moves? Every physical refuge, every human refuge, will

eventually fail. That's the picture. A member of my church was the father of a bouncing baby of whom he was most proud. He loved to play with his baby.

One day, out in front of the house, he was throwing the baby up and catching him. Throwing him up and catching him. The baby just loved it. And every time the baby went up, the baby laughed. And every time he came down, the father caught him. The baby was just having the time of his life. Father caught him every single time—except once. And that little baby's head was dashed against the concrete in the drive, and it never laughed again. Every human refuge will eventually fail.

One of the things about people who spend their time helping others is that it's so hard for them to accept help. People who serve are very difficult to serve. Counselors are terribly hard to counsel. People in the General Conference are probably pretty independent people. We've trained ourselves to think that, at least humanly speaking, we can handle our own problems. But I'm sure—just as certain as we're human—that there are hearts here this morning that are aching. Some human refuge has failed you, hasn't it? Is there anybody here who has a son or daughter that's wandered away from the Lord? Doesn't it hurt? Has anybody here found out that you're never going to be completely healthy again? It's pretty hard to feel that everything's all right when your body is not right. Has anybody here gotten a little discouraged with his job? You don't know what all the changes in the General Conference are going to be, or you feel you've come to a dead end, or you're just not enjoying your work like you used to? And surely none of us would admit it, but in the privacy of your own heart do you have to admit that some of the zing has gone out of your marriage? That somehow you're not as close as once you were? That you're not really being successful as a spouse? Every human refuge eventually fails. But God does not fail, and that's His promise. God is our refuge and strength. Martin Luther said, "This is the psalm that

buoys me up. This is my psalm." This was the psalm that produced "A Mighty Fortress Is Our God, a Bulwark Never Failing."

Let's read the second stanza, verses 4-7. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge."

We talked in the first stanza more about the individual and the strength, the refuge, he has in God. In the second stanza I think the psalmist pictures more directly the church. The church is invincible when God is present. Notice verse 4: "There is a river." God is in His church.

In David's day cities were built around rivers. The largest cities were typically built with a river running through them. That way, when an army laid siege, the people could hold out perhaps indefinitely, if they had water. They needed a river. And if the river was right in the midst of the city, no army could keep them from the water. They could survive. They were invincible. That's the picture that the psalmist is using—the city laid siege to; here are her enemies all around, but the city is invincible because there's a river running through it. The church is invincible so long as God is in her midst.

Now, not only is God in the midst of His church, but also God is in His church at every level. Again notice that verse 4 talks about the streams, or divisions, of the river. In those great ancient cities, the mighty river that would go down through the heart of the city also had going off from it, canals, getting smaller and smaller, more individualized, until a part of that river eventually watered every man's garden. And so God is pictured as being with the church at large, a mighty, flowing river, making the church invincible, but also branching off to answer the thirst of every single

We must see God when our health is good, when our table is full, when we are surrounded by loved ones. Unless we see God when things are good, how can we believe Him when things are bad?

member. God is in His church at every level.

Do you know what the problem is with working at the General Conference? I've got it figured out! A river doesn't grow flowers in midstream. The flowers grow only at the end of the smallest rivulet—at the end of the individual garden—that's where things grow. And we wouldn't be, I think, ministers of God, if we didn't regret a bit having to be out in the midstream. Oh, that's where the power is. But you've got to get down to the end of the canal, to the individual garden to find where the flowers grow. As leaders, we need, every one of us, to get down there to the streams and see souls blossom, see hearts moved, see people baptized, to see the flowers grow.

Now the church's temptation is to keep God nearby, rather than within. Notice the fifth verse says that God is where? "In the midst of her." It's hard for the church to keep God in the midst of her. It isn't that we don't want God. What's a city without water? And what's a church without God? But it's handier, we think, if the stream can be nearby where we can go to it when we need help and leave it alone when we choose.

One of the things about leaders is that leaders love to lead! That's another thing you learn as a pastor. If you have a leader in the church, he's going to lead *away* from the church if you don't let him lead for the church. That's one of the things we need to learn in working with our laity, especially the thinking people among them. A leader is going to lead. A leader *must* lead. And we're leaders. I don't know whether we're willing to admit it, but I think the truth is, we love to lead. We don't like it if we can't be running something. And when God is in His church, *you* can't run it any more! That can be a nuisance.

Sometimes our people wonder: Why aren't the leaders leading out in following God? Because it's not natural for leaders to follow. It's easy for a follower to follow, but a leader wants to lead. I know it's the farthest thing in the world from the intention of any heart here, but our tendency is for us to take over

leadership of the church as our machinery increases and our plans improve. You're standing in your living room, and you see a bird fall out of the nest. It's just a baby; it can't fly. And here comes the family cat. It is stalking, and almost ready to pounce on that hapless little bird sitting on the lawn. You dash out of the house, run over beneath the bush and pick up the bird. The cat lowers its tail and slinks away behind the bush. The bird is safe. What's the bird thinking? Oh, wow! You're wonderful! This is great being here in your hand! I'm safe! Nonsense! What's the bird thinking? Let me go! I submit, brethren, that it's no more natural for the church to feel content being controlled by the hand of God than it is natural for the bird to feel content being held in the hand of a man! Let me do it is

may differ with my theology a little, but I don't believe that God is stuck with the Seventh-day Adventist Church. I don't believe that God is stuck with the Seventh-day Adventist Church any more than He was stuck with the Jews. The church will go through, but not because of some prophetic promise. The church will go through only because she keeps God in the center.

Now, let's read the last stanza—verses 8-11. "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

We're leaders. I don't know whether we're willing to admit it, but I think the truth is, we love to lead. We don't like it if we can't be running something.

the natural, all-pervading human instinct. And if we keep God at the center of this church, which I am not convinced we have done, it will not be because it's an easy or a natural thing to do. It's an *unnatural* thing to do, but it's the only answer for the church.

When God is present, the church is invincible. And only God's presence makes the church invincible. Verse 5 says, "She shall not be moved." We like that. But why is it that the church cannot be moved? Because of her citizens? No. Because of her guards? No. Because of her gates? No. It's because of that river. It's because of the presence of God in the church. It's not because of her leaders. God has no leaders that can guarantee success in this work. It's not because of her machinery or her plans. It's only because of the presence of God. Now that may offend some of you. You

The third stanza says that we ought to practice the presence of God. I see two lessons here. The first: When things go right, we need to learn to look for God. It's right there in verses 8 and 9. Behold the works of the Lord. He makes wars to cease. He breaks the bow, and cuts the spear in two. He burns the chariot in the fire. What's the picture? The picture is a battlefield. The war is over. The victory has been won. It's complete, because God has broken every single weapon used against His church. Isn't that good news? I don't care who wants to try what, God has an answer to it! He breaketh the bow, he cutteth the spear, he burneth the chariot.

The trouble is, both in our personal lives and in the life of the church, that we sometimes forget what good things God has done for us. You see, we become acquainted with God only by observing

When the seas are calm the ships sail gaily by the harbor. But when a storm comes, everybody heads for the refuge. The Lord can use the little troubles to lead us to the refuge.

the acts of God. And some of us don't observe very well. God has done so many things for us, and we're not aware of what God has done. Listen, unless we see God when things are good, how are we going to believe that God is good when things go bad? We must see God when our health is good, when our table is full, when we are surrounded by loved ones. Unless we see God when things are good, how are we going to believe that He is good when things go bad?

The second lesson from this third stanza is this: Practicing the presence of God takes time. "Be still, and know that I am God" (verse 10). When Jesus came, who was it that had the most trouble accepting Him? Church leaders. Is it castigating ourselves too much to say that human nature has not really changed? These were not bad men. It's just that they were running the church, and they couldn't accept any interference, not even from the Lord Himself.

Are we all that different? I hear it around here: "He's very jealous of his turf." Are we willing, really, to see any change, to make any personal sacrifice, to see a larger picture than just our own little cubbyhole, if it means that God will be more free to work within His church? Here were the church leaders of Jesus' day, so busy in the work of the Lord that they never knew the Lord of the work. Could that happen in our day in the Seventh-day Adventist Church? In the General Conference? To me?

Now the grand climax. God is ready when we are. The Lord of hosts is with us. The climax of the psalm is not that God is the Lord of hosts. The climax of the psalm is that the Lord of hosts is *with us*! The God of Jacob is *our* refuge. Now you don't appreciate a refuge unless there's a storm, do you? When the seas are calm, the ships sail gaily by the harbor. But when a storm comes, everybody heads for the refuge. Maybe, brothers and sisters, instead of worrying about the little troubles that come now and then to the church, maybe we ought to be thankful for them. Maybe, just maybe, the Lord could use them to lead us to the refuge.

It's a great psalm, isn't it? Nothing can destroy what's in God's hand. I could be mistaken, but I think I'm learning a lesson from the whole Davenport affair. You know, I don't think we have a lot of dishonest leaders in our church. I think that probably the greater problem is that our leaders were so sure of their honesty that they took it for granted. Is there not a larger lesson for the church as a whole? We are so sure that we are God's church, so sure that God is in our midst, that we take it for granted. Brothers and sisters, that's much too great a thing to take for granted. Are you taking God for granted in your life? You are if you're not taking time to "be still and know that I am God."

I hardly suppose we have a right to expect a revival in the church unless there is first a revival among us as leaders. How serious are you about the church and its problems, its needs, its solutions, and its hope this morning? Are you serious enough to readjust your own thinking and your own life? Are you spending time with the Lord? I saw the silliest thing one day. I was driving down the highway, and I saw pulled over on the shoulder of the road a gasoline truck out of gas. You see, he had gone up and down that highway serving every service station that he could serve. He had given, and he had given, and he had given, until suddenly he had nothing to give. Can that happen to us? Are you willing to fall to your knees this morning and say, "Lord, fill me up, that I can share more successfully with the people?"

A year ago my wife and I were in Alaska for a workers' meeting, and I heard there one of the best illustrations I'll ever hear. One of our young workers who lives way, way up north, partially for practical purposes and partially for fun, owns a dog team, and so he's full of dog-team stories. He told some stories about his own team, but he told this grander story of a man who was training a new lead dog for his sled. Now this man had an old female dog that was as dependable as she could be, but she was getting old, and it was time he trained

another. So he put the new lead dog by himself—a young, strong, vivacious, energetic dog. The old leader he put to the rear and the left of this untried dog.

Well, as he moved across the snow, his shoe came untied. So he stopped the team, and reached down to tie his shoe. Now that's something you don't do. Those dogs are trained to pull, and if you don't want the sled to move, you're supposed to jam on the brake. Otherwise, it'll move. But he was careless. After all, he was right there. So he stooped to tie his shoe and when he looked up the dogs were gone. Now there is a routine. You can't catch them running. You give the command to turn, and the lead dog brings the team around. Then when they make the circle, you grab hold. But the routine hadn't been too carefully inculcated into this new, untrained leader, and he was heading for home as fast as four legs could carry him. But behind him and on his left, the old lead dog heard the command, and she knew what it meant. She started to pull to the left. But the first dog was strong, and she was old, and the whole pack was behind. She couldn't turn the sled. But she tried, and she pulled to the left, just as hard as she could turn.

He never did catch on to his sled. The people in the little village looked up, and here they saw a driverless sled coming into town. And just behind the lead dog, and to the left, they saw something bouncing, lifeless, up and down, carried on by the energy of the team. You see, that old lead dog had pulled and pulled and pulled until she was choked to death, trying to bring the team back to the master! Isn't that a beautiful story?

I don't need to make the application. Let your heart respond. Are you willing to make that kind of sacrifice? This church has got to get more directly on course. We've got to get closer to the Master. Are you willing to cast everything aside and make any and every sacrifice? I believe with all my heart, if we really meant business, the church would succeed. Because nothing can destroy what's in God's hand.

Personality and church growth?

Here are the results of a survey of 166 Seventh-day Adventist pastors and their churches to determine whether there's a correlation between the pastor's personality and church growth. □ by Roger L. Dudley and Des Cummings, Jr.



According to C. Peter Wagner, "Vital Sign Number One of a healthy, growing church is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth." (Your Church Can Grow, 1976, p. 57). He further asserts that "the pastor has the

power in a growing church." (p. 65). But a survey among Seventh-day Adventist pastors correlating church growth and pastoral personality tends to contradict Wagner's statement.

Are certain personality traits of the pastor more likely to be associated with ministerial success as measured by such criteria as church growth and a positive evaluation of the pastor by the membership? Is personality related to the pastor's own sense of success or failure, his morale? We at the Andrews University Institute of Church Ministry sought answers to these questions among a broad sampling of Seventh-day Adventist ministers.

Methodology

Early in 1980, pastors of 295 Seventh-day Adventist churches in the United States and Canada were randomly selected from a list of all Adventist churches in these areas and invited to complete a survey as a part of a study on church growth. (Results were published

by the authors of this article in a paper: "A Study of Factors Relating to Church Growth in the North American Division of Seventh-day Adventists," Andrews University, Institute of Church Ministry, 1981.) Usable surveys were returned by 238 individual pastors. Recently, it was decided to conduct the personality study using these same pastors so that the new data could be correlated with the pastors' church growth survey. Also, in 129 cases, members of these churches completed a survey that included, among other things, a rating of their pastor on various behaviors.

The principle research instrument employed was the Sixteen Personality Factor Questionnaire (16PF) published by the Institute for Personality and Ability Testing, Champaign, Illinois. The person completing the 16PF responds in a multiple-choice format to 187 items. From this raw data, standard scores are obtained on each of the sixteen personality factors called primary source traits.

In addition to the primary source traits, a special computer program developed a score for each pastor on a number of secondary or composite traits by

combining elements of the original sixteen according to a predetermined formula. Each pastor also completed a brief survey named "The Pastor as Person and Husband." This instrument furnished items for constructing a pastor-morale scale and a pastor-wife-relationship scale.

Procedures

The survey material, along with explanations and postage-paid return envelopes, was mailed to each of the original 238 pastors. After considerable follow-up, 166 usable 16PF's were received—a 70 percent response rate. The raw data was transformed into standard scores, and the pastor's average (mean) ranking on each factor was compared with the mean of the general population in order to determine to what extent Adventist pastors may differ from the populace as a whole.

The actual rates of church growth (or decline) in official recorded membership for an eighteen-month period were correlated with the various personality factor scores of the pastors. This was done by means of multiple regression analysis, a technique that allows a single variable (church growth) to be corre-

Roger L. Dudley, Ed. D., is the associate director, and Des Cummings, Jr. the director of the Institute of Church Ministry, Andrews University.

While more than two thirds of the pastors are quite dissimilar from their wives, yet more than three fourths rate high on marital adjustment, revealing an unusual ability to adapt.

lated with a series of variables (16PF scores) in a way that isolates the best combination of personality scores in terms of their ability to predict growth. A second multiple regression program used the same church growth rates as the dependent variable but adjusted them for gains and losses in membership owing to transfers to or from another Adventist church.

All of the personality factors on the 16PF were correlated with the pastor-morale scale and the pastor-wife-relationship scale as well as with certain items from the church growth survey of both pastors and members. These statistical analyses were performed at the Andrews University computing center.

Findings

Adventist pastors differed significantly from the general population averages on nearly every one of the primary and secondary personality factors. The differences were especially striking in the areas of abstract thinking, conscientiousness, tender-mindedness, shrewdness, self-sufficiency, self-discipline, discretion, interpersonal contact preference, creative orientation, on-the-job growth potential, attention to details, regard for rules and regulations, and school achievement potential. In all of these the pastors rated higher than the norm.

On the other hand, the pastors were significantly lower in dominance (somewhat unexpected and not in the Wagner model of an ideal pastor), in happy-go-luckiness (more in keeping with the stereotype), and in experimenting behavior (Adventist pastors tend to be quite conservative).

But the greatest difference was in marital adjustment where Adventist pastors rate much higher than the norm. This is especially interesting, because 16PF scores were also gathered on most of the wives of these pastors, and 70 percent of the couples showed low similarity profiles. This combination—low similarity and high adjustment—reveals a flexibility, tolerance, and ability to adapt that is out of the ordinary.

The personality variables best correlating with actual growth were “suspicious,” “venturesome,” “outgoing,” and “creative orientation.” Those best correlating with adjusted growth were “suspicious,” “dominant,” “relaxed,” “apprehensive,” “productive energy investment,” and “outgoing.” Yet the multiple regression analyses revealed only a moderate correlation between these optimum combinations of personality factors and actual growth (.335) or growth adjusted for transfer (.357).

Comparing the lists and examining the individual correlations reveals moderate relationships between certain traits in pastors and growing churches. Most strongly related is “suspicious” which the 16PF manual further describes as “self-opinionated, hard to fool, skeptical, and questioning.” Apparently a certain toughness and lack of credulity goes with the pastor of a growing church. The trait “dominant” also occupies a prominent place. Adventist pastors on the average rate lower than the general population on “suspiciousness” and “dominance.” To the extent that they do have these traits they are more likely to be pastors of growing churches. This lends some credence to the Wagner model.

Two other primary factors correlating positively with church growth are “outgoing” and “venturesome.” Here Adventist pastors are higher than the population as a whole, and the relationship to growth seems a logical one.

The member survey asked congregations to give an overall evaluation of the pastor as well as to rate his sermons on the basis of building faith, being Christ-centered, and being helpful. Pastors who were rated highly by their congregations tended to be conscientious, disciplined, independent and to have a high regard for rules and regulations.

On the pastors’ church growth survey, items that revealed desirable ministerial skills and attitudes were more likely to be positively correlated with such 16PF factors as outgoing, dominant, conscientious, venturesome, disciplined, emotionality, extroversion, attention to details, and regard for rules and regula-

tions. They were more likely to be negatively correlated with such factors as abstract, imaginative, self-sufficient, and subjectivism.

Conclusions

1. Adventist pastors differ significantly from the general population on nearly every one of the primary and secondary personality factors of the 16PF.

2. While more than two thirds of the pastors are quite dissimilar from their wives, yet more than three fourths rate high on marital adjustment revealing an unusual flexibility, tolerance, and ability to adapt.

3. The personality of pastors does not seem to be highly related to the growth of their churches although some significant relationships were discovered. Pastors of growing churches are somewhat more likely to be suspicious, dominant, and independent than pastors of nongrowing churches, although as a group Adventist pastors tend to rate lower on these traits than the general population. The pastor of a growing church is also more likely to be outgoing and venturesome.

4. Pastoral morale is related to age, concrete thinking, calmness, conscientiousness, venturesomeness, self-assuredness, being disciplined, being relaxed, having less anxiety, interpersonal contact preference, leadership role compatibility, and attention to detail.

5. Good pastor-wife relationships are related to age and concrete thinking.

6. Pastors who are conscientious, disciplined, and independent are more likely to have both their sermons and their performance rated high by their congregations.

7. Desirable ministerial skills and attitudes are more likely to be related to being outgoing, concrete in thinking, dominant, conscientious, venturesome, practical, group-oriented, and disciplined.

8. There appears to be limited support among Seventh-day Adventist ministers for Peter Wagner’s assertion that a strong and controlling pastor is a vital sign of a growing church.

The gospel of health

While some have made health the whole gospel, others have divorced it completely from the gospel. Seventh-day Adventists can offer a unique blending of the two that will attract others to Christ.

The Called Church □ 6 Leo R. Van Dolson



he Bible doctrine of health is not a mere fringe issue that we can take or leave alone. Because Heaven impresses us and communicates with us through the physical mechanism of the brain nerves (see Testimonies, vol. 2, p. 347), spiritual well-being demands that the body that houses the mind and has so

much effect upon its condition be kept as free as possible from the results of health-destroying habits.

Man originally was created in the image of God—physically, mentally, and spiritually (see Gen. 1:26, 27; *Education*, pp. 15, 20). When Adam and Eve fell into sin, the consequences involved every aspect of the image of God. Not only did death come upon the human race, but humans began to “deteriorate in physical stature and endurance and in moral and intellectual power” (*Patriarchs and Prophets*, p. 68). The plan of salvation was established to

“restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized” (*Education*, pp. 15, 16).

Some view the salvation process as a sort of cosmic contest in which God serves as scorekeeper. Salvation, then, becomes a simple matter of Christ dying on the cross as our substitute, completely settling the score in our favor. That may be true in part, but God is much more than a glorified scorekeeper. The plan of salvation is designed not merely to settle scores, but to restore the image of God in humans.

Not only is Jesus Lord, but He must be Lord of all that we have and are—Lord in every area of our lives. He is to be a complete Saviour. What we lost through sin in the beginning is to be restored as

much as possible in this life through Jesus. Sometimes we forget that we are part of the most thrilling and exciting happening that the world has yet seen—the finishing of God’s work on earth through human beings who love Him enough to completely submit their lives to Him.

The gospel of health

In its narrowest sense, the gospel message can be limited to the good news that Christ died the death that was ours in order that we might live the life that is His. Yet, Adventists recognize that in its fullness it becomes the good news that God, through Christ, has restored, and is continuing to restore, all that was lost through sin. We attach special significance to the “everlasting gospel” in the setting of the three angels’ messages of Revelation 14:6-12. Here we discover that God plans to demonstrate the

Leo R. Van Dolson, Ph.D., is an associate director of the General Conference Sabbath School department, editor of the adult Sabbath school lessons and a contributing editor to *MINISTRY*.

The one great object of the gospel of health, as well as the main reason for our strong emphasis on it, is its place in the development of Christian character.

practical outworking of the gospel through the lives of His "saints . . . that keep the commandments of God, and the faith of Jesus" (verse 12), even in the midst of Babylon's final revolt.

This restoration takes place physically, as well as spiritually. Speaking of this, Ellen White states: "The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together."—*The Ministry of Healing*, p. 111. Should we teach any other gospel than that which Christ taught?

The servant of the Lord strongly urges us to link health reform, which she calls "the gospel of health," to the rest of the gospel message. "The principles of health are found in the word of God. The gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*Medical Ministry*, p. 259. The gospel commission itself, then, includes health and healing, as stated in *The Ministry of Healing*, page 141: "Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are *never to be separated*" (italics supplied).

Part of the three angels' messages

Not only is the health message "bound up with the gospel commission" but it ranks among the major doctrines that this church teaches. It can even be included as a definite part of the three angels' messages. *Counsels on Health*, page 49, states unequivocally that "health reform is an important part of the third angel's message." Divorcing the doctrine of health from the doctrine of the investigative judgment, the 2300 days, the sanctuary, the second coming of Christ, the millennium, and the Sabbath can be compared to separating the right arm from the body. Yet, the health message is not to become our one all-absorbing theme. It is not the three

angels' messages. "The health reform is as closely related to the third angel's message as the arm to the body; but the arm cannot take the place of the body. . . . The presentation of health principles must be united with this message, but must not, in any case be independent of it, or in any way take the place of it."—*Letter 57*, 1896; cf. *Testimonies*, vol. 1, p. 559; vol. 6, p. 327.

The one great object of the gospel of health, as well as the main reason for our strong emphasis on it, is its place in the development of Christian character. Since body and soul cannot be separated, health is essential for wholeness, and wholeness is the key to Christian growth. Rather than being a relatively unimportant side issue that one can take or leave alone, our health message is a basic ingredient in the healing, restoring, transforming process that is at the root of the preaching of the three angels' messages.

The temple of the Holy Spirit

We do not recognize our bodies as the temple of the Holy Spirit merely from a sense of duty or responsibility. The pleasure and excitement of belonging completely to God and being a part of His work in this world so fills our hearts that we want more than anything else to be completely His. We live for the joy of knowing the fullness of His presence as He dwells within us through the Holy Spirit.

Jesus introduced the figure of the body's being a temple at the time the Jews were challenging His right to cleanse the Temple of its money changers and profiteers. (See John 2:18-21.)

Paul expanded the body-temple figure in a startling way as he told the believers at Corinth that the body has a significant part to play in God's plan of sanctification. Greek philosophy tended to depreciate man's physical side, holding that the soul must escape from the defilement of the material body. Paul refused to accept this concept, but portrayed the body as a sacred temple: "What? know ye

not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

Paul's burden in this passage was not primarily the health needs of those to whom he was writing, but spiritual responsibilities, which are closely linked to the passions and appetites. His emphasis in this text was "Ye are not your own." Once we have accepted the salvation purchased for us by the loving sacrifice of Christ, we have no more right to use the powers of the body for selfish and sinful purposes than we have to use the tithe in that way. God is to be glorified in every use of the physical powers.

Ellen White expresses this same concern: "Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator, who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the Ten Commandments."—*Counsels on Health*, p. 40.

That our health, happiness, and holiness depend largely on conformity to God's laws of life and health is evident in the basic law that underlies every other law—the law of cause and effect. Paul spells it out in unmistakable terms in Galatians 6: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (verse 7). As it has been said, "Sooner or later we must all sit down to a banquet of consequences." The menu on the consequence banquet table is the result of what we have been storing there day by day.

Obviously then, we need the power and grace of God to bring our total life style into conformity with the laws of life and health. That is one of Paul's concerns in the book of Romans. He

That our health, happiness, and holiness depend largely on conformity to God's laws of life and health is evident in the basic law underlying every other law—the law of cause and effect.

pleads: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

The great goal of health is not health for health's sake, but sanctification and restoration to the image of God. "The sanctification set forth in the Sacred Scriptures has to do with the entire being—spirit, soul, and body. Here is the true idea of entire consecration. . . . True sanctification is an entire conformity to the will of God. . . . Jesus awakens a new life, which pervades the entire being."—*The Sanctified Life*, pp. 7-9.

The time is ripe

In 1905 Ellen White wrote: "Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is a great need, and the world is open for it."—*The Ministry of Healing*, p. 147. If the world was open for this message 80 years ago, it is even more so today when people seem to have an increasing interest in health. If you don't think so, just visit your local bookstore and note the number of books currently being produced on health topics, many of them focusing especially on the preventive aspects of medical care. Also, note how often you hear or see something on this subject on radio or television.

The Committee for an Extended Lifespan in San Marcos, California, released a data report at the beginning of 1980 predicting increasing interest in health on the part of the people of the United States. Among other predictions, they forecast a "wide swing among the youth toward healthful habits, including a great drop in smoking and a large increase in running." In support of this, they note that there has been a significant drop in smoking among college students in the past five years. They

also predict an increase in medical self-help facilities, noting that "more books have been published on medical self-help in the past two years than in the previous ten." This field of teaching people to help themselves to discover health not only is one of increasing significance but should be one where Seventh-day Adventists can take the leading role.

What an opportunity the current emphasis on health and preventive medicine presents for an expanded medical missionary outreach! And health ministry works—it really does. It may take more time to see results than some other method of outreach but it reaches people who would not respond to ordinary methods. We should not be too surprised that it works so well when God's servant makes it plain that "medical missionary work is a sacred thing of God's own devising. . . . Those who will cooperate with God in His effort to save, working on the lines on which Christ worked, will be wholly successful."—*Medical Ministry*, p. 131

The fifty-eighth chapter of Isaiah is one of the great medical missionary chapters of the Bible. According to Ellen White, this chapter describes the place of the work of love and restoration in the last day evangelistic emphasis of God's church (see *Welfare Ministry*, p. 29).

Isaiah 58:6 and 7 include the following as types of work in which God expects His people to be engaged: 1) To loose the bonds of wickedness; 2) to undo the thongs of the burdens and let the oppressed go free, to break every yoke; 3) to share our bread with the hungry; 4) to bring the homeless poor into our houses; 5) to cover the naked; and 6) not to hide ourselves from our own flesh.

Notice how spectacular the results of this medical missionary work will be when we put God's plan into full operation. According to verses 8 and 9: 1) Your light shall break forth like the dawn; 2) your health shall spring up speedily; 3) the righteousness of the Lord shall surround you; 4) the Lord will answer your calls.

An extremely important condition to success is specified in verse 9: "If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness" (R.S.V.).* One of the chief faults of God's people today—a fault that medical missionary evangelism is intended to help rectify—is lack of concern for and interest in the needs of others. This indifference is especially manifested in a critical spirit. When a church is not a praying, working church, it tends to be a critical church. But this can be remedied by: 1) Pouring yourself out for the hungry; and 2) satisfying the desire of the afflicted (see verse 10).

The health approach, with its balanced emphasis on the restoration and well-being of the whole person, cannot help but improve the quality of experience of those being brought into the church through this means of missionary endeavor. The blending of the health approach with doctrinal instruction in an evangelistic campaign indicates that the people converted are well grounded in the total message of the church as a result of the holistic approach used.

If ever we are to reach every person on earth with the gospel message, we must reach people where they are, where their interest and needs are, gradually leading them to feel a greater need for Jesus Christ and building confidence in Him. God has given each of us certain interests, talents, and expertise that can be used to reach people for Christ in many unique ways. Jesus used "the gospel of health" approach to reach people. "By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace, He ministered to the sin-sick soul, bringing healing and strength."—*The Ministry of Healing*, p. 23. When we follow His example by engaging in loving, unselfish ministry to the felt needs of those about us, our work "will not, cannot, be without fruit" (*ibid.*, p. 144).

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When Christians differ

Should the pastor allow pluralism of doctrinal expression in his congregation? The answer depends in part upon one's definition of pluralism.

□ by Edwin Zackrison



Some time ago, before the latest round of attacks were launched on Ellen White's credibility, several church members sat in a family room somewhere in North America discussing certain aspects of Adventist thought and life style. One suggested that to live a rich, dynamic Christian life one must study the Bible, pray, and share.

A second member felt that Bible study alone was not enough; one must also study regularly the writings of Ellen G. White. His rationale was that the Spirit of Prophecy offers modern applications of Biblical principles that help solve modern problems. Therefore, he argued, while the Bible might give some basic help, the Spirit of Prophecy is equally important and in many cases more relevant.

A third member disagreed. What Ellen White gave to the modern church, she insisted, was primarily advice. Such could be helpful, but it should not be considered on the same level as the gospel material of the Scriptures because it did not constitute "revelation" so much as "pastoral guidance."

"What about her inspiration, then?" asked the first member. "Is it comparable to that of the writers of the Scriptures or not?"

At this theological injection all discussion momentarily stopped. The first to respond, after the long pause, was still another member who insisted that "inspiration" was a subjective term and must be understood from the standpoint of what effect it has on the "inspired" person. It is a gift, he suggested, which is not transferable but which may come in

degrees. "Ellen White was inspired religiously like Beethoven was inspired musically, and John Calvin theologically," he said. "I believe one must pick and choose from the gems of Ellen White's inspired statements—that not all of what she wrote was equally inspired. Some of it is either antiquated, outdated, or historically conditioned. Thus, I must decide for myself what to follow and what to reject."

Now, you are the pastor. These are your church members. How do you respond? Is this conversation an indicator to you that your church is a bed of confusion, a den of heretics? Is your church falling apart? How do you go about correcting error?

To some degree this conversation represents a microcosm of discussions now going on in the broader circles of the Adventist Church. It raises some pastoral questions that all ministers must face sooner or later regarding theological controversy within their churches, regardless of the subject under discussion.

Pluralism in the church

Could we explain the above conversation on the basis of pluralistic views with regard to Ellen White? If so, is such pluralism acceptable, desirable, or warranted? Much, of course, depends on our understanding of the word itself. Philosophically, the term refers to the theory that ultimate reality has more than one

true explanation, that there are varying views of which perhaps any could prove acceptable—like the old "all-roads-lead-to-heaven" argument.

Because of our emphasis on "the truth," many Adventists tend to suffer temporary shock when faced with different perspectives of truth than they have hitherto encountered. For many, truth comes in a package, and any hint of pluralism suggests more than one package, a phenomenon they cannot handle.

But if one understands pluralism to mean varying expressions of truth, rather than varying doctrines, then, I suggest, the church is a residence for pluralism. If, on the other hand, we accept pluralism in its strictest philosophical meaning, then I believe the cause of truth as it is in Jesus will suffer.

For example, in the study of soteriology we can distinguish three theories regarding man's response to God's redemptive activity: (1) universalism—the theory that all things work together for good and thus everyone will ultimately be saved; (2) predestination—the theory that God decrees who will ultimately be saved through the free exercise of His sovereignty via irresistible grace; and (3) free will—the theory that God, in His sovereignty, has limited Himself by allowing man to have free moral choice, i.e., the ability to refuse the grace of God. I cannot conceive how Adventists could hold all three theories and still be doctrinally and Biblically

Edwin Zackrison is associate professor of religion in the Division of Religion, Southern College of Seventh-day Adventists, Collegedale, Tennessee.

Most cases of pluralistic expression on Adventist doctrine are not cases of heresy. To hunt for the worst in others may well be the most serious breach of pastoral commitment.

consistent. Adventism, as a confessional church, insists on the organic unity of doctrine and the comprehensive nature of truth, and to hold one of these views would logically exclude the other two. Furthermore, each brings with it a certain world view, and a certain understanding of the character of God, the work of Christ, the nature of evangelism, and personal life style.

Using the strict philosophical definition of pluralism, the church cannot be pluralistic in its confession of Ellen White's role as a prophetess. She claims to be a modern messenger inspired by God, and the church affirms such claims. She has traditionally carried an authority for Adventists greater than any writings other than the Scriptures. This is part of our confession to the world, even part of our uniqueness. Either she is what she claims or she is not.

These four church members—all of whom I have known personally—believed she was what she claimed to be. They were Adventists and accepted the church's position on the gifts of the Spirit. They viewed Ellen White as a recipient of the gift of prophecy. They believed God had used her to establish and keep this church and to bring its task to fulfillment. Thus, regardless of their expressions, they were not pluralistic in the philosophical sense of the term. But it is a fact that they did not all express their faith in the same terms or from the same background. As long as people think through their faith, as long as they are growing and gaining new insights of their Lord, as long as the saints continue to mature in Jesus Christ, their expression of faith will become richer and deeper and reveal an ever advancing experiential growth. That is part of the Holy Spirit's work in the church, and the pastor must resist the temptation to interfere with the Spirit's work.

Heresy in the church

Some would immediately recognize the case of the four views as a situation where two, three, or even four heresies were contending for attention. I found myself facing momentary panic at the

thought of heretical views. Personally, I do not believe that Ellen White's inspiration should be compared to the natural phenomenon of a Beethoven or a Picasso. Thus I suffered some noticeable discomfort at that suggestion. Spiritual gifts are distinct from natural talents. Nor did I welcome the suggestion that inspiration comes in degrees. Adventists settled that issue many decades ago and have generally disagreed with any comparison made between books of the Bible on the basis of alleged degrees of inspiration. A person is either inspired by the Spirit of God or he is not inspired by the Spirit. Here I was immediately confronted with my professional duty. How was I, as a Seventh-day Adventist minister, to correct these "errors," as I perceived them, and lead these people back to a more Biblical foundation of inspiration?

The church's position has been that although there are no degrees of inspiration, not all inspired material carries the same redemptive value. Some is gospel material, some is divine counsel, some is necessary historical, chronological, and statistical background. But not all holds the same value in one's Christian life. Yet Adventists have never said that the essential gospel material of the apostle Paul is more inspired than the ethical counsel of the same writer just because it has a different purpose. It is true that experientially the gospel message sometimes has been given prior to divine counsel. God established Himself as the Deliverer of the Hebrews before He gave them commands (see Ex. 20:1-2). Putting gospel material before ethical demands avoids simple moralism and self-righteousness, but this is not a question of degrees of inspiration.

Adventists believe and teach that Ellen White's inspiration is qualitatively identical to that of the Biblical authors. But, in saying that, we do not suggest that she is to replace the Bible, which takes priority over her writings. The canonical Scriptures constitute the norm by which all other prophetic messages are to be tested (see *SDA Encyclopedia*, rev. ed. p. 1413). Thus the

authority of Ellen White is based on her passing the tests of a true prophet as set up by Scripture itself (see Isa. 8:20, Jer. 28:9, Matt. 7:20, 1 John 4:1-3).

In current discussions about Ellen White, non-Biblical norms are being established that tend to confuse the issue. Originality is an example. To insist on originality of thought or expression in the work of a prophet is to invent a non-Scriptural norm. Truth is the possession of God, and where He desires His prophet to obtain truth in the inspiration process is His business. The Spirit uses the prophet, the prophet does not use the Spirit. Nowhere do the Scriptures set up originality as an objective test of the prophetic gift.

A second area being probed at the present time is the ethical question of intentionality. If a prophet intends to deceive so as to mislead and destroy one's soul, then this test becomes a part of the influence of the prophet's life (see Matt. 7:20). Intentions are motives of which only God has accurate knowledge. Since we do not own the power to read motives, we can only guess or look at the weight of evidence from our perception.

Now back to my four friends. After holding my tongue and listening for a time to their discussion, I perceived that here were four people struggling to express their faith honestly according to the best of their ability and to the extent of their understanding. Why should I assume that they were trying to undermine a landmark doctrine? They were working, probing, thinking, and discussing together. They were surely working within the parameters of the Adventist faith. They were not agnostic or cynical, though my mishandling of their fledgling attempts to theologize could have contributed toward making them so.

Being a good pastor is more than being a good theologian. It involves a patience that accepts people even when they don't get the words just right—listening to the spirit behind the words—being patient with people and rejoicing in their growth, regardless of the slow rate perceived. Most cases of pluralistic expression on Adventist doctrine are not

Don't conclude that others can move as quickly as you or find it as easy as you have. It is the waiting period that can be painful. You must keep in mind that "love is patient."

cases of heresy. To suspect such or to hunt for the worst in others may well be the most serious breach of the pastoral commitment to people.

Theology in the church

Was there truly a theological problem here? Or was it more simply a question of progressive understanding? In answering this question, it is crucial to recall that a judgmental attitude can effectively stifle Christian growth as well as fellowship. To prematurely assign spurious motives can cut off communication that is next to impossible to rebuild.

If one considered that these statements represented fixed, finalized, formalized statements of dogma, carefully thought out and written down as the last word, then theological orthodoxy might be an issue here. But statements made in the course of conversations, classes, and discussions often represent more the perceptions of those listening than those speaking. Emphases which one expresses will vary to some degree with the discussion. Most comments one makes are not intended as immovable opinions that people would defend with their life.

Part of being a successful pastor is recognizing growth patterns and accepting the fact that in the moral life, as in the physical aspects of development, people mature at different rates and move through predetermined stages of growth. It is part of the mature pastor's task to protect the immature, the retarded, or the developing spiritual experience of his people. And fostering this kind of attitude will guarantee a consistent teachability in the minister as well.

A pastor must pay his dues to his people, which he does by listening. He is then authorized to contribute to the discussion in a way that he will be listened to. When people know you care about them, they will listen in a different way than ever before. An effective way to contribute to this kind of discussion is to ask questions through which a person can be led to construct insights helpful to the church. The wise pastor preserves the atmosphere of love required for true

growth and at the same time banishes the fear of reprisal or alienation toward those who are growing.

Suggestions for growth

I conclude with the following suggestions for turning the potential splintering effects of expressed theological variance into a constructive growth experience. My assumption is that theological expression should pull a group together, not tear it apart.

1. *Evaluate your personal response.* How do you feel when you hear an expression of faith that does not completely square with your own? Do you view this as a personal challenge to your authority? Or do you see this as a necessary and exciting component of growth—a sign that your church is quite healthy? When you have answered these questions read *Counsels to Writers and Editors*, pp. 33-42, and evaluate your church on the basis of the standards given there.

2. *Make sure that you are on top of the issue.* The immediate temptation will be to praise what you agree with and attack what you disagree with. Resist. You ought to know what the issues are, what can be answered with absolute certainty and what is still open to tentativeness and further inquiry. Being a good pastor does not demand that you must take a dogmatic stand on every question that comes along.

3. *Know your church's beliefs and policies.* Maybe it is your beliefs and conclusions that vary from what the church has officially declared. You need to know that.

4. *Recognize the difference between the detecting of error and the hunting of "heretics."* There is a delicate balance of trust in our church that makes fellowship possible. Personal attacks, name-calling, conspiratorial mentality, purges, are all instruments of evil to destroy that trust. Here a reading of Dietrich Bonhoeffer's excellent book on ministry, *Life Together*, would be very helpful.

5. *Allow your church members time to grow theologically.* If you have worked through such issues as how best to

express our doctrine of the investigative judgment, or how to relate to new information about Ellen White's alleged borrowings, then perhaps you have gotten on top of these issues by now. But don't conclude that others can move as quickly as you or find it as easy as you have. It is the waiting period that can be painful. You must keep in mind that "love is patient" (1 Cor. 13:4, R.S.V.). *

6. *Allow others the same thrill of discovery as you do yourself.* Remember those moments in the seminary halls when we would discuss issues that were "heavy,"—issues which deepened and broadened our perceptions and perspectives on God and life? Would you like to be brought to a heresy trial for every statement you made in such a discussion? So with the church. Discussions carried on in mutual trust between believers should not be occasions for taking notes or making tape recordings. Checks and balances can operate in groups but such openness can work profitably only in a community where the love of Christ is preached and mutual trust is nurtured.

7. *Recognize that the confession of the Christian church is that we are justified by faith, not by theology.* It was the Gnostics who taught the latter, but the early Christians flatly rejected the notion. Theology is a believer's attempt to express his faith in Christ—what He means to him, how he feels about God and His revelation through the Word (both Christ and the Scriptures). That expression will mature if these principles are remembered.

The wish of Christ was that His church may be one (John 17). He is responsible for it happening. In fact, it has occurred and is happening. But we have some trouble perceiving what He meant. Mature Christians can afford to explore. They can afford to be magnanimous in all theological discussion. Our reaction to different viewpoints, as pastors, says something about our maturity.

* Texts marked R.S.V. are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

Paul and the women at Philippi-2

Paul's converts in Philippi illustrate the truth that the gospel knows no limitations of class or social standing. Of his converts, Lydia was from the highest stratum and a slave girl from the lowest stratum of society. □ by Ronald Springett



he second woman in Paul's experience at Philippi was as different from the first as day from night. Lydia, Paul's first recorded European convert, was an independent businesswoman of honorable character and godly piety. The second woman was an unfortunate, demon-possessed slave girl exploited by her

owners for their own material profit. We do not know her name; she is described simply as a slave girl. Paul would not have looked down upon her because of her social status; he always applied the Christian principle he enunciated later in Colossians 3:11, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all."

Society, of course, saw things differently. In Paul's day a slave girl could be rented out as a prostitute or a wet nurse. Any talent or mental proclivity, or lack of it, could be exploited by the owner for his amusement or profit. Lacking special training, slaves could be used as labor. They were often looked upon simply as human tools and nothing more, their value dependent upon physical condition, talents, training, and disposition.

This particular slave girl was valuable. She had a "spirit of divination" (Acts

16:16, R.S.V.),* or a "spirit by which she predicted the future" (N.I.V.).† These renderings translate a text that reads literally "having a spirit of a python." Those who made a business of divination were watchful for slaves who manifested qualities, aptitudes, or even infirmities, which might prove advantageous to them, and avidly sought to gain possession of such individuals. Those who, like this young girl, possessed a "spirit of divination" were rare, and their value correspondingly high. The fact that she had more than one owner may be evidence that the price placed on her was too great to be carried by a single person or that no single owner was prepared to risk such a large investment.

The girl was most likely demented, epileptic, or emotionally unstable. Demon possession is often associated with such maladies in the gospels (see Matt. 17:14-20). She is referred to by Luke as a "python" because of her association with oracle giving. The oracle at Delphi in Greece was reputedly guarded by a serpent or dragon, and the oracles supposedly coming from this python were regarded as inspired. A young maiden (in later times an elderly

matron) transmitted these inspired oracles in a state of frenzy or in ecstatic utterance. These mental states may have been artificially induced by various mushroom concoctions, the chewing of fresh bay leaves, or Apollo's plant. (Apollo, in Greek mythology, killed the serpent and thus became the successor to the serpent's oracular power.) Questions were put to the Pythian prophetess by a male prophet who then interpreted her utterances, usually into verse.

The oracles given were frequently ambiguous and, therefore, subject to more than one interpretation, two interpretations often being quite contrary. So it was when King Croesus of Lydia (c. 560 B.C.) sent a delegation to Delphi to question the Pythian prophetess: "Shall Croesus send an army against the Persians?" The answer from the oracle: "If he should send an army against the Persians, he will destroy a great empire." Croesus assumed this meant he would destroy the Persian empire; as it turned out, it was his own empire that fell.

The message of this slave girl, as recorded in Scripture, was also extremely ambiguous. "These men are servants

Ronald Springett is an associate professor of religion at Southern College of Seventh-day Adventists, Collegedale, Tennessee.

If we try to win people to the Lord with the methods of the world, then we can expect that the church will eventually evolve into a church that worships the world.

[slaves] of the Most High God" (verse 17). In those days when there were "gods many, and lords many" the expression *Most High God* could have been applied to any of the deities worshiped. It could be used of Jehovah even in the mouths of demons (see Mark 5:7; Luke 8:28). This is the way Paul and his companions would no doubt have understood it, for they believed in one God. Non-Jews, however, could and usually did, understand the term in a relative sense. The "Most High God" to them was the highest god among many others. The magical papyri from this period contain prayers and incantations to numerous deities and address many as "the most high god." This expression was applied to Egyptian and Greek gods as well as Jehovah. In the minds of non-Jews, the most high god was the head of the pantheon, not the only God.

The second part of the message of this possessed woman announced that Paul and his companions "proclaim to you the way of salvation." It is true that Jesus said, "I am the way, and the truth, and the life" (John 14:6). Indeed, the very first name for the religion of Jesus after His ascension was simply, "the Way" (see Acts 9:2; 22:4). But in a society swarming with religions of every conceivable persuasion and with an almost unimaginable variety of liturgies and rites, each promising to be the "way of salvation," this phrase was so ambiguous as to be virtually meaningless.

The world at this time craved for the way of salvation interpreted as healing either of body or soul and frequently both. Although more permanent spiritual concepts were not entirely ruled out, salvation was primarily viewed by the pagans as safety, health, and prosperity. Christianity offered them what they were praying for, but also took the opportunity of providing something beyond what they dared to ask or think possible; it met the craving for both a full present life and for a real, enduring spiritual salvation.

Thus both Christianity and the mystery religions claimed to teach the "way of salvation" or the "Way." But outside

Christianity, salvation was largely material in its connotation and was obtained by the performance of religious duties (vows and prayers), by magic rites, or even by imperial grant. Pagan "salvation" was not all inclusive; it could mean as little as mere "safety."

So there was an element of truth in the slave girl's statements. But they were made in such a way as to say nothing distinctively Christian. There was a real possibility that the apostles' message would be misunderstood by those who heard the pronouncements of this girl mixing truth and error. In addition, there was the danger that the medium would be construed as the message.

The authority of the Delphi oracle was waning considerably at this time, but the involuntary utterance of this possessed woman would still be regarded as the voice of the god by many in Philippi. She might not have been considered the authoritative voice of Delphi, yet her association with the term *python* meant that she was at least considered to be one whose utterance about the future was inspired. The term was later used in the sense of a ventriloquist. But even this usage carried with it the idea that her utterances were beyond her own conscious control.

After taking residence with Lydia, the apostles frequented the place of prayer at the riverside to continue their contacts and no doubt to teach others. One day as the apostles were making their way to their usual place of prayer, this girl began to follow and to cry out after them. This performance was kept up for many days (verse 18). At last, Paul was moved by the Spirit to remove this demonic influence. Her disturbed and divided consciousness, so characteristic of the possessed, Paul could no longer tolerate. Turning to the girl, he addressed the evil spirit, commanding it in the name of Jesus to come out of her. Immediately the spirit left her. Of course, with the spirit went any hope of gain on the part of her owners, and the record shows that Paul's second Philippian convert, in contrast to the first, caused him much personal distress and discomfort.

The entire account illustrates the point that the gospel knows no limitations of class or social standing. In these two converts, Paul brings to the Lord individuals from the highest and the lowest strata of society. It is not always those who we think are most likely to accept the gospel that eventually do espouse it. Both a busy woman involved in a merchant enterprise and a possessed slave girl might be judged by human reasoning as the least likely to be reached. Yet, they were Paul's first two converts.

Demon possession such as Paul encountered in the Philippian slave girl may not be as prevalent today as then. In the Western world, the powers of evil do not usually work directly in relationship with idolatry as in the religions of the ancient world. But they are working still in other ways to keep mankind in bondage and at a distance from God. Today we consider ourselves far removed from the simplistic, superstitious piety of the ancient world; our sophisticated superiority to this outmoded world view is considered self-evident. We frequently make the mistake, however, of thinking that simply because we reject the spirits and idols of a bygone age, we are thereby immune from descending into the same social, ethical, and moral quagmire in which the ancients found themselves. This is a serious error. The god of this world tailors his spirits to suit the spirit of the age. Just as Paul became extremely unpopular in Philippi because he did not conform to the spirit of the times, so the Christian evangelist today may be unwelcome because he does not fit the current trend. Popular mores, methods, fashions, attitudes, philosophies, and heroes may all have vested interests behind them. Consequently, the courageous Christian evangelist may find himself in for a bit of trouble when he confronts them with the careful scrutiny of the gospel message.

Paul was also aware that the spirit of the age may manifest itself in the church, masquerading as something religious, worthwhile, and wholesome. Indeed, in

(Continued on page 29)

Suspects or prospects?

Rising costs of salesmen's calls are forcing business to find new ways of identifying good potential customers. Can we become more effective in our soul-winning efforts by taking a page from their book?

Perusing an old edition of *Advertising Age* (a national newspaper on marketing), my eye was captured by the title to an article, "Direct Mail Separates Suspects From Prospects!"

Two words in that title, *suspects* and *prospects*, enticed me to read on. "Want to make a salesman happy?" asked the author. "Give him a flock of signed cards which read, 'Please send me more information about . . .'" He'll follow up those leads with vigor because he will know in advance the people he calls on will be prospects rather than suspects."

The article went on to say: "The difficult task of the marketing man today is to extract from his universe of potential prospects those who qualify for a full-fledged sales presentation now. In most fields of endeavor the cost of salesmen ferreting out qualified prospects is so prohibitive that it raises ultimate sales cost to a figure way beyond reason."

These two opening paragraphs were quite sufficient to stimulate in my mind an immediate reevaluation of the methods we employ in evangelism to separate "suspects" from "prospects." Indeed, we may not be in marketing, but surely we have an earnest interest in finding more effective ways to separate the curious spectator from the sincere searcher as we examine our "interests." The man who finds the formula to accomplish this will not only diminish the cost of evangelism but increase the number of baptisms.

The author of the article in *Advertising Age* had researched the cost for a salesman to make one call. "Back in the early 1950s," he wrote, "the average cost of a salesman's call was estimated to be \$17.24. As of 1965, McGraw-Hill's laboratory of advertising performance pegged the average figure at \$35.55 per call." What would the figure be for 1983? I shudder to imagine it!

Incidentally, these figures represent cost per *call*: not cost per *sale*. Obviously, the more suspects a salesman calls upon, without results, the higher the ultimate sales cost will be.

The article then exposed the formula for productive marketing: "Direct mail has the power to greatly reduce the ratio of suspects to prospects and thereby reduce the cost per order."

Direct mail is being successfully used to some extent by this church to separate the "suspect" from the "prospect." Cities and towns have been blanketed with radio and TV program cards advertising our religious broadcasts and offering numerous correspondence courses. Our magazines and books reserve space for

inserts designed to afford the readers opportunity to respond. By judicious follow-up, many such "prospects" presently enjoy fellowship within the church.

MINISTRY is very interested in how you, as a pastor or evangelist, separate "suspect" from "prospect." At this unique time when 1,000 Days of Reaping enjoys top priority in the planning of our churches, we at MINISTRY would like to give space for your ideas. How do you employ direct mail in your evangelism? Send us samples with a brief explanation. Do you have other ways of separating "suspect" from "prospect" that you would like to share with your peers around the world?—R.D.E.

Where is Pastor C?

Pastor A rarely attends Sabbath school. He is rarely able to do so. He serves a district of three churches—two small congregations and one larger one. While Sabbath school is in progress in the larger church, Pastor A is preaching in one of the smaller congregations. He arrives at the larger church in time to preach for the worship service there.

It's not an ideal arrangement by any means, but his people understand the necessity for it.

Pastor B rarely attends Sabbath school either—at least he isn't present with his people. He has only one congregation to care for, but he operates an active pastor's Bible class that meets in a separate room during the entire Sabbath school period. New members periodically emerge from this class to take their place in the regular Sabbath school, but the pastor rarely does. Yet his people understand his absence.

Pastor C rarely attends Sabbath

school. He isn't preaching in another church. Indeed, he has no other church in his district. He isn't leading a pastor's Bible class. A competent elder is caring for that task. Where is he? His members wonder too—those who themselves still attend Sabbath school. Several have decided that if Sabbath school isn't important enough for the pastor to attend, maybe it doesn't matter if they aren't there either, and they have stopped coming.

Pastor C says he needs the Sabbath school time to meet and counsel with people he isn't able to see during the week. He likes to spend the Sabbath school period in his study putting the finishing touches on his morning sermon. "It isn't so necessary that I be there regularly," he insists. "My people understand."

But all they understand is that Pastor C is often not in Sabbath school. And they wonder where he is.—B.R.H.



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130 years as a nurturer

The author may not actually have spent more than a century as wife, mother, and grandmother, but the activities she describes here would certainly seem to require more than a single normal lifespan.

We are living in a confused world—controversy over the role of women; increasing divorce; more and more children being placed in day-care centers; teen-agers, unhappy with themselves and trying to solve their problems through drugs and drink. Women's priorities have changed. Each person in the marriage relationship does his own thing, asking of each commitment, "What's in it for me?"

As chief nurturer of the home, women are finding themselves in a most difficult situation, and the minister's wife is no exception. In fact, her role is often even more complex.

In discussing with many of you the difficulties you are experiencing, I realize the problems you face in trying to find your way out of this confusion. Yours is a unique position; many demands are made on you that other wives do not have. Sometimes you are harassed by the feeling that you must "be all things to all people." Because of your husband's responsibilities, your home life is anything but regular. Various reasons cause you to feel you should get a job working outside the home. You feel unfulfilled wondering what you are accomplishing day by day.

Can you, as a minister's wife, realize your potential? Can you find your way out of this confusion and find fulfillment? Miriam Wood, wife of Kenneth Wood, former editor of the *Adventist Review*, gives a personal testimony indicating that this is possible even while coping with the home duties and unique demands of a minister's wife. The first part—her own experience—appears in this issue. The October *Shepherdess* will carry her observations on how a busy pastor's wife can still be a nurturer of the home.—Marie Spangler.

A friend told me recently that many people regard me as a strong protagonist of the liberated woman. I was astonished. Nothing could be further from the truth, either in my intellectual concepts or in the way I have lived my life. Few women have been given greater or more lifelong opportunities to be a family nurturer than I. Challenges in this area have given me life's greatest satisfactions. This doesn't mean that I think women are inferior to men or incapable of being successful at any job. And I have certainly expressed my conviction vigorously and often that women should be in the midst of the church's decision-making committees, be given opportunity for any advancement for which they are qualified, and be paid on the same scale as males. But Marie Spangler has asked me to discuss my attitude toward the basic structure of homelife in my role as wife, mother, and grandmother. In doing so, I shall be speaking of the family with children, and not of singleness.

By my own form of reckoning, I have now spent 130 years as an active nurturer! That alone should enable me

to speak with some degree of authority. Besides, I am having a unique opportunity, right now, to step off the relentless escalator of working life and look both backwards and forwards. For the first time in thirty-four years, I am not employed outside the home. This is by my own choice because I feel that I need to be a strong nurturer just now, and I'm not sure I could manage both a professional and a nurturing role with the same ease I once could.

Let me briefly validate my claim as a lifelong nurturer. I graduated from college at 19, married immediately, and plunged into the life of a young preacher's wife. "Young" is no mere euphemism, for my groom was 20 and I the aforementioned 19. I accepted the entire minister's wife "package" of that day—the selfless life, the lack of funds, the helpmeet through thick and thin. We were painfully poor, and things didn't improve much when two baby girls joined us during the first five years. But it never occurred to me to get a job outside the home, although I possessed teaching credentials and was a good secretary. I felt that I had been given the most precious and important job on earth, nurturing my husband and my little girls.

Sometimes I think back on those

sweet old days and a lump comes into my throat. How I pored over my few little cookbooks, contriving recipes that would tempt the palate! At that time we didn't fear sugar, salt, and everything else that tastes good. With no mixer, I produced cakes that were marvels of lightness. My pies were legendary. I taught myself to be a passable seamstress and designed matching outfits for my little girls. I read them stories every day. I took them to parks and museums and zoos and parades. When they were of school age, I assisted in their homework. I played the piano for all kinds of meetings. I was the "consultant" for Friend Husband's sermons. (I don't know where I got my boundless energy; if I did know, I'd go find it for I could certainly use it now!) Of course, I complained regularly, but not too seriously, about our lack of funds.

It occurs to me that in the above paragraph, I should substitute "we" for "I." KHW was just as enthusiastic as I about the nurturing role. He made me feel that mine was the most important job on earth. He always expressed appreciation for everything I did. He counted on me. He ate with gratitude anything I put in front of him. I basked in his admiration.

When we moved to the East Coast, we

Miriam Wood is a prolific writer, finding time in her nurturing role to write a column for the *Adventist Review* as well as articles for many other publications.

left all our relatives, including parents and grandparents, in California. Daughter Number One was just 2 years old, and daughter Number Two had not yet appeared. I was determined that Janet, and later Carole, should have a sense of family and that the relatives would feel close to my children. So every few weeks I typed a letter, with many carbons, sending copies to everyone. I added personal notes.

I loved being a pastor's wife. One of the saddest days of my life was the day KHW became a departmental secretary. I wonder whether I have ever quite forgiven him! This changed our lives, since he was away some of the time, but still the essential structure remained the same. Now I was needed more than ever in the nurturing role.

Finally, when both children were in school, finances (or lack of the same) dictated that I get a part-time job. This eventually led to full-time teaching for about twenty years and then to editorial work for nearly ten. I enjoyed my professional life; loved my graduate university courses; worked on my Master's degree and was rewarded with a great deal of appreciation on my job. Then choices had to be made. I was starting up the corporate ladder of school administration. I was asked to be a department head and was told that this would lead to further promotions. I was a "natural" for leadership they said. This is heady stuff, and I had to do a lot of thinking. Promotion meant considerably more money, but I would have to give up the free summers that were so important to our family structure. And I would be involved with many night meetings. Could I continue to be the primary family nurturer under these circumstances? So far I had succeeded, I thought, in juggling both aspects of my life. Should this change? Would I be happier if it did change? Would my husband and daughters be happier?

My answer was No. I wanted my nurturing role to continue uninterrupted. I tried to explain to the people offering me "the kingdoms of this world." I don't think they ever understood, but I have never regretted my decision. There was not room in my marriage for two high-powered careers. There was room for a career and a job, and for the person holding the latter to give good value. Perhaps some women have the capacity to do what I could not. I am speaking only of the decision I had

to make. Incidentally, I tend to reject the current "quality" vs. "quantity" argument that is used to justify spending only fifteen minutes a day with a child. I don't think such short periods, no matter of what quality, can be "meaningful," especially if the mother is exhausted from her professional role. As much as possible, a nurturer needs to be a physical presence in the home—not to carry on incessant conversations with the children, but simply to ward off loneliness and to ensure correct on-going decisions.

Later, when I was offered the editorship of one of our major denominational periodicals, it didn't take long for "no" to spring to my lips. By that time KHW was editor of the church paper, and I could not see how our home could survive two people with constant deadlines and relentlessly high public profiles.

The girls married. They were busy with their lives. Nurturing time was drawing to a close, I thought. Then divorce struck our younger daughter when her baby was only a few months old. Though her decision had disturbed us, Carole had not finished college. Now she was swirling about in all sorts of negative currents, and it became clear

There was not room in my marriage for two high-powered careers. There was room for a career and a job, and for the person holding the latter to give good value.

that unless she could gain a purpose and direction, her life would be wasted. Her baby must have a stable mother. She wanted, she said, to be a nurse. We committed ourselves to that goal, and again I took on the role of nurturer. Carole was busy with her nursing course. She and Jennifer lived with us. What joy it was to have that warm, precious bundle to wake up to each morning, to bathe, to feed, to dress, and then, as she got a bit older, to have worship with before taking her to her baby-sitter. I would have preferred to take care of her totally myself, but if Carole's tuition was to be paid, I must continue to teach. All day I hugged the thought to myself that at four o'clock I would pick up Jennifer and give her a bottle of fruit juice and let her play around my feet while I cooked a good meal.

Six happy, very full years went by.

Yes, they were full of stress. Sometimes there were heartaches and tears, sometimes periods of despair, sometimes hasty words, but Carole succeeded in her ambition gloriously. She graduated, with a list of job offers. Jennifer was growing into a beautiful little girl, and the two of them moved into their own apartment.

Now my nurturing role really was over for good, except for Friend Husband, who was gone a great deal of the time and almost totally absorbed in the stresses of late twentieth century religious currents. Jennifer still spent weekends with us; there were the familiar museums and zoos and cookies and fruit juice and stories and rides into the country. Carole was working very, very hard and making a great success, but a single parent cannot do everything alone.

Along the years two grandsons—Janet's children—had also put in appearances. They were a source of infinite fascination to me, since I had had no sons. I spent as much time with them as I could, and when the family moved to Andrews University I bought special stationery that would appeal to them. I wrote them their own letter each week in

which I enclosed small pictures, dimes, and other fun things. They spent every Christmas with us and many weeks in summer. I felt that Jennifer, Kenny, and Chris were the products—in a sense—of my nurturing role. I could rejoice in their development, along with their parents.

Tragedy struck. The little boys' father died suddenly of a heart attack at the age of 36, with no warning of previous heart problems. Kenny and Chris were 10 and 8 years old. Just one month prior to Dick's death, the family had moved to Maryland, about fifteen miles from us. Their new house was not even settled, not even decorated.

I have never known such despair. I didn't blame God. I have never felt singled out for sorrow, since this is a random universe and the devil's territory. But could we all survive? Could our daughter, strong and courageous though

she was, be everything that two little boys needed? She would have to earn the living. It was clear that the Lord had presented me with another nurturing role, not as chief nurturer, but as associate nurturer. KHW viewed the situation exactly as I did. After the first few black weeks, Janet squared her shoulders and staunchly moved back into her unfinished house, applied for a teaching job, and valiantly began the process of trying to live again. Hers had been a close and loving marriage. Dick had been a devoted and unusually attentive husband and father. Life seemed infinitely bleak to all of us.

KHW and I were united in our resolve that the boys must not feel that, having lost their father, they had lost everything else. We put aside most of our own social life to clear the decks for time with Kenny and Chris. Every Friday afternoon for four years during feasible weather, KHW, who had never gone in much for sports, played golf with Kenny. Janet, Chris, and I roamed the nearby shopping mall, with special attention to the pet store. When other activities had to be contrived, we came up with all sorts of creative ideas.

Every Sabbath I served a special dinner in our dining room, with beautiful tablecloth, crystal, and china, as I had done when Jennifer was small. Now she and Carole usually joined us. The boys accepted me as a surrogate mother when Janet needed my extra help. But I can't think of praise extravagant enough for the nurturing she gave her little sons nor of her ability to set her priorities in order. She was the authority figure; KHW and I were careful not to interfere in that area. We simply filled in, as best we could, the enormous void left by their father's death.

Somewhere along the years after the grandchildren came on the scene, The Drawer came into existence. This is (obviously) a deep kitchen drawer that I keep filled with assorted goodies—raisins, nuts, sugarless gum, and cookies. I hasten to add that the cookies are as healthful as I can find—oatmeal, raisin, fig, and granola bars. Now dietitians shouldn't waste their time writing to castigate me. The Drawer says "love" and it stays. I'm always amused nowadays when I hear a grandchild initiating a friend into the delights of this arrangement.

After four and a half years, God brought a beautiful new love into Janet's

life. After their marriage, I told Naor that I had thought Janet would probably remarry, but I had not expected to feel as close again to a son-in-law as I feel toward him. I could not have had sufficient faith to ask God to provide another loving and concerned father for the boys, but He did so anyway. This is the ultimate in serendipity.

Now nurturing was really over. Wasn't it? Carole and Jennifer had moved to Florida. But in her new work with a surgical supply company, Carole traveled extensively, and it was not always possible to secure the right care for Jennifer. KHW and I were constantly concerned. We spent vacations in Florida, and Jennifer spent most of her summers with us. We took trips together, and we shared her growing-up years. But when she graduated from high school, it became apparent that a major decision must be made. God, it became increasingly clear, was leading Jennifer to make her home with us and attend Columbia Union College.

And so, I decided to give up editorial work and resume the nurturing role full time. Yes, I am back to Square One. I'm back to planning regular meals, to washdays with loads of clothes, to young people staying overnight, to whipping up food at a moment's notice for hungry young males. I'm back to organizing my day around taxing college schedules; to

listening for the door key late at night; to worrying about icy roads when Jennifer has late commitments. But her intense motivation for success makes it all worthwhile.

At the present time there is a storm of controversy over the role of women in western civilization. A new, much-discussed book, *The Cinderella Complex*, takes the position that women can never find themselves or realize their potential in marriage. They will always be sniveling dependents. I watched the author of this book on a television talk show, and I came away with the strong impression of a bitterly unhappy woman who had failed in two marriages, a woman who stridently put down those women in the audience who pleaded for a chance to fill the nurturing role. For her, such a role must not, and does not, exist. How should children be cared for? She made vague references to day-care centers and forcing the state to do something. I was disturbed by the young girls in the audience who were bemused by her empty rhetoric.

I am troubled by the fact that many of my women acquaintances who have espoused "me first" and "self-realization" are, in general, now so unhappy. In the wake of their new philosophy lies the debris of broken marriages, shipwrecked children, disillusioned sycophants. If "the proof of the pudding is in the

Prayers from the parsonage

We know each other well, my neighbor and I. We talk over the fence, keep an eye on each other's children, and arrange impromptu backyard picnics. At this time of year we share tomatoes, grass clippers, and wading pools.

Only driveways separate our houses; and now with windows and screen doors open, we can tell what goes on inside as well. If I can smell fried onions from Lynn's and hear Fran's vacuum, they can surely guess what I'm doing.

If they notice that we leave early Sabbath morning for church, they must also see us rushing around some Fridays

before sundown. They know we eat healthfully, but that our kids like candy as much as anyone else. Though they can count on our inviting them to special meetings, they know we don't always accept their invitations, either.

Lord, there's no way we could fool our next-door neighbors with religiosity or phony piety. We ask Your blessing in making our lives consistent with our words. May our neighbors know that we like them a lot, that we trust them, that we'd do whatever we could to help them. May they sense that we pray for them and want to speak freely of You in spite of our different religious backgrounds.

Oh, make us loving, so that it is natural to reveal You to these friends, our neighbors.

Cherry B. Habenicht

eating" then the proof of the fallaciousness of some current thinking seems substantive.

This is certainly not to say that the only fulfillment for a woman is marriage and motherhood. If so, then single or widowed women would be only partial people, and nothing could be more unfair or unjust or untrue. One of the most fulfilled women I know, Dr. Joan Coggin, is unmarried, but has given so much to the world around her that she is an inspiration and ideal to all her friends. I am simply saying that women were, I believe, appointed by God as the primary parental nurturers.

I can truthfully say that I have never felt stifled by this role. On the contrary, I actually have found myself and fulfillment in it. I was fortunate to have a college degree when I married. I strongly believe that all women ought not to marry until they have some way of supporting themselves, should the need arise. Their viewpoint on this should be the same as that of males—be prepared to earn a living. I enjoyed my teaching tremendously. I enjoyed my university graduate courses. I enjoyed my editorial work. During those working years I authored fifteen books and wrote a

I don't want to give the impression that everything has been one long, uninterrupted, lovely melody. There have been harsh words from time to time.

weekly column for nearly twenty years, all of which ought to indicate that I was certainly not downtrodden. As a matter of fact, KHW is largely responsible for my creative endeavors. He pushed me along, refusing my flabby excuses for nonproductivity.

As I take stock of what has happened in my own life, I see a husband who has realized his potential. I see two daughters who, despite hammer blows from fate, have salvaged their lives. I see three grandchildren who are successful, and above all and most important, who are solidly stable in their values and goals. Would all of it have come about if I had not considered my nurturing role to be my primary responsibility? I honestly don't know. There were, of course, other contributory factors.

I don't want to give you the impression that everything has been one long, uninterrupted, lovely melody. There have been harsh words from time to time. I have been monumentally irritated with the grandchildren and probably will be again, particularly if they use my car and leave the radio tuned to one of their favorite, atrocious stations. We have had spirited discussions on many topics, with neither of us giving an inch. I have done my share of self-pitying complaining. But my overall goals are being realized.

In the October issue, in this section, I want to use this personal narrative of my nurturing role through the years, as a background from which to discuss the nurturing role as it relates to the preacher's wife.

Paul and the women at Philippi—2

From page 23

our eagerness to get across the message of Christ we must be constantly on guard that we not use those methods and principles identified with the spirit of the age lest we unwittingly show that we have really been converted to its attitudes and way of doing things. A recent experience illustrated this point for me. While watching a group of young people witnessing, I noticed the upbeat tunes and lyrics of their songs. Their facial expressions and body language were also very much those of the contemporary scene. Some of my younger friends informed me that the group was aping the gestures of certain TV stars. The consensus of opinion was that it was a good performance, the person on the left doing better than the one in the center who they thought was trying to copy the style of a particular well-known singer. Although I had no reason to doubt the sincerity of the witnessing group, their peers had been attracted to something

quite different from what the group intended.

The subtle nuances of our conversation, demeanor, and life style can speak volumes to the new observer. The methods and models we follow in presenting the truth may come across louder and clearer to the prospective convert than the truth couched in them. If we try to win people to the Lord with the methods of the world about us, then we can expect that the church will eventually evolve into a church that worships the world in which it finds itself. Our medium will have been mistaken for our message.

Paul might have been tempted to let the demon-possessed woman continue to advertise his evangelistic efforts in Philippi. After all, the pagans would listen to her and might be attracted to the Lord and brought into the church. She was speaking the truth, wasn't she? But Paul recognized the source of the

remarks as the spirit of the age and with respect to it his policy was that expressed to another European congregation:

"Therefore, having this ministry by the mercy of God, we do not lose heart. We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God. And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God. For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (2 Cor. 4:1-5).

*Unless otherwise noted, Bible texts in this article are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

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Shop talk



Who do men say that I am?

A recent Gallup poll of 1,509 Americans conducted for Robert H. Schuller Ministries reveals what the general population thinks of Jesus. Less than half (42 percent) agree with the statement: "Jesus was divine in the sense that he was in fact God living among men." Others see Jesus as

human, but attach "divinity" of one sort or another to Him: 27 percent because He "was uniquely called by God to reveal God's purpose to the world"; and 9 percent because He "embodied the best that is in all men." Six percent feel He was a great man and teacher, but not divine; 2 percent are not sure such a person ever really lived. Fourteen percent have no opinion at all regarding Jesus' divinity.

Puzzling enough, although almost 60 percent apparently

do not believe Jesus is fully God, 62 percent of those polled have "no doubts" that He will return to earth someday! Sixteen percent have "some doubts," and only 10 percent have "serious doubts." In another contradictory finding, 50 percent of those who disbelieve Jesus' divinity still consider themselves to be Christians (as do 45 percent of those who consider religion "not very important," and 51 percent of those who admittedly make "little or

no effort to follow Jesus' example.")

In a question that has significance for evangelism, 20 percent of those who say they do not believe Jesus was divine indicate nonetheless that they wish they could believe in His divinity.

Ministry to singles

Would you like to minister more effectively to the never-married and single-again individuals in your church? Would you like to be better informed about their special needs and how to enrich their family life within the congregation? The General Conference Home and Family Service has produced a helpful resource for this very purpose titled *You Are Not Alone*, a 350-page volume accompanied by four cassette tapes.

Addressing the single's need for intimacy, companionship, and a positive self-concept, the resource materials deal with sexuality and singleness, coping with grief in the loss of a spouse, forgiveness, parenting children after the death of a parent or after a divorce, living with religious division in a marriage, and other pertinent topics.

A major section of *You Are Not Alone* includes three seminar formats. Camera-ready handout material and step-by-step instructions for conducting the programs are included to help you in such a ministry. These seminars, together with the sections dealing with the significant needs of singles, single parents, and their children,

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provide a wealth of information for pastors, family-life educators, singles' group leaders, or others who wish to work in this important area.

For more information write or call Home and Family Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. (202) 722-6357.

Almost free

You can show a special 71-minute segment of the New Media Bible, *The Death and Resurrection of Jesus*, in your church with no burden to your budget! And at the same time you can help send the New Media Bible to Seventh-day Adventist ministries in many parts of the world. Here's how.

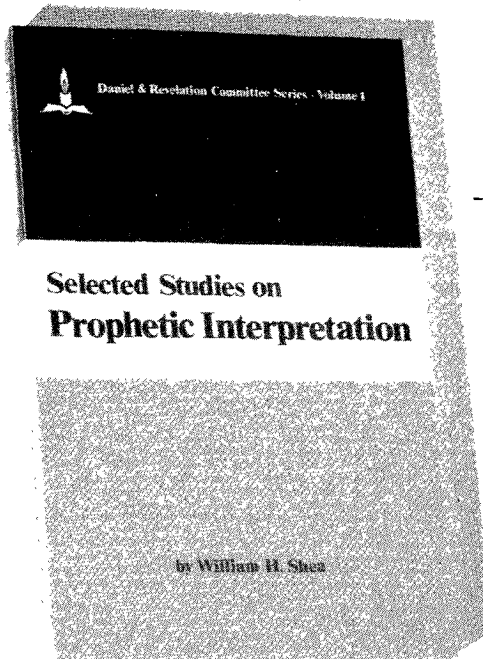
The Death and Resurrection of Jesus, a combination of four New Media Bible films, will be available to SDA churches in the United States only on an offering basis through the Teaching Materials and Learning Center at Andrews University (director: Richard K. Powell, Ed.D.) Berrien Springs, Michigan 49104; telephone (616) 471-3272. Simply take an offering when you show the film and remit that amount. (If you prefer, you may pay a minimum donation according to church membership: under 100 members, \$50; 101-200 members, \$75; more than 200 members, \$100.) Twenty-five percent of your offering or donation will be sent to the Biblical Media Foundation; the remainder will be retained by Andrews University in a designated fund for expenses and for the purchase of the New Media Bible for Seventh-day Adventist ministries worldwide. Union missions in Indonesia, China, and the Philippines have already

requested such assistance. You can designate, if you wish, where your mission money will be used.

The Death and Resurrection of Jesus is a word-for-word presentation of Luke 19:29-24:52 showing Jesus' entry into Jerusalem, the Last Supper, the crucifixion, the resurrection, and the ascension. The films reflect careful research. Every artifact, costume, and detail of Bible life and times has been considered. Even the colors of the clothes match what would have been seen in Palestine 2,000 years ago.

Prayer paves the way

Why wait until a call following a sermon for people to come forward? In my evangelistic meetings, I have often conducted a prayer circle on Friday and Saturday nights. Some in the audience may be so burdened with personal problems that they would hardly hear a word of the sermon without an opportunity to leave them with the Lord. Just before the sermon, I move down to the front of the church and invite those with special burdens to come and join hands with me in prayer: couples on the brink of divorce, illness, need for victory over sin; parents of backslidden children. As they come forward I quote a Bible promise for them to repeat. Then with bowed heads and clasped hands we kneel in earnest prayer at the front of the church. I have found the prayer circle getting larger each week and people more eager and ready to respond to an appeal for a decision to accept Christ and His truth. They have become accustomed to leaving their seat and coming forward for prayer and thus don't hesitate to respond to a call.—Joseph Melashenko, Rialto, California.



Is the year-day principle really valid?

This basic interpretive rule for an Adventist understanding of Biblical time prophecies has come under some criticism in recent years. **Selected Studies on Prophetic Interpretation**, by William H. Shea, can help you form your own conclusions on this matter, as well as on such questions as: Is Antiochus IV (Epiphanes) the antichrist power of Daniel 8? Are the professed people of God subject to a pre-Advent investigative judgment? These important subjects, along with others, are treated in depth by Shea, a well-known Old Testament scholar in this just-released volume.

After you've read this initial work, you'll want to watch for others in the series—studies on Leviticus, Daniel, Hebrews, Revelation, and the pioneers' understanding of the sanctuary, judgment, and atonement. These are all projected subjects in a multivolume series to be edited and published by the Biblical Research Institute as part of the continuing work of the Daniel and Revelation Committee.

Selected Studies on Prophetic Interpretation is only US\$3.95 per copy. Purchase from your Adventist Book Center. Where not available, order postpaid from Biblical Research Institute, 6840 Eastern Ave., NW., Washington, D.C. 20012. Payment must accompany order.

Recommended reading

The Archeology of the Mind: Modern Man in Search of His Roots

E. Randall Binns, *Heffers Printers Limited, King's Hedges Rd., Cambridge CB4 2PQ, England, 1982, 579 pages, £10.00 (c. US\$15.00, plus \$3.00 postage). Reviewed by Bernard E. Seton, Etowah, North Carolina.*

"This book is addressed in the first place to the clergy of all Christian denominations," says the author in the first sentence of her preface. All Adventist ministers would profit from studying this spiritual archeology that is conducted in the dual realm of mythology and the Bible. Its framework is Carl G. Jung's psychology and the Biblical view of man's origins and aspirations. In pursuing the parallels, the writer presents Jesus "as the supreme psychologist of all time" (p. 30), and the Word of God as the pristine fount from which flow truths to correct the many fractured mythologies that have often displaced the Bible as the source of the purest ethics known to man. The Creation account, the sanctuary, Solomon's Temple, and Ezekiel's vision temple each receive perceptive attention that will open many minds to deeper concepts of truth. The last ten chapters delve deeply into Greek mythology and present it as a faint distorted shadow of reality as revealed in the Scriptures. As the author says, when introducing the worship of Aphrodite, "The depth of evil to which a concept may sink is in direct ratio to the height from which it has fallen."—Page 446. Produced by a teacher of modern languages who has served at Newbold College, this volume is a *magnum opus* that deserves our scholarly respect and thoughtful study.

The Nuts and Bolts of Church Growth

Paul W. Powell, *Broadman Press, 1982, 144 pages, \$4.95. Reviewed by Wayne Willey, pastor, Waterford, Connecticut.*

The pastoral viewpoint is evident throughout this book on church

growth written by a pastor for pastors. I appreciate the practical way that Powell dealt with his material. Many books on church growth seem to imply that following the formula they outline will produce growth in any church. Powell simply states, "The things I have written had worked and are working right now to help our church grow. Moreover, some of these things will work to produce growth where you are."

Powell's illustrations and analogies are both colorful and effective. In the section "Fizz or Fizzle," Powell states that "evangelism is to the church what CO₂ is to a carbonated drink. Without evangelism, there is no spiritual fizz in the church. A church without the fizz of evangelism will soon fizzle out."

While providing essential information on the principles of church growth, Powell sounds a note of caution to a pastor who might be tempted to use gimmicks or personal charisma to produce growth. I appreciate his emphasis on the Sunday school as "the best tool we have for doing a lasting work for God."

I was disappointed that Powell failed to state how the spiritual gifts of church members were utilized in developing and staffing those ministries and programs that resulted in church growth. But overall, this book is both fascinating and entertaining—a book you will find difficult to put down.

Recently published

Gospel-Telling: The Art and Theology of Children's Sermons. Richard J. Coleman, Eerdmans, 1982, 134 pages, \$7.95, paper.

The Creator in the Courtroom: "Scopes II." Norman L. Geisler, Mott Media, 1982, 242 pages, paper.

Commentary on the Epistles of Peter and Jude. Martin Luther, Kregel Publications, 1982, 311 pages, \$12.95.

The Books of Ezra and Nehemiah (The New International Commentary on the O.T.). F. Charles Fensham, Eerdmans, 1982, 288 pages, \$12.95.

Practical Truths From Jonah. Joseph S. Exell, Kregel Publications, 1982, 231 pages, \$8.95 (reprint of 1874 London ed.).

The Practice of the Presence of God. Brother Lawrence. E. M. Blaiklock, transl., Thomas Nelson, 1982, 93 pages, \$3.95. (See "The Devotional Life of Brother Lawrence," MINISTRY, July, 1981).

David Martyn Lloyd-Jones. The First Forty Years: 1899-1939. Ian H. Murray, The Banner of Truth Trust, (P.O. Box 621, Carlisle, Pennsylvania 17013), 1982, 394 pages, \$15.95.

Counseling and the Nature of Man. Frank B. Minirth and Paul D. Meier, Baker Book House, 1982, 82 pages, \$4.95, paper.

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