THE
REPRIEVE
OF
MARTIN LUTHER

The Ministerial Association at 65
Floyd Bresee/4

Why I don't believe in sola scriptura
Tim Crosby/11

Sola scriptura: a response
George W. Reid/16

How I use small groups in evangelism
Miguel A. Cerna/17

Should a minister's wife weep?
Cathy McBride/20

Meditation for Christians?
Gunter Reiss and Jim Florence/26

Departments:
Letters/2
Editorials/22
Health and Religion/26
Biblio File/28
ShopTalk/31

Editorials:
How's your service department? J. Robert Spangler/22
"A-bummin' . . . like a buzzard-clock" Rex D. Edwards/22
Delight in the Lord Kenneth R. Wade/23
“Religion and South Africa”? We,a group of laymen in South Africa,read with great interest your article entitled “Religion and Communism” (March 1987). It is interesting to note that the Communist regime in the U.S.S.R. has recently been given red carpet treatment by Adventist leaders in spite of the fact that there is little evidence that our believers are enjoying normal religious liberty.

We invite you to request the General Conference to send you on a fact-finding tour of South Africa to investigate matters for yourself. Perhaps you can then write an article entitled “Religion and South Africa” in which your readers can get a true picture of the situation here. We are prepared to assist you in making your visit as fruitful and pleasant as possible. —S. Pypers, Silverton, Republic of South Africa.

Current plans call for one of MINISTRY’s editors to visit South Africa in 1988. We hope to publish a report on the state of the South African Adventist Church shortly thereafter. —Editors.

Ministers and moonlighting

Although the article on moonlighting (June 1987) was very helpful and well written, I disagree with the authors’ broad definitions of moonlighting. It appears that they consider any regular income from whatever source outside of denominational pay to be moonlighting revenue. It seems to me that moonlighting is any financial pursuit that consumes substantial amounts of the minister’s time and thereby renders him unable to perform effectively the specific ministry that he has been assigned. (In some cases, then, writing books and articles for the denomination might qualify as moonlighting.)

What I appreciated most about the article is that it demonstrates that pastors are falling behind not because of extravagance but because our pay scale hasn’t kept pace with inflation. And incidentally, I believe that our pastoral families are just as dedicated as they ever were. When we accepted our present call, my wife willingly surrender-
Sixty-five is usually regarded as a good age at which to retire and move into the “golden years.” Your Ministerial Association turns 65 this year, but we have no intention of retiring from the scene of action! We do hope, though, that the coming years will be golden ones—that we will see ever greater things being accomplished by the ministers of our church, and that we will all soon be able to walk the streets of gold together!

In honor of our sixty-fifth anniversary, association secretary Floyd Bresee reviews the past and looks to the future in “The Ministerial Association at 65” (p. 4).

The September visit of Pope John Paul II to the U.S. highlighted once again the continuing rapprochement between Roman Catholicism and our nation, which has historically been a bastion of Protestantism. That the hands are extending in both directions across the gulf (see The Great Controversy, p. 588) is clearly illustrated in Arnold Wallenkaufp’s fascinating study of the amelioration of Roman Catholic attitudes toward their former arch-rebel Martin Luther. The current acceptance of Luther as a good Catholic leaves one wondering where Catholic theology will finally decide the Reformer’s soul spent the past four centuries. “The Re-prieve of Martin Luther” (p. 8) provides stimulating food for thought.

Small groups: we all know they can be a key to building closer fellowship within the church, but can they also be effective in our outreach? Based on his personal experience, Miguel Cerna says a resounding yes! and shares his method for making them work in “How I Use Small Groups in Evangelism” (p. 17).

We hope that the mix of articles we have included will not only give you food for thought but useful ideas that will help you build a better ministry and a more caring church!
The Ministerial Association at 65

Floyd Bresee

Why do we have a Ministerial Association? What does it really do?

he man who met me at the South Bend, Indiana, airport to chauffeur me to my appointment at Andrews University was a tall, handsome chap. I soon learned that he was a senior theology student. He asked what my job was and listened politely as I told him I was secretary of the General Conference Ministerial Association. Then he threw me a curve; “But what does that mean? What does a ministerial association do?” It’s a question that deserves answering.

Whatever it is we do, we’ve been doing it since 1922. That makes us 65 years old this year. Sixty-five is a pretty good time to stand back and ask what we’ve accomplished. It’s also a good time to make some new plans so people will know we haven’t retired.

Looking back

The Ministerial Association was authorized on May 26 at the 1922 General Conference session. The charter suggests that its purpose was to strengthen the gospel ministry in three ways: collect information relating to the work and problems of ministers; form a medium for sharing this information; and encourage young men who were training for the ministry. ¹

A. G. Daniells had been General Conference president for 21 years. It was time for a change, and he was not reelected. Yet at 64 he was nowhere near ready to retire. And so on September 25, 1922, he was chosen the first ministerial secretary, and the Ministerial Association was born.

Righteousness by faith reconverted Daniells

During his General Conference presidency (1901 to 1922), Daniells had led out in meeting the Kellogg crisis, moving the headquarters to Washington, D.C., and greatly expanding our work overseas. He was largely instrumental in the development of our present organization and the forming of departments. He had become “Mr. Machinery.”

Daniells later admitted that administrative pressures had caused him to neglect his own spiritual experience. Efficiency in administration had taken first place. Release from the presidency added feelings of rejection and the temptation to be critical of new leadership. He felt he must regain his own spiritual bearings if he was to really help our ministers. Throughout 1923 and 1924 he studied and restudied the underlying principles of the Advent message. ²

Daniells had been serving as a missionary in New Zealand during the 1888 General Conference session and had not been present to hear its emphasis on righteousness by faith. He later spoke with regret of his lack of awareness of the principles underlying righteousness by faith. As he now studied the subject, Ellen White’s article in the March 22, 1887, Review and Herald became a favorite with him. The article begins, “A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” Later it asks, “Will you shut out the blessed Saviour, because you are unprepared for His presence?” He didn’t want that to happen in his own life. Studying the 1888 issues long and intensely, he gradually
felt himself being drawn back to his Lord. Righteousness by faith became for him a glorious reality and a personal experience with Christ.

Speaking of an intimate relationship with Christ, he wrote to L. E. Froom in 1927, "I believe in it because I have known it in my own life. It came to me in a clump of bushes in New Zealand when I was passing through a crisis in my work there. It remained with me for years and wrought effectually on the hearts of others. But in later years administrative affairs robbed me of that conscious abiding presence of Christ and turned me into a formalist. Now I am returning to that fellowship with my Lord.

"For 40 long years the Lord has been trying to lead us into that Pentecostal experience to fit us for efficiency in evangelism, but we have fallen into one trap after another and so defeated the Lord's purpose. Institutionalism, administrativism, financialism, foreign missionism—these, one after another, have gripped us so hard that we have never gotten the baptism, the most important issue of all."

Most of the leadership elected at the 1888 General Conference session supported the righteousness by faith message. O. A. Olsen, who replaced G. I. Butler as president, accepted and preached it. In the 1890s it received considerable emphasis. Ellen White took her stand with the "young men," Waggoner and Jones, and traveled with them to camp meetings and churches, preaching righteousness by faith. Many who originally opposed the message changed their minds or faded away as leaders.

The new flame burned lower, however, as the church entered the twentieth century and was confronted with compelling internal conflicts. Reorganization was imperative during Daniels' presidency. But if Daniels is to be accused of allowing organizational matters to overshadow the emphasis on righteousness by faith in his two decades as president, he must also be credited with reviving its emphasis and making it his one overwhelming concern when he left the presidency and became ministerial secretary. The newborn Ministerial Association enthusiastically gave first priority to righteousness by faith.

The association in Daniels' day

Daniells began his work for the association by holding ministerial institutes on righteousness by faith. He traveled extensively during 1923, 1924, and 1925, holding institutes in the southwest, west, and northwest regions of the United States. By 1926 he had prepared a compilation from the writings of Ellen G. White, Christ Our Righteousness, the association's first book. It became the textbook for institutes held around the world. Revival followed in the wake of these meetings. Men such as L. E. Froom, Meade MacQuire, Taylor Bunch, and Carlyle B. Haynes caught Daniels' spirit of revival, accepted his righteousness by faith message, and multiplied his success through their own ministries.

When Daniels was not reelected to the General Conference presidency, he was invited, along with his work as ministerial secretary, to continue administrative duties as secretary of the General Conference. In 1926 he gave up the administrative post. The association needed him full-time. L. E. Froom and Meade MacQuire joined him that same year as associate secretaries. By 1927 there was a ministerial secretary in every world division.

L. E. Froom had been studying and lecturing on the Holy Spirit. In 1928 the association released his Coming of the Comforter as their second book.

Institutes had their limitations. Even with three men in the association and others assisting as lecturers, the world field couldn't be covered. A method of written communication with ministers was a must.

The association first sent out a series of mimeographed bulletins. These often included messages given at institutes. Different ministerial specialties asked for practical advice and methods successful in their particular area. Specialized bulletins were prepared for pastors, evangelists, singing evangelists, Bible workers, Bible teachers, sanitarium chaplains, and others.

It didn't work very well, just as the association had hoped it wouldn't. Every specialty wanted to learn what was being told the others. Pressure began building for the publication of a journal. This was the association's dream.

General Conference administrators seemed at first to see it more as a nightmare. "We can't afford another journal," they argued. "Some bulletins and a page or two in the Review and Herald should suffice." But as demand for the bulletins increased, they too became expensive. Besides, the field wanted a journal. Finally The Ministry was authorized, and Volume 1, Number 1, was released in January 1928. By 1930 circulation stood at about 2,500.

Froom did most of the editing. Daniels was like a father to him. In fact, Daniels sometimes signed letters to him "Father." Daniells retired from the association in 1931 at age 73, but stayed very close to Froom right up until Daniells' death four years later.

Froom picked up his mentor's torch. In the first issue of The Ministry, he wrote: "In 1888 we reached a new epoch in this movement. The hour had come for a neglected truth to be heralded, the message of 'righteousness by faith,' in the setting of the threefold message. It was this culminating message, with the accompanying experience required, we are told, that began the loud cry. It is to be heard. It is this that is to crown and complete our work. Feebly at first, it is destined to swell until it bursts forth with a thundering volume that will penetrate to every human ear."

"Righteousness by faith' is not a slogan or a catch phrase. It is not merely a doctrine to receive mental assent. It is a living experience that must become a personal reality in all who shall triumph with the movement. It is not a thing apart from the movement; it is its very essence—the third angel's message in verity. It does not minimize the distinctive truths that make us a separate people; it clarifies and intensifies them in an apostate age, and makes them glow with the radiant light of heaven. It gives them spiritual potency. It clothes the movement and its message with its culminating power."

The association in more recent years


At the time of Daniels' death in 1935, the association employed one secretary and two associate secretaries to serve 2,355 ministers, a ratio of 1:785. By 1985 there were one secretary, three associate secretaries, one assistant secretary, and two assistant editors. There are a little less than five travel budgets to serve
15,685 ministers, a ratio of 1:3,137.9
The Ministerial Association staff is not
growing nearly as fast as the number of
ministers in the field—and it needn’t.
Although division ministerial secre-
taries were chosen almost from the be-


taking ogenesis of the association, as late as 1942
Oliver Montgomery could say, “There
are no union or local association secre-
taries, but contacts are made directly
with the conferences, the institutions,
and the individual worker.”10 Since
nearly all conferences and unions now
have ministerial secretaries who run
their own programs, and since there are
about six times as many ministers as
when the association began, it is neither
possible nor proper for the General Con-
ference Ministerial Association to make
the impact it once did through ministeri-
sal institutes. Also, the Biblical Re-
search Institute now gives more direct
leadership to the study and defense of our
doctrines than does the Ministerial Asso-
ciation.

As it becomes less and less realistic or
necessary to serve the individual minister
through field work from the world head-
quarters, it becomes more and more im-
portant that our field work concentrate
on training division, union, and local
ministerial secretaries, who can directly
serve the individual minister. One thing
is certain, ministers need as much help
today in reviving their personal rela-
tionships with Christ as they did when
the association began. The association must
continue to strive to meet this need at all
levels.

The 1941 General Conference session
recommended that one of the three secre-
taries of the Ministerial Association be
“an experienced, successful evangelist” and
that another be “a qualified, experi-
cenced Bible worker.” If the first years of
the association were marked by a primary
emphasis on righteousness by faith and a
secondary emphasis on evangelism, more
recent years have probably been marked
by a primary emphasis on evangelism and
a secondary emphasis on righteousness
by faith.11

**Looking ahead**

What is the Ministerial Association
doing now? At the beginning of this
quinquennium the General Conference
Ministerial Association staff spent many
days putting together plans and objec-
tives for 1985 through 1990. Let me
share with you a few of our projects and
concerns:

**Harvest 90:** Evangelism is still high on
our priority list. This quinquennium our
emphasis centers on the association’s
leadership in Harvest 90. At the close of
1986, after the first six quarters, we had
surpassed our objective of baptizing 22.5
percent of our total goal of 2 million
souls. We actually baptized 607,162, or
157,162 over our objective. We are
urging each pastor to conduct at least one
evangelistic series of some type every
year and every office person carrying a
ministerial credential or license to be in-
volved in two or more evangelistic series
during the quinquennium.

Are we growing as rapidly now as we
were 65 years ago? At the beginning of
1922 we had 198,088 members. By the
close there were 208,771, an increase of
10,683, or 5.39 percent. At the begin-
ing of 1986 we had 4,716,859 mem-
ers. By the close there were 5,033,062,
an increase of 316,203, or 6.7 percent.
We are growing faster now than then!

MINISTRY Magazine: The early issues of
MINISTRY went to 2,500 readers. To-
day every second issue is a PREACH is-


Now column below is listed the
percentage of articles we plan to publish
on each subject in the course of a year.
The Then column compares this with
the full-length articles in the magazine’s
first issue, January 1928:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Then</th>
<th>Now</th>
</tr>
</thead>
<tbody>
<tr>
<td>Minister’s spiritual life</td>
<td>17%</td>
<td>20%</td>
</tr>
<tr>
<td>Minister’s family relation</td>
<td>0%</td>
<td>10%</td>
</tr>
<tr>
<td>Minister’s spous</td>
<td>6%</td>
<td>10%</td>
</tr>
<tr>
<td>Theology</td>
<td>17%</td>
<td>20%</td>
</tr>
<tr>
<td>Professional skills</td>
<td>39%</td>
<td>20%</td>
</tr>
<tr>
<td>Current issues</td>
<td>5%</td>
<td>10%</td>
</tr>
<tr>
<td>Dialogue</td>
<td>11%</td>
<td>5%</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>5%</td>
<td>5%</td>
</tr>
</tbody>
</table>

Then and Now are surprisingly simi-
lar. When it started, MINISTRY did less
on family and more on professional skills
dialogue than we do now.

_Doctrinal Book:_ Since its inception the
association has, from time to time, pub-
lished books helpful to the ministry. We
are now preparing a doctrinal book de-
digned for ministers and other profes-
sional people, both inside and outside
the church. This book will not be de-
signed for the uneducated, or for the
theologian, but for those somewhere in
between. We hope it will be especially
helpful to the non-Adventist ministers
who have become interested in Advent-
ism through reading our magazine or at-
tending one of the approximately 100
PREACH seminars we hold annually.

_Continuing Education:_ This program
was strengthened for Adventist ministers
through an action taken at the Rio An-
nual Council in 1986. Employers are
now obligated to make continuing edu-
cation available to their ministers.

When ministerial licenses are renewed,
the committee involved is to check on a
minister’s continuing education record.
If the minister has not kept up with his
profession by averaging at least 20 clock
hours of continuing education per year,
the employing administrator is to help
him get caught up.

_Shepherdess:_ We hope to move Shep-
herdess International from a temporary
program to a formal, ongoing ser-
ce for our ministers’ spouses. Seven di-
visions already have Shepherdess spon-
sors at the division level. All but three
North American Division conferences
and about 50 percent of overseas confer-
ences and missions now have Shepherd-
ness chapters.

_Ministerial Supply Center:_ This new
center now owns the Good News for To-
day filmstrip series and Multi-Visual Pro-
ductions. It assists local fields in adapting
filmstrips to their languages and cultures.
One division is presently working on six
such adaptations. We sell inexpensive
projectors, especially useful in remote ar-
reas of the world. Other tools for ministry
include ministerial ordination, baptismal,
and profession of faith certificates.

The manuscript for a new baptismal
manual has been finished. It is based on
all 27 fundamental beliefs of the church
as taken from the Church Manual. This
is now available through the Ministerial
Supply Center. An updated version of
the booklet Let’s Get Acquainted, which
introduces new members to the organiza-
tion, programs, and fellowship of the
church, will be available soon.

The manuscripts for these two books
are also available for translation into
other languages. The Ministerial Supply
Center will help to foster the church’s
global strategy for evangelism by coordi-
nating the development of tools used
across division lines and around the
world.

_Interns:_ With all our commendable
emphasis in recent years on advanced ac-
demic training for the ministry, we have
neglected one of the best educational programs available to the beginning minister. Some things can best be learned in a classroom, but any kind of skill, whether it be preaching or piano playing, is best learned by doing. We are unfair to our schools when we criticize them for not teaching enough practices. The fact of the matter is that practices are best learned through field experience, taught by a teacher/model in a one-on-one setting—the ministerial internship.

We hope to prepare a course to be taken by supervisors of interns to help them become more effective teacher/models. We plan also to prepare a series of video cassette mini-courses designed to introduce the intern to the ministry. These can be taken by the individual intern, the intern and his supervisor, or by a group of interns led by their ministerial secretary.

Upgrading the Pastor's Role: The pastor must become more respected as a significant part of the decision-making process in the church. The administrator or departmental director who has not pastored for 20, 30, or 40 years—no matter how good he is at what he does—is at a serious disadvantage when he attempts to speak as an authority on the local church and how it can be most productive. He might actually give better counsel if he had never pastored. Having been there, but so long ago, he tends to feel he knows the local congregation well when he actually knows only what it was decades ago.

The church is using laypersons more and more on boards and committees, and this is very good—unless, as is often the case, it means fewer and fewer pastors are serving and speaking up in these forums. As the local church is looked to more consistently as the center of the denomination's activities and evangelistic endeavors, the pastor, as head of that entity, should be heard and respected more, not less.

And if the local congregation is the lifeblood of the church, if there is no calling higher than pastoring, then we don't believe that those choosing to leave their congregations for desk jobs should receive a raise in pay for so doing.

Ministerial Secretary's Job Description: We have prepared a recommended job description for the ministerial secretary and are refining it to make certain it embraces the entire world field. The plan is to prepare a Ministerial Secretary's Handbook so the local secretary and his administrators will have suggestions readily available as they plan how the secretary can best serve the field.

The job description suggests, "The local ministerial secretary is expected to be the minister's minister, advocate, and friend. The ministerial secretary represents his president to ministers in the local field. More important, he represents ministers to their president. It is not his place to interfere in the disciplining of a minister if needed, nor to defend the minister's mistakes. However, morale in a field is lifted and ministers are saved to the ministry if they can feel free to come to the ministerial secretary and know that he will always support them as persons, no matter what the problem. If possible, the ministerial secretary should be someone other than the president. The president's pastoral interest in his workers is commendable, but the employer cannot be liaison between employee and employer."

This is a very delicate issue, and we took this stand only after seeking very wide counsel. The ministerial secretary must not work in opposition to his president. His responsibility is to support and cooperate with him. At the same time, one of his chief responsibilities is to support the individual minister. He is a liaison person between president and pastor. But this must mean that he represents the pastor to the president as well as the president to the pastor. The ministerial secretary stands with one foot in the president's office and one in the pastor's study, doing his best to coordinate the program of each with the other. Too often the ministerial secretary is perceived as standing with both feet in the president's office, pointing his finger at the pastor.

Overseas Travel: Because we are the world Ministerial Association, we want to continually increase overseas travel until, by the close of the quinquennium, at least 60 percent of our travel time is being spent outside North America. In 1986 we reached only 39 percent.

To minimize travel expenses, an overseas trip should include a period of several weeks, and that usually means appointments in several fields. These take much planning, usually at the division level, so we don't get many such requests.

Domestic travel, being less expensive, may be to one event sponsored by one field. These trips are much simpler to arrange, and we get literally hundreds of such requests each year. But we feel strongly that it is not equitable to spend 61 percent of our travel time in a division that comprises only 14 percent of the membership.

World Ministers' Council: During 1985, in leadership's attempt to cut down on expenses at the General Conference, Elder Neal Wilson called the entire staff together and encouraged us to share money-saving suggestions. One employee ventured, "In light of the millions of dollars it costs the church, why not eliminate our General Conference session?" Elder Wilson's answer went something like this: "Expensive as it is, it is absolutely essential that representatives from the whole church get together every few years to reach consensus on our church policies if we are to continue being a world church."

I am convinced he was right. I am also convinced that it is just as essential that representatives from the whole church get together every few years to reaffirm our basic doctrinal beliefs if we are to continue being a world church. For this reason we are planning the 1990 World Ministers' Council, not as just a minor appendage to the GC session, but as an opportunity to let our world leadership sit at the feet of our most dedicated Bible students and reaffirm their confidence in the doctrines that unite us as a people.

Looking Up

We've looked back and we've looked ahead, but on our sixty-fifth birthday the Ministerial Association wants to put above everything else our desire to help every Adventist minister keep looking up.

L. E. Froom, editor of MINISTRY, was sent to Glendale, California, by the General Conference to be by A. G. Daniells' bedside during the last weeks of the old man's life. Together they finished the book The Abiding Gift of Prophecy. Ten days before Daniells' death Froom asked if he would like to send, through the pages of MINISTRY, a farewell charge to the Adventist ministry. Daniells out-

(Continued on page 19)
The reprieve of Martin Luther

Arnold V. Wallenkampf

After more than 400 years of consignment to hell, Martin Luther has been readmitted to the body of Christ by Roman Catholic leaders.

Arnold V. Wallenkampf was associate director of the Biblical Research Institute of the General Conference of Seventh-day Adventists before his retirement in 1980.

The Roman Catholic Church has done an about face in its attitude toward Martin Luther. Today Catholic scholars are among Luther's greatest apologists, extolling him as a devout Reformer who tried to better the church in an age of corruption and greed. Catholic historians are calling him "one of the greatest witnesses to the Christian faith" and "our brother in Christ." Luther's "A Mighty Fortress Is Our God" is sung in Catholic churches. Even Pope John Paul II has acknowledged "the profound religiousness of Luther."

All this for a man who had been banned, damned, derided, and vilified by the Catholic Church for four centuries!

One needs to study only a little Reformation history to understand why the Catholic Church, particularly the hierarchy of Luther's day, hated him. His basic Reformation tenet of justification by faith undermined the lucrative system of indulgences, which for centuries had been financing church projects such as the construction of St. Peter's Cathedral in Rome.

Luther also taught that both the pope and church councils could err, despite popular belief to the contrary. Luther taught that Scripture alone is the divine norm and authority in all matters pertaining to Christian life—that neither the pope nor church councils can establish articles of faith apart from the Bible. He advocated "the total uprooting and replacement of the canons and papal decretals, and of scholastic theology, philosophy, and logic as they are now taught." When he received the papal bull, Exsurge Domine ("Arise, O Lord"), which threatened him with excommunication, he burned it along with the part of the canon law that gave the pope extravagant powers. He defied church authority by translating the Bible into the common vernacular, abolishing celibacy for the clergy, and introducing the concept of the priesthood of all believers. He even claimed that "the pope is the antichrist."

Yet he at first had no intention of withdrawing from the church. "Perish the thought! Perish the thought! To be sure, we censure, we denounce, we plead, we warn; but we do not on that account split the unity of spirit," he wrote in 1519.

Luther's censuring, denouncing, and pleading, however, did cause a split, and it brought upon him a barrage of wrath from the Catholic Church that endured for centuries.

Seed of Satan

Luther's most vitriolic opponent during his lifetime was Johannes Cochlaeus, a German who entered the conflict with Luther in 1520. At the Diet of Worms, he visited Luther several times and tearfully implored him to come into line with the church. Having failed, he became Luther's avowed enemy and wrote an extended diatribe called Commentaries on Luther's Actions and Writings (1549).

In the Commentaries Cochlaeus not only assailed Luther's theology but attacked him and his family personally. He wrote that Luther was the offspring of Satan, the result of his mother Margare-
married Martin's father, Hans. This teaching harmonized with the imperial edict of the Diet of Worms, which put Luther under the ban of the empire. The edict declared that Luther was not human, but the devil dressed as a monk.

Cochlaeus set the tone for later Catholic historians. Variations of his denigrations against Luther appeared in most Catholic works until World War II. In later years Catholic theologians have abandoned Cochlaeus' opinion of Luther's supernatural origin, preferring rather to attribute his views and activities to abnormal psychology.

In a biography of Luther written in 1904, the Austrian historian and priest Seuse Denifle, O.P., described Luther as an ignoramus, a glutton, a drunkard, and a liar. He accused Luther of being a forger, a syphilitic, a paranoid, and a suicide. According to Denifle, Luther's undisciplined personality and refusal to seek help from God compelled him to break his monastic vow of chastity and to lead others to despise the church.

In a three-volume German biography (published in six English volumes between 1913 and 1917), H. Griser, a Jesuit historian, built on Denifle's work, though he eliminated the most outrageous charges. He believed that Luther was a psychopath who suffered from an extraordinary capacity for self-delusion. He disagreed with Denifle, however, saying that Luther would not have been able to do so much work and produce such an astounding amount of writing had he been a drunkard. He also lauded Luther for his translation of the Bible into German.

Prior to World War II, Catholic historian Adolf Herte found Cochlaeus' Commentaries grossly unfair to Luther. Herte wrote that though exaggerated, distorted, passionate, and incorrect, the Commentaries correctly reflected the contemporary spirit of Catholic hatred toward Luther. Nevertheless, according to Herte, Cochlaeus "painted a picture of Luther in which his hand was moved by hate and contempt, in the darkest colors, and repeatedly he resorted to the lowest suspicions and calumnies, which contributed to renewed judgments of damnation upon Luther. . . . It should therefore not surprise us that in his description of Luther's death he openly dared to indicate that Luther in the final judgment would be damned for eternity. To such judgments did his blind and frenzied passion carry him, which made his picture of Luther such an unheard-of caricature of hate."4

Attitude shift

In 1939 the definitive break with the solely condemnatory attitude toward Luther came when Joseph Lortz, who at that time filled the chair of church history in the Catholic theology faculty in Munster, published his History of the Reformation in Germany. Unlike his predecessors, Lortz did not blame Luther alone for the Reformation, but said that the church bore a great share of the guilt. In a later book he went so far as to admit that "revolt against the church could hardly have been avoided any longer. A reformation had become a historical necessity," and that the "split was latent. The institutions still stood, but to a great extent, life had gone out of them. And precisely because the split was latent, Luther's blow fell with such devastating force."6

According to Lortz, Luther was not the cause of the Reformation but just the pin that punctured the balloon that was about to burst. "At the end of the fifteenth century the world was literally filled with cries—impatient, angry, sad, revolutionary, defiant cries against the domination by Rome and the clergy, against Rome's oppression and extortions, against its despotism, and against its all too hedonistic way of life."7

Though not an uncritical Luther enthusiast, Lortz wrote that even Pope Adrian VI (1522-1523) was aware that Luther's revolt was largely attributable to the sins of the church. Lortz quoted Adrian as saying, "God permits this persecution of His church on account of the sins of men, and especially of prelates and clergy. . . . Holy Scripture declares aloud that the sins of the people are the consequences of the sins of the priesthood. . . . We know all too well that for many years things deserving of abhorrence have taken place around this Holy See. Sacred things have been misused, the commandments transgressed; in everything there has been a turn for the worse."8

Lortz warned that if the Catholic Church did not accept its share of the responsibility for the breach, then a settlement within Christendom would be impossible. He believed that the church should openly confess its faults, as did Pope Adrian VI, and thus help pave the way toward reconciliation.

Continued interest

Catholic scholarly interest in Luther and the Reformation has continued since World War II. At Vatican II this new attitude bore fruit. Through its four constitutions, three declarations, and nine decrees, Vatican II removed and blurred many of the differences that had previously set Catholicism apart from Protestantism. According to Francine Cardman, a Catholic professor of theology at the University of Toronto, "the council recalled the insights of Martin Luther and the Reformers. . . . Some of the changes instituted at Vatican II—the "rediscovery of the laity;" the Mass conducted in the vernacular, with Latin reserved for special occasions, and a greater emphasis on the importance of the Bible—echo reforms that Luther advocated centuries earlier."

Vatican II opened to Catholics the subjects raised by the Reformers in the sixteenth century. Through these discussions, hierarchical denigration of Luther came to an official end. Pope John XXIII, who oversaw Vatican II, called Luther and his followers in different Protestant churches "separated brethren" rather than enemies and sons of the devil.

Denifle described Luther as an ignoramus, a glutton, a drunkard, and a liar.
Encouraged by the amiable religious climate engendered by Vatican II, Catholic historians continued to study Luther and his writings. By the late 1960s Herte and Lortz had been joined by numerous outstanding Catholic scholars who lauded Luther and his work. They called Luther an earnestly religious man who was derailed into destructive criticism by the failure of the pope and the ecclesiastical authorities to profit from his appeal for reform.

Hans Kung believes that the breach would never have come had Rome chosen to correct abuses and give in on three points: use of the vernacular in church services, communion in both kinds, and marriage of the clergy. A Vatican specialist on Lutheranism, Monsignor Aloys Klein says that “Martin Luther's action was beneficial to the Catholic Church.” Like many other Catholics, Klein thinks that if Luther were living today there would be no split.

Contemporary Catholic scholars have been especially interested in the teachings of the early Luther. Dr. Otto Pesch, O.P., of Germany, has compared Luther's concept of justification with that of Thomas Aquinas. He concludes that Luther was a Catholic and “one of the greatest witnesses to the Christian faith and a gift to all Christendom.” These modern scholars agree that Luther's teaching on grace and salvation was anchored in the writings of Paul, and that Luther had rediscovered this lost treasure for the Catholic Church. They have come to regard Luther not as an innovator but as a restorer of the true Catholic religion.

In 1970 Harry J. McSorly, C.S.P., of Canada, wrote that “the Protestant Reformation included many positive aspects of church renewal, some of which have come to be appreciated and assimilated by Roman Catholicism only as recently as the Second Vatican Council. The tragic dimension of the Reformation lies in the fact that the Reformers were unable to carry out their reformation program in union with the Roman Church but 'were separated from full communion' with the church.”

According to McSorly, the neglect by the popes and bishops to feed the flock with the Word of God had fostered theological unclarity as well as a brand of semi-Pelagianism. He recognizes “that Luther, in his central and original reformation protest, was a Catholic reformer, a defender of the traditional Catholic faith against an un-Catholic error that was widespread in the German church of his day.” Earlier Lortz had maintained that Luther had saved the church from a shallow humanistic theology: “And it was indeed none other than Luther himself who banished the danger that threatened from humanism. With the tremendous force of his one-sidedness he led the way from the culture religiosity of Erasmus back to the faith religion of Paul.”

**Retrieved from hell**

In a 1983 letter addressed to Johannes Cardinal Vluebrands, of the Netherlands, head of the Catholic Secretariat of the Christian Union, Pope John Paul II noted “the profound religiousness of Luther” and that he alone should not shoulder the blame for the splintering of the church. “It is time that we distance ourselves,” he wrote, “from historic events and assure that they are often better understood and evoked.” He mentioned that in the “search to reestablish unity,” study of Luther and the Reformation must go on.

A few days later Cardinal Vluebrands, at an ecumenical conference in Leipzig, said that “Luther has—like all the baptized have—been added, to use a phrase out of the book of Acts, to the Lord Jesus Christ in the tangible form of His church. Through this he has become our brother in Christ. Even though he later on did not remain in full church fellowship, the fellowship in Christ has nevertheless not been disrupted. . . . Martin Luther is not only present in the life of evangelical Christendom; he is also present in ecumenical Christendom. We must therefore renew his theological inheritance.”

The current Catholic recognition of Luther is also evident in Peter Mann's 500th-anniversary volume entitled Martin Luther. This book, written by the present-day successor to Lortz at the University of Mainz, was translated into English in an abbreviated and popular form for the Luther quincentennial. Lutheran scholar Jaroslav Pelikan, in the introduction, wrote that “the Luther who emerges from these pages stands out as profoundly Catholic in his devotion to the church, to her creeds, and to her sacraments. Even when he denounced the church for betraying the trust given to her by Christ, he was speaking in the name of that which the church confessed and had taught him to confess.” Pelikan believes that this book “will aid in bringing Catholics and Lutherans together again, if that be possible.”

Many believe it is possible. In an attempt to come to a common agreement on the doctrine of justification by faith, the doctrine that brought the initial rupture, the Lutheran-Catholic dialogue on justification issued a 24,000-word joint report in 1983, which stated in the preamble that “Christians, whether Protestant or Catholic, cannot disregard the person and message of this man,” Luther. These Lutheran and Catholic scholars announced “that they had reached essential agreement on the meaning of justification,” and that “the remaining points of difference about the doctrine were no longer reason to keep their churches apart.”

Dr. Carl Braaten, of Chicago's Lutheran School of Theology, insists that the Protestant union with Rome is precisely what Luther wanted. “The Reformation was always meant to be a temporary movement,” he contends. “When the Roman Catholic Church is reformed, there will be no justification for a separate Protestant church.”

On December 11, 1983, Pope John Paul II preached at the Lutheran church that serves the German business community in Rome. He was meeting an appointment made in 1982 when he had visited a nearby Catholic parish. The local Lutheran pastor, Christoph Meyer, opened the worship service with an invocation written by Martin Luther: “We pray You, Lord, and we beg You that with the aid of Your Spirit, You will return to unity what was fragmented. . . .”

The pope responded in his homily, “We ardently desire unity and we make every effort to achieve it without being discouraged by the difficulties we meet on our road.”

Though no one expects a total unification of the churches soon, more progress has been made in the past few years than in the proceeding four centuries. For most Catholics, Protestants are no longer sons of the devil and doomed to eternal torment in hell; and for most Protestants, the papacy is no longer the seat of the antichrist. Perhaps the most amazing aspect of the drive for unity is the central role that Martin Luther plays after so many years. Catholic scholars recognize that a reexamination of Luther's writings is of “critical importance” in the quest for unity. For it is around Martin Luther, the man who first caused the great split, that the churches are now
finding common ground for reconciliation.

To Seventh-day Adventists this movement toward reconciliation is most interesting. We are encouraged by the new openness to Bible study in both camps. But we also believe that Revelation 13 teaches that the papacy, after being healed from a “deadly wound,” will join with Protestant America in persecuting those who refuse to “worship the beast and his image.” The new Catholic attitude toward Martin Luther, and the Lutherans’ willingness to accept the change, could provide a climate where the unification needed to fulfill this apocalyptic prophecy could be possible.

1 In Jared Wicks, S. J., Luther and His Spiritual Legacy (Wilmington, Del.: Michael Glazier, Inc., 1984), pp. 141, 147, 151.
7 Ibid., p. 50.
8 Ibid., p. 95.
11 From his presentation at the Luther Jubilee Celebration, Washington, D.C., Nov. 7, 1983.
12 From his presentation at the Luther Jubilee Celebration, Washington, D.C., Nov. 11, 1983.
14 Ibid., p. 108.
15 Ibid., p. 109.
22 Wicks, Spiritual Legacy, p. 15.
With its all-or-none implications, the term *sola scriptura* creates an unnecessary dilemma. Some who accept it believe they must reject any postcanonical claim to inspired authority. Others with different theological leanings conclude that because of this doctrine they must elevate the writings of Ellen G. White to a position of equality with Scripture.

Both positions are untenable. The adoption of *prima scriptura* enables us to retain the concept of noncanonical inspired authority without elevating this authority to an equality with Scripture.

The problem arises because people commonly use *sola scriptura* in the context of the wrong issue. They see it in terms of canonical versus noncanonical, when the real issue is inspiration versus tradition. The Reformers were not trying to choose between true and false prophethood, but between “divine Scripture and human teaching or custom.”

Is it not in this sense that Ellen G. White used the term “the Bible alone”? Did she address the issue of her writings versus Scripture, or was it rather Scripture versus tradition? Ellen White contrasts “the Bible, and the Bible alone, . . . our rule of faith” with “the sayings and doings of men.” She says that “the words of the Bible, and the Bible alone, should be heard from the pulpit” as opposed to “tradition and human theories and maxims”; the Bible, and the Bible alone, is to be our creed, the sole bond of union,” in contrast to “our own views and ideas”; and “the Bible, and the Bible only, is the religion of Protestants,” as opposed to “the authority of tradition.” She counsels us “to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms” in contrast to “the opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, [and] the voice of the majority.” Clearly, it was considering human tradition authoritative that she opposed, not the authority of extracanonical inspired writings.

The New Testament and continuing revelation

Only when understood in this way can the doctrine of *sola scriptura* find scriptural support (specifically, Matt. 15:1-9). We must always hold tradition subordinate to the inspired writings. But no canonical passage limits inspiration or authority to the canon. The New Testament does not teach that the gift of prophecy or even the apostolic office ceased with the close of the canon. Ephesians 4 seems to indicate that all the gifts continue to function until the church is perfected. First Corinthians 13:8-12 implies that the spectacular gifts will be done away with only when the new age has come.

More subtle is Revelation 2:2, which speaks of testing false apostles. That the believers at Ephesus had to test some who were claiming to be apostles at a time when John was probably the only survivor of the twelve indicates a continuing apostolate, as it is highly unlikely that these imposters were attempting to impersonate the twelve. The very fact that they laid claim to the office implies that the office still existed. Perhaps they had failed the sort of test later codified in chapter 11 of the Didache, an early second-century “church manual” that lists behaviors considered legitimate and illegitimate for an apostle.

Hebrews 1:1f. is sometimes quoted as proving that the New Testament is God’s ultimate revelation to man. But this text teaches that Christ is a better revelation of God than any prophetic document—including the New Testament. We must not confuse what witnesses to Christ with Christ Himself, the ultimate revelation of God. Other texts, such as Revelation 22:18 (which refers only to the book of Revelation itself) or Jude 3, do not speak to the issue.

More light?

Proof-texting aside, the heart of the matter is the question of whether or not there can be progress beyond the New Testament. Should the motto of the theologian be that of the fifteenth-century explorers of the oceans: “No more beyond”? Has God finished speaking? Has the church attained omniscience? How did “I have much to say to you, but you cannot bear it now” become, in the space of about 70 years, “I have nothing more to say to you; you know it all”?

No, theological progress did not end with the close of the scriptural canon. Any formulation of the doctrine of the Trinity goes somewhat beyond the New Testament, which nowhere explicitly states that there are three members of the Godhead (1 John 5:7 is an interpolation). Moreover, any ethical system that condemns slavery and narcotics and allows women to worship without a veil goes beyond the New Testament. It is untenable to maintain that the New Testament gives the last word on every subject that it touches on—although, of course, it does disallow contradictory positions. I believe that Matthew 16:19 grants the church a *limited* (the Roman Catholic Church would say unlimited) freedom to forbid and permit.

The question of canonicity is central in this issue. In part the problem arises because of a simplistic identification of canon with the 66 books. But a closer look reveals a series of nested canons, beginning with the books of Moses.

The Pentateuch was the first Bible, and probably constituted a closed canon by the time of the Exile—that is, nothing could be added to it. Yet this did not mean the end of authoritative inspired writings. To “the law” (the Torah) was added “the testimony” (Isa. 8:20), and these components made up a larger canon—the Old Testament. Yet other inspired books—the New Testament—were combined with the Old Testament into a larger canon, the Bible.

Today the Bible is a closed canon, as was the Old Testament, as was the Pentateuch. But that does not preclude the production of further inspired writings, which, if the Lord’s coming is further delayed, may come to be regarded as a rule or test to which an even later inspired writer must conform (this is what *canonical* really means). Nevertheless, they will never become part of Scripture, for that canon is closed—just as Paul’s writings could never become part of the Old Testament canon, which had been closed long before the New Testament canon was established.

So then, there is a succession of closed canons, with the earlier canons being subsumed within the later. Each of these canons is adequate for salvation for the people to whom it is addressed. The Israelites under Joshua needed nothing more than the Torah for their salvation. And I do not doubt that there are Jews living today who through their conscientious adherence to the Old Testament will be among the redeemed. After all, the Old Testament is said to be profitable for *di-dache* (doctrinal instruction), capable of making the man of God “perfect,” completely equipped for every good work (2 Tim. 3:17). So even the Old Testament alone is in some sense a perfect and complete revelation. Yet each canon—including the Christian canon—is also in-
complete and imperfect in the sense that there is always more that God can tell us about Himself.

**Novel interpretation**

Whenever the Spirit of prophecy is revived in the church (which occurs in conjunction with significant events in salvation history), the new prophets, though loyal to the canon, interpret it in novel ways—ways that are rejected by most of the traditional "proprietors" of the canon who believe that one should not go beyond what is written.

Acts reveals this process at work in Paul's ministry. Paul claimed, surprisingly, that his teachings were in complete harmony with the Jewish canon (Acts 24:14; 26:22), just as Ellen G. White claimed complete harmony with the Christian canon. Both writers believed in *prima scriptura*. Yet Paul's teachings clearly go beyond the Old Testament. There is continuity, but there is also change.

For example, just as Ellen White's teaching on the sanctuary stands in apparent tension with certain themes in Hebrews, Paul's doctrine of forensic justification stands in apparent tension with certain Old Testament themes. (Cf. Rom. 3:4 with Ex. 23:7. In both cases there is a genuine underlying harmony.) Many Jews of Paul's day denied that his teachings were in harmony with their canon (Acts 18:13). Similarly, many Christians deny that Ellen White's are in harmony with theirs. This is to be expected.

Yet while authentic later revelations may go beyond earlier teachings, they will not stand in actual contradiction to those teachings. Rather, they often are simply an unfolding of the principles that may be obscurely implicit in the earlier writings. Thus Ellen White states that the Decalogue is just a written statement of the oral law; it would not have been needed if the oral law had been kept. Likewise, the Pentateuch is simply an expansion of the Decalogue, and the teachings of Christ are not a new revelation but simply an expansion of the principles in the law and the prophets. Finally, she states that her own writings are an expansion of the principles of Scripture—not to give new light, but needed because so many had departed from biblical teaching.

Both Calvin and Luther also believed the New Testament essentially adds nothing to the Old. Even the great medieval Jewish scholar Maimonides declared that Christians "will not find in their Torah [the New Testament] anything that conflicts with our Torah."12 The purpose of the later inspired writings, then, is not so much to impart new information as to turn people back to the truths of the earlier writings (see Mal. 4:4).

On the other hand, it is also true that the later writings reveal things that, while implicit in the earlier writings, were "not understood by those to whom they had been given," for "the spiritual import of what they had written, was undiscovered by them. They did not see the meaning of the truth."13 Later inspired writers often find meaning in a canonical text that transcends the original intent of the human author—though not, evidently, that of the divine Author (e.g., 1 Cor. 9:9f). So in passages like Romans 16:25; 26; Ephesians 3:5; and Colossians 1:26, Paul indicates he is teaching "new light" (this is essentially the meaning of Paul's term mystery). This new light has been "hidden from the foundation of the world," though the Old Testament hinted at it.

Ellen White says something very similar of her own teachings. In a 1905 article dealing especially with the sanctuary doctrine, which was then under attack, she wrote: "That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus. . . Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world?"14

**Ellen G. White—prophet or apostle?**

This is very similar to the apostolic claim to new light that Paul made. Indeed, a case could be made that Ellen White stands in the same apostolic relationship to the remnant church that Paul does to Christianity and Moses does to Judaism. Ellen G. White seems to meet all the criteria of an apostle. Like Paul, she had a personal vision of the risen Christ and was commissioned by Him to preach. And like Paul, she manifested the "signs of an apostle" (miraculous healings, etc.) in her early ministry.

The volume and tone of her writings resembles more closely the New Testa-

**Ellen G. White seems to meet all the criteria of an apostle.**

ment apostolic phenomena than the somewhat ad hoc exercises of prophetic utterance experienced in the New Testament. Although she upheld the Bible as the ultimate standard of doctrine, Ellen White did not hesitate to claim normative authority for her writings. "I am thankful," she wrote in 1906, "that the instruction contained in my books establishes present truth for this time."15

Furthermore, Ellen White refused to accept the title *prophet*. "My work includes much more than this name signifies," she wrote. "I regard myself as a messenger."16 This is a remarkable statement, for messenger is the English equivalent of the Greek *apostolos*. The fact that she felt her work was of a higher order than that of a prophet and therefore chose as her title the equivalent of apostle is tantalizing.

At any rate, it does not matter whether we class Ellen White as an apostle or as a prophet. Both constitute the foundation of the church (Eph. 2:20); both receive authoritative revelations of new light that had not been given to previous generations (Eph. 3:5). A true prophet will bring forth things both old and new from the treasury of truth (Matt. 13:52—widely regarded as Matthew's self-description). The role includes both restoration and innovation.

But the doctrine of sola *scriptura*, as commonly understood, leaves no room for the new. It will accept only the old wine in the old bottles. Thus it virtually guarantees that later revelation will be rejected by most of the religious adherents to the earlier canon. Indeed, it caused Israel to reject Christ. Moreover, it has produced such heretical groups as the Sadducees and the Ebionites. An examination of these groups will help us to understand how a doctrine meant to prevent heresy can actually cause it.

**Causing heresy**

The Sadducees refused to accept as inspired any writings beyond the original canon—the books of Moses. Hence they did not accept the innovative teachings of the prophets. They did not believe in angels, spirits, an afterlife, heaven, hell,
Are You MISSING Something in Your Life?

More and more thoughtful people are subscribing to

Ministry Tape-of-the-Month

for sermons, reviews, and interviews.

Are YOU Missing Something in Your Life?

$44.95 for twenty-four 90-minute tapes.

Send no money now—we will bill you. Satisfaction guaranteed.

Subscribe today:
MINISTRY Tape-of-the-Month
Box 217, Burtonsville, MD 20866

or the resurrection from the dead, since the books of Moses did not teach these things. 17

The Ebionites were a group of Jewish Christians who limited their canon to the Old Testament, refusing to accept any Christian teaching that could not be founded upon the Old Testament alone. Hence they questioned Christian distinctives such as the deity of Christ.

Because they took such a strong stand on sola scriptura, they gradually drifted out of the fold of orthodox Christianity and, after several hundred years, died out. They could not accept a teaching that seemed to contradict the central teaching of the Old Testament—that God is one.

We find the sola scriptura issue cropping up in some of the earliest noncanonical Christian literature—that of Ignatius, which dates to about A.D. 117. Ignatius records a bit of dialogue he had with certain Christians (who may have been Ebionites) as to whether it is right to believe anything taught in the gospel but not found in the Old Testament: “When I heard some people saying, ‘If I don’t find it in the original documents [i.e., the Old Testament], I don’t believe it in the gospel’ [i.e., the New Testament; cf. Ignatius to the Philadelphians 5:1, 2], I answered them, ‘But it is written there.’ They retorted, ‘That’s just the question.’ To my mind it is Jesus Christ who is the original documents. The inviolable archives are His cross and death and His resurrection and the faith that came by Him.” 18

In other words, some were saying that they believed only those New Testament teachings that were explicitly taught in the Old Testament. This is an untenable position, for we do not even hold uninspired writings to such a strict standard. We believe many things we read in ordinary books that the Bible doesn’t mention; hence this position gives the prophet even less authority than a secular writer. The correct position—prima scriptura—holds that later inspired writers cannot contradict the canon, but that does not mean that they cannot speak authoritatively on matters on which the canon is silent.

We need not rely on ancient history for examples of how sola scriptura can prevent theological maturity. The heterodox Christology of the nineteenth-century Adventist Church was caused in part by a strong early belief in sola scriptura! One reason our Adventist forefa-
pass away," etc.). At the same time they advance theologically beyond the canon—occasionally even to the point of apparent contradiction—but their teachings remain within the canonical orbit. Though they interpret it in innovative ways, yet there is continuity of the fundamentals.

Not only do true prophets emphasize their continuity with the older canon and maintain that any new light arises from the older, they emphasize that their followers are members of the old faith. Thus, Adventists claim to be Christians, just as the early Gentile Christians claimed to be Jews. The new prophets do not see themselves as setting up a new religion but as being the true remnant of the old religion. They do not claim that all of God's true children are within their group but that these "separated brethren" will accept the light when it is presented to them.

Ellen G. White's writings seem to fit the pattern of a true prophet (as even famed archaeologist William Foxwell Albright recognized), and her claims to inspiration must be taken seriously. Yet even if inspired, her writings are subordinate to the 66 books of Scripture in that they are tested by them, just as Paul's writings were tested by the Old Testament (Acts 17:11; 24:14; 26:22). This does not mean, however, that their authority is of inferior quality, any more than Paul's authority is inferior to that of the Old Testament. If a document is found to be inspired in the fullest sense of the word, then it is fully authoritative and normative for its intended audience in all areas on which it makes pronouncements.

Because each individual must see for himself or herself, it is true that the process of testing claims to authority never ends. This is also true of the Bible. However, there comes a point at which any given entity, whether a person or a church, must come to a decision as to the veracity of these claims—for the lack of a decision is actually a negative decision. And a positive verdict means that Ellen White's writings, subject to Scripture, are normative. But, like the New Testament, they are not the last word on every subject they touch on. There can be further progress in certain areas, although this must not involve a denial of central themes.

Nin such authority necessarily diluted by problematic phenomena such as the use of sources, minor errors of fact, unfounded predictions, paradoxes, or creative exegesis. These difficulties, which are found in the New Testament also, may puzzle us. But if that prophet's message has been sufficiently confirmed by miracles, fulfilled prophecies, the moving of the Spirit, and His practical fruit in the lives of followers, we must not allow these difficulties to become an excuse to reject a prophet's basic message.

In conclusion, the doctrine of sola scriptura should never be used to disallow contemporary prophetic authority. The term prima scriptura is better, as it is less likely to be abused in this way. In matters of faith and religious practice, the Bible must be our final authority. Yet—and there is a certain tension here—later prophets may advance beyond it, though not to the point of contradiction.

We must not follow the trend of the church to build whitewashed monuments in honor of the ancient prophets while verbally stoning contemporary ones. God's contemporary messages to His people are no more optional than those given in a distant time. We must not dissipate the authority of God's servants by incessant debates over their relation to earlier prophets. Either a document is inspired, hence authoritative, or it is not. God is not against Himself.

Sola scriptura should never be used to disallow prophetic authority.

---

2According to Mrs. White, "the sayings of Christ are not a new revelation. The principles which He expounded were announced to Moses from the pillar of cloud, and to the prophets, who spoke and wrote as they were moved upon by the Holy Spirit" (Review and Herald, July 7, 1896, p. 418).
5Quoted in Time, July 22, 1985, p. 57.
7Ellen G. White, Special Testimonies, Series B, No. 7, p. 38. (Italics supplied.)
13It has been alleged that Jude 3 indicates a finality, a closure, to the revelatory process, as the gospel is now "once for all" committed to the saints (RVS). God has nothing more, nothing new, to say. But Jude was probably not the last book of the New Testament to be written, so what must we say of those books that were written after Jude? Are they to be excluded from the canon because they came after God had "once for all" finished speaking?
14In verse 5 Jude uses the same word to tell his intended recipients that they know everything "once for all" (RVS). Does this mean they have nothing more to learn? Why, then, did he need to write them? One might also say that the law was given once for all on Sinai, but that would not mean that Sinai was the completion of God's revela-
im Crosby points up well the foolishness of interpreting sola scriptura to exclude any other source of valid authority. Certainly the Bible was not intended to serve such a purpose. But in chastising the narrowness of modern usage, we must be careful not to read current sloppiness back into the Reformers' position.

The Reformers' point was that in developing doctrine, if the choice lies between Scripture and tradition or Scripture alone, we must opt for the latter. They came to this point for two reasons: first, the abuses medieval tradition had imposed on the Scriptures; and, second, claims by the medieval church—both West and East—that in authority the church outranks the Scriptures, for the canon itself is the creation of the church.

The Reformers' response was that the church universal only recognized God's communication to the believers; it could not confer such authority. For the Reformers, the authority incumbent in the Scriptures transcends church tradition, pronouncements, rational constructs, philosophy, or any other type of claim. The Reformers did not hold that the Scriptures are the only source of authority, but that they are the supreme, final, and terminal source before which all other must give way. Crosby's suggestion, then, that we speak of prima scriptura is a good one if we wish to convey accurately the Reformers' idea.

On another point, it has become fashionable to stress the developmental side of theology—"truth in movement." This follows in part from the influence of Whitehead's process epistemology. Unquestionably a degree of development appears within the recognized canonical writings themselves. But such development is restricted. To cite one example, nowhere in later canonical writings is there a more profound description of the Creation than in Genesis 1 and 2. On the other hand, the Bible's presentation of a Messianic Redeemer begins with an altar and a cryptic prophecy in Genesis 3:15, but comes to full blossom in the Christ of the New Testament. Generally we encounter an unfolding of meaning, seldom true innovation.

The difficulty with developmentalism is that in function it is a wild bull. By nature iconoclastic, it appeals to the contemporary mind-set's penchant for inductive particularity. Unless bounded by rigid controls, its end product is a corrosive universalism foreign to the original intent of Scripture.

It is not enough to say that the new must be compatible with the old. How much is compatible? Could the Koran, for example, be carried inside the tent by pointing up the unquestioned fact that it draws repeatedly from a pool of ideas held in common with the Bible, and often from the Bible itself? Could we not abstract principles from both books, underline the developmental aspect of truth, raise our threshold of tolerance to pluralism sufficiently to accommodate the dissonance, and move toward ecumenical brotherliness? It is exactly this process, developed in liberal theological circles, that has neutered mainline Protestantism.

A second difficult question is Who determines what is true at the cutting edge of developmental doctrine? The standard answer is the corporate believing community. But what kind of discretion is vested in the community? Certainly some, for there are many questions the Bible makes no attempt to deal with, typically those related to praxis.

But strong cautions are in order. If scriptural statement is treated as too plastic, the community selecting and innovating freely, we suffer grave problems. Absolutes fade as the approach becomes increasingly subjective. It is precisely this process that led to such developments as honoring the virgin, sacramentalism, sacerdotalism, and the pomp of a politically enfranchised Christianity. All of this the community approved, often as providentially prompted, and judged to be compatible with the scriptural core, well within the bounds of the church to inaugurate.

The Reformers rejected these teachings. But curiously, mainline Protestant theology's endorsement of the believing community as the functioning community as the functioning theological monitor brings us full circle to the essence of the Catholic position in their argument with the Reformers.

While Crosby's article is helpful in warning us against a calcified theology closed to the current work of the Spirit through the gifts, it casts an unrealistically roseate glow over developmentalism. We need strong cautions lest biblical authority cometo grief.

---

Who determines what is true at the cutting edge?

---

George W. Reid, Ph.D., heads the General Conference's Biblical Research Institute.
How I use small groups in evangelism

Miguel A. Cerna

Here's how one pastor has used small groups successfully for evangelism.

I can personally testify to God's leading in two churches that learned to use small groups in their evangelistic outreach. In the 40-year-old Van Nuys Spanish church in southern California we saw 350 new members baptized in just two years of small group ministry. At the end of 1984 the Norwalk Spanish church had 70 adult members. In 1985 those members saw 71 added to their membership through small group ministry. I, as their pastor, prepared only one of those candidates for baptism; the rest were prepared by lay people. In 1986 the same church had 140 baptisms as a result of their small group ministry.

Why have we seen such success in these two churches? I believe it is because we have learned to work according to the scientific principles of soul winning. "God does not generally work miracles to advance His truth," Ellen White tells us. "He works according to great principles made known to us, and it is our part to mature wise plans, and set in operation the means whereby God shall bring about certain results." 1 This statement surprised me when I first read it. But as I thought about it I came to realize that God does everything according to laws and principles. This is true in nature, and it is true in soul winning.

When we abide by biblical principles in soul winning "God shall bring about certain results." 2 One important principle of soul winning is that "whatever may be the preaching talent, if the laboring part is neglected, if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labor, how to reach people successfully, the work will be nearly a failure." 3 Add to this thought the following: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err," 4 and the importance of forming small groups becomes paramount for any church wanting to put forth a meaningful effort toward soul winning.

The most effective way to teach people how to reach people is through small group ministry in individual homes.

The Old Testament case for use of small groups is clearly made in Exodus 18, where Moses was instructed to divide the Israelites into groups of tens, fifties, and thousands.

Jesus often spoke to groups meeting in a home (see Matt. 13:36-52; 17:25-27; Mark 9:33-50; 10:10-12; Luke 7:36-50). It was to the homes that Jesus sent the twelve (Matt. 10:11-13) and the seventy (Luke 10:1, 5-7). The book of Acts contains nine references to Christians worshipping in homes. The church at Jerusalem combined worship at the Temple with worship in homes (Acts 2:46). Among the notable New Testament individuals who had a church in their home were Lydia (Acts 16:40), Priscilla and Aquila (Rom. 16:3-5), Nymphas (Col. 4:15), and Philemon (Philemon 1, 2).

When Jesus fed the 5,000, He first divided them into groups. I wonder, did He use groups in order to be sure that no one would be left without food? Are the members of our church well fed? Those who leave our ranks seem to leave weak. Is it possible that these peo-
ple become lost in the crowd and that we don’t even realize that they are not being nourished? If they were part of a small group, we would know their needs, and they would find help.

Jesus’ example
Our best example in this matter, as with everything else, is Jesus. He knew how to organize for evangelism. He came to this world for one reason: to save souls. But His plan for reaching the whole world did not include a hectic round-the-world personal appearance tour. No, Jesus concentrated His efforts on a small group, exposing the model of His life before the members to make of them something more than members—namely disciples.

Jesus did not baptize multitudes. But He so trained and equipped His disciples that on the day of Pentecost their preaching led to the conversion of more than 3,000. Jesus worked with that small group of disciples, preparing them to receive the Holy Spirit. And when they were ready, the Spirit empowered them in a way never before seen on earth. The disciples’ readiness was the natural consequence of having lived with Jesus in a small group setting for three and a half years.

The apostle Paul was also an effective discipler. He manifested this in his work with Timothy. He took Timothy with him, taught him, and nourished him, until he had enough confidence in Timothy to send him to the troublesome Corinthian church to remind the members of what Paul had taught them (1 Cor. 4:17). Paul taught Timothy, who then taught others, who then could teach others. This principle of careful discipling is God’s method for multiplying the church.

How is it possible to turn the homes of your members into churches where the members can be trained as disciples? First of all, the church must know that its pastor is a disciple. I invested more than 1,000 hours in study and prayer before initiating the small group program at Van Nuys. One thing I learned from church growth experts is that a pastor cannot delegate responsibility for the small group ministry in his church. If an associate or a lay leader is given the job of promoting small groups, this ministry will not reach its full potential and will most probably fizzle and fail. I believe that even district pastors must find a way by which their churches come to know that their pastor is the key individual in the plan and that the leaders of the small groups are all working under the counsel and direction of the pastor. My people see me as a specialist to whom they can come day or night to receive training, equipping, and inspiration to become great leaders to carry on the church’s work of soul winning and discipling.

Developing a small group ministry
In our churches we have implemented the small group ministry by following the 11 steps described below.

1. Develop a nucleus of consecrated Christians who will become disciples of the pastor. The pastor should train and equip these members as though his very ministry depended on them. “It should not be the object of the laborer to present a large list of sermons he has preached, but what has he done in the work of saving souls, of training workers?”

2. Organize small groups according to geographical areas. Groups should include 8 to 12 members, and should meet weekly for fellowship, Bible study, and missionary planning. See the accompanying box for more information about specific activities.

3. Assign each group member a responsibility. For example: director, assistant, secretary, treasurer, personal ministries director, telephone secretary, deacon, light bearer, Sabbath school representative, youth representative, etc.

4. Develop a job description for each member’s responsibility. When we did this, our groups multiplied their effectiveness.

5. Assign elders as supervisors of a number of group leaders. Expect regular reports from the leaders and elders.

6. Develop groups of groups that form congregations that meet periodically.

7. Have each group establish a missionary territory to work weekly. The Van Nuys church was able to give almost 500 Bible studies a week by following this plan, and to baptize more people in one baptism than the church had ever won in any previous year.

8. Develop two strategies: one to win souls, the other to retain and nurture souls in the church. Our strategies have 15 points each. My goal is to see to it that my leaders become masters of these strategies.

9. Hold training seminars regularly to challenge and inspire leaders and elders.

10. Have each group hold its own evangelistic meetings each year. This is a yearly festival that cannot be missed. In Van Nuys one of our groups baptized 26 people after their meetings.

11. Suggest that each group member make a covenant in relation to his group. This will be more effective if you first preach a sermon on the meaning and importance of covenants.

We have found it important to avoid confusing these small groups with Sabbath school classes. The groups function independently of the Sabbath school class, and the Bible study subjects we cover in the groups almost always center on salvation and discipleship.

Group impact
When we began our group ministry I didn’t dream of the far-reaching effects it would have upon the church members and myself. The small group system impacts, activates, and brings revival to every member. I soon learned that every true leader only leads by serving and that every true servant serves by leading. This spirit shapes the growth of our groups and brings about multiplication. Just as the body develops through the division and multiplication of its cells, so the body of Christ grows and develops through division and multiplication of its cell groups.

The 10 largest churches in the world have grown to their present size through small groups. What a testimony for those of us who have known that “the presentation of Christ . . . in small gatherings in private houses is often more successful in winning souls to Jesus than are sermons delivered in . . . churches.”

Recently I attended a seminar in Seoul, Korea, at the world’s largest church. The church has 500,000 mem-
bers, and 25,000 small groups. Pastor Paul Yonggi Cho describes it as "the largest church and yet at the same time, because of its small groups, the smallest one." While sitting in that immense sanctuary many thoughts ran through my mind. I thought that the largest church in the world preached to me a sermon reminding me that humans are deeply religious people, and as such will always respond to the beauty of the word of God regardless of who brings it to their door.

When I attended midweek service at Cho’s church I had to admit with sadness that there were more people present in one of the prayer meetings than there are members in my entire conference at home. It is sad to me that those who do not have the great Seventh-day Adventist message are taking advantage of the established principles of evangelism to win multitudes, while we sit back and neglect to use the principles God has given us.

There is still time. God invites us to use the homes of our members to fish for men and women where they are.

"Let there be in every church well-organized companies of workers to labor in the vicinity of that church. . . . Let this work be entered into without delay. . . . When such forces are set to work in all our churches there will be renovating, reforming, energizing power in the churches, because the members are doing the very work that God has given them to do."1

When I attended the midweek service at Cho’s church I had to admit with sadness that there were more people present in one of the prayer meetings than there are members in my entire conference at home. It is sad to me that those who do not have the great Seventh-day Adventist message are taking advantage of the established principles of evangelism to win multitudes, while we sit back and neglect to use the principles God has given us.

---

**Weekly Small Group Meeting Schedule**

**Fellowship:** In this first time slot we include a welcome by the group leader, announcements, introduction and presentation of visitors, and the opening prayer. Then we allow time for each member to share the joys and trials of the week. This is a beautiful time of fellowship in which we support and uphold each other. After this, the members review their group covenant.

**Evangelism:** We devote 10 to 15 minutes at every meeting to analyzing the evangelistic activities of the group. Each individual sets his or her own goal for Bible studies and for baptisms. The group’s goal is the total of the goals of the members.

Each group has a written objective and the group leader has a written strategy to follow to reach that objective. Most members also have their own written strategy for reaching their personal goal. The members have learned the importance of goal setting, and they prayerfully plan the coming week’s evangelistic activities around their goals. We briefly consider the goals, objectives, and accomplishments and encourage everyone to carry on. This sharing time becomes really fun.

Next we spend three minutes developing a “rescue plan” for any member who was absent from church the previous Sabbath, or is absent from the group meeting.

At each meeting we also take up an offering for evangelistic supplies.

**Bible study:** The heart of the meeting is a 35-minute period of Bible study. The leader acts as the facilitator, and we train our leaders to speak no more than 20 percent of the time during the study. This gives the members an opportunity to speak up. The group matures and grows as the dynamic interaction increases during the lesson study. We study many lessons on discipleship and seek to see the principles of discipleship come to be realized in our lives.

**Ministerial at 65**

From page 7

lined what he would like to say, and Froom took it to his room to put it into final form. On March 21, 1935, Froom brought it back for approval, but Daniells was failing fast. It seemed an imposition to even read it, but Daniells wanted to hear. Halfway through, Froom glanced up from his reading to see tears coursing down the old patriarch’s cheeks. Froom finished the charge, which ended with “amen.” Daniells replied with all the enthusiasm his tired old heart could muster, “Amen and amen!” Right then and there Froom added the second amen to the manuscript, and that’s how it appeared in The Ministry. Daniells died March 22. 12

I close with portions of that charge:

“I charge you all solemnly before God, to be true to your high ministerial trust, true to the expectation of your God, and true to the great verities of the Advent movement. . . . Great spiritual advances are needed in the church, and you are the ones who should make them. God calls for a spiritual revival and a spiritual reformation in our ranks, and this must come through a truly spiritual ministry. . . .

“I go to my rest in the blessed hope that has sustained me unfailingly through the years. My God knows my heart. My trust is in Him. Let us covenant at this solemn hour to meet in the soon-coming kingdom of our blessed Lord. Amen and amen.” 13

---


2Ibid.


---


Froom, pp. 375-408.

Ibid., p. 395.


L. E. Froom, “Irresistible Power In a Movement,” The Ministry, January 1928.

From nominating committee reports at General Conference sessions, GC archives, Washington, D.C.


“Farewell Charge to the Advent Ministry,” The Ministry, May 1935.
Should a minister’s wife weep?

Cathy McBride

Often we are embarrassed by our tears—or afraid that they will make others uncomfortable. But tears may bring needed relief to us and draw us closer to others.

Do you ever weep with your church members when they’re hurting?” Connie Reese asks her pastor husband as they prepare for bed.

Her husband’s eyes widen with interest.

“Sure I do, honey. Sometimes there’s nothing else you can do. What makes you ask?”

“Oh, I don’t know,” Connie whispers as she fidgets a button on her pajama top. “Today when we went to the hospital to see that young couple who’d just lost their only son, I wanted to cry with them. I think it would have helped them and me. But I was afraid. I didn’t want them to think I was too emotional.”

Tears. Somehow we’ve gotten the idea that they’re a luxury that a minister and his wife shouldn’t have. But, if we’re honest, many of us wish we could cry more. Tears seem to possess a kind of magic. When our pain—physical or emotional—grows too intense, we long for the comfort of tears. When we don’t know what else to do, we cry. And then, as cool water refreshes a panting marathon runner, our tears refresh and strengthen us.

We don’t often think of it, but tears have held a sort of mystical power throughout history.

Imagine yourself weeping at a dear friend’s funeral. Suddenly the funeral director approaches you and begins collecting your tears in a vase. Most of us would probably consider his behavior a bit rude, and we might even tell the man to get lost. But in the psalmist’s day mourners’ tears were actually collected in vases, which were then placed in the tomb with the deceased.

If you had been accused of witchcraft during the time when witches were burned at the stake, tears could have been your savior. Since it was believed that witches could not weep, anyone who cried was automatically vindicated.

“The gift of tears is . . . the best gift of God to suffering man,” said John Keble. And scientific research is beginning to demonstrate the truth in his words. Dr. William H. Frey II, of St. Paul Ramsey Medical Center, believes that our tears release some of the waste products that our bodies produce because of stress. Without these waste products we are better able to cope with our problems and we may even be less susceptible to certain physical and psychological diseases.

Weeping may not only benefit us physically and emotionally; it may draw us closer to those we’re crying for.

Susan is a brand-new minister’s wife, and she wants very much to be a caring one. She is frustrated, however, because she feels she cries too easily in emotional situations. Then one day her husband comes home with some words that relieve her anxiety.

“I was visiting Mrs. Truluck in the hospital today, honey, and she couldn’t praise you enough. She said you’re the first person who has ever wept with her. It made her feel really important and cared for. Funny, several of the women church members have told me how close they’ve grown to you in such a short time.”

Like Susan, we often see our tears as intruders. But in reality our God-given
tears are our friends. In fact, if you think back, you can probably remember black times when, except for the Holy Spirit, tears were your only earthly comforter. I know I can.

Tears are unique. They ask nothing of us except to be expressed, yet they offer us peace, renewal, and a better sense of who we are.

Can Christians cry?
What does the Bible say about crying? Can Christians weep to reduce emotional stress and share their concern for others?

A glance through any concordance at words such as weep, cry, or tears confirms that the Scriptures acknowledge our need to weep. In fact, they offer encouragement to us when we feel a need to cry. Psalm 126:5 says, "Those who sow in tears will reap with songs of joy." (TLB) Psalm 30:5 declares, "Weeping may last the night but in the morning comes rejoicing." (TLB). And Luke 6:21 exclaims, "What happiness there is for you who weep, for the time will come when you shall laugh with joy!" (TLB).

And when you think of it, many of the most devoted biblical personalities wept openly—among them Joseph, Hannah, Paul, Peter, Mary Magdalene, Ezra, and Hezekiah. Evidently, they had come to realize the truth of the words "He washed my eyes with tears that I might see."

I have tended to think of the apostle Paul as an unemotional stoic. But surprisingly enough, the Scriptures picture a more human figure. Acts 20:31 indicates that he often wept for new Christians. "I did not cease night or day to admonish every one with tears." (RSV). Then the next chapter reveals that Paul was also greatly moved by their tears. "Why all this weeping?" he exclaims. "You are breaking my heart!" (Acts 21:13, TLB).

And remember when Joseph's brothers made their unexpected entrance into his home in Egypt? The Bible says that Joseph "turned away from them and wept." (Gen. 42:24, NASB). And his reunion with his younger brother, Benjamin, was even more emotional: Deeply moved at the sight of his brother, "Joseph hurried out" and looked for a place to weep. "He entered his chamber and wept there." (Gen. 43:30, NASB). Joseph's tears were so fierce he had to wash his face and regain control of himself before he could rejoin his brothers.

Isn't it interesting that the Scriptures included these intimate details from the lives of these great characters? We get a refreshing glimpse of them—a chance to see them as their families, or at least their neighbors, may have seen them.

But the Scriptures' most striking example of crying can be found in Christ. Our Saviour was not hesitant to weep in public or private.

Hebrews 5:7 tells us that in the Garden of Gethsemane, Jesus didn't cry just a few solitary tears, but He prayed with "tears and agony of soul." (TLB). He sobbed. A holy God, clothed as man, was not hesitant to weep. But Christ was no wimp! In fact, the aura of His tears can best be expressed in the words of Marie Manchini, "You weep, and You are the Master!"

Nor did Christ condemn honest weeping in others. In several places Scripture notes that Christ was deeply moved by the tears of those He loved. For instance, when Jesus visited the tomb of His friend Lazarus, He was "deeply moved in spirit" (John 11:33, NASB) by the tears of Mary, Martha, and their friends. A little later we find Him weeping right along with them.

And remember the young woman who sneaked in the back door and began washing Christ's feet with her tears? (John 11:33, NASB) by the tears of...
How's your service department?

It happened during a Geoscience Research Institute tour for church leaders. A small church in a crossroads town in Utah arranged for our group to use a public school auditorium for Sabbath services because their tiny building could not accommodate such a large group.

When I arrived I noticed a young couple sitting alone on the far side of the nearly empty auditorium. Although a stranger myself, I felt impressed to walk over and get acquainted. Imagine my surprise to learn that they were Mormons who had come in response to a newspaper advertisement. They were graduates of the Voice of Prophecy Bible course, but this was the first time they had ever attended an Adventist service.

When time came for the Sabbath school program to begin, no pianist was present. I found out that the young lady could and would play for Sabbath school, and she did a beautiful job. After the service I introduced them to the group and expressed my appreciation to them. A church member who had attempted to contact them as soon as they had finished the VOP course, came over, introduced himself, and made arrangements to begin Bible studies.

When a loving, caring attitude is shown toward strangers, God's Spirit moves in and things happen.

A study of growing congregations reveals that first impressions play a crucial role in helping people decide to join a church. If the church is service oriented and members reach out in a sincere, loving way to greet strangers, invite them home, and make them comfortable, it makes an indelible impression. Personal warmth brings people back.

The February 2, 1987, Time magazine ran a cover story titled "Pul-eeeze! Will Somebody Help Me?" The article related story after story about the poor service customers get from manufacturers and retailers. Good service, if the article is to be believed, is a rare commodity in America.

But it is not impossible to find. The final two pages of the article told of establishments "Where the Customer Is Still King." Stories of a department store chain, a supermarket chain, a maid service, an insurance company, and a sporting goods store revealed why these particular businesses were growing at a phenomenal rate.

Apply the principles of their growth to our own church growth program. The department store, which earns double the national average per square foot of store, has a strict training program for its sales help. They are encouraged to do almost anything within reason to satisfy customers. Management motivates employees not only by giving them financial security, but "by congratulating them and encouraging them."

What are we doing to train and encourage our frontline troops—our greeters—in reaching out in a loving and winsome way to receive visitors and members as they enter our churches? Even if the church has few or no visitors, our own members are ever in need of a warm Christian welcome.

The sporting goods store gives employees at least 40 hours of training before they deal with their first customer. How interesting that God took Moses and trained him in the University of the Desert for 40 years before He permitted him to lead His sheep out of bondage.

The owner of the small chain of supermarkets spends little money on advertising. "We spend the advertising money on service," he says.

How much do we spend on literature and evangelistic advertising to let the world know who we are and what our mission is? Will it do any good if we are not truly servant (service) oriented? Could it be that our churches would be bulging with new converts if we practiced some of the simple but rewarding principles that are used in the business world.

Caring leads to friendliness—friendliness leads to friendships—friendships lead to witnessing—witnessing leads to decisions—decisions lead to baptisms—and baptisms lead to church growth. It's that simple!

In addition to all of this, if we are tenderhearted, kind, and courteous, we may be assured that the Holy Spirit will add the impact of a supernatural element to persuade people that our movement and message are vitally important. —J. Robert Spangler.

“A-bummin’... like a buzzard-clock”

In "Northern Farmer," Tennyson described one man's perspective on a sermon: "An 'eard 'um a-bummin’ away like a buzzard-clock ower
Read ecclesiastical literature with an eye to that concern and you will see what I mean. Our written materials have a tendency to float around and move from point to point like syrup making its erratic way over pancakes.

Listening to some of the sermons delivered in our circles. Some of our speakers move with the precision of a master fencer pinking a young opponent with expertise and mild abandon—interesting to watch but hard to follow.

Writing can and ought to be logical, sequential, progressive, and balanced in form. But in speaking, one always faces a “now or never” situation, at least for that particular message. Speaking is directed to the ear and has to do with sound. And sounds fade away long before a printed page returns to dust.

The reader sets his own stage for reception; if it is not comfortable, he can close his book and continue reading later or go to a more conducive place. But a speaker must consider things like attention spans, noise levels, comfortableness of surroundings, and age and interest differentiation.

Had Tennyson’s preacher been committed to his ministry, technically proficient, and aware of his role, I doubt whether he would have been “a bummin’ . . . like a buzzard-clock ower my ‘ead.” Pastoral preaching to people in the parish requires both a sense of commitment and a proficiency that will help us communicate what we mean when we have something to say. —Rex D. Edwards.

And how many times have I struggled with my own failure to realize the true delight God wants me to find in the Sabbath?

Recently I read the book The Rabbi From Barbank, by Isidor Zwirn, an Orthodox Jewish rabbi who through his own study of Isaiah came to believe in Jesus as the Messiah. In it he tells of how he remembers spending the Sabbath as a boy: “I will never forget our Sabbaths.” “All of Friday was lived in anticipation of the peace and beauty of our coming Sabbath.” “As the evening drew near, a serene stillness settled upon the whole community. The men hurried home . . . greeting each other with the traditional ‘Shabbat shalom.’” “With the coming of our biblical Sabbath, it seemed that the very peace of God Himself, His shekinah, fell upon us, and we rejoiced in His presence. I can never forget the happiness and serenity of those Sabbaths we spent as a family. Recently, when my sister, Shirley, and her husband came to visit us, we reminisced for hours about those happy days of our childhood.”

Earlier I had read In the Beginning, Chaim Potok’s story of an Orthodox Jewish boy growing up in New York during the Great Depression. Potok paints in vivid characters the joy that young men preparing for the rabbinate experienced in discussing biblical themes on the Sabbath. The day, fraught with traditions and family togetherness, remains in both authors’ memories as the high point of the week.

How many Adventists, looking back on their childhood, remember the Sabbath as a special day of delight? Saturday evening, maybe—but Sabbath?

When I was in college, it was common to hear students say something like, “When I was growing up, I didn’t really like the Sabbath, but now that I’m in college I’ve learned to really appreciate it—I need a day of rest!”

I knew of one student who had figured out how to get into medical school...
quickly—he would take extra classes, sleep only four hours per night, and make up for the lost rest by sleeping all day Sabbath! My own positive reaction to the Sabbath began in college. But looking back, I realize that it was a self-centered reaction based more on my need for rest than on the delight I could find in worship.

Am I right in saying that for the most part Seventh-day Adventists know how to make the Sabbath a delightful day of rest, or a delightful day to go for a walk, but know little of truly delighting in the Lord and teaching their children to find their delight in God?

I hope I am wrong and that I will hear from many readers who have positive suggestions for bringing Isaiah 58:13, 14 to fruition in their lives and in the lives of children and teenagers. Please let me hear from you if you have time-proven suggestions. I will be delighted to share your ideas for finding delight in the Lord with our readers in a forthcoming article. —Kenneth R. Wade.


Letters

From page 2

Clearly our recreation or hobbies ought to be manual labor, outdoors, useful, and practical. And if in the fulfillment of this counsel we maintain a hobby that pays for itself, the hobby is rendered more useful and practical, not less so. This is not moonlighting.

The recreation of many pastors meets neither the letter nor spirit of these counsels. Golf, tennis, racquetball, and the like are not manual labor nor are they useful, even if many are outdoor activities. These superfluous games certainly are not moonlighting! But the efforts of pastors to answer the Lord’s call for recreation by playing games is a great deal more objectionable than much of the so-called moonlighting.

Now my son and I must get to work on our garage roof if I am to be prepared for prayer meeting tonight. —Kenneth A. Knutsen, Pine River, Wisconsin.

I wish to express my appreciation for one statement in particular: “While we do not oppose the right of ministerial spouses to choose to enter the labor market, to make this a necessary condition of pastoral employment seems to give a low priority to family life.” As a girl my highest dream was to have the privilege of becoming the wife of a minister. In college I chose to minor in religion for this purpose and prepared in a number of additional ways for this eventuality. Today this dream has been fulfilled.

Last week in the youth meeting at camp meeting, a call was made to the 700 young people present for anyone considering the gospel ministry to come forward. Four responded, two of whom are my sons.

However, I am strongly and actively encouraging my three sons—all of whom have put on their own series of outreach meetings and have preached on a number of other occasions—not to consider the Adventist ministry if they consider marriage.

Today the wives of our ministers are being forced to abandon their children to the care of others in order to bring in enough money to allow their husbands to continue to serve the church. Consequently, the counsel of God is disregarded: “As workers for God, our work is to begin with those nearest. It is to begin in our own home. There is no more important missionary field than this” (Child Guidance, p. 476).

Perhaps my strong counsel to my sons may rob me of the privilege of being a grandmother someday. However, it may save them the horror of having to respond negatively to the question Christ will ask upon His return: “What have you done with My flock, My beautiful flock?” (ibid., p. 561).

It is my hope that the leadership of our church will correct the crisis soon enough that the option of gospel ministry can once again be open to our next generation without jeopardizing the integrity of their families. —Name Withheld.

The question arises, From where would more funds [to increase the pastor’s pay] be generated? Do we “shear the sheep” more often?

There is always room for more giving, but we must also reevaluate the use of funds. In the excellent conference where I serve, there is one full-time employee in the conference office for every 2.4 pastors in the field. The support personnel of the conference, and even more, those of the union conferences, must not become a financial weight that hampers rather than supports the work of pastors.

Maybe the rest of the body can learn from the example set by our right arm, the health system, in their recent and continuing streamlining of personnel. —Name Withheld.

I think the financial information that is included in this article regarding trends in ministers’ remuneration between 1960 and 1985 is quite accurate. Regarding the five suggestions that appear at the end of the article, number two suggests that the church “provide ministers more assistance in financing a Christian education for their children.” The present policy provides 35 percent and 75 percent assistance on tuition and fees for day and boarding students, respectively. Many lay members are currently questioning this level of assistance to denominational workers.

Number three suggests that we “adjust travel budgets and telephone allowances to the configuration of pastoral districts.” The plan that is followed by many conferences in allocating flat travel budgets to conference office staff and pastors is not equitable, as it provides additional income to some workers and not to all.

Number four suggests that the church “provide help with Social Security payments.” The article states that “the denomination . . . pays nothing for its ordained ministers,” implying that this is a grossly unfair arrangement. I think it was unfortunate and inaccurate for the writers not to mention in the same context the significant federal, state, and county income tax benefits that ministers receive because of the parsonage exclusion.

Even though the Social Security tax for ministers has increased very substantially in recent years, their total tax expense is less than nonordained employees—in my own case, my advantage was at least $700 for 1986. Because of this fact the General Conference has resisted pressure to start providing assistance to ministers on their Social Security expense. I therefore strongly disagree with the closing sentence, which reads: “Even though it would be expensive, fairness demands a change in this church policy that dates from the days when ministers were not covered by
The article indicates that a minister may opt out of Social Security if the minister belongs to a recognized religious group that is opposed to insurance and if he is conscientiously opposed to accepting the benefits of any public or private insurance. The “and” should have been “or.” Further, the statement “So Adventist ministers have no option” is incorrect since our denomination has no established tenet opposing this type of insurance. Although we are currently trying to get those of our ministers who previously opted out of Social Security to join the program during the window that is open through 1987 (see MINISTRY, April 1987), Adventist ministers do have the option.—Robert E. Osborn, General Conference Associate Treasurer, Takoma Park, Maryland.

Dudley responds

Readers have expressed both appreciation and criticism of Mark Weir’s and my article, “Mission or Moonlighting.” Several of the points they raise deserve to be discussed.

It may well be that the amount saved by the parsonage tax deduction would equal the extra 6 or 7 percent of salary paid in self-employment tax, depending on the overall tax liability, of course. But the purpose of the article is not to compare the minister’s financial position with that of nonministerial workers or lay members. We focused on one area—the change for ministers over the 25-year period.

In 1960 the minister could take the full deduction for parsonage expenses, but he paid at the most 4.5 percent of salary as self-employment tax. Since the plan was elective, many paid nothing. Today the parsonage deduction remains, but the tax is 12.3 percent. Thus the minister is paying 7.8 percent more of salary today than in 1960, while, as a percentage of salary, the parsonage deduction remains essentially the same. So the minister’s position has worsened considerably.

Some have suggested that the minister does have the option of refusing Social Security. But the law seems clear enough. The decision to refuse must be a conscientious and not an economic one. I will be bold enough to say that the minister who opts out either (1) has a different faith system than other Adventists, (2) is ignorant of the law, or (3) is lying. To preserve integrity, I see no other option but to sign up.

Perhaps the answer is not for the denomination to pay the employer’s part of the Social Security tax. But I am not impressed with the argument that the parsonage deduction replaces it. That benefit comes from the government. In effect, the church, by paying half of their Social Security tax, pays its nonministerial workers more than it pays its ministers. That is what I believe to be unfair. To point to the parsonage deduction as offsetting this is equivalent to reducing my salary because a rich uncle left me something in his will.

At the time we wrote, the policy for educational assistance provided 30 percent and 60 percent assistance on tuition and fees for day and boarding students, respectively. It has since been raised to 35 percent and 75 percent. Now, however, all the educational subsidy will be reported as taxable income; so, depending on the minister’s tax bracket, he may be worse off than before.

Some have pointed out that today’s pastor seems to be doing quite well. I believe that is true, but our research has convinced me that the reason is either because his wife is working or because he is earning outside income. (Basically, we are only concerned with outside income that takes time and energy from ministerial duties.) In other words, today’s pastor has learned to cope. The question the church must answer is: Are we satisfied with the method of coping being employed? The policy revisions made at the 1986 North American Division year-end meeting (see box) seem to open the door for some moonlighting. Is that what we really want?

Our thesis was that the church needs a ministry that devotes its full time to the mission of the church and in which the spouse may also choose to serve in team ministry. Perhaps the leadership of the denomination would not agree with that vision. But if they do, they will have to make that kind of ministry viable. It is not today.—Roger L. Dudley, Berrien Springs, Michigan.

North American Division Working Policy revision on sidelines

Originally the North American Division Working Policy on sidelines read, “D 55 10 Side Lines—Conference and institutional workers shall refrain from all sidelines of business and give themselves wholly to denominational work and the ministry of the gospel.” (The General Conference Working Policy has retained this wording.)

At the 1986 year-end meeting of the North American Division, this was revised to:

“Y 06 05 Side Lines—Conference/mission and institutional employees shall refrain from any sidelines, business, or activity, either denominational or extra-denominational, which has the effect of diminishing their influence and/or infringing on the time and efficiency of the work to which they are assigned.

“Y 06 10 Responsibilities and Expectations—Individuals elected or appointed to leadership positions or engaged in missionary-type work in conferences/missions or institutions shall normally expect to be subjected to greater scrutiny in the application of this policy. These individuals shall expect to be evaluated by a different measure than employees who are expected to perform acceptably only for specific time periods on a regular schedule.

“Y 06 15 Prior Written Agreement—Salaried employees who anticipate receiving additional remuneration beyond their salary on a regular basis for services given, in connection with denominational or extra-denominational assignments, shall do so only with the full prior knowledge of their respective employing organization, and where appropriate, on the basis of a written agreement.”
Meditation for Christians?

Gunter Reiss and Jim Florence

Perhaps the first recorded instance of meditation dates back to the nineteenth century B.C., when the Old Testament patriarch Isaac, the son of Abraham, “went out to meditate in the field toward evening” (Gen. 24:63, NASB).

Through the centuries there have been many forms and followers of meditation. Zen meditation originated more than 1,400 years ago as practiced by Bodhidharma. The practice of Christian meditation is implied in Philippians 4:8. Meditation became a cultic practice in the fourth century, with the use of repetitive phrases that could be called Christian mantras. By the fourteenth century it was common to repeat the “Jesus Prayer” (“Lord Jesus Christ, Son of God, have mercy on me a sinner”) as a fixed meditative formula. After George Fox’s insight in 1646, a type of Christian meditation became popular among the Quakers.

Although interest in Christian meditation has been slight, we are at present witnessing a revival of this ancient practice. Perhaps the major reason is a search by many Christians for an alternative to Maharishi Mahesh Yogi’s Transcendental Meditation (TM), a form of Eastern meditation that became popular in the United States in the seventies.

Much has been written on the physiological effects of TM. R. Wallace and H. Benson reported a wide range of physiological changes resulting in the relaxation response during TM experiments. They describe this relaxation response as a “wakeful hypometabolic” state, during which the basic physiological activities that maintain life are slowed or decreased. Breathing becomes slower and shallower, with less oxygen used and less carbon dioxide eliminated. The heart rate is slowed, with a drop in the level of blood lactate and a rise in the acidity of arterial blood. Galvanic skin resistance is greatly increased, while electroencephalograms show that slow alpha waves increase, with occasional theta-wave activity. These changes are quite different from changes seen in normal sleep and other relaxed states.

Dr. Benson, one of the principal investigators in the above study, has become a leading proponent of the use of meditation in treating and preventing stress anxiety and the stress response. Aware of the fact that many individuals hesitate to use TM because of its Eastern religious overtones, Benson has formulated his own meditation technique to induce the relaxation response. It makes use of components of Zen and yoga meditation, but within the framework of “Western prayer methods and secular relaxation practices.” The experimental findings from tests using his method of relaxation are similar to those seen in studies of TM. In his latest book, Beyond the Relaxation Response, Benson explores the power of faith combined with meditation. He suggests that personal well-being requires more than relaxation. He admits the necessity of what he calls the “faith factor” in effecting long-term beneficial physiological and psychological changes. However, the techniques used to elicit the Benson relaxation response are, as he himself will admit, merely a Westernized form of Eastern meditation.

Research in meditation and stress management involves, it appears, only Eastern types of meditation, such as Zen, yoga, t’ai chi, and TM. Effects of true Western Christian meditation (CM) have not to our knowledge been scientifically evaluated. It would, however, seem reasonable to compare true Christian meditation with Eastern meditation, and presently practiced forms of meditation with those found in the Scriptures.

Differences between TM and CM

Although Eastern and Western meditation have much in common, a number of differences should be carefully considered. These differences derive from one major distinction pointed out by Joseph Goldstein, a teacher of Vipassana insight meditation. He observed that “all meditation systems either aim for One or for zero.” That is, for union with God (One) or for emptiness (zero). The path to the One is through concentration on Him; to the zero is through insight into the voidness of one’s mind.

Eastern meditators downplay reason and doctrine, dismissing them as impediments to higher consciousness. They banish intelligent thought and concentration. If concentration is used at all, it is only for fixing the mind monotonously on a single object, sound, or word (a...
mantra). The Eastern meditator seeks to empty his mind in order to fill it; he strives to achieve a union with the universe (whatever that means), a type of cosmic escapism from the reality of the world in which the meditator lives.

The Christian meditator does not downplay reason and doctrine but emphasizes them. Often He opens a meditation session with a discursive prayer, reminiscing thoughtfully over the truths of Holy Scripture. For CM practitioners, voluntarily expressed, rational thoughts form the very foundation of the meditation experience. The Christian meditator seeks a union with a personal God, a filling of the mind and soul with the Spirit of God, a learning to think the thoughts of God.

Figure 1 illustrates some of the major differences between the two traditions of meditation.

In the face of major stress, human efforts involved in Eastern meditation provide some relief and comfort. But for TM, the lasting, life-changing power to deal successfully with life (and to be joyful while doing it) comes from something vague.

It is crucial that life's stresses be met by Christian meditation, communion with God, and concentrating on and listening to His word. CM makes up the listening part of prayer, whether practiced separately or included as part of a formal prayer. In TM the meditator is "listening to nothing." CM is the basis for developing in the believer's own mind the very mind of Christ (Phil. 2:5). This development of the Christian mind-set (Rom. 8:5, 6; Col. 3:2) is the higher consciousness of CM. It effects changes in every aspect of life, for "as [a man] thinketh in his heart, so is he" (Prov. 23:7).

In the practice of CM, a unity of will and purpose between the believer and his Lord empowers the believer to live in the world, but not of the world (John 17:20-23). In dealing with stress, the utilization of the enabling and life-changing power of the Holy Spirit makes CM far superior to any other type of meditation.

Although there is little doubt that Eastern meditation produces some physical and mental benefits for coping with stress, it really amounts to little more than an escape. It treats the symptoms more than it does the person. Christian meditation, on the other hand, provides for a complete change of character, attitude, and behavior through the sanctifying work of the indwelling presence of God.

Most of the stress problems in our society derive from people's inability to cope with emotional problems. Even in an age when physical illnesses are increasingly being eradicated, psychosomatic problems are running rampant. People are turning to drugs and Eastern meditation for solutions, but they are finding only limited and temporary results.

Unlike Eastern traditions of meditation, however, Christian meditation does not profess to be the cure in and of itself. Rather, it is the means whereby the Holy Spirit, working in the believer's heart and mind, produces the true cure as the result of a change in the believer's mind, temperament, and behavior. CM is the practice of the believer, but long-term beneficial behavior change is the work of the Holy Spirit.

---


---

**Figure 1: A Comparison of Eastern and Western Forms of Meditation**

**EASTERN**

Downplays reason, intellect, and doctrine as impediments.

If concentration is used, the mind is monotonously directed toward a single object or word. Attention is often given to one's breathing.

The "path to the zero": goal is to empty the mind of thought to find fulfillment.

Passive volition: opening the mind and the spirit to undirected, nonrational thought.

A state of higher consciousness, or heightened inner awareness, beginning with the near cessation of all mental activity and spilling over into the life-style and behavior of the practitioner.

A state of detachment from the world; escapism from the misery of existence.

Losing individual personhood to merge with the "cosmic mind" of the universe.

Separation of soul and spirit from the body.

Meditator is urged on by his own potential for understanding and peace, i.e., his "nature."

**WESTERN**

Emphasizes reason, intellect, and doctrine as adjuncts to success.

The mind, through prayer, is directed toward communion with God or thoughtful consideration of truths of Scripture.

The "path to the One": goal is union with God to find fulfillment.

Active volition: opening the mind and the spirit to be filled with God's spirit; unlocking the affections and directing them Godward.

A state of higher consciousness, or heightened inner awareness of God, self, and others; spilling over into the life-style and behavior of the practitioner.

A state of detachment from the confusion of the world, but attachment to God and others; facing life's stresses with new spiritual strength.

Intensely personal communion with God as spirit and mind with Mind.

Wholeness, oneness of body, soul, and spirit.

Meditator is drawn along from lower to higher stages in his experience by God's activity, i.e., "grace."

---

MINISTRY/OCTOBER/1987 27
Because we knew that Samuele Bacchiocchi's recent book on ordination of women would evoke both positive and negative reactions, we requested one scholar from each side of the question to review the book. C. Raymond Holmes is director of the Doctor of Ministry program and professor of preaching and worship at the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan. Daniel Augsburger is professor of historical theology at the same institution. —Editors.

Women in the Church

Occasionally a book is published that makes an indelible contribution to a critical issue facing the church. Women in the Church is such a book. Those who agree with Bacchiocchi's perspective and conclusions will rejoice in the book's appearance, while those who do not agree should be motivated to reexamine all the New Testament texts pertinent to the issue of the ordination of women as local elders and/or pastors.

Bacchiocchi has issued a major challenge to views he considers distortions of the biblical concepts of male headship and female submission. He clearly demonstrates that the headship principle was established at Creation and is not a post-Fall phenomenon. He disputes the feminist philosophy that equality means role interchangeability. He also proves from Scripture that the cross of Christ did not do away with male headship and female submission either in the home or in the church. Furthermore, he demolishes the view that Galatians 3:28 has abolished all role distinctions between men and women. In his treatment of Galatians 3:23, 1 Corinthians 14:33-36, and 1 Timothy 2:8-15, he upholds the principle that harmony between these texts must be sought rather than setting Paul against Paul. The author's concern transcends what is sometimes termed the "spirit of Scripture" and focuses on what Scripture actually says.

The major strengths of Women in the Church are its adherence to the biblical text, and its method of doing theology from above rather than below. Bacchiocchi is a careful scholar whose work has been widely acclaimed both within and outside the Seventh-day Adventist Church. For him thought must always be held in submission to Scripture. In a contemporary climate in which the Bible is often treated with skepticism and even contempt, one is inclined to have confidence in Bacchiocchi's conclusions. He does not ask what society or culture wishes to do and then search for a biblical rationale.

Bacchiocchi holds that the really vital issue beneath the drive to ordain women is the nature of biblical authority and the manner of its interpretation: "This trend to reinterpret Scripture in the light of contemporary-humanistic/secularistic cultural values should concern every Bible-believing Christian. If allowed to prevail, this trend will ultimately destroy both the normative authority of Scripture and the moral fabric of Christianity" (p. 103). "What is at stake is the authority of Scripture," he argues (p. 157). With courage and perceptive analysis, the author does not hesitate to critically challenge ideas that he views as unsupported by Scripture, and consequently destructive to the life of the Christian family and the church.

With this book Bacchiocchi has made a brilliant contribution to the general discussion of the role of women in the church. Its biblical approach and sound hermeneutics will prove invaluable to the Seventh-day Adventist Church as it faces the issue of women's ordination.

The book concludes with two special chapters. One, by Rosalie Haffner Lee, staff member of the Hinsdale SDA Church, answers the question Is Ordination Needed for Women's Ministry? The last chapter, written by William Fagal, director of the White Estate branch office at Andrews University, concludes that Ellen G. White "did not envision" the ordination of women.

Women in the Church
Reviewed by Daniel Augsburger.

Women in the Church is attractively presented and easy to read. It breathes the author's enthusiasm and conviction. With its heavy scaffolding of biblical quotations, it appears to provide final answers to the question of women and ordination. But the author's theological foundations, his exegetical method, and even his practical suggestions are highly questionable.

The real issue at stake here is not whether women can serve the church without being ordained, or whether a woman chooses to devote her life to her queenly function at home. The real question is whether women, as a class, are forever barred by God from exercising a pastoral role.

Bacchiocchi's basic argument is that woman was created equal with man but in subordination to him. So a woman must not seek any function where she would act as equal or superior to man. Since pastoral ministry is a "representative ministry" that makes a person the head of a church family, women are barred from being pastors.

This argument is seriously flawed. The language of the Creation account shows that woman was created to complement man, not to be a subordinate. Bacchiocchi also fails to note that family images (bride, wife, adoption, etc.) illustrate the relationship between the church and Christ, not between the church and its minister. And the concept of "representative ministry" being reserved for males contradicts the gospel. Hebrews 9:9-12 teaches us that since Christ's death we no longer need a priest to stand between humans and God. In Jesus we may all "enter boldly." We now have a priesthood of all believers.

Although Bacchiocchi asks for serious exegetical study of the scriptural utterances on women, his book is a constant demonstration of the perils of the proof-text approach.

The author's presuppositions make him blind to obvious facts. For instance, he wants to make Jesus' selection of men only as disciples a permanently binding norm for the church. But Jesus also neglected Gentiles and slaves in choosing disciples, yet the church soon appointed such as leaders. Written and monumental evidence reveals that women were
also given pastoral positions. Pliny wrote to Emperor Trajan about slave girls who were considered ministers. In catacomb paintings we see women presiding at the Lord's Supper. There were no women among the original deacons either, but the church at Rome found no difficulty in choosing female deacons.

Bacchiocchi limits Galatians 3:28 to "the status distinction [sin] created in one's relationship with God" (p. 102). But Paul's account of his disagreement with Peter shows that the apostle was just as concerned with relationships between Jews and Gentiles as he was with those between humans and God.

To understand Paul, we must distinguish between his willingness to accept social structures and his understanding of God's ideal. We usually read Ephesians 5 as a statement on women's duty to submit, but in the first century what startled the readers was Paul's description of the duty of the husband. Greek writers never required a man to deny self for the sake of a woman.

Even Bacchiocchi's practical suggestions are disappointing. He doesn't suggest anything new. There is a basic inconsistency in barring women from pastoral activities in the name of a special motherhood role, while urging them to become pastoral assistants. A mother working as a Bible worker has the same schedule problems she would as a pastor.

To be sure, the author believes he is upholding "historic Adventism," with its emphasis on the literal Word of God. But did not our church founders reject the biblical literalism of those who quoted Paul to justify slavery? In light of Ellen White's ministry, is it truly historic Adventism to assert that a woman may never teach men?

Encouragers: The Sunday School Worker's Counseling Ministry
James E. Taulman, Broadman Press, Nashville, Tennessee, 1986, 96 pages, $4.95, paper. Reviewed by Lester Bennett, director of Sabbath school ministries, Northern California Conference of Seventh-day Adventists.

Those who teach weekly Bible classes in church are called to give more than just intellectual content. They are, in fact, called to nurture members who are suffering through personal problems.

If you agree with the position just stated, you will find James Taulman's book a practical trainer for this lay ministry. It leads to "people-centered" classes.

“Counseling ministry” does not mean that lay teachers are to be professional counselors. Taulman, who has worked in clinical pastoral education, sees them rather as "encouragers" after the Barnabas model. They function as a first line of defense against the onslaught of hurts. Often that ministry will be all that is necessary to meet the need and bring healing. Where the situation is more complicated, a closing chapter describes the when and how of referral.

The book stimulates the reader by generous use of case examples. One chapter gives special focus to the unique ministry to children.

Pastors who are challenging their congregations to be caring churches will find this little book an excellent resource for the teaching staff.

Biblical Criticism in the Life of the Church

This little volume is an exceptional tool for use in acquainting laypeople with the contributions scholarship has made to a better understanding of the biblical text. It is well suited for use in prayer meetings, study groups, and even as a basis for a series of sermons.

The author is a Mennonite, and although he is addressing the problem of biblical criticism in the context of his own church, what he says is very apropos to Seventh-day Adventists as well. In the first chapter he gives the reader a brief insight into his own pilgrimage with the Bible before launching into the question of textual criticism.

Zehr believes the Scripture to be "God-breathed" and as such divine, but he rightfully points out that the Word of God is also human. And if we deny the human side of the text, he says, we are in danger of becoming docetic in our stance toward Scripture and thus in as much error as when we deny the full humanity of the Lord Jesus Christ. He then gives examples of both unintentional errors, such as parablepses, and intentional errors purposely inserted to clarify the text—all of which substantiate the humanness of Scripture and stand in need of textual critique and possible correction.

On the other hand, as Zehr points out, higher criticism—which includes such research activities as literary, form, historical, and redaction criticism—is less objective and more subjective. Consequently, "the findings of higher criticism are less certain than those of lower, or textual, criticism." Each scholar engaged in the interpreting process can let the living Word speak to his own life and belief. Consequently, who works at it and what his presuppositions are becomes very important. For Seventh-day Adventists, Zehr's comments serve not only as a call for us to examine our presuppositions prior to researching Scripture but also before researching Ellen White's writings.

Zehr sees the work of biblical criticism as analogous to the work of an art critic committed to restoration rather than to the work of a government censor deciding what is acceptable and what is not. He suggests nine ways in which his own church can give itself more fully to the task of communicating the Word of God accurately and effectively. For instance, he urges his church to work hard on exegesis, both in the classroom as well as in the pulpit, but not so hard that the Christian message no longer communicates.

There are three appendixes, "The Use of Biblical Criticism," "The Meaning of Inspiration," and "Resources for Bible Study." The last includes some excellent Bible study methods summarized from other sources. Other than misattributing a quote from Anselm to Augustine on page 69, the book is delightful to read and the author's thoughts are easily followed. It will impact on the thought of all those who read it seriously and who then apply its principles and methods of study to their own study of Scripture.

Recently Published

Lucile Jones has designed her book to help the person in grief. Her material would be excellent for a small study group for people who want to prepare for a future loss.

NEW PATHWAYS TO EVANGELISTIC SUCCESS

MARK FINLEY, Pastor, Evangelist, Teacher

SEMINARS that lead to DECISIONS

A continuing education HARVEST 90 evangelistic resource with 12 thrilling chapters, including:

- Essential Keys for Successful Seminars
- How to Advertise and Get a Crowd
- Teaching Techniques That Win
- Excellent Attendance—Few Decisions! Why?
- How to Increase Your Results and Reduce Your Apostasies

Appendices to the textbook give a list of more than 25 American and European seminar programs currently available with addresses where you can obtain the materials as well as 10 decision-stimulating response forms for your use.

SEMINARS THAT LEAD TO DECISIONS includes a study guide, textbook, and 3 audiocassettes and offers you 2 CEUs for only US$9.95.

ORDER FORM

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>HCM-7012</td>
<td>Preaching Your Way to Better Preaching</td>
<td>$7.95</td>
</tr>
<tr>
<td>HCM-7013</td>
<td>Decisions</td>
<td>$5.00</td>
</tr>
<tr>
<td>HCM-7014</td>
<td>Coping With Grief</td>
<td>$23.95</td>
</tr>
<tr>
<td>JTH-7015</td>
<td>Principles of Prophetic Interpretation</td>
<td>$20.95</td>
</tr>
<tr>
<td>HCM-7029</td>
<td>Keeping Church Finance Christian</td>
<td>$10.95</td>
</tr>
<tr>
<td>HGS-7028</td>
<td>Transitions</td>
<td>$5.00</td>
</tr>
<tr>
<td>HGS-7086</td>
<td>Care-Fronting</td>
<td>$14.95</td>
</tr>
<tr>
<td>HCM-7099</td>
<td>Adventures in Church Growth</td>
<td>$13.95</td>
</tr>
<tr>
<td>JTH-7106</td>
<td>Sanctuary, 1844. and the Pioneers</td>
<td>$13.95</td>
</tr>
<tr>
<td>JTH-7134</td>
<td>Biblical Message of Salvation</td>
<td>$17.95</td>
</tr>
<tr>
<td>JTH-7135</td>
<td>Problem Solving/Conflict Resolution</td>
<td>$19.95</td>
</tr>
<tr>
<td>JTH-7145</td>
<td>Studies on the Book of Daniel</td>
<td>$17.95</td>
</tr>
<tr>
<td>JTH-7158</td>
<td>Making Worship Meaningful</td>
<td>$14.95</td>
</tr>
<tr>
<td>HCM-7177</td>
<td>Christian Hospitality Made Easy</td>
<td>$16.95</td>
</tr>
<tr>
<td>HCM-7202</td>
<td>Seminars That Lead to Decisions</td>
<td>$9.95</td>
</tr>
</tbody>
</table>

Subtotal ________________________________________________
Less: 10% if ordering 2
15% if ordering 3
20% if ordering 4 or more
Total Enclosed  (U.S. funds only) ________________________

Name ___________________________________________________
Address ___________________________________________________
City/State/Zip ____________________________________________
(Make check payable to Continuing Education for Ministry.)

Send to: Continuing Education for Ministry, c/o CDS,
6840 Eastern Avenue NW., Washington, DC 20012

$9.95 (US) SPECIAL PRICE
Free subscription to Adventist pastors

Nurses can be a great asset to your church. They can make the entering wedge for evangelism more effective and can promote health and temperance work within your church.

The Association of Seventh-day Adventist Nurses, Incorporated (ASDAN), is offering a free subscription to the ASDAN Forum to North American Division Adventist pastors who wish to become acquainted with ASDAN and its efforts to support the professional and spiritual growth of Seventh-day Adventist nurses.

Published six times a year, Forum gives a look at Seventh-day Adventist nurses, who they are and what they are about. Pastors who read Forum will be better prepared to direct nurses into activities of significance to their congregations.

To receive Forum, write the Association of Seventh-day Adventist Nurses, Incorporated, 6840 Eastern Ave., NW., Washington, D.C. 20012. Along with your name and address, please include the name(s) of the church(es) you pastor.—Submitted by Elizabeth Sterndale.

Clinical Pastoral Education stipends offered

Kettering Medical Center offers five stipended positions ($13,200) in a one-year residency in Clinical Pastoral Education (CPE) beginning September 1, 1988.

The program is designed for persons who wish to improve their pastoral care and counseling skills for parish ministry or to obtain certification in specialized ministry such as hospital chaplaincy. A seminary degree (preferably Master of Divinity) and at least one unit of basic CPE are prerequisites for the residency. Applications may be submitted through January 15, 1988.

For further information and application forms, contact Chaplain Dorwin Snyder, Kettering Medical Center, 3535 Southern Boulevard, Kettering, OH 45429; phone: (513) 296-7869.

Could you use some help with Ingathering?

Dr. Edward Skoretz begins the new video seminar "Ingathering Made Easy" with the story of a pastor launching the Ingathering campaign on a Sabbath morning. For his sermon text, Skoretz says, the pastor chose Job 3:25, "For the thing which I greatly feared is come upon me."

The story may be mythical, yet there's a lot of truth to it. Although some have positive experiences with Ingathering, there are many whose experiences are negative. Often too few church members end up doing too large a job, and so the campaign becomes drawn out and tiring.

The North American Division Church Ministries Department offers a new two-hour, four-part video seminar you can show to your ingathering committee or church board to train them for leading out in the task. It presents a proven approach to motivating church members toward involvement. The approach involves (1) a small time commitment on the part of church members, (2) a strong biblical base, and (3) a well-organized plan.

Skoretz, the instructor, speaks from personal experience. He has been a successful pastor and is the church ministries director of the Indiana Conference. He does not offer a bag of tricks but an approach based on sound, up-to-date principles of pastoral leadership.

To order, send a check or money order for US$20 to NAD Church Ministries, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Help for the Adventist wedding

Ever wish you had some resource that would help you better advise a couple preparing for the perfect wedding? Robert Forss, a minister in the New Jersey Conference, has written a comprehensive paper dealing with the typical Adventist church wedding.

"The Church Wedding Ceremony: A Guide for Pastors" is arranged in the order a pastor would typically follow in planning the wedding service. The first section discusses state, denomination, and local church regulations the minister should be aware of. Section two, "Planning the Wedding," makes brief suggestions regarding premarital counseling and planning the service with the bride and groom.

Section three deals with the rehearsal, and the fourth section of the paper, the most comprehensive and detailed, lays out the service itself. It presents the protocol—who should be seated when, who enters when, etc.—and details the service, offering standard vows and responses and all the parts the pastor must speak except the sermon.

The paper concludes with a final section entitled "After the Wedding," a short bibliography, schematic diagrams for the positions of the participants during the professional, service, and recessional, and a sample program.

Besides covering the service, Forss offers many helpful suggestions. He suggests, for instance, that you use cue cards during the service so that you won't have to whisper reminders to the bride and groom of what they should do next.

To obtain a copy of this paper, send US$4 to Robert Forss, 203 Berger Street, Somerset, New Jersey 08873. (Price includes postage.)

$10 for your ideas

We'll pay you $10 for each publishable Shop Talk item that you submit that is not selling a product or service. We're looking for practical ideas for making ministry easier and more effective. Send your ideas to MINISTRY, Attn: Shop Talk editor, 6840 Eastern Ave., NW., Washington, D.C. 20012.
Is baptism all that "counts"?

As a pastor you know that it is discipleship that makes the real difference in your members’ lives. The all-new In His Steps will help you teach your baptismal candidates and church members to walk as Jesus walked.

Loose-leaf binding allows distribution of lessons in any sequence.

Each lesson calls for personal application and commitment.

What church leaders are saying:

"The new In His Steps is concise enough to be used in a brief baptismal class, but contains enough thought-provoking material to keep an interested student digging and pondering for hours."
—Neal C. Wilson, General Conference President.

"I am certain our evangelists will find this an invaluable tool in preparing candidates for baptism."
—Kenneth J. Mittleider, Evangelist, General Conference Vice President.

Contact your conference or mission Ministerial Association to order.