Preaching from Job
see page 4
LETTERS

Fresh air
What a help MINISTRY has been to me in ministering to those whom I treat in my practice here in Blantyre! And what a breath of fresh air for the mind that finds itself isolated from its usual social milieu! Praise the Lord for the mailing!

David L. Neumann, M.D.
Blantyre, Malawi, Central Africa

How did you do it?
MINISTRY is really my husband’s magazine, but I usually read at least three articles in it. The April issue sports a quite intriguing cover. My husband and I think we recognize some of the faces, but we have both tried to conjecture how your artists came up with this unusual photography. Did they use the actual face and draw cartoons for the rest? If it is a trade secret, just forget my question. We felt it was a very effective cover.

Mrs. L. G. Wartzok
Hendersonville, North Carolina

It’s no secret, and since other readers may have wondered too, we’ll give a brief explanation. Actually, the artists took photographs of individuals jumping in the air. These separate pictures were then carefully cut, reduced in size and assembled into a composite photograph, which was used for the cover.—Editors.

Exemplary conduct
As a Bible worker who is very close to problems that arise in the lives of new Christians and church members, I am concerned about the influence exerted by the personal lives of ministers and their wives. Of course, Christ is our only safe example, yet we naturally look to our pastor to exemplify right principles in his own life and in his family. Most pastors seem worthy of this trust. We dearly love them and realize that they, like us, are human and growing up into Christ. Likewise, their wives. Since society seems to have placed more decisions on women than on men in the matter of personal appearance and attire, a pastor’s wife has a tremendous opportunity to choose to be a beautiful example to her Christian sisters. On the other hand, she may follow customs in these areas which are dictated by the fashions of a world not in tune with God and thus be a detriment to her husband’s work.

In connection with workers’ meetings for pastors, it seems it would be well for wives to have classes dealing with how to support and enhance the work of their pastor husband through their personal influence. I believe that pastors’ wives sincerely want to be good shepherdesses and will respond to specific principles as they are presented.

Name withheld

Sound and sensible
Thanks for the sound and sensible articles on soteriology that you have published over the past twelve months. Very helpful!

Eoin Giller
Victoria, Australia

MINISTRY feeds
I appreciated your remarks concerning the works of such men as Flavel, Baxter, and Bunyan. I have read some of these and say, “Amen.” I wish you would reprint some chapters from these great, old Christian classics. I have never read anything more powerful than Luther’s Commentary on Galatians.

Thank you for such good articles. When I read MINISTRY I feel I’ve been fed.

Paul Francis
Cashmere, Washington

Compelled to write
For several months I have had a feeling I ought to write a letter concerning MINISTRY. With the editorial in the June issue I am compelled to do so. It is a thrill for me to witness the church publishing such a professional and respectable journal, reaching not only the pastor but the scholar, as well. What gives me even more joy, however, is to see movement from the arena of a fragmented theology to one with a systematic approach. Thank you for this clear presentation. May it continue to ring.

Wesley Amundson
Southeast Asia Union College
Singapore

Letters first
The articles in MINISTRY are very helpful, but I turn first to the front page and quickly read through the letters to the editor. My prayers are with you and your staff.

William A. Haupt
Lakeland, Georgia

Turning church people into Christians
I appreciated your February, 1979, editorial, “What Assurance of Salvation Can a Seventh-day Adventist Christian Have?” The faithful preaching of the complete sufficiency of Christ for our acceptance before God can do more than any other thing to turn tense, worried, judgmental church people into New Testament Christians. Compliments, also, on your covers.

Stephen Board
Philadelphia, Eternity
Pennsylvania

Advances
You certainly deserve a big compliment on the advances that have made MINISTRY the outstanding magazine it is today.

Herbert Ford
Angwin, California

A classic
Thank you for sharing the article “A Fish Story” (April, 1979). This piece is a classic! Somehow it brought home to me the fact that the problems we have as clergy are common ones in all denominations.

Kenneth Livesay
Riverside, California

Can’t pass up
I want to praise the Lord for the wonderful way that He is leading the publication of MINISTRY. I just can’t pass my magazines without stopping to trace through MINISTRY. It is a wonderful magazine. I have received great blessings and benefit in my work as a pastor from the practical knowledge gained in MINISTRY.

Siosif a Mafi
Tonga Islands
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This book has been apotheosized, crystalized, and mummified—but deep insights await the one who is willing to dig for the treasures buried there.

Preaching from Job

by Alfred S. Jorgensen

In a survey to determine the least well-known book of the Bible, Job would certainly be a strong contender for first place. Surely it is more than a little strange that a book of such dimensions as Job should be so unfamiliar to Seventh-day Adventists and so infrequently expounded by Adventist ministers. Of course, not only this church but Christians in general have a very superficial knowledge of the book. Perhaps they remember vaguely its contents and that it consists of long speeches sprinkled with a few "proof texts," but beyond this concept Job is uncharted territory.

Yet what about ourselves, ministers of the Word? How much better would we fare if faced with an examination on the text of Job? When was the last time you heard an exposition on the book? When was the last time you preached on Job?

What has happened is simple enough to understand. Job has been apotheosized as great literature, and forgotten; crystalized, and put into a glass case for the gaze of the curious; mummified, and wrapped in the winding sheets of erudite scholarship. In every case the practical effect has been the same—most people, ministers included, know little of value about Job.

There may be some good reasons for the popular lack of attention to Job. The book is pretty hard going in the King James Version (hence the value of a modern translation, such as the R.S.V., the N.E.B., the N.I.V.). In addition, most books on Job are of a scholarly nature, written primarily for ministers, and then only for those who can follow the intricacies of the Hebrew variant renderings. Popular books on Job are about as scarce as the comforters he sought to find!

Recognizing all this, may I suggest how we can begin to remedy the situation; how we ourselves can "discover" Job; and especially how we can excite the interest of our congregation in this fascinating book. We will need, first of all, to involve ourselves—indeed, immerse ourselves—in the Book of Job. This will include frequent readings of the text itself in such modern translations as the R.S.V., the N.E.B., the N.I.V., and others. Then work through the text with a good commentary. H. L. Ellison’s From Tragedy to Triumph is a good one to begin with, and G. Campbell Morgan’s The Book of Job, in his Analysed Bible Series, contains both an excellent outline of the book and summaries of its content. Later you will want to graduate to more-extended expositions.

Having bathed our souls in Job for a while, we will be ready to communicate to our congregations what we have discovered. This may be done in a single sermon or, better still, in a series of sermons.

Even a cursory reading of Job will disclose many gospel projections—the personality of Satan (Job 1, 2); the predicament of man (Job 14); the provision of a Redeemer and the principles of redemption (Job 33:19-30); the problem of suffering and the prosperity of the wicked (Job 3, 21); the promise of a resurrection and of life beyond the grave (Job 19:25-27); and the presence, power, providence, and perfection of God (Job 38-42).

Deeper insights in this amazing piece of inspired writing than even these manifestly obvious disclosures wait for the man who is prepared to dig for them as a miner digs for valuable riches. Three themes that run through the Book of Job have particular preaching value.

Job’s experience parallels Christ’s

Probably no method of Biblical interpretation is more fraught with danger than is typology and the drawing of parallels. Nowhere more so than in this area is it easier to run to excess and wild speculation as many exercises in typology will amply demonstrate. Except where type and antitype are clearly noted in Scripture or the parallelism is obviously evident, we should be wary of spinning connecting threads that may well be fabrications of our own imaginations.

Yet the similarities between Job’s experience and that of Christ seem sufficiently apparent to escape the label of speculation. In fact, Ellen White has alluded to such a likeness.

"Satan, the author of sin and all its
results, had led men to look upon disease and death as proceeding from God, as punishment arbitrarily inflicted on account of sin. . . . Thus the way was prepared for the Jews to reject Jesus. . . . God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. . . . The same error for which God had reproved the friends of Job was repeated by the Jews in their rejection of Christ.”—The Desire of Ages, p. 471.

What specific parallels exist between Job’s experience and Christ’s? Paul T. Gibbs, in his book Job and the Mysteries of Wisdom, pages 138 to 141, has pointed out several interesting similarities: (1) Job trod the winepress alone (chap. 2:9); (2) righteous but misunderstood, he was surrounded by spiritually blind cavaliers who taunted the innocent (chap. 16:4); (3) his persecutors explained his affliction as a testimony from God to his sinfulness (chap. 16:8); (4) “he was a man of sorrows” (chap. 16:16); (5) he was surrounded by a gaping mob who violently mistreated him (chap. 16:10, 11); (6) he was a byword among the people (chap. 17:6-8); (7) he acted as a mediator and prayed for his opponents (chap. 42:7-9).

Job as a type of the people of God
Careful readers of the Bible will quickly see that there are many instructive parallels between the Old Testament and the New. In many such instances the Old Testament situation is the microcosm of which the New Testament situation is the macrocosm. The experience of Job is one such case.

The particular parallelism in which we see Job as a representative of the people of God in the conflict between good and evil is not simply an exercise in homiletics. The correlation between Revelation 12:7-11 and Job 1 and 2 is immediately evident. The “accuser of our brethren” (Rev. 12:10) is the same “Satan,” or adversary, who brought a railing accusation against Job and tried to persuade God to destroy him without cause (Job 2:1-5).

The passage in Revelation 12—actually a parenthesis unbounded by chronological considerations—clearly indicates a universal situation. It denotes what has been going on ever since the great controversy was transferred from heaven to this planet. And it certainly describes the final scenes of controversy in which the people of God will figure prominently. As the end approaches, “Satan will then plunge the inhabitants of the earth into one great, final trouble.”—The Great Controversy, p. 614. God’s people will experience “those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble” and “as Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost” (ibid., pp. 616, 618).

Why does the Lord permit His people to come under the power of the adversary? The apostle Paul takes us right to the heart of the matter in Philippians 1:27-30: “Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents. This is a clear omen to them of their destruction, but of your salvation, and that from God. For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, engaged in the same conflict which you saw and now hear to be mine” (R.S.V.).

As one writer has said, there is a sense in which both God and Satan “waged” on Job. The word waged may have negative connotations, yet it is true, humbly speaking, that God counted on Job! Similarly it will be the superlative privilege of the people of God in earth’s last age to allow God to work in them a faithful endurance of oppression and suffering that will give the lie to Satan’s defaming accusations and justify God before the universe!

An exhibit of transforming grace
Hebrews 12:3-11 is a classic passage concerning the value of discipline—the discipline that results from the kind of suffering that was endured, not only by Job, but indeed by our Lord Jesus Christ. This passage contains a quotation from Proverbs 3:11, 12, which is reminiscent of what Eliphaz told Job (Job 5:17, 18). On this occasion, Eliphaz, the aristocratic philosopher, spoke more wisely than he knew: “‘Behold, happy is the man whom God reproves; therefore despise not the chastening of the Almighty. For he wounds, but he binds up; he smites, but his hands heal!’” (verses 17, 18, R.S.V.). Job himself said of God, “‘He knows the way that I take; when he has tried me, I shall come forth as gold’” (chap. 23:10, R.S.V.).

The transformation effected in Job, especially in his thinking about himself and his attitude to God has been the concern of almost every commentator on this book. All agree that Job, ever a righteous man, as God Himself acknowledged, was nevertheless a richer man in the things of the Spirit and the graces of the heart after his great ordeal. Thus, not only were his sufferings a test and a testimony, they were also a means of grace.

Here again, we should observe the close parallel between his experience and that of God’s people during the time of trouble: “The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord’s eye is upon His people, and His ear listens to their cries. Their affliction is great, the flames of the

(Continued on page 27.)

Recent Publications on the Book of Job


Pastors and evangelists face a challenge—how to build new Christians into vitally alive, active saints; how to stem the tide of apostasy caused by indifference; and how to transform the uncertain into vibrant children of God.

The basic factors of the dilemma are certainly not new. They appeared within hours of sin’s entrance into man’s experience. Before sin Adam and Eve were personal friends of God. While conscious of the Creator-and-creature relationship, mankind’s two parents enjoyed the intimacy of face-to-face conversation with God. The atmosphere of Genesis 2 and 3 implies more than communication—it reveals close communication. Yet within an incredibly short time after the Fall that relationship was not only shattered but reversed. When God came to the Garden to seek man He found Adam and Eve hiding. In the evening they were afraid of the God they had loved that same morning.

Sin, then, creates alienation between man and God, an alienation that is virulent and sustained. It produces a separation so final that only divine power, applied with divine wisdom, can break down the wall isolating God’s children from their Father. The solution, of course, is the plan of salvation, the restoration of a personal relationship between God and man through the person of Jesus Christ.

In Old Testament times only a handful of men broke through that alienation into personal friendship with God. Enoch was certainly one, and according to Scripture, Moses was another. Possibly Elijah, David, and Daniel also joined this number. The sacrificial system carried out in the sanctuary and later in the Temple sustained the minimum contact necessary for access to salvation, but it was hardly conducive to close communion between heaven and earth. And even this system depended on the coming Redeemer.

But when Jesus came things changed radically. God took human form and joined the human race. He walked among men, worked among them, served them. He attended their weddings and dinner parties. He stood by their beds of sickness and pain. A close examination of the Gospel narratives reveals how completely Jesus fellowshipped with man. His illustrations, parables, and teaching contacts touched every phase of human experience.

Jesus tends to be the despair of analytical, intellectual students of Scripture. His teaching seems fragmented and tantalizingly incomplete. During His ministry He made it clear that His conceptual teaching was for the chosen few, not the multitude. Yet most of His ministry was spent in close social and spiritual contact with that same multitude. During His ministry Jesus spent His time with people, loving them, serving them. On the night of the Last Supper, Jesus summarized that ministry in a striking statement. He did not say, “He that hath understood my teachings hath understood the Father,” but rather “He that hath seen me hath seen the Father” (John 14:9). With Jesus, the personal route was the pathway to salvation.

When the disciples became apostles and, under the power of His Holy Spirit, began carrying out the commission of the church, they went out as eyewitnesses of Jesus Christ, the Son of God. They spoke of the Word of Life, “which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, ... for the life was manifested, and we have seen it, and bear witness” (1 John 1:1, 2).

It is inescapably clear that Christianity began through personal contact with the Son of God. It grew out of an intimate, personal relationship between God and man. And the inspired record of the New Testament is the result of men’s struggling to place the meanings of that relationship in written statements. This sequence is crucial. First came the relationship, then came the intellectual attempt to put the experience into words for those who lacked personal contact with Jesus.

The goal of the written record is made plain by its writers. Jesus is the incarnate Word of God. The Bible, as the written Word, designs to bring men back to the Jesus whose life is the pivot point of the written record. The goal was to initiate readers, who had not known the Saviour personally, into the same type of relationship the writers of the New Testament had experienced. The written record was and is essential. Yet it can never be quite the same as the seeing, hearing, and touching the disciples experienced in their association with Jesus. However, to read the New Testament is to feel plainly that a personal relationship with Jesus is the supreme goal.

What was intended to be an open circuit of life experience became short circuited in succeeding generations of Christians. Even within New Testament times the tension began to grow. The struggle between spirit and letter, between form and power, between intellectual grasp and personal experience, provides a negative undercurrent in the Epistles. Already in Corinth, Rome, Ephesus, Galatia, and Thessalonica the pattern was emerging. The human mind is forever hungry to understand, and it is so easy to focus attention on written,
No matter how carefully formulated, propositional truth is at best a cold, lifeless corpse without the quickening spirit of a personal relationship.

In succeeding generations the cold fog of scholasticism settles around the church, and personal fervency and devotion turn to cold doctrinal and propositional minutiae. Then someone within the church rediscovers the possibility and beauty of a personal knowledge and walk with the Saviour. The fire blazes out anew, and the cycle begins again.

Propositional statements and reasonings about truths, even when those truths deal with the most extraordinary Person in history. It is an easy matter to relate increasingly to the truths themselves until the personal relationship they were designed to produce is lost. In this way the cycle of spiritual disaster began.

Christianity is essentially a relationship with a Person. From that friendship understanding rises. The mind dwells on the relationship, analyzes it, and systematizes it so that the experience, once so personal, can be joyfully shared with others. The sharing must be done with words—there is no other way. But the words become the only representation the new hearers know. In each group of hearers some seem to grasp immediately the Person behind the propositions and religious truths. They enter into a personal relationship with the Saviour. They talk and walk with Him as actually as if they had been among the select disciples in Palestine. In every age of the church these people have been the radiant Christians, the spiritual leaders, the vibrant soul-winners.

Yet these are the exceptions, not the rule. Even the casual reader of church history will see the pattern. Great reformations and revivals are always led by those on fire with a personal vision, knowledge, and relationship to the Son of God. The glow of these lives attracts others, and many flame with the same dynamic relationship with Christ. But in the second generation a loss of that personal relationship is felt. Experience and witness is no longer dominated by the person and love of an ever-present Saviour. Instead, spiritual effort turns increasingly to development of the fine points of doctrine and to refinement of exact statements about Christ and His truth. In succeeding generations the cold fog of scholasticism settles around the church, and personal fervency and devotion turn to cold doctrinal and propositional minutiae. Then someone within the church rediscovers the possibility and beauty of a personal knowledge and walk with the Saviour. The fire blazes out anew, and the cycle begins again.

Recognition of these facts is not an attack on doctrine or theology, or on those whose lives are bound by God’s call to lead the church in understanding the mysteries of God. Doctrine and deep study are towers of strength, protective bulwarks against false doctrine and fanaticism that attack the people of God in each generation. Sound theology is essential to the church’s survival and growth. Yet, however carefully formulated, propositional exposition of truth is at best a cold, lifeless corpse when it is without the quickening spirit of a personal relationship to Jesus Christ. The written and oral word always transmits the significance of personal experience. The experience gives meaning to the doctrine.

This truth presents a special challenge to Seventh-day Adventists. The breadth and scope of the church’s doctrinal teaching is so manifestly a gift from God that the temptation is almost overpowering to make it the focal point of our evangelistic and pastoral contact both inside and outside the church. It is a further temptation to measure the spiritual growth of new hearers by the acceptability point by point of doctrinal checklists. Acquaintance with spiritual concepts can become mistaken for a growing acquaintance with Jesus. The beauty of intellectual propositions lies in the fact that they can be measured. Degrees of personal relationship with Christ cannot be measured so easily.

The plague of uncertainty about salvation we so often see among church members rises from careful indoctrination without a personal relationship to the Saviour. Among other questions, candidates for baptism are asked, “Have you accepted Jesus Christ as your personal Saviour?” The expected answer is Yes. Yet probing conversations with Christians after baptism often show that the Yes answer really meant “I accept the concept that Jesus must be my personal Saviour.” The answer indicates a relationship to an idea, not to the divine Person behind the idea.

These facts confront us with a dilemma. As pastors, evangelists, teachers, parents, and concerned Christians, how can we maintain the vitally needed protection of full doctrinal presentation, and yet use it to bring others into a personal relationship with the Saviour, who is the center and circumference of all doctrine? Part of the answer lies in the contagious nature of all personal relationships. When the bringer of truth himself enjoys a deep, vibrant relationship with God and Jesus the hearers are drawn to the Saviour. When you talk enthusiastically and joyfully about truth and doctrine, others become fascinated with truth and doctrine. What then would happen if Christians talked enthusiastically about what Jesus means to them personally and what He has done for them today? Others would be drawn to the Friend of the witness.

Yet this truth establishes only a direction of travel; it is not the road or means of transportation. The problem of how to build a personal relationship to Jesus Christ through the preaching and teaching and sharing of propositional truth is a challenge the church must meet. It must be solved by experimentation, by trial and error.

Christianity is a relationship with a Person. All Christian contact must lead to that Person and that relationship. When this takes place God’s people will see a revival of understanding and appreciation of Biblical truth such as this generation has not known. We can set the church of today on fire for God. But the fire is ignited by personal knowledge and a daily walk with Him.

Winston Ferris is a layman who writes from Berrien Springs, Michigan.
Laymen and ministers in El Salvador unite in the most productive evangelistic effort in the history of the Seventh-day Adventist Church.

Seven thousand Adventist church members stood in the pouring rain beside Lake Ilopango on the outskirts of San Salvador, capital city of Salvador, Sabbath morning, May 12, to witness the climax of the most productive evangelistic effort in the history of the Seventh-day Adventist Church!

Ignoring the water that fell on them from the sky, they fastened their attention on the water in the lake, where fifteen ministers stood, backs to the wind-whipped waves, ready to bury in baptism more than one thousand new converts. At the same time baptisms were taking place in three other cities of this small Central American country. Original plans had called for all the baptismal candidates to come to the lake, but when political upheavals took public transportation from the highways, other baptismal sites had to be found. In spite of these difficulties, 1,325 were baptized May 12. A substantial group of 501 had already been baptized March 24 in a “firstfruits baptism,” and additional baptisms before the end of May brought the crusade total to more than two thousand!

A simple concept, developed by Elder Carlos Aeschlimann, Ministerial director of the Inter-American Division, made this crusade distinctive and exceptionally successful. The idea was to take the limited funds available for a single, city-wide crusade and spread the money over many lay and pastoral crusades to be held in conjunction with one another all across the country. Publicity expenses could thus be centralized to cause a greater impact. Here’s how it worked.

In mid-1978 the Evangelism Explosion Plan of the Central American Union provided almost 2 million Voice of Prophecy-type lessons titled *When God Speaks* to the church members of El Salvador. These members were challenged to enroll their neighbors and then serve as “missionary mailmen” to deliver by hand these lessons on a weekly
basis. More than 2,400 members responded! Nearly half of these lived and worked in the capital city of San Salvador. As the “missionary mailman” program continued, more than 150 lay preachers came together for training sessions. They received evangelistic sermons to adapt and use.

The culmination of the preparation phase came March 1, 1979, when 12,000 church members and their guests came to the National Gymnasium for the graduation of 5,003 students who had completed the lessons, When God Speaks. Elder Milton Peverini, speaker for the Spanish Voice of Prophecy, was featured at this historic occasion, along with the King’s Heralds. A few additional meetings were held in the large hall, and then those attending were invited to come to one of the 229 evangelistic crusades being held simultaneously across the country.

According to Elder Raúl Rodriguez, president of the El Salvador Mission, the total average attendance during the latter weeks of the nationwide effort was 17,600! The impact of evangelism on such a scale in a country of only some 6 million inhabitants and measuring a mere 150 by 60 miles can hardly be imagined. Most nights, Elder Aeschlimann couldn’t find a church elder to accompany him on the platform in his meetings; they were all out preaching for their own crusades!

Human interest stories abound, of course, in such a crusade. One young man had planned to be baptized, but upon thinking it over decided he should ask the counsel of his parish priest. To his amazement, the priest advised, “Yes, go ahead and be baptized a Seventh-day Adventist. They have the truth. I will loan you my robe to wear!”

The secret of the evangelism explosion in Salvador is simply the secret of total participation. Every pastor was out preaching every night. The mission treasurer, along with another pastor, conducted a series of meetings that resulted in a new church of 350 members being organized in what was formerly an unentered territory. The mission cashier held his own crusade and twenty-six persons were baptized. Each of the departmental directors became an evangelist. Every one of the office secretaries served as a Bible worker, as did the church school teachers without exception; the smallest number any in this group prepared for baptism was six!

Evangelism and soul winning dominate the thoughts of every worker in Salvador. All activity is centered around this priority. There is no aversion to goals, because the mission has long ago passed its goals for the entire year of 1979! Pastors pay little attention to goals except to note the date they passed it. Two thousand crusades have been planned in the Central American Union for the first three months of 1980. The desire is to be able to report at the General Conference session in Dallas that the evangelistic goals for the entire year 1980 have already been met.

Because of its phenomenal growth rate, Inter-America is often accused of baptizing too quickly, thus losing many. However, since laymen prepare most of the candidates for baptism, and since laymen are not subject to administrative pressure or goals, the incentive for hasty baptisms is largely absent. The church members live close to those they study with and learn to love each one. Of course, because of this relationship, they follow these individuals closely after baptism as well. The usual period from first contact to baptism is four to nine months. The all-pervading fervor for soul winning that surrounds the new candidate actually protects him from backsliding. Often he becomes a “missionary mailman” himself, carrying the gospel lessons to others before his own baptism! Inter-America does have its problems, but they are certainly no more serious than those in other areas where the work is not growing as dramatically.

Church members of all ages and backgrounds have become enthusiastic about soul winning. During one Sabbath service to which only “missionary mailmen” were invited, the moderator selected at random an elderly woman to come forward. She came with her 8-year-old grandson. In response to questions, she indicated that she was studying with twenty-eight individuals, and that her grandson helped her deliver the lessons. Twelve of the twenty-eight had been baptized and the others were in a baptismal class.

Not only in El Salvador, but throughout the Central American Union, evangelism has become foremost. Each of the seven countries in the union has an active, growing, soul-winning program. More than eighteen hundred lay crusades were conducted in the union during the first three months of 1979. Putting first things first in soul winning dominates the thinking of the small group of workers and the large army of lay members. Such an attitude will characterize the beginning of the outpouring of the latter rain. May it come soon, not only in Central America but around the world!

Robert Folkenberg is president of the Central American Union Mission, located in Guatemala City, Guatemala.

Could you keep up in Inter-America?

No doubt there is a definite relationship between the evangelism explosion taking place in Inter-America and the requirements listed below for pastors in a particular union within that division. As you read them, think of the expectations your conference or union has for you during a typical year—Editors.

1. Each pastor, without exception, is expected to spend a minimum of 25 weeks per year in public evangelistic meetings.

2. In every church in his district where no public meeting is held, the pastor must hold at least one week of decision meetings. (Exceptions are made in cases where the number of churches in a district exceeds the number of weeks in a year possible for such meetings.)

3. Each pastor is encouraged to hold at least one of his public crusades in an unentered territory of his field. (Most do so.)

4. Each pastor is required at the beginning of the year to file an evangelistic plan in triplicate with his conference. The pastor keeps a copy and the conference and union presidents receive a copy. This plan outlines where, when, and how the pastor intends to do his evangelism for the year. Each pastor is expected to follow his plan as he has filed it. At the end of the year, he receives a computerized profile showing his standing in relation to the average within his conference both in regard to his own evangelistic plan and also in relation to other measurable performances.

5. Each pastor is expected to concentrate on training and involving his members in evangelism, with emphasis on public evangelism. Nearly 3,000 lay crusades will be held during 1979 in the Central American Union.
Prime time advertising for an Adventist evangelistic campaign? It's being done in Australia—with dramatic results. The Victorian Conference has presented the Second Coming, the state of the dead, and the Sabbath as part of their prime-time TV advertising, and the result has been record-breaking crowds at John Carter's evangelistic meetings.

This new approach utilizes thirty- and sixty-second commercials, shown on Melbourne TV stations primarily between 6:00 and 9:00 P.M. There are thirty-two commercials in the series, each featuring Evangelist Carter with an on-location explanation of Bible truth.

The first five commercials were filmed in Egypt. In them Elder Carter asks the viewer: "Who was the bearded queen? Did she really have a beard? Why did Pharaoh disfigure her face? And why is her mummy the only one missing?" He then promises to answer these questions at his Biblical archeology meetings the next weekend.

The series continues with spots showing Elder Carter at Biblical cities such as Babylon and Jerusalem, explaining how the Bible's predictions about these cities were fulfilled to the letter. There are also archeologically-based commercials explaining how the Dead Sea scrolls show that the Bible in the viewer's home can be trusted.

After firmly establishing that belief in the Bible is logical, Elder Carter then begins explaining Bible doctrines. Using films of Pompeii, he draws parallels between the destruction of that famous Italian city and the end of the world at Christ's second coming. The commercials also deal with such topics as hell and religious persecution. There are several that explain Adventist health principles and point out that SDA men live an average of seven years longer because of their health beliefs.

One spot is filmed at a football Grand Final match in Melbourne. The Grand Final is always played on Saturday. Elder Carter asks viewers if they would like the Grand Final to be transferred to a Tuesday, which, of course, they wouldn't want. Then Elder Carter points out that God's big day, the Sabbath, was changed sixteen hundred years ago; perhaps they should be concerned about that, too.

What have been the results of this innovative approach to advertising? Attendance at the opening session of the evangelistic crusade run in conjunction with the TV advertising was 9,500—the highest attendance ever at an Adventist outreach program in Australia.

Probably the most amazing aspect of the new project has been the high degree of enthusiasm of the nonmembers attending the meetings. All twenty-three ministers on the evangelistic team agree it is the most responsive audience they have ever seen in public evangelism. Not only does the audience clap at the end of the meeting but enthusiasm has reached the point that people clap during high points in Elder Carter's sermon. And ministers visiting people in their homes are being treated as long-lost friends. The main reasons for this audience enthusiasm seems to be the television support program.

Preparing the TV spots for this series was a monumental task. Just filming, writing, and editing the TV commercials took two thousand man hours. The film unit was overseas for two months and shot two miles of 16 mm film. So pleased are they with the success of the program that the film unit is returning to the Middle East for further filming, this time with three of Australia's evangelists along to film commercials for their coming campaigns.

Producing the films was an act of faith on the part of the conference since it did not have money to pay for TV time. The funding of the project had to come directly from Melbourne church members. Pastor Carter visited each of Melbourne's thirty churches and challenged the membership with the vision of an enlarged evangelistic outreach. The willingness response was $100,000. The members obviously were behind this bold new venture in preaching the message.

In Australia, the public's attitude toward TV is changing. People are growing tired of TV and are attending the theater and other forms of entertainment. What has happened in Melbourne has shown that Adventist evangelistic campaigns are the type of program that people will now come out to attend. But the key to success seems to be the prime-time commercials.

The Australian team is convinced that a similar TV and evangelism approach could work in almost any major city in the world. In Melbourne, it is almost certain to bring a record influx into the church. Applied on a worldwide scale, it could bring another Pentecost.

This new TV approach was originated and directed by John Carter, produced and filmed by Warren Judd, of Advent Radio Television Productions, Sydney, and the scripts were written by Sydney Adventist journalist Phil Ward. Warren Judd has prepared a kit outlining the techniques used, which includes copies of all the scripts. This is available from Warren Judd, Producer, Advent Radio TV Productions, 150 Fox Valley Road, Wahroonga, N.S.W. 2076, Australia.

Phil Ward is a Seventh-day Adventist journalist living in Sydney, Australia.
A funny thing happened to me on my way to introducing the latest departmental program to my church. I looked it over and found that it didn’t fit into the program my board and I had mapped out for the year. It was almost comforting to note how similar it was to other departmental programs that had come in the mail with their own URGENT stamp.

Fortunately, I felt no guilt in placing the program on a suitably dusty shelf. I’ve had enough years in a successful ministry to reach a few independent conclusions. Here are four that have grown into what I call Independent Pastor Principles.

1. Establish priorities for your church program.
   It is better to be successful with a realistic amount of programs than to flounder with many, and lose the support and respect of your church members in the process. To try to cram every new program “to finish the work” into an already packed schedule is to become a victim of the system rather than victor over the system, and to lose self-respect as a church administrator.

2. Involve the church board in planning.
   The wise pastor will plan his church program at least a year in advance—and, in some aspects, several years. The board that works with the pastor in this process will have an overview of the church mission that transcends exigencies. Having involved the board in this process, the pastor will find them supportive when he resists programs that don’t fit his church or are better achieved through other methods. Likewise, if something truly exceptional comes along—an unusual occurrence!—his board will readily see its merit. Further, by utilizing the board and other capable members in decision making, the pastor is training his corps of lieutenants.

3. Develop and practice your own Declaration of Independence.
   I became a better pastor when I realized I did not need the job to sustain me. Not that I discovered an independent source of wealth, nor that I cultivated an arrogance toward my conference employer. I simply came to the place where I found within myself the personal confidence to say, “I can do a number of other jobs satisfactorily. But God has called me to the ministry, and humbly, but with a realistic sense of my competence (or incompetence), I accept the challenge.” When a man senses his importance as a spokesman for God, he will more readily establish priorities and follow them to their goal.

4. Be the master of your day.
   Unless you control your day, you’ll find many church members are more than willing to say, “The pastor doesn’t have anything to do; let him do it.” And the fact is, unless we establish priorities, they may be right. Do you have established times for personal devotions and study during a particular week, the pastor can plan time to be used in creative and personal study.

   The year’s program should include a schedule of sermons, evangelism, and other forms of outreach. In most churches local elders should expect to preach once or twice a year, and guest speakers should be scheduled well in advance. Knowing months ahead that he will not have the pressure of sermon preparation during a particular week, the pastor can plan time to be used in creative and personal study.

   1. Involve the church board in planning.
   2. Establish priorities for your church program.
   3. Develop and practice your own Declaration of Independence.
   4. Be the master of your day.

   “Is it worth it all?”
"The greatest honor a man can receive is conferred by a touch on the heart."

Honors are conferred on men in various ways. I have seen a man honored by a touch on the shoulder and by a touch on the head. But the greatest honor a man can receive is conferred by a touch on the heart. Samuel speaks of a special group of such men: "And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched" (1 Sam. 10:26).

Saul himself was a man whose heart God had touched: "God gave him another heart" (verse 9). Saul's life prior to this time had not been a model of piety. But God touched his heart. He was changed. He became king of Israel after the royal touch.

And so today God takes weak, sinful mortals, and when you and I respond to His loving touch, He can use us in His service.

Why this emphasis on the heart? Why doesn't the text say, "There went with him a band of men, whose faces God had touched." Handsome men, such as Saul, could attract the admiration and support of the people for the new king. Many models earn a handsome salary for having their photographs appear on magazine covers. But "no outward beauty can recommend the soul to God. The wisdom and excellence revealed in the character and deportment, express the true beauty of the man; and it is the inner worth, the excellency of the heart, that determines our acceptance with the Lord of hosts."—Patriarchs and Prophets, p. 638.

Yes, God looks at the heart. He does not measure men by their stature, by their physical appearance, or by the cut of their clothing. He measures them by the condition of their hearts.

Many years ago it was my sad duty to participate in rescinding the credentials of a minister. God had touched his face, for he was handsome, and he was a good speaker. But his heart had not been touched. He did not measure up morally as a minister.

Our text could read: "There went with him a band of men, whose heads God had touched." As king of Israel, Saul
needed intelligent men to counsel and support him. Surely God's work today can be well served by men of intellect. But intelligence and academic preparation in a man whose heart God has not touched are of no real value to His cause.

King Solomon said, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts" (Prov. 21:2). The program we are running in our conference or institution or department or district or church may be right in our own eyes, but let us never forget that God ponders the heart. He examines our motives.

Again the text could read: "And there went with him a band of men, whose mouths God had touched." Silver-tongued orators extolling the virtues of Saul could keep his name popular among the people. Surely God's work today can be enhanced by persons gifted in oratory. But though "I speak in the tongues of men and of angels, but have not love," "if my heart has not been touched by the spirit of God, my speech is displeasing to Him for it is as 'sounding brass, or a tinkling cymbal.'" In order for the message to sink deep into the heart of the hearer, the mouth that proclaims the message must belong to one whose heart God has touched. "It is not great and learned men that the ministry needs; it is not eloquent sermonizers. God calls for men who will give themselves to Him to be imbued with His Spirit."—Gospel Workers, p. 64.

And, too, our text could say, "There went with him a band of men, whose hands God had touched." The administration of the kingdom of Israel required much hard work and large outlays of funds, and men with the "touch of Mídás," capable in labor and finance, could bring economic security to the reign of Saul. Surely today God's cause can be well served by individuals of varied skills who are adept in financial investments, whose business acumen is razor sharp. But such a man or woman without a heart touched by God brings no real credit to His cause.

Jacob's return from twenty years of exile in Padan-aram was not without many misgivings concerning his impending encounter with Esau. He decided to spend a night in prayer pleading with God to soften his brother's heart. With earnest cries and tears he made his prayer before God. That night Jacob wrestled with Christ Himself. So intense was his battle for life and for the assurance of forgiveness and acceptance that he clung with all his might to his assailant. It was not the touch on Jacob's thigh that changed him. It was the touch to his heart that caused his name to be changed from Jacob to Israel. "Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven."—Patriarchs and Prophets, p. 197.

Balaam's mouth was touched by God, and he pronounced upon the children of Israel the words of blessing that God gave him to speak. However, Balaam's heart was not touched. Blinded by covetousness, "he did not seek to do the will of God, but chose his own course, and then endeavored to secure the sanction of the Lord" (ibid., p. 440). Balaam is linked with Judas in this sad declaration: They "had received great light and enjoyed special privileges, but a single cherished sin poisoned the entire character and caused their destruction."—Ibid., p. 452.

Christ's washing of Peter's feet was only symbolic of the cleansing his heart needed. Peter could not be effective in his ministry until his heart was touched and he was converted. Then he could respond to Christ's call, "Feed my sheep." It was not the touch to Saul's eyes in that dramatic encounter with Christ on the road to Damascus that changed him from Saul the persecutor to Paul, the ardent preacher of Christ and Him crucified. His heart was touched, and he was obedient to the heavenly mandate to bear the name of Christ before the Gentiles and kings and the children of Israel (Acts 9:15).

God says to you and to me, "My son, my daughter, give me your heart." If He has the heart, then He has everything else: time, talent, treasure, all there is of us. Nothing will be held back. Faces, hands, mouths, feet, eyes—all will be His if the heart has been touched. A trapeze performer was explaining how he executed a breathtaking triple somersault: "To catch the swing," he said, "you must time your dive perfectly. It takes lots of practice." "It surely must take a lot of courage," the listener commented.

"The secret is to throw your heart over the bar," the performer answered. "When you do that, your body will follow." How can we identify a heart that has been touched by God? Here are some indicators:

A contrite heart. "A broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17). How can we lead men and women in contrition to the foot of the cross unless we ourselves have contrite hearts?

A clean heart. King David was a "man after . . . [God's] own heart" not when he dallied with sin but when, repentant, he cried, "Create in me a clean heart, O God; and renew a right spirit within me" (verse 10). Ellen G. White wrote: "He requires the whole heart. No part of it is to be reserved for the development of hereditary or cultivated tendencies to evil."—The SDA Bible Commentary, Comments on 2 Cor. 5:17, p. 1101.

A ministering, unselfish heart. "It is heart missionaries that are needed. He whose heart God touches is filled with a great longing for those who have never known His love."—The Ministry of Healing, p. 150.

A sound heart. I do not refer to the heart's physical soundness, though this is important. The psalmist exclaimed, "Let my heart be sound in thy statutes; that I be not ashamed" (Ps. 119:80). A sound heart is well grounded in the Word of God. For how can we preach a message that we have not made our own? A loving, compassionate heart. A heart that is sensitive to the needs of others. "Without the love of Jesus in the heart, the work of the Christian minister is a failure."—The Desire of Ages, p. 815.

A humble heart. "In choosing men and women for His service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks, 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?'"—The Ministry of Healing, p. 37.

A courageous heart. Such a heart had David. The times before us will demand courage and trust in God. "A man whose heart is stayed upon God is just the same in the hour of his most afflictive trials and most discouraging surroundings as when he is in prosperity."—Ellen G. White, Thoughts From the Mount of Blessing, p. 32.

The experience of King Saul demonstrates that a heart once touched by God can become "untouched" through disobedience and self-exaltation. What a tragic end was that of the first king of Israel! "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

One touch does not suffice. Daily, hourly, moment by moment, we need God's touch to keep our hearts clean, our faith strong, our minds pure, and our spirits willing to answer His call.

Christ is the great heart surgeon. He can make the hard heart soft. By His touch the stony heart becomes flesh. The cold heart becomes warm and vibrant. The deceitful heart is made honest. The mean, spiteful heart trembles with forgiveness. The hateful heart overflows with love. The selfish heart is made generous. The closed heart opens to His tender touch. The sad heart sings with joy and gladness. The weary heart finds rest in Him.

May we be able to rejoice with the songwriter: "He touched me, and O the joy that floods my soul. Something happened and now I know. He touched me and made me whole."—Roy F. Williams is an associate secretary of the General Conference of Seventh-day Adventists.
Authority in the Church

by C. E. Bradford

The purpose of Christ's first coming was to reestablish the authority of God on a rebel planet. The church of God on earth is simply an extension of the kingdom, a colony of heaven. Ellen White has described the church as "His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own." — Testimonies to Ministers, p. 16.

The Son demonstrated His power to act by establishing a community and endowing it with authority. "And on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 16:18, 19, R.S.V.).

The church of God on earth, therefore, is the locus of spiritual authority. It is here that the Supreme Bearer of authority has His residence. "For where two or three are gathered in my name, there am I in the midst of them" (chap. 18:20, R.S.V.). What makes the church the church, says P. T. Forsyth, is not "Christ as its Founder, but as its tenant, as its life, as its power, the Christ living in the faith of its members in general, and of its ministers in particular." — Positive Preaching and the Modern Mind, p. 63.

The local congregation

The local congregation is the most visible manifestation of the body of Christ, and the church is the repository of authority. "The local congregation is no less the church than the whole collection of congregations." — The Westminster Dictionary of Church History, p. 194.

Ellen White points out that "on the church has been conferred the power to act in Christ's stead" (Gospel Workers, p. 501). This authority, derived from Jesus Christ, is not given to individuals to be exercised privately; it is conferred on the total community. "All authority in heaven and on earth has been given to me," the Saviour declares (Matt. 28:18, R.S.V.). But the authority He thus confers on the church is never exercised apart from Him. "Without me ye can do nothing" (John 15:5). "For I have received of the Lord that which also I delivered unto you" (1 Cor. 11:23). This authority is exercised in preaching, teaching, and administering discipline in Christ's name. "Whatever the church does that is in accordance with the directions given in God's word, will be ratified in heaven." — Ibid., p. 502.

Great, then, is the authority of the congregation—the church gathered. A classic example is the role of the church—through its members—in Saul's conversion experience. The future apostle to the world, already chosen to be the greatest teacher save the Master Himself, was told, "Rise and enter the city, and you will be told what you are to do!" (Acts 9:6, R.S.V.).

Although Saul was brought into a direct encounter with Christ, the Lord directed him to His church in order to learn God's will concerning him. The Lord did not bypass the authority He Himself had vested in His church.

Ellen White explains the reason for this: "The marvelous light that illumined the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples. Christ had performed the work of revelation and conviction; and now the penitent was in a condition to learn from those whom God had ordained to teach His truth. . . . Thus Jesus gave sanction to the authority of His organized church and placed Saul in connection with His appointed agencies on earth. Christ had now a church as His representative on earth, and to it belonged the work of directing the repentant sinner in the way of life." — The Acts of the Apostles, pp. 121, 122.

To be in harmony with the authority of Christ is, therefore, to submit to the authority of His church. In a real sense, then, the church can be thought of as the port of entry into the kingdom of God.

Function of New Testament churches

The New Testament record indicates that those whom the Master left behind to direct and nurture His work recognized the spiritual authority given to His church. We find the local churches exercising the highest ecclesiastical functions.

Control of membership. Even before His return to heaven, the Saviour, by anticipation, lodged final action in the sphere of spiritual discipline with the church (see Matt. 18:17). The apostle Paul chided the members at Corinth for resorting to legal courts of unbelievers in settling disputes between members, asking them somewhat pointedly why they were unable to judge trivial cases when they expected to sit in judgment on the
world itself! (see 1 Cor. 6:1-8). He exhorted the church to take decided and swift action against one who had defamed the church by gross immorality (see chap. 5:1-5). It is interesting to note that he instructed them that such judgment was to be rendered “when you are assembled, and my spirit is present, with the power of our Lord Jesus” (1 Cor. 5:4). Thus the authority of the church is not a responsibility to be assumed by individual members, but a judgment arrived at in consultation with the assembled congregation. In referring later to this case, the apostle indicated that the action taken was by the majority; he counseled restoration (see 2 Cor. 2:6, 7). Thus the authority of the local congregation in New Testament times is clearly illustrated.

Selection of officers. Such references as Acts 6:3-6; 15:22; 1 Corinthians 16:3; and Philippians 2:25 demonstrate that the local churches assumed the responsibility of appointing their own officers and other servants. It is true that in other texts (Acts 14:23; Titus 1:5) Paul and Barnabas are said to have “appointed” elders in the churches they raised up. However, according to the International Bible Encyclopedia, some scholars feel that the elders “appointed” by the apostles were first elected by the local congregation. They point out that the word translated “appoint” in Titus 1:5 may be understood to mean ordination rather than selection.

Community of congregations

As the work grew, organization on a wider scale became necessary if the church was to move forward unitedly. Even in New Testament times cooperative relations were entered into by the churches. An example of this cooperation between churches may be found in Romans 15:26, 27, where Paul says that all the churches made contributions for the poor in Jerusalem. The concept of community can also be found in the salutations used by New Testament writers. Paul wrote “unto the churches of Galatia” (Gal. 1:2), a large Roman province. Peter wrote “to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1 Peter 1:1, R.S.V.), an even larger geographical area. James wrote simply “to the twelve tribes in the Dispersion” (James 1:1, R.S.V.), which included Christians everywhere. Although each local church had vested in it great authority, the apostles reminded them constantly that they did not stand alone as isolated units, but sustained a relationship to each other and to what later came to be termed “the church universal.”

As the word spread and churches multiplied—beginning at Jerusalem, then Judea and Samaria, finally to the uttermost parts of the earth—unity of faith and action was maintained. This movement was not to be a loose accumulation of churches scattered throughout the world but the same church manifested in many places. The body of Christ was to be one, with many members transcending all barriers and lines of distinction.

Administrative structure

The authority given by Christ to His church has been transmitted from the New Testament to the present. The various levels of the church structure (conference, union, division, General Conference) derive their authority from local congregations. Their existence is made legitimate only by their relevance and service to the total fellowship. In this instance authority flows up, not down; it is granted, not imposed. In speaking of the representative system of government used by the Seventh-day Adventist Church, Ellen White concluded that “by this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference” (Testimonies, vol. 8, pp. 236, 237).

The Jerusalem Council is the first recorded instance of a general church council. The occasion was a difference of opinion regarding church policy. It is significant to note that this council was a delegated meeting. “The council which decided this case was composed of apostles and teachers who had been prominent in raising up Jewish and Gentile Christian churches, with chosen delegates from various places. Elders from Jerusalem and deputies from Antioch were present, and the most influential churches were represented.”—The Acts of the Apostles, p. 196.

The whole church was involved through the representatives they had sent. Ellen White continues: “The entire body of Christians was not called to vote upon the question. The ‘apostles and elders,’ men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches.”—Ibid.

The exercise of authority was collegial and fraternal, not arbitrary. The apostles could say, “It seemed good . . . to lay upon you no greater burden than these necessary things” (Acts 15:28). Authority operates best in the setting of representative church government, where the appointed delegates and leaders of the church come together as equals, laborers together with God.

The recommendations of the Jerusalem council were few. It seems that the apostles consciously kept them to a minimum. The apostles continually held before the believers the Word of God as the supreme authority and indeed the basis for their authority. As a result there emerged in New Testament times what might be termed a pluriform church, rich and varied. Some wished to observe the ceremonial law and even practice circumcision. Others felt no obligation to keep the law of Moses. But all recognized the necessity for obedience in faith to gospel truth. The apostles did not feel challenged by this variety in the church; they were keenly aware that the Holy Spirit was the supreme administrator and that He dwelt in the church universal. There was no desire for exact uniformity.

Apostolic authority

The proclamation of the gospel, the good news of God’s saving grace, is the most important exercise of ecclesiastical authority that has come down to us from apostolic times. Through the preaching of the gospel the exousia of Jesus is extended. The church continues the saving activity of her Lord, and the preachers of the gospel are logically in the forefront of this activity. In fact, the men who are commissioned to preach the gospel in a special way are His ambassadors with authority to speak and act on His behalf (see 2 Cor. 5:20). Modern bearers of such authority must be closely associated with the risen Lord, who gives them this exousia in which they work.

When the church militant comes to the full possession of her power, she will go forth conquering and to conquer, planting the Lord’s banner even in the midst of the enemy’s camp. Territory after territory will be taken for the Master. The earth will be filled with the glory of God as the waters cover the sea, and the exousia of God and of Christ will be unchallenged in every part of this one rebel planet.

C. E. Bradford is vice-president of the General Conference for North America.
What would you discover if you asked three hundred pastors if they had ever conducted a local radio program? We wanted to find out. We also wanted to discover why some pastors go on the air—and why some don’t. So we sent a questionnaire to every pastor in the Lake Union Conference.

The results were startling. More than half of the pastors said they’d been the speaker for (or assisted in the production of) a local radiobroadcast sometime in their ministry. Yet only 7 percent said they were currently on the air.

Why? They gave three reasons: (1) the financial expense involved, (2) “too time-consuming,” and (3) “lack of broadcast training.”

Yet most of those who had been on the air indicated satisfaction with the results. Almost three fourths rated their previous local radiobroadcast experience as “successful.” About 20 percent rated it “frustrating,” and only about 5 percent rated it “unsuccessful” or otherwise.

Let’s look at the three main reasons why most pastors are not currently on the air.

Is it worth the cost?

Right now, many religious groups are broadcasting their programs—and not paying one cent for air time. And you could be doing it too.

How do they do it? Their programs are played as a public service. That’s right. Radio stations are required by the FCC to broadcast a certain amount of public service material. Often this is done in the form of one minute or thirty-second radio spots. Let me give you an example. One of the laymen in the Danville, Illinois, church is heard eleven times a day on three local radio stations free!

Now dream a minute. What would happen if you got on the air every day in prime time for sixty seconds at no charge? Or even suppose you paid for the time. Typically, your cost would be about one penny or less per person reached. Is that good stewardship? Often three-week evangelistic meetings consume thousands of dollars. For much less you could be on the air in prime time every day for a year!

Of course, meetings are for reaping. And broadcasting is sowing. But what we need is a balanced approach to evangelistic spending. Don’t forget that “he who sows bountifully will also reap bountifully” (2 Cor. 9:6, R.S.V.).

Too time-consuming?

Radio evangelism is seed sowing. And seed sowing takes time. So the busy pastor faces the question: Is planting the seed too time-consuming?

Picture a farmer vainly driving his tractor back and forth over his empty field—trying to harvest the grain that was never planted! Is it possible to get so busy concentrating on the reaping that we neglect the sowing, and then feel frustrated when we have little or nothing to reap?

Broadcasting is a God-given means to help you save time in casting abroad the gospel seed. To choose not to use this gift in your ministry may be choosing not to reach those in your district who can only be reached in this way. Shall they be excluded from hearing God’s final call?

Training reapers to reap is important. But you can help your laymen be more successful and feel more satisfied with their witnessing by creating a climate of credibility in your community. Radio evangelism does just that. It helps give a balanced emphasis to the sowing, watering, and reaping done by your church. In the long run, radio evangelism is not time consumed. It’s time saved!

Lack of broadcast training?

Training is helpful. But ultimately our usefulness to God is not determined by how much training we have. It is determined by our willingness to do His will, irrespective of our past experience.

You learn by doing. But you have to put your feet in the water. You have to wade in.

Peter had no training in walking on water. But when Jesus called, he stepped right out. And gravity gave way to faith.

Gideon had no training in military maneuvers. But when the Captain of the Lord’s host told him to run down the hill waving pitchers and burning sticks, he jumped at the chance. And the Midianite army went berserk.

The Israelites had no training in structural demolition. But when God said, “Go walk around Jericho and blow your horns,” they set right out. And the city walls collapsed at their feet.

Our God is a multimedia God. He’s
Broadcasting is the way to reach the largest number of people in the shortest amount of time at the least possible expense.

spoken through rainbows, angels, Urim and Thummim, dreams and visions, and prophets and their inspired writings. And, finally, after many media communications through the centuries, He speaks to us in these last days by His Son, for “the Word was made flesh, and dwelt among us” (John 1:14).

Paul likewise saw the advantage in using a variety of approaches in his evangelism, that he might “by all means save some” (1 Cor. 9:22). He defended his method with the declaration, “that I might gain the more” (verse 19).

The principle applies today. God’s ministers should use whatever media are available to reach the largest number of people in the shortest amount of time at the least possible expense. For that reason, Ellen White counsels: “We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertising agency be employed that will call attention to the work. This should not be regarded as nonessential.”—Evangelism, p. 130. “The end is near, and for this reason we are to make the most of every entrusted ability and every agency that shall offer help to the work.”—Testimonies, vol. 6, p. 440.

God’s strategy for evangelism

God’s strategy for evangelism is holistic. It includes the total task of sowing, watering, and reaping. The seed must be planted before the plant can be harvested. That’s why local radiobroadcasting is so important. Like the sower in Christ’s parable, you can broadcast (“cast abroad”) the gospel seed in all directions—but from the top of a radio antenna! Some of the seed will fall on thorns and some on stones. But some will fall on good ground and take root.

The effect of a broadcast on a person is intrapersonal. It happens quietly, beneath the surface. To all appearances nothing may be going on. But a process is taking place, although the effect may be latent. As Dr. Wilbur Schramm points out, “What if no response is observable at the moment? Can we assume that there has been no effect? Certainly not. The situation may not yet be ripe for action. Perhaps a change has taken place within the receiver that will show up when the time is right or when enough change has accumulated to cause action.”—Men, Messages, & Media (New York: Harper & Row, 1973), p. 196.

Ellen White is clear on this point: “The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our lifework we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work, and leave the results with God.”—Christ’s Object Lessons, p. 65.

Our work is to proclaim God’s Word—irrespective of the results.

Noah had little to show for his 120 years of preaching. But his reward was not based on the number of people who stepped into the ark; it was based on his faithfulness in proclaiming God’s Word.

Evaluating radio evangelism

Likewise radio evangelism must not be evaluated on the basis of the number of people who respond. Of course, we hope and pray that many will respond. We work toward that end. And we praise God for those who do respond. But that’s exactly the point. Our praise must be to God when people respond—not to our own efforts.

Conversely, we must not become discouraged when people don’t respond. We must not give up. Ellen White encourages us: “What if means are used and yet we cannot see that souls have been saved by it? What if there is a dead loss of a portion of our means? Better work and keep at work than to do nothing. You know not which shall prosper—this or that.”—Evangelism, p. 62.

God has a distinctive message that must go to the ends of the earth before He returns. And one of the “ends of the earth” is right where you are now. God has put at your fingertips a means of doing quickly what needs to be done quickly. Will you use His means to sow His seed? Let God touch your tongue. Wade right in. And watch the white caps on the Red Sea roll back!

James David Chase is assistant professor of broadcast evangelism at Andrews University, and Jere Wallack is director of the communication and religious liberty departments for the Lake Union Conference of Seventh-day Adventists. Both reside in Berrien Springs, Michigan.
How the E. G. White books were written

Assembled by Arthur L. White

This statement dictated by W. C. White in 1935, illustrates the working relationship that existed between E. G. White and her literary assistants in the building of chapters for certain of her books.—Editors.

It is a marked characteristic of Ellen White's writings that a great portion of the connected history of the great controversy, from the rebellion in heaven to the restoration of the kingdom, was written by her in separate articles as the subject had been flashed upon her mind from time to time. Therefore, there was much material to be considered and much labor to be bestowed in order to supply the important features of history not touched upon in the articles already written. That which had been used as articles in the papers or was waiting in manuscript must be so adjusted and perfected as to make a harmonious connected treatise. The method by which this was done will illustrate the way in which other books from her pen were later on prepared.

First of all, with the help of Sister Marian Davis, she gathered the articles that had been printed in the Review and the Signs of the Times and arranged them in order. Then the manuscripts which she had written on various subjects were brought together and arranged in their proper relation to one another and to the printed matter.

Then the little book, first published in 1858, containing a brief outline of Great Controversy, was brought forward and those chapters relating to the period of the history of the church which was to be dealt with in the book manuscripts under consideration, were read chapter by chapter. In connection with this were read that which had been published in periodical articles and that which had been written and was to be had only in manuscript form. Then diligent study was given to the question as to how far that which was already written covered the field to which it related and how much there was in the mind of Sister White that needed to be added.

In this work Sister White went over the matter carefully by herself and Sister Davis went over the matter by herself. Then they sat down together and Sister White would read and then relate to Sister Davis those things which were clear in her mind that needed to be added.

Marian Davis searched her writings

At this point in our study, the work was divided and Ellen White took up the matter of writing out those things which were essential to make connections and to emphasize that which was already written. At the same time Sister Davis was given the task of a further study of those writings which covered in duplicate or sometimes in triplicate those portions of the history which we had in print and in manuscript.

Sister White said to her, "I must devote my time and energy to the writing of those portions of the subject which have not heretofore been written upon, and to you I commit the task of a careful study of those portions which have been written upon two, or three, or four times, and gathering from each article or manuscript the statements that are most clear, forceful and concise and bringing them into a relation to make good readable chapters."

As the work proceeded, Sister White would call Sister Davis to her room and read to her what she had written, and Sister Davis, with her memory of what had been related orally, would often point out some feature of the story which had been overlooked, and with her intense sympathy for the reader, would point out portions that were repetitious and would suggest the rearrangement of paragraphs to make the presentation more easily understood and more forceful.

Then at another time Sister Davis would bring forward what she had been working on and read it aloud to Sister White, expecting and receiving instruction as to wherein some important point had not been made as forcefully as it ought. That led to a second study of the material, and if the matter desired was to be found in the material, instruction was given as to how it should be brought in.

Oftentimes it would be found that matter called for by Sister White was not to be found in the material. Then she would say, "I will take up the subject and write in that which has been left out." So the work proceeded.

Sister White was given remarkable
vigor of mind and wonderful volume of precious history, and instruction was brought forward that had never been presented before.

The ever-present problem of space
A very serious perplexity which was met over and over again was the fact that what Sister White had written was so extended that it seemed impossible to find place for it all in books of acceptable size.

With The Great Controversy, volume 4, published in 1884, as with others of her works, the matter written was more than the printer felt could be used in making a book of saleable dimensions. Therefore manuscripts presented for the consideration of those connected with the publishing houses were sometimes returned with the request that the chapters be shortened. This threw a heavy burden upon Sister White and her helpers.

Time and again manuscripts covering an important period in the history were shortened to meet the expectations and counsels of the publishers, and then after being submitted, the subject would be renewed to Sister White in night vision, and she would rewrite the whole topic, making it more complete.

In many ways, the makeup of this book was directed by divine revelation. It was shown to Sister White in right vision that it was not a wise plan to commence this volume as had been planned, with the experience of the apostles and then pass on to the experience of the early church and the destruction of Jerusalem and the apostasy; and it was presented to her that a wiser plan would be to commence with the destruction of Jerusalem and the apostasy.

It was shown to Sister White in night vision that it was not a wise plan to commence the volume as had been planned, with the experience of the apostles and then pass on to the experience of the early church and the destruction of Jerusalem and the apostasy; and it was presented to her that a wiser plan would be to commence with the destruction of Jerusalem, making it clear and strong as a figure and a lesson regarding the final destruction of the world. That this should be followed by a picture of the apostasy of the Christian church and later on by the revolt from baptized heathenism in the great reformation under Luther and his associates. That this should be presented in a way to prepare the mind of the reader to understand the revolt from formal Christianity and subservience to the papacy by the last-day reformation which would carry the Sabbath and the Advent truth to all parts of the world.

It was no small disappointment to lay aside manuscripts and printed articles relating the experience of the early church before the destruction of Jerusalem and take up the task of writing new matter to form the book as it finally came into print.

When the work was completed, there was great rejoicing, not only in the White family, but also on the part of the publishers and in a much wider circle when the book was placed before our people.

Translating Great Controversy
Three years after this wonderful book was placed before the English readers of all lands, Ellen White was in Europe. The new publishing house at Basel called the Imprimerie Polyglotte—the printing house of many languages—had only recently been completed. It had been built with a view to an enlargement of the work, and there were suites of rooms which at first could be rented to families of workers.

Sister White rented one of the largest of these suites, and made this her place of residence for the two years that she was laboring in different parts of Europe.

After a general meeting at Basel and a visit to our work in Norway, Sweden, and Denmark, she settled down to do additional writing. Then we learned that an attempt had been made to translate this book, generally called Great Controversy into the French and German languages. Much sorrow had been expressed over the effort to secure translators who could do the subject justice.

Beginnings had been made on two translations into the French language, and three beginnings had been made by German translators to produce an acceptable translation into the German. Each translator was skilful in pointing out the weaknesses of others and none of them were able to satisfy Elder Whitney and his associates regarding his own work.

What could be done? Soon it was proposed by Elder Whitney that the German and French translators with Sister Davis, W. C. White, and himself, should meet together morning by morning, and spend an hour in a faithful study of the English book, that all might have the clearest understanding of its meaning.

It was found that Sister White’s writings contained many figures of speech which it was difficult to translate, and it was agreed that as Sister Davis read the English that she be interrupted at any time with questions as to the exact meaning of the words read and that Elder Whitney should frequently interrupt the reading and ask the translators how they would handle such and such a passage.

After a very interesting passage had been read, which needed keen insight on the part of the translator, he would say, “Wait, Sister Davis. Now, Brother A’franc, how would you put that in French?” Or appealing to Brother Vuillemier, he would say, “John, how would you put that in French?” Then each one of the French translators would make propositions. Sometimes one, two, and sometimes three propositions were made before they and Elder Whitney could come to an agreement as to the very best way to express the thought.

After reading on to another such passage, the reader would be stopped and the question would be asked, “Professor Kuhn, how would you translate that into German?” Or, “Mrs. Bach, how would you express that in German?” Then Professor Kuhn, and Mrs. Bach, Henry Fry, and others would enter into a serious discussion as to the best way for this to be translated.

Much discussion was given to the best way of translating those figurative statements with which the copy abounded, and it was enlightening to all of us to see how far away from the real meaning of the figure were many of the propositions that were made.

A very interesting feature of the work of preparing this book for publication in German and in French was the fact that Sister White was writing much new material as she came in contact with our people individually; and in meeting and hearing their conversations and testimonies, there was brought to her mind many things regarding the experiences of God’s people in the European countries during Reformation days. Also, as she visited places of historic interest, there was brought fresh to her mind what had been revealed to her regarding the happenings of these places.

* Ellen White’s reference to this, as she spoke of the work of Marian Davis, was quoted in part 1 of this series (June, 1979): “When she would be gathering up the precious jots and tittles that had come in papers and books and present it to me, ‘Now,’ she would say, ‘there is something wanted. I cannot supply it. I would look it over, and in one moment I could trace the line right out.’” — Manuscript 95, 1904.

Arthur L. White is a lifetime member of the Board of Trustees of the E. G. White Estate and currently is working on a biography of his grandmother.
Ministerial Association Advisory report

N. R. Dower, Chairman
Orley M. Berg, Secretary

The Ministerial Association Advisory Council meets annually at Andrews University to review the work of the Association and to discuss how it can best serve the field. The Advisory Committee consists of the General Conference Ministerial Association staff, all North American Division union conference Ministerial Association secretaries, and a representative number of union and local conference presidents, as well as representative local conference Ministerial Association secretaries. The administration and faculty of Andrews Theological Seminary are also invited to participate as their program allows.

This year’s advisory, which met April 30 to May 2, dealt with several concerns of general interest to our workers. This report will present a brief summary of these items.

Summit meeting
N. R. Dower gave a report of the summit meeting held April 6-12, 1979, at Glacier View, Colorado, to give study to a unified objective in the North American Division that will help to accelerate the work. The specific aims and objectives of this meeting were:
1. To clarify the mission and purpose of the church. (See Statement of Mission for the North American Division, p. 21.)
2. To sharpen leadership and administrative skills.
3. To develop a greater sense of unity of action.
4. To develop plans and strategies for church growth.
5. To launch a concerted program of faith, action, and advance.
6. To develop a system of accountability, including methods and instruments of evaluation.
7. To ensure involvement of the whole people of God in the total mission of the church.

VOTED:
1. To adopt an annual accession rate goal of 6.25 percent.
2. To reduce the loss rate from 3.6 percent to 2.75 percent.
3. To adopt a growth rate goal of 3.5 percent (net growth of 19,826 per annum).
4. To set a goal for a tithe increase of 9 percent.
5. That the strategy for faith, action, and advance involve:
   a. Making a deep personal and corporate commitment to Christ and to His mission, based upon a Biblical understanding of the church as the foundation for the growth of the church and its outreach ministries.
   b. Focusing upon the local congregation as the primary center of action for church growth, nurture, outreach, planning, and the various ministries of the church.
   c. Encouraging the understanding, discovery, development, and exercise of spiritual gifts by the believers.
   d. Assisting in building up and expanding the churches by conducting research; identifying and emphasizing the most effective methods of church growth and outreach; providing resources of finance, personnel, and materials; training leaders and members; and coordinating all levels of church organization.
   e. Evaluating the performance of the division and union conferences.
6. To adopt a statement of mission.
7. To adopt plans for implementation.

Reclaiming lost members
The Advisory Committee expressed deep concern over the large number of apostasies taking place. The following were among the suggestions made to help keep our members in the church:
1. Pastoral visitation, with instruction on how to do it.
2. More enthusiastic, Christ-centered doctrinal preaching on Sabbaths.
3. Membership involvement in witnessing.
4. Follow-up of baptisms with a second series of studies—pastor’s Bible class, personal Bible studies, doctrinal messages on Sabbath morning.
5. More adequate introduction of new converts to the total church program and organization—offerings, journals, campaigns.
6. Buddy system.
7. Introduction of new members into inner fellowship of members.
8. Keeping of attendance count for Sabbath services.
9. Involvement of elders and other church leaders in visitation and Bible studies.
10. Undershepherd plan.

Public evangelism
The Spirit of Prophecy instructs that more and more attention is to be given to the public proclamation of the gospel. In this work every ordained minister ought to be involved in one capacity or another. Today, however, the complexity of a growing church organization tends to divert the minister from this divine task. Therefore, it was RECOMMENDED, “That every ministerial worker, whether administrator, departmental leader, or pastor, conduct or be actively involved in at least one public evangelistic series each year.”

The Spirit of Prophecy
The place of spiritual gifts, and particularly the gift of prophecy, as a fundamental belief of the church was discussed. It was emphasized that new believers be thoroughly instructed regarding the role of the prophetic gift in the remnant church. While belief in the prophetic gift is not a ‘test of fellowship’ for disfellowshipping purposes, yet it is one of the points of our faith, and
Highlights of the Advisory Council held on the campus of Andrews University, April 30 to May 2, 1979, including a brief report of the North American Division summit meeting held earlier in Colorado.

candidates should be willing to express their acceptance of this gift if they desire membership in the church.

Teaching in soul winning
Concern was expressed that although witnessing is expected to be the life style of SDA’s there is a lack of courses on soul winning for students in our educational institutions. Therefore, it was Voted, “To recommend that a required course in personal soul winning be included in every curriculum for all students in our colleges and universities.” This recommendation will be considered by the Ministerial Training Advisory at its meeting next spring.

Quarterly bulletin for Ministerial secretaries
As the different union conference Ministerial secretaries reported on programs being carried on in their respective fields, the desire was expressed for more opportunities for sharing ideas among the Ministerial secretaries. It was, therefore, Voted, “To publish a quarterly bulletin for Ministerial secretaries, through which all Ministerial secretaries can share ideas from their local fields.” Workers in the local fields are encouraged to keep their Ministerial secretaries informed of ideas they find useful and could thus be shared.

Other items that took the attention of the Advisory Council included plans for an Evangelistic Supply Center to be operated at the Review and Herald Publishing Association; the preparation of candidates for baptism; field schools of evangelism; the Aspire Tape-of-the-Month Club; and an evaluation document on church growth.

In connection with the Aspire Tape-of-the-Month ministry it was noted that Mrs. Kitty Hardy was finding it necessary, after seven years of voluntary service, to lay down her work because of increased duties in other areas. She and her husband, Dr. Cyril Hardy, devoted their entire recreation room to the Tape of the Month. Here Mrs. Hardy has handled all orders, cared for the correspondence, and looked after many of the details of the program. This voluntary service has meant considerable saving to tape subscribers. (An adjustment upward in cost may now be necessary.) The Advisory Council voted an expression of appreciation to the Hardys for their years of volunteer labor. We take this opportunity to pass on additional words of appreciation in behalf of all our workers in the field who have benefited from their self-sacrificing service.

Statement of Mission for the North American Division

The North American Division of Seventh-day Adventists is a sisterhood of union (area) conferences composed of local conferences, which are in turn composed of churches that are all a part of the worldwide Seventh-day Adventist Church. It conceives of its mission as reaching every person in every part of its territory (Canada, U.S.A., and Bermuda) with the object of making disciples, baptizing them, teaching them, and making ready a people for the soon coming of Christ.

The NAD envisions the church as a fellowship of believers dedicated to Jesus Christ as Lord, Saviour, High Priest, and Judge, and committed to each other as members of the family of God, the body of Christ, which is His church. It perceives the mission of the church as the continuation of the mission of Jesus Christ and the participation in His ministry from the heavenly sanctuary. This mission consists of:

1. Proclaiming the gospel in the context of the three angels’ messages so as to result in the evangelization of every community and every cultural group within its territory.
2. Serving the people in its communities in the name of Christ so as to restore their wholeness and minister to their total needs.
3. Developing Christian community and fellowship in the churches by spiritually nurturing and equipping the believers for witnessing and service.

This commission includes the ministry of every believer.

To assist the congregations within its territory in fulfilling their mission, the NAD is committed to serving those churches through the union and local conferences in these ways:

1. By providing leadership and resource personnel.
2. By developing resource materials and providing programs in response to the needs of the congregations.
3. By supporting and/or operating the necessary institutions, facilities, and services to enable the believers to perform their ministries.
4. By providing training for leaders and members through the designated organizational channels.
5. By facilitating communication and interaction among the organizational units it serves.
6. By upholding and advancing the mission and objectives of the world Seventh-day Adventist Church.

By these means the NAD is committed to sharing the life of Christ so that the people in the territory we serve may know that the kingdom of God is among them and may prepare for the soon coming of Jesus Christ.

Ministry, October/1979
We have received a number of responses to President Neal Wilson’s “Open Letter,” which appeared in the June, 1979, MINISTRY. (If you haven’t yet read that appeal, we urge you to do so.) Rather than taking the space to print these rather lengthy replies, we have incorporated in this editorial some of the most prominent points and our comments on them.

As might be expected, reaction to our General Conference president’s appeal varied from one extreme to the other. At least one reader saw the appeal as an indication that “the Lord is leading in paths of peace,” while another viewed it as an attempt to suppress free and open discussion and to control what shall be preached from Adventist pulpits!

In one sense, such a wide spectrum of response should not be surprising. Even husbands and wives who most closely experience the Lord’s ideal of “one flesh” often cannot see something in the same light. Is it any wonder, then, that minds of differing backgrounds, shaped by circumstances of all sorts, should react in ways that vary widely? Indeed, is it too much to say that perhaps a great deal of the current lack of unanimity among us on certain theological points has its origin in the same natural variety of minds? While broad agreement should be expected on the major themes of Scripture, and while a common bond of accepted truth will unite God’s people, total uniformity of opinion has never been, nor is it likely to be, a reality among true Christians.

Keeping this principle in mind, we want to comment on some specific reactions to the “Open Letter.”

Christ-centered preaching
Some readers expressed fear that the appeal suggested we were no longer to preach on the subject of righteousness by faith or related areas until a study committee had come up with definitive answers to all the controverted points. These readers felt the letter thus attempted to control what should and should not be preached from Adventist pulpits!

We feel that a careful reading of the “Open Letter” should dispel such fears. The appeal certainly does not ban preaching on the glorious theme of salvation or the righteousness to be found in Christ. For example, the letter contains these lines: “We also suggest that our teachers and ministers, in their work and preaching, lift up Jesus in Christ-centered messages that will fill hearts with the assurance and joy of salvation and inspire our people to share the good news of His pardoning and redeeming grace in a great evangelistic thrust.” (Italics supplied.) Thus the appeal, it seems to us, urges positive, Christ-centered preaching on these very themes.

What our General Conference president has appealed for is that we refrain from public presentations of fine points and controversial aspects of the theology of righteousness by faith. We are urged to avoid that which is too often not only barren and fruitless but divisive and spiritually hurtful. Such an appeal, we feel, is far different from trying to control Adventist preaching. The gospel and the glorious truths of righteousness by faith may be preached in a manner that brings the soul closer to the Lord Jesus Christ and fashions the character more in harmony with the Saviour’s, or it may be presented in a way that focuses on controversy, personal opinion, and disparagement of others, with the result that the soul is withered. The thrust of the president’s appeal is not to limit the scope of what may be preached, but rather to plead for an end to presentations that divide and tear down. The point is also made that we should put first things first by using our energies to win souls to the Lord Jesus and the marvelous light of truth rather than dissipating our power in needless disagreements.

Personal study
Others who responded to the “Open Letter” felt that it attempted to stifle personal study and investigation of the issues involved in righteousness by faith. The letter itself, on the contrary, specifically urges personal study and investigation of this topic. “We are proposing,” the appeal states, “that each member and believer earnestly study the Bible and the inspired writings of Ellen G. White in order to understand better the great truth of salvation by grace.” In another place these words are found: “In no way should this hinder individuals from studying God’s Word and from delving into the mysteries of salvation and the distinctive truths committed to this people in order that they might reflect the character of Christ in these tremendous times and hasten His second coming.”

Seventh-day Adventist Christians have a Protestant heritage that emphasizes the necessity and privilege of personal Bible study. We believe that each Christian must obtain a knowledge of the Word for himself and apply it personally to his life. To advocate a ban on individual study in any area of Scripture would violate not only Scripture itself but historic Adventism. Thus the appeal strongly exhorts to individual study of this matter. Such study, however, need not, and should not, result in contentious disputations. This distinction, we feel, some of our readers have failed to see.

Open discussion
An additional point raised in response to the “Open Letter” dealt with the concern that the counsel given there would suppress free and open discussions in certain areas. Such discussions, it was felt, were necessary if the questions were to be resolved. Related to this concern was the feeling that it was inappropriate for a committee, as outlined in the letter, to presume to decide questions of theological truth; no committee can legislate for the conscience.

It is true that in one sense the appeal does attempt to limit the amount of discussion taking place on the subject of righteousness by faith. It urges a diminishing of the “flood of cassettes, bro-
quires, books, and miscellaneous docu-
ments” dealing with this topic. However, the reasoning behind such a
suggestion is not to cut off the free flow
of ideas in the marketplace of truth.
Rather the reason stems from the fact
that much of this “flood” of free dis-
sussion seems to have little to do with
dispassionately weighing evidence and a
great deal to do with defending pre-
viously formed opinions and looking for
a chink in an “opponent’s” armor. In
fact, this flood of printed and taped ma-
terial in many cases has drawn battle
lines and created camps where followers
rally around prominent leaders. The re-
sult is all too often a situation similar to
the early Corinthian church. Today, we
too have those who say, “I belong to
Apollos; I belong to Cephas; I belong to
Paul.”

As the “Open Letter” puts it, “We
have observed that some discussions of
righteousness by faith in recent years
have produced, on occasion, too much
open debate and unhappy controversy.
It has even engendered confusion, divi-
siveness, and bitterness. When this hap-
pens it can be used as a diversionary
tactic by the enemy.” “It is possible to
keep talking among ourselves—to ever
be learning and never coming to a
knowledge of the truth—when on the
contrary we should be talking with
others and ever be sharing the love and
redeeming grace of our Saviour.”

To say that the appeal advocates sup-
pressing free and open discussion is to
miss the main thrust, we feel. To say that
it advocates limiting discussions because
of the excesses and the bitterness that
have too frequently grown from them,
would be more accurate, in our opinion.

Individual opinion
Those who objected that a committee
was inadequate to decide questions of
theological truth made a strong case for
the supremacy of the individual con-
science. Indeed, the Adventist Church
has never taken the position that a rep-
resentative group is empowered to de-
cide truth for others. Nor do we feel that
the president’s appeal suggests such a
course.

The committee, as outlined in the
“Open Letter,” would provide “helpful
guidance,” not absolute definitive an-
wers. Its function would be to “share
with the church at large approaches that
will help to heal and bind and keep us
together and united. There will always
be individual concepts on minor points,
but on the major truths of justification
and sanctification we believe we should
be united.” (Italics supplied.) The letter
freely admits that such a committee
would not be inspired in the same way as
were the apostles and elders of the early
church when they came together to settle
questions. However, a representative
group of spiritual leaders speaking with
a reasonably unanimous voice should cer-
tainly command the attention and con-
sideration of the church.

Latitude for individual opinions will
always exist within the Adventist
Church, just as basic agreement on the
fundamental doctrines has also existed.

Sign of vitality
One interesting observation that came
to us was that debate on the subject of
righteousness by faith cannot be avoided
within the present context of the church,
and may in fact be healthy, indicating
that the church is alive. A similar view
expressed the idea that harmony in the
church may well indicate a lassitude in
which church members are too indiffer-
ent to contend for the truth. Another felt
that dissension was a manifestation of
truth fermenting into the shaking time.
Obviously, these writers have a point.
A lack of harmony in the church may
well be a symptom of a vitality that will
not tolerate error. It is true that the
church is to undergo a time of shaking in
which straight doctrine will offend many.
Yet, disharmony in the church is not,
for that reason, desirable in itself. It may
also be an indication of human pride
struggling for the mastery through a
semblance of zeal for “truth.” It may be
a result of the adversary of the church
seeking to divert her from her true mis-
ion by causing her to turn the weapons
of her warfare inward upon herself. It
may merely say that we have become so
preoccupied with determining what the
truth is that we have lost sight of Him
who is the truth.

In calling for unity and harmony
within the church, and in seeking to pro-
mote agreement on the major points of
salvation by grace, the appeal of the
“Open Letter” seems to be echoing
Christ’s prayer, “That they all may be
one” (John 17:21). Surely that is not an
unreasonable nor inappropriate goal. It
may be better to have truth at the sacri-
fice of harmony than to have harmony at
the sacrifice of truth, but Christ’s desire
for us is that we possess both.

Fellow ministers of Christ, we do not
do justice to the cause of righteousness
by faith while arguing and disputing
contentiously with a brother concerning
interpretations of it! Let us never stop
studying the glorious truths revealed to
us in the Word of God regarding the
marvelous salvation Jesus provides.
Indeed, as our president has appealed, let
us delve more earnestly into these grand
and exalting themes than we have ever
done before so that we may reflect more
clearly Jesus’ character and hasten His
coming.

Fellow pastors who are commissioned
of Heaven to preach the gospel of Jesus
Christ, what subject could possibly be of
more vital importance to us, to our
people, and to our community than the
subject of Christ crucified for us, risen
for us, and soon to appear with all His
angels for us? Our pulpits resound with
far, far too much psychology and human
relations; far, far too much humanistic
self-improvement; far, too much all sorts
of nice-sounding words that leave our
people hungry. We need des-
erately to burn into our minds the
counsel of Paul to Timothy—“preach
the word.” And the heart of the Word is
Jesus Christ; He is the grand center
holding together every page.

Let us, then, study about Him, im-
merse our souls in Him, preach Him and
His salvation in all the fullness of which
we are able. But let us study and let us
preach in a way that will bring spiritual
vitality to us and to our people. Let us
present Christ in a way that will increase
our devotion to Him, our consecration
of His will, our likeness to Him. Let us
avoid the study and the preaching that,
even as it focuses on the Lord Jesus,
does so in a way that brings leanness of
soul.

May nothing divert us from our one
great purpose of lifting up Jesus.—The
Editors.

Ministry, October/1979
A tter much prayer and study, I found myself a few years ago asking the Potomac Conference to relieve me of my pastorate. No, I wasn’t at odds with my church, nor was I leaving the ministry. I wanted to go to an area of the conference where no Adventist church existed and try to begin a new congregation by using the Five-Day Plan to Stop Smoking as a means of evangelism.

For years I had conducted Five-Day Plans, and for some time I had felt that it was a shame to see the graduates, so receptive at the end of the course, “abandoned” when the five days were over. It seemed a tragic waste to build such a favorable relationship with these people and then fail to make continuing, well-planned efforts to introduce them to other service areas offered by the Adventist Church, including its spiritual message.

A few weeks after my request, the conference committee gave me the go-ahead, suggesting that I go to Williamsburg, Virginia, where there were four Adventist couples but no church within thirty-five miles. I outlined my plans to this small group, and they agreed to help. We discovered that the local hospital administrator, who had stopped smoking through the Five-Day Plan in another city five years earlier, would be willing to support a program in Williamsburg. No administrator, who had stopped smoking through the Five-Day Plan in another city five years earlier, would be willing to support a program in Williamsburg. No, I wasn’t at odds with my church, nor was I leaving the ministry. I wanted to go to an area where no Adventist church existed and try to begin a new congregation by using the Five-Day Plan to Stop Smoking as a means of evangelism.

I had developed extensive plans for continued follow-up of those attending. However, I soon discovered a deep-rooted suspicion of any attempt to lead into spiritual themes or study. This situation had to be met before any progress could be made. Now, after several years of monthly Five-Day Plans and numerous adjustments, God has led me into a program that works for me and that has resulted in baptisms.

Two weeks before the Five-Day Plan is to open I submit a news story to all newspapers and radio and TV stations in the area announcing the program. I mention in it that much of the success of this plan is due to an extensive follow-up program that includes phone calls, specially prepared cassette tapes, films, and personal visitation. Thus those participating expect follow-up as an integral part of the program. The news release

Making the Five-Day Plan Evangelistic. Don’t abandon your graduates! Use a follow-up plan to win them to Christ.

by Hollis W. Wolcott

states that people can call my home for advance reservations or they may come fifteen minutes early on opening night and register. About half of those attending will call for reservations, so we can estimate the size of the crowd. The advertising clearly identifies the program as being presented by the local Seventh-day Adventist church in cooperation with the local hospital, the Virginia Lung Association, the American Cancer Society, and the American Heart Association. These organizations have given us permission to list them as cosponsors.

We operate the sessions themselves much in the standard manner, with some innovations to smooth the transition to a follow-up program. We are open and frank in all that we do; nothing is imposed on anyone, nor do we try to minimize the spiritual implications of the program.

First session

At the first session each participant receives a name tag on which he or she is to put only his or her first name. I stand at the door and am the first to greet each individual. I hand them my calling card with the comment, “You may need this later.” After the usual preliminaries I explain that we will be using first names only, to make the sessions informal. I make sure I remember four or five names so I can specifically call on them for responses that very night. Before the second night I list all first names from the registration blanks and will use every name before the five sessions are over. This gives me a rapport with each individual.

Next I introduce what is to be my theme throughout the series—concern for them. I tell them, “Virtually all smoking cessation programs are motivated by the dollar sign, someone trying to make a quick buck from your addiction to cigarettes. You will notice there is no charge for this program. This plan is not dollar oriented, but springs from a deep concern for, and desire to help, our fellow men.”

A large poster of a cigarette with four arrows, two on each side, illustrates our fourfold attack—psychological, physical, habitual, and spiritual. As a minister, I make no apology for the spiritual, assuring the group that much of their success must come from a power outside of themselves.

We use two gimmicks and explain the reasons for them. The first is the large “I Choose Not to Smoke” button. We ask them to wear this button whenever they leave the house. “When people see you wearing this button,” I remind the group, “it’s hard for you to have a cigarette between your fingers too!” Second, a printed message on the back of my calling card reads, “Friend, you can stop smoking in just five days—FREE! For information call the number on the other side of this card.” I ask each participant to take at least ten of these cards and give them, message side up, to other smokers they meet. They readily see that it’s difficult to smoke while crusading against smoking. The card helps them and also encourages others to stop smoking.

At the close of the first session I quote a Bible promise of strength to overcome and then say, “As a minister, I believe in the power of prayer. No doubt some here tonight share this belief. We are through for this evening, but if you would like to remain for a closing prayer, which will follow immediately, just stay in your seat. The rest may go now.” I have yet to see anyone leave before prayer. Once the group has indicated this desire, I automatically close the other four nights with prayer.

We have revised the registration form to include each person’s home and work phone number. Besides the call from their partner, I, too, call each one daily.

Second session

The second night, along with other literature, Your Friends the Adventists is made available. I call attention to it by saying, “Perhaps some of you are unfamiliar with Adventists. In case you are curious I have this booklet for you to read. They rush to get them!”

This night I use the “concern section” to talk about Luke 4:16-18, observing that Jesus spent more time ministering to people’s physical needs than to their spiritual well-being. I add, “We Seventh-day Adventists try to follow this example.” As I mention Adventist worldwide medical and welfare work, I pass out an Ingathering paper. Last year I sent all the year’s graduates a current
Third session

The third evening’s “concern section” deals with Matthew 25:34-36. I say, “Apparently God takes notice of man’s interest in the physical needs of others because our future reward or punishment is based, at least partially, on the concern we have shown in this life. Of course, this concern must be a loving response to God’s love for us, and not a means of trying to earn salvation.”

While the control book fillers are being distributed at the close of this session, I call attention to a small brown coin envelope included with the filler. “On the last night of the plan, we will be receiving a freewill donation to purchase literature and films and to meet other expenses. The program you have been enjoying has been made possible by the gifts of those who have preceded you. The program is free, but if you can help us to help others we will be grateful. Also the last night we will be serving refreshments, including a substitute coffee, home-baked bread, and some vegetarian entrees. Bring your spouse and family. The film that night will show the effect of smoking on nonsmokers. So if we can have some of your nonsmokers see this film, they will help keep the pressure on you to stay off cigarettes. You see our motive behind refreshments.”

Fourth session

The fourth night our “concern” item looks at love. I use John 3:16 to show that love is really God’s deep concern for our total well-being and John 13:35 to show that we, too, must manifest this concern for each other.

Now comes the important moment. “We have been talking to you nightly about our concern for you. But if our interest lasts only five nights and we then drop you like a hot potato you would wind up with a very real doubt to believe that our concern is not genuine, wouldn’t you?” They nod, and I continue, “To show our genuine concern we will be staying by you for the next several weeks. We want to help you stay off, now that you are getting off smoking. I have prepared three cassette tapes—six short talks—based on the book Psycho-Cybernetics, by Dr. Maxwell Malz, which believes that before we can change our habits we must develop a new self-image. I have adapted his concepts to smoking to help you as you begin standing alone in your new freedom. Tomorrow night you will take the first tape home with you, and I will be calling you daily next week. When you are ready for the next tape, I will deliver it and pick up the first tape. I am not interested in seeing where you live, but I am very interested in seeing how you are doing, and if possible, help you in your battle against smoking. The same goes for the third tape. You see, we really are glad to go the second mile to help you and to show we really care about you.”

Besides providing help in the struggle against smoking, these tapes allow me to visit the home, where the individual often tells me of problems and I can have prayer personally for his needs.

Fifth session

The last night’s “concern” item is based on Galatians 6:2—“Bear ye one another’s burdens”—and how we have been trying to carry this out. At the close we give each person a card listing other health-related services we offer and ask them to check any items they are interested in. The last entry says, “Include my name on your prayer list.”

We use the buffet plan for our dinner the closing night rather than a more formal meal. This arrangement allows me to move from table to table getting their reaction to the food as well as the program in general. I do not eat at that time. I have far more important business.

In the follow-up program, before going to pick up the last tape, I call for an appointment, telling them of a film service to help them stay off cigarettes and asking for a few minutes to show it. I take a Dukane projector and lesson six (on healthful living) of the Encounter series. At its close I show them the gift Bible and Encounter lessons and say, “We have found that very few who follow this plan of film-cassette study go back to smoking. You would be interested in this added help, wouldn’t you?” About half agree that they want to participate in this study. As a result of the genuine concern shown them, many are eager to receive spiritual, as well as physical, help. We have more people wanting to study than we are able to care for. Some are attending church and preparing for baptism.

Suggestions

Here are a few suggestions for maintaining attendance at continuing Five-Day Plans:

1. Contact and get the cooperation of the local lung, cancer, and heart groups so they will send referrals.
2. Write a letter to all area physicians and dentists informing them of the Plan, with follow-up records. Tell them it is a free program to which they can refer their patients.
3. On the last night of the Plan ask the graduates to give advertising cards to neighbors and friends.
4. Continue to submit news stories to the media.

How can this program work in the usual church situation where the pastor obviously cannot devote large amounts of time to his Five-Day Plan graduates? Church members can be used effectively as “counselors.” These volunteers can participate in the Five-Day Plan, calling those in their group daily during the program and in the follow-up period. These volunteers can deliver and pick up the cassette tapes. They, or other church members, can give the Bible studies with the Dukane projector and Encounter lessons. Assigning counselors to a specific group for a one-year period following Five-Day Plan participation would pay rich dividends. As these church volunteers associate with those in their group, visit in their homes, invite them to their own homes, and support them in their effort to stop smoking, they are expressing the continuing concern that we have talked about. They are working as the Saviour worked for the physical and spiritual well-being of others.

Meanwhile, another group of counselors can be trained for the next Five-Day Plan. Prayer groups can pray specifically for these individuals. Souls can be won, the church can come alive.

Hollis W. Wolcott is pastor of the Williamsburg, Virginia, Seventh-day Adventist church.

Ministry, October/1979
**BIBLICAL ARCHEOLOGY**

The Temple Scroll. Do similarities between this document and early church teachings mean the church borrowed from Qumran?

by George E. Rice

During the past several months newspapers have reported the discovery and publication of yet another Dead Sea scroll—one that promises, they say, to throw light on the origins of Christianity. Actually, this scroll, the last of the known scrolls found in the caves beside the Dead Sea, lay hidden for years under the tile floor of a Jerusalem antiquities dealer. Yigael Yadin, Israeli archeologist and now deputy prime minister, first learned of the existence of the scroll in 1960, but not until after the Arab-Israeli war of 1967 were the tiles removed and the Temple Scroll presented to Yadin. The scroll was inside a shoebox, with a cigar box lying beside it guarding fragments that had been broken off the scroll.

Although the scroll had been wrapped in layers of paper, a towel, and cellophane before being placed in the shoebox, the humidity in the antiquities shop had done its damage. The top and bottom of the columns were fragmented, and two or three columns were turned into "chocolate fudge" and hopelessly lost.

The scroll is twenty-eight feet long and contains nineteen sheets. Each sheet is ten inches high and eighteen inches wide. There are sixty-seven columns of text, with most columns containing twenty-two lines each. It has been suggested that the scroll was written during the second half of the second century B.C. probably during the reign of John Hyrcanus (134-104 B.C.) or slightly earlier. 1

After eleven years of patient toil Yadin has recently published a three-volume work and a supplementary booklet describing the acquisition of the scroll, its language and content, as well as the text and a commentary. An English translation is yet to appear.

**The scroll's contents**

The scroll derives its name from its content, an architectural description of a temple that the Essenes planned to build once the corrupt priesthood was driven from Jerusalem. The Temple description is similar to the one we find in Ezekiel, and its architectural details provide an opportunity for instruction of how the Temple services should be conducted. Beginning with a description of the Temple building itself, the scroll guides the reader outward, pausing at each important object in the Temple compound until the tour is concluded at the moat surrounding the outer wall.

The last part of the scroll follows the...
Deuteronomist Code. Not concerned with sequence, the writer of the scroll moves from topic to topic within the text of Deuteronomy, presenting the sect’s point of view on the laws governing the sacrifices and their preparation, vows, ritual purity, idolatry, and ends with the laws concerning incest.

Milgrom points out that previous scrolls from Qumran are nonpolemical in nature. However, this is not the case with the Temple Scroll, where “the polemical thrust of the sect’s laws is projected into clear relief. Indeed, when a law is emphasized either by alteration or repetition, the probability exists that the sect is opposing the point of view adopted by the establishment.”

Two examples of the polemical nature of the scroll are (1) the exaltation of Levites and (2) the restrictions placed upon the king.

The Levites. At some point the priests had taken over the Levitic role as sacrificial slaughterers and usurped the Levites. The scroll demands that the tithe be restored to the Levites and that their role in the sacrificial service be reestablished. The scroll also questions the right of the priests to the shoulder portion of the sacrificial victim. It insists that the foreleg portion assigned to the priests does not include the shoulder which rightfully belongs to the Levites.

Milgrom concludes that “the scroll gives new grounds for investigating the tensions and struggles among priestly families and between priests and Levites at the end of the Second Temple period.”

Restrictions on the king. The king is forbidden to have more than one wife. He cannot divorce her and can remarried only when she dies. He is also forbidden to marry a foreigner.

There is no question that the text of the Temple Scroll and Yadin’s commentary will provide a fertile field of study for decades to come. The scroll makes a vital contribution to that area of study that lies between Biblical and Rabbinic Judaism, to say nothing of its contribution to our knowledge of the Qumran sectarians.

Relationship to the church

After a discovery such as the scrolls of Qumran, the question is always asked, “What is the relationship between the teaching of the apostolic Christian church and the new discovery?” Yadin sees a strong relationship between the teachings of the early church and the content of the Temple Scroll. He sees evidence that many doctrines of the Christian Church have their roots in the Essene teachings at Qumran. Milgrom finds Yadin’s argument for this close tie convincing: “The founders of Christianity came into contact with the sect at the end of the latter’s existence, long after it had separated itself from the mainstream. Christianity, then, knew the sect at Qumran, when the sacrificial cult with its related laws of purity were in suspension. And what the sect suspended temporarily Christianity made permanent.”

However, points of similarity between the Temple Scroll and the teachings of the early church do not necessarily mean the church borrowed from Qumran. For example, both the Essenes and the Christians eliminated sacrifices from their worship services. But the Essenes ceased sacrificing because they did not have control of the Temple, and because its services were not conducted according to their preferences, while the Christians abandoned sacrifices because the sacrificial services had met their fulfillment in Jesus.

Other points of similarity arise from the fact that the Temple Scroll is a polemic against religious and social abuses. However, similarities are not surprising when we consider that the Essenes and Jesus were both seeking to correct wrongs, and both were using the identical norm for what is right—the Old Testament—although there was considerable difference between their interests and goals.

Although the publication of the Temple Scroll is an important event for Christians, it seems the better part of wisdom to wait for the text of the scroll to appear in English so it can be carefully examined by more scholars before extravagant claims are made for the influence of the Essene sect on the teachings of Christianity.

2 Ibid., p. 115.
4 Ibid., p. 120.

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Preaching from Job

(Continued from page 5.)

furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God’s love for His children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected.”—Ibid., p. 621.

God’s people, exhibits of His transforming grace, will be the supreme triumph of the gospel!

The book of Job is a mature book; it is a book for Everyman. Our congregations need it. It speaks to our age and to our situation, not only concerning the crisis that is looming before us but also concerning the witness we are now called to give. From being one of the least understood of Bible books it may become a glorious source of strength and inspiration. If this man, Job, knowing nothing as we now know of the Christ who has come, could maintain his integrity and endure faithfully unto the end, shame on us that we so often falter and fall by the way! In the words of the Lord to Jeremiah: “If you have raced with men on foot, and they have wearied you, how will you compete with horses? And if in a safe land you fall down, how will you do in the jungle of the Jordan?” (Jer. 12:5, R.S.V.).

Job stands as an incentive to faith, a testimony to the keeping power of the living God, an assurance that every believer who puts his trust in Christ will not be left to shame and contempt. Indeed, his experience stands as a massive monument to the transforming grace of God.

Alfred S. Jorgensen is field secretary for the Australasian Division of Seventh-day Adventists.
Dear Shepherdess: May I share with you some comments from a sheaf of interviews brought back by Elder W. C. Scales, Jr., from an evangelistic crusade he conducted in Guyana late in 1978? As he talked with a number of church members who are active in soul winning, he discovered that in Guyana, women are holding lay crusades and reaping a bountiful harvest!

Mrs. Olga Richards, a member of the Carmel church in Georgetown, says, “I am a shy person, but not too shy to give the Word. . . . In my little gathering seven persons were baptized. . . . I plead with women wherever you are, won’t you do God’s will? He’s counting on you.”

Mrs. Joyce Carmichael reported, “In Guyana, 20 of the almost 100 lay preachers are women. . . . In 1978 I pitched a small tent and 67 souls were baptized. . . . God is willing to use women in these times.”

As we conclude Miriam Wood’s series of articles on the exploits of evangelistic wives in past decades, perhaps we ought by Miriam Wood to remind ourselves that even greater efforts and more amazing results are in store for both women and men.

“The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe it. Waiting, watching, working, praying, warning the world—this is our work.”—Review and Herald, Nov. 13, 1913. With love, Kay.

A small fly stands out distinctly in Bertha Fearing’s evangelistic memory. She and Andrew were singing a duet in a tent meeting, although they did not then, or later, consider themselves singers. Since there had to be special music, and because there was no one else to provide it, they sang. A fly, utterly entranced by HGM her face during the song, lighting on her at each opportunity. She kept brushing it discreetly, trying not to distract the audience. Then it happened. Between stanzas, Bertha took in a deep breath—and sucked the fly down her throat!

She was horrified and instantly nauseated, but there was nothing to do but continue singing. The meeting must go on. As soon as the duet was over, she raced behind the tent and did her best to regurgitate the fly, but to no avail. She waited out the next few days amidst visions of being afflicted with everything from bubonic plague to typhoid fever, but nothing happened. “That must have been a pretty clean fly,” she concluded.

From Australia, Myrtle Knight describes the heart-in-mouth existence of young wives as they hovered anxiously over equally young evangelistic husbands.

“After we were married, my husband was appointed to West Australia as the assistant to the evangelist. One particular night he was to preach his very first sermon. Much prayer, many hours, and even days had been spent in preparation. We were bravely hopeful. The meeting got underway. The song service ended. The prayer was offered. Then, horrors! During the song just before the sermon, who should majestically march in but the conference president? This tall, formidable-appearing gentleman settled in a seat in the middle of the front row!

“Perched nervously at the pedal organ, I was terrified at this awesome spectacle, knowing the effect it would have on my poor husband. Sure enough, after the hymn his voice, strangely unnatural and highpitched, began screeching out the message of Daniel 2, portrayed on a fearsome-looking chart dangling overhead. Unnerved, I fled down the street, but still that pitiful voice followed me!

“It was all over in about 15 minutes—the whole thing, from head to toe (literally), and although my memory is not too clear on this point I evidently returned in time to play the closing hymn. To our amazement, my dear, consecrated husband was not dropped from the work. He was not even transferred to another conference by our stern but (as we discovered) warmhearted conference president!”

In the tapestry of evangelistic wife-
hood, some poignant scenes drift back across the years as vividly as when they happened. Dollis Pierson carries the memory of a mother in India, whom she met staggering along a dusty road, carrying in her arms a tiny baby. Gazing at Dollis with dim eyes, she gasped, “Dorasani, if you don’t buy my baby for two rupees (then 72¢) I am going to throw him into the river and jump in after him.”

Horrified, and new to this strange and often tragic land, Dollis kept repeating, “Wait, wait.” She thought, I must get back to the mission station, where someone can tell me what to do; we’ve been here such a short time. I don’t want to do anything to get the church in trouble; I don’t know the customs. But the staggering mother was clinging to her and the tiny baby was whimpering weakly.

Just then, behind her, she heard the voice of one of the experienced evangelists in India, who said to the mother, “We’ll help you. Just come with us.” So, with Dollis and the minister each holding one of the woman’s arms, and with Dollis carrying the baby, they helped her to the mission compound.

There, missionaries reasoned with the little mother. They tried to convince her to keep her baby. They told her of God and how He loved her and would help her. They fed her a good meal and fed the baby. For four days they continued to ply her with all the nourishing food she could eat, and to reassure her. But on the fifth day she slipped away silently, leaving the tiny, frail baby. Dollis took care of the mite until it was adopted later. Evangelists’ wives could do much more than play the piano.

This same hot, dusty road presented Dollis with yet another heartache when one day she saw a woman who had been faithfully attending the evangelistic meetings each night. Dollis had wondered why the woman always kept her face completely covered by her sari, with only her eyes showing. On this hot day, she found out. Not noticing Dollis, the lady bent over. Her sari fell away from her face, and there it was—an ugly sore that bled profusely and covered one entire cheek! The flesh seemed eaten away nearly to the bone.

Dollis approached the suffering woman, expressed her deep concern, and begged to be allowed to pray for her. The woman gratefully acquiesced.

This one touching experience had a happy ending. Soon the woman accepted all the truths being presented at the meetings and was baptized. Later her face healed and became normal.

In spite of her extraordinarily strong faith, Dollis Pierson, like other evangelists’ wives, admits to occasional bouts of worry. Her husband once planned a series of meetings in Nagercoil and applied to the government for the necessary permission papers. When the papers failed to arrive as expected, he, in faith, advertised the meetings anyway. After all, the arrangements had been made; the permission had been applied for and promised. There seemed no reason why all should not go as planned.

Dollis knew that it was a serious crime to hold public meetings without the proper permission. She also knew that her husband was not one to cancel a series of meetings for any reason whatsoever. Her heart took up residence in her mouth. But on the very day the meetings were to begin, the necessary permission arrived! Sweet relief. But the relief was short-lived, for when the two of them went outside the compound, they saw on the walls in large letters, “Go home, seven-day devils!”

Should they postpone or cancel the evangelistic campaign? Never! Dollis hastily rounded up some helpers and busily cleaned the walls. As she scrubbed, she prayed, wondering what would happen at the opening meeting that night. To her relief nothing happened—nothing bad. A good crowd came and continued throughout the series. A happy group of converts were baptized in due season.

These incidents, and those described in preceding articles, are typical of the experiences of the evangelists’ wives in a golden era of the church’s history. These women were not angels; they had the common failings of all humanity. During the stress of fatigue and poverty, sharp, discouraging words occasionally were spoken. But such small failures pale into insignificance beside the total picture of their enormous contribution not yet fully understood or recognized.

(Concluded)

Miriam Wood, author of books and numerous magazine articles, is a regular columnist for the Adventist Review.

Prayers from the parsonage

by Cherry B. Habenicht

Yes, I’m thankful for a telephone. Indispensable, it saves time, assures quick contact, and facilitates communication. But I need patience on those frequent days when the phone manipulates life.

It wakes me the morning I’m catching some sleep after being up with the children every two hours all night. It intrudes on meals, forces us to quiet our talk and laughter as Dick takes the receiver, its cord dangling so close to Hansi’s highchair that he grabs the bouncing coils with tiny, food-smeared hands. It orders me inside and I race to answer, usually arriving just as the last buzz vibrates. It shatters the peaceful night with its shrill ring.

Show us, God, how to use the telephone as a resource. Temper our impulse to drop everything and run at the first jingle. We can be in control, refusing to interrupt worship, quiet time, or important conversation.

Guide us as we teach others that our home, though dedicated to helping people, is not the center for a 24-hour hotline. Emergencies are rare, certainly not as frequent as the calls we get at inopportune times.

When exasperating calls come—an early-morning request for a source of beeswax for the Pathfinders’ candle-making honor, and an “I hope I didn’t get you out of bed” introduction at midnight—may we be gracious.

Usually the caller wants to talk with Dick. As “secretary” at home, I jot down messages, promising that my husband will phone when he returns. Keep me alert to matters that need prompt attention, but help me tactfully to divert calls that waste time. Perhaps I can listen and counsel, but please don’t let me become entangled in problems that should not be my concern. “To make an apt answer is a joy to a man, and a word in season, how good it is!” (Prov. 15:23, R.S.V.).

Bless our use of this object whose ring so often jangles nerves. Thank You for one more tool in our ministry.
Individuals who interpret the Bible on a direct grammatical-historical basis generally believe in universal destruction associated with a worldwide flood and in a "short" time period for life on this planet. Yet, when the sciences that relate to such beliefs are investigated, one is faced with evidence that does not seem to harmonize with Scripture. How can this conflict be resolved? Shouldn't there be agreement between the revelations of God in the natural world and in Scripture? Is there evidence outside of the Bible for a worldwide flood? Is there evidence that the currently popular estimates of geologic time could be incorrect?

I believe there is such evidence. This confidence is based on my geochemical research in the formation of uranium deposits—specifically, a type known as roll-front deposits.

The typical uranium roll-front deposit is found almost exclusively in large drainage basins throughout the world. These deposits are water-laid and occur in the same portions of the geologic column, whether in the United States, Russia, Australia, or elsewhere. The uranium ore deposit, formed in a water-permeable sandstone layer bounded on both sides by less permeable mudstone or shale layer, resembles a "sandstone sandwich." This "sandwich" permitted large amounts of water to flow through the sandstone during the ore formation. Throughout the sandstone layer a region that contains uranium ore is contiguous with a region that contains large amounts of organic vegetal debris such as trees, wood fragments, leaves, ferns, et cetera. In fact, uranium deposits are found only in a "sandstone sandwich" that contains vegetal debris; in other words, no vegetal debris, no uranium.

The presence and origin of the vegetal debris is a mystery to the geologist. Reports describing the uranium deposits make only passing comments about this material. However, it is the presence of this vegetal material that is not only the key to the understanding of the deposit formation but also one of the keys needed to harmonize the evidence in the natural world with the testimony of Scripture.

As previously mentioned, roll-front uranium deposits worldwide are water-laid, are located primarily in large drainage basins, and are in the same era of geologic classification (Mesozoic). One is hard pressed to find a better mechanism to account for all these features than that given in the Bible. The worldwide flood as outlined in Genesis implies the very conditions necessary for the development of the uranium deposits found today. In fact, this type of layering and burial process is observed today on a smaller scale during the recession of local flood waters. The presence of the vegetal material found in "sandstone sandwiches" is no longer a mystery.

"At the end of six months a complete uranium roll-deposit had formed. Six months, not six hundred thousand years!"

The fact that these uranium deposits are found worldwide and that they are anatomically the same is impressive support for the testimony concerning a worldwide flood. The fact that these uranium deposits are found in the same era of geologic classification provides additional support for the Genesis account.

Currently accepted theories about roll-front deposits estimate the need of 750,000 to 1,500,000 years for an ore body to form. However, the presence of vegetal debris in large quantities throughout these ore deposits places a scriptural time limit of a few thousand years for development, not several hundred thousand years!

Until recently my outlook was dim regarding the time question. However, dramatic research results now enable me to confidently say, "Time for uranium deposit formation is no problem."

An attempt to duplicate the sedimentation and flow characteristics expected from receding flood waters has led to the formation of a uranium roll-front type deposit in the laboratory. The "sandwich" was formed by packing a glass column with sand and vegetal debris, through which a solution containing uranium, selenium, and other ions was percolated for several weeks. At the end of six weeks there was unmistakable evidence of a chemical reaction taking place within the column. At the end of six months a complete uranium roll-deposit had formed. Six months, not six hundred thousand years!

The anatomy of the laboratory deposit parallels exactly the deposits found in nature. The key to the laboratory formation is the vegetal debris. Only at positions in the laboratory columns where the organic debris was concentrated did the reactions occur. Where there was an absence of vegetal material there was an absence of uranium precipitate.

Ellen G. White has stated: "Apart from Bible history, geology can prove nothing.... Relics found in the earth do give evidence of conditions differing in many respects from the present, but the time when these conditions existed can be learned only from the Inspired Record."—Patriarchs and Prophets, p. 112.

Through the record preserved in the Bible it is possible to explain the presence of the vegetal debris within the uranium deposits. Through this record it is also possible to explain the fact that these deposits are found worldwide within the same geological period, and to account for the large volumes of water that had to flow through the sandstone sandwich.

We do not have to be ashamed of the historical data in the Bible, nor need we fear the time restraints placed upon us by Scripture. Science and Scripture do complement each other when rightly understood.

Clyde L. Webster, Jr., Ph.D., is chairman of the chemistry department at Loma Linda University, Riverside, California. Prior to joining the Loma Linda University faculty, he was engaged in private industry and research on mineral deposits.
New film

"Orders to Angels" is a new color film that takes you "on location" to the sites of the seven churches of Revelation. Blending past and present, this 25-minute film illustrates what the seven churches were like, what happened to them, and what their messages mean to Christians today.

W. C. Scales, Jr., associate secretary of the General Conference Ministerial Association,previewed "Orders to Angels." He stated, "This film, I feel, is a must for pastors and evangelists, and should be viewed in all our churches, schools, and institutions. It is informative and makes the book of Revelation really come alive. It emphasizes deep spiritual lessons and applies them to the church today."

This film can be ordered from the Adventist Audio-Visual Service, 1100 Rancho Conejo Boulevard, Thousand Oaks, California 91320. Phone: (805) 498-4561.

1,000 a day

This is the soul-winning objective we are challenged to pray and work toward—seeing one thousand souls baptized into the Seventh-day Adventist Church every day. And the contacts we make while visiting in the homes of our neighbors at Ingathering time can help.

Now a new color-slide program with cassette narration has been produced demonstrating effective methods of conducting Ingathering visitation. It explains the "How" of Ingathering, giving greater confidence to those who go from door to door and to business friends.

Write or telephone your local conference lay activities director to be sure this program is shown in your church before your Ingathering crusade begins this fall. A very definite aid to your Ingathering outreach!

Evangelistic supplies

The Ministerial Association has a limited quantity of evangelistic materials that have been offered from time to time. These include a set of 40 ten-minute After-Service Talks by E. F. Koch, sermon outlines and suggestions for evangelistic planning by E. E. Cleveland, a packet of sample evangelistic handbills from the field, and current materials on pastoral and public evangelism by W. C. Scales. The supply is limited. Please enclose $1.00 for postage and handling with your request.

Also available are booklets containing lectures from Orley Berg's Wonders of the Ancient World series. Wonders of Egypt sells for 60 cents; Footsteps in the Holy Land and Wonders of Archeology sell for 90 cents each (prices include postage). Order from the Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Large church?

Reports from the field indicate appreciation for the new Manual for Church Officers, now available through Adventist Book Centers. In preparing this manual the Ministerial Association recognized that it could not meet all the extended needs of the large congregation with multiple staff members. Such a manual for a large congregation is also available. The Loma Linda Campus Hill church has produced an Organizational Manual and is willing to send a copy to those who request it. The work is the result of many months of preparation under the direction of Keld J. Reynolds, Joyce Digneo, and Jeanne Larson, editors. The cost is $7.50, including postage. Please order directly from Campus Hill Church, 11057 Hill Drive, Loma Linda, California 92334.

New books

Baker Book House, Grand Rapids, Michigan, announces two new volumes of interest to ministers. The first, a 76-page Compact Bible Atlas With Gazetteer, is convenient 6 1/2 by 9 1/2-inch size, includes 19 beautifully executed color maps tracing all periods of Bible history. A physical map of Palestine and another, pinpointing archeological sites in Israel and Jordan, add value to the work. The book also contains a geographical gazetteer so that sites may be quickly located. Brief descriptive information is given with each name.

The second is designed to help ministers with their letter writing. This 60-page volume provides sample letters for a wide variety of situations that pastors meet. Compiled by Barbara Hedges, who served for many years as a competent church secretary, Letters for Ministers contains letters covering sixteen specific occasions in several styles. Some may be copied while others will need local adaptation. A convenient guide for use when corresponding with government officials is also included.

Each of these new books costs $3.95 and may be ordered from your local religious bookstore or direct from the publisher.

Tape of the Month

Among the highlights of the summit meeting held at Glacier View, Colorado, April 6-12, 1979, were four lectures on the mission of the church by Gottfried Oosterwal. In response to many requests, these lectures are now available on cassette tapes through the Aspire Tape of the Month Club. The subjects are: 1. Two Views of Church in Creative Tension; 2. Purpose of Church in the World; 3. The Mission of the Church; and 4. The Growth of the Church. Dr. Oosterwal is professor of mission at the Andrews University Theological Seminary. The four cassettes may be obtained for $9.00.

Other features from the conference are included in the August and September releases of the Aspire Tape Club as follows: August—C. L. Bradford, keynote address; J. R. Spangler, The Church Is People in Mission. September—H. M. S. Richards, Sr., Sabbath morning sermon; R. R. Bietz, The Significance of Effective Leadership; C. L. Bradford, Suggestions for Church Growth.

The September release also includes a discussion by G. Ralph Thompson of the relationship between departmental leaders and pastors.

Regular subscribers to the Aspire Tape of the Month Club will receive these tapes automatically; others may secure any single month’s release (two C-90 cassettes) for $4.50. Cost of belonging to the Aspire Tape Club is still only $45.00 per year. Why not subscribe today to this ministerial aid? Send check or money order to: Aspire Tape of the Month Club, 6840 Eastern Avenue NW., Washington, D.C. 20012.

In light of the multiple studies examining various aspects of the Sabbath, can another volume say anything that hasn't been said? The answer seems to be "Yes." Andreasen believes that the theological and sociological implications of the Sabbath have not been fully explored. Rest and Redemption aims primarily at reexamining the foundations of the Sabbath as they rest in the Biblical record, giving particular emphasis to the religious meaning that comes to expression within the Bible itself.

Although a theological work, the book is more readable than many such studies. The reader should find valuable insights for the meaning of the Sabbath in such areas as work and rest, the Sabbath freedom, Creation and the Sabbath, the gospel and the Sabbath, Sabbath and redemption. An extensive bibliography and scriptural index are included.

Neils-Erik Andreasen is associate professor of Old Testament at Loma Linda University, Loma Linda, California. He has authored another book on this subject, The Old Testament Sabbath and the Christian Use of Time.

Russell Holt


Dr. Paulsen has produced a book on the Holy Spirit that readers will find both inspirational and informative. In a simple and down-to-earth way he delves into questions concerning the nature, promises, and work of the Holy Spirit.

The first chapter discusses the extent to which, in Old Testament times, Israel was able to think of God in Trinitarian terms. In the light of Biblical references, he explains Israel's understanding of the Spirit as a superhuman force breaking into human affairs. The matter of speaking in tongues is also dealt with.

In the chapter "The Spirit's Point of Entry" Dr. Paulsen treats the important subject of spiritual certainty, pointing out that many of us plague ourselves by creating our own uncertainties. "Certainty may well be more than knowledge and understanding, but it does not defy understanding," he declares in describing the Bible's way of bringing conviction and assurance.

Many pastors will find this small but valuable volume an excellent basis for a series of Bible studies in prayer meetings and church groups.

Jan Paulsen has a rich background in research and is currently the president of Newbold College in England.

Alf Lohne


The author of this paperback book received the M.A. degree from Lincoln Christian Seminary for his work on the Mormon doctrine of revelation and is the founder of the Christian Ministry to the Mormons. In 118 pages, this small volume addresses such questions as, How did the Book of Mormon originate? Is it (and the other Mormon papers) reliable? What position do these writings take concerning God, Christ, and salvation? What changes have been made in these works over the years? One section deals with New World archeology as presented in the Mormon writings, particularly the theories of settlement prior to the arrival of Columbus and the Europeans. Another chapter considers evidence, based on handwriting analysis, that several pages of the original manuscript of the Book of Mormon are in a different script than Joseph Smith's.

The author's conclusions do not support Mormon positions. However, the pastor who reads this book will undoubtedly understand a bit more clearly what Mormonism is all about. A glossary of unfamiliar terms and an annotated bibliography conclude the book.

E. W. Voyles

MIND, CHARACTER, AND PERSONALITY, Ellen G. White, two volumes, Southern Publishing Association, Nashville, Tennessee 37210, 1977, hardback (CHL), $4.95 each; softback (Shield Series), $3.75 each; study guide, $.75; a special paperback set plus study guide, $4.95.

I well remember the late Pastor A. H. Piper once saying, when I was in college, that he wished that some scholar would collect and publish all that Ellen White had said on the subject of psychology. I remember thinking at the time that that would be quite a task, and so it has proved. However, some nameless, faceless geniuses (it is surely not the work of one lonely researcher) have tackled the task, under the auspices of the Ellen G. White Estate, and have come up with what can only be described as "a blockbuster in two volumes."

The foreword of this collection of statements begins with these words: "In Ellen G. White's lifetime (1827-1915) psychology, the science which treats of the mind and its powers and functions, was in its infancy. Yet there emerges throughout her writings a distinctive philosophy in which guidelines in this science and to mental health are clearly portrayed."

Right! And you name me a notable psychologist of, say, eighty years ago whose works are still in vogue today. Yet these writings are fresh and lively, and sound and scriptural.

Incidentally, for those who wish to make a thorough study of these books, a study guide has been prepared, and this will help the serious student as he endeavors to work his way methodically through the contents. However, the study guide is not essential for the general reader.

Robert H. Parr

MINISTRY
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If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.