SERVANT, PROCLAIMER, PRIEST

Rex D. Edwards/4

Keeping morality Christian
ROBERT A. LEWIS/7

The importance of evaluation
WILLIAM D. HORTON/10

The gift of tongues in Acts
JOEL N. MUSVOSVI/13

Learning leadership
G. O. MARTINBOROUGH/16

Serving public, living private
KATHIE LICHTENWALTER/18

Who is the boss?
MARY LOUISE KITSEN/21

Are we addicted to alcohol advertising?
CHRISTINE LUBINSKI/25

Departments:
Letters/2 • Editorial/23 • Pastor's Pastor/24 • Health and Religion/25 • Biblio File/28 • Shop Talk/31
“Artificial Insemination”

Thank you for publishing “The Single Christian and Artificial Insemination” in your July 1989 issue. While I sympathize with a single woman’s desire to have a child, I concur with the authors that single women who decide to be artificially inseminated may be doing so out of selfishness. Such single women have thought only of themselves instead of seriously considering the complex problems they may cause their children.

Being able to find cause to disfellowship such individuals is not as important as what their choice says about their personal relationship with the Lord. Urging our members to the sine qua non of a personal and viable relationship with the Lord is the real challenge we face as a church. —Willie Oliver, family life director, Greater New York Conference of Seventh-day Adventists, Manhasse, New York.

The Kennedys’ article “The Single Christian and Artificial Insemination” would better have been titled “Single Parenting by Choice?” Although artificial insemination was the issue they addressed, I found few arguments that don’t apply to any form of single parenting. Having said “One needs to remember that single parenting is not the ideal,” why stop with artificial insemination? What about adoption? The questions regarding single parenting by adoption are not all that much simpler than those regarding artificial insemination, though they may be fewer. —Fred McIntyre, Colton, California.

The way to influence

Since Ministry magazine comes to the conference office where I am employed, I’ve been reading it for several years. I feel that “The Stewardship of Power,” by Dr. Rosado (July 1989), is one of the most “powerful” articles that I have read! I am thrilled by the wisdom and practical advice his article outlines. I truly believe that when we imitate God’s use of power (that is, through loving), we will then have the influence that the world needs to see in God’s people.

I just wanted you to know that Ministry reaches the needs not just of ministers but also of Christian secretaries as well. —Joyce Gepford, Kansas-Nebraska Conference of Seventh-day Adventists, Topeka, Kansas.

Avoiding difficulties

Lyndon K. McDowell’s article in the May 1989 Ministry, “The Dynamics of Ministerial Morality,” left out reference to our Church Manual, page 150 (1986 ed.), which deals with chaperone. If ministers (as well as all other Adventists) follow the manual’s recommendation, they will avoid many of the difficulties that were analyzed in the McDowell article. —Leif Kr. Tobiaassen, Trondheim, Norway.

On domestic violence

I was a bit concerned with some of the implications of the article “Back From Oblivion,” by Karen Miller (July 1989). It seems her definition of domestic violence is woman abuse. Certainly abuse of females is a serious problem, but domestic violence is much more than violence against wives. It includes spouse abuse (both male and female), parent abuse, elderly abuse, and sibling abuse. To talk about domestic violence only in terms of wife or female abuse is leaving a lot of people hurting. —Jerry E. Harper, Sr., pastor, Mount Hermon Baptist Church, Durham, North Carolina.

No dilemma after all?

Mr. Goldstein really need not find himself in a “creationist-separationist dilemma” (July 1989). Creationism is not science, and neither is creation science. Thus it cannot be taught correctly as science. Evolution certainly leaves some basic questions unanswered, but calling it “only a theory” is misunderstanding the basic tenants of science that presumably he understands. One cannot “balance” creationism and evolution any more than one can “balance” Judaism and Christianity. —David J. Spritzer, rabbi, Temple Beth Ami, West Covina, California.

Stunned and disappointed

For quite some time I have been an avid reader of Ministry, probably one of the few Jews who subscribe but probably one of the many people who enjoy, learn, and benefit from its articles. The latter fact prompted me to write and tell you how stunned and disappointed I was that Michael G. McBride wrote, and you did not edit, his statements about Jews in his article, “Managing Ministerial Stress” (March 1989, p. 10, “Because of their servitude . . .”). Such statements as Jews’ notions were “unreasonable” and “unrealistic,” besides denying other peoples’ religious realities, are the kinds of statements that fuel anti-Semitism. Most important, why does Mr. McBride feel he must build up Jesus and Christianity by tearing down others? The paragraph containing these statements did not seem to strengthen his argument. Jews had and have a system that is fulfilling to them. Many of us who were not enslaved find great fulfillment in our religion. Building a case for Christianity through negative portrayals of Jews has added and continues to add to their suffering and weakens the integrity of those who so argue.

I hope that your religion and your profession will lead you to reconsider these statements and recognize the damage they do, and hopefully cease to believe and to write about the inadequacies of other religious individuals. I know enough of your religion to know that these statements do not reflect its intent. —Marcie Lee, Tempe, Arizona.

If you’re receiving Ministry bimonthly without having paid for a subscription, it’s not a mistake. Since 1928, Ministry has been published for Seventh-day Adventist ministers, but we believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to you too. We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead.
In the chapter in *The Desire of Ages* on the ordination of the disciples, Ellen White equates their ordination to the ordination of ministers today. (She says the “disciples were ordained to the gospel ministry” [p. 296]. In the same chapter she writes: “Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself” [p. 291].)

Yet Seventh-day Adventists believe in the priesthood of all believers. We believe that all of the redeemed stand on equal footing before God, that He regards no one with greater favor because of his or her position within the church, that being a minister does not confer upon one easier access to salvation.

What then differentiates between laity and clergy? Why not ordain everyone? Or why ordain anyone? Just what role do the clergy play in the church? In this issue of *Ministry* Rex D. Edwards deals with these important questions, describing the minister as “servant, proclaimer, priest.”

In another thought-provoking article, Robert Lewis asks whether morality can be called Christian if we have established it on any foundation other than Scripture.

And William Horton’s article, “The Importance of Evaluation,” will challenge you to find some means of assessing your ministry. Coincidentally, the General Conference Ministerial Association has recently put together a packet of instruments for evaluating one’s work. A box accompanying the article tells how you may obtain this material.

Joel Musvosi’s article on the gift of tongues will inform you, and G. O. Martinborough’s and Mary Louise Kitsen’s articles will inspire you. God bless your ministry as we approach the last year of this decade.

David C. James
Servant, proclaimer, priest

Rex D. Edwards

The New Testament proclaims the priesthood of all believers. What then is the role of the clergy? How does their role differ from that of the rest of the members of the church?

A church historian writes, “In spite of its affirmation of the priesthood of all believers, there is perhaps no function which Protestantism has so much neglected. Not only have Protestant laymen not assumed the priestly role, but until recently even the clergy have shunned it. A major task for Protestant churches today, not merely the clergy but the whole church, is to understand and accept their priesthood.”

The church is a people; a community of human beings, a people of God—a community having a depth and a significance beyond the human. The whole church, as the people of God, has a ministry and priesthood. “You are a chosen race, a royal priesthood, a holy nation, God’s own people” (1 Peter 2:9).

This priesthood, this ministry, belongs to the people as a whole. It is understood collectively. It is mistaken individualism and egalitarianism that talks about the priesthood of all believers as if this priesthood could be divided up into equal shares among all of the people. All do share in it, but they do so in different ways. We must never separate ministry and church, for the ministry is to be understood in the context of the church; but just as certainly we must not simply absorb the distinctive ordained ministry into the general ministry of the whole church. The very idea of the church as the people of God, as the body of Christ, implies differentiation within the overarching unity—for a body is not an assemblage of identical organs, nor is a people a collection of individuals all alike.

Yet while we must make a distinction, we must not divide. Though the ordained ministry is distinctive, it is exercised in the context of the church and cannot go it alone.

Since all ministry is the gift of Christ to His church and a participation in His own ministry, we can see the basic functions of a Christian ministry most clearly by looking first at Christ’s ministry as the New Testament shows it. We can group the functions of that ministry under three main headings.

Ministers serve

The first function of ministry is service. The Greek word used in the New Testament for ministry is diakonia, “service.” Saying that the first function of ministry is service might at first seem utter tautology, for is not all ministry service? But the tautology has to be uttered because one of the most unfortunate effects of the sociological factors in Christian ministry dominating the theological factors has been the obscuring of the servant function, especially in ages of clericalism. To be sure, one could never get away from the fact that ministry means service, and the pope has always had as one of his titles “Servant of the Servants of God.” But there have been many times in history when this title must have seemed ironic in the extreme.

Certainly Jesus’ ministry was one of service. The early church understood it so and applied to Christ Isaiah’s image of the suffering servant. The great Christological passage of Philippians says that Christ emptied Himself, taking the form of a servant (Phil. 2:7), and the word
Jesus expected His disciples' ministry to follow the pattern He had set. He said, “You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be servant of all. For the Son of man also came not to be served but to serve, and to give His life a ransom for many” (Mark 10:42-45). And in John's Gospel we read His words, “You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do as I have done to you” (John 13:13-15).

It is right that one of the ancient orders of ministry in the Christian church should bear the name diakonate. This term symbolizes for us the obscure, the unspectacular servants that are very much at the heart of Christian ministry. Deacons get no publicity; they are simply attendants belonging to an “inferior” order of ministry. Could it be that our unwillingness to serve simply and in obscurity has led to the decline of the diakonate, and could it be that Christian ministry cannot be restored to complete health until the diakonate has been resurrected in its true functions?

But let us spell out in more detail the kind of service demanded of Christian ministry. Again we look to Jesus Christ. We find that His service was directed above all to the sick, the handicapped, and the rejects of society. His was a ministry of healing in the broader sense, a ministry of bringing wholeness—that is, salvation—to those whose lives had been blighted for whatever reason. This same service to human need lies at the foundation of ministry today.

Paul broadened the idea of a ministry of healing, flavoring it more with the general idea of reconciliation (2 Cor. 5:19). Reconciliation makes Christian ministry distinctive...reconciliation of those who are estranged from each other, reconciliation of those who are shattered internally, reconciliation of all to God. To be sure, this reconciliation must go to the root of what has been divided and deal with the disruption in a drastic way, if necessary. But Christians always look to final reconciliation. This is what differentiates their approach from that of others, such as Marxists, who also profess their concern for the needy.

Christians look to final reconciliation. This differentiates their approach from that of others who also profess their concern for the needy.

Ministers proclaim

While the Gospels portray Jesus as the suffering Servant, they also picture Him as the authoritative Teacher: “They were astonished at his doctrine: for he taught them as one who had authority, and not as the scribes” (Mark 1:22). In the Sermon on the Mount Jesus fearlessly revised the law of Moses: “You have heard that it was said to the men of old. . . . But I say to you . . .” (Matt. 5:21, 22). Jesus spoke out against the religious establishments of His day. He overthrew the tables of the money changers and cleansed the Temple of those who had commercialized it. All this too is ministry, but it is an aspect of ministry beyond that which we considered under the heading of service. We may designate this second major aspect of ministry with its inevitable accompaniment of authority as proclamation.

Near the beginning of his Gospel, Mark says that Jesus “came into Galilee, preaching the gospel of God” (Mark 1:14). And as he concludes his description of Jesus' ministry, Mark says that the disciples continued His ministry of proclamation, for “they went forth and preached everywhere” (Mark 16:20). Their proclamation had authority not because of those who proclaimed it but because God commissioned them to proclaim a message to mankind.

Within the total context of ministry proclamation is by no means opposed to service. Indeed, each needs the other. On the one hand, there may be times when we may best commend the gospel through the silent witness of service, but a time must come when we shall make that gospel articulate in words. On the other hand, a mere proclamation unaccompanied by service would verge on hypocrisy.

Proclamation itself takes several forms. When it is directed to those out-
side the church it takes the form of evangelism; such was the nature of the first preaching. When it is directed to those within the church, for their upbuilding and instruction in the faith, it is part of the church’s teaching office or magisterium. And then there is the prophetic preaching, which may be directed either within the church or without, and which subjects both church and society to the critique of God’s word.

It may be difficult to distinguish the service of the ordained in the cause of reconciliation from the ministry of the whole church. But the ministry of proclamation more distinctly belongs to the ordained. In fact, many Protestants regard proclamation as the great work of the ministry and jealously safeguard the right to preach.

However, it would be wrong to make preaching and teaching exclusively the prerogative of the ordained, as if one could neatly divide Christians into an ecclesia docens (teacher) and an ecclesia discens (learner). We are all, in a sense, teachers, and all, in a sense, learners. To think out the meaning of the Christian message for today and then to proclaim it is a task that demands the cooperation and shared insights of pastors, theologians, and lay people. This task has been called “cotheologizing,” and I regard it as just as important as the related ideas of collegiality and concelebration. All of these forms of cooperation demonstrate the interrelatedness of all ministry within the church, though they should not blur proper distinctions.

Again, we must remember that while ordained ministers must be willing to hear and learn from their lay brothers and sisters, they have the special responsibility of leadership in maintaining the purity of the church’s proclamation and teaching. Sometimes in the prevailing egalitarian atmosphere, one fears that those who ought to be leading the church are running away from the ministry of proclamation and teaching with all its weight of responsibility and, by so doing, are creating bewilderment in the church.

Ministers intercede and celebrate

I come finally to a third group of ministerial functions. These are the priestly functions. In some ways these sum up and unite the two aspects of service and proclamation, for the priest is essentially a mediator, a representative who can face both ways—representing the church in humility before God and representing God’s authoritative word to the church.

We have seen that there is a priesthood that belongs to the whole church. But within the church there is a special exercise of priesthood by pastors. This again is a sharing in the priesthood of Christ, and to understand it fully we must go back to His example.

Several passages in the New Testament either explicitly or implicitly represent Christ as a priest. At the beginning of the book of Revelation, the risen Christ, clad in shining priestly garments, dramatically appears to John the divine with a message for the church for which He has died and for which He remains infinitely concerned.

The Epistle to the Hebrews goes into much greater detail on the priesthood of Christ, explicitly contrasting His priesthood with that of the Old Testament. The sacrifices of animals could never take away sin, but Christ, our High Priest, has offered the sacrifice of Himself. He is both priest and victim, the true Mediator who has rent the veil of the temple and opened a way into God’s presence. The writer compares this new, transcendent priesthood of Christ to the eternal priesthood of Melchizedek.

Then there is the great high priestly prayer in John’s Gospel. Here Christ intercedes for His own on the very brink, as it were, of His death and sacrifice. And with this may be compared the similar image of Christ as the Good Shepherd, the Chief Pastor who gives His life for the sheep.

Some wonder whether these New Testament passages reserve the priesthood to Christ alone, so making the extension of His priesthood to the Christian ministry illegitimate. It is true that the Epistle to the Hebrews does not explicitly extend ministry in Christ’s priesthood to His followers. But surely A. H. Baverstock makes a good point when he says the very title of High Priest implies that others are associated with Him in His priesthood.3

We are on surer ground with the high priestly prayer in John’s Gospel. That prayer falls into three parts. First, our Lord prays for Himself as the climactic moment approaches. Then He prays for the twelve whom the Father has given Him out of the world, and His prayer is “Sanctify them in the truth. . . . For their sake I consecrate myself, that they also may be consecrated in truth” (John 17:17-19). The verb here translated “sanctify” or “consecrate” is the Greek hagiazó. Earlier this same verb was used to speak of Christ as He “whom the Father consecrated and sent into the world” (John 10:36). It seems clear that there is a parallel between the consecration and sending of Christ and that of the twelve. And since the third part of the great prayer intercedes for the church as a whole, it seems clear also that in this second part of His prayer Christ was asking for the apostles a participation in a priesthood distinct from that which was given to the whole body of the faithful.

Finally, the Good Shepherd image adds confirmation to this understanding, for there is no question that Peter and the apostles were also shepherds. Indeed, “pastor” has become one of the most common designations of an ordained minister.

So, in a special way pastors share a priesthood derived from Christ. While it is true that the New Testament never calls ministers “priests,” Christians have come to see the priestly role of Christ reflected in their ministers and use priestly terms in describing them.

What specifically, then, are the priestly functions of the ministry? Above all, they involve baptism and the Lord’s Supper. In baptism, the pastor incorporates someone into Christ’s body. In the Lord’s Supper, or the celebration of the Eucharist, the pastor, in reciting again the words of Christ at the Last Supper, stands in a sacramental relation to what Christ Himself did in offering His own sacrifice.

Is it these priestly functions that distinguish the ordained ministry from the general ministry of the whole church? It is well known that in an emergency a

---

1 Some wonder whether these New Testament passages reserve the priesthood to Christ alone, so making the extension of His priesthood to the Christian ministry illegitimate. It is true that the Epistle to the Hebrews does not explicitly extend ministry in Christ’s priesthood to His followers. But surely A. H. Baverstock makes a good point when he says the very title of High Priest implies that others are associated with Him in His priesthood.3

2 We are on surer ground with the high priestly prayer in John’s Gospel. That prayer falls into three parts. First, our Lord prays for Himself as the climactic moment approaches. Then He prays for the twelve whom the Father has given Him out of the world, and His prayer is “Sanctify them in the truth. . . . For their sake I consecrate myself, that they also may be consecrated in truth” (John 17:17-19). The verb here translated “sanctify” or “consecrate” is the Greek hagiazó. Earlier this same verb was used to speak of Christ as He “whom the Father consecrated and sent into the world” (John 10:36). It seems clear that there is a parallel between the consecration and sending of Christ and that of the twelve. And since the third part of the great prayer intercedes for the church as a whole, it seems clear also that in this second part of His prayer Christ was asking for the apostles a participation in a priesthood distinct from that which was given to the whole body of the faithful.

3 Finally, the Good Shepherd image adds confirmation to this understanding, for there is no question that Peter and the apostles were also shepherds. Indeed, “pastor” has become one of the most common designations of an ordained minister.

4 So, in a special way pastors share a priesthood derived from Christ. While it is true that the New Testament never calls ministers “priests,” Christians have come to see the priestly role of Christ reflected in their ministers and use priestly terms in describing them.

5 What specifically, then, are the priestly functions of the ministry? Above all, they involve baptism and the Lord’s Supper. In baptism, the pastor incorporates someone into Christ’s body. In the Lord’s Supper, or the celebration of the Eucharist, the pastor, in reciting again the words of Christ at the Last Supper, stands in a sacramental relation to what Christ Himself did in offering His own sacrifice.

6 Is it these priestly functions that distinguish the ordained ministry from the general ministry of the whole church? It is well known that in an emergency a
layperson may baptize, and certainly in the absence of a pastor a layperson may preside at the Lord's Supper. And there is no clear evidence that this did not happen in the early days of the church. Yet this fact may not point to the ideal. One cannot, of course, legislate for extremely abnormal situations or say what may be proper for a group of laypeople washed up on a desert island. But certainly one can surmise that this apparent lack of order or this diversity of order in the early church was a temporary—and, it would seem, an unsatisfactory—state of affairs that soon gave way to a more orderly situation in which the church safeguarded the Lord’s Supper and baptism by entrusting their celebration to duly commissioned officers. The church at Corinth is surely more of a warning than an example for contemporary Christians.

So T. W. Manson asks, “What is the position of the people whom we ordinarily regard as ministers? Are they just laymen who have lost their amateur status?” 4 The differences are occupational (i.e., those of function), not positional (those of status).

James D. Glasse sums it up well when he says: “The minister’s education gives him more information and sometimes a different kind of information than is available to the layman. Thus as an educated man the minister has a special role to play. He also has special functions in the church at which, as an expert man, he becomes more skillful than the layman. He has different functions as an institutional man which further separate him from the laity. His right to function under his own self-discipline as a responsible man tends to remove him from lay scrutiny and control.”

And what “binds him to the laity in the priesthood of believers”? Glasse suggests, “He is the same kind of dedicated man as the layman, dedicated to the same end as every Christian: the increase of the love of God and neighbor in the world.” 5

—


Robert A. Lewis

Are morality and religion inextricably bound together? What distinguishes Christian ethics from the ethics of modern, secular man?

Robert A. Lewis is the associate pastor of the Crouch End Seventh-day Adventist Church, Watford, Hertfordshire, England.

The discussion centered on the morality of premarital sex. The debate was heated. Opinions varied. Some thought it was invariably permissible. Others viewed it as always wrong. A few thought it might be OK in certain situations. One or two found it difficult to make up their minds.

I listened for a while and then suggested that we try to formulate a Christian perspective on the whole question. One girl reacted immediately. “This question,” she proclaimed, “is about real life and has nothing to do with the Bible or Christianity.”

It struck me as strange that a 15-year-old Seventh-day Adventist girl should so totally divorce sexual morality from biblical Christianity. After all, do we not as a church espouse a morality grounded firmly in biblical principles and Christ-like virtues? Are we not a “peculiar people” in terms of both lifestyle and moral reasoning? Do we not educate our young people to “have the mind of Jesus”? These are not just academic questions; they reflect a quest for moral understanding inherent in most, if not all, of us.

As one writer has stated, “the question of right and wrong elbows itself into prominence wherever human beings exist.” 1 We might ask, however, whether we have maintained the capacity to deal with these questions in a decidedly Christian way.

Traditionally it was held that morality and religion were inseparable, the one flowing from the other. In Christian countries morality needed no basis or jus-
To what extent should we allow reason to dominate our moral decision-making?

tification other than the Christian religion. People deduced their social duties from supernatural laws that they considered immutable, eternal, absolute. To neglect these laws was to be morally bankrupt.

We see a different picture in 1988. Now we live in a pluralistic society. We must exercise tolerance and understanding, we are told, in order that we might all coexist happily. Multiplicity abounds, and consensus on moral issues is well nigh impossible to come by. Values once considered immovable are now seen as relative. This, we all agree, is the sad state of the world. But could it be that as a church we run the risk of becoming so consumed by this plurality, so consumed by the "need" to be relevant, that our own moral reasoning begins to accommodate itself to the prevailing climate?

Modern pseudofoundations

Take the pragmatism increasingly evident in the abortion debate during the late 1960s. On April 25, 1967, Colorado became the first American state to enact an abortion statute along the lines suggested by the Model Penal Code of the American Law Institute (ALI). A few months prior, Norman St. John Stevas, an English Catholic and member of Parliament, had warned American Catholics that they would have to employ new arguments and a different strategy if they wanted their contribution to the ALI discussion to remain ideologically relevant and politically effective. In order to win over the majority, St. John Stevas suggested an abandonment of the traditional theistic approach and the adoption of an argument that was "likely to gain wider comprehension and support." Politics, of course, is all about the art of the possible, and in a largely secular, pluralistic democracy, lawmaking often involves compromising between the ideal and the achievable. But what about in the church? What about in the Seventh-day Adventist Church?

In a recent Ministry article Michael Pearson observed that the Adventist approach to this same question has undoubtedly been a pragmatic one. He pointed out the danger that "Adventist moral action may sometimes lack consistency and may gradually become merely an ethic of self-interest." 3

Pragmatism need not necessarily lead to an ethic of self-interest, of course, but it seems a shaky foundation on which to build a truly Christian ethic. How many times have we as pastors, for example, failed to speak out clearly and unequivocally on certain moral issues because "we might not be understood," or because "we don't want to appear legalistic," or because "we cannot afford to lose any more of our young people"? All of these concerns are legitimate, but their legitimacy does not negate our responsibility of holding firm to what we believe to be morally right.

We are encouraged to reason through our moral positions. Being rational is part of what it means to be human—but to what extent should we allow reason to dominate our moral decision-making? Certainly the Bible does not oppose reason, but reason alone cannot be the sole arbiter of right and wrong. Ellen White makes the point that "reason must acknowledge an authority superior to itself," 5 and when we consider the extent to which sin has impaired our reason, the statement seems all the more appropriate.

Rationality is the byword of the secular humanist, but the humanistic approach deifies man instead of God. It encompasses moral duty toward man but not toward God. Under it, morality becomes simply an exercise in rational thinking. We cannot allow "rational thinking" to so dominate our moral reasoning that it becomes indifferent to spiritual insights, because even the foolishness of God is wiser than man's wisdom (1 Cor. 1:25, NIV).

Some suggest that we should let each decide according to his or her own conscience. No doubt a good act will be done from a good conscience, but it does not necessarily follow that to act from conscience automatically makes an act good. Nowhere does the Bible represent the conscience as being a perfect, unerring organ. Indeed, we are left in no doubt that the conscience, too, can be debased by sin (1 Cor. 8:7), or so seared as to be insensitive to moral truth (1 Tim. 4:2).

Even when the conscience is morally sensitive, Scripture does not represent it as unerring and perfect or self-sufficient and complete. Rather it portrays it as growing and in constant need of instruction. C. F. D'Arcy refers to the Bible as "the great moral educator of the Christian conscience." 6 So to elevate conscience to the level of moral arbiter would be to place it above that by which it ought to be informed.

Possibly the most seductive line of moral reasoning is that which suggests that the situation ought to determine what we should do. Basically, the situation ethicist asserts that we cannot define good and bad as such, that good and bad are not essential qualities, but are determined by the situation. This existentialist emphasis on the immediacy of experience and the freedom to react spontaneously to every situation that life presents deprecates any notion of moral principles or rules applicable to all situations. Interjecting the proviso that we respond to every situation with love only raises the question of how we determine what the loving thing is.

True, "there must be a situationalist element in every worthwhile ethic," 7 and circumstances can alter cases (e.g., Rahab's story, Joshua 2). But suggesting that "love is for people, not for principles," 8 or that "love only employs law when it seems worthwhile," 9 surely is stretching the point. These are the subtle errors that situationalism introduces.

Perhaps for professional ethicists situational ethics is dead and buried, but in various ways it is alive and well in much popular moral thought. How many times have you heard the argument "It all depends on the situation" when discussing a moral issue with a member of your congregation? The subtlety of the position is that in many cases the situation does have a bearing on our moral decision-making. But as Harmon Smith and Louis Hodges have written, there are two poles between which all Christian decision-making must be done—"the reality of God on the one hand, and the concrete, contingent situation on the other." 10 Clearly, we need to look beyond pragmatic considerations, beyond reason, beyond conscience, and beyond the immediate situation to find a moral framework that is truly Christian.

The bedrock of Christian ethics

In the first place, we must recognize the
need for divine revelation. More than anything, Christian morality is the morality of a revealed religion. What we know to be right we know largely because God has revealed it to be so. Christian morality derives its character, content, and power from God and not merely from philosophical speculation or human convention.

At the very least, Christian morality must be conceived within the womb of a religious ethic. As the distinguished ethicist Paul Ramsey notes, Christian ethics cannot be separated from its religious foundation. The ancient Greeks were mistaken to believe that ethics could be sustained independently of religion, supported only by philosophical considerations. Such a system was bound to fall short, and true enough, as one writer observes, "religion was severed from morality and morality from religion, and the outcome of the ancient world was an immoral religion and an irreverent morality." 12

Insofar as Christian ethics is theocentric, it involves doing the will of God. Augustine’s "love and do what you will" does not suffice if it allows us to act apart from, rather than in harmony with, the will of God as revealed in Scripture. Jesus spent His whole life doing His Father’s will (John 4:34; 5:30; 6:38-40), and Scripture likewise urges us to discover what God has willed (Col. 1:9) and to stand firm in that will (Col. 4:12). Paul even went so far as to reprimand the Jews for blaspheming God’s name among the Gentiles by failing to do God’s will when they knew it perfectly well (Rom. 2:24; cf. verse 18).

The notion that we should identify the good with the will of God cuts across secular ethics at almost every point. It derthrones the humanly construed deity of reason, places conscience under a higher authority, calls our pragmatism into question, and reveals the emptiness of situationalism. It exposes anything less than obedience to God as sin. David’s words "against thee, thee only, have I sinned" (Ps. 51:4) reveal his recognition of the fact that the will of God is the moral standard by which all men are judged.

Building on the true foundation

But Christian morality depends as much upon divine power as it does upon a divinely revealed moral law. So it is as much an ethic of grace as of duty. While secular morality may make demands, it is powerless to bring about their fulfillment. But God in His mercy provides for us the power to do what we could not do otherwise. Law and grace are two sides of the same moral coin, because while we are morally incapable (John 5:30), if it were to depend wholly on divine grace, we would be left morally irresponsible (see Rom. 6:11).

An ethic that is not truly Christian leaves us either incapable or irresponsible or both. Hence the need for prayer both as an aid to discerning God’s will and as a means of acquiring the moral strength to act in conformity with His will. So often it is the case that we know what we ought to do but, like Paul, we lack the strength to do it. Very appropriately, then, are the words of Jesus to His disciples in Gethsemane: “Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak” (Matt. 26:41, NIV).

Ultimately, Christian morality finds its locus in the body of Christ. It is found within a body of people to whom God has granted a special relationship. The church should offer the believer both a climate for moral growth and resources for moral understanding not found in secular society, since “the world does not know God.” We are not morally self-sufficient and cannot take it upon ourselves to assume moral independence if that means a disregard for the moral positions of the corporate body. Ellen White makes the point that “when anyone is drawing apart from the organized body of God’s commandment-keeping people, when he begins to weigh the church in his human scales, and begins to pronounce judgment against them, then you may know that God is not leading him.” 13

Our morality is inextricably tied up with our association with “the body,” and there is a sense in which the individual and the corporate body are indivisible. Herbert Waddams says that “within the church the moral aspect is not to be thought of as demands on the individual by the church, for that gives the impression that the church and the individual are different and separable. The truth is that the Christian life can only mean what it is intended to mean when it is part of the church, when the individuality of the person is fulfilled and wholly integrated into the life of the people of God.” 14

Christian morality, then, is a revealed morality commanded by God, yet made possible by the power of His Spirit. The word of God rather than the speculation of man supplies its content. It is a moral-
The importance of evaluation

William D. Horton

Do you really know what the qualifications for your position are? How can you find out if you are doing a good job?

No one becomes a pastor by accident or drifts, unchallenged, into the Christian ministry. Ministers in most major denominations are ordained only after they have undergone a process of selection, training, examination, and probationary service, all designed to test their vocation, assess their suitability for ministry, and equip them adequately for their future work. The smaller, independent churches, though less formal in their assessment methods, are equally concerned to ensure that their pastors are truly called of God and are fit people to minister to the local congregation. So it is generally recognized that a pastor needs to be a person of evident Christian faith and experience, and one who possesses clearly defined leadership and professional skills. Careful assessment is made of everyone who seeks to become a Christian pastor.

Because of this, it is somewhat strange that little or no regular assessment is made of a pastor's ministry after his* acceptance by the church. It seems a common assumption that once a person has been ordained, given a "living," or placed on the "approved list" of ministers (however the state of initial attainment is described) he is able to exercise a successful ministry until retirement, without any further assessment of his work being either desirable or necessary. It appears to be taken for granted that his preaching will be fruitful, that his pastoral work will build up the church, that he will be an efficient administrator, and that, as a matter of course, he will always be master of every situation. Unless he is openly immoral, or convicted in a criminal court, his ministry is unlikely to be called into question or his effectiveness as a pastor challenged.

Only when the pastor changes appointment is an assessment (of sorts) attempted. And then only when a "key" appointment in the church is at stake is it likely to be conducted with any degree of professionalism. In the case of most ordinary pastoral appointments the inquiries made about a pastor tend to be superficial rather than of any depth, subjective rather than objective and on the level of "Do you think J— S— will fit in at St. Mark's?" "Yes, you'll like him, he's a good chap!" If the pastor has a weaker side to his ministry (and what pastor hasn't?) this tends to be minimized out of mistaken kindness to him and in order not to damage his prospects. Even when the assessment is carried out conscientiously it is unusual for the pastor to be given details of it. He is, therefore, denied any opportunity of profiting from it and using it to shape his future ministry. And if he changes appointments infrequently even this kind of assessment isn't made often.

Proper pastoral maintenance
The lack of any regular assessment of ministry affects both the church and the pastor. No right-minded church allows its central heating system to deteriorate through failure to renew the annual service contract; no church, fortunate

*Ministry typically avoids gender-specific pronouns in reference to ministers. But we are not at liberty to extensively rewrite articles reprinted from other publications.
enough to have financial reserves, invests them haphazardly; no live, worshiping community omits to review its work periodically in response to changing circumstances. Yet how rarely is a church concerned to get the best from its most valuable (and most expensive) investment, its manpower! Greater care needs to be taken in handling this resource than in fully utilizing the church's other resources, for more is at stake; whether the pastor is over- or under-employed, rightly or wrongly employed ought to come higher on the church council's agenda than even such a major item, say, as the reroofing of the building. The church that fails to maintain, service, and assess the work of its pastor fails in a vital area of its stewardship and is bound to suffer long-term consequences.

The pastor, too, suffers from never facing a realistic assessment of his ministry. Because the nature of his calling means that he often has to stand alone, the pastor who wishes to isolate himself from the guidance and help of others is able to do so unhindered. Personal and family problems can be concealed successfully from church members. Problems in ministry can arise without anyone (sometimes without even the pastor himself) being aware that they are there or that they are serious. One pastor may die prematurely through overwork because no one has shown him how to delegate his responsibilities, or told him that the kingdom of God is unlikely to collapse if he takes a day off! Another may enjoy a leisurely existence and never be fully "stretched," or may busy himself doing things for which he wasn't ordained while rejecting important pastoral duties, simply because he's never been challenged to examine how he spends his time. Many pastors would not have reached the crisis point of resignation from the ministry if their work had been regularly assessed and they had been helped to come to terms with themselves and their situation. Many others would have been saved from the nagging dissatisfaction and sense of unease that have dogged their continuing service of the church.

Why, then, has the church been so slow to recognize the importance of ministerial assessment and the need for in-service evaluation common in other professions? This article discusses that question and then lists the aims that ought to lie behind an assessment; it concludes by suggesting practical ways in which regular assessments may be carried out.

**Why we don't evaluate ministry**

The root cause of the church's reluctance to introduce any assessment of its pastors may be that, historically, the church has regarded itself as distinct from other institutions in society, operating under different rules and for different purposes. The church is "holy"—its pastors, who are people of vocation, are set apart for God's work and are specialists in their sphere of things spiritual, and to apply to them the personnel procedures used in industry, the civil service, and other walks of life is unnecessary and out of place. Often, both pastor and congregation accept this notion too readily. The pastor claims he is accountable to God alone for his ministry and for how he fulfills it. The church member who respects his pastor as a man of God and holds that ordination confers on him all the gifts and graces necessary for his life's work hesitates to ask questions about matters (he considers) outside the layman's province. So in many parts of today's church there is a built-in, traditional resistance to the idea of assessment of ministry; being unbusinesslike is regarded as a virtue, not a vice!

A pastor may resist an assessment of his ministry for reasons other than that he feels his vocation ought not to be subject to such a procedure. If his training instilled into his mind the belief that he was being fully equipped to deal with the demands of any situation he would be likely to face during his ministry, it isn't surprising that, when experience proves otherwise, guilt feelings take hold of him. Provided that he can keep to himself the knowledge that he isn't always able to cope, that he has weaknesses, and that he's not altogether the model pastor his congregation imagines, then he can live with his guilt and frustration. But once the idea of assessment is mooted he immediately feels threatened and becomes defensive. Any inquiry, he suspects, would increase his sense of guilt, reveal his failures to colleagues and superiors (on whom he depends for preferment!) and undermine the respect that his church members give to him and that he needs to justify his calling and boost his morale. But perhaps the hardest thing for any pastor to accept is the reality that he is not self-sufficient. Spending his life helping others and being the assessor of their situation, he finds it hard to accept help for himself, to share his problems with others, and to subject his ministry to open and honest assessment.

However, the entire blame for the lack of assessment mustn't be laid on the pastor's shoulders! There are difficulties in the nature of ministry itself. How can matters that are essentially spiritual be assessed by using other than spiritual criteria? Diagnostic tests can quickly assess the efficiency of an internal combustion engine, and an athlete's progress can be measured against the stopwatch or meter rule. But how can a pastor's performance be measured adequately? By the growth or decline in church membership during his pastorate? This is likely to be determined as much by sociological as by religious and spiritual factors. By the number and variety of the church activities he has introduced? These may be only of marginal importance in the growth of the church's inner, spiritual life. By the fullness of his diary and the number of hours he gives each week to his job? There is no guarantee that constant activity is a sign of a well-balanced ministry; it may

---

**Ministerial evaluation instruments available**

The General Conference Ministerial Association has recently produced a Manual of Evaluation Instruments. This manual offers a choice of several instruments in each of the categories it covers. These categories include self-evaluation for the pastor, evaluation of the pastor by the local church, evaluation of the church by the pastor or by the church itself, and evaluation of the church administrator by pastors, self, or others. The manual also offers several items on related to pastoral job descriptions and objective-setting for the pastor and for the congregation.

The complete manual with binder and index costs US$11 plus $3.90 for postage and handling. Without the binder and index, the manual sells for US$5 plus $2.70 postage and handling. Order from AWPS/CDS, 12501 Old Columbia Pike, Silver Spring, MD 20904. Please include a check or money order with your order.
The primary objective must be to help the pastor rather than to judge him.

equally be evidence of inefficiency, bad management, and a careless use of time. And how can a pastor's priestly ministry of prayer be assessed? Or his care of the needy? Or his power in preaching? The difficulties involved in making any assessment have often been used as arguments for making no assessment at all.

One further problem needs to be mentioned. Very rarely is there a written job description of any ordinary pastoral appointment in the church. It is assumed that everyone knows what a minister does and what the job requires of him. But do they? Different situations call for different qualities in a pastor; the person skilled in inner-city work may not be equal to the demands of an appointment in the country, the university, the armed forces, the suburb, or some other area of ministry. In the wide variety of appointments no standard job description is possible, and therefore there is no recognized norm against which the pastor's ministry can be assessed. Until there is a full, written job description for every appointment, it is difficult to determine the extent to which the pastor matches up to its demands.

If the difficulties can be overcome and the principle of regularly assessing a pastor's ministry find acceptance, what should be the aims of the assessment? The primary object must be to help the pastor rather than to judge him; to enable him to share with others the problems and opportunities of his situation so that he is more satisfying and effective; to encourage and support to the group. A pastor who works on his own and is, therefore, entirely bound by the heavy hand of custom and tradition. These are some of the broad aims that ought to lie behind any assessment of ministry. Only a positive and forward-looking evaluation will help the pastor.

How can an assessment with these aims be put into practice? Four methods (not mutually exclusive) immediately come to mind: self-assessment, assessment by the congregation, peer assessment, and external (professional?) assessment. Each has its advantages and drawbacks but any one of them would bring benefit to a pastor willing to cooperate in working it through.

Self-assessment

This method is perhaps the most rewarding, but unquestionably, it is also the most difficult and demanding. Truth that a person discovers for himself has deeper and longer-lasting influence on his thinking than truth demonstrated to him by somebody else. And because self-assessment can be incorporated into the pastor's regular pattern of life, it doesn't suffer from being regarded as an imposition made upon him (always at an inconvenient time!). But honesty and discipline are essential! Pretense comes as easily to the unwary pastor as to anybody else, and "turning the blind eye" can often be his unconscious reaction to negative and adverse factors. No useful purpose is served by attempting to prove anything, whether it be one's own sanctity and success, or miserable sinfulness and failure. Again, like most other people, most pastors live and work between the two extremes, and however difficult it may be to practice, the Delphic precept "know thyself" must be the self-assessor's rule. Self-discipline is necessary if the pastor is to avoid casualness on the one hand and the overintensity, leading to unhealthy introspection, on the other.

If the pastor decides to follow the self-assessment method, there are various actions he can take. He can adopt a "rule" of life by which he regularly measures his vocation. He can prayerfully review each day's events at the day's end. Every few months, for a day or longer, he can make his "retreat" to reflect on the effectiveness of his ministry. Every year, on the anniversary of his ordination, he can write down his hopes (realistic ones!) so that 12 months later he can assess achievement in the light of intention. The way of self-assessment is open to all, but none finds the going easy!

Congregational assessment

This method is also fraught with problems, but pastors who have used it testify to its value. It is essential for both pastor and people to show charity and goodwill, particularly if the congregation is one of those that has considerable say in the hiring and firing of its ministers. The representatives of the congregation appointed to carry out the assessment need to have a proper understanding of the nature and scope of the pastor's work, both within and outside the church structures. They must look neither for a superman to whom they can safely entrust the success of their church, nor for a scapegoat on whom they can blame their own failure. But given qualified laymen prepared to undertake it, this congregational assessment has two main advantages: it is carried out by people familiar with the local situation, and it provides the opportunity for pastor and people, together, to evaluate the ministry of their church and not simply that of their pastor. What is the church achieving? What progress is being made in its life of worship, fellowship, evangelism, and Christian service? What are its plans for the future and how does it propose to implement them? Answering these questions assess the church's work, and within that context, the pastor's leadership role is evaluated as well.

Peer assessment

The pastor who belongs to a team ministry, or who shares colloquialship with others in a regular staff meeting, has considerable advantages over the pastor who works on his own. He has a ready-made peer group in which corporate evaluations of ministry can be made as a matter of normal practice. The team members may work in the same situation, but they bring the shared task differences of approach, a variety of insights, and a diversity of gifts, all of which challenge the individual pastor to reassess his own ministry against the contributions of others. To some extent this happens automatically, but assessment of ministry ought to be one of the team's declared aims rather than a byproduct of its staff meetings. Time and effort should be spent in evaluating the part each pastor plays; a trustful atmosphere needs to be created in which each team member is able to react to the others, to make criticisms without giving or taking offense, and to offer challenge, encouragement, and support to the group. A pastor who works on his own and is, there-
fore, denied this method of assessment, can benefit from it in a limited way if he seeks out one or two neighboring pastors who are similarly placed and who would be willing to share in a mutual evaluation of their ministries.

External assessment

If objectivity is rated as an important factor in any assessment, this method offers the best hope of obtaining it. Someone from outside can assess a situation more clearly than a person intimately involved in it. The responsibilities of the pastor pastorum, whether bishop, moderator, or district chairman, ought to include the appointment of an assessor for every pastor in his care. (Indeed, those responsibilities ought to include undertaking the assessment of his pastors himself, ex-officio. But the numbers involved and the many other demands made on him preclude him giving any individual time and attention to do the job properly, even if he is suitably qualified.) He may appoint someone after the model of a spiritual director with whom the pastor can meet regularly to discuss, in confidence, every aspect of his ministry. He may introduce the pastor to one of the Christian organizations specializing in professional assessment techniques and ensure that the church authorities pay the consultation fees incurred. Or he may encourage the pastor to use one of the residential centers that provide opportunities for further training, for “re-treat” and for courses that contain an element of assessment. Whatever form it takes, it is sensible for an external assessment of a pastor’s ministry to be carried out at least once every five years. And it is important that it include a medical check-up. The pastor’s effectiveness at work is not unrelated to his physical and mental health!

At present, few pastors undergo any form of regular assessment during the course of their ministry; there is a long way to go before even the principle of such evaluations is generally accepted by pastors and the church as a whole. Nonetheless, attempts are being made to initiate schemes and there are stirrings of support in the councils of the different denominations. These may be clouds no bigger than a man’s hand, but they fore-shadow the day when as much care will be given to assessments after a person becomes a pastor as is now given to evaluating him before his acceptance.

The function of the gift of tongues in the book of Acts

Joel N. Musvosvi, Ph.D., is chairman of the Religion Department of Solusi College, Bulawayo, Zimbabwe.

The phenomenon of the gift of tongues or “glossolalia” has taken Christianity by storm over the past few decades. It has even made its appearance in very conservative church bodies, sometimes with divisive tendencies. The tongues movement is hailed by some as the sure manifestation of the presence of the Holy Spirit among the people of God and denounced by others as a demonstration of demonic activity and control. Both sides appeal to the Bible as authority for their position. This article seeks to examine the function of the gift of tongues as it is treated in the book of Acts. No attempt is made here to deal with those issues that arise out of 1 Corinthians 14, the passage that addresses the matter of abuses of tongues within one particular local congregational setting.

The book of Acts is a logical starting place for an investigation of this topic because it records early Christian practice throughout a wide geographical and multicultural territory. Also, what one later encounters at Corinth seems to be an abuse of a gift whose legitimate function is clearly presented in Acts. Acts records three episodes of tongues-speaking. These are at the day of Pentecost (Acts 2:4, 6-11), at the conversion of Cornelius (Acts 10:46), and at the rebaptism of 12 men at Ephesus (Acts 19:6). We will examine each one in turn so as to establish the practical function of tongues in each event. We will also attempt to determine whether any com-

The stories in the book of Acts can help us understand both the purpose behind the gift of tongues and what the gift was.
The day of Pentecost

Pentecost was originally a Jewish festival that occurred on the fiftieth day after Passover (Lev. 23:15, 16; Deut. 16:9-12). It was a celebration of the harvest (Ex. 23:16; Lev. 23:17-22; Num. 28:26-31). It was also called the Feast of Weeks, for it came after the seven weeks of harvesting that started with the waving of the first barley sheaf during Passover celebrations. By the first century A.D. Pentecost was also considered the anniversary of the giving of the law on Mount Sinai, and was one of the pilgrim festivals of Judaism. Viewed against this background, the Pentecost episode of Acts 2 has many implications.

Late Judaism taught that at the giving of the law at Sinai God proclaimed the Decalogue amid fire and wind in all the languages of the world. In view of the fact that a mixed multitude left Egypt along with Israel and became part of Israel, it seems quite likely that some among them might not have been very fluent in Hebrew—the language of a slave people. Yet once the mixed multitude became part of Israel, God regarded them as His people. If in fact the mixed multitude needed to hear the proclamation of the law, it seems reasonable that God might communicate in whatever languages they would most clearly understand.

Israel viewed the Mount Sinai episode as the point at which they became a special nation. It was on this day that they entered into a covenant with God—a covenant in which Yahweh became their God, and they became His peculiar and holy people. Whereas they had been set free 50 days earlier (according to their interpretation of the chronology of Exodus 19:1), it was only at Sinai that they became His people. If in fact the mixed multitude needed to hear the proclamation of the law, it seems reasonable that God might communicate in whatever languages they would most clearly understand.

What would it take to plant the church in Jerusalem, the citadel of Judaism? What would it take to have common people shed their fear of religious leaders and take a bold and revolutionary stand for Christianity right within Jerusalem? Quite apart from practical considerations, the gift of tongues on the day of Pentecost was a divinely provided demonstration that the movement being inaugurated that day was not of human origin. The miraculous proclamation of God’s message in many languages, which the religious leaders had taught the people to believe had been the miracle that God had used to set them apart as the people of Yahweh, served as a self-authenticating advertisement for the gospel. Thus the people must have felt that if God had used tongues at Sinai on the first Pentecost to communicate a very special message to them, He was now communicating again in many tongues another special message on another day of Pentecost.

Consider for a moment the striking parallels between these two Pentecosts. Fifty days prior to both Pentecosts divine deliverance had been effected through a vicarious death: the death of the Paschal lamb, and the death of Jesus. On both days God used tongues as an authenticating sign of His act. At both occasions God was commencing a new relationship with His people. And Peter’s message of promise and fulfillment must have fallen on fertile and expectant listeners. Thus, tongues were God’s sign and endorsement of the church among the Jews. This was a difficult but necessary stage in laying the foundation of the church. The doors were now open for thousands of Jews to come into the church.

The conversion of Cornelius

Once the church was established in Jerusalem, the next question was How could the gospel cross over to the Gentiles? Jewish prejudice made this a very difficult bridge to cross. Even though the new Jewish Christians were truly converted, they were still children of their times. Their prejudice against Gentiles was deep-seated and constant. How then could they initiate an outreach to the Gentiles?

In the episode of the conversion of Cornelius God took the initiative by first sending an angel to him in a vision (Acts 10:1-6), and then by giving a vision to Peter (verses 9-16). Inasmuch as God had begun by planting the church in the most unlikely place—Jerusalem—He now chose the most unlikely apostle of all—the ultraconservative Peter—to open up the new mission to the Gentiles. And Peter’s initial response, “Surely not, Lord” (verse 14), clearly expresses his shock and dismay. Even when the Gentile guests were at the gate, the Spirit had urged him to go and meet them: “Do not hesitate to go with them, for I have sent them” (verse 20). His anxiety is further indicated by the first question he asked the Gentile guests, “For what reason have you come?” (verse 21, NKJV). Peter then asked six fellow Jews to go with him on this unusual mission (verse 23). And when they arrived at Cornelius’ home he began by explaining that his visit to a Gentile home was contrary to the law (verse 28).

While Peter was preaching at Cornelius’ house, the Holy Spirit descended on the assembled Gentiles as He had done...
Tongues at the Ephesian rebaptism

The third and final episode that Acts records of the giving of the gift of tongues is the experience of the rebaptism of 12 men by Paul at Ephesus (Acts 19:1-6). This is the most difficult to interpret because it lacks any contextual details.

It seems that there was at Ephesus a "John the Baptist" sect that believed and taught that John the Baptist was equal to or greater than Jesus Christ. The 12 men may have been Jewish converts who viewed themselves as disciples and "thought of John the Baptist as the height of God’s revelation—perhaps even as the Messiah himself." If this assumption is correct, there was a need to show the supremacy of Jesus Christ as the only Saviour and Lord. John the Baptist had taught that the Coming One would baptize with fire and the Holy Spirit.

After Paul had established the deficient condition of the 12 disciples, he instructed them more fully, and upon their confession of faith rebaptized them (Acts 19:1-7). It was at their baptism that they received the Holy Spirit and spoke in tongues. It appears that God used the gift of tongues as an authentication of these men’s new experience. It was to serve a threefold purpose: as a sign for fellow sectarians who would see this as demonstration of divine acceptance; as a sign for the church, which might be hesitant to accept the new converts who had belonged to a questionable sect; and as a confirmation to the men themselves of the genuineness of their experience. The gift of tongues thus served to overcome human resistance and prejudice at Ephesus just as it had in Jerusalem and Caesarea.

Ralph Earle has observed that these 12 men "received a divine gift of languages designed to enable them to minister the gospel of Christ to the exceedingly polyglot cosmopolitan city of Ephesus, as well as the entire western section of Asia Minor." E. F. Bruce points out that the 12 were to become "the nucleus of the Ephesian Church," which was becoming the second most important center for the Gentile mission. The gift of tongues would help associate these men "in the apostolic and missionary task of the Christian Church." Ellen G. White concludes, "Thus they were qualified to labor as missionaries in Ephesus and its vicinity, and also to go forth to proclaim the gospel in Asia Minor." Once again the gift served a practical and strategic evangelistic purpose.

The evidence found in the book of Acts makes it clear that tongues played a practical functional role in the apostolic church by facilitating the movement of the gospel across difficult man-made barriers. The purpose of the gift was not to glorify any man or to give to the church a superfluous experience, but to provide impetus for growth and expansion. The evidence also seems to suggest that the tongues were known human languages that were immediately recognizable to some who heard. In instances where the indications are not so clear, the general pattern still suggests known languages.

In an evaluation of the present phenomenon of the tongues movement, the data presented in Acts needs to be carefully examined. Understandably, this data does not answer all questions about tongues. But based on this brief survey, we may suggest that the gift of tongues comes by divine initiative and brings glory to God in the furtherance of the mission of the church. It has a practical function for the church, and is intended to bring about growth and unity in the body of Christ.

We may suggest that the gift of tongues comes by divine initiative and brings glory to God in the furtherance of the mission of the church.

*Unless otherwise noted, Bible texts in this article are from the New International Version.

2 Diodorus of Sicily Historical Library 16. 27. 1; Plutarch Pythiae Oraculis 23.
7 Ibid.
Learning leadership

G. O. Martinborough

Through his leadership Nehemiah moved Israel to finish in 52 days a task they had put off for a dozen years. The principles that characterized his leadership can move churches as well.

The year was 444 B.C., and God was looking for another leader. Thirteen years earlier, in 457 B.C., He had found Ezra—who had journeyed to Jerusalem with 1,700 men and had engaged in the arduous task of rebuilding the ravaged city. Ezra was a fine preacher and a committed spiritual leader, but like each of us, he had his limitations. More than a decade had passed, but the task was still undone. And God, in His search for a second leader, found Nehemiah.

God is always looking for leaders. As much as anything else today, His church needs effective leadership. As we examine the ministry of Nehemiah, 10 qualities of a successful leader become apparent.

The first is concern. When Nehemiah heard the report of Israel’s “affliction and reproach,” of broken walls and burned gates, he “sat down and wept, and mourned...” (Neh. 1:3, 4). Here was a man of deep concern! He might have reasoned: “I have neither the call of a prophet nor the ordination of a priest nor the blood of a king. I am just an ordinary man, the king’s cupbearer. It’s not my business.” Instead, he felt overwhelmed with a deep concern for the cause of His God.

Do you and I have that quality of concern? Or are we infected by the virus that leads us to say “It’s none of my business” or “What can one man do, anyway?” or “Why worry?” Does the condition of the church—its “affliction and reproach”—bother us? As clumsy as it may sound, we are paid to be concerned. If layman Nehemiah was concerned, what about you and me—called to the ministry?

The second principle of Nehemiah’s leadership was his spirit of intercession. His concern drove him to his knees in earnest prayer. He agonized “day and night, for the children of Israel” (verse 6). And when the golden moment of opportunity arrived, before he made his request of the king, he “prayed to the God of heaven” (Neh. 2:4).

We all pray—for ourselves, for our families. But how many hours do we spend praying for “Israel”? As Nehemiah prayed, God gave him a vision of how he could be the answer to his own prayer. And the more time we spend on our knees, the more answers we will get to the seemingly insurmountable problems that defy us today.

The third landmark of Nehemiah’s leadership was that he had a plan of action. Long before his departure from Persia, he had made an assessment of needs; he obtained royal letters to governors and “a letter to Asaph, the keeper of the king’s forest” for timber for gates, walls, and a house (verses 7, 8).

Upon his arrival in Jerusalem, he “arose in the night” and went out to make a comprehensive secret survey. It was a night of inspection—and of inspiration. “Neither told I any man what my God had put in my heart to do” (verses 11-16). On that night he finalized his plan of action!

Too many leaders move into action without a plan. Like a door upon its hinges, we swing back and forth—getting nowhere. If we would only invest more time in planning—not only on a
yearly basis but also on a daily basis—the investment would pay big dividends.

Salesmanship! That was the fourth dimension of Nehemiah’s leadership. Selling the plan. Moving discouraged people into action. Many leaders fail here. When a significant percentage of people do not respond, is it a problem of discipleship, or is it a problem of leadership?

Notice Nehemiah’s strategy (verses 17, 18). He did not start by saying “I am the governor.” Instead, he began: “Ye see the distress that we are in.” And he encouraged: “Come, and let us build” and end our reproach. Then he pointed out to his people the movings of divine providence: his governorship, the king’s favor. And the disheartened gained courage to stand and say, “Let us rise up and build.” What successful salesmanship!

Chapter 3 of the book of Nehemiah might well bear the title “Next Unto Him” or “After Him.” Nehemiah gave each his assignment—a portion of the wall to build. And this effective leader saw to it that each did his part. Ellen White tells of a proprietor who fired his foreman for doing the work while his crew watched idly.*

But it is not enough to make people work for us; they should love to work with us. Nehemiah forged a team. His fifth strength was that he fostered team spirit. “The people had a mind to work” (Neh. 4:6). Is your leadership divisive or cohesive?

The sixth attribute of Nehemiah’s leadership was that he held to a philosophy of total care. Verses 16-23 paint a graphic picture. In one hand the workman had a tool for building; in the other hand a weapon for defending! Doesn’t this portray the dual duty of every minister? With one hand we are building the wall. This is the challenge of evangelism. But we have the second duty of guarding the wall lest while we are building here, Satan is breaking there. This is the challenge of conservation.

Ours is the delicate task of preserving a healthy balance between successful evangelistic outreach and effective pastoral care. And when we face both our personal limitations and the goals of employing organizations, we need the wisdom of Nehemiah to stay in the middle of the road!

People have problems. And the more people we lead, the more problems we must expect. Some leaders generate problems; other leaders ignore problems; effective leaders solve problems! The seventh ingredient of Nehemiah’s leadership was his ability to resolve problems.

Chapter 5 tells of the “great cry of the people” (verse 1). Some were without food; others’ land was mortgaged. Some were in debt to money lenders; still others had to sell their children into slavery. And the oppressors were wealthy Israelites in positions of leadership!

Nehemiah did not sweep these problems under the carpet to await the arrival of his successor. (While problems wait, they grow!) He confronted the problems immediately and boldly. It is valuable to note that he could act with authority, for he had set an example. During his governorship he lent freely to those in need, and he refused to exact the governor’s revenue that was his lawful due. When the oppressors saw his seriousness, they said “We will restore” (verse 12)! Not only did this leader possess the courage to resolve problems from within; he also had the fearlessness to confront problems from without! He faced Sanballat, Tobiah, and Geshem with that immortal statement “I am doing a great work, so that I cannot come down” (Neh. 6:3). He would not be discouraged by their repetition (verse 4) or their variation (verse 10); he would not be deterred by letter of intimidation (verse 5) or by false prophetic exclamation (verse 14).

The eighth dimension of Nehemiah’s leadership was his ability to bring his assignment to completion. “So the wall was finished” (verse 15). Too many leaders can start better than they can finish. Not Nehemiah! He brought his project to completion—and that in the amazing time of 52 days. That which had eluded the nation for a dozen years was realized in 52 days!

When some leaders achieve their dreams, they retire. But Nehemiah took at least two more steps. In his philosophy all construction—be it physical, financial, or organizational—was a parable of spiritual reconstruction. So the raising of the wall was a trumpet call to renewal and revival.

Would that the experience of chapters 8 and 9 became our experience today! Before the convocation and the covenant, there was the reading of the law—at the request of the people. There they stood, men, women, and children—the whole family of God—listening attentively for some six hours. And when the priest blessed the people, they joined in jubilant acclamation, “Amen, amen.” “Lifting up their hands,” they bowed their heads and worshiped the Lord. O that our leaders would lead our people into such a revival today!

A revival such as that will not come by talking philosophy, or rehearsing “cunningly devised fables,” or sharing excerpts from famous theologians. It will come when we read “in the book of the law distinctly, and [give] the sense, and [cause] them to understand the reading” (Neh. 8:8). Such a revival will cause people to weep tears of sorrow and of joy (verse 9), “for the joy of the Lord is your strength” (verse 10).

Now for the final act, the act of adoration (Neh. 12:27-47). Behold the scene of celebration and dedication! Hear the shouts of gladness “with thanksgivings, and with singing, with cymbals, psalteries, and with harps” (verse 27). Hear the choirs singing their antiphonal anthems of praise, causing the nation to “rejoice with great joy . . . so that the joy of Jerusalem was heard even afar off” (verse 43). Could it be that we do not receive more blessings because we give so little praise? Could it be that our favorite refrain is “Glory for me”?

Behold the pinnacle of praise: “They offered great sacrifices, and rejoiced . . . with great joy” (verse 43). Yes, the summit of their celebration was their sacrifice. Behold the Lamb. Behold His blood. Every act of adoration must be bathed in blood—the blood of the Lamb! Every tribute of thanksgiving must be centered in the cross of Calvary, because all that we have accomplished we have done through the Crucified One. This must be our anthem for time, for it will be our anthem for eternity.

So today, as in the past, God is looking for leaders. He is looking for men and women who are unashamed of self-evaluation and unafraid of rebuilding their leadership; He is looking for leaders who are willing to lead His people to complete their mission, to lead them into the eschatological act of eternal acclamation.

Yes, God is searching; has He found you?

Serving public, living private

Kathie Lichtenwalter

You need to maintain a private life amid your very public ministry. Here’s how one pastor’s wife learned to do it.

I think I was blushing. At least my ears felt hot. The church potluck crowd, lively on a normal Sabbath, filled our fellowship hall with more chatter and laughing than I’d ever noticed before. I found only a moment of relief in the foyer before an elderly deacon rounded the corner.

He looked me up and down carefully, thoughtfully, grinning like a proud grandfather. “You know, somehow I just can’t imagine you shaped like a pear!”

I mumbled something silly, threw my hands up in the air, and headed for the women’s restroom. Behind me I could hear Chad, a young man who’d just joined our church family, chuckle as he and my husband stepped into the hallway, “Well, one doesn’t generally think of the pastor and his wife doing that sort of thing.”

The women’s restroom didn’t offer me much privacy. “Hey, how long had you been trying?” “Were you pregnant at the church picnic?” “Oh, child, I’ve known for a month: It was those smells that bothered you at the wedding.” “Let me see if you’re showing yet.”

As I backed up against the cold tile wall, I realized that for the moment my life was church property. If our members didn’t already know more about me than I did, they all seemed to want to find out. With my privacy peeling away, I wondered if I should let them in their curiosity gape at me, if I should go into hiding, or if I should just tell them it was none of their business.

But I couldn’t do any of it. I loved our people. They were our friends. They had allowed us into their families. They had given us pieces of their privacy. Now they were eager to share in ours.

Of course I was aware that some people are just plain nosy. To them, privacy is for sale. Information is a commodity. The pastor’s family news isn’t the only gossip they market. Everyone in their world stands the risk of losing privacy. Those around them either become victims of their prying or are forced to give them limited access.

But I knew our members. They weren’t the kind to poke into our private lives. They weren’t normally nosy people. They were precious friends; their interest was natural. It’s just that right then there were too many of them, too close, too involved.

They were unaware of the cycle we ourselves had begun by offering to become involved in their lives on the level of their most personal, spiritual needs. And we were unprepared for the exposure that naturally resulted when they wanted to return the personal interest.

Ministry is a personal work. It happens best within loving relationships. It involves people in one another’s lives. It offers the hand of “a true friend.” It enters into the feelings of others, weeping with those who weep, rejoicing with those who rejoice. It means mingling with people, desiring their good, showing sympathy, ministering to their needs, and winning their confidence. The openness of such relationships is the channel through which God’s truths are most easily taught and best understood; it is the vehicle of God’s love.

A call to ministry (which comes to
every Christian) is a call to show sensitivity, to be responsive, to befriend, and to allow the Spirit to work. A call to pastoral leadership involves modeling ministry and leading others to share in it. The personal nature of ministry shouldn't be surprising, considering Christ's invitation for us to love one another (John 15:12). What is often surprising, though, to the pastor's family after a people-saturated week is that such a simple work as loving people can be so exhausting when it is public. It's one thing to love selected friends. It's another to love the needy, the difficult, the peculiar, the stranger, the crowd.

Over the past several decades, research in group dynamics has established that an individual is capable of successfully maintaining only a handful of close relationships and a few dozen acquaintances. But the demands of public ministry seem to deny any limit to one's social capacity. Even in the smallest congregation, the pastor's family finds their lives open to a crowd of extended church family, former church members, community members, and people simply passing through. The sheer numbers, even without the inevitable personal needs represented, can be overwhelming.

However, by accepting a commitment to personal ministry, I offer to become involved in people's lives. By accepting a call to lead others in ministry, I invite them to be a part of my life—at least to follow, at most to share. In one way or another, I relinquish some degree of personal privacy in order to follow God's call.

But I can't sacrifice all of my privacy. If ministry is personal work, I must have something personal to give such as emotional stability, social support, physical energy, and spiritual resources. The quality and depth of my personal life is what provides substance and security to my public life. The protection of my family life, the treasury of close friends, the strength of my personal identity, and private spiritual renewal must quietly, privately reinforce my life if I am to have anything at all to offer the public.

**The protection of family life**

Forty minutes from our home and out of the reach of anyone we know or who knows us is a beaver's pond and a field for our Frisbee—a backdrop for being nothing more than a family. At Potato Creek State Park nobody calls our dad Pastor Larry. Nobody knows they're watching preacher's kids fight. Nobody seeks my attention—except my children. We're just another family and glad for it. We don't mind being a family in the foyer after church. We don't mind sharing our home with Sabbath guests. But we're like any other family. We need time together. We need to get to know each other in a way the public will never see us. We need the opportunity to see ourselves as—well, a normal family.

We need the privacy to disagree with each other and the time to reconcile. We need a place to be kids with our kids, away from the public stage. We need the time to be friends with one another without competition. Then when I go back out to meet the crowd, it's with the reminder, the protection, that there are special people who love me in a way no one else can and whom I value more than anyone else does.

But unfortunately, the pastor's family life is often the first property to be sold to the public. Living on display to so many, we sometimes find it easier to blame noisy church members or "glass houses" for our family's lack of privacy than to draw clear lines between what we lovingly share with others and what we wisely hold to ourselves.

Yes, come have sundown worship with us—the kind three preschoolers put on—and share in our family's closeness. No, we choose not to answer the telephone during our family times. Yes, we deeply appreciate your interest in our children. No, we'll relate to our teenage daughter based on what we feel she needs, not what others think. Yes, we want to share the joy of our first child with you. No, our intimate life is a treasure for only us to know.

Occasionally we have to state our family's limits and let people know what is ours and what is theirs. Most of the time we simply need to acknowledge the privacy we need and enjoy it.

Then there are the times that, having drawn lines for others, we thoughtlessly sell our privacy ourselves. Family dinner discussion centers on routine church life. The telephone rings and the household halts. The family calendar becomes the church's first-come, first-served free-for-all. And what the church people will think becomes the basis for decision-making. Without realizing it, we give the church license to move into our home and absorb our family. We give away our privacy when in reality nobody is asking for it.

I'm not saying that creating a private family life is simply a decision to space our family from the church. Sometimes the church deserves to be dinner conversation—for the family's sake. Sometimes the telephone deserves priority—for others' sake. Often the calendar is full. Sometimes what people think matters. And because of God's call, often others need us. But we should relinquish pieces of our privacy only after we've weighed our priorities and given our permission.

Controlling what we can is important because many factors beyond our control can affect our family's privacy. These include the personality of the church, the relationships church members had with the previous pastor's family, the ministry level of the church, the size and makeup of the community, and our housing.

At times, too, a person's family may need extra privacy: when they are experiencing grief, major changes, illness,
Personal identity is a fickle thing if I base it primarily on the tasks I accomplish, the affirmation I receive, the people I’m related to, or the roles I fill.

stress from the church, stress in family relationships. A pastor’s family in crisis needs even more assurance than usual that they share the same needs as other families. They need time and space to deal with their personal lives. They need to know that they can get help. They need the opportunity to heal so that they can return to a stronger, more sensitive ministry.

A treasury of close friends

Never before had anyone asked me how my relationship with the Lord was doing. I didn't know Darlene that well. She was a new Christian with little spiritual experience herself. And now she was a member of our church besides. Darlene was an unlikely friend.

But I took the risk and responded honestly to her probing. In return I discovered a precious source of spiritual encouragement, wisdom, and personal support. I’m told she’s a rare jewel. But I didn’t find her friendship myself; God gave her to me.

Pastoral life is filled with people, but not all of them are friends. In fact, some people believe that none of them should be. It takes only one move to teach us that friendships may not live beyond the changes. It takes only one painful experience to reveal that pastoral leadership and friendship don’t mix easily.

But leadership in a vacuum of loneliness can be just as painful. While the isolated pastor’s family may give the appearance of maintaining personal privacy, they more likely have already lost their privacy to the demands and expectations of the pastor’s public role. No one is close enough to them to know what they need. No one is friends enough to share what is happening in their personal lives. They exist before the public with little personal support; they serve at tremendous personal cost.

Close friends can be one constant in the changing scenery of pastoral life. They must be selected with the same wisdom I ask my children to use in selecting friends. They require an investment of my time and attention. They pose a risk. But in return, I can allow close friends to see my personal life—who I am without my titles and roles. They can be more objective than I can be. They can hold me accountable in a way the public can’t. They understand me better, their observations are more honest, their love is more unconditional than the public’s.

But where does one find them—those rare, precious jewels? By the New Testament account, those who minister are to be ministered to by those they serve (2 Cor. 8; Rom. 16; Luke 8:1-4). By Paul and Timothy’s example, those who minister together can serve one another (Phil. 2:22; 2 Tim. 2:2-4). Friendship isn’t a New Testament word, but the model of mutual, supportive relationships is a New Testament concept. Personal ministry for others can begin a cycle of blessing that returns to fill the natural need for human companionship, acceptance, and personal strength.

Unfortunately, the early church model isn’t always a reality. Church members may not be prepared to minister to the pastor’s family. The leadership role may isolate the family from those who otherwise would be friends. The transient lifestyle may make close friendships difficult or temporary at best. But if the personal support I need to balance my life doesn’t seem readily available, God knows how to build it.

That’s because the most valuable treasury of close friends is really His collection. He knows the relationships that will urge me toward Him and make my ministry more useful. He knows who will honor my friendship. He can protect me from those who won’t. He can lead me to those who will. And when I feel I’ve been betrayed, He can heal me enough to enable me to reach out once again.

In answer to my needs, God keeps my treasury full of friends. Some are church members, some aren’t. Some are long-distance, some are nearby. Some are family members, some are like family. Some seem to have come quite by accident, some have been His special providence. Some come for a time, some seem to be forever. Whatever place each one takes in my life, I’m reminded that God sees my personal need and fills it.

The basis of my personal identity

Who am I? The pastor? The minister’s wife? The preacher’s kid? The career Sabbath school leader? The church builder? The marriage counselor?

When church life fills a lot of my free time, provides most of my social life, and uses almost all of my energy, it’s easy for me to build my identity on it. But if church-related tasks are stripped away and the professional roles are laid aside, who am I? When I’m standing alone with my thoughts, my attitudes, my character, my commitments, my relationships—how do I define myself?

Laurie was uncomfortable as a pastor’s wife, and she seemed to be doing her best to test the strength of my self-concept.

“You’re just traditional, so it’s easy for you to be comfortable being a good pastor’s wife and doing what your husband wants you to do. I guess you’re trying to help him be successful.”

My mouth went dry. Traditional? Comfortable? Successful? I needed more than a telephone conversation to defend who I was.

In fact, it took me months of turmoil to reject her label and to rethink the ministry I’m involved in. Yes, I do many things pastors’ wives are expected to do; most fit my natural talents. Yes, I support my husband and combine my gifts with his, but that’s because we joined our lives and I can’t help but be involved in his. But no. Finally, no. I’m not doing all this because I’m a pastor’s wife. I’ve accepted a life of ministry because I’m God’s child.

Above all else I’ve sought to do His will.

Personal identity is a fickle thing if I base it primarily on the tasks I accomplish, the affirmation I receive, the people I’m related to, or the roles I fill. It is secure, meaningful when I build it on what God sees me and the plan He has for me. He’s the only one who can answer the question as to who I am. He knows the raw material He put into me. He knows exactly what I can become.

If I don’t go to Him first for my personal identity, I’m in danger of letting others determine who I am. What they want me to be may meet their needs, it may give me a sense of satisfaction, it may even be ministry. But their conflicting expectations and overwhelming needs and my inability to meet the demands may also riddle me with frustration, guilt, and anger. In the process, I may sell to others the personal territory that God and I are responsible for: the plan He has for my life. Usually I will sell
myself cheap, too, because others—even when they love me and appreciate my ministry—will invariably rate me less than what God knows I’m worth.

The fact that He gives me identity is a promise that He is building me from the inside out. The building of my identity is His work, not my own. I am to follow His plan, not someone else’s. The protection He gives my personal life gives direction and value to my public life.

Personal spiritual renewal

But that confidence only comes when I’ve nurtured and protected the most private precinct of my life: my personal relationship with the Lord.

“Come . . . rest awhile” (Mark 6:31) was Christ’s invitation to the disciples to care for their personal lives. It included a change of pace and scenery, physical rest for their exhaustion, fellowship with those closest to them. But it was more than time in which to crash. Christ modeled the ultimate need I have in tending to my personal life: deep, restful communion with God.

More than anything else, a private retreat with God puts my public ministry in perspective. I’m reminded that all my work is limited. I need rest because I get tired, my resources run out, my courage fails. And while I rest, I’m reminded the work is actually His. Otherwise, who would be caring for the needs in my absence?

In the quietness of His presence—in the still, small voice—I find protection for the ministry I offer Him: I discover who I am and what He wants me to be. I find the direction to lead my personal life, the wisdom to protect my family life. I learn how to balance my personal needs with others’ endless demands. I receive the extra resources I need in order to give myself to more people, the emotional energy to offer personal ministry to the public. I find the closest Friend of all. And through it all I revive the experience I’m busy leading others to.

Standing alone with God is the only way I will remember that, however public and high my calling, just like those to whom I minister, I’m still a sinner much in need of a personal Saviour’s grace.

---

Mary Louise Kitsen

Do you have to please your congregation?

Because I was a child of the Depression, my earliest recollections of my childhood church are tempered with the facts of Depression life. Take, for example, the fact that our steeple was blown off during a hurricane. There was absolutely no money to replace it, and so the building sat in the center of our New England village looking flat and half-constructed.

Then there was our pastor. Pastor Brown was a hardworking, God-loving minister. He was also a husband and the father of five lively children. A Depression fact was that our church at that period could not pay the minister a salary large enough to support his family. A less devoted minister might have moved on to a larger church, but Pastor Brown loved his congregation, and so he stayed . . . and became the butcher at the little A&P market. Some of his flock enjoyed getting freshly ground hamburger and a “God bless you” at the same time. Others felt that a minister should not moonlight, regardless of the circumstances.

How well I remember the day my grandmother took me to the market for a loaf of white bread. One of the longtime members of our small congregation, a lady who was regarded as a pillar of the church, was talking to the butcher. She told Pastor Brown in no uncertain terms that she did not like him working at the market. As I waited to be helped, I couldn’t help overhearing the conversation.

“Bear in mind, Reverend,” the elderly...
“I’m here to please God. If I can please my congregation and still please Him, fine.”

lady said sternly, “that you work for us, your congregation.”

My minister smiled gently, took her small hand in his large one, and said in a firm tone of voice, “My dear lady, I am here to lead, to teach, to help people know Jesus Christ. I’m here to comfort, to assist, to share the joys of my congregation, and to help solve the problems that arise in the church and among the people. But, dear lady, I work for God. I am by choice His servant.”

Finally the membership voted to tell the minister he must either leave his position or leave the church. The pastor had no real choice. His children had to have shoes and warm coats. They had to have good food. We lost our minister to a larger church.

But a rather interesting (my dad called it funny) thing happened right after the new pastor accepted our call and came to our church. He was young, newly ordained, and single. He could manage quite well on the salary the church could pay. To say nothing of all the free meals he received from the church families with unmarried daughters! However, with the memory of the former pastor fresh in their minds, the board of deacons made it clear to the young minister that they expected him to please them and the membership of the church.

The youthful pastor stood there looking at the board of deacons. He was tall, husky, and had hair the color of fire, as well as 60 million (at least) freckles. And he grinned at his new flock.

“Well, I’ll tell you,” the young man said, “I’m here to please God. If I can please my congregation and still please Him, fine. If it seems to me that something might not please Him, then you are out of luck.”

The years passed. Times became better economically. I grew up. And for some time those ministers of my childhood didn’t enter my mind. I was involved with my church, and I liked the ministers we had, so those pastors from my childhood didn’t seem to matter very much.

Then I went to spend several weeks with a dear friend in another state. Her husband was hospitalized, her parents were unable to come and help her, and her children were small. I had left the newspaper to free-lance full-time and could stay with her until her life became easier. While there, I met the new minister of her church.

“We like this,” said the members.
“Certainly,” said the minister.
“We’d prefer that,” said the members.
“Absolutely, I agree 100 percent,” said the minister.
“We’d rather you didn’t,” said the members.
“Then I won’t, of course,” agreed the minister.
“You’re not to,” said the members.
“Then, of course, I won’t,” said the minister.

Things got better for my friend. Her husband was home and recovering nicely. I could go home. The afternoon before I was to leave, I stopped at the pastor’s study to tell him goodbye. He was just dropping a folder into the wastebasket.

“A sermon I wrote. One of the deacons read it and disapproved of it, so I have to discard it,” he sighed. “I thought it was a good message, but of course, I have to please my congregation.”

Pastor Brown suddenly came to mind. And then I thought of my wonderful, young reddish minister.

“What?” the minister asked. “I don’t have to what?”

“Please your congregation,” I said.

“I don’t have to please your congregation unless it also pleases God.”

Maybe I shouldn’t have said it! I raised my eyebrows slightly and said my goodbyes quickly and headed toward the door. I looked back as I left. What I saw brought a smile to my face. The minister was getting his sermon out of the wastebasket.

I hope it was a good sermon. I hope they didn’t fire him. I hope God is his number one employer all these years later.

I know something about all this. You see, as a Christian writer, I’ve got the same boss. He’s a great one to work for, isn’t He?
Recently a medical doctor who has greatly influenced my life powerfully stirred a whole nation. Dr. Sang Lee's concepts involve the entire spectrum of lifestyle practices, including a strong dose of the healing effectiveness of positive attitudes.

Lee, born in Korea, graduated from the Yongsei University College of Medicine. He did postgraduate work at Wayne State University in Michigan and the University of California School of Medicine, Irvine, California, specializing in internal medicine with an emphasis on allergies.

About eight years ago Lee became a Seventh-day Adventist. His remarkable understanding of the integrated nature of human beings stems from the book Counsels on Diet and Foods, written in the nineteenth century by Ellen G. White—whose grasp of the relationship between mind and body was nothing short of phenomenal.

I witnessed Lee’s impressive grasp of the totality of man’s being while I attended the NEWSTART program at the Weimar Institute, Weimar, California (see Ministry, November 1986 and January 1987). His portrayal of the chemical links between the brain and the immune system changed the direction of my thinking, living, and preaching.

A few months before the 1988 Summer Olympics were held in Korea, Dr. Lee gave a talk on the Adventist concept of total health to the Korean Seventh-day Adventist church in San Jose, California. His videotaped talk circulated widely in the Korean-American community, eventually reaching some officials of the Korean Broadcasting System (KBS). They invited Lee to return to Korea and present his material over KBS. The Olympic Games stirred interest in health and fitness, and Lee’s presentation on Korean TV received tremendously high ratings. Consequently, KBS decided to send a crew to film the lifestyle-change program at Weimar Institute. Dr. Vernon Foster, former director of Weimar Institute’s NEWSTART program, says that the KBS crew spent 40 days in the United States. In addition to filming the Weimar program, they interviewed prominent U.S. authorities on health at such institutions as Harvard, Stanford, UCLA, and the National Institutes of Health.

From the hundreds of hours of videotape, KBS prepared 13 hours of documentary programming, which was aired during prime time in January and February of 1989. Foster reports that this health documentary had an explosive impact. The concepts Dr. Lee communicated became the topic of conversation of millions of Koreans. And the press commented extensively on this phenomenon, coining the phrase “the Sang Lee syndrome.”

Lee’s programs ax meat sales
Lee’s advocacy of a low-fat, high-fiber, high-complex-carbohydrate diet was credited with a drop of 25 percent in Korean meat sales. The February 23, 1989 Korea Herald headlined: “Dr. Lee’s Health Lectures Stir Up ‘Vegetarian Boom.’” Another headline in that paper proclaimed “Pork, Chicken Prices Fall After Lee’s Support for Vegetarianism,” and the paper went on to say that Lee’s campaign affected the price of cattle as well. The newspaper spoke of Lee “holding his audience rapt for two hours while explaining the medical principles he has culled from a study of the Bible.”

Alarmed by Lee’s boom, livestock raisers and food-processing companies demanded suspension of KBS coverage of Dr. Lee and his health program—and KBS caved in to the pressure, canceling a return appearance scheduled for March 1989. But after several influential Korean organizations supported Lee’s approach, KBS reversed its decision and brought him back for more appearances. And so millions of TV screens in South Korea will again convey Lee’s message that “you are of infinite value. Your wonderful body and mind are evidences of meticulous creative purpose. The healing power of life itself is available to you if you take the time to learn how your body and mind were made to function. With your cooperation in lifestyle change, you can live longer and more joyfully. With this beginning, there is no telling where a more abundant life will lead you!”

Ministry has attempted to emphasize in a balanced way the relationship of the mind, body, and spirit. Sin has brought a disintegration not only of the spiritual nature, but of the whole human being. We believe that sin’s cure, the gospel of Jesus Christ, also affects every part of a person’s being. Our Lord wants us to enjoy the best of physical health so that we may have strong minds and bodies to witness powerfully to the world of God’s plan for humanity. —J. Robert Spangler.

Vernon W. Foster’s book New Start! contains the principles that Dr. Sang Lee advocates. I highly recommend this book to all of our readers who wish to stay healthy as long as they can. We’ve persuaded the publishers to make it available to Ministry readers at a special price. See page 31 for the details. —JRS.
Sermons and skeletons

Floyd Bresee

Bones tend to repel rather than attract. We draw back from the ugly leer of a skull. We use skeletons to frighten people. We speak of the ominous “skeletons in our closets,” implying that a skeleton is something to be hidden, to be ashamed of.

Bones don’t attract. Yet put skin and muscles on them, and we find them beautiful. In fact, without bones, the skin and muscles of the perfectly proportioned athlete and the beautiful woman would fall to the floor, a useless, unattractive blob. Skeletons aren’t beautiful, but there’s no human beauty without them.

In preaching we call the sermon outline or organization the skeleton. On this skeleton we hang the muscle of our biblical evidence, logical arguments, and practical content. Then we add the skin of our delivery and call it a sermon.

Sometimes as preachers we’re tempted to treat the content and delivery as important while regarding the sermon skeleton or outline as unimportant and even unnecessary. We must remember that muscle and skin are of little value without the bones.

Notice three ways in which the sermon skeleton resembles the human skeleton:

1. Both are necessary. Bones make the body work, and good organization makes the sermon work.

   Good organization helps the listeners listen. The difference between a five-course meal and hash is organization. Diners prefer that the cook serve appetizer, soup, salad, entrée, and dessert separately and in the proper order. If the cook were to mix together the ingredients that make up all five of these courses and serve them as hash, the diners would complain.

   Human nature instinctively desires order. In fact, listening to a disorganized sermon may so frustrate the housekeeper who has a precise place for everything in her kitchen and the man who keeps all his tools in a certain order on his workbench that they miss the message and lose the blessing.

   Good organization helps the listeners understand. Notice the chapters of a book or the articles in a magazine. Almost invariably subtitles divide and simplify the content. If writers show their skeletons to make their work more understandable, it is doubly important that speakers do so. Readers can go back and reread what they have missed or misunderstood. Listeners cannot.

   So a sermon head should not be entirely unrelated to those that have come before. Rather each should increase the listener’s understanding by expanding on the previous points.

   Good organization helps preachers be logical. Organizing an outline forces the preacher to determine which idea is the tree, which is a branch of the tree, and which is a branch of a branch.

   Good organization helps both preachers and listeners remember—which provides additional advantages. By using a simple, easy-to-remember outline, a preacher can almost preach a sermon without notes. And when listeners go away remembering the sermon outline or parts of it, the sermon stays with them longer.

2. Both are inconspicuous. Skeletons are essential to human beauty, but you’d rather feature the muscles and skin. The skeleton is essential to a sermon, but you shouldn’t allow much of it to show. Rather, focus attention on the content and delivery.

   Make your sermon lessons, rather than your sermon heads, clever and unique. Beware of such heads as “Shin Bone, Wish Bone, Back Bone” and “Commentator, Dictator, Hesitator.” Use such heads only if they say precisely what you want to say—not just because they’re clever. Even alliteration (“Permanence, Price, Power”) can be overdone.

   Clever is good, but it is secondary. Clarity must always come before cleverness. Your listeners need deep thoughts simply expressed and practically applied.

3. Both are varied. Human skeletons vary vastly—from the tall to the short, from the wide to the narrow. Sermon skeletons that vary considerably from week to week help prevent listeners from getting bored with their preachers.

   Vary the way you make the transitions within your sermons. Options include:
   2. Rhetorical—“Why does God love us?” “Does He love Christians more than non-Christians?”
   3. Expository—Read the next portion of the text or passage.
   4. Geographical—“Upper Room,” “Gethsemane,” “Caiphas’ Courtyard.”
   5. Or simply announce each division—“Next, let’s notice . . .”

Bones aren’t beautiful, but there’s no human beauty without them. Next time you preach, support your spiritual content and fervent delivery with a symmetrical skeleton that will help the flesh of your sermon attract your listeners to Jesus.
Are we addicted to alcohol advertising?

Christine Lubinski

In 1984 U.S. citizens consumed the equivalent of 2.65 gallons of absolute alcohol per person. That means on the average they drank the equivalent of 50 gallons of beer or 20 gallons of table wine or more than 4 gallons of whiskey, gin, or vodka per person in one year!

In the United States, alcohol use is responsible for at least 98,000 deaths and approximately $130 billion in economic costs each year. At least 10 percent of all the deaths in the United States are related to alcohol misuse, including nearly half of all homicides, suicides, and deaths in automobile crashes. Alcohol-related family problems afflict about one fourth of American homes. Alcohol is America's number one drug problem.

But while alcohol consumption is a public health problem of epidemic proportions, it gets short shrift in media and policy discussions that address drugs. There has been little scrutiny of alcohol's availability or of its contribution to drug morbidity and mortality. And it's not only government and the newsrooms of major broadcast and newspaper organizations that have in effect denied alcohol's share in the responsibility for this nation's drug problems. Scores of homes have done so as well. It is not unusual for parents to sigh with relief that their adolescent children are "only" drinking and have yet to manifest any involvement with illicit drugs.

Why this widespread denial of the nature and extent of alcohol problems? Alcohol is very big business. In the United States alone, alcohol industry revenues exceed $65 billion a year. Obviously, an industry of this size has substantial political clout with which to advance and protect its interests.

Through advertising and marketing, this multinational industry creates appealing images of alcoholic beverages and seeks to limit public recognition of alcohol as a drug and a disease promoter. In the United States the industry spends approximately $2 billions each year on advertising and promotions—more than $800 million on television advertising alone. In 1988 breweries in the United States paid for about 10 percent of all sponsorships of athletic, music, cultural, and other special events. They fund activities that generally attract large audiences of youth under the legal age for drinking—activities such as sports events, rock concerts, and college spring break promotions.

Beer and wine ads depict alcohol products as the ultimate reward for a football game well played or a job well done; they associate the consumption of beer and wine with financial success and romance; and in some cases, they explicitly encourage heavy drinking. Creativity, big money, and more than a little finesse formulate the message that in order to enjoy a sports event or a night on the town, one must drink alcoholic beverages.

Dr. Jean Kilbourne, international lecturer on alcohol advertising, argues that advertising is essentially myth-making. Rather than offering concrete information about a product, advertising establishes an image for the product. According to Kilbourne, "alcohol advertising does create a climate in which dangerous attitudes toward alcohol are presented as normal, appropriate, and innocuous. Most important, alcohol advertising spurious links alcohol with precisely those attributes and qualities—happiness, wealth, prestige, sophistication, success, maturity, athletic ability, virility, creativity, sexual satisfaction, and others—that the misuse of alcohol usually diminishes and destroys."

Ads associate drinking with driving

Despite serious public concern over the death and injury linked to drinking and driving, some ads still associate drinking with driving and with other high-risk activities. The American Automobile Association's Foundation for Traffic Safety reports that a 1987 study by media communication specialists concluded that beer commercials link drinking and driving through merging references to beer and with images of moving cars, and through linking the pleasures of beer with the pleasures of driving. Moreover, the report found that beer ads glorify risk-taking and challenge-seeking behavior and disregard the destructive or potentially dangerous consequences of one's own actions.

This report represents a serious indictment of the beer industry and the dangerous socialisation of the nation's young through advertising—an educational process that undoubtedly contributes to the 10,000 deaths annually of American young people 16-24 years old through alcohol-related drownings, suicides, violent injuries, homicides, and injuries from fire. These findings also support an earlier study that found that adolescents and young adults more heavily exposed
to alcohol ads on TV and in magazines are more likely to perceive drinking as attractive, acceptable, and rewarding than are those who have been less exposed.  

In the United States today children begin using alcohol at about 12 years of age. Surveys report that as many as one-third of 10-year-olds report peer pressure to drink alcohol. Unfortunately, advertising remains a more significant educator about alcohol than parents or the school system. Only half of the 10-year-olds surveyed knew that beer, wine, and liquor are drugs, while 87 percent knew that marijuana is a drug. And knowledge of alcohol’s nature decreases rather than increases with age. Even fewer 14-year-olds identified beer, wine, and liquor as drugs than did their 10-year-old counterparts, and compared with the younger group, 29 percent fewer of them thought daily use of alcohol was harmful.

Alcohol advertising has but one purpose—to promote the sale of the product. Each week television reaches 90 percent of teenagers and 92 percent of children in the United States. As the population of the United States ages and alcohol consumption declines, the alcoholic beverage industry has an economic stake in recruiting young people who will drink heavily. Despite recent increases in federal support for drug education in the public school system and increasing public recognition of the seriousness of alcohol problems among youth, alcohol ads continue to misrepresent drinking as normal, glamorous, and consequence-free.

Targeting women and minorities

The heaviest drinking group, young White males, reduce consumption as they age and are not replaced as population growth stabilizes. So alcohol manufacturers have targeted women and ethnic and racial minorities to maintain their profit margins.

The alcoholic beverage industry, after excluding women from ad campaigns until the mid-1950s, now targets women with ads that associate drinking with lifestyles characterized by independence, good health, and professional accomplishment. Alcohol manufacturers copy the tobacco industry in associating self-stimulation alcohol as a health food. Beer and wine cooler television commercials feature women in gymnastics or aerobic garb topping off a rigorous routine with “a cold one.” Unfortunately, a number of publishers of women’s magazines have been quick to welcome and to accommodate the industry’s sudden and vigorous interest in American women as consumers, presumably to maintain or increase advertising revenues for their publications.

African-Americans have also become an important market for the alcoholic beverage industry and a major target for pro-drinking marketing messages. According to a recent report on the state of minority health in America, Blacks “suffer disproportionately from the health consequences of alcohol...and appear to be at a disproportionately high risk for certain alcohol-related problems.” In a 1985 survey by the Center for Science in the Public Interest (CSPI) and the Minnesota Institute on Black Chemical Abuse, health professionals who work with Black alcoholics identified poverty as the most important factor influencing drinking. Regrettably, federal and state governments have made very few expenditures to address alcohol problems in the Black community. According to the CSPI, “the lion’s share of what is being said and done about alcohol in the Black community consists of a steady diet of dulling commercial marketing campaigns designed to promote alcohol consumption among Blacks.”

Many television ads for alcoholic beverages use Black spokespersons, and often they associate alcohol consumption with machismo, economic opportunity, and access to power. It is cruelly ironic that an addictive and potentially enslaving drug should be offered as a substitute for the success and economic stability that so frequently elude African-Americans as a result of poverty and circumscribed opportunity.

In addition to these themes, the alcoholic beverage industry uses ads to promote alcohol products consumed predominantly in the Black community. High alcohol-content malt liquors are marketed almost exclusively to African-Americans and Latinos. These products generally contain as much as 20 percent more alcohol than regular beers.

Billboard advertising for alcoholic beverages is ubiquitous in many low-income minority neighborhoods. In 1985, nine of 10 leading billboard advertisers were tobacco or alcoholic beverage companies.

The alcoholic beverage industry claims that advertising is aimed at encouraging people who already drink to switch brands and to support moderate drinking. Given the demographics of alcohol consumption, however, industry support for low-level consumption is unlikely. Heavier drinkers (those consuming more than 14 drinks per week) constitute 10 percent of the drinking population, but account for half of the alcohol consumed in the nation.

Robert Hammond, director of the Alcohol Research Information Service, estimates that if all 105 million American drinkers of legal age consumed the official “moderate” amount of alcohol—the equivalent of about two drinks per day—the industry would suffer a whopping 40 percent decrease in the sale of beer, wine, and distilled spirits, based on 1981 sales figures. Heavy drinkers are clearly the alcoholic beverage industry’s best customers. Too often these prime targets for alcohol promotion are alcoholics and adolescents who are at substantial risk for alcohol-related trauma as well as addiction.

Censoring the truth

Alcohol advertising’s domination of mass communications serves an additional insidious role. The dependence of media outlets, both broadcast and print, on revenues derived from alcohol ads encourages censorship of information about alcohol’s health and safety risks and about the industry’s efforts to recruit new users and to promote heavier drinking by those who already use it. Media coverage of drug problems routinely avoids discussion of alcohol.

In her testimony to the United States Senate, Kilbourne documented numerous instances in which alcohol advertising restrained magazines’ and news programs’ discussions of alcohol’s contribution to morbidity and mortality. According to Kilbourne, alcohol advertising “drastically inhibits honest public discussion of the problem in the media and creates a climate in which alcohol is seen as entirely benign.”

How can we address the large role alcohol advertising plays in nurturing alcohol problems, glorifying drug use, and contributing to widespread denial of the nature and breadth of alcohol problems that individuals, families, congregations, and our society at large are facing?
The policy arena presents us with our greatest challenge. It is not difficult to persuade ordinary citizens that alcohol advertising counters efforts to reduce alcohol and other drug problems. To date, however, efforts to persuade policymakers to restrict alcohol advertising have been largely unsuccessful.

In the United States Congress, where thousands of bills are introduced every session, advocates have been unable to garner as many as a dozen cosponsors of legislation to require equal time for health and safety messages about alcohol. The same legislators who seriously propose the invasion of Third World countries to address drug trafficking do not want even to consider restrictions on advertising beer and wine. The alcoholic beverage industry, advertising agencies, and the major media companies have a vested interest in maintaining a laissez-faire policy in regard to alcohol advertising. And all have considerable political influence.

In 1984-1985, the CSPI led a spirited campaign to address alcohol advertising. A petition drive calling for equal time for health messages about alcohol when alcoholic beverage ads are aired on broadcast television attracted well over 1 million signatures. Despite enormous media attention and two Congressional hearings, no legislative action was taken, nor were any legislative proposals seriously considered.

**Recommended restrictions on advertising**

Nevertheless, serious interest in restrictive measures continues to grow. The United States is in year three of an officially declared "war on drugs," and it's becoming increasingly difficult to deny alcohol's role in drug problems. In 1988, as a part of comprehensive antidrug legislation, Congress enacted a law mandating warning labels on all alcoholic beverage containers. In that same year, despite serious attempts to exclude alcohol completely as a subject of discussion, the White House Conference for a Drug-free America adopted a resolution calling for restrictions on alcohol advertising directed at youth.

In December of 1988, over the protests of broadcasters and advertisers, C. Everett Koop, the widely respected U.S. surgeon general, chaired a workshop on drunk driving that recommended restrictions on alcohol advertising and marketing. Preliminary recommendations related to advertising include:

- matching the level of alcohol advertising exposure with equivalent exposure for effective pro-health and safety messages;
- elimination of alcohol advertising from college campuses;
- elimination of alcohol advertising and promotion and sponsorship of public events where the majority of the audience is under the legal drinking age;
- elimination of official sponsorship of athletic events by the alcohol beverage industry;
- elimination of advertising that portrays activities that are dangerous when combined with alcohol use;
- elimination of the use of celebrities who have a strong appeal to youth in alcohol advertising and promotion;
- elimination of tax deductions for alcohol advertising and promotion other than price and product advertising;
- and requirement of warning labels in all alcohol advertising. These recommendations represent some of the most promising policy measures to address alcohol advertising.

U.S. citizens have not been alone in pressing for restrictive legislation regarding the advertising of alcoholic beverages. A quick review of the literature reveals serious concern about the influence of advertising on alcohol and other drug problems in numerous countries, including France, Australia, Austria, Nigeria, Canada, and Switzerland. Finland, Sweden, and the Soviet Union prohibit alcohol advertising. A 1985 public opinion poll in France found that 40 percent of respondents viewed alcohol advertising as excessive and having serious impact on youth and the unemployed. Fifty-eight percent of those surveyed thought that some limits should be placed on advertising, and 21 percent thought alcohol ads should be banned. In Australia, proposals regarding alcohol advertising have included a ban on "lifestyle" alcohol advertising in all media; a modification of broadcast standards prohibiting alcohol advertising before 9:30 p.m.; and the establishment of a system of coregulation in which the government assumes a watchdog role with active participation by nonindustry groups.

Efforts to restrict alcohol advertising pit public health concerns very directly against the economic interests of powerful institutions. If we are to affect seriously the way the alcoholic beverage industry does business in nations around the globe, we must organize and we must build constituencies. Though doing so will take some effort, the very pervasiveness of alcohol problems lends itself to the development of powerful coalitions. Advocates from alcoholism organizations, public health, medicine, youth groups, the religious community, public safety activists, women's and ethnic minority organizations—all have a stake in reducing the level of alcohol problems.

Alcoholism and other alcohol-related problems are complex and afford no single or easy solution. Restricting or even eliminating alcohol advertising will not end these problems. But such action will provide a greater balance in the kind of information the public receives about alcohol. And efforts to restrict or eliminate alcohol advertising will enable individuals to make informed choices about their use of alcoholic beverages without the undue influence of the glitz and misinformation so characteristic of alcohol ads today.

---

3. Alcohol Advertising: A Call for Congressional Action (statement of Jean Kilbourne, Ed.D., to the Committee on Governmental Affairs of the United States Senate, June 29, 1988).
4. N. Postman, C. Nystrom, L. Strate, and C. Weingartner, Myths, Men, and Beer: An Analysis of Beer Commercials on Broadcast Television, 1987 (Falls Church, Va.: AAA Foundation for Traffic Safety, 1987). The study recommends immediate action to eliminate this genre of lifestyle ads for beer, either through a complete ad ban, through limiting ad content to product identification, or at the very least, through prohibiting in beer ads the use of motor vehicles and references to driving and speed.

(Continued on page 30)
The Transformation of Culture

Formerly an associate professor of religion at Walla Walla College, College Place, Washington, Charles Scriven is currently the senior pastor at Sligo Seventh-day Adventist Church in Takoma Park, Maryland. In The Transformation of Culture he charts and critiques the concepts in Christian social thought that have arisen since H. Richard Niebuhr's analyses.

After an introductory acknowledgment of his indebtedness to Niebuhr, Scriven uses the Anabaptist stance on social ethics as a credible biblical paradigm to assess what he considers the true Niebuhrian heritage. He argues that Niebuhr's earlier view on the church's relation to society is the more biblical one. It is the earlier view that points to the Anabaptist posture of seeing the church as a change agent without resorting to even considering the possibility of violence.

Scriven identifies, reviews, and highlights the distinctive features of three major Christian streams of thought (Lutheran, Calvinist, and Anabaptist) in post-Niebuhr social ethics. In this way he clarifies pertinent issues and establishes the challenging questions that need a response from transformational Christian discipleship and ethics. Scriven feels that the Anabaptists' position is a truer witness of Christ's radical ethics than are the more moderate stances of the classical Lutheran or Calvinist modes.

The book provides an informed analysis of thinkers—including Gilkey, Gutiérrez, and Yoder—whose writings have shaped Christian social philosophy. Because of its selective paradigms and the attempt to represent authors in historical sequence, the reader is able to understand the present landscape of Christian social thinking with some precision. However, at times the repetition of each writer's themes and the frequent references to Niebuhr and the Anabaptists make one wish the author would move ahead with his argument.

Scriven provides a good overview of both the chief thinkers in the area of Christian social ethics and of the issues to keep in mind. His critique of the various writers exposes the weak links in their ethical chains. While his attempts to be objective and sympathetic dilute somewhat the persuasiveness of his position, ultimately he builds a strong case for the use of the gospel as a transformer of society that does not depend upon force. Overall, the book is a tour de force that merits reading.

Friendship Counseling

"The helping relationship is cemented by the trust that our friends place in us," writes the author of Friendship Counseling. She suggests that this trust in Christian friendships is the foundation for peer counseling, crisis intervention, and spiritual confrontation.

Baldwin has dived into an important subject and emerged with excellent skill-building exercises for realistic human situations such as job changes, marital problems, difficulties with forgiveness, etc. Friendship counseling goes on over kitchen tables, in church parking lots, and on the telephone. Therefore, building counseling skills is important to the life of the church.

The author devotes two sections of the book to preparation. The first of these sections calls us as Christians to look upward to define God's action in human history, to find Jesus as a counseling role model, and to explore the power of the Holy Spirit as the helpers' helper. The second suggests looking inward to evaluate and refine your own gifts and limitations as a friend-counselor. These sections include self-tests, exercises, and Scripture models.

In the third section, Looking Outward, the author deals with welcoming, listening, truth-speaking, confrontation, crisis intervention, and helping non-Christians. Baldwin's conclusion, which she calls a "reprise," follows a leader's guide and other material devoted to Scriptures on counseling, referral organizations, and a brief bibliography.

Though occasionally Baldwin uses a term like nouthetic (which she explains clearly), most of the time the language is easy to understand. The directions include good safeguards: don't solicit business, don't meddle or barge in, don't help for the wrong reasons or feel disappointed when people fail to respond. The self-tests are revealing for those who think they have helping gifts.

The leader's guide is adequate, though I wish it were a separate volume so the group members could respond more spontaneously to class procedure.

Pastors will welcome Friendship Counseling both as a tool for their own use and as an outline for parish involvement. I recommend it for all Christians who believe God calls them to help or who have a friend facing a crisis.

Money for Ministries

Sometimes it is difficult to find an author who is consistent in his views; it is impossible to find 30 who hold the same opinions. Willmer's compilation is remarkable because all 30 of its writers subscribe to the same concepts. Possibly they harmonize so well because each develops his emphasis from biblical sources.

While I might question a few minor interpretations of Scripture or applications, I find each deduction logical in its setting.

I do wish that the writers understood the deeper meaning of the tithing system as it relates to God's authority. Tithing recognizes His sovereignty and man's stewardship. It guarantees the freedom of dependence on Him.

This book implies the commonly held view that only the Old Testament pro-
motes tithing. If this is so, then what did Jesus mean when He said, in reference to tithing, “These ought ye to have done”?

However, this point is minor and in no way detracts from the value of the book. I believe that this book should be required reading for every person who is or anticipates being involved in any aspect of church finance. To my knowledge it is the first book that plumbs the depths of motivational methods used in securing funds for God’s cause. Some of its insights are embarrassing in light of methods currently in use. But I believe the sincere seeker after truth will find this work a guiding light in avoiding future abuses.

Have a Hi-liter pen handy before you start to read, for there is an abundance of material you will want to use in the future. The essay-type presentations are easy reading. It does get a bit repetitious near the end, but we can expect this when so many people discuss a subject from a similar viewpoint. There are enough differences, however, to justify including all the essays.

No pastor or administrator can afford to pass over this book. I would give it four stars for excellence in content and presentation.

The Spirit of Life

“We are all proud of and glory in the name of Christ,” notes Bermejo, a Roman Catholic, but “after 20 long centuries of Christianity the Holy Spirit means next to nothing to the average Christian.”

Bermejo sets himself to remedy that situation, and it would be a rare Christian not challenged and encouraged by his effort. I found the last half of the book, with chapters on such topics as how we experience the Spirit’s presence, grow in the life of the Spirit, and receive and use spiritual gifts, especially stimulating.

Of course, at times careful readers will find themselves disagreeing with Bermejo. I was troubled by his description of Luther’s “fatal misunderstanding of Romans 1:17, which in reality has a meaning diametrically opposed to the one arbitrarily attributed to it by Luther.” Bermejo translates Romans 1:17 as “The justice of God has been revealed” and sees Luther as having interpreted this as “equivalent to the wrath of God, severe and merciless.” Was it Luther’s misreading of this verse that led him to his conclusion, or was it his reading of the following verses, 1:18-32, that convinced him that God is indeed angry with the sins of humanity?

Bermejo’s evaluation of the legendary character of the Gospel accounts of the Resurrection is surprising in someone who has otherwise a high view of scriptural authority.

The typesetting of the book is poor. This is unfortunate, since the volume has so much potential for instruction and the mismatched type is distracting.

The typesetting serves almost as a paradigm of the book itself: there is much useful material here for spiritual growth in the Christian life. At the same time there are distracting details that obscure the book’s positive strengths.

Dinner With Jesus and Other Left-handed Story-Sermons

Evangelical Christians (particularly of the old school) find it difficult to communicate other than in precise, clearly defined, and often abstract concepts. You only have to hear some preacher squeezing every drop of dogma out of half a verse of one of the Gospel parables to know that he or she is a left-brain, right-hand communicator who believes in throwing the Bible at people and not placing people into the Bible.

Chatfield knows the Bible and realizes that much of its content is in the form of profound and moving stories. He also knows that a great deal of the preaching found in the Bible is in story form. He may have realized that the only one-verse sermon in the New Testament has its basis in a secular poem (Acts 17:28). What he gives us in this magnificent book are tales designed to appeal to our senses in order to provide a contrast with those that appeal only to our reason.

There are three varieties: straightforward retelling of biblical stories, more radical modernizing of stories, and allegories. The story entitled “Dinner With Jesus” narrates Levi’s call as he tells it in his letter of resignation to his boss. “The Sign of Jonah” is a reworking of the familiar story. It casts Jonah as a child, the fish taking a less prominent part than he does around some seminary dinner tables, and the main themes being clearly exposed. “The Pilgrim’s River,” which takes the theme of the water of life (Rev. 22), and “The Godless Argument,” a conversation based on the forbidding of images, are allegorical, original, and to me the most successful.

Those who stick only to the straight, one-verse-at-a-time method of dissecting Scripture may fail to understand what this book is about and may even reject it as scurrilous. Those of us who believe in the power of stories, poetry, and action in communicating the gospel will delight in this resource. It may encourage us to take our first step in left-handed preaching. Only one thing disappoints us—there are only twelve tales.

The Contemplative Pastor: Returning to the Art of Spiritual Direction

The Contemplative Pastor offers chapters on topics familiar to readers of the author’s preceding books. He takes as his central theme ministry as a call to pray and to teach others to pray. The chapter headings indicate the range of subjects he discusses. Three of them deal with the pastor as defined by the adjectives un-busy, subversive, apocalyptic.

Peterson describes three languages—those of “intimacy,” “information,” and “motivation.” He includes an extended commentary on the writings of Annie Dillard, particularly her work Pilgrim at Tinker Creek. Pastors approaching burnout will find the author’s account of his sabbatical year interesting—he tells how he arranged it, how he spent the time, and what benefits it brought. The concluding chapter offers poems written by Peterson.

The title of the book may mislead the prospective reader. This book does not really deal with contemplation as traditionally understood as an advanced state of prayer, nor does it deal with spiritual direction. What he’s really concerned with is discursive meditation and pastoral care. Overall, pastors needing renewal in their ministry will find this book refreshing, stimulating, and encouraging.
Marketing the Church: What They Never Taught You About Church Growth

George Barna, Navpress, Colorado Springs, Colorado, 1988, 172 pages, $7.95, paper. Reviewed by Kermit Netteburg, communication director, Columbia Union Conference of Seventh-day Adventists, Columbus, Ohio.

Church marketing stirs strong feelings. Some say it's the wave of the future, the way to work smarter instead of just working harder. Others claim it's a tool of the devil, gospel pandering instead of proclamation. Into this fray plunges Barna, a Christian marketing consultant, with a little something for everyone.

For pastors who think marketing is valuable, Barna presents techniques. The chapters "Understanding the Market" and "Marshalling and Utilizing Resources" read like a resource book for planning. The one titled "Creative Thinking About Marketing and Ministry" applies marketing data to church growth opportunities with brilliant insight.

For pastors who dislike marketing, Barna creates a biblical basis for believing that marketing is a tool of the church as well as of devil-worshiping goods purveyors. His analogies that Jesus demonstrated marketing as a lifestyle and that Paul went to receptive audiences first at times rather than try to defuse critics saying that marketing is a tool of the church but can only pander to people.

Barna raises a central point about marketing's role in church growth, one that every minister ought to remember. He says, "Don't confuse successful marketing with successful ministry. Effective marketing provides the opportunity to minister in a meaningful and significant way."

This book should be in pastors' libraries along with other Christian communication classics such as James Engel's Contemporary Christian Communication and Em Griffin's The Mind Changers.

Demystifying the Congregational Budget


Putting a church budget together can be a distressing experience for many pastors. Often it's like shooting in the dark because the finance committee isn't sure what to do or how to do it.

Morris helps make the process simpler and more enjoyable by leading you through the process of deciding what revenue you can expect. He then helps you decipher what are "gotta," "wanta," and "manna" expenditures. Often I have been on church finance committees that don't understand the differences in these or plan for more than a maintenance budget.

This book can help you develop a plan of action that will improve your church's budgeting process. Not everything will relate to your church, but there is enough good information to make this a valuable reference book.

Recently noted


Maier, professor of ancient history at Western Michigan University, has authored a new translation of the first-century Jewish historian, Flavius Josephus. The book contains photographs, maps, illustrations, and charts.

The Rural Church, Learning From Three Decades of Change, Edward Hasinger, John Holik, and J. Kenneth Benson, Abingdon Press, Nashville, Tennessee, 1988, 189 pages, $9.95, paper.

The facts and figures in this book deal with rural churches in Missouri. But church leaders in other small, rural churches will find it helpful for an understanding of the status of such churches.


This small book contains a Christmas Eve story and an outline of a candlelight service for churches to use on that special night.

The Little Lambs of Judea, Robert G. Binkley, C.S.S. Publishing Co., Inc., Lima, Ohio, 1988, $2.95, paper.

This is a play that churches may use during the Christmas holidays. Set in the framework of Scripture, it emphasizes Jesus' special relationship with children.

Are we addicted to alcohol advertising?

From page 27


13. Center for Science in the Public Interest/Minnesota Institute on Black Chemical Abuse (CSPI/MBCA) questionnaire (November 1985-January 1986).


Discount on New Start!

Ministry readers can obtain the recently revised edition of Vernon W. Foster's New Start! at a significant discount.

In this 269-page paperback Foster presents the dynamic principles on which the Weimar Institute's famous NEWSTART Lifestyle Program is built. The book reveals the eight essentials for health and teaches how to select food for health, ways to better sleep, how to cope with stress, natural relief for headaches, how to quit smoking in five days, ways to improve digestion, a cancer risk-reduction program, weight control with water, and much more. In addition it offers an appendix by Milton G. Crane, M.D., on vitamins, minerals, and essential oils — what they do for your body, where to get them, and how to use them.

This valuable book usually sells for US$9.95 plus postage. But Ministry has persuaded the publishers to make it available at a special price to our readers. You can obtain it for US$7.95, postage included.

To order your copy, send a check or money order for US$7.95 to New Start! — Ministry Offer, Weimar Institute, P.O. Box 486, Weimar, CA 95736.

CPE stipend available

Kettering Medical Center offers six stipended positions ($13,500) in a one-year residency in clinical pastoral education (CPE) beginning September 1, 1990.

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, 1990.

For application forms or further information, please contact Chaplain Henry Uy, Kettering Medical Center, 3535 Southern Boulevard, Kettering, OH 45429; telephone (513) 296-7240.

A gift for your givers

Looking for a way to say thanks to those who donate time or money to your organization? Give them a 1990 page-a-day calendar.

Each page contains an inspirational quotation on giving, providing an everyday reminder of your appreciation for their gift. You may personalize the calendar with a sticker on the backing above the calendar pad.

You can obtain a single copy of the calendar for US$6.50, plus $1.50 for shipping. Quantity orders receive discounts: 2-24 calendars are $6 each, plus 15 percent for shipping; 25-99 are $5.60 each, plus $7 per 25 for shipping; 100-499 are $4.55 each, plus $6 per 25; and 500+ are $4.35 each, plus $5 per 25.

All orders include individual mailers for distribution. A check payable to "Giving Calendar — PSI" must accompany your order.

For more information or to order, write Randy Fox, Giving Calendar — PSI, P.O. Box 10214, Silver Spring, MD 20904; or phone (301) 680-6135.

Reaching the people of the world

One third of the world's population cannot read the Bible — because they cannot read. And many more do not read the Bible. Recordings of Scripture on cassette tapes offer one means of reaching these people.

Hosanna, a Christian nonprofit corporation, offers recordings of the Scriptures in many of the world's languages. Because of a project that involved distributing recordings of the Gospel of Mark to the athletes at the last Olympic Games, Hosanna has received the Gospel available in 13 languages. In most of these languages, a single tape holds the entire Gospel.

Hosanna is selling these recordings of Mark for US$1.20 per tape. For information or to order, call Margaret Bartlett at (800) 545-6552 or write Hosanna, 2421 Aztec Road NE., Albuquerque, NM 87107-9987.

Ministry indexes available

We are closing out our stock of Ministry indexes. We have subject indexes covering from Ministry's first issue (1928) through 1969 and a subject and author index for 1970-1979. We are offering the entire package for US$4.00, including postage and handling.

Act soon if you want these indexes, because this offer ends in December of this year. Please send your order to Ministry Indexes, Central Departmental Services, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904.

$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/or more effective. Send your ideas to Ministry, Attn. Shop Talk editor, 12501 Old Columbia Pike, Silver Spring, MD 20904.

NEW FROM MINISTERIAL VIDEOS

FEEL FIT & BE FRUITFUL ...

How to Minister and Stay HEALTHY

You will identify—
- The 4 main elements of physical fitness
- The 4 signs of “burnout”
- The 4 food groups in a proper diet

You will learn—
- How to make your exercise program fun
- How to become a stress resistant pastor
- How to balance food intake and physical activity to maintain appropriate body weight

“...many a sermon has received a dark shadow from the minister’s indigestion.” Gospel Workers, p. 242

Join Hundreds of Pastors who are benefiting from the Ministerial Video Library. Each program deals with a vital area of local church ministry. We offer practical help with common problems. Learn from pastors who are dealing with the tough issues you face.

ORDER FORM

<table>
<thead>
<tr>
<th>Code</th>
<th>Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>VCM7268</td>
<td>How to Minister &amp; Stay Healthy</td>
<td>$29.95</td>
</tr>
<tr>
<td>VCM 7243</td>
<td>Suicide</td>
<td>$29.95</td>
</tr>
<tr>
<td>VCM 7246</td>
<td>How to Minister &amp; Stay Spiritual</td>
<td>$29.95</td>
</tr>
<tr>
<td>VCM 7259</td>
<td>How to Preach Week after Week</td>
<td>$29.95</td>
</tr>
<tr>
<td>VCM 7224</td>
<td>Motivating Decision-Making</td>
<td>$34.95</td>
</tr>
<tr>
<td>VCM 7192</td>
<td>Grief Counseling</td>
<td>$34.95</td>
</tr>
<tr>
<td>VCM 7218</td>
<td>Counseling Teenagers</td>
<td>$29.95</td>
</tr>
</tbody>
</table>

Subtotal $._______________________
Less: 10% if ordering 3 - 9
20% if ordering 10 or more
Subtotal $._______________________
Add 15% for postage/handling
Total Enclosed (U.S. funds only) $._______________________

Make check payable to: Continuing Education for Ministry

Send to: Continuing Education for Ministry, c/o CDS
12501 Old Columbia Pike
Silver Spring, MD 20904

Name____________________________________
Address__________________________
City/State/Zip__________________________

Prices subject to change without notice