A job well done
I received two copies of MINISTRY yesterday, the first I'd seen for some years. They were extremely good. What a great job you have done in putting together such quality articles each month!

Charles Cook
Madison, Tennessee

Not done enough
Three cheers for the P.R.E.A.C.H. project! I have always believed we have not done enough for other ministers.

Paul E. Heubach
Loma Linda, California

The real issue
I would like to comment on Marshall J. Grosboll's article, “Battling Over the Nature of the King of Peace,” in the October, 1977, issue.

While I certainly agree with Grosboll when he says we should not “take up all our time arguing with each other” concerning the nature of Christ, yet I am concerned that these “let’s not talk about it—just do it” articles fail to understand the effect theology has upon behavior and salvation. The discussion of the sinless vs. sinful nature of Christ is not just an “abstract theory,” “technicality,” or mere “curiosity.” The gospel is the real issue— not the nature of Christ. The proponents of the “Christ was just like you—He did it—therefore you can do it through Christ” theory are preaching a different gospel from that preached by those proclaiming “Christ was the second Adam—He did it—but it’s yours only by faith.”

Of real value
As an attorney, much of my reading is controlled by the demands of my profession. However, MINISTRY magazine has become a part of my regular reading program. I wanted to take this opportunity to express my appreciation to you and the members of your staff for producing such an outstanding publication. Its articles and regular columns are intellectually stimulating, highly informative, and of real value to my own religious experience.

Norman Lunt
Maryville, Tennessee

Awakened conviction
In the article “Is Your Health-care Institution Distinctively Seventh-day Adventist?” (June, 1977) the necessity of fully and freely identifying ourselves by the complete title “Seventh-day Adventist” was most appreciated.

This divinely chosen name arouses inquiry and awakens or reawakens conviction. It is a silent, concise, unequivocal witness to the Person memorialized in the first doctrine and heralded in the second.

The P.R.E.A.C.H. project is worthy of much commendation—and follow-up. I have found ministers of other faiths ready to discuss our distinctive Biblical teachings. Much misunderstanding can be removed from the minds of these leaders and guides, and advantageous friendships established.

God’s continued blessing on our magazine.

E. Livingston
Echuca, Australia

A great magazine
During the past two years I have had significant contact with many non-Seventh-day Adventist pastors. A high number have expressed appreciation for having received MINISTRY. While I was attending a seminar at Lancaster Theological Seminary one of my classmates asked if I was sending him the magazine. I replied that he was receiving it as part of an experimental project to have all clergy in this part of the country receive MINISTRY. He said, “You know, that is a great magazine. I’ve really read it. There’s nothing like it in our church.” Others present who were reading the journal concurred. Those who had not been put on the mailing list wondered why they did not get it. I assured them I would send in their names.

Keep up the fine work. From my experience the response is positive. This is particularly the case when followed with direct personal contact, such as belonging to and participating in the local ministerium. We need to let others know we love the Lord too.

Lawrence G. Downing
Carlisle, Pennsylvania
Two Pastors Face the New Year. 1978 can prove to be an exciting year for both the pastor and his congregation. John McGraw and Eric Ward share with us some of their methods and formulas for ensuring a successful pastoral year.

Sounding Brass or Preaching With Clarity. Ted Pettit

When Will the Ninety-nine Hear? Kermit Netteburg

Forces Undermining Marriage and Home. R. R. Bietz examines the trends in today's permissive society, while challenging pastors to stress the true Biblical concept of marriage and sanctity of the home.

Gog and Magog. A. Josef Greig

Missing a Sense of Community. W. R. L. Scragg

When Will the Ninety-nine Hear? Kermit Netteburg

1,087 Baptisms in Bucaramanga. Raimundo Pardo Suarez

Needed—a Theology of Ordination. T. H. Blincoe raises certain significant questions about the function and meaning of ordination.

Can the Bible and Evolution Be Harmonized? Dennis Priebe


A Blended Ministry for a Blinded World. Keith Watanabe

Less Means More. Allan Magie

How to Have a Healthy Family. James F. Dyer, Jr.

Introducing the Best New Periodical of Biblical Archeology. Lawrence T. Geraty

The Leader's Study and Preaching the Word. Robert H. Pierson

What Happened to the Call? Marjorie Lewis Lloyd

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Vol. 51, No. 2
Pastoral priorities
by Eric C. Ward

As the story goes, Alexander the Great at age 19 sat with his father, Phillip II, watching a horse show. One horse could not be mounted nor ridden by anyone. Every rider was thrown from his back. Finally, Alexander said to his father, "I’d like to have permission from you to mount and ride that horse. I feel I can do it."

Hesitantly the father gave permission, and Alexander went down to the arena, placed his hand on the horse, turned the horse’s face toward the east, mounted the handsome black stallion, rode him the full circumference of the coliseum, stopped, dismounted, and tied him to the starting post as the crowd stood, roaring their ovation.

As Alexander walked up to his father, who was standing in the royal gallery, Phillip inquired, "Son, how did you do it?" "Father, it was simple. I merely turned the face of the horse to the face of the sun so that he could no longer be frightened by the shadow of the rider. I noticed that each time a rider sought to mount the horse, he was frightened by the shadow. With my shadow behind him, the horse had no fear of me as the rider."

Alexander later recounted that his teacher, Aristotle, told him “to always keep my shadow behind me, and I would be able to conquer the world.”

As spiritual leaders, we too must lead our families, congregations, and especially our youth to do three things:
1. Keep as realistically as we can the shadows of failures and mistakes of the past behind us.
2. Turn our faces and faith anew to the Sun of Righteousness.
3. And mount this new year’s priorities, challenges, and goals with positiveness, assurance, and confidence.

As a pastor, I face at least four basic priorities that need evaluation when I begin a new year. They are: personal priorities, family priorities, church priorities, and community priorities.

Personal priorities
First in importance among the priorities we as pastors face is our own personal commitment to Christ and His imminent second coming.

As I face the year 1978 I ask myself, Does my life reflect the effulgence of a born-again experience that is unquestioned in my own conscience? It is only when this experience is firm, and takes top priority, that I as a pastor can lead God’s people into a similar experience.

This personal confirmation to Christ and the gospel ministry does not come in the pulpit, the public arena, or the policy-making boards of the congregation, but it comes largely in private, in positive prayer, devotional, and Bible-study emphasis.

I must frankly and courageously ask myself, How much time do I spend in the personal study of the Word of God, not just for sermonic preparation, graduate study, or for public delivery, but for bathing my own soul in the pronouncements of Holy Writ as it applies to me?

Do I give priority to academic improvement in my ministry? Even if I have a terminal degree, or degrees, am I still improving what I have?

Do I take as a major priority my health? Am I still conscious that my body is indeed and in fact “the temple of God” (1 Cor. 3:16; 10:31)? Are there health-destroying personal habits that may disqualify me from being a fit abode for the full indwelling of the Holy Spirit? These and many like questions should be top priorities as we ministers face the new year.

And, conversely, it may be not so much what I am physically doing that I need to reevaluate, but what I am not doing in getting proper rest, exercise, diversion from the pressures of even a positive, popular, and pleasurable ministry.

Family priorities
If there is one priority over another that the full-time, active, and dedicated pastor may be guilty of neglecting more than any other it is his family.

Meetings, committees, conferences, boards, visits, calls, counseling, and all other related types of activities are the package, parcel, and portion experienced in the life of the modern-day pastor who is doing anything to build up the kingdom of God on earth. Yet the minister’s duty is to his children. He should not become so engrossed with outside duties as to neglect his own children. Home duties sometimes may seem of lesser importance, but in reality they lie at the very foundation of the well-being of individuals and of society.

Responding to this challenge there are at least three things we should plan to do this year:
1. We should make ourselves our children’s companion and friend. This means taking them with us when possible on appointments where reasonable and appropriate, and also taking time to become acquainted with their interests and concerns.

2. We need to do everything possible to keep them from evil associates, and should see that they have useful work to do. My father, who was a building contractor, never let me stay in bed after 6:00 a.m. any working morning after I became a...
teen-ager. He always had more work for me than I could do between sunrise and sunset.

3. As pastors and fathers we should do all in our power to lead our children to God. The greatest revival a pastor can experience is the evangelization of his family morning and evening at the family altar, and at any time during the day. Making home life fun with father is our duty.

There must above all be specific times when the pastor-husband gives personal and specific time to the first lady in his life. To neglect that "date" with her can prove tragic. Our wives by and large demand very little of us. A trip to the mall, the shopping center, the grocery store, or a meal out together may be a great help in keeping them happy.

Church priorities

Just as there is no substitute for a well-ordered home so there is no substitute for a well-ordered and organized church. A very brief list of some things that we should have well in hand as we face the new year are:

1. A balanced sermonic calendar. Will I be preaching and ministering to the needs of my congregation? Survey sheets passed out to the membership, asking them to either suggest or check from a recommended prepared list the topics they would like covered during the coming year, may prove to be a great help both to the pastor and to his congregation. It could save us the embarrassment of answering questions people are not asking. A balanced sermonic calendar gives some time during the calendar year to coverage of the basic doctrines of the church. It also provides basic instruction on the duties of the Christian life in and out of the home and in and out of the church. It includes all age levels in its format, as well as departments of the church.

2. Church officers and departmental planning and training sessions. Generally, well-informed and trained church officers lead to a well-informed and trained church. Time spent in training prior to or at the beginning of the year is time well spent. I like to spend one solid month with church officers in review of their duties and training.

3. Revival and evangelistic campaigns. It is always wise to plan with a congregation a three-to-five year, or more, program of outreach, both for maintaining the current congregation as well as projecting new congregations through the vehicle of public and personal evangelism.

4. Pastoral visitation program. The wise pastor shares responsibility. This includes visitation. Most pastors, even those with small congregations, divide the parish or congregation up to be visited by church officers, stewards, trustees, deacons, deaconesses, elders, ministers, associates; and in many cases the whole congregation exchanges visits every Tuesday or some given night of a given month so that twelve times a year every member either receives and/or makes a visit in the home.

5. Capital improvements and financial budgeting. No church can successfully operate without a capital improvement and maintenance program. This naturally involves money. Money involves budgets. Budgets are simply controlled means of managing money, and are extremely important when we deal with God's money.

In administering the large sums provided, the pastor must quickly and wisely learn to lean heavily upon resource persons in his congregation and community. These persons of experience should be involved in gathering facts and making decisions that involve the expenditure of the church's means. In large churches this involves many months, weeks, days, and hours of committee boards and planning meetings before major and accurate decisions are reached.

Community priorities

Every truly balanced pastorate must include community involvement and concern among its priorities. This can include belonging to an interdenominational ministerial fellowship, cooperating with the city and county mental associations, city and county medical testing programs, becoming involved in community senior-citizen housing and civil-rights organizations, as well as inner-city services, police communication, recreation and parks, businessmen's association, Boy Scouts and Girl Scouts or Pathfinder groups, civic government and jail ministry, voter education, urban renewal, and with media and business interests.

As I list even these few areas that the pastor must concern himself with and continually assess and review as he faces the new year, I sense how overwhelming is our challenge. But even more than this I'm concerned about the basic motivation that drives me as a pastor, an ambassador of the gospel of Jesus Christ.

I think the apostle Paul best expressed my response to the challenge of this new year when he wrote to the Corinthian believers as the great undershepherd of Jesus Christ, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake" (1 Cor. 9:22, 23).

Eric C. Ward is pastor of the Oakwood College church, Huntsville, Alabama.
Recycling old resolutions and making them work

by John W. McGraw

When I was a teen-ager, New Year's resolutions were the vogue. Usually we resolved to make a new start where we had failed the year before. Of course, our newly selected goals were often not much more than youthful whims, and the resolutions usually passed more quietly than did January. There were times, however, when resolutions endured to become part of my life style. As I face the year 1978 my first resolution is to make resolutions that are truly meaningful and lasting.

Among these is a determination to rededicate myself fully to the privilege of my calling. I recognize that this must be a daily experience, but a special emphasis is good as I enter the new year.

I also resolve to immerse myself in the Scriptures daily, and to spend much time in communication with my Chief Shepherd. No doubt, one of the reasons Billy Graham has been used of God in a strong way is the extent of his personal devotional life. He reads the Bible at least three hours a day. Christianity Today confronted Billy Graham with the question, "If you had to live your life over again, what would you differ in preaching those sermons that the congregation particularly needs?" As I visit the members of my congregation and become aware of their spiritual needs, I'm always impressed that the simple gospel message contains the answer to their basic problems. So I resolve this year to uplift Jesus Christ more.

The "waiting throng" faces many problems and critical decisions during the coming year. Life in the nuclear age, higher energy prices, uncertainty in employment, problems in the home, to mention just a few of them. Is there any word from the Lord? Does God have solutions and answers for these problems and questions?

I'm confident that He does, that embattled church members can find the answers. I want more than anything to lead them to an experience with Christ that will convince them that they can safely submit to His guidance.

I intend not to take for granted that all those I serve are acquainted with the salvation offered by Christ. There are many like Charles Colson, author of the best seller Born Again, who knew about Christ but did not know Him as a Person, as God come down from heaven. I dare not hesitate to invite men and women to accept Him personally as Lord and Saviour.

I also do not want to forget that believers are in all stages of Christian growth. After conversion they need to be taught what it means to belong to the body of Christ. Christ seen in the propositional revelations of the Scriptures will enable them to develop into mature members.

In our frenetic twentieth century the church member too often depends on the sermon for his only spiritual food. Recently, I noticed a church bulletin board that stated: "One week without God, makes one weak Christian." This year I want to encourage my members to study God's Word for themselves. If they are to take an active part in the outreach of the church they need to be spiritually healthy.

I also resolve to work more closely with my church leaders in planning the outreach program and to help each member find some missionary project in which he or she can become enthusiastically involved. To implement these resolutions will mean a lot of hard work. But dedicated believers eagerly await involvement. And they can help carry the load.

As we have already moved into the year 1978 we can see that it promises to be exciting, both for the pastor and the congregation. The Holy Spirit wants to empower us to help those who have not yet responded to the gospel call. Together we move toward the greatest events remaining for this world—the finishing of God's work on earth, and the second coming of Christ.

John W. McGraw is pastor of the Wheaton Seventh-day Adventist church, Wheaton, Maryland.
Sounding brass or preaching with clarity

How to preach the Word with power and point.

by Ted Pettit

Recently I was privileged to visit Edinburgh, that queen of cities, aptly termed by some the “Athens of the North.” The first place on my itinerary was the Cathedral of St. Giles, where John Knox, the indomitable champion of the Protestant Reformation in Scotland, preached and prayed that unforgettable prayer, “Lord, give me Scotland or I die!”

Just along the road from St. Giles is the rambling old house where Knox lived. To step into those very rooms where the great preacher studied and prayed was to relive one of the greatest chapters in Scottish history. Even the tiny study Knox had built onto the house is open to visitors; one can enter it and imagine the great man poring over his Bible. Then, looking out the window, one gazes down on the busy modern thoroughfare leading to St. Giles. Said Knox, of Edinburgh and St. Giles, “In this town and church began God first to call me to the office and the dignity of a preacher.” On display in the room are the various sermons Knox preached. Reading them through again dispels any wonder at why the course of history for a nation was changed by one man. There those sermons are, like solid Scottish granite—clear, solid, well-phrased Bible truth. There’s no argument one can put against them; the excuses, cunning, philosophy, and craft of the enemies of the Reformation were simply no match for the hammer blows of Knox’s homiletics. As I read his sermons I realized why error came crashing to the ground in his day.

What about our work as preachers today—are we “workmen that needeth not to be ashamed”? Today the church faces peril as in the days of the reformers, and God has called us to “the office and the dignity of a preacher.” As an editor it has not been my privilege of late to minister in a specific pastorate, but to have a “roving commission.” Consequently, sometimes I have free Sabbaths, and instead of a preacher, I have been a listener. Many of the sermons I have listened to are good. Some, quite frankly, are bad. Possibly, though, even the bad sermons have taught me something, because the very faults I have been frustrated with in others I now recognize as being present in my own preaching.

I am no John Knox, but perhaps the following suggestions will help to improve the general standard of preaching in our pulpits.

Preach the Word

Fundamentally, of course, we must “preach the word.” Your ideas and mine are of little interest to the flock of God. Many of these people live and work in discouraging surroundings, their homes may be divided, the problems they face are harsh and daunting. But they come along with their children on the Sabbath. Locked in each heart is a world of doubt, fear, perplexity, or cares. What avails your sermon to them except it be a “thus saith the Lord”? How can you speak for God except that you preach His Word? And how can you preach His Word except you be a man of the Word?

So let us climb off our favorite hobbyhorse, spare our opinions, cease all foolish jesting, mawkish sentimentality, triviality and banality, and preach the majestic truths of the living God from His Word.

Any man who sets out to so “preach the Word” will be challenged by the great things of God. He will then have in his ministry weapons that are “mighty through God to the pulling down of strong holds” (2 Cor. 10:4).

How then are we to preach the Word? It is taken for granted that we are fully consecrated to God. Any man who has the temerity to ascend the pulpit without having first surrendered heart and will to God need read no further. He has no right to any pulpit in the Adventist Church. But granted that our all is on the altar we may approach this challenge with a confidence born of faith.

To preach the Word one must be a man who spends time with the Word. We must wrestle with its mighty truths and make them our own. Our minds and souls must be saturated by the Word. Its teachings must enter the warp and the woof of our own experience. Nor must we disdain the study of many good books. We must delve into the library and consult commentaries, lexicons, dictionaries, and encyclopedias. A great blessing is to read the lives of great Christian men, like John Wesley, D. L. Moody, Martin Luther, and a host of others. Foremost, next to the Bible, we must avail ourselves of the great treasure-store in the writings of Ellen G. White. A preacher without such books is a craftsman without tools.

But here is a word of caution. Do not let the reading of many books cause neglect of the Book of God. The Scriptures are fundamental; everything else is secondary.
Also do not suppose that a sermon is a string of quotations. An occasional quotation can be telling, but a string of quotes is boredom.

Remember the words of Spurgeon, “Preach from your overflow.” That is to say, preach upon a topic only when you have studied and wrestled with it. When you are overflowing with the subject, then is the time to prepare the sermon. Therefore, it just will not do to sit down on a Friday afternoon hurriedly to scramble a few texts and thoughts together. The time to begin preparation of the Sabbath sermon is at least the Sunday before. Better still if it has been simmering for weeks or months. Brooding over the Word of God, consulting commentaries, the Spirit of Prophecy, and other reference books will seed the mind with the message God wants delivered.

Preach with power

So you have come to the time when you are ready to put pen to paper. What sort of sermon should you preach? Without question, the prince of sermons is the expository one. There the preacher concentrates all his resources on one telling passage of Scripture. Instead of stringing a dozen or so texts together in what is known as a “topical sermon,” take a portion of the Word of God and preach on that alone. This is not a call for extremes. Dr. Martin Lloyd preached every Sunday for three and a half years on one text in the Gospel of John. He may have had the homiletic skill to do so, but it is doubtful whether we would have any congregation left should we try a similar plan.

You will find your congregation greatly strengthened and blessed by expository preaching. Taking a great passage of Scripture, properly understanding it, and applying the principles of truth it contains to our own day and situation, makes the Word live. Moreover, one’s own spirit grows and develops as he thus studies the Word.

Preach with point

To misquote Paul we could say, “Though I speak with the tongues of men and of angels, and have not clairvoyance, I am become as a sounding brass, or a tinkling cymbal.” Many times I have come away from a sermon given by a dear and saintly brother and have had to ask myself, “What was it all about?” The line of his thinking was not clear; instead he seemed to wander about aimlessly from Dan to Beersheba.

Such preachers need to bear certain practical principles in mind. First, concentrate on one big idea in your sermon. Like a precious jewel, hold your theme up to the light and show your congregation its many facets. Don’t keep going down side alleys. Keep to the King’s highway. Be specific. Don’t ramble.

Use plain down-to-earth language, good strong Anglo-Saxon verbs and nouns that speak to the current generation. Avoid those “purple passages” as you would a miry bog. Cut down on your adverbs and adjectives as a slimmer cuts down on calories, and use pithy, easily understood words. If you wish to parade your literary learning join a literary society. Sabbath mornings you have more important things to do than become a dilettante.

Talk about concrete, real, down-to-earth things, as Jesus did. Avoid general abstractions, which people cannot see, touch, taste, or feel.

Use your illustrations judiciously. Illustrations are like windows, they let in light and air. Too many of them make the building structurally unsound. Too few make it dark and stuffy. The best illustrations are those taken from the Bible and from real life, especially from your own experience of life.

Be concise. The attention span of the average person lasts no longer than 20 minutes. The average sermon we tend to preach is far too long. Sermons of 30 minutes are usually long enough. It is true, however, that a sermon is as long as it seems. You can help cut it down by keeping it moving and interesting.

Even then, remember the limitations of the human mind and “break” the sermon up into three or four sections so that you give your congregation frequent rests. Imagine you are taking your congregation up a hillside. You must stop for the stragglers to catch up and to allow the people to get their breath and pause to admire the view. Here the judicious use of repetition to sum up a point and illustration to clarify it come into their own.

Plunge in the sword of the Spirit! Your sermon should have a climax that you gradually lead up to. Such a climax is the whole point of preaching. For we are not preaching to entertain or while away the time. We are preaching to influence the minds of sinful men. We must therefore preach to convert sinners and to sanctify saints. Therefore we must be bold. We must call for decisions for God and His truth. Someone in the congregation may be hearing his very last sermon. We must preach every sermon with this in mind and give urgency to our words. Finishing lamely with a mumbled apology is a disgrace to the dignity of the pulpit. It is a frustration to man and an offense to God. We are preachers commissioned by God, and it is our work to tear down a congregation’s defenses and thrust home the sword of the Spirit.

Let us then, like John Knox, remember that we are called to the office and to the dignity of a preacher. Let us preach the Word with power and with point.

Ted Pettit is an assistant editor at the Stanborough Press in Lincolnshire, England.
When will the ninety-nine hear?

by Kermit Netteburg

The conference committee voted Evangelist J. R. Hunter a budget of several thousand dollars to rent a hall, produce brochures, buy advertising space and time for a campaign in Middleville. Ryder, the local church communication secretary, dutifully circulated a news story about the evangelist’s imminent appearance in town. The local media picked this up and publicized the fact that Jim Hunter was coming.

About five hundred non-Adventists came out the first night. Naturally, everyone was excited about the terrific turnout.

Night after night the attendance continued high. More than one hundred were baptized, and the crusade was termed a glowing success. The new members, inspired by the evangelist’s well-thought-out message, gained a grasp of present truth that will most certainly sustain them through the first months of their church membership. Other Adventist members were also inspired by hearing the gospel once again and by seeing the new members join the church. Everyone gives thanks to God for the successful proclamation of the gospel in Middleville.

But no one else in town has heard the message. Even in successful campaigns such as this, one hundred persons baptized are but a tiny percentage of the population. The Good Shepherd might be heard saying, “Here is the one, but where are the ninety-nine?”

Your church communication secretary has the answer.

News articles about evangelistic meetings that draw large crowds are legitimate news. News media are in the business of covering news. Someone, most likely the church communication secretary, should write and submit this news story.

Writing news articles about the sermon content of evangelistic meetings is virtually unworked territory. But there are two good reasons why a story about an evangelistic sermon should be written and published.

First, a meeting that draws a large crowd is news. Newspapers have a hard time ignoring an event that affects a great number of people; they’ll be likely to cover your meeting. Second, the Lord wants the message published to all the world, and He’ll guide that news story through the office and into print. Don’t be shy about asking God for His help in getting these articles published. He is vitally interested and will be your greatest ally.

Speech stories are written according to a predictable pattern that can be used over and over again without making the article sound repetitious.

Anyone preparing such an article should remember, however, that the news is about what the speaker said, not a Bible study. It is fine to tell Bible truths in the news article, but remember to attribute them to the evangelist.

A suggested pattern for this kind of story is outlined below. With a few days’ practice, this outline can be developed into a news story in about thirty minutes. That thirty minutes could plant the seed of truth in some person’s mind who otherwise would never hear the gospel message.

Kermit Netteburg is an instructor in evangelism at Andrews University, Berrien Springs, Michigan.

Sample outline for speech story of evangelistic sermon:

Paragraph 1 Lead with the main point of the sermon. Attribute to the speaker by title, not name. Include when and where details.

Paragraph 2 Use direct quote from speaker restating his main point. Identify speaker by name at end of quote.

Paragraph 3 Say why evangelist is in town. Tell details of evangelistic campaign—how long, where, times. Indicate attendance.

Paragraph 4 Paraphrase a clarifying detail of speaker’s main point. Attribute the paraphrase.

Paragraph 5 Use direct quote from speaker restating this clarification. No attribution necessary.

Paragraph 6 Paraphrase a secondary point of significance. Start, (NAME), also stressed . . .

Paragraph 7 Use direct quote restating secondary point. Attribute at end of quote by referring to speaker in some new way.

Paragraph 8 Paraphrase or quote other points of interest from sermon. Perhaps mention a few proof texts used by speaker. Attribution not mandatory.

Paragraph 9 Mention the topic, not necessarily the title, of next meeting. Indicate time, place, and invitation. Use short worthwhile quote from speaker about next meeting.
Easy divorces, trial marriage, women’s lib...

Forces undermining marriage and home

by R. R. Bietz

There seems to be no standard, no guidelines to which the modern home can hold in our present permissive society. Each one does his own thing. As a result, there is chaos in altogether too many homes. Dr. Cleveland McDonald writes: "On the secular college campuses the ‘apartment marriage’ (where a fellow and girl temporarily live together until one partner tires of the other) has become very popular. Bigamists, liaisons (two women living with one man) are found in some circles. Some ‘liberated’ individuals practice ‘communal living’ (no husband-and-wife relationships). Such perversions of marriage have always occurred, . . . but in today’s secular society they are becoming more respectable."—Creating a Successful Christian Marriage, p. 17.

It is common knowledge that homosexuals or lesbians teach in our public schools or even function as Congressmen. They have their own churches and their own pastors who have the same problems. Certain denominations no longer consider this a sickness and sin but accept it as normal or near normal. This certainly indicates, to say the least, that there is a complete misunderstanding of God’s purpose in creating male and female. Such trends as this challenge the Christian leader to emphasize the true Biblical concept of the origin and nature of marriage.

Easy divorce

Another current attack on the home involves easy divorce. This is nothing new, but is about as old as civilization itself. In the days of Christ the Pharisees came to Jesus asking, "Is it lawful for a man to put away his wife for every cause?" (Matt. 19:3). Jesus replied, "No— you don’t put your wife away for every cause." The Pharisees then asked, "Why did Moses then command to give a writing of divorce, and to put her away?" (verse 7).

Even back in the days of Moses there were those who wanted divorce. By divine direction, Moses tolerated it and regulated it so as to prevent abuses.

The School of Hillel taught that a man might secure a divorce for the most trivial matters. I heard about a wife and husband who separated because she couldn’t sleep in the room with the window open and he didn’t want to sleep in the room with the window shut!

At the close of the Roman republic a mere renouncement of the marriage bond due to absence of marital affection was all that was necessary to legalize divorce. Family life was sadly demoralized and legislation did not improve the people’s morals. Divorce was not a disgrace, it became merely dissolution of a contract.

Quintus Metellus delivered a lay sermon in 102 B.C. for male liberation in which he said: “If we could get along without wives, fellow citizens, we should spare ourselves the tedium of marriage, but nature has ordained that we can neither live pleasantly with wives nor exist at all without them. Therefore, let us sacrifice our personal interests to those of society.”—From A Day in Old Rome, by Dr. William Stearns Davis (Boston: Allyn and Bacon, 1925), p. 61.

In the United States there is now one divorce for every 3.6 marriages. In some cities we have as many divorces as marriages. One county in California reports two divorces for every marriage. The no-fault divorce laws now operating in several States have made divorce rather easy. Is it any wonder that there are so many divorces when many thought leaders inform the public that for most people marriage has outlived its usefulness and is doing more harm than good?
Influence of educators and thought leaders

Dr. Casler, professor of psychology in the State University of New York, recently produced a book in which he attempts to prove that Western society has outgrown marriage just as it outgrew the horse and buggy. The rather shocking thing is that he has assembled quotes from many leaders of thought supporting his views. His bibliography lists 207 authors of books that have been published since 1960—many supporting his ideas.

Dr. Casler believes in a “permissive marriage,” in which persons could choose, within certain broad limits, family life styles. Some of the proposals found in his book entitled Is Marriage Necessary are:

Conventional monogamy. This is the male-and-female, parent-child relationship. Anyone who would want this kind of marriage relationship because of religious convictions or tradition would be free to do so. The conventional marriage would go out of existence, according to Dr. Casler.

Modified monogamy. “This modified monogamy would reflect more faithfully,” says Dr. Casler, “the realities of the twentieth century.” Under modified monogamy he would have: (1) nonexclusive monogamy. One woman and one man would be married to each other, but under no obligation to refrain from sexual relationship with other persons. Adultery would be accepted as a normal situation. It would be an acceptable diversion and no legal ground for divorce. The frequency and the degree of this adulterous behavior might vary from frequent to infrequent, or to regularly scheduled swinging.

Child-free monogamy. This would be conventional monogamy, with no child-rearing function. “The children of individuals selecting this option would be placed in institutions shortly after birth, adopted, or brought up communally.”

Contractual monogamy. Marriage would be recognized as a civil contract. The relationship would be terminated without recourse to complicated legal or religious procedure or unseemly accusations. The contract would be terminated by mutual consent. Alternatively a term contract can be agreed upon with the option of renewal at regular intervals.

Trial marriage. People would live together as long as they wish or for a stipulated period of time, simply to find out whether they could live together compatibly. After this period of time they could separate or become married.

Nonmarital relationships. Under this category are included all those types of relationships which by virtue of their freedom from legal, religious, or social constraints are non-binding and readily terminable.

Dr. Casler also states that any system that replaces our current emphasis on an intimate, exclusive bond between children and their parents is worthy of the most careful consideration.

The industrial revolution

Paradoxically, today we have more leisure and more tensions. Twentieth-century families are caught in a situation over which they have little control—the movement away from the rural environment into the cities. In the country they could function as a unit. They could work together, pray together, and play together. However, today it is much more difficult for the family to be together. I belong to a generation that grew up on the farm. The family did not scatter each morning, each one going to his own job. The entire family worked together in doing their one job, cooperating to achieve the objectives of the family. From early morning until evening we were together as a family unit. In the evening the family did not sit in silence staring at a television screen. Instead we spent our time playing games, reading, looking at Sears-Roebuck, Montgomery Ward, and M. W. Savage catalogs.

Women’s liberation

During the Middle Ages man was out in the field as hunter or warrior or on the farm. Women stayed at home. During Colonial times men were still tillers of the soil. They made their living out of the earth. The women, however, still remained home. Even after the Industrial Revolution the husband left the home to go into the factory. There he worked for twelve or more hours for six days a week. The women still remained in the home. In fact, the full burden of maintaining the home for many thousands of years has been the woman’s. It was her responsibility to care for the children in the home. Even as late as the 1930’s the vast majority of women were satisfied with domestic roles.

What really has changed, and how has the change affected the American home? What are the unsatisfied needs of women? Certainly, most of them still have the same basic needs for love and recognition that they’ve always had. In years past women found their identity and their sense of love and worth through exercising their role as mother, wife, and homemaker. Their need for involvement with other people was usually met through social activities at home or in the church. It used to be that the woman’s time was taken up pretty much with housework: cleaning, cooking, washing, ironing, and caring for children.

Today, modern conveniences have changed the situation. Now we are in the age of gadgets and appliances. We have automatic dishwashers, ready-made and permanent-press clothes, furnace filters to reduce dusting, prepackaged frozen foods, vacuum cleaners, electric ovens, automatic washers and dryers, disposable diapers, and doodh can be bought at the market ready to put in the oven. And women have come to be less and less involved in home responsibilities.

In the light of the factors listed above we need all the help possible to stem the tide that threatens to diminish and destroy the Christian home. We must learn all about up-to-date methods, procedures, and techniques and obtain all the resources, materials, and aids available.

But in doing so, let us make sure that we do not build on the uncertain and shifting sands of men’s ideas and opinions that have no basis in the Word of God.

If we build firmly on a “thus saith the Lord” we will be able to help people shake off the unholy and un-Biblical concepts now being circulated by the enemy, who seeks to destroy the home. In doing so we will hasten the day when the “heart of the fathers [will be turned] to the children, and the heart of the children to their fathers” (Mal. 4:6).
In the thirty-eighth chapter of Ezekiel a message of judgment is issued against the mysterious Gog from the land of Magog. Earlier in Ezekiel there are a number of oracles depicting the downfall of Israel's traditional enemies: Ammon, Moab, Edom, Philistia, Tyre, and Egypt. The destruction of these enemies is necessitated by the fact that the restored Israel depicted by Ezekiel could scarcely exist as a peaceful and secure community if it were constantly threatened by these foes. One is puzzled, however, by the fact that Babylon is not mentioned in the list of Israel's enemies.

With Israel's traditional enemies destroyed, what about those geographically remote peoples and tribes that inhabit the outer limits of the world? Ezekiel realizes that these two constitute a threat to the new Israel, and envisions them mobilizing their forces to attack her. The leader of this heathen horde is Gog from the land of Magog, the chief prince of Meshech and Tubal. With him are Persia, Cush, Put, Gomer, and Togarmah. Together they attack the peaceful land where people dwell in cities without walls, but God intervenes and destroys this heathen horde.

But who is this Gog, and where is
the land of Magog? Gog has been identified with many historical figures in the past; none of these have proved entirely satisfactory. The land of Magog has been identified by some people with Russia, because of the fact that Gog comes from the north (the geographical location of Russia), and on the basis that some versions understand Gog to be the "prince of Rosh," allowing some interpreters to make a phonetic connection between Rosh and Russia.

The application of our knowledge of ciphers or codes. What does all this mean to the evangelist who has preached about Russia in Bible prophecy? Quite frankly there is no basis for preaching about Russia as the specific subject of the prophecies in Ezekiel 38, 39. The suggestions made by Alger Johns (The Ministry, September, 1962, p. 31) might be read again with great profit, especially those dealing with the necessity of preaching only with supportable facts and sticking to sound exegesis.

The heathen hordes mentioned in Ezekiel, however, may be used to depict, symbolically, the powers of evil that have always been and always will be in conflict with the kingdom of God until the final triumph of God. Atheistic Communism could well find a place among this depiction of the enemies of God, but it is the referent of a symbol much more encompassing than Communism itself. Gog and Magog are used symbolically in Revelation 20 for the nations of the wicked assembled by Satan after the one thousand years to attack the New Jerusalem. There the wicked host is destroyed by God who sends fire out of heaven to consume them. Although the victory of good over evil has not always been absolutely secure up to our own time in history, one day it will be. Until that day we must be vigilant in our watch for any power that sets itself up against God as His enemy, and resolutely meet it with God's word in Holy Scripture.

Ministry, February/1978
Missing—a sense of community

It might pay you to consider what made your church a congregation.

by Walter R. L. Scragg

If you want an interesting exercise in church dynamics, take a large map of your city and plot the daily paths of your congregation. Put a large X where your church is located, pins where your families and individual members reside, and draw colored lines along the routes they follow to church each week.

Now use other pins to show where they work or study, and again draw lines along the routes they follow from home. With the map before you, think about what it means to preserve a Christian community in the secular city. You should now have a rather pretty map with colored lines crisscrossing in unrelated patterns. The scattering of your members, the long spaces between Christian homes, the lines of travel sprawling and stretching in random confusion, show how strong the forces that push the members apart are and how much a miracle it is that the church survives at all.

It might pay you to consider what made your church a congregation. It may have a long history, with members tracing family membership back through generations. It may represent the outcome of an evangelistic campaign or a deliberate attempt of a larger church to develop a new church in an unentered suburb. There may be ethnic roots. Whatever the church’s origins, proximity will most likely be the key factor in its continued existence. Many of your members attend your church because it is the most convenient.

Spiritual forces, however, reinforce this community within the larger community. Conversion and commitment to Christ lie at the bases of all true Christian societies. Doctrines loop the bands of Scripture around the believers. Distinctive attitudes and practices glue them together. Seventh-day Adventists, because of their holistic philosophy, abstain from alcohol, addictive drugs, and tobacco, are diet-conscious, and are conservative in dress and behavior. A rather strict observance of the seventh-day Sabbath, an historical interpretation of prophecy, and a Second Coming awareness escalate the differentiation. Such differences strengthen the bonds of community between small groups of believers even though they live in large centers.

Think of the first-century Christians who lived in relatively small cities and towns. They could know one another intimately. Their abode, their education, family history, skills, employment—all were open to public scrutiny. To say, “Come and see where I live,” was to invite a stroll with you around the corner. Thus the early Christian church formed a tightly knit group. “They met constantly to hear the apostles teach, and to share the common life, to break bread, and to pray” (Acts 2:42, N.E.B.).

Many churches in less-developed countries are like this today. Matthew Bediako, president of the Central Ghana Conference, reports that church members in large cities in his country rise early each morning, long before sunrise, and walk to their local church for prayer and Bible study. From there they go to...
the daily market or to work. In addition, the very flow of city life in Ghana ensures frequent contact among members.

In New Guinea, Christian believers sometimes build new, separate villages to start their different life. They are distinguishable from non-Christians by visible signs, such as the absence of raising pigs. Members form strong links with one another as they eat and work together, discuss their common faith, and share their knowledge on standards and doctrines. For many, their faith represents the largest single factor in their cohesion as a community. They police one another for signs of apostasy or deviation. They achieve purpose and direction through the church.

These church members from Ghana and New Guinea can appreciate the spirit of the apostolic church. “With one mind they kept up their daily attendance at the temple, and, breaking bread in private houses, shared their meals with unaffected joy, as they praised God and enjoyed the favour of the whole people” (verses 46, 47, N.E.B.).

In the early church

In practice, early Christians knew one another well enough to contribute to the success of the new faith. Their skills and abilities were known. What each needed, they understood. They were not dependent on weekly sermons for their sense of community. Their meeting place was around the corner, or, as in the case of Priscilla and Aquila, “in their house” (Rom. 16:5). They stood frequently in each other’s presence. Pastors came by daily. Leaders fostered frequent communication, encouraging sharing of experience and goods. A strong sense of community developed.

Paul, viewing the Corinthian church members living in proximity to one another, called them the body of Christ. “God has combined the various parts of the body, giving special honor to the humbler parts, so that there might be no sense of division in the body, but that all its organs might feel the same concern for one another” (1 Cor. 12:24, 25, N.E.B.). Paul saw the gifts of the Spirit as manifest in each church body, as well as in the larger universal church. As the people at Corinth read Paul’s letter, they may well have recognized themselves in his description.

All this may seem far removed from the smoothly operating church of today with its boards and committees, its goals and commitments, its visiting and resident pastors, and its weekly congregating of members. Can we call one such congregation the body of Christ, a “building fitly framed together” (Eph. 2:21), or do we have to look at many Christian congregations to consider a church to be “whole”?

A strong sense of community ought to flow within Christian groups. How can local church groups develop the apostolic sense of community that can make each a house for the Spirit?

Look at that map again. Why should not those church members find a sense of community with those who believe as they do? Why must they see one another and reinforce one another’s faith only once a week? Our practices have failed us here.

In my early youth, the church community fed my social life continually. There were weekly socials, occasional hikes and picnics, church working bees, and joint missionary endeavors that made me feel part of a growing, active group. Are we pastors today promoting the idea of horizontal communication among members outside of worship services? We may gather our members to the church center for other occasions than Sabbath-morning worship, but do they have interface with one another in casual, unstructured meetings related to their work or study or residential area?

Back to that map and its squiggly lines and colored pins. Look at the proximity patterns. Could a group meet for lunch once or twice a week in a downtown restaurant or hotel? Can students meet on that secular campus to share lunches and talk? Could housewives in areas A and B meet for daytime prayer and Bible study? What would happen if you charted your church members according to occupation? Could a professional group meet some evening together or share their expertise with other “lay” members? Could you get some out for a prayer breakfast or a singles club or a family camp?

Not that you will want activity for its own sake. These functions are to create a master map? Think of the possibilities for enriching their members’ faith through facilitating their contact with members of other congregations. They might begin to see the church as being constantly with them to support their life style and faith as it was in Jerusalem after Pentecost.

As these times work their obstructive influences in our urban societies, the “ties that bind” fray and snap. We need new thread to weave into the bonds of Christian faith and expectation. Such might come through a studied and intelligent development of community opportunities still available today in as many forms as our imagination and common sense can structure.

The payoff would come in many ways. Not the least would be the expansion of our Christian communities. The togetherness of the day of Pentecost helped to make them fit vehicles for the outpouring of the Spirit. The efficacy of this togetherness in witnessing followed: “And day by day the Lord added to their number those whom he was saving” (Acts 2:47, N.E.B.).


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The new pastor—and his wife

by Ruth Runyan

Does the pastor's wife share an equal responsibility with her husband?

Sometimes we say more by our actions than by our words. Attitudes we would hesitate to verbalize may come through in very innocuous acts.

Watch Brother President introduce the new pastor and his wife to the congregation. Standing behind the pulpit with a hand on the new pastor's shoulder, the president extols his past experience and achievements and predicts great things for the church under his leadership. Then Brother President turns toward the new pastor's wife, who is seated on the front pew, mentions her by name, and says, "If it won't embarrass her, I would like her to join me on the first step."

He gently flicks the trailing microphone cable to be sure he won't trip on it, and starts the descent to the lowest step. Mrs. New Pastor is waiting there expectantly. Her husband remains at the pulpit, with a slight flush of embarrassment as Brother President speaks of her as the "helpmate" of her husband, always at his side, sharing his burdens, and raising a family of four fine children, now mostly grown and married. Of course she will continue to help him.

His respects paid, Brother President ascends the steps and continues his eulogy of New Pastor, while Mrs. New Pastor returns to her pew.

Most of the congregation smile with satisfaction throughout the scene. The brief drama plays out for them what they have come to think of as appropriate roles for the two men and the woman. A few wonder what it all means.

Why is the wife's introduction significant to the ceremony—is it merely to validate the fact that the pastor is a "family man," a conventional citizen? Why, if verbally represented as by his side and therefore equally important to the congregation, is she brought to their attention in this awkward and off-hand way? What is the significance of the "lowest step" on which she stands while the president introduces her?

The deepest significance to the short drama is the expressed attitude of all the participants—men are of higher status than women; men are superior, women are inferior. Men may lead, women support them. Women may occupy the pulpit for Sabbath school leadership, but when it comes to the sacred, the important, service, the pulpit is reserved for men.

Though this view is widely held by men, and even by some women, it is not the attitude that God holds. Ellen G. White had many things to say about the minister's wife standing by her husband's side as his equal. She said the wife could do work for the church congregation and evangelistic work for the general public that was equal in value to his—and sometimes of greater value. The section on "The Bible Instructor" in Evangelism contains many ideas that apparently have been overlooked by most readers. She wrote these counsels early in the church's history, yet they have been largely ignored. Listen to these statements:

"Woman, if she wisely improves her time and her faculties, relying upon God for wisdom and strength, may stand on an equality with her husband as adviser, counselor, companion, and coworker, and yet lose none of her womanly grace or modesty. Why should not women cultivate the intellect? Why should they not answer the purpose of God in their existence?"—Evangelism, p. 467 (Good Health, June, 1880).

"When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined."—Ibid., p. 469 (Letter 77, 1898).

"The Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and
will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed.”—Ibid., pp. 464, 465 (Review and Herald, August 26, 1902).

“Sister R and Sister W are doing just as efficient work as the ministers; and [at] some meetings when the ministers are all called away, Sister W takes the Bible and addresses the congregation.”—Ibid., p. 473 (Letter 169, 1900).

“There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God.”—Ibid., p. 472 (Manuscript 43a, 1898).

“Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display.”—Ibid., p. 473 (Review and Herald, May 9, 1899).

**HYMN HI-LITES**

“So long as there are Christians on earth it will continue to be sung, and after that—in heaven,” wrote E. E. Ryden, the eminent Lutheran hymnologist, of today’s opening hymn.

A descendant of the harassed French Huguenots, some of whom settled in England following the revocation of the Edict of Nantes, Edward Perronet (1726-1792) grew up in a parson’s home. His father, vicar of Shoreham, was friendly to the preaching methods of the Wesley brothers. Edward also chose the ministry, and joined himself to the early Methodists, favoring, if need be, open-air evangelism to the more structured ritual of the Church of England.

John Wesley writes of young Perronet as a colaborer and describes a portion of their preaching ministry: "'We were in perils of robbers, who were abroad, and had robbed many the night before, but we commended ourselves to God, and rode over the heath singing.'" Do you wonder that Methodism’s fervent and courageous testimony enriched hymn singing, or that sacred song gave added power to Methodism?

In time Perronet became pastor of an independent company of evangelicals in Canterbury. He had differed with John and Charles Wesley on matters of church polity, and wanted to withdraw from the formal church establishment. The Wesleys, however, wanted to preach their message “within’ the church. While in Canterbury Perronet probably wrote the hymn that has immortalized his name among singing Christians. Among his last words were:

"Glory to God in the height of His divinity!
Glory to God in the depth of His humanity!
Glory to God in His all-sufficiency!

He was buried in a cloister of Canterbury Cathedral. Though dead, he yet speaks to us in a hymn that ascribes majesty and homage to

"The Lord, high and lifted up."

Englishmen usually sing this hymn to the tune Miles’ Lane. More familiar to worshipers in the United States is the joyful melody Coronation, composed by the New Englander Oliver Holden. Shortly after the battle of Bunker Hill, Holden, a carpenter by trade, moved to Charlestown, Massachusetts, to help rebuild the community, which had been set to flames by the invading British.

Holden was also gifted in other areas, and he not only became a pillar in the community churchlife but also conducted singing schools. He was commissioned to write the words and music of an ode to honor George Washington’s visit to Boston in 1789, and to train the male choir that sang it.

Coronation was composed and first played on a small four and one-half octave organ, which is exhibited in the Old State House in Boston. Some of us have had the privilege of playing "All Hail the Power of Jesus’ Name" on that organ. The next time you are in Boston, you might ask the curator for the same privilege.

A verse of this much treasured hymn is inscribed on the tomb of Oliver Holden.

* H. Augustine Smith, Lyric Religion.

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1,087 baptisms in Bucaramanga
by Raimundo Pardo Suarez
An important gospel spirit has stirred the city of Bucaramanga, in Colombia, taking the beautiful Advent message to thousands of people, and adding 1,087 precious souls to the church.

The campaign was a team effort directed by Pastor José Osorio Braña, Ministerial secretary and evangelist of the Colombia-Venezuela Union Mission, and included the efficient collaboration of various ministers of the Association of the Alto Magdalena, the pupils in the fourth year of the Theological Faculty of Icolven, and many consecrated laymen.

The tent was situated in a strategic spot of the city. The authorities assisted in a marvelous way, providing machinery, trucks, materials, and specialized personnel for the preparation of the ground. The army, commanded by one of the officers, assisted in the erection of the tent.

All communications media of the city gave ample publicity to the program, interviewing the evangelist many times about the subjects to be presented.

Material prepared by the evangelist was used in the preparation of the campaign. Thousands of homes were visited with inquiries about social matters. Later a Biblical course based on the New Testament and entitled “Four Dimensions for a Better Life” was offered to interested persons.

The pupils that finished the course received their diplomas after the campaign was already well underway. The laymen worked with great enthusiasm and dedication in the preparation of the interests for the cycle of conferences.

The program began with the Five-Day Plan to Stop Smoking. In two shifts, more than 4,000 people attended. Dr. Daniel González, an Adventist physician, and Pastor Osorio, who acted as a psychologist, worked together. Although Bucaramanga is the capital of the Colombian tobacco-growing industry, with many factories near the auditorium, 2,452 persons signed their decision of victory over the smoking habit. Following this, the evangelist initiated his cycle of conferences, entitled “Four Dimensions for a Better Life.”

Night after night the size of the audience was astounding. Throngs of people formed long rows, sometimes even blocks in length, waiting to go inside to listen to the subject being presented. People from many different social classes attended, including many professors, senators, diplomats, and academics. It became necessary to organize double sessions to accommodate the crowds who were eager to hear the good news. The subjects presented by the evangelist fascinated the listeners. The messages were of a practical nature, offering God’s way to a better life.

Opposition arose from the bishop of the city, who warned against attending the meetings, using all means of communication and finally threatening to excommunicate publicly those who would attend meetings at the tent. But the Lord blessed the people, and they rejoiced in the good news.

The baptisms were conducted in a portable baptismal pool installed on the spot. Following the first baptism, others were conducted every Saturday, with four pastors doing the baptizing. A baptismal class met twice a week, with more than a thousand persons attending. The final results of these classes were decisive, with Pastor Osorio’s presentations captivating the interest of the people and guiding them progressively in their experience with Jesus.

The first Sabbath observed in the tent saw more than a thousand persons in attendance, eager to follow the steps of the Lord in observing the fourth commandment. Only those who had begun to keep the Sabbath and were practicing the whole truth were accepted for baptism. It was with great seriousness that the group worked with the candidates for the baptism. The slogan “Quantity and Quality” was the rule for the whole campaign. Pastor Osorio has been greatly blessed and used by the Lord in the preaching of the gospel in this union. Thousands of people have come to know the truth and become a part of God’s remnant people through the gospel campaigns that he has conducted, and we give God all the glory.

With the follow-up work in the churches, we hope to end the year 1977 with 1,500 baptisms in this district.

When this most recent effort began, there were three churches in this city with 1,500 members, the result of 40 years of labor. Because of this campaign, four new churches have been organized, one of them with 500 new members.

The campaign cost US$15,000. As a part of the program, 20 dedicated laymen, well instructed by the evangelist, were sent to preach in the district. Their work has resulted in 100 precious souls won to the Lord.

Pastor Osorio firmly believes that the union of ministers and laymen in the gospel work is the decisive factor for the finishing of the task committed to the church.

During this campaign, which ran from the first of May to the close of August, Pastor José Osorio Braña also directed a training school with academic credits. Ministers, students in theology, and laymen assisted in the program.

The coupling of theory and practice in the same gospel campaign proved a special blessing. This is suggestive of the gospel explosion that is presently underway in the whole territory of the Colombia-Venezuela Union, now celebrating its fiftieth anniversary. The magic of the church is “Gospel in Action,” and its great objective is to conquer every city, village, and home for the present truth.

Raimundo Pardo Suarez was the public-relations director for the Colombia campaign.
The objective of this article is not to write a full-blown theology of ordination from a Seventh-day Adventist perspective. It is much more modest. I seek only to take some steps in that direction. My sources are the Bible and the writings of Ellen G. White. In the former we have the only rule of faith and practice. In the latter the Biblical rule is amplified so that significant details and emphases appear and are often applied to the contemporary situation.

Mark 3:13-15 reads, "And he goeth up into a mountain, and calleth unto him whom he would. . . . And he ordained twelve . . . that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." The Revised Standard Version translates "ordained" in verse 14 "appointed." On the basis of this text alone we could hardly argue that we have before us the account of the ordination of the twelve disciples to the gospel ministry by Jesus. Nothing is said about the laying on of hands or of prayer, both of which clearly became central in the sacred rite of ordination (see Acts 6:6; 13:3; 1 Tim. 4:14; 5:22).

But Ellen White writes under divine inspiration: "When Jesus had ended His instruction to the disciples, He gathered the little band close about Him, and kneeling in the midst of them, and laying His hands upon their heads, He offered a prayer dedicating them to His sacred work. Thus the Lord's disciples
were ordained to the gospel ministry.”—The Desire of Ages, p. 296.

Later she wrote, “It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ’s departure was to carry on His work on the earth.”—The Acts of the Apostles, p. 18. Ordination in the Christian church, then, originated with none other than Christ Himself and constituted the first step in its organization.

Ellen White refers to Acts 13:1-3 as an account of the formal ordination of Paul and Barnabas to the gospel ministry. “God had abundantly blessed,” she writes, “the labors of Paul and Barnabas during the year they remained with the believers in Antioch [Acts 11:22-30]. But neither of them had as yet been formally ordained to the gospel ministry. They had now reached a point in their Christian experience when God was about to entrust them with the carrying forward of a difficult missionary enterprise, in the prosecution of which they would need every advantage that could be obtained through the agency of the church.”—Ibid., p. 160.

Acts 13:1 indicates that the instruction from the Holy Spirit to the church at Antioch to ordain Paul and Barnabas probably came through one of the prophets in that congregation (see The Acts of the Apostles, p. 160, The Story of Redemption, p. 303). Verse 2 implies that the message came either in the midst of the specific public worship service or sometime during the course of their ministering to the Lord in that place.

The components of the ordination service are delineated clearly in verses 2 and 3. They are the instruction of the Holy Spirit to the church, fasting, prayer, the laying on of hands, and an official sending. These imply that Paul and Barnabas went forth on the mission to which the Holy Spirit had called them with the full blessing and authorization of the church.

Ellen White seems to view this ordination as a paradigm for the church today. Thus, in the circumstances connected with the separation of Paul and Barnabas by the Holy Spirit to a definite line of service, she sees clear evidence “that the Lord works through appointed agencies in His organized church.”—Ibid., p. 162.

Two significant questions

This raises at least two significant questions: Within the context of ordination, how does the Lord work through appointed agencies in His organized church today? and what are these appointed agencies?

“I saw,” writes Ellen White, “that God had laid upon His chosen ministers the duty of deciding who was fit for the holy work; and in union with the church and the manifest tokens of the Holy Spirit, they were to decide who should go and who were unfit to go.”—Testimonies, vol. 1, p. 209. On page 101 of Early Writings she speaks again of the decision-making process in these words: “Brethren of experience and of sound minds should assemble, and following the Word of God and the sanction of the Holy Spirit, should, with fervent prayer, lay hands upon those who have given full proof that they have received their commission of God, and set them apart to devote themselves entirely to His work.”

An analysis of the above statements reveals that the “appointed agencies” in God’s organized church for the selection and ordination of ministers of the gospel are chosen ministers of experience and sound minds, the church, the Word of God, and the promptings of the Holy Spirit. The ministers mentioned would logically be those who had the most knowledge of and the closest contacts with those who were being considered for ordination. By “the church” Ellen White most likely has in mind the local church or churches where the candidates have been laboring. Thus the laity would be directly involved in the decision-making process. And why not? Can the testimony of the fruits of a man’s labor be omitted when his fitness for ministry in the church is under study?

Ellen White also gives us some important guidelines for the work of these divinely appointed agencies. She laments the fact that “hands are laid upon men to ordain them for the ministry before they are thoroughly examined as to their qualifications for the sacred work” and counsels “how much better it would be to make thorough work before accepting them as ministers.”—Testimonies to Ministers, p. 172.

Regarding the nature of this thorough examination, she informs us that candidates for ordination should be “examined especially to see if they have an intelligent understanding of the truth for this time, so that they can give a connected discourse upon the prophecies or upon practical subjects.”—Testimonies, vol. 4, p. 407. By the latter, Ellen White means subjects related to practical godliness or Christian experience, such as the nature of faith and how to exercise it, how to pray, true repentance, confession, genuine conversion, and the free gift of Christ’s righteousness. (See Evangelism, pp. 168-216.)

In addition, the faithful, experienced persons who are conducting this thorough examination “should acquaint themselves with his [the candidate’s] history since he professed to believe the truth. His Christian experience and his knowledge of the Scriptures, the way in which he holds present truth, should be understood. No one should be accepted as a laborer in the cause of God, until he makes it manifest that he has a real, living experience in the things of God.”—Gospel Workers, p. 438.

Still another work to be done

Ellen White is not through with her counsel, however. She says that after the candidates have been carefully examined and have had some experience, “there is still another work to be done for them: they should be presented before the Lord in earnest prayer, that He may indicate by His Holy Spirit whether they are acceptable to Him. The apostle says, ‘Lay hands suddenly upon no man’ [1 Tim 5:22]. In the days of the apostles, the ministers of God did not dare to rely upon their own judgment in selecting or accepting men to take the solemn and sacred position of mouthpiece for God. They chose the men whom their judgment accepted, and then placed them before the Lord to see if He would accept them to go forth as His representatives. No less than this should be done now.”—Ibid.

As far as we know, this divinely inspired decision-making process for the screening of candidates for ordination is not being followed totally anywhere in the Seventh-day Adventist Church. In the light of that, isn’t Ellen White’s lament still relevant? Doesn’t the solemnity and sacredness of the highest calling on
earth require the most careful and thorough examination that can be devised by ministers of experience and sound minds? In addition, the voice of the laity should be heard and given due weight. Yet the findings of human instruments are not sufficient. God’s own word of approval or disapproval must be received through the ministry of the Holy Spirit, because the ordinands are to be His mouthpieces, His representatives.

The question is, How is this word to be perceived? A colleague I talked to about this felt that we really don’t know enough about the working of the Holy Spirit. His conviction is that when Ellen White tells us to present candidates for ordination “before the Lord in earnest prayer, that He may indicate by His Holy Spirit whether they are acceptable to Him” or to place them “before the Lord to see if He would accept them to go forth as His representatives,” we don’t know how to carry it out. It appeals to me that it under scores our need to become better acquainted with the Holy Spirit and His ministry in the work of the church and in our personal lives. Should we not look upon it as an invitation from God to search the Scriptures and Spirit of Prophecy diligently with earnest prayer and humility until we learn how this word from God is to be implemented? Think of the tragic loss that is averted by the church when men who are not approved of by the Holy Spirit are not ordained to the ministry. Think of the assurance it would give to the ordinands to know that the Holy Spirit Himself has spoken the final word of approval before their ordination.

**Ordination for missionary physicians and deacons**

Last, we turn to three of the four categories mentioned in the Bible and the writings of Ellen White as being among those to be recognized by the church through the rite of ordination. These include missionary physicians, whose work is largely spiritual. “The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands [a reference to prayer for the sick as outlined in James 5:14, 15?]; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such.”—Evangelism, p. 546. Unless I misunderstand Ellen White, there should be a distinct ordination service for the missionary physician, one suited to his particular calling and function in the church.

The second category mentioned is deacons. A study of Acts 6 through 8 reveals that the decision-making process was carefully followed. “The seven chosen men were solemnly set apart for their duties by prayer and the laying on of hands. Those who were thus ordained were not thereby excluded from teaching the faith. On the contrary, it is recorded that ‘Stephen, full of faith and power, did great wonders and miracles among the people.’ They were fully qualified to instruct in the truth. They were also men of calm judgment and discretion, well calculated to deal with difficult cases of trial, of murmuring or jealousy. This choosing of men to transact the business of the church, so that the apostles could be left free for their special work of teaching the truth, was greatly blessed of God. The church advanced in numbers and strength. . . . It is necessary that the same order and system should be maintained in the church now as in the days of the apostles.”—The Story of Redemption, p. 260.

What has happened in the church to the category of deacons as described above? There seems to have been a diminishing of the scope and sacredness of the calling, a tragic loss of identity and mission, a degeneration from deacon to usher. Ordination is hardly a requisite in order for one to be able to take up the offering, open and close the church doors and windows, or even to pass out the elements of the Lord’s Supper. Can it be that ordained ministers are at least partially responsible for the current situation in many, if not all, of our churches? Should there not be a revival of the Biblical ideal and an ongoing reformation moving the whole church toward it?

The third category is composed of those whom God has called to minister in word and doctrine. These are the ones I have had in mind through most of this article. I return to them now for a specific purpose. Ellen White has written: “Those who are chosen of God to be leaders in the cause of God, having the general oversight of the spiritual interest of the church, should be relieved, as far as possible, from cares and perplexities of a temporal nature. Those whom God has called to minister in word and doctrine should have time for meditation, prayer, and study of the Scriptures. Their clear spiritual perception is dimmed by entering into lesser details of business and dealing with the various temperaments of those who meet together in church capacity.”—Ibid., pp. 260, 261.

Is it not true that we ministers have taken upon ourselves too many cares and perplexities of a temporal nature? Could one cause be that we have placed an unwarrantable importance upon our ordination, feeling that it has immediately qualified us for all types of ministry in the church? Perhaps, on the other hand, our theology of ordination has lost its spiritual centrality and intensity because we have lost those characteristics in our own experience. Have the lesser details of God’s business, which should be left to others who have been called to and even ordained for that ministry, dimmed our spiritual perception and robbed us of time for meditation, prayer, and study of the Scriptures? Think of the spiritual loss to the church. Is it not time to restudy our role as outlined in the Bible and the Spirit of Prophecy and to bring our practice of ministry into line with these inspired sources?

One more word seems to be necessary. To those readers who feel that what I have written here is more of a homily than a preliminary approach to a theology of ordination, may I remind you that theology is at its best when it is brought to bear on essential, practical concerns of the church.

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Discussions during a 1970 conference between Seventh-day Adventist theologians and representatives of the World Council of Churches led to the request by the participants of the ecumenical group to present a concise, yet clear statement of the Seventh-day Adventist position regarding the nature and mission of the church. Drs. Raoul Dederen and Gottfried Oosterwal, from the Seventh-day Adventist Theological Seminary at Andrews University, were each requested to prepare a fifteen-page document, the first to write on the nature of the church, and the second on its mission. These two papers are included in this supplement as a background to Raoul Dederen’s final presentation on the theology of ordination.

Introduction

It will be noted that this supplement to The Ministry is made up of three papers from two authors who serve on the faculty of the Seventh-day Adventist Theological Seminary of Andrews University. The first two of these papers were published in The Ministry of July 1972. They are reprinted here in their entirety.

Combined with these two previously published papers by Drs. Raoul Dederen and Gottfried Oosterwal, respectively, there is a third paper—a theology of ordination by Dr. Raoul Dederen. This latter paper was one of a series developed three or four years ago when the Seventh-day Adventist Church began to give study to the subject of the role of women in the church and was first presented to the Camp Mohaven Council on this subject, which council was attended by virtually equal numbers of men and women. Subsequently, the paper with slight revisions and modifications was taken under study by the Biblical Research Institute of the General Conference as it endeavored to develop a full spectrum of papers on the subject of the role of women. A number of these papers have already been published in the Review (see August 5, 12, 19, 26, September 2 and 9, 1976 issues).

It was felt that these three papers presently offered are closely interrelated, since the first two treat the nature and mission of the church, and the third deals with the subject of a theology of ordination regardless of whether the candidate would be male or female.

Although the Seventh-day Adventist Church has gone on record as not authorizing the ordination of women to the gospel ministry at this time, it has indicated its openness to continued study of the full context of the role of women in the church. Since the subject of ordination is one that has been receiving much attention recently and there has been an expressed desire for a clear theology of ordination, it is hoped that this particular triad of papers will prove helpful to the ministry of the church and to other readers of The Ministry in evaluating these matters. The Administrative Committee of the Biblical Research Institute (BRIAD) has approved the inclusion of the third paper in its present form.

Gordon M. Hyde, Director Biblical Research Institute of the General Conference of Seventh-day Adventists
Nature of the Church

RAOUL DEDEREN

"To belong to the church of God is a unique and soul-satisfying privilege. It is the divine purpose to gather out a people from the far corners of the earth to bind them into one body, the body of Christ, the church, of which He is the living head. All who are children of God in Christ Jesus are members of this body, and in this relationship they may enjoy fellowship with each other, and fellowship also with their Lord and Master."

These are the terms in which the Seventh-day Adventist Church Manual introduces the subject of the church of God. They come as close as one may wish to a definition of the subject. There is, indeed, no formal Seventh-day Adventist definition of church that may claim to be authoritative. The use of the word in the Church Manual is not an attempt to provide us with an abstract explanation. Rather we must go back to the New Testament historical reality of the church as a religious community that, under the power of the Holy Spirit, recognized the Lordship of Jesus of Nazareth.

The very use of the Greek word ΕΚΚΛΣΙΑ to designate the glorious reality to which early Christians belonged seems to suggest on their part a clear conception of what the term meant. This was no new term, to be sure. Used for the popular assemblies in the government of the Greek city-states, it had taken on a religious meaning in the LXX as the "congregation" of Israel, the Jewish theocratic people. This seems to be one of the dominant ideas of the primitive Christian church when it uses the term ΕΚΚΛΣΙΑ. It considered itself to be "the Israel of God" (Gal. 6:16), the true continuation of God's elect. Those who lived wholly by faith in God, although not descending biologically from Abraham as "children of the flesh," had become Abraham's spiritual descendants, "the children of the promise." 2

God's special work for the salvation of fallen humanity and the beginning of His church are related in the story of the covenant He contracted with Abraham, His servant (see Genesis 17). It was through this alliance with Abraham and his posterity that Israel was brought into a particular relationship with Yahweh, different from the relation existing between God and the heathen. God was still Lord of the uncircumcised, but He was the God of Israel in a unique and special sense. The Biblical religion is plainly a covenantal religion which, in the case of Israel, finds its classical expression in Exodus 19:3-6:

"Moses went up to God, and the Lord called to him out of the mountain, saying, 'Thus you shall say to the house of Jacob, and tell the people of Israel: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel'" (R.S.V.).

In this passage we are confronted with the Biblical notion of the church, its mission and its task. God has chosen Israel for salvation, not salvation for Abraham's descendants alone, but salvation for the whole world. Israel is to be a kingdom of priests whose task is to impart the knowledge of God to the whole of mankind. This priestly nation, the church of the Exodus and of the Torah, is, in fact, the light destined to illuminate all men (Isa.
When he finished reading the commandments of God and the people answered, “All that the Lord has spoken we will do” (Ex. 24:7), Moses sealed the covenant by throwing the blood of the animal offerings upon the people, declaring, “‘Behold the blood of the covenant which the Lord has made with you in accordance with all these words’” (Ex. 24:8, R.S.V.).

A Matter of Continuity

The early Christians claimed to be in continuity with Israel, the people whom God had chosen before the time of Jesus. From the very beginning they understood their Christian existence in the perspective of the Old Testament Messianic announcement and fulfillment. This implied a very definite theology of history: “In many and various ways God spoke of old to our fathers by the prophet” (Heb. 1:1, 2, R.S.V.). The days of expectation were over. The day of the Lord had come. For all that, however, the new covenant inaugurated by the Lord Jesus and sealed by the Holy Spirit on Pentecost was but the covenant of old, restored, fulfilled, resumed, and renewed. The Christian church identified itself clearly with God’s true Israel of which it was the remnant.

This audacious reinterpretation of the plan of salvation revealed in the Old Testament is obviously the result of Jesus’ own statement that His life and death were the fulfillment not only of the Old Testament prophecies but also of the whole sacrificial system of Israel. “And he said to them,” writes Mark, “‘this is my blood of the covenant, which is poured out for many’” (Mark 14:24, R.S.V.). The expression “blood of the covenant” seems taken directly from Exodus 24:8. According to the Pauline account, Jesus declared: “‘This cup is the new covenant in my blood’” (1 Cor. 11:25, R.S.V.), thus explicitly referring to Jeremiah’s prophecy regarding the day when the Lord would make a new covenant with the house of Israel and the house of Judah (see Jer. 31:31-33).

In the New Testament the church of Jesus Christ is described as the new Israel established by means of the covenant in the blood of Messiah. The Christian church is the inheritor of the spiritual privileges and responsibilities that once belonged to Israel of old. No doubt with Exodus 19 in mind, Peter could write, “‘You are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God’s people’” (1 Peter 2:9, 10, R.S.V.).

An Assembly Called Together by God

There is no way, outside of faith, of affirming the reality of the church. Faith alone can declare that certain facts proceed from a divine intervention in history and, signifying the presence of God, are constitutive of a specific reality that is called church. Outside of faith, the church is merely an association based on some social instinct, some impulse of mutual affection or any other natural attraction assembling people and binding them together.

The church is a sociological reality, a human society, temporal to be sure, visible, and stil “in this world,” and in that sense comparable to other groupings of men. But it is more than merely a human community, for it is first of all an assembly called together by God. Those it groups together are believers, people answering God’s call, and with whom He renews the covenantal relationship, the original Father-son fellowship. It is the Lord who draws and gathers, Christ indwelling the believer, grafting him upon Him to make him participant of all His riches. This unique conjunction through which Christ unites Himself to the believer and the believer to Him expresses the convictions of early Christians that the Christian church transcends by far the dimensions of a strictly human society. There exist side by side, we believe, the divine, objective element, and the subjective, human dimension, which must both be recognized in their encounter to give us a correct understanding of the New Testament view of the church.

Images of the Church

The inseparable connection between Christ and the church is ostensibly conveyed to the Christian reader by the different images used in the Bible. Accordingly, the church is variously described, among other things, as a flock, a building, and a bride, as well as the body of Christ.

The first symbol, the pastoral image of the flock of which Christ is the “good shepherd” (John 10:1-16; Luke 12:32),

still has immediate relevance in an age of industrialization. It reminds us that Christ’s disciples are distinct, living individuals, each needing a shepherd’s care and protection, which they can have only as they unite and follow Christ.

When the New Testament depicts the church as the “household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord” (Eph. 2:19-21, R.S.V.),

there is little doubt about the intended meaning of the metaphor. The church must be, uniquely, the sign of God’s presence in history. Ever being built—for it is never complete on earth until God’s final purpose is consummated—Christ holds it together and shapes it.

Few figures can surpass the bridegroom metaphor that so adequately illustrates the actual relationship between Christ and His ekklesia in Ephesians 5:21-33. The phrase spontaneously calls to mind the marriage intimacy so often used in the Old Testament to represent the covenant relationship existing between God and His people, and which Jesus adopted when He referred to Himself as the bridegroom (Mark 2:20). It emphasizes the love of Christ for His church, the love of Christ who sacrificed Himself for the sake of His people, so that they may become “one flesh” with Him. Of at least equal importance, on the other hand, are the implications of obedience, purity, and responding love that Christ’s bride ought to possess. Unconditionally subject to her Lord, the church draws her support from Christ alone.

It remains, however, that the concept of the church as the body of Christ, probably more than any other symbol, underscores the degree to which Christ fills His ekklesia with the riches of His glory (Eph. 1:18-23). He continually distributes in His body gifts of ministries in order that its members might reflect
His traits of character in their own lives and work out His purposes of grace (Eph. 4:11-16). Christ is the head of the church insofar as He is the source of its nourishment, growth, direction, and unity. Because Christ is the animating spirit, the life of the church, all members are to be modeled on Him until Christ is formed in them (see Gal. 4:19). There is no room here for division or schism since it is “one body” (Col. 3:15) of which all believers are members.

These diverse images meant for the instruction of the Christian community indicate that for the New Testament writers the church is no more separable from Christ than Christ is separable from God.

The Church and the Spirit

Apart from Christ the Christian ekklesia is no longer the church in any true sense. Neither can it exist without the Holy Spirit. The effective presence of the Spirit is no less essential to the life of the church than the continuing presence of Christ. The very faith that characterizes the believer is, according to the New Testament, the work or gift of the Spirit: “No one can say ‘Jesus is Lord!’ except under the influence of the Holy Spirit” (1 Cor. 12:3, N.E.B.*). As the Lord promised, the Spirit would “guide you into all truth” (John 16:13). Without the presence and work of the Holy Spirit the church is inconceivable.

This inseparability of the church and the Spirit is underlined with particular force in the event of Pentecost. The day that marked the actual constitution of the church was also the day when the disciples “were all filled with the Holy Spirit,” when the Spirit was poured out on them (Acts 2:4, N.E.B.*). Not that there had been no witness to the work of the Spirit in pre-Christian times, but both the testimony of Jesus and the conviction of the apostles tell us in the New Testament that on that day began a new kind of life, which is the Spirit’s gift (John 14:16, 17; Acts, passim). This was an actual encounter between man and the divine Spirit.

The Spirit’s work, as effected in the Christian community, is of great significance for the church. Being a person, He deals with us as persons. Since His ministry is the continuing sequel to the Incarnation, He illumines man’s mind and enables us to recognize the presence of Jesus. Through Him Christ is no longer a figure of the past, nor our knowledge of Him some mere biographical acquaintance, but a deep and actual personal fellowship, a relationship between person and persons. Christ comes to us daily in the Holy Spirit who calls us not only to faith but to discipleship. “Led by the Spirit of God” (Rom. 8:14) into a filial relationship with God, we are also “called in one body” of Christ (Col. 3:15) where we participate in the koinōnia of the Spirit and of Christ. It is in this oneness of thought and mind that the life of the Spirit-filled believer bears “the fruit of the Spirit” which, according to the apostle, is “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22, 23, R.S.V.).

Besides these attributes of the Christian life which are the “fruit” of the Spirit’s work for all who are led by Him, there are particular spiritual gifts, or charis mata, which are given to certain members of the church in varying degrees till the end of time. These are special qualities and powers imparted to believers for the service of the church (Rom. 12:6-8). They were provided for the church when Jesus ascended to heaven (Eph. 4:8-14). Described as given by Christ (verse 11), they are also believed to be distributed by the Spirit as the latter sees most needful (1 Cor. 12:11) for the purpose of mending and uniting the saints as well as for preparing the church for the coming of its Lord.

The Church and the Word of God

The church does not exist for its own sake. God created it as His own special possession so that it may declare the wonderful deeds of Christ which we have looked upon and touched with our hands, concerning the word of life . . . we proclaim also the word of life (1 Thess. 2:13), “a command of the Lord” (1 Cor. 14:37, R.S.V.).

The sincere preaching of the word of God as found in the Scriptures, therefore, is surely no secondary or accidental aspect of the church’s life. Here lies its authority. The church stands and falls with the written Word, for these writings are the legible form of the apostolic witness to God’s revelation in Jesus Christ, as John underlines when he writes: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life . . . we proclaim also to you, that you may have fellowship with us” (1 John 1:1, 3, R.S.V.). By faith and on the testimony of Christ and the apostles the Christian church accepts Old Testament and New Testament Scriptures as the authoritative Word of God. Here is where it can and must, in
each generation, so learn to know Christ that it may know with what authority it faces a world that increasingly questions its right to speak.

The Holiness of God’s Church

In virtue of the mediatorial righteousness of its Lord, the church whose “fellowship is with the Father and with his Son Jesus Christ” (1 John 1:3, R.S.V.) is accounted holy before God. It can truly be called a community of saints. Its members who by faith have been under the benefaction of God’s forgiveness have thus re-entered the divine covenant, the divine communion.

This holiness is first of all a holiness of the inner man that finds its expression in one’s outer life. But it also carries the notion of separation, of setting apart. This aspect is definitely underlined in Israel of old and retained by the New Testament. God’s people cannot be confused with others. Faith always singles out. The church is holy because it is separated from the spirit of the world and is consecrated to God, and it affirms the objective authority of Jesus Christ over all its members.

The Church Is Apostolic

Called by God, nurtured by His Word, and accounted holy before Him, the church would contradict itself, however, if it did seclude itself in contemplation, in thanksgiving, or even in intercession. The church is also apostolic. It remembers that Jesus, its Lord, called, then sent on a mission, those who learned from Him the message of the gospel. They became recipients and depositaries of His Word, and His messengers as well. Everywhere they went they were Christ’s envoys or apostles in the basic sense of the New Testament word, His representatives and ambassadors carrying His message of reconciliation (2 Cor. 5:17-21). “He who hears you hears me,” explained Jesus (Luke 10:16, R.S.V.). The church, therefore, is apostolic since it is Christ’s messenger to mankind.

It seems futile to labor the fact that truthfulness to the gospel of Christ implies, concretely, fidelity to the apostolic writings. To be “apostolic” also signifies devoting oneself “to the apostles’ teaching and fellowship” (Acts 2:42, R.S.V.). The church will be apostolic to the extent that it will be listening to the apostles’ teaching as committed to the Scriptures, which to begin with is the condition on which Christ’s authority will exercise itself upon it.

The Church, Visible and Invisible

Membership in the church is always the response to a divine invitation. Men are drawn to the church because they are haunted by the figure of Jesus Christ who invites them to share the task of giving explicit witness to what has happened, what is happening, and what will happen in history. Inasmuch as only God knows those who have answered, He alone knows the limits of the church.

All is not Israel that is called Israel, testifies the apostle, neither is true circumcision a mere mark in the flesh (see Rom. 2:25-29). All men knew that Nathanael was an Israelite; the Lord alone knew with certainty that he was one in whom there was no guile. By speaking of a visible and an invisible church, Seventh-day Adventists do not refer to two different churches, but to two aspects of the one church of Christ. As it exists on earth the church is both visible and invisible. It is said to be invisible because its spiritual nature is perceptible only by faith, also because it is impossible to determine infallibly who does and who does not belong to it. The church invisible on earth is that company of people who belong to the covenant of grace, have received the Holy Spirit, and are members of the body of Christ.

The idea of invisibility, therefore, while expressing the transcendence and unity of the church, is no attempt on our part to disparage the temporal reality and life of the church. The invisible church assumes a visible form in an external organization through which it expresses itself. The church becomes visible in Christian profession and conduct, in the ministry of the Word and of the sacraments, as well as in external organization and government.

Seventh-day Adventists sincerely acknowledge that Christ is working in and through all Christian churches. They hold that God has earnest followers in all Christian communions and even beyond the walls of Christianity. At the same time, however, they continue to claim that among the Christian churches the Seventh-day Adventist Church holds a unique position. They understand themselves as a people of prophecy. They believe that God prophetically ordained—as expressed in Revelation 14:6-12—that in the last days there would arise a religious movement that would warn the world about the imminence of Christ’s second coming and seek to prepare men for the day of God by turning them to paths of full conformity to the teachings of the Scriptures. As God’s people in ancient times were called to flee from literal Babylon (see Isa. 48:20; Jer. 50:88, 51:6, 45) in order that they might return to Jerusalem, so His people today are called out of mystical Babylon in order that they may not receive of her plagues (see Rev. 18:4) but may be accounted worthy to enter the New Jerusalem. Pseudepigraphic and early Christian writers identified mystical Babylon as Rome of the Caesars. Two centuries before the Reformation some began to apply the metaphor to papal Rome. The time is not yet, but Adventists understand that immediately prior to the eschaton, this metaphor will include all nominal Christians whose commitment to human traditions and to the world takes priority over their commitment to Christ—as measured by their way of life. The proclamation to leave Babylon will bring out a company of committed Christians—sometimes referred to as the “remnant church”—of whom it is said, “Here are they that keep the commandments of God, and the faith of Jesus” (chap. 14:12). This claim does not mean that Seventh-day Adventists consider themselves better Christians than others. It has to do with the Adventist Church as a prophetic movement, entrusted with a prophetic message to the whole world.

The Church and the Sacraments

From the foregoing exposition it should be rather clear that Seventh-day Adventists consider the church as a fellowship of men who, called through the Holy Spirit, are bound in living faith and obedience to the divine Word. This church is universal, for it is not the church of a particular country, generation, or culture. It transcends all its local and temporal
realizations, which are only provisional forms till the glorious day of its Lord's return.

Baptism is the sign of entrance to the church, confirming one's spiritual birth into the family of God. Christian baptism is not a baptism of water alone but also a baptism of the Spirit. There is an indissoluble link between Christian baptism and the gift of the Spirit. It is a sign not only of repentance and forgiveness, of dying and rising with Christ (Rom. 6:3-11) but also of receiving the Holy Spirit (1 Cor. 12:3). Whoever is baptized belongs no longer to the world and is no longer subject to it. He wishes to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. He belongs to Christ alone and relates himself to the world only through Christ.

If baptism is the visible sign of our entrance into God's family, the Lord's Supper, preceded by the foot washing, represents all that God has done for us, is doing, and will yet do at the end of the age. By partaking of the broken bread and the fruit of the vine we show forth the Lord's death until He comes (1 Cor. 11:23-26).

Baptism, the Lord's Supper, and the preaching of the Word are closely related as expressions of true Christian worship. Worship is not something man does for God but rather the response man makes to what God has already done for him. Here the family of God gathers in His presence to glorify Him. Although one's relation to Christ involves personal decision, yet to be saved means to be saved in community rather than in solitude. To be saved means to belong to the company of the saved, to the church, where in the early days of Christianity, as the apostle says, "all who believed were together" (Acts 2:44, R.S.V.).

The Unity of the Church

Christian worship and sacraments are also outward signs of the rediscovered unity of the people of God, a unity recovered in Jesus Christ. Dispersed and opposed to one another by all that sin adds to men's natural idiosyncrasies, which it converts into divisions and hostilities, men through their faith in Christ recover the unity of their origin and of their destiny. By faith they are one, for they are now partakers of the one and unique Son of God who gave Himself to save them and to found the church. This unity is clearly pointed out by Jesus' high-priestly intercession, wherein He prayed for His people "that they may be one, even as we are one, . . . even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:11, 21, R.S.V.). The very nature of the church demands this, as Paul indicates in his Epistle to the Philippians (Phil. 4:3-6).

Seventh-day Adventists deplore the divisions of the household of God. They do not profess that the unity of the church is of such a spiritual, invisible nature that the divisions that lacerate Christ's body are to be considered as of no importance. Christian unity, to be sure, does not mean uniformity to us. Christian unity involves diversity, such as variations in worship as well as in forms of organization. This very diversity adds interest and beauty to the life of the body. At the same time, however, we hold that Jesus' request "as we are" calls for a fellowship in spirit, mind, and character in which Christians are to be one in their major beliefs, one in the fundamental truths of God's Word. Faith alone in Jesus Christ does not express the fullness of Christian unity that, we think, is connected with both faith and knowledge (Eph. 4:13). One cannot isolate the question of unity from the question of truth. The two are inseparably bound together since Christian unity is essential not only to provide convincing evidence that Christ's claim concerning Himself was true (John 17:21) but to make possible the fulfillment of the gospel commission "throughout the whole world" (Matt. 24:14, R.S.V.).

Ecclesiology and Eschatology

God's church does not derive from below but from above. It is a divine creation. Formed in history as God called and entered into communion with a remnant, Israel, through which all peoples were to be blessed, it was given a new form in Jesus Christ. In the power of the Holy Spirit, He gathered up and reconstructed the one people of God in His person so that the Christian community might play a central role in the history of salvation. It is yet to take on a final and eternal form when Christ comes again to renew His creation. Then His church will be manifested "in splendor, without spot or wrinkle or any such thing" (Eph. 5:27, R.S.V.).

The imminent second coming of Christ is a most prominent belief of the Adventist faith, as our denominational name indicates. It seems that the distinctive fact that has set Seventh-day Adventists apart from other Christians has been their conviction that the Christian understanding of individual redemption through Christ includes the fulfillment and perfecting of God's people within God's eschatological kingdom. This kingdom, to be sure, is both present and future: present in Jesus and in His church, where it is "beginning," future in the final act that God will perform at the end of history when it is "completed." God's will and work will be consummated.

The church arose as a result of the Incarnation. It has since then served as a bridge, a living link between Christ's resurrection and His coming again. It lives between the "already" of the first and the "not yet" of the second. Between the sowing time and the time of harvest, between the time of the suffering Messiah and the day of His glorious appearing, the church is a pilgrim, never all that it has been nor all that it will be. It encompasses a reality whose past and present expressions can give us only an imperfect idea, subjected as it is to the limitations of creation. It is en route toward a real kingdom of unity and love wherein "in that day" the full meaning of life, which was disclosed in Jesus of Nazareth, shall be wholly realized. In the meantime, enfeebled and defective as it may be, it remains, on earth, the object of the Lord's supreme regard, looking forward in hope for the ultimate perfecting when God's purpose in electing it will be fully manifest.

1 Issued by the General Conference of Seventh-day Adventists, 1971, p. 25.
2 See Rom. 4:12; 9:8; Cf. Phil. 3:3; 1 Peter 2:9.
3 See also Acts 20:28, 29; Heb. 13:20; 1 Peter 5:2; Rev. 7:17.
4 See also Matt. 16:18; 21:42; 1 Cor. 3:19-14; 1 Peter 2:6, 7.
5 See Isa. 54:5; Jer. 3:14; Eze. 16:8-14; Hosea 2:19.
6 See Rom. 12:4, 5; 1 Cor. 6:15; 12:12-27; Col. 1:18; 2:19.
7 See 2 Cor. 13:14; Phil. 2:1; 1 Cor. 1:9.
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The Mission of the Church

GOTTFRID OOSTERWAL

1. The church has been called into existence for missionary purpose. Therefore its whole life and liturgy, work and worship, has a missionary intention if not a missionary dimension. Mission is the church’s very raison d’être. The members of the church, i.e., the people whom God through the Holy Spirit has called out of darkness into His marvelous light, are claimed by God for His own to proclaim His glory (see 1 Peter 2:9). All who accept Christ are ordained to work for the salvation of their fellow men. By taking upon themselves the sacred vows of the church (sacramentum), the members irrevocably bind themselves to be co-workers with Christ. Mission is the hallmark of being a Christian, a member of God’s family.

The church’s mission is to participate in God’s own mission. Itself the fruit of God’s mission of love, the church is God’s agency for the salvation of men, an instrument to carry the gospel into all the world and to gather men from every nation into the one household of God, a living image of God, which reflects His fullness and sufficiency through love, service, and holy life.

2. God’s mission is His way of dealing with the problem of sin and its destructive power. Before sin made its entrance into the world a rebellion arose in heaven against the government of God. In opposition to God’s kingdom, its laws, and its principles, Satan established a kingdom of his own. It is also he who deceived our first parents—in whose fall all men die (1 Cor. 15:22)—and who continues to move men to disobey God (Gen. 3; Eph. 6:11; 1 Peter 5:8). Nothing in creation is protected from his evil power. Sin and suffering, decay and death, are the result. But God, who does not want any man to suffer or to perish (Ex. 18:23; John 3:16, 17; 2 Peter 3:9), sent His angels and the Holy Spirit to protect men and to guide them; He sends help and redemption (Ps. 20:2; 111:9); He sends men to be a blessing to others and His prophets to make Himself known as He really is. Our God is a missionary God, who so loves the world that He sent His only-begotten Son to restore the broken relationships and to establish His shalom. The church is both a sign and an instrument of this ending activity of God.

3. The goal of God’s mission, in which the church is called to participate, is to bring about the restoration of His kingdom. The devil and his rule will be destroyed, sin and death abolished. The forces of evil that separate man from his Creator and which dehumanize him will be overthrown. Man will be recreated in the image of God, and out of his own free will he will love and honor Him. The principles and laws of God’s kingdom will be vindicated, and the whole universe will “be freed from the shackles of mortality and enter upon the liberty and splendour of the children of God” (Rom. 8:21).

This goal of God’s mission—the restoration of His kingdom—can hardly be overemphasized. To that very end did God send Jesus, whose life and mission is the model of all mission. For that very purpose did Christ also call the church into existence. Every function, every institution, and every activity of the church has meaning—and a right to exist—only as they lead to that goal. No church, therefore, is allowed to set up goals that center in itself, its members, or its doctrines. God’s great goal and the church’s role as servant forbid an ecclesiocentric approach to mission. It should also prevent us from seeking our goals merely in social action: freeing the world from hunger, disease, poverty, or social injustice to establish a Christian culture. The kingdom of God is not identical with a better world. Moreover, sin constantly turns men into rebels. But neither can our goal merely be found in the rescuing of individual souls and the planting of churches. Surely, God’s mission is always to seek and to save what is lost (see Luke 19:10), but the kingdom of God is not identical with the sum of converts; it embraces much more than those acts of salvation. After all, mission centers in God, not in man.

Both of these goals, the rescuing of men from sin and the fight against disease, hunger, injustice, and the evil structures of society, are aspects of the great controversy between Christ and Satan and therefore truly are a part and a sign of God’s mission activity. But much more is at stake. All these different goals must be viewed in that wider, cosmic perspective of the full restoration of God’s kingdom. “Set your mind on God’s kingdom and his justice before everything else, and all the rest will come to you as well” (Matt. 6:33).

4. God’s mission was accomplished in the sending of His Son, Jesus Christ. Through His life and death the kingdom was established. “The kingdom has come” is the message of the whole New Testament. During His earthly ministry Christ unmasked Satan and revealed his character as that of a liar and a murderer (see John 8:44). God sent His Son to destroy the works of the devil and He indeed defeated him (see Luke 10:18). In Christ’s suffering and death the true nature of sin was manifest. But they revealed at the same time the true character of God and the foundations of His kingdom: love, freedom, justice, and obedience. Man’s relationships with God and with one another have been restored. The church is called to be a living evidence of that great shalom, that new relationship of peace and reconciliation, of wholeness, well-being, and righteousness (see Rom. 14:7; 2 Cor. 5:19). Christ has indeed brought an end to sin and has broken its power, even the power of death. He expiated iniquity and took away man’s guilt (see John 1:29; Rom. 8:3; cf. Isa. 53; Dan. 9:24). The accuser of the brothers is overthrown. Now is the hour of victory for our God, the hour of His sovereignty and power (see Rev. 12:7-10). For the church nothing is left to be done but to make these events known in all the world, through proclamation, service, and fellowship, and to urge the people for whom Christ died, i.e., the Hindu and the Buddhist, the Moslem...

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and the men of primitive faiths, the people who were born Christians, the secularist and the communist, to accept this gospel and to avail themselves of its benefits.

This mission calls for a decision, which involves being baptized and taking a place in God's church. Unless, then, we are “hawking the word of God about,” mission becomes to some “a vital fragrance” and to others “a deadly fume that kills” (2 Cor. 2:15-17; Rom. 1:16-24). No one whom the Lord has drawn to His marvelous light is exempt from participating in this mission either as career-missionaries, as tent-making missionaries, or as non-professional missionaries who are the greatest asset of the church of God in the world today. The love of God leaves us no choice (see 2 Cor. 5:14). When this gospel of the kingdom has been preached in all the world, the end will come (see Matt. 24:14). Mission, therefore, is always preparation for the return of Christ and the full realization of His kingdom.

5. In His sending activity God always aims at the whole world. The church’s mission, therefore, stands and falls with the understanding that the whole world is the object of God’s love and that the church is chosen as a channel of God’s grace to all men. Therefore, if God elects certain people and sends them special revelations of His glory, special truths or blessings in any other form, it is always an election for service. The history of God’s mission on earth, however, is full of human misappropriations of election as a result of which the restoration of God’s kingdom has been hindered. This was the cause of Israel’s failure. It cherished the idea of election for its own sake and its exaltation as God’s church. And consequently Israel failed because it refused to fulfill the role of God’s servant in mission. It shut itself away from the world, the object of God’s mission. God, then, called another people into existence, likewise a holy nation and a royal priesthood, to proclaim the triumphs of Him who had called them out of darkness into His marvelous light (see 1 Peter 2:9, 10). Though the mission of the church differs in many respects from that of Israel, yet the New Testament concept of mission cannot be understood apart from that of the Old Testament. And what God purposed to do for the world through Israel He will accomplish through His church today. But we would do well to remember that all those things that happened in the past have been recorded for our instruction and warning (see Rom. 15:4; 1 Cor. 10:11). The danger of the church following in the footsteps of Israel of old is very real today.

The church is called to be “salt to the world” (Matt. 5:13). It can fulfill this function only when its members become scattered all over the world, mingle with its people, become involved in their activities, and thereby season and save, purge and judge the world. This does not mean that the church becomes like the world, as many maintain, for “if the salt becomes tasteless,” it is “good for nothing,” but it means that God’s mission is always accomplished through incarnation. No program, institution, or communication satellite will do much good unless the world sees the gospel of Christ exemplified through the daily lives of His own people, in the way they have solved the problems of self and society, in the service to their fellow men, and in the genuine Christian fellowship of the community of faith.

Neither is the church’s mission fulfilled when it merely crosses geographical boundaries. The world is a colorful mosaic of diverse groupings: sociological, economical, political, cultural, linguistic, religious, consanguinal, racial, and geographical. Each frontier, of whatever kind, has to be crossed in the fulfilling of the missionary task. And the church must present the gospel to men in the actual situation they live in, all the while remembering that these groupings and settings are continuously changing.

6. Christ’s mission did not end at the cross. The very fact that Christ, after His resurrection and only then, sent His followers into all the world to make the good news known is evidence that the kingdom of God has not yet completely been realized. And the sending of the Holy Spirit after Christ’s ascension testifies to the same.

Some, therefore, have concluded that Jesus failed in His mission. But that is a misunderstanding of the gospel. The kingdom has come: Christ has accomplished the mission of God (see John 17:4; 19:30). Others have reasoned that the kingdom indeed came, but that it has to be realized now in the hearts and activities of all men. The mission of the church, in their opinion, is the expansion of the kingdom that has been established, like a little seed that grows into a full tree. Another group holds that world mission started as a reaction on the part of a disappointed group of Jewish followers of Jesus after His death. They claim that the Christian mission and the whole church that is the result of it began as a crisis movement.

A Continuing Debate

The debate continues in a rather heated way. Over against those who hold that the kingdom of God has already been (fully) realized in Christ and at Pentecost stand those who maintain that it is all still future. One school of thought sees Christian mission as the very factor that will bring about the kingdom of God, while another considers mission itself as the evidence of that kingdom. Voices are heard that mission should be demythologized, and not a few are of the opinion that mission should be abandoned altogether.

All of these schools of thought are evidence of a tension that is inherent in the New Testament and in the teachings of Jesus in particular. We cannot escape that tension. It is important, then, that we cling to the whole Christ and His entire work of mission. The Scriptures make it abundantly clear that Christ came once and for all to establish the kingdom of God. But they teach us equally clearly that Christ, after His ascension, had to fulfill another part of His mission before He would return and bring about the complete realization of the kingdom when every kind of domination, authority, and power will be abolished (see 1 Cor. 15:12-27).

An understanding of Christ’s continuing mission in the interim period between His ascension and His return is a sine qua non of the church’s right concept of mission. For the church’s mission is none other than to imitate and to participate in the whole mission of Jesus Christ. If based on the accomplished work of Christ alone, the church’s mission loses its direction and is robbed of its urgency. In the past this has led
to inertia in mission and has tended to humanize the activities of the church. But, on the other hand, Christian mission that focuses only on the future event lacks the historical foundations that are the very guarantee that our hope and expectations will be fulfilled. Such mission often leads to fanaticism, unbiblical enthusiasm, and overstrained expectations that leave the church in great despair. It is only when our mission rests on the accomplished work of Christ and finds its strength, vision, and guidance from Christ’s own activity in heaven today through His Holy Spirit, that the church will be able to accomplish its task. Mission, then, becomes a continuous preparation for the second coming of Christ, without being shaken when the immediate consummation of the kingdom is not taking place tomorrow. But, we will “look eagerly for the coming of the Day of God and work to hasten it on” (2 Peter 3:12).

7. Christ is active in the “heavenly places.” These activities of Christ in the “heavenly places,” the very source and power of our mission, may be described under three headings:

a. Christ as Lord and ruler of all things
b. Christ’s ministry as our mediator and high priest
c. Christ’s work of judgment

Christ as Lord

a. Christ as Lord (see 1 Cor. 8:5, 6; 12:3; Eph. 1:19-23; Phil. 2:9-11; Rev. 17:14). Full authority has been given to Him. It is on the basis of that power that Christ sends us into all the world (see Matt. 28:18, 19). Without Christ’s lordship there would be no mission of the church. The continuous execution of the lordship of Christ on the world, a focal point in contemporary theological discussion, should not be too narrowly defined.

It means, on the one hand, Christ’s rule over those who believe in Him. He lives in them and gives them power to remain conquerors. Christ stands up for His church and prepares the way for its mission. Political curtains, social barriers, and legislative closed doors would be insurmountable obstacles to mission if Christ our Lord were not our missionary-in-chief. He still has a way of walking through closed doors, and by His word He calms the storms and the unruly waves. And where the church in its missionary outreach meets opposition, Christ is continually opening up opportunities for effective work (see 1 Cor. 16:9).

On the other hand, Christ’s rule also extends to all the affairs of this world. All of history is in His hand. Whether wars or revolutions, technological change or economic power, Christ is above them all and always in control. It testifies of a lack of faith and a misunderstanding of Christ’s mission in heaven if we think that this world still has to be subject to other powers. In fact, it is only because of God’s mercy, shown in His lordship through mission, that He has not yet made an end to these powers of the world. But the church’s mission is irrevocably leading to that end. The walls of history are kept apart only by mission.

A powerful description of these activities of Christ from the heavenly sanctuary is given in Revelation. John sees all the powers of Christ directed toward the one great goal of mission: The restoration of God’s kingdom. It is in this great mission of Christ’s that the church is called to participate through obedience, faithful witness, humble service, and love.

Christ as Our Mediator and High Priest

b. When Christ ascended into heaven to be crowned Lord of lords and King of kings, He also entered to be anointed as the High Priest to appear in the presence of God for us (see Heb. 4:14; 9:24). Stephen saw Christ standing there as the Son of man (see Acts 7:56), and John saw Him as the Lamb (see Rev. 5). All this teaches us again that there is no mission without incarnation and sacrifice, humiliation and suffering.

This activity of Christ as a high priest is a work of reconciliation. It is true that Christ accomplished His mission of reconciliation on earth by sacrificing Himself. But the uniqueness and finality of that sacrifice is not a finality without continuation, not a static uniqueness. Our great High Priest lives continually to make intercession (see Heb. 7:25); Christ, who died on the cross for all men, continues to plead our cause (see Rom. 8:27, 34; 1 John 2:1). The book of Hebrews very emphatically points out that Christ offered Himself once and once only, but it states just as emphatically that Christ continues His ministry in heaven to complete His mission of reconciliation. This is a profoundly important matter for our understanding of mission, based on the widely accepted doctrine of the person of Christ.

The Old Testament Sacrificial System

A key to the understanding of Christ’s mission of reconciliation after His ascension may be found in the Old Testament sacrificial system, the shadow and antitype of the heavenly reality. In the Old Testament, atonement was made by the shedding of blood. But to complete the reconciliation between the sinner and God something more than the mere killing of the sacrifice was needed. It included over and above this the application of the atoning sacrifice and the appropriation of its benefits by faith. An essential part of the ritual, therefore, was that the blood was taken to the holy place and sprinkled on the altar. The covenant had as its aim not merely the expiation of sin—accomplished by the killing of the sacrifice—but the re-establishment of a union between sinful man and God. (A clear illustration of this twofold aspect of reconciliation is found in Deuteronomy 21:1-9, where a law is given concerning the expiation of an unknown murderer.) So it is with the mission of Christ: The goal is not just the expiation of sins, but the full reconciliation between God and each individual sinner. At the cross Christ removed the obstacle of reconciliation. But it is equally necessary that Christ, after He had shed His blood, would bring it before the throne of God, there to make an application of His atoning sacrifice. (See the apostle Paul’s use of the terms katalage and hilasmos.)

It is in this mission of reconciliation that Christ has enlisted us (see 2 Cor. 5:18), first, to proclaim to all the world the great event of the accomplished sacrifice by which the obstacle to man’s reconciliation has been removed, and second, but equally important, to urge people of all nations, cultures, tribes, and religions to come boldly before the throne of God where Christ our High Priest is now making application of
His sacrifice for us (see Heb. 10:19-22). The church’s mission of reconciliation is therefore never completed with just proclamation. It must call for a decision on the part of the listener to appropriate by faith the benefits of Christ’s work for himself. “Sharing in God’s work, we urge this appeal upon you: you have received the grace of God; do not let it go for nothing” (2 Cor. 6:1).

While we cannot fully explain the nature of Christ’s priestly ministry, enough has been revealed for us to know for sure that He is our intercessor (Rom. 8:34; Heb. 7:25), our advocate (1 John 2:1), and our mediator (1 Tim. 2:5). Surely, this intercessory work of Christ in man’s behalf is as essential to accomplish His mission of restoration and reconciliation as was His death upon the cross. The church cannot be negligent about the aspect of its mission, either. Mission, then, always includes the call to repentance (see Acts 2:37-39), to walk in the newness of life that comes as a result of man’s at-one-ment with God, and to a consecrated and sanctified life, so that we may stand before our God and Father holy and faultless when our Lord comes (see 1 Thess. 1:9, 10; 3:13; 4:16; a.o.). This makes the teaching of patterns of behavior, discipline, and obedience to God’s holy law an essential part of the church’s mission. These patterns of behavior should be worked out and presented in such a way that they can be accepted as a true and necessary response to the gospel of Christ. Discipline must be understood as the nurturing discipleship and obedience to God’s holy law as a fruit of the new relationship with God. It is Christ working in us, so that we do not continue in sin (see 1 John 4:9-21; 5:1-5).

Christ’s Work of Judgment

c. Christ’s mission in the heavenly sanctuary—and through His church, His mission on earth—will not go on endlessly. “He must be received into heaven until the time of universal restoration comes, of which God spoke by his holy prophets” (Acts 3:21). The church’s mission leads to the return of Christ, when the kingdom of God will be completely restored. This is the third, and last, act of Christ in which the church is called to participate: the work of judgment.

In the Scripture this work of judgment is not some new or gloomy event that is isolated from Christ’s other mission activities. Did not Christ say that He was sent into the world for judgment (see John 9:39)? The meaning of these words is clear: Christ had come to restore the sight of the blind and to feed the hungry, to liberate the prisoners and to bring justice to the oppressed; with Him a whole new order had come, an order that was not of this world. But of course, His laws and principles are in great disharmony with the existing social order, where selfishness and lawlessness abound and where the rich and the proud are in control. To these people the restoration of the divine kingdom is a dreadful event: “He has brought down monarchs from their thrones” and the “rich [He has] sent empty away” (Luke 1:52, 53). Said Jesus: “Now is the hour of judgment for this world; now shall the Prince of this world be driven out” (John 12:31). And he was—at the cross. But although the judgment began at the cross, it did not end there, as some believe. The hour of judgment, when the discrimination between those who have the faith of Jesus and those who refuse to obey His Word becomes final, was not then (see Acts 24:24; 2 Cor. 5:10; Heb. 9:27; 2 Peter 2:4). But this final judgment is the direct consequence of Christ’s incarnation, death, and resurrection.

By their response to the Light, the Way, and the Truth, men declare themselves and thus pronounce their own judgment. “‘The man who puts his faith in him does not come under judgment; but the unbeliever has already been judged in that he has not given his allegiance to God’s only Son’” (John 3:18-21). Christian mission always leads to such a discriminating (krisis) between those who believe in Christ and keep His commandments and those who do not. The church’s mission is not done when it merely proclaims or announces. We should urge people to repent and to turn away from their sins and to put their faith in Christ.

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10, K.J.V.; Rom. 2:6; 1 Peter 1:17, f.f.). The closer we come to the end of time, the clearer and more definite will this process of sifting become (see Matt. 13:36-43). The acceptance of Christ or the rejection of His love will be final. It is surprising how little attention is being paid to this aspect of Christ’s mission, either in missionary or in theological literature, and yet Scripture has a great deal to say about it. The final judgment is an essential and inalienable aspect of Christ’s mission and one of the strongest incentives to our mission in these last days.

Judgment in Both Old and New Testaments

Both the Old and the New Testaments refer to such a special activity of judgment by our High Priest in heaven. In the book of Hebrews a rather detailed account is given of the service of Christ that culminates in the total cleansing and consecration of God’s people. After that, “sin done away,” Christ will appear a second time, “to bring salvation to those who are watching for him” (Heb. 9:26-28). The activity of Christ just before He returns, namely the wiping out of sin and the final discrimination between the righteous and the sinners, is also attested by Peter in Acts 3:19-22 and by the parables of Christ (see Matt. 18:23-25; 22:1-14). In the ritual of the Day of Atonement another clear picture emerges of our High Priest’s final work (see Lev. 16). The prophet Daniel describes the final activities in heaven as a courtroom scene (see Dan. 7:9, 10), and other prophets, such as Joel and Zechariah, describe the scenes in their own way. But this much is clear: There is an “hour of his judgment” (see Rev. 14:7) that is bringing the mission of Christ and of His church to an end. The sentence is made public—the prophet says the books were opened—to the thousands and myriads of beings. This means it is final. It cannot be changed anymore. All who have repented of sin and by faith claimed the blood of Christ as their atoning sacrifice have pardon against their names in the books of heaven. As they become partakers of the righteousness of Christ and their characters are found to be in harmony with the character and purpose of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. Those who rejected Christ will die in their sins, destroyed along with
death and the devil.

8. Time prophecy indicates that this final phase of Christ's mission has already begun. Now is the time when God's mission is being fulfilled. We are living on borrowed time. It is Christ's mission through His church on earth that prevents the walls of history from collapsing.

This last phase of Christ's work in the heavenly sanctuary gave rise to a missionary awakening on earth that has not had its equal since the church began. New missionary societies came into being in every part of the Christian world; thousands and thousands of missionaries left the shores of North America and Europe and reported to the folks at home mass conversions from everywhere in the world. This vast and rapid missionary expansion is evidence that Christ Himself is the missionary-in-chief. Through His delegates on earth He is bringing His mission to an end. For let us make no mistake here, the tremendous religious revival and evangelical awakening, the universal expectation of a soon-coming King, and the sudden rise of missionary societies—all characteristic of the first half of the nineteenth century—were not merely the result of socio-economic or psychological factors as many would have us believe. They are directly the result of Christ's work. All mission has its origin in Him. He is the One who sends. He moves people and works in them, inspiring both the will and the deed for His own chosen purpose (see Phil. 2:13). And that purpose is clear: to bring His mission to an end and restore the kingdom.

The Rise of the Seventh-day Adventist Church

It was this conviction that Christ had entered upon His last phase of mission, namely, to bring about the restoration of all things through His work of judgment, that brought into existence the Seventh-day Adventist Church, now the most widespread single Protestant missionary movement in the world. These people believe that God has called them to participate in Christ's own mission to prepare the world for His imminent return. Their mission is to present the gospel in such a way, through a comprehensive mission approach, that every person on earth will see Christ as His Saviour, His Lord, and His Judge, and prepare for His soon coming. This is not the teaching of a set of doctrines; but a mission of restoration: The restoration of God's image in man and the putting away of sin; the restoration of God's holy law and of every principle of God's kingdom; the vindication of God's sovereignty and the defeat of everything evil, rebellious, and unholy.

There is no room for trivialities here. This mission requires the church to go into every part of the world and it impels the believers to cross every boundary: sociogeographic, cultural, political, and religious. The Seventh-day Adventist Church does not insist that only through its own witness Christ can make Himself known, but it cannot leave to others the witness to which Christ has called it. Adventists recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, but they wish at the same time to bear their witness freely and openly in all the world.

In its mission the church must avoid both a wrongly conceived confessionalism and a wrongly conceived ecumenism. A wrongly conceived ecumenism that seeks unity of witness without a clear statement of the Word of God, as it must be proclaimed in the present situation, invites confusion and further fragmentation. It leads the church to disobedience. A wrongly conceived confessionalism holds to a particular confession for no other than traditional, human-ecclesiastical reasons without the openness to the always dynamic Word of God, which is our only source of truth. The church of God stands in constant need of a critical self-examination, an openness to the Word of God and to the world to fulfill its role as the servant of Christ in mission.

A Theology of Ordination

RAOUL DEDEREN

The Christian church is that body of people who have been reconciled to God and their fellow men in Jesus Christ. They are all members of a body of which Christ is the head (Eph. 1:22, 23).¹ The Christian life, however, the new life in Christ within the church, is not its own end. Christians care profoundly for what God has done and is doing redemptively for His creation. They have understood that reconciliation to God in Christ means reconciliation to God's redemptive purpose as disclosed in Jesus Christ.

Baptized in Christ, they have partaken of His death. They died with Him (Rom. 6:2-11), and have been incorporated by Christ into His work of redemption.² They no longer belong to themselves but to Christ in whom they are grafted (chap. 11:17, 23). And since One has died for all, "therefore all have died" (2 Cor. 5:14, R.S.V.) and are called to live "no longer for themselves but for him who for their sake died and was raised" (verse 15).³ This is why Christians, wherever they are, find it their vocation to bring that part of God's creation into a reconciling fellowship with God and one's fellow men.

The Priesthood of All Believers

This Christian vocation, this life in the fellowship of Christ with a view to the salvation of mankind, cannot—from a Biblical viewpoint—be equated with any "clergy" or pro-

¹ Throughout this article the Biblical references are from The New English Bible. © The Delegates of the Oxford University Press and The Syndics of the Cambridge University Press 1970. Reprinted by permission.
fessional group. It is true, indeed, that looking back across centuries, one has to admit that Christian churches have come, in many instances, to distinguish sharply between clergy and laity, between religious and secular vocations. But in the New Testament there is little sign of such a deep vocational difference. Quite plainly, the New Testament word κληρος, from which our English word clergy is derived, is not used to refer to a special group among Christians, but to all of them. Likewise, the word for "laity" (laos) refers not to a recipient part of the Christian congregation, but to all Christians again. Although it seems strange, both words denote the same people, not different people. All are called to one service, and all alike are God's people. "You are a chosen race, a royal priesthood, a holy nation, God's own people," states Peter, "that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Peter 2:9, R.S.V.).

The Christian life, then, is by definition a priesthood, a ministry performed in response to God's call addressed to all sinners. This means not only that every believer has free and direct access to God without the necessity of a priest or mediator, but that Christians have sacrifices to offer, "spiritual sacrifices" (verse 5). That is, they are to present their "bodies a living sacrifice" (Rom. 12:1) to be instruments of redemption as they "declare the wonderful deeds of him who called" them "out of darkness into his marvelous light." They are by definition ministers; and as members of Christ's body, they have special functions to fulfill, necessary to the health of the whole organism, the church, and to the realization of its mission in the world. There is little that a Christian does that he should not regard as the exercise of his priesthood or ministry.

The ministry, therefore, is not an order of men religiously different from those who are supposedly mere "laymen." It is not even a special group of persons. The ministry is a function of the whole church, distributed among its members according as God has given to each various calls and corresponding gifts and capacities. It is not a group of church officers. Rather, the ministry of the church is its obligation under God to minister, as His servant, in reconciling the world to God.

The Call to Particular Ministries

But to minister thus, the church, by divine appointment, also delegates to various of its members specific aspects of its functions. In a real sense each Christian is a minister, a κληρος, called to faith, discipleship, and service. But at the same time the New Testament makes much of calling to particular ministries within the church. Or, looking at it from the other side, God calls personally certain members of the church to take upon themselves one of the ministries that the church has recognized to be necessary to its existence and its work. This means that the call to the ministry is only partly a call from the church. It is also, and first, an inward call, an inner assurance on the part of the individual that it is God's will that he should make himself useful in the role in which the church has summoned him. Such ministry is bestowed and sanctioned by an ordination or consecration.

Behind the notion of a "special call" to ministry lie the following three considerations: (1) the basic calling of God to all men, effected by Jesus Christ (Eph. 1:1-14); (2) the special divine calling of some in the body of Christ to perform a particular ministry (Gal. 1:15, 16; Eph. 4:11-16); (3) the recognition by the people of God that some have received a special calling; and the commissioning of these to their task (Acts 6:2-6; 13:1-3). This act of commissioning we refer to as ordination, the laying on of hands. And though it is true that there is no formal description of an ordination service given in the New Testament, there is ample warrant for the setting apart of those who have proved themselves to be called of God into the Christian ministry.

The background of this practice is to be found in the Old Testament, where the concept of God's selectivity already clearly emerges. God calls particular people for particular tasks and sets them apart to serve Him. Israel's history (which included the selection of prophets, priests, and kings, which was usually accompanied by an anointing ceremony), as well as the very decision regarding the Incarnation itself, witnesses to selectivity and election. God commonly called and employed individuals and groups of people to serve Him in a unique fashion.

The appointing of the twelve apostles continued this tradition (Mark 3:14). In Jesus' own terms, "You did not choose me, but I chose you and appointed you" (John 15:16). Paul used the same word when he spoke of himself as having been "appointed a preacher" (1 Tim. 2:7, R.S.V.). His call to the ministry was an appointment and a calling by the Lord Jesus Christ, an appointment and a "setting apart for the gospel of God" (Rom. 1:1), which was sanctioned by the laying on of hands that took place in Antioch (Acts 13:1-3).

From our considerations thus far, we can speak of ordination as the church's setting apart a person whom it believes God has called. The church cannot call the minister into being, but it is the authority that can confirm the fact he has been called, and can give official recognition to the gifts that God has bestowed upon him. This setting apart is not to a superior status, above the rest of the church, but rather to service within the church. Ordination is not intended to create categories of Christians or levels of discipleship. The call to membership in Christ's body is not based in any way on merit; it is simply an undeserved gift of God's grace. So it is also with the call to serve or to minister. The ministry conferred upon ministers is διακονία, i.e., service, not privilege or right as such. Arising and functioning within the corporate priesthood of all believers, it reveals the same cruciform pattern as Christ's own ministry in which it is rooted.

Ecclesiastical Organization and the Ordained Ministry

In one's study of the essence of the church it soon becomes plain that the church has an order, or an organization, as we are used to calling it. This is not because the church lives in this everyday world and of necessity must adopt something of the forms of the world's social life. Not at all. The order of the church is implicit in the service it is called upon to fulfill. Both as a local church and as a totality it is built from the functions that fall as a responsibility upon it. Ordering is the necessary
response of the church as it determines, equips, and sustains the special services or ministries necessary to its mission in the world. It approaches its task in a systematic, orderly way. Here again, however, the life of the church is ordered from above, from Christ, who acts through His Spirit and His gifts.

But what are the marks of such an order? As Seventh-day Adventists we have referred to Scripture and have declared that we must adhere to its precepts. On this basis we have recognized several offices. To some, “pastors,” is given by the church the task of preaching and teaching, administering the ordinances, and pastoral care of souls. To others, local church “elders,” is given the task of discipline and overseeing. To others, “deacons,” is given the care of the poor and the benevolent work of the congregation. These officers, recognized as leaders by the congregations, exercise authority through governing bodies organized over each congregation and over larger areas of the church as need may determine.

These ordained ministries have been given by the Lord to the church so that it may be conformed to Christ and ordered by the gospel. All members of the church, to be sure, are called to contribute to this constitution. Yet upon the ordained pastoral ministry is laid the central responsibility to serve the church in word and ordinance, so that the church may be constantly recalled to its scriptural foundations, exposed to the soon-coming Lord, and set under the cross and the resurrection.

The mode of government in the church has thus been delivered to us in the Scriptures. Yet although it is true that the New Testament has much to tell us about the ministry that is normative for all times, it seems just as obvious that in matters of ordering, God had little intention of telling us what must be done in each specific instance. Along with the pastors, elders, and deacons to which we just referred, we also read in the New Testament of apostles, prophets, evangelists, healers, administrators, speakers in various tongues, and a few more, as well. Paul describes the task of the recipients of these gifts as being “for the equipment of the saints, for the work of ministry, for building up the body of Christ” (Eph. 4:12, R.S.V.). Clearly, the proclamation of the gospel, the Christian service to the world, and the edification of the community required a variety of activities, both permanent and provisional, spontaneous and institutional.

For this purpose the Holy Spirit gave diverse and complementary gifts to the early church. Among these was the ordained ministry, which could not be faithfully exercised without a close relationship with the other charismata. But I don’t think that these functions are reported to us as permanent, inflexible “orders” or offices. They are rather displayed to us as the ways by which the early church deployed its forces in the light of the particular campaign on which it was embarked in its own historical situation. I do recognize from the Scriptures that the functions of pastors, elders, and deacons must be permanently fulfilled if the church is to expand and be preserved. These are the basic elements of an organization that “was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel.” That is what I mean when I say that the model of government in God’s church has been put forth for us in Scripture. Yet I also believe that what we have received in Scripture are general patterns of order and organization. That in matters of organization and order it was not God’s will to prescribe in detail. This, rather, is an integral and contextual part of our response to God’s call. Organization, as we have understood and experienced it in Adventist history, is intrinsic to our obligation of theological reflection as we stand here and now, under God’s Word, vis-à-vis the task given to us, the work of ministry.

Additional Ministries

For some time now, under the pressure of necessity, but I believe also under the impulse of the Spirit, we, as a church, have come to recognize and to institute other ministries, i.e., ministries beyond those of pastor, elder, and deacon. Progressively, we have come to recognize such functions as ministers of administration, treasurers, auditors, not to mention the medical ministry. On the one hand, new needs did appear, and on the other, men and women did hear the call of God to dedicate their lives to the service of the church in order to exercise a ministry different from, but complementary to, for instance, the strictly pastoral ministry. These I believe are founded on a divine calling and on the remnant church’s recognition of this calling. In our eyes they require, as does the pastoral ministry, the full effort and full time of those who undertake them. Like the pastoral ministry, they have as a prerequisite an appropriate preparation. And although in a different and occasionally more limited form, they participate as it does in the ministry of the Word, in the teaching and in the cure of souls. The major difference between these ministries and the pastoral ministry is to be found in the type of responsibilities entrusted and the competence attributed to them.

It may be helpful at this point to state why the Adventist Church restricts the administration of the ordinances—called sacraments by others—to the church elders and the pastors, as ordained ministers, for it is this fact more than any other that makes acceptable to so many people the erroneous idea that the pastorate, for instance, carries a sort of sacramental or sacerdotal status. This restriction is a matter of order, not a sacramental matter. It is in order that it will be clear that there occurs in the administration of the ordinances an act of the church, so that no one ought to perform it without the church’s mandate.

What, Then, Is Ordination?

But what then is ordination? I mean, what is ordination for the Seventh-day Adventist Church? We are probably aware of the fact that we have no elaborate doctrine of the ordination to the ministry. While Roman Catholics have formulated in a clear and coherent doctrine the sense and import of their church’s ordinations, we have nothing similar in our official documents. Yet we are more fortunate than quite a few major Protestant bodies who in their confessions of faith or their liturgies prescribe the act, but usually say nothing at all about what the act signifies and effects.

Chapter two of the SDA Manual for Ministers, for instance, deals with ordination to the ministry. Al-
though some 90 percent of its content is devoted to matters of procedure, the examination of candidates for ordination, and the ordination service itself (the charge and the address of welcome), this chapter defines ordination as “the setting apart of the man to a sacred calling, not for one local field alone, but for the entire church.”

In the absence of a more elaborate statement, let us read some remarks of Ellen G. White on the meaning and implications of the ordination to the pastoral ministry.

It is important, in the first instance, to remind oneself that Ellen White held the ordained ministry in the highest regard. Though she professed that “it is a fatal mistake to suppose that the work of saving souls depends alone on the ordained ministers” and stated that “all are bound to devote themselves actively and unreservedly to God’s service,” she also regarded the ordained ministry as “a sacred and exalted office,” “divinely appointed,” and in comparison to which there is on earth “no work more blessed of God.” As for the hands of ordination, these were to be laid on those “who have given full proof that they have received their commission of God,” thus setting “them apart to devote themselves entirely to His [God’s] work.”

Part of the purpose of the laying on of hands she considers “the sanction of the church” to the minister’s going forth as a messenger to carry the most solemn message ever given to men. While false teachers threaten the very foundations of the gospel message, men of faith, commissioned by God, should be set apart “to secure the peace, harmony, and union of the flock.” Likewise, in her analysis of Paul and Barnabas’ dedication to God by prayer and the laying on of hands as recorded at the beginning of Acts 13, she notes: “Thus they were authorized by the church, not only to teach the truth, but to perform the rite of baptism and to recognize churches, being invested with full ecclesiastical authority.” Their ordination was “a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel.”

In her own lifetime, and in very much the same manner, Adventist ministers, “having received their commission from God,” were thus “set... apart to devote themselves entirely to His [God’s] work.” Although ordination had been “greatly abused” in more recent centuries, and “unwarrantable importance” had been attached to the rite “as if a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work,” Adventist pioneers considered this practice very much in harmony with “the order of the Gospel.”

What Does Ordination Confer?

What, then, does ordination confer? The New Testament gives no indication of an ordination that provides spiritual or official gifts that are otherwise unobtainable. We find there no evidence that ordination confers some indelible character, accompanied by special powers to administer valid ordinances. Nor does it, all at once, confer the Holy Spirit, so as somehow to guarantee the formulation of right doctrine. But, for instance, the ordination of Paul and Barnabas as recorded in Acts 13 did not provide them with new gifts, nor did it set them apart to a new ministry, different in kind from that in which they had previously been engaged. Both men excelled in doctrine and in other graces before they were ordained to the ministry. The laying on of hands “added no new grace or virtual qualification” to their ministry, comments Ellen White.

But there is no objection to saying that when God wished to avail Himself of their services and called them, He continued to mold them and to fill them with His graces. “Having received their commission from God and having the approbation of the church, they went forth baptizing... and administering the ordinances of the Lord’s house... to keep fresh in the memory of God’s beloved children His [the Saviour’s] sufferings and death.”

It seems to me that the Seventh-day Adventist concept of ordination can be summarized as follows: 1. Adventists believe in a personal, divine call to the Christian ministry and have historically insisted on an ordination procedure for those thus called. 2. By this act the church confirms the call by publicly recognizing its validity. 3. This official action is also a token of the fact that the individual thus set apart to the new ministry is a representative of the church. As part of the act of ordination, the church engages in intercessory prayer for the continuation of the gift of the Holy Spirit upon those fulfilling the ministry committed to the church. But it is understood that the act itself carries with it no sacramental or sacerdotal meaning or authority whatever.

A Diversity of Ministries

On the basis of the New Testament there exists in the church several ministries: the pastors, the “doctors” (or teachers), the elders (or church disciplinarians), and the deacons, who primarily were to exercise a ministry of mercy and stewardship of good. All receive their calling from God, and in addition, receive from the church a recognition of their authority by the laying on of hands.

But the modern ministry is increasingly considered a profession as well as a calling. It generally requires specialized knowledge and often long training, for it is first of all an equipping ministry (cf. Eph. 4:12), designed to help Christians perform their various individual types of ministry. This professional role of the minister includes various functions. While preaching still remains the most general means of communicating the gospel, today’s minister is also expected to be a teacher, a leader in worship, a shepherd, and also an expert in the art of pastoral care.

The multiple staff in the local church is in keeping with the New Testament understanding of the ministry as well as with our age of specialization. And specialization is not incompatible with the Christian calling to the pastoral ministry, as long as it serves its primary vocation, the proclamation of Jesus Christ and the communication of the gospel. Even so, all are ministers in the true sense of the word. Thus we may speak of ministers of music, of religious education, of youth, of social work, of pastoral care and counseling. Shouldn’t all be duly and properly recognized by ordination to the Christian ministry? (Or should we rather speak in terms of ministries?)

The contemporary minister is also part of a healing team. The members
of this healing team include, among others, the medical doctor, the psychiatrist, the psychologist, the educator, all of whom show concern for the needs of the whole person.

But where shall we draw the line between the ordained ministry and lay ministries? It is not without significance for us, as Seventh-day Adventists, to notice that Ellen White considers that medical missionaries who labor in evangelistic lines are “doing a work of as high an order as are their ministerial fellow workers.” 58 Both are “engaged in the same work,” “a largely spiritual work.” 59 This vocation, she underlines, calls for “prayer and the laying on of hands; he . . . should be as sacramadly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such.” 60 Here are clearly two ministries, recognized by the congregation as God-given talents, and at the church’s request devoted to the reconciliation of the world to God.

Could it be that God has been trying to help us recognize by implication a plurality, a diversity of ministries, each with a corresponding ordination and a charge proper to it, just as the setting apart of the pastor, the local elder, and the deacon call for an ordination and a charge proper to each?

It is at this point that a good deal of our concern is focused. If it be agreed that the twentieth-century world calls for a plurality of ministries, how are these to be related to the ordained ministry? Are they to be seen as falling within the scope of the pastoral ministry, or as fresh facets of lay ministry? The debate is no mere haggle over terminology. It forces the church to do some hard thinking about the meaning of ordination by focusing attention, as it does, upon a sensitive area that cannot be by-passed.

If the ordained ministry, as we have indicated, is given for the ordering of the church by the gospel, and if it ministers in word and ordination, how far can its bounds be properly extended? When does the relationship to word and ordinance become so strained and indirect that it loses its reality?

The call is still for a church shaped in obedience to the gospel and to God’s revealed will, and responsive to the needs of the world. We should ask how far existing forms of the ordained ministry in the Seventh-day Adventist Church are adequate and in harmony with God’s plan, and what new forms might be required.

A closer look at our theology of ordination may mean hard work and reciprocal understanding, for beneath the scriptural data we are often dealing with prejudice and self-interest—from all sides—as well as established patterns and deep-rooted habits. Yet the theology of ordination and its implications, summarily evoked in these pages, is without doubt one to which our church must address itself sooner or later. The task is indispensable. As a theologian, I would hope that a great many will participate in this study, making their individual contribution, so that God’s people, as a whole, will find a sound solution to pressing problems of our time.

The Ministry of Women

It is possible that a closer look at our theology of ordination might help to resolve other delicate problems, which is the issue of the ministry of women. Neglected for so long, this problem is at present a preoccupation of churches across the entire world. Each church, of course, will answer it in the light of its own understanding of the gospel, on the basis of its own assumptions. Still, it cannot be said that our church has not been concerned, even within such bodies as the World Council of Churches. 1

There is no question that the early church did not ordain women. Some maintain that deaconesses and widows had more than a mere commissioning (cf. 1 Tim. 5:1-16), but it is generally held that ordination was ordinarily reserved to males. One must however inquire as to why women were not ordained. Is it to be explained by the sociological and cultural situation of the early church, or was it a practice binding for all centuries? 2

The insights of Paul on the equality of the sexes and on the nature and status of womanhood have played a decisive part in the emerging role of women in the world. 3 On the basis of the Biblical concept of the priesthood of all believers, and on the basis of an exegetical study of the relevant scriptural data on the subject, 4 which takes into full consideration the light of its own understanding of the gospel, the church must address itself sooner or later to the question of ordination and its implications, summarily evoked in these pages, is without doubt one to which our church must address itself sooner or later. The task is indispensable. As a theologian, I would hope that a great many will participate in this study, making their individual contribution, so that God’s people, as a whole, will find a sound solution to pressing problems of our time.

1 See, for instance, Report on Women in the Ministry (mimeographed; Geneva: WCC, Dept. of Faith and Order, 1964); What Is Ordination Coming To? (Geneva: WCC, Dept. on Cooperation of Men and Women in Church, Family and Society, 1971), and other publications.


4 See the separate papers prepared on individual scriptural passages for this series.

1974 Annual Council Action on Role of the Women in the Church

Annual Council 1974 recorded an action entitled, “Role of Women in the Church.” (See AC ‘73, General p. 19; NADCA p. 22.) Paragraph 3 recognized the fact that the ordination of women to the gospel ministry is a matter of increasing concern and the need for the church to be in a position to give definite answers to this question and share their findings with the General Conference in time for consideration by Annual Council 1975. This request was fulfilled by the division. It was VOTED, To reaffirm paragraphs 4, 5, and 7 of the Annual Council 1973 action, which read as follows: 5

1. That the emphasis of the report upon the equality of the sexes and the role of women in the church, in harmony with counsel such as the following from the Spirit of Prophecy: “God is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influences of evil. No other work can equal hers in importance.” —The Ministry of Healing, pp. 377, 378.

2. To request the President’s Executive Advisory to arrange for a continuing study of the theological and practical implications of the ordination of women to the gospel ministry.

3. To request the President’s Executive Advisory to also arrange for further study of the election of women to local church offices which require ordination and that division committees exercise discretion in any special cases that may arise before a definitive position has been adopted.

4. To refer to the President’s Executive Advisory for further study, additional suggestions made referred thereto in the general ministerial body. (A copy of these suggestions is on file with the minutes.)
4:29-57, especially p. 56.

48-73; Everett Ferguson, “Church Order in the

4:12: The New Testament is replete with expressions referring to this “calling” (Rom. 11:24; 1

5:2; 12:1; Peter 1:2; 5:3: Its basic meaning is “lot,” or “allocation.”

and, therefore, are subject to constant change. All

ters” (Eph. 4:11) as of the same office.

42 Letter 10, 1897, as found in


36 Letter 10, 1897, as found in


40 Early Writings, p. 101.

46 Early Writings, vol. 6, p. 411.

44 Early Writings, vol. 6, p. 411.

31 Letter 12, 1897.

27 There are some, like E. Kasemann, who con

26 Reformation theology prefers to speak in terms

23 Reformation theology prefers to speak in terms

21 Acts 6:1-6; 1 Tim. 3:8-13. The Greek word

20 In the New Testament being set apart does not

14 On the one hand the world shuns and sets God’s

13:17-19). While little is said in the New Testament

12:1; Peter 1:2; 5:3: Its basic meaning is “lot,” or “allocation.”

11:24ff.)

10 A doctrine strongly underlined by the Re

9:17-19). While little is said in the New Testament

8:3, of the Jewish high

7:28; 8:3, of the Jewish high

6:17, 26; 21:16; Col. 1:18; Phil. 4:18-23; 2 Thess. 3:6.

5:29-36. This verb is used, for exam

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Evolution has become the prevailing view of origins. Whether on television, in reputable nature libraries, or on guided tours in national parks, the basic assumptions of evolution are taken for granted. In evolutionary thought, allowance may be made for the existence of a Superior Being, but not one who is personally involved in the life processes here on earth. Life is considered to have evolved by chance from random behavior of atoms, molecules, and cells.

Because of the massive amount of scientific investigation that is said to support evolution, many dedicated believers in the Hebrew-Christian Scriptures feel compelled to accept the evolutionary theory. However, this is an uncomfortable position for anyone who accepts the claims of the Bible. Some Christians, not wanting to give up their belief in an interested, involved God, have worked out a compromise—a belief that retains parts of both viewpoints. This compromise is called theistic evolution. It presumes that God created life in the beginning and then set the processes of random change in motion, knowing that life would eventually evolve into man. Those holding such a view must of necessity consider the first chapter of Genesis to be a myth.

It should be noted that there are a number of branches or varieties of theistic evolution and a wide range of concepts involved in them. Although they all come under the general heading of theistic evolution, a subscriber to one of the new theories might even deny that he believes in theistic evolution. This presents a

Can the Bible and evolution be harmonized?

by Dennis Priebe

Ministry, February/1978
problem in defining clearly what is entailed in the various branches of the original theory. We are apt to hear terms such as orthogenesis, neomorphism, emergent evolution, or creative evolution.

A large group of evangelical Christians, sensitive to the traditional opposition to evolution in their churches, have sought, through what they call progressive creation, to circumvent this opposition while at the same time embracing the essential framework of the evolutionary system. A similar concept is called threshold evolution. The basic idea behind these concepts is that while life was developing over a vast span of geological time, God intervened at various occasions to create something new, since the evolutionary process could not accomplish the necessary changes unaided. Some believe that this intervention was very gradual, others believe that God created entirely new forms from time to time, much in the manner described in Genesis 1, but certainly not in six days.¹

The important thing to remember is that all of these theories share one common purpose—to combine the scriptural record in an involved God with the slow development necessary to the theory of evolution. The names by which these various theories are called cannot obscure the fact that they all fall under the heading of theistic evolution.

In an effort to give Christian young people some resource material to use in their discussions with non-Christian young people, one proponent of theistic evolution has written a small book entitled Evolution and the High School Student. The following statements are drawn from this work, which is apparently intended to defend the God of Creation.

"The Bible gives no evidence upon which we can draw to determine the time of Adam's creation. Genealogical tables of the Bible, in the Hebrew usage, list only representative ancestors and are not a complete listing. So the Bible permits millions of years as easily as thousands, and is not helpful in deciding this question as to when Adam was created."²

"Apparently each day in Genesis was millions of years' duration, if the normal system of dating is accepted. In fact, snails appear in the fossil record 450,000,000 years ago! Man is perhaps up to a million years old! So we are talking about days 100,000,000 years long!... To me it appears that God's special creative acts occurred many times during six long geological periods, capped by the creation of Adam and Eve perhaps a million or more years ago. This idea seems to do justice both to the Bible and to what geologists and anthropologists currently believe. If they change their dates up or down, it will make no difference to this belief, unless to move Adam's age forward or backwards."³

It seems to me that these attempts to defend creationism do even greater damage than the popular attempts to sell pure evolution, because they place the credibility of the Bible and respected Christian leaders behind a revised theory of evolution that is supposed to be acceptable for Christians.

Creation and evolution incompatible

There are several serious problems with the theory that God started the evolutionary cycle. The basic point is that evolution is incompatible with Biblical creation. The two views are too opposite to be fitted together comfortably. Anyone is free to choose one or the other viewpoint, but it is impossible to believe both. The basic premise of evolution is an ascending line, which could be called progression, development, or improvement; the Biblical view of Creation and the Fall is a descending line, which is deterioration or degeneration from perfection. The two systems, advancement and degeneration, proceed in totally opposite directions.

In evolution there is no place for a perfect Adam and Eve created in God's image. Man is the result of gradual progress involving many intermediate steps along the way. But when could creatures evolving to higher planes of existence be said to fall into sin? Could humanoid apes sin? If so, at what stage of their development? When did they pass from animal instincts to a high enough level of reason for God to hold them accountable for what they did? The basic question is How could they fall? Can the concept of sins even exist in the evolutionary world? If the unifying theme of the Bible, the underlying concept holding the sixty-six books together, is the story of salvation, then the question immediately facing those who hold the evolutionary view is Salvation from what?

Why would Christ need to die to save man, if man is gradually overcoming the animalistic parts of this nature? How can beings who are handicapped by traces of animal nature be held accountable or be punished for sin? Instead of personally intervening when man reached a hypothetical plateau where he must assume responsibility for his actions, God could have waited until the human race rose above such traits and progressed beyond crudity and cruelty.

Several suggestions for resolving these dilemmas have been offered by those who subscribe to one or another variant of theistic evolution, but all of them must distort the Biblical picture to be convincing. The Bible is basically an account of how Christ provided an escape from the control of sin, which we call the plan of salvation. This is the golden thread tying the sixty-six books together into one basic theme.

No matter how theistic evolution may try to explain it, the Biblical concept of salvation is unnecessary within that theory. Christ would be merely fostering the evolutionary process, not restoring a once-noble but fallen race of beings created in the image of God.⁴

Kenneth Taylor also states, "Remember, too, that the Bible's principal purpose is to reveal to all mankind the kindness and power of God to forgive our sins under the condi-
tions the Bible sets forth. There is no controversy about this. Whatever you decide about evolution has no relationship to this far-reaching, utterly basic fact of sin and salvation." 3 This statement, it seems to me, completely overlooks the diametrically opposite principles underlying evolution and Biblical salvation.

Evolutionary concepts and Biblical testimony just cannot be poured into one mold. The only way to combine evolution and Christianity is to submerge one into the other. One denies the validity of the other. And of course evolutionary thought is basically non-Christian, because it contradicts the Bible, the Sourcebook of all Christian teachings, and its clear concept of the God of Special Creation.

Testimony of inspired writers

A major source of controversy among Christians lies in the interpretation given to the first few chapters of Genesis. Do they present historical fact or symbolic legend? It is a well-established hermeneutic principle that the later inspired writers are the best interpreters of previous inspired material. How do other Biblical authors treat the record of Genesis? 6

In discussing the foundation of marriage, Christ said, "Did you never read that the Creator at the beginning made them male and female?" (Matt. 19:4, Goodspeed). 5 Luke 3 presents a serious genealogical record of the ancestry of man, listing Adam as the son of God. In Romans 5:12 Paul refers to the fall of man in historical terms. In speaking about the relative place of men and women in the Christian church, Paul bolsters his point by referring back to the record of Genesis 2 regarding the creation of woman: "For man was not made from woman, but woman from man" (1 Cor. 11:8, Goodspeed).

In chapter 15 Paul refers to the creation of Adam in exactly the same terms used in Genesis 2: "This is also what the Scripture says: 'The first man Adam became a living creature.' . . . The first man is of the dust of the earth'" (verses 45-47, Goodspeed). 2 Corinthians 11:3 and 1 Timothy 2:13 and 14 also describe Creation and the Fall in Genesis terms. Peter also states his belief in the historicity of the Genesis version of Creation and the Flood: "For they willfully ignore the fact that long ago there existed heavens and an earth which had been formed at God's command out of water and by water, by which also that world was destroyed, through being flooded with water" (2 Peter 3:5, 6, Goodspeed).

In addition to these examples, it can be demonstrated quite easily that other Bible writers (such as Christ and the New Testament authors) considered Genesis 1 to be a historical, factual record of Creation. If part of the Bible mistakenly considers other sections to be factual when they are myth, how can the Bible be an inspired, reliable record? How could we feel really safe in trusting it? Could Jesus have been divine if He could not tell the difference between fact and symbol? And how can we trust the apostles if they associate their teachings with untrue legends and myths?

Length of days

Another problem is the length of days in Genesis 1. Kenneth Taylor states, "The question often arises among creationists as to the length of the 'days' of creation mentioned in the Bible (Genesis 1). Were these 24-hour days? The answer lies in the fact that the Hebrew word translated 'day' in the first chapter of Genesis can equally well be translated 'period of time.' How long is a 'period of time'? The word is completely indefinite. It might refer to 24 hours and it might be millions of years. Apparently each day in Genesis was of millions of years' duration."

Taylor seems to ignore several points. It has been estimated that in 95 percent of the occurrences of the word yom in the Old Testament record, the literal meaning (24 hours) is clearly indicated. There are two devices in Genesis 1 that place yom in the literal category. First, the boundaries of the time period in each case are limited by the terms "evening" and "morning." Second, the noun yom is always modified by a numerical adjective, "first day," "second day," et cetera. In all the other cases in the Old Testament where these ordinal numbers are used to modify yom, and there are more than 200 cases, the day is always a literal 24-hour period. Either of these devices should suffice to limit the meaning of yom in Genesis 1 to a solar day, and when both are used there is no longer any question. From both a grammatical and contextual standpoint, the day-age theory is unsupportable.

Evolution emphasizes natural explanations for the world's events and phenomena; the Bible says that life began supernaturally and that God continues to be involved in the affairs of earth. These beliefs are incompatible with each other, thus forcing us to make a choice. Although each may have problems, as well as good scientific evidence associated with it, we must make a choice between the two as far as personal belief is concerned. Belief in either one is ultimately an act of faith; it must go beyond reason.

I understand God to be straightforward and honest and the Bible to be His inspired book, an accurate record of history, so therefore I simply take God's word about Creation. I do not consider it a myth or a fairy tale. My position is based on the reliability of God's Word. I believe that is trustworthy.

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3 Ibid., pp. 49, 50.
5 Taylor, op. cit., p. 54.
7 Taylor, op. cit., p. 40.

Texts credited to Goodspeed are from Smith and Goodspeed, The Complete Bible: An American Translation. Copyright 1959 by the University of Chicago.

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HEALTH AND RELIGION

Ever since Eden we human beings have found it more to our liking to substitute some offering we think quite superior for simply following divine directions. Cain thought his fruit superior and was much put out when God didn't. Often we think our way better than God's when it comes to health.

The instruction manual for care and maintenance of the machinery that is ours outlines a way of life that appears simple but is amazingly designed to promote and maintain the best possible function of every part of the machine. It is concerned with all of life, including prenatal existence, childhood, selection of a life companion and a home, prevention of illness and care of the sick, old age, and adaptation to occupation, climate, and geography, and provides for spiritual and mental, as well as physical, optimum health.

Let's look at the table of contents, and thumb through the pages of the manual. There is a fair-sized introductory chapter built around the fact that this equipment has been constructed and operates within the function of certain relationships called laws, which are invested with sacredness and thus require attention, respect, and cooperation from the operators. There is a section covering relationships between operators and Manufacturer, with instruction regarding the instant two-way communication system, and how to keep it in best running order. Some readers are shocked to see how much of the manual is devoted to the care of the physical equipment necessary to maintain this aspect.

There is another significant section dealing with the computer that maintains integrity of individuality, personality, and thought, that manages energy utilization, fuel consumption, byproduct disposal, delivery systems, and the other diverse subroutines of the machine. One that should have a lot more attention is devoted to standards of purity and soundness, both personal and with respect to other operators.

Another large section has several chapters that discuss repair of the equipment when there is evidence of malfunction or breakdown.

Of course, working conditions and environment, such as air-pollution control, noise, rural environment, lighting, cleaning, and such details, are dealt with.

There's a section, often ignored by many operators, that specifies the quality and design of the protective covering suggested. The Designer seems to consider this section very important.

Another good-sized section is concerned with such things as how much the machinery should be run without periods of rest, and the kinds of physical activity recommended—and those not recommended. A quick glance at the subheads indicates that it was designed for useful, pleasant but taxing work that involves all its parts rather than competitive activities or those that provide intense use for only one part while the others are idle.

Perhaps the largest and most popular section, or at least one that is talked about and quoted the most, is the one on fuel. For a better comprehension of the scope and instruction, see the following list of subject headings:

- Purity of fuel
- Recycled fuel
- Compatibility of fuels
- Fuel additives and non-fuels
- “Mileage” of fuels
- “Octane rating” of fuels
- Miscellaneous

We may have missed a few, or lumped some that should stand alone, but you get the picture. And each of the chapters and sections of the manual is similarly filled with...
minute valuable “how to’s” so necessary and valued by operators who care.

A few moments’ study makes it strikingly evident that this machinery is very special and its care cannot be conventional. Designed for space travel, it cannot negotiate that destiny on fuel, maintenance, and control good enough for furnaces, cars, or even jetliners. The manual that will enable operators to prepare for the ultimate journey is titled “health reform.”

Grand principles and detailed applications all have their part in the total plan. Considered, presented, and lived as a whole, it presents a most beautiful, glorious, and appealing vista. But how many times just one section, or just one chapter, or just one sentence is presented and overemphasized in the name of health reform.” Too often, in fact, health reform is equated with prohibition and presented negatively rather than presenting the “something better” the manual’s Author had in mind. The manual deals fairly specifically with all of living—emotional, mental, spiritual, social, as well as physical.

Which brings us to the most important point of all. What is the purpose of health reform, anyway? The same as the purpose of the Seventh-day Adventist people as a movement, called into being by divine intent, to do in these latter days the work that was done by Elijah and by John the Baptist in their days—to make ready a people prepared for the Lord (Luke 1:17). Our practice of health reform should make us easier, not harder, to live with (see Evangelism, p. 303).

Aid in sanctification
An absolutely essential part of that preparation is that of the body, “in which the soul tabernacles” (Testimonies to Ministers, p. 456), for “He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty: his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?”—Counsels on Health, p. 22. Our following the manual, then, will make it easier for the Holy Spirit to sanctify us.

“The health reform, I was shown, is a part of the third angel’s message and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God’s people are not prepared for the loud cry of the third angel. They have a work to do to for themselves which they should not leave for God to do for them.”—Testimonies, vol. 1, p. 486.

Obviously, then, health reform as an end in itself, or as a means of recommending ourselves to God as a reason why we should be saved, is as valueless as any other form of works. No amount of whole-wheat bread, plant protein, walking, sunlight, pure air, or all of these combined, will save us, valuable as they are. Only when we perceive, live, and teach health reform in its context of preparing the people of God for translation, and preparing people of the world to receive spiritual truth, can it be effective.

People not of our faith may not be aware of this objective, but “those who are willing to inform themselves concerning the effect which sinful indulgence has upon the health, and who begin the work of reform, even from selfish motives, may in so doing place themselves where the truth of God can reach their hearts.”—Counsels on Health, p. 22.

A word of caution
We need to place our emphasis in the same places as does the Designer, and not make issues where He does not.

We will try to present the total picture of health reform in its beauty and persuasive attractiveness, ever keeping the grand purpose in mind. And most important, we will endeavor, by His grace, to live what we teach, that our health reform may be to us and to our hearers and observers not a stumbling block but a steppingstone.

Anciently, when a king was expected to visit an outlying province of his dominion, there were those who went before him to make travel over his highway as expeditious as possible. This work is familiarly but thrillingly delineated in Isaiah 40:3-5: “Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.” And Isaiah 62:10, “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.”

This is our work (see Testimonies, vol. 8, p. 9). Our high privilege as ministers, medical workers, and health reformers is to lop off peaks of personal preferences, elevate low places of personal neglect, fill in swamps of selfishness, soften rough places of tactlessness, straighten crooked places of hypocrisy. When we do, the glory of the Lord will be revealed.

Marjorie V. Baldwin is staff physician at the Wildwood Sanitarium and Hospital, Wildwood, Georgia.
A blended ministry for a blinded world

by Keith Watanabe

Not long ago Andrews University Seminary students, in an attempt to determine current denominational interest in the blended-ministry health-evangelism approach, mailed out fifty questionnaires to ministers and administrators. That there is interest in the subject was indicated by the fact that we received a 50-percent return.

One administrator enthusiastically responded, “We have the finest health message and the greatest opportunity to present our total message through the blended-team-evangelism approach that we've ever had.”

There were some reservations, of course. One leader, though emphatically stating that he “fully believes in this blended-ministry approach,” had to admit that in his experience “not too much carry-over has been seen from the medical to the spiritual.”

Some of the problems of common concern to these leaders were:

1. Gaps in presentation between the health and gospel messages.
2. A lack of understanding of how to do it.
3. The limitation of time for thorough preparation on the part of busy professionals.
4. Lack of skill in public speaking on the part of some members of the team.
5. Lack of balance in assignments and responsibilities.

Possible solutions suggested by those performing this study include:

1. Thorough preparation of materials.
2. A feeling of equal collegiality among team members.
3. A perfection of the team’s approach through working together in several efforts.
4. Education of personnel in public speaking and health-evangelistic approaches.

Another most significant conclusion is that, as we follow the footsteps of Jesus in accomplishing the divine commission to do medical-missionary work more effectively, we as physicians, teachers, and ministers must unite in our efforts and train the laity to join us in blended team evangelism.

When we do this we can confidently expect the results portrayed in the great medical-missionary chapter, “Then shall your light break forth like the dawn and soon you will grow healthy like a wound newly healed: your own righteousness shall be your vanguard and the glory of the Lord your rearguard” (Isa. 58:8, N.E.B.).

Jesus showed the way

Jesus, of course, sets the perfect example of blended ministry. Inspiration tells us that “Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart.” —Counsels on Health, p. 528. As the Master Evangelist, not only did Christ exemplify this concept in His public ministry but He organized thirty-five two-by-two teams out of the seventy for blended ministry evangelism (see Mark 6:7; 3:13-15; Matt. 10:1; Luke 9:1; 6:10:1, 9).

In these final crisis days of earth’s history, God has raised a church to accomplish the task of finishing His work. To this church He has given the following explicit instruction: “The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other.” —Testimonies, vol. 6, p. 289. (Italics supplied.) Along with the instruction He gives as to the method of accomplishing this work is given the promise of success, “It is as these lines of work [medical-missionary and evangelistic work] are united that we may expect to gather the most precious fruit for the Lord.” —Medical Ministry, p. 27. (Italics supplied.)


Keith Watanabe is pastor of the Seventh-day Adventist church in Otaru, Japan.
Rats are not especially attractive animals. Yet studies about their habits may have significance for us.

Often people say, “Maybe that’s what they found out about rats, but it doesn’t necessarily apply to humans.”

All right. I’ll agree with you on that point. After all, people aren’t rats. And the results of any experiment can be safely applied only to the kind of animal under study.

However, it’s not ethical to experiment with humans. At least, not when their health or well-being may be endangered thereby. So we are forced to use animals in our research whose bodily functions and response to chemicals are similar to those of humans—like rats. Thus we can be reasonably confident that our observations of experimental animals can be applied to humans.

With that said, let’s go on with our story. For some years it has been known that restricting the food intake of animals after weaning can lengthen their life span. Not known is what happens to an animal left to select his own diet under natural conditions.

Interestingly, rats given a choice do have different preferences in type and amount of food selected—with no one around to keep an eye on them.

Close observation of the rats and daily measurement of their food intake revealed that they fell into a number of fairly distinct groups, even though no two rats had the same feeding habits. By the time they reached “middle age” their dietary habits were well established and remained quite stable until death.

Their ages at death ranged from 317 to 1026 days. Interestingly, those rats that ate the least amount of food each day lived the longest (figure 1), and those that ate the most died youngest! (M. H. Ross and G. Bros., “Food Preference and Length of Life,” Science, 190:165-167, Oct. 10, 1975.)

Are there implications for us? Can our dietary habits, particularly the number of calories, influence how long we live?

Apparently so. Obesity itself is a health risk. High-calorie foods, such as sugar-laden foods and fatty meats, if overused, create problems that often lead to disability and premature death.

Among our concerns about the early training of children, we should give careful consideration to how they should eat.

The wise man said: “Train up a child in the way he should go: and when he is old, he will not depart from it” (Prov. 22:6).

The book selected by Adventists as last year’s health book of the year states: “The first education children should receive from the mother in infancy should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health. . . . A judicious mother will act in training her children . . . for their future good. And to this end she will teach her children the important lesson of controlling the appetite, and of self-denial, that they should eat . . . in reference to health. . . . Care and regularity in the feeding of infants will not only promote health . . . but will lay the foundation of habits and will be a blessing to them in after years.

“As children emerge from babyhood, great care should still be taken in educating their tastes and appetite. . . . Let it be made plain that they are denying themselves only that which would do them harm.”—Counsels on Diet and Foods, pp. 228-231. This wise counsel is especially being reemphasized in current literature on weight control. Childhood or juvenile obesity is coming to be recognized as more difficult to treat and consequently probably more dangerous than adult onset obesity.

It is also now pretty well accepted in medical circles that additional fat cells are formed through the early years of life, perhaps even until the child becomes an adult. If a young child is overfed, not only are existing fat cells inflated but the probability is that new fat cells are being manufactured, and this predisposes the child to overweight.

An intensive study conducted in Maryland by Drs. Abraham and Nordsieck indicates that more than 80 percent of the grossly obese children stayed that way as adults.*

*Jean Mayer, “Thinning Down the Overweight Child,” Family Health, December, 1976, p. 27.)

Allan Magie, Ph.D., is associate professor of environmental health in the School of Health, Loma Linda University, Loma Linda, California.

Figure 1. Life span of rats given freedom to choose their diets. Rats were placed in the various food-intake groups, depending on their average daily food intake during age period 100 to 199 days.

### Less means more

**by Allan Magie**

**Food Intake (grams per day)**

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<thead>
<tr>
<th>Food Intake</th>
<th>Average Life Span (days)</th>
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<td>19.8</td>
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Allan Magie, Ph.D., is associate professor of environmental health in the School of Health, Loma Linda University, Loma Linda, California.
How to have a healthy family

by James F. Dyer, Jr.

In well-adapted families there is a high degree of “we-ness” and a spirit of sharing, caring, and affection for one another. There is a basic trust among family members with this type of bond. They can depend on receiving love and respect from one another. Such confidence makes for a basic optimism about relationships extending beyond the nuclear family (mother, father, and children).

Within this type of family there is a sensitivity to the emotional, social, and physical needs of the other members. Each member quickly perceives what another member wants or needs. Family members are not apathetic or indifferent, but show a high degree of initiative in reaching out to one another. There is a warm spirit of acceptance and cooperation.

Even in this kind of family, however, at certain times conflict will occur over needs, goals, and functions of family members. Another hallmark of competent families is that they are able to create a way to accept and handle differences. They do not cling to the notion “If you love me, you will not differ with me; you will think and feel the way I think and feel.”

Differentness is highly permissible and not a menace to their personal happiness. There is a striving for union, yet allowance is made for separateness. Family members can feel safe enough within an atmosphere of love and acceptance to speak their true feelings without fearing shame or rejection. They can express divergent feelings or ideas without facing judgmental reaction; feelings, after all, may not always be categorized as “good” or “bad.”

Healthy family interaction accepts disagreement without resorting to the unpleasantness of personal attacks.

In well-adjusted families there is freedom to ask questions about what another is feeling or to express one’s opinion within the family group. For example, a family member might say, “I thought I heard you express frustration about our tight budget. Is this what you are feeling?” Another remark might be, “How do you feel about my relatives’ visiting us?” Or an adolescent might report to his parents, “I know it will probably disappoint you, but I’d rather go hiking with some of my friends than attend that club social with you tomorrow.”

Because healthy families communicate clearly, they can engage in problem-solving more effectively. They view complex situations as part of life and are willing to explore alternatives in resolving problems. If one approach doesn’t work, it is discarded and another attempted. Responses to day-to-day conflicts are creative. People learn from their unwise choices in the past. They do not necessarily cling to a fixed way of thinking and feeling.

Such an attitude develops the skill and steering power to guide the family unit through life changes. As the family moves from one stage of its life cycle to the next, there is a progressive adaptation to the
changes brought about by time and circumstances.

How efficiently the family passes through these crucial stages can either make or break its mental health. The family cannot stay the same; it either moves forward or backward.

**Adjusting to change**

Courtship, maturity, aging—each of these confronts the family with specific tasks in adjusting to change. How do parents adjust to the presence of a newborn baby? What is their response when this child begins school? How does the family react to the addition of new members to its unit? What happens to father and the children when mother decides she wants to enrich her life by pursuing a career outside the home? How do parents face their child’s passage from high school graduation to leaving home and attending college? How does the family steer through advancing stages of life when children are married or when father reaches a plateau in his career? Maladaptive handling of these crises weakens the family’s health and lessens its potential to handle future conflict. An active and creative martialing of its forces in adapting to change, on the other hand, can lead to a higher level of mental health and strengthen the family’s capacity to learn and grow.

Steering the family through crises takes strong leadership. Quality of leadership is based upon the marital relationship between mother and father and how well they meet each other’s expectations. In ideal families the parents demonstrate a bond of affection and closeness. They are able to blend their differentness and complement each other’s skills. There is a sense of pride in the accomplishment and strength of the other spouse. Their relationship provides security, so there is no need for competition. A special oneness in their relationship clearly separates it from the relationship between parent and child. There are no secret alliances between father and daughter or mother and son. The children can clearly see that mother and father maintain a strong bond of affection and mutual respect.

The leadership question should not be Who is the leader? but What is the problem and what action is needed to solve it? Parents should be flexible enough to allow each other to take the lead according to what needs to be done. In choosing life-insurance coverage, for example, the father might be the leader; in selecting the style of a new home the mother might lead; or the parents might let the children select the spot for the family’s summer vacation.

**Providing a model**

When the parents are able to communicate and relate in a constructive way, they are providing a model of what their child may become. The parents’ skill in open, direct, and honest communication gradually teaches the child how to interact successfully with people. He learns what he may report to the family and what he may expect back from them. The child’s experience of healthy communication in the family gives him a beginning blueprint for healthy living. This is why an understanding of family interaction greatly contributes to the building of mental health.

Researchers discovered that members of optimally functioning families possess a core of absolute beliefs that are openly shared with one another. This core is small, however, and does not interfere with the individuality of its members. It seems that part of the difficult process of maintaining mental health is the task of sorting out and establishing one’s life pattern and finding a comfortable fit to one’s life experience.

Our picture of God cannot but strongly influence our inner and outer world. If God is seen as kind, loving, gracious, and trustworthy, and if He is viewed as respecting our freedom and individuality, this positive identification can be transferred to others.

When a parent feels that he is valued and respected by God, he or she is more likely to treat his child in the same manner. This sense of acceptance by an infinitely powerful Creator, yet equally gracious heavenly Father, promotes positive self-worth and inner security and therefore helps parents to accept others, even when they are different or difficult.

Fortunately, relationships between people can change. Where there is now fear, tension, and alienation, there can be love, acceptance, and unity. The sense of inner security and freedom through knowing and feeling God’s love can be transmitted from parent to child to society.

James F. Dyer, Jr., M.S.W., is instructor in the Department of Psychiatry at Loma Linda University in California. Adapted from an article appearing in the February, 1978, Life and Health.

**THIS MONTH IN LIFE & HEALTH**

- Asbestos: silent enemy, hidden killer
- What is an EKG?
- Eggplant—the royal vegetable
- Worlds apart
- How much is too much?
- The family and mental health
- Colitis—the what, why, and what to do about it
- Playpen or parking lot?
- Are you a second-mile appreciator?
- Let’s help the handicapped

Order Life and Health through your local Adventist Book Center or directly from Life and Health, 6856 Eastern Ave., NW., Washington, D.C. 20012.
Regular readers of The Ministry will already know of the existence of The Biblical Archaeology Review (see Ministry, November, 1976, p. 28), but now that it has completed its third year of publication and thereby "shown its true colors," we wish to take this opportunity to review its contribution and to urge our readers to subscribe.

The BAR's aim is "to make available in understandable language the current insights of professional archeology as they relate to the Bible." Its editor, Washington, D.C., attorney Hershel Shanks, has succeeded admirably. The articles are consistently interesting and well written, often focusing on the new, the unusual, or the controversial. The information conveyed is up to date and authoritative, and usually balanced in terms of its presentation. Though the journal studiously avoids a particular religious slant, its basic approach might be considered "liberal," but with plenty of "conservative" reaction to keep things in balance. The periodical is well illustrated with maps, charts, and photographs (including so far a beautiful color reproduction of a portion of the Madaba Mosaic Map of Palestine and some stunning, colorful views of Qumran, the Dead Sea scrolls, and scenes in the Sinai Peninsula).

Each quarterly issue contains from five to ten substantive articles that characteristically deal with important new discoveries, illuminate a Biblical text, continue a scholarly debate on a subject of vital general interest, or just cover important topics in a systematic fashion. Authors include such famous Israeli archaeologists as Yigael Yadin, Yohanan Aharoni, and Nachman Avigad, and Americans Frank M. Cross, Paul Lapp, and Siegfried H. Horn.

The following important new discoveries have been shared with BAR readers: Beersheba's horned altar, the Philistine temple near Tel Aviv, the seal of Hezekiah's servant, the remains of the Babylonian siege of Jerusalem, eighth-century B.C. Hebrew and Phoenician inscriptions from the Sinai Desert, the oldest Hebrew inscription (from Izbet Sarteh), Jerusalem's Cardo and Broad Wall (the latter probably built by Hezekiah about 700 B.C.), the earliest depiction of the Temple's menorah, or seven-branched lampstand, a rare bronze statue of Hadrian, a cuneiform tablet from Hazor mentioning the town's name, a bilingual inscription from Dan that reads "to God who is in Dan," Herod's winter palaces in Jericho, the possible discovery of Ophir in Saudi Arabia, and the huge new third-millennium B.C. archive of texts from Tell Mardikh or ancient Ebla.

Among the approximately seventy-five Biblical texts that I counted that were specifically illuminated by BAR articles were the following: Rothenberg's Timna excavations in the Sinai discovered evidence of a Midianite tented shrine that provides a good parallel to the tabernacle of Israel's desert wanderings mentioned in Exodus 26:7. One of its most stunning finds was a tiny celtic snake molded of copper and gilded, reminiscent of a similar snake in Numbers 21:9. On a recent trip to the Arabian Peninsula, Father Jamme discovered a list of South Arabian kings that dates back as far as the tenth century B.C., possibly providing a context for the Queen of Sheba mentioned in 1 Kings 10:1. First Kings 9:15 is dramatically confirmed by the discovery of Solomonic fortifications at Hazor, Gezer, and Megiddo. In Jerusalem, Mazar found a fragment of a stone vessel from the time of Jesus marked in Hebrew "corban," certainly to be connected with the concept in Mark 7:11. Some old Babylonian legal documents from 1,700 B.C. throw light on the reason for the patriarchs' grasping the circumcised membrane, the sign of the covenant, in an oath (Gen. 24:2-9; 47:29-31)—it was to invoke the Divine Presence as witness to the gravity of the oath, much as Bibles are used in a courtroom today. Another difficult text has been 1 Samuel 18:3, 4. Why did Jonathan give David his clothes? A tablet from Ugarit makes clear that in this symbolic act a crown prince irrevocably yielded his right to the throne. And many, many more Bible passages are illuminated as one reads through the first three years of BAR.

Articles that continue scholarly debates on subjects of general interest include Glueck's claim to have found Solomon's copper mines and smelting furnace; the location of Debir (was Albright wrong?); the destruction of Shiloh; Jabin, king of Hazor, and the correct understanding of the relationship between Joshua 11 and Judges 4 and 5; Isaiah 7:14 (does it predict a virgin birth?); stables or storehouses at Megiddo and elsewhere; whether there was an Israelite conquest (or was it a gradual settlement?) and if so, what its date was; whether Beersheba's "high place" has been found; and the location of Abraham's Ur.

Among other interesting topics that receive systematic treatment are articles on King David as a builder, the age of the patriarchs and their customs, what happened to the ten lost tribes, living plants as archaeological artifacts, anthropoid coffins, the search for Noah's ark, Hezekiah's tunnel, Herodian Jerusalem in the days of Jesus, the temple at Dor, papyrus, the Septuagint, the tribe of Dan, the tombs of Jesus (the Holy Sepulcher in Jerusalem)
Above: The Solomonic four-entry gateway at Gezer, similar to those of Megiddo and Hazor, cities referred to in 1 Kings 9:15 as built by King Solomon. (See BAR, February, 1978.) To the left: A house with a rosette mosaic in situ. In the background, across the valley, is the Temple Mount with the silver-domed Al Aksa Mosque plainly visible. To the right of the Temple Mount are the excavations of Professor Benjamin Mazar. (See "How the Wealthy Lived in Herodian Jerusalem," BAR, December, 1976.)
and Peter (St. Peter's in Rome), the cultural differences between the Israelites and their ancient Near Eastern contemporaries, using ancient Near Eastern parallels in Old Testament study, how archeologists date things and how they organize digs, how the Dead Sea scrolls were found and a description of the community of men who were responsible for them, and even an account of the U.S. Navy's exploration of the rift valley from the sources of the Jordan to the Dead Sea!

In addition to articles, BAR answers readers' questions, helps amateurs with definitions of terms, spellings, pronunciation, and basic bibliographies. It reviews important books (such as Leona G. Running's biography of Albright) and controversial books (such as Immanuel Velikovsky's redoing of ancient history). It publishes apt quotations and letters to the editor, which often serve to continue and correct discussion on questions of special interest. It announces deaths (e.g., G. Ernest Wright, Wendell Phillips, and Yohanan Aharoni); new personnel appointments of wide interest; where to get free books and magazines; how to save money on those you can't get free; where to get audio-visual aids; the commencement of new archeological journals or societies; meetings; conferences; museum exhibitions; Holy Land tours; and dig opportunities.

In short, BAR is the best way to keep up to date and informed on what's going on in the discipline of archeology as it relates to the Bible. Three years ago the quarterly started out with 16 pages and a few hundred subscribers; now more than 11,000 subscribers get 56 pages at a time. Obviously it's doing something right! And now this three-year total of 500 pages is indexed according to subject and Scripture reference and is ready for shelving in a permanent binder available from the publisher.

Don't you wish you had been a charter subscriber? BAR is giving readers of THE MINISTRY a special break, but only until March 31, 1978. Though the yearly subscription rate is $14.00, by using the coupon below (or copying its wording) you can get your introductory subscription for 1978 for only $9.75—a saving of $4.25. Do it before you miss any more fascinating information that may be useful to you in your own ministry. We recommend it!

Lawrence T. Geraty is associate professor of archeology and the history of antiquity, Andrews University, Berrien Springs, Michigan.
Let us conduct a mini-interview with Ellen White on how to study, accept, and preach God's Holy Word most effectively. Her words should carry much weight with every Adventist leader.

Q. What is the simplest and safest guideline for our study and preaching of the Word of God?
A. "Cling to your Bible, as it reads."—Selected Messages, book 1, p. 18.

Q. Why is simple speech and simple truth most effective in preaching the Word?
A. "Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as well as by the full-grown man or the giant in intellect."—Ibid.

Q. How meaningful and how relevant to today's world and today's church are the words of the ancient prophets?
A. "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Cor. 10:11). 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into' (1 Peter 1:12). The Bible has been your study-book. It is well thus for it is the true counsel of God, and it is the conductor of all the holy influences that the world has contained since its creation. We have the encouraging record that Enoch walked with God. If Enoch walked with God, in that degenerate age just prior to the destruction of the world by a flood, we are to receive courage and be stimulated with his example that we need not be contaminated with the world but, amid all its corrupting influences and tendencies, we may walk with God. We may have the mind of Christ."—Letter 74A, 1897.

Q. Do you mean that what happened in Israel millennia ago may be found in the church in these last days?
A. "Enoch, the seventh from Adam, was ever prophesying the coming of the Lord. This great event had been revealed to him in vision. Abel, though dead, is ever speaking of the blood of Christ which alone can make our offerings and gifts perfect. The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings."—Ibid. (Italics supplied.)

Q. What hermeneutic can best be used to assure we are presenting the truth as it is in Jesus?
A. "The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Spirit, accords best with the truth as it is in Jesus."—Testimonies, vol. 5, p. 331.

Q. What helpful counsel do you leave us regarding Bible preaching?
A. "The great truths necessary for salvation are made clear as the noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God."—Ibid.

Q. How does your counsel on preaching agree with the apostle Paul's?
A. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:1-4).

This is good counsel for all of us, isn't it?

Robert H. Pierson is president of the General Conference of Seventh-day Adventists.
Why haven't we heard about the wonderful women who have been leaders in our church?

Dear Shepherdess: Kermit Netteburg wrote an article in the August 16, 1977, issue of *Insight*, "Why Haven't We Heard?" In it he raises the question, Why haven't we heard about the wonderful women who have been leaders in our church since its inception? He refers to *Notable Women of Spirit*, by John B. Beach, aided by Hedwig Jemison.

I went to the Review and Herald library, borrowed the book, and enjoyed it. I read of the leadership role of about fifty women who have served in the various departments of the church.

The book tells of many women of whom I had never heard. It also tells about some I do remember, such as Flora Plummer, who was secretary of the Sabbath School Department of the General Conference for twenty-three years. Her fertile mind brought us the idea of Investment and of the Thirteenth Sabbath Mission Offering and of memory verse devices.

Lora Clement was editor of *The Youth's Instructor* from 1923 to 1952.

Kate Lindsay, Lauretta Kress, Lillian Magan, and Lillis Starr were pioneers in the field of medicine. The lot of a woman physician was difficult in those early years, but each of these women made a great contribution in spite of opposition.

Anna Knight, Martha Amadon, Rachel Oakes Preston, Sarepta Henry, and many who have been missionaries have left significant footprints in the sands of denominational history. These women struggled in a man’s world. They submitted themselves to the Lord Jesus and were willing to follow His leading in their lives.

Mr. Beach says, "When a woman gets caught up in competition for executive positions; when she begins to feel animosity toward female associates paid more than she is paid; when she begins to feel envy, covetousness, or jealousy . . . when she begins to find 'politics' more important than 'performance,' perhaps it is time for her to seriously consider her goals. What does she really want out of life? And, which is more important—a family or career?"—Page 109.

These words of wisdom made me realize a place awaits every woman. Ellen G. White says, "You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God." "We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business." "In the humblest duties and lowliest positions of life, we may walk and work with Jesus."—Steps to Christ, pp. 83, 81, 82. Isn't that beautiful?

Another quote says, "It is in accord with the will of God that man and wife should be linked together in His work, to carry it forward in a wholeness and a holiness."—The Adventist Home, p. 102.

Dr. Frank Crane shocks us by saying, "The easiest way to go to hell is to do nothing."

So let's put our shoulder to the wheel, ladies, hold the light of His love high and let it shine. With love, Kay.
What should precede the ordination of women or men?
Can it be a frustrating experience to push through a door uninvited?

When the prophet Samuel came to town and held the finals for the selection of a king, David wasn't even there. He was just a teen-ager who didn't count among the sons of Jesse. It was safer that way. You never knew what David might do. He might break out singing in the midst of everything—or start playing his harp. Better to leave him at home with the sheep.

So a king was being selected. And David didn't have a chance—so it seemed. But God didn't have a bit of trouble finding him!

Saul of Tarsus had to be struck blind before he was willing to preach Christ. He didn't seek the office of apostle. He preached because, as he put it, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

Moses ran ahead of the Lord, and it didn't work out very well. He had to herd sheep for forty years. When God did call him, he insisted he couldn't speak well enough to be a messenger of God. Jeremiah, when he was called, said, "Ah, Lord God! behold, I cannot speak: for I am a child" (Jer. 1:6). Isaiah and Ezekiel, when they were called, were overwhelmed with the vision of God's glory and the sense of their own unworthiness.

Strangely enough, Jesus didn't conduct a Dale Carnegie course on how to get the highest seats. Rather, He said it is better to take the lowest seat and avoid embarrassment, leaving it to the host to reseat us if he should so desire.

If the scribe who volunteered to follow Jesus (see Matt. 8:19, 20) was Judas, then he was one disciple Jesus did not call. And that one didn't work out very well. He proved to be a traitor.

In fact, it has never worked out very well when there has been no call, when a place of leadership has been demanded and a protest staged to obtain it. Miriam and Aaron, blinded by jealousy, once started a whispering campaign against Moses. They said, "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" (Num. 12:2). They felt they were entitled to the same position and authority as that given to Moses. You recall that God Himself took charge of the situation, and Miriam was smitten with leprosy.

Then there was the rebellion of Korah, Dathan, and Abiram—a deep-laid conspiracy to overthrow the authority of the leaders that God Himself had appointed. They were dissatisfied with their position and wanted to be priests. You remember what happened to them!

Ordination to the gospel ministry...
today seems a prize much to be desired. But the laying on of hands does not change a man. Nor would it change a woman. A proud, unconverted man does not become humble and converted because hands have been laid upon him. Ordination gives a certain status, a certain position, with certain privileges. But only the Holy Spirit can give a man power.

Ordination does not change an individual any more than baptism does. There is no virtue in the water. You can throw a bottle of whiskey into the baptistry and it will still be a bottle of whiskey. Neither does ordination change the heart.

In this day of agitation and protest and demand, what has happened to the call?

Why didn’t the apostle Paul tell us to be sure that we get our rights? Instead, he told us that love "seeketh not her own."

Equal pay for equal work is a commendable thing. It is something that should be. But any man or woman who demands ordination has, by that act, certainly disqualified himself or herself for it. Such agitation only betrays a pitiful lack of understanding of what our mission to the world is all about. To demand a place of leadership puts one in the company of Korah, Dathan, and Abiram. And Miriam.

And by the way, this whole mess that we’re in started—and isn’t finished yet—because of somebody named Lucifer, who demanded a place to which he had not been called!

Permit me a personal word. God’s work is my life—night and day. I live and breathe it. But I couldn’t care less about being ordained. What I do covet, and covet earnestly, is God’s own hand of ordination, silent and unseen, for whatever work He wants me to do. My name may not appear on anyone’s list of successful workers. But I’m much more interested in God’s record.

Besides, the promise is that anything the world may neglect to bestow, God Himself will make it up to us in the greatest of favors.

I discovered long ago that God’s favors are a thousand times better than man’s. I’d rather have the consciousness that angels are with me, right at my side, than any status that humans can bestow.

If a woman has a desire to preach, she can. There are many ways to preach other than standing in the pulpit and being called “Pastor” at the door. If God gives you a message and it wells up in your heart so that you cannot keep still, write it down. There is no controversy over women writers. That door is wide open.

You don’t have to stand in the pulpit or even be a writer to feel the presence of angels right at your side. Go out and give your personal witness for Christ. There’s room for thousands in that work.

You haven’t the education to be a writer—or to give Bible studies or a personal testimony? You haven’t the talent? Listen: “All who engage in ministry [and doesn’t that mean any kind of ministry?] are God’s helping hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, co-operating with heavenly agencies, have the benefit of their education and experience. As a means of education, what ‘university course’ can equal this?”—Edu-
cation, p. 271.

Whoever you are, wherever you are, God has a place for you. There is just as surely a special place designated on earth where we are to work for God as there is a place prepared for us in the heavenly kingdom.

But don’t forget the call. Listen for the voice of your Lord. It’s a frustrating, empty, unhappy experience to push through a door uninvited. It’s far more exciting when God calls through a door wide open—and sends angels to escort you in.

Remember. God found David. He can find you.

Marjorie Lewis Lloyd is a free-lance writer living in Newbury Park, California. The author has written 18 books, numerous articles, and 50 songs. For 15 years she wrote scripts for the international telecast. It Is Written.

My head loses these arguments with my heart, Lord. I know the move is right for Steve and Verna, but how can we say goodbye to our closest friends? I shove the thought to the back of my mind, willing it to be untrue.

Less than two years ago we were all new to this neighborhood. They were out to greet us when we arrived and lent us silverware so we could eat breakfast that first morning in our disorganized apartment.

Dick and Steve discovered common interests in camping and photography, and Verna and I shared ideas on teaching and homemaking. While the men talked about flying, we discussed books.

We’ve pooled our dinners for an impromptu picnic after church and looked at slides on Saturday night. At Thanksgiving we potluckcd; at Christmas we planned a party for our mutual friends.

It’s been a pop-in-the-back-door relationship that offered time to chat and laugh and opened new interests to each of us.

Now they are leaving. The reasons—and they are good—cannot banish my feeling of loss.

Thank You, my God, for this warm friendship. You are my dearest Friend, “closer than a brother” (Prov. 18:24). Please fill the emptiness in my heart.

Prayers from the parsonage

by Cherry B. Habenicht

THE SHEPHERDESS—CONTINUED
Question: How should we address God in prayer?

When Christ instituted the Lord’s Prayer, His purpose was to get people to pray, not to establish an eternal language. He said so in Greek (Matt. 7:22) which the King James Version translated “thy” in the formal language of those times. Most translations today use what you are objecting to—“you.” We need to keep in mind that the individual words of Scripture are not necessarily sacred or inspired, though the thought or message is.

Perhaps if our prayers were given more depth of thought and proper preparation the use of modern or archaic words would be lost in the beauty of communion with God.

Certainly our worship in prayer should be in good taste and point up our adoration of the Creator. Correct grammatical usage should characterize our prayers; they should be free of wit or slang, and words should be properly pronounced. This would eliminate the use of slang such as “you guys,” which is, of course, poor taste.

It seems ministers and others offering public prayers should give serious study to this responsibility of speaking to God for the people. If the prayer is fitting for the occasion, varied, clear, and marked by reverence, language then becomes secondary. Fellow ministers, perhaps we should take heed.

Donald G. Lewis
Peoria, Illinois

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The use of language is a fascinating study. When one begins to look at trends in vocabulary and variations of accent, it becomes clear that these variations are influenced by geographic location, employment, educational background, age, and many other factors. Thus, it is very difficult to state categorically that one form of speech or definition is the absolute and correct mode of communication.

In no field is this so true, or so controversial, as in religion. Speech patterns with which we are comfortable become cues by which we identify religious experience. When something other than these recognized forms comes along, we tend not to comprehend them as worship or religion. It is just such a problem that has arisen over the usage of Old English forms of speech as found in the King James Version of Scripture.

Those who have been reared on the vocabulary of seventeenth-century English find that prayer and Bible reading in any other form does not have the sound to which they have become accustomed. Yet when we closely investigate this form of speech, we discover some interesting facts about it. First, this was the common form of address. Anyone who has read Shakespeare knows that this vast genre of literature is indeed not sacred. But to one steeped in the background of the English of that period, it sounds sacred.

Second, Jesus and His disciples did not speak in this form. In fact, when Jesus taught His disciples to pray, He did not use the formal word “Father” that we find in the King James Version, but rather the more common “Dad” or “Daddy” that children use in their daily conversation with their parents.

Third, when one carefully examines the language and vocabulary of the King James Bible it is discovered that a large number of the words used have either changed in meaning since translation or have dropped...
from usage in today's language. Verbal communication is dynamic not static, and if we fall into the trap of freezing religious communication in a language that makes us secure because we learned it in a past era, then we will cease to communicate to succeeding generations who no longer understand that language.

All this, however is not to say that one need be crude or improper in the use of language. It would be ideal that one use proper—indeed the best—language in the communication of the gospel. Good grammar is always acceptable; poor grammar and vocabulary tend to limit the communication of truth.

It will, no doubt, be an ongoing problem that differences in background and age will cause some discrepancies. Times change, words change, modes of communication change, and we, if we are to continue to communicate, must change with them. God is not contained in, nor expressed by, merely one format of communication.

GARY B. PATTERSON
Bozeman, Montana

Unfortunately, some Christians still harbor the presupposition that the King James Version of the Bible (with its use of archaic pronouns and verbs) is the original Bible. We know this is not true, and although the KJV has many great qualities, its grammatical form is not inspired. The translators, within their cultural and linguistic setting, used the archaic forms thee, thou, and thine because it was in keeping with the common speech of the seventeenth century, not because it was the form used or taught by Christ.

In those days, the second person singular (thou) was used distinctly, as opposed to the second person plural (you), because God was (is) regarded as singular. It was not a matter of one form being honorific and the other common.

It is somewhat naïve of us today to think that the use of the archaic pronouns and verbs in addressing God is for designation of reverence. In our cultural and linguistic setting the contemporary forms you, yours, et cetera, are used to address any significant other person. We in reality designate our esteem of the "other" to whom we address ourselves by the attitude we have toward that significant "other." It is from this perspective that we emphasize worship of God "in spirit and truth"—grammatical form is not primary.

There remains no linguistic or theological rationale for one's maintaining the second person singular in the case of addressing God. Outside of our traditional mind-set, thee does not in itself indicate a speaker's or writer's esteem for a Higher Being.

Theologically, God is understood as One who desires intimate relationship with His created beings. Because God relates to mankind in the time of their living responsiveness, so God would have us communicate with Him in today's language rather than through outmoded forms. Certainly those who use twentieth-century pronominal address esteem God as highly as did King James. It is not for anyone to judge another person on the use of pronouns in addressing God. If we should become disturbed and annoyed in either case, we lack proper esteem for God and our fellow men.

As to the mixing of the archaic and common forms, the point is well taken that those who pray publicly should learn to stay with one form or the other.

D. DOUGLAS DEVNICH
Lacombe, Alberta

To answer the above question I would say, first of all, that the older, more solemn forms of the second person pronoun—thee, thy, and thou—in prayer are still the more generally accepted usages in the Adventist Church today. This formal style of addressing God seems proper and correct as we speak to the majestic Lord of the universe.

Some languages teach a difference in forms when addressing intimate acquaintances and when addressing persons of honor or on a formal basis. There is no question over the use of forms in prayer in these languages. However, in English, there is no such distinction. Therefore, it is not grammatically incorrect in prayer to use You and Yours in reference to God.

Neither would I question the sincerity of Christian experience of any who would pray in this manner. Many young people, with deep religious conviction, and in great sincerity and respect for God, use these forms. They have a strong personal relationship with their Saviour, which is the essence of religion, and the use of You and Yours is intimate to them, and indicative of their personal, open, and honest relationship with the Lord. The archaic forms seem stuffy and sometimes phony to them. Many of them read The Living Bible, Today's English Version, The Amplified Bible, The Jerusalem Bible, and the Phillips translation, all of which use the common forms throughout.

Ministerial and Seminary students are not taught that the common form is better. However, many of them are young themselves, even quite new to the Adventist faith, and the archaic forms are strange to them.

A mixing of the forms certainly is distracting and represents a faulty literary usage. Likewise, the use of common expressions such as "guys," "kids," or, as we hear often today, "religion is neat," et cetera, is in the same category of weak choices, and they jar the listener away from the real message intended.

On occasion, in a very personal prayer expressing the needs and response of the congregation following a sermon appeal, I will use the forms You and Yours from the pulpit. On all other occasions I personally choose the solemn, formal form in speaking to God. A number of well-respected newer translations of the Bible still preserve the solemn form in places where God is addressed. I believe the vast majority of Adventist people still appreciate this practice in church prayers.

JOHN A. KRONCKE
Berrien Springs, Michigan
WIDENING OUR WORD POWER

Sacred Words

Logos and Lalia

Felix A. Lorenz

After a night on the Mount of Olives, Jesus came to the Temple to teach the people. It was to be a busy day. This was the day the Pharisees brought to Jesus a woman taken in adultery. It was to be a busy day. This was the day Jesus claimed His title as the Light of the world.

This was the day Jesus made some of their sinful stubbornness that they attempted to stone Him.

This entire episode was a result of the failure of the Jews to understand Jesus and His message for them.

After considerable conversation Jesus asked, "Why do you not understand what I say?" (John 8:43, R.S.V.;)

Felix A. Lorenz is a retired pastor residing in Fair Oaks, California.

Secular Words

James H. Stirling

A few thousand words may be enough to allow someone to communicate in our culture, but our language can be richer and more colorful if we take time to learn and use new terms.

Some English words are very specific, and give more pointedness to our speech when they are used in proper context. For instance, we know that many animals and birds tend to live or act together as groups. Because most of us are not close observers of nature, we regard one such group as being similar to another. There are specific terms for many of these groupings, however, and knowing the terms may help us not only think more clearly about wildlife but also enrich our descriptive powers when making analogies to the activities of humans.

Some of the words that follow are drawn from articles in this issue, some from general speech, and some from the language of animal behavior. Test your knowledge of the correct meaning of each of the following words by selecting the one closest in meaning to it among the choices listed.

1. bevy: (a) herd of pigs; (b) grouping of deer; (c) group of quail; (d) collection of rats.
2. covey: (a) herd of horses; (b) grouping of partridges; (c) flock of seagulls; (d) nest of ants.
3. effulgence: (a) radiant splendor; (b) talkativeness; (c) adequacy; (d) generosity.
4. etymology: (a) study of grammar; (b) study of vocabularies; (c) study of sounds of words; (d) study of the history of a word.
5. frenetic: (a) impatient; (b) frenzied; (c) efficient; (d) rapid.
6. gaggle: (a) crowd of people; (b) cage of mice; (c) flock of crows; (d) grouping of geese.
7. hermeneutics: (a) exegesis; (b) interpretation; (c) translation; (d) theology.
8. palindrome: (a) word or sentence that reads the same backward or forward; (b) place for horse racing; (c) artist's paint board; (d) insect.
9. pride: (a) company of lions; (b) gathering of hyenas; (c) group of wolves; (d) pair of peacocks.
10. skulk: (a) group of rabbits; (b) group of foxes; (c) band of bears; (d) gathering of blackbirds.
11. theophany: (a) study about God; (b) revelation of God's will; (c) visible manifestation of God; (d) search for God.
12. transcendent: (a) heavenly; (b) mystical experience; (c) beyond the limits of ordinary experience; (d) confusing or bewildering.

For the correct answers, turn to page 45.

James H. Stirling, Ph.D., is currently on leave as professor of anthropology, Loma Linda University, Loma Linda, California.
In joining the greatest fellowship organizations in the world, whether you may go you will find Adventists believe alike. Many times your church friends will be closer than blood relatives.

**Membership in the church:**
This is a very sacred thing among Adventists. They keep an active church roll. In joining them you should hold this membership very sacredly. If you are to be in any place three months or

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**Bible studies on John**

Leo Van Dolson has prepared a series of Bible-study outlines on the Gospel of John for use in his personal soul-winning work. Each is a four-page folder. The study that follows is a sample. He has offered to make the set available to those who request it. The set would be very useful as a prayer-meeting series. Write directly to: Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

**John 3, 4 Outline**

The witness to Palestine

1. The witness to a Jewish ruler—3:1-21.


4. Witness to Samaria—4:4-42.
   a. The woman at the well—4:4-30.

   b. The second miracle in Galilee—4:46-54.

**The necessary work to be done in human hearts**

Jesus explained, step by step, to Nicodemus the plan of salvation more fully than He did in any other discourse—The Desire of Ages, p. 176.

1. The light shining from the cross reveals the love of God.
2. Christ’s love draws us to Himself.
3. If we do not resist this drawing we are led to the foot of the cross in repentance for our sins, for which Christ died.
4. Then the Spirit of God, through faith, produces a new life in the soul (new birth).
5. The thoughts and desires are brought into obedience to the will of Christ.
6. The heart, the mind, are created anew in the image of God.
7. The law of God is written in the heart and we can say, “I delight to do thy will, O my God” (Ps. 40:8).

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**Item** | **Nicodemus** | **Woman at Well**
---|---|---
**A. Type of person contacted:**
1. Age (approximate)
2. Sex
3. Race
4. Position
5. Character

**B. Approach:**
1. Initial
2. Method of sustaining interest
3. Creating desire
4. Decision

**C. Result**
A new tool for pastors and evangelists

For years pastors and church leaders have been asking for doctrinal advertisements they could place in local newspapers and magazines. Now an exciting and helpful new service is available to the church—the Evangelistic Advertising Kit!

The General Conference Communication Department, in cooperation with the Ministerial Association and professional advertising agencies, has developed a do-it-yourself advertising kit for pastors and evangelists.

The Evangelistic Advertising Kit includes 13 doctrinal ads in two sizes, two-column and half-page. These ads come in the form of reproduction proofs, ready for your local editor to insert in his paper. This will save you the cost of typesetting and layout, so be sure to mention this fact when you approach your local newspaper for an advertising price.

In the kit is a booklet entitled “Making Evangelistic Advertising More Effective.” This booklet outlines many of the do’s and don’ts of communicating through advertising. Topics included are: the special challenge of religious advertising, using advertising to make evangelism more effective, selecting the right media, the importance of timing, ad layout and typography, and how to get more help.

Another important help will be design and copy suggestions for do-it-yourself handbills and mailers. Samples of layouts and artwork are included for four-color brochures to use when advertising local evangelistic meetings. A little later we hope to make such brochures a part of the kit.


The headlines have been printed in bold type that cannot be missed. We believe anyone who sees the ads will be compelled to read at least a portion of the copy. We think you will agree.

The kit is an open-ended service. Future help will be available to assist pastors and evangelists in other areas of evangelistic and church advertising. Spot announcements for radio and television are already available from the General Conference Communication Department. Another kit component presently under study is newspaper tabloids. If there is enough interest, there may also be hints for bus-ad cards and information regarding billboard advertising.

There is a carefully planned follow-up program for every person responding to the advertisements. Each ad has a coupon on which your local address may be inserted so your church will know exactly who and how many respond.

Responses are to be forwarded to the Seventh-day Adventist Radio, Television, and Film Center in Thousand Oaks, California, in care of It Is Written. The film center will immediately fill the request for the booklet, and the person’s name will be entered on the IIW computer for additional follow-up. All of the responses will be coded by zip code, and you will be kept up to date on the progress of respondents from your area. You and your fellow church members will have the privilege of visiting these interests, and their names will be available for evangelistic meetings.

For pastors and churches wishing to do their own follow-up on interests sparked by the advertisements, materials keyed to these ads are available at the local Adventist Book Center.

The best news is that the price of the kits is only $8.75 per kit, plus postage, and the kits are now ready for mailing. For more information, or for your copy of the kit, contact the General Conference Department of Communications, 6840 Eastern Avenue NW., Washington, D.C. 20012; or phone (202) 723-0800.

—Marvin H. Reeder

Two-by-two slides

A dedicated layman is eager to use his skill to benefit our work. He is offering 35mm 2 by 2 slides to our pastors, evangelists, and Bible instructors at the low cost of only 10 pence (17c) each, an amount designed to cover postage and handling. These slides may be from stock that he has on hand or from pictures you submit, or you may make suggestions as to what you need and he will try to accommodate. This includes Bible texts in various languages and foreign-language titles photographed on color slides. Cash must accompany orders. Direct all orders and inquiries directly to: Colour Slides, 570 Dereham Road, Norwich, Norfolk, NR5 8TE, England.

Answers to "Widening Our Word Power" (see page 43).

1. bevy: (c) group of quail.
2. covey: (b) grouping of partridges. From Latin cavis, "to lie." (Adults protect the young by covering them.)
3. effluence: (a) radiant splendor. From Latin effluere, "to shine forth."
4. etymology: (d) study of the history of words. From the Greek etos, "true."
5. frenetic: (b) frenzied. From the Greek frenetikos, "inflammation of the brain."
6. goggle: (d) grouping of geese. Especially when not in flight; from a Middle English word meaning "to cackle."
7. hermeneutics: (b) interpretation. From the Greek hermeneus, "interpreter."
8. palindrome: (a) word or sentence that reads the same backward or forward. From the Greek, meaning "to run back." Example: "madam."
9. pride: (a) company of lions.
10. skull: (b) a group of foxes. From Middle English, skulken, related to the Danish skulk, "to shirk," or "play truant."
11. theophany: (c) visible manifestation of God. From the Greek theos, "God," and phanein, "appearance." See Exodus 19:9-23.
12. transcend: (c) beyond the limits of ordinary experience. From the Latin transscendere, "to reach across."

Scores: 12-11 Excellent.
10-9 Very good.
8-7 Good.
RECOMMENDED READING


All of the books of the Bible meet and end in the book of Revelation. It is impossible to understand the Bible without a knowledge of its Old Testament origin. All this is so, this volume by Ferrell Jenkins, of the Bible Faculty at Florida College, Temple Terrace, Florida, is a welcome addition to the minister’s library. In it the author discusses a number of quotations and allusions from the Old Testament and gives illustrations of how the Old Testament passages are used in the book of Revelation. He also pays special attention to the Old Testament books most frequently used in the book of Revelation.

Special analysis is made of the description of Christ in Revelation 1, tracing its Old Testament origins; also, the titles of Deity as found in Revelation are traced from their Old Testament roots. The final chapter discusses the Old Testament Jerusalem, River Euphrates, and Armageddon as used in the book of Revelation. Also the Tabernacle, the altar and the ark, as well as the Bible characters Balaam and Jezebel.

The author restricts the application of Babylon in the book of Revelation to the Rome of John’s day, without recognizing the prophetic fulfillment in the development of the papacy. Nonetheless, the work will be appreciated by all who preach or teach from this important “last day” book.

Orley Berg


Both these volumes treat the theme of the aggressive minister in a modern problem-oriented world. In Telling Truth, James Armstrong centers his concern on the minister as truth teller. He rightly perceives that preaching is more than verbalizing a message (“the cheapest possible substitute for faithful discipleship”) (page 60); it also involves a dedicated, Christian lifestyle. Quite progressive in its social ideas, the book calls the ministry to grapple courageously with an exposé of real problems (race, politics, social issues, etc.) to the saving truth of the gospel.

Creating an Intentional Ministry by Biersdorf offers a collection of essays on the minister’s own intentionality, i.e., his deliberate carving out of a career that is satisfying to God, to his church, and to himself. The tensions among the three are not ignored, and the author gives creative and sometimes “daring” solutions. A clergyman who wants to avoid a lifelong ministry dictated by circumstances (“unintentional”) will find much help here for clarifying his own model for ministry, regardless of the stage of his career.

Jerry Gladson


The Seventh-day Adventist Church operates the largest Protestant school system in the world. And much of the burden for directing the operation of the individual schools within the system falls to the minister.

Ministers tend to be leaders in local church school boards. Generally, half the members of an academy board are ministers. These ministers can likely be helped in their work of directing school programs by reading stimulating, provocative material. Raymond Moore’s book nicely fits this description.

The title of Moore’s book implies that it considers all the challenges facing Adventist education. However, the book actually focuses on only one aspect of education—a work-study program. The book’s thesis is developed from a statement from Counsels to Parents, Teachers, and Students, page 211, that says that teachers should spend several hours each day working with the students. Moore takes this statement and apparently sometimes carries it too far in saying that this idea will cure all the problems Adventist schools face. Certainly problems of financing, staffing, curriculum, and indoctrinating will not disappear by doing only one of the things Ellen White mentions. At least, Moore never makes a sufficient case for that happening.

However, Moore’s book still presents a clear case of the need for a balanced work-study program. He relates experiences from his work as president of Japan Missionary College and Philippine Union College. He also shares experiences from some other schools currently using the balanced program he advocates, even though the examples include a too-limited number of our schools.

In addition to these practical experiences, Moore also shares methods of implementing a work-study program in an Adventist school, of overcoming faculty reluctance to such changes, even of developing daily schedules that allow time for teachers and students to work together.

There are also specific chapters on how his concepts apply in elementary, secondary, and collegiate schools. Certainly one of the more provocative chapters deals with the work-study program and the elementary school.

The book can prove a useful addition to the library of any pastor who is concerned about a balanced work-study program.

Kermit Netteburg
Farewell and welcome

There is quite a bit of gray hair, or lack of hair, on the heads of the men who occupy the offices of the General Conference Ministerial Association. There is nothing wrong with gray, or hoary, hair, for one of Israel’s laws demanded youth “‘rise up before the hoary head,’” and to “‘honor the face of an old man’” (Lev. 19:32, R.S.V.).

Nevertheless, when two openings recently came to our association, one qualification emphasized in our search for replacements of two able, competent workers was youth.

First let’s talk about those who left. I am sure all of our readers are aware that our beloved Earl Cleveland has transferred his base of operations to Oakwood College. (See the August, 1977, issue of MINISTRY.)

More recently, Leo Van Dolson, one of our executive editors, was selected by the Review and Herald to be the editor of Life and Health. This was an extremely difficult decision for Leo to make. After a considerable amount of heart searching and prayer, Leo made the decision to accept the Life and Health position. We reluctantly released him with the understanding and approval of the Review and Herald that he would still spend what time he might have available helping in the operation of MINISTRY magazine and the Ministerial Association. Although we are reluctant to see him leave us, we are thrilled that he is willing to dedicate a part of his time and talents to the MINISTRY magazine as one of our associate editors, giving special emphasis to the health section of our journal.

For five years Leo has done outstanding work for us. His constant dedication, coupled with extraordinary skills, has enabled us to achieve what we believe is the highest level of quality the MINISTRY magazine has ever reached in its long, useful history. Since Leo will still be on our staff, and will meet with us regularly, and since his office is only a few hundred feet away from his former office, we are not going to say goodbye in the usual sense. But we do want to express a great big Thanks for his dedication.

With Earl and Leo’s departure, we were forced with the gargantuan task of finding qualified replacements. We know the Lord has led in the selection of two men who will make a strong contribution. Both of them have the best part of their futures still in front of them.

At our last Annual Council, William C. Scales, Jr., was elected as an associate secretary in the General Conference Ministerial Association. Elder Scales, his wife, Lois, and two children—daughter Linda, age 13, and son Larry, age 15—come to us from the Allegheny East Conference, where for the past six years he has served as pastor of the large Berea Temple church in Baltimore, Maryland. For five years prior to this he served as an evangelist in the Allegheny East Conference.

Elder Scales received his ministerial training at Oakwood College and the Seventh-day Adventist Theological Seminary where he received his Master of Divinity degree in Biblical and systematic theology.

He began his ministry in 1958 and has been blessed with success in both his pastoral and evangelistic labors. In the past six years he has organized three new churches, built or purchased one new school, and has been very successful in training his church officers and members in soul winning.

He will bring a needed dimension and emphasis as he joins the staff of the Ministerial Association.

B. Russell Holt has been selected as one of our MINISTRY executive editors. Russell comes to us with seven years’ field experience as pastor and evangelist in the Indiana and Arizona conferences. He spent two years as an assistant editor of These Times under the direction of one of our denomination’s top editors, Kenneth Holland. Considering this excellent background of both editorial and field experience, we believe that Russell’s addition to our staff will help him to make a strong contribution to the field through our journal.

Holt, a youthful 32, received his ministerial training at SMC and the SDA Theological Seminary where in 1969 he received a Master of Divinity degree. He is married to the former Judy Stafford, who graduated from Southern Missionary College in 1967, with a B.A. in nursing. Their two children, Amy, 4, and Andrew, 5, occupy Judy’s time.

One of the hobbies the Holts enjoy is camping, and Russell dabbles a bit in coin collecting. His writing skills have been exhibited in several articles published in These Times during the past year.

We welcome both the Scales and Holt families to our Ministerial Association staff, and we are eagerly anticipating a delightful fellowship in working together.

N. R. D.
NEWS BRIEFS

Folger Library acquires books on Reformation

WASHINGTON, D.C.—A collection of 850 early editions of Reformation works by Martin Luther, John Calvin, Ulrich Zwingli, and others has been acquired by the Folger Library here.

The collection was assembled by Swiss bibliophile/author H. C. E. Stickelberger, who died in 1962.

In the collection, 516 items are dated before 1531, nearly 200 more between then and 1551. Included are 180 original impressions of Luther's writings.

Church programs should foster more parent-child interaction

There's a renewed interest in the family today, but on a practical level little is being done to help stem the threatening decrease of parent-child interaction.

Christian educator Larry Richards notes this problem in Action (Summer), underscoring that the problem is especially important to Christians.

"We are concerned with the communication of faith as a living relationship with God: a relationship which touches the totality of our personality, affects values, attitudes, beliefs, and behavior. To communicate faith in this total way from generation to generation, a deep and loving togetherness is absolutely essential."

After observing what several churches are doing to help, the noted educator provides guidelines to help church leaders in fostering the home as a nurturing center:

1. "Programs must recognize the importance of the family in the nurture of children, and help parents better fulfill their life-shaping roles.

2. "There must be a move away from segregating religious training and experience by age, back toward a pattern of sharing (in the nuclear family and in the church family as a whole) of those realities which are basic to our life in Christ.

3. "The commitment to togetherness must be related in church programs—in timing, in structure, in curriculum.

4. "Approaches must be designed to deepen and develop close and loving relationships between parents and children within the whole local community of faith."

"It seems high time to transcend both reactions, intellectually sound counterresponse, regaining for the church at large legitimate religious issues it has surrendereed to ideologies like selfish psychology."

Catholic pastor to drop bingo—"No help, morally or spiritually"

WORCESTER, Mass.—A Roman Catholic pastor here has announced the elimination of the parish bingo games because "it no longer fits into the spiritual life" of Our Lady of Mt. Carmel-St. Ann parish and "is hurting us more than it is helping us."

Despite a substantial financial return to the parish by the weekly bingo games, Father John J. Capuano scheduled their demise for October 31, when the current bingo license expired.

Writing in the parish bulletin, the priest explained that "as a Catholic priest, my duty is to help spiritualize your minds and your hearts, while at the same time keeping our parish strong in a temporal sense. Bingo has certainly helped us financially and somewhat socially. But it is no longer helping us morally or spiritually."

He admitted he had been "blind" to certain abuses of bingo, and he now believes the game created "an unhealthy environment" that could hurt the parish community.

The weekly bingo operation at Mt. Carmel-St. Ann usually draws about 500 persons, but very often as few as 100 players are parish members.

"The people who came to play bingo weren't coming to help the church or take part in a parish social," said Father Capuano. "They came to make money," he noted, adding that there was "more greed than charity" in the games.

Methodists ask smaller marijuana penalty

PORTLAND—In a wide-ranging resolution on drug and alcohol concerns delegates to the United Methodist General Conference here asked that felony penalties be dropped for the possession of small amounts of marijuana, and proposed steps for the eventual phasing out of the tobacco industry.

Other portions of the statement called for a prohibition on advertising of tobacco and alcoholic beverages and urged physicians to exercise special care in prescribing sedatives and stimulants.

How to spot a cult ten miles away

According to Youthletter (April), it is estimated that some one to three million youths across the country are involved in religious cults, numbering from 200 to 1,000. And while church historian Martin Marty thinks interest in cults is dwindling, deprogramming services are in high demand among many parents.

Because cults operate through fronts that appear to be discussion groups or youth clubs, Youthletter offers some tips to youth workers in dealing with cults:

1. "Be skeptical of strangers who invite you to lectures, movies, workshops, retreats, or other events."

2. "Beware of groups that place a heavy emphasis on fund-raising, profess utter devotion to a single leader, demand vows of poverty by full-time members, and encourage a monastic lifestyle."

3. "Be cautious of any group that asks you to fill out a financial statement or donate your material possessions, or warns you not to tell your parents you're involved."

4. "Be leery of any communal living situation. Check out carefully religious groups that meet in off-beat places."—Evangelical Newsletter, April 22, 1977.

Unless otherwise credited, these news items are taken from Religious News Service.

MINISTRY

Change of Address

Moving? Change your address in all publications you receive, including U.S. Postal Service, Standing Announcement, and Washington Examiner. Also, change your address at the Youthletter office by writing to: Youthletter Office, P.O. Box 1707, Annapolis, MD 21404.