

The Journal

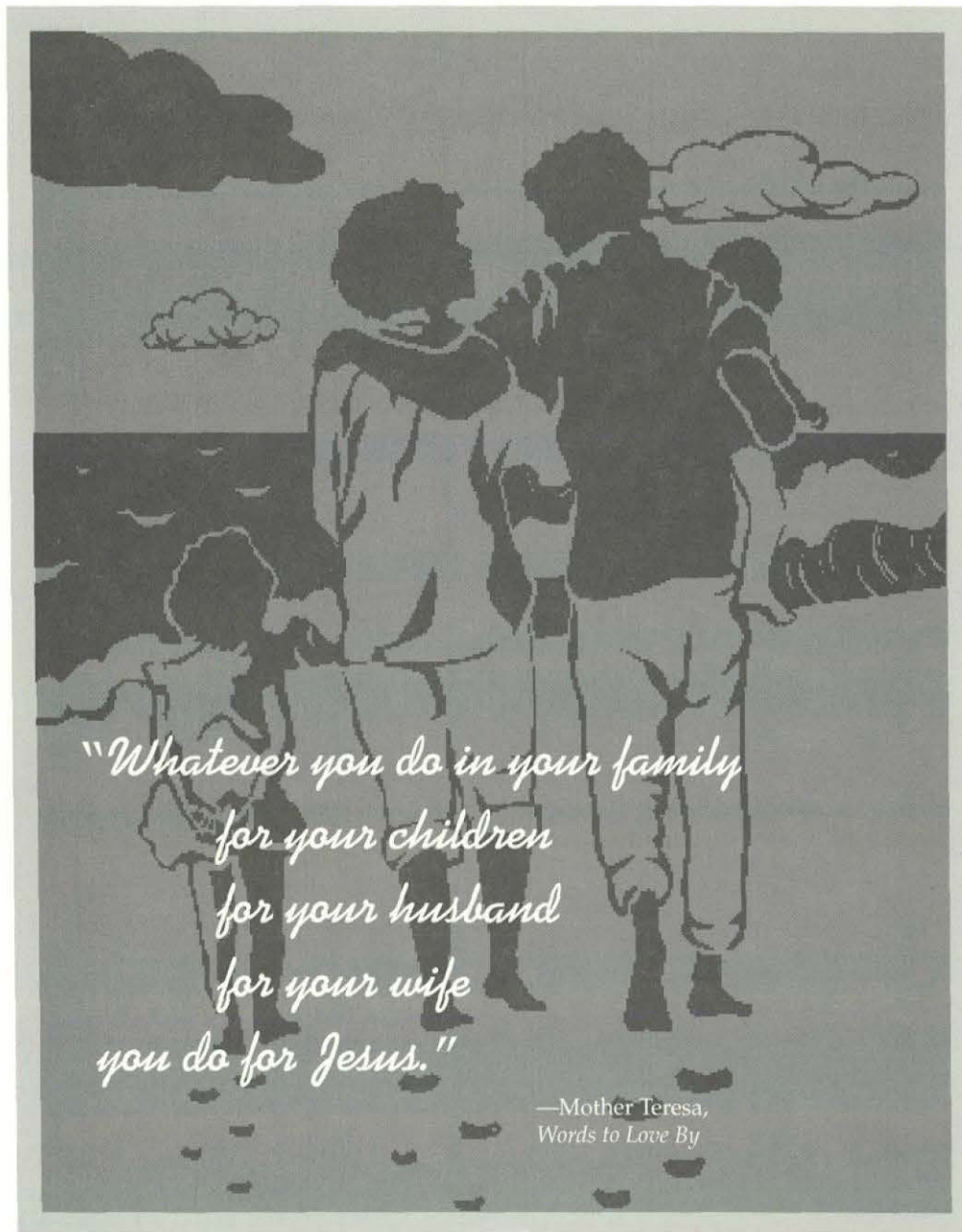


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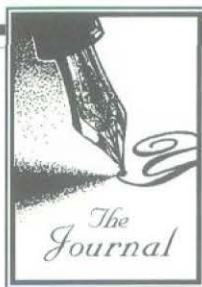
The Journal

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Editor's Musings

I read a story recently about a little girl who, while she was setting the table for dinner, started playing with the utensils, making them talk to each other. Suddenly she looked at her mother and declared, "If I had to choose, I'd be a spoon."

"A spoon," her mother replied, intrigued. "Why would you want to be a spoon?"

"Well," the girl explained, "Forks are too grabby, always stabbing stuff and taking it like it's theirs. Knives are scary, they cut things, and you can't really eat with them, just slice things up. But," the little girl continued, holding a shiny spoon in front of her face, "spoons can scoop up lots of stuff and even pass it around. They are nice and round and smooth and friendly."

It is rather amazing that the little girl's analysis of silverware was right on the nose. But it is also revealing about how we as pastors' wives operate sometimes. Are we forks? Do we want to just "take" from people, never seeming to have enough to satisfy us, so we are constantly on the look out for something more and better? Do we stab our sisters when the opportunity presents itself? What about knives? Are we trying to control the circumstances because we are fixated on what's before us—figuring out how we can cut people into what we want them to be. Are we the sharp blade that slices off anything we find offensive, dissecting the heart out of people's dreams? Or are we spoons? Spoon people are adaptable. Whether its steaming soup or freezing ice cream, they can scoop it up and serve. And spoon people stir things up in a good sort of way.

In my good set of silverware there are twice as many spoons as there are anything else. Maybe there is a lesson there. I want to be a spoon. How about you?

Your friend in Jesus,

The Journal A SHEPHERDESS

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Self-Esteem and Glass— How Easily They Break

Evelin Gehbauer

Help Your Child Develop a Healthy Self-Esteem.

Because Evelin was a happy PK, she married a minister. She loves to help as a physio-therapist in the health program for their church in Villach, the most beautiful town of Austria.

She and her husband have two boys, 7 and 10 years old. Evelin enjoys running a bell choir, playing piano and violin-cello, gardening and reading.

Translated by
Dora Kiesler.



Good self-esteem is as crucial to a person as an axle is to smooth-running wheels. So often low self-esteem is the root of poor communication, sibling quarrels, teenage disagreements and feelings of despondency. A child's view of himself can have a positive or negative effect on his life and relationships. The most valuable gifts parents can give their children are love, affection, and a healthy feeling of self-esteem.

With whom will a young teenager associate if he views himself as a loser and failure? Studies show that those who consider themselves "winners" band together and those who consider themselves "losers" band together. Every decision and choice a person makes is determined by self-esteem. People band together and live and deal with others according to the views they have of themselves. Self-esteem also determines which profession and partner the child will choose in the future. It simply influences every decision that is made.

What is self-esteem? It is not what one sees but what one thinks about the things one sees. Ninety percent of a person's

feelings of self-esteem is in his head. Everyone knows intelligent people who moan: "I am so stupid. I can not accomplish this." Sometimes very beautiful people complain about their ugly looks. Though they are not failures, dumb or ugly, they feel that way inside. Once such thoughts are imbedded in a person's being, it is very difficult to remove them.

How do these feelings about ourselves arise? A person develops positive or negative self-esteem through his *experiences*. The way a mother and father interact with a child at an early age greatly determines a child's self-approval. Early childhood experiences influence a child's thoughts of himself; he is either a failure or success.

High self-esteem can be created through *achievement*. One can earn more or less self-esteem. Productivity, achievement, and creativity cause high feelings of self esteem. Parents can enforce such feelings by saying: "You have done it well."

Feelings of high or low self-esteem also originate from the *experienced love in the home*. The love of parents must permeate the heart of the child and be

understood as affection and love. Though parents can say, "I love you" a hundred times and mean it, if this message does not penetrate through to the child, it is worthless. The child must feel and experience his value.

Positive self-esteem develops through *belonging*. Every child has the strong desire to belong and be needed. Every child needs a family who cares. Children are very sensitive to their status within the family and often they test their parents to assure themselves they are wanted.


The *judgement of the human value in society* influences self-esteem. Society does not consider everybody of value; neither does it accept everybody. Praise and admiration are relegated to a chosen minority whose members are blessed from birth with the special characteristics that society values most, namely beauty and intelligence. If one is beautiful then one is valuable. That is why one must stay young and pay any price to maintain beauty. If a person is not beautiful, intelligence can save him from being an outcast. In reality, most of children in our country are average learners. About 22 percent of all children have an IQ of 70-90. They are called "slow learners." Unfortunately such a child will never leave that class. These children should not be discouraged, belittled, or devalued; instead they should be praised for the things they can do.

Negative feelings of self-esteem are hard to erase. A child who constantly hears criticism and grumbling often feels rejected. Never say such things like "Don't you have any eyes in your head,

even a baby can see that! Don't you have a brain in your head?" Words can hit a child like a fist. Be careful not to use words that injure.

Beside critical words, *nonverbal criticism* is painful for the child. A child can tell when a parent is impatient or uncaring. Take the time to listen carefully and intently to children. This gives them self-worth and makes them feel important.

A *domineering and dictatorial* parent decreases the chances of good self-esteem in a child. In



*Take the time
to listen carefully
and intently
to children.*

homes where every action of a child is dictated, the child begins to question his ability to do anything himself. He begins to feel ineffective and has great trouble making decisions.

Excessive protecting and guarding of children renders them incapable of handling the disappointments of life. Parents cannot protect children from all of life's problems. Children need to experience "real" life and learn how to deal with the disappointments life offers.

Feelings of rejection occur when parents show a *lack of interest* in their children. Some parents are too busy or too selfish to spend time with their children. They are interested in their own achievements and only have

their own careers in mind. It is sad to say, but some children who are wanted and loved also feel rejected. In these cases the love of the parents has not found the way to the child's heart.

If a child is exposed to the above parenting styles, low self-esteem is inevitable, and the lack of self-esteem will influence everything the child does.

There are techniques for building positive self-esteem in children. Every child should be recognized for an ability or specialty he does better than another. For example, praise a child who plays well with others.

Notice when a child shows special athletic abilities. Applaud the child who enjoys reading. Children need affirmation. By the age of eight, every child should feel he has a special quality.

Show unconditional love! Every child has to feel loved and accepted, even if he has done something bad. Let the child know he is not bad, but rather his behavior is bad. Change commands into love messages. For example, if the child's bedroom looks like a battlefield, try to see something good the child has done. Say, "You made your bed so beautifully. Now I am anxious to see if you can clean up the rest of your room just as neatly . . . like your bed." Notice the child doing something good. Do not act like the police trying to catch a speeding motorist. Children should be praised and rewarded for doing something well.

Express anger responsibly! Express anger and indignation about a child's misbehavior in the form of an "I message." For example, "I am very scared, hurt,

disappointed . . . you could have set the house on fire or hurt the baby. . . you must not do this again."

Personal attacks affect a child. Shaking, screaming at, and scolding affects the child and is a selfish response. While it relieves a parent's tension, it cannot undo the child's mistake and such actions only injure a child's feelings.

Affirm and confirm your child daily! Many parents pay more attention to misbehavior than to good behavior. Some children misbehave in order to get the attention they crave. An effective way to deal with this problem is to find something praiseworthy about your child each day. For example, "Today you really behaved at the table!" "You dressed yourself really well today." Such comments reassure good behavior. Children need tons of affirmation.

Mealtimes should be casual and relaxed. Use dinnertime as a time for building up a child's self-worth. Make it a happy time.

Spend time with each of your children—one by one. Parents are busy but it only takes a few minutes to affirm a child. Taking a short walk after meals with dad produces a happy and content child. The bedtime story is important for children. When time is spent with a child, parents impart values.

Encourage children to be independent. Parents often say, "I can do it faster. Let me take care of it." However, the development of a child is being hampered by this attitude. The message he receives is, "You are too slow. You can't do it." The child comes to the conclusion "I am stupid." It is sad that parents repeat this mistake over and over again,

even though the children are supposed to learn how to solve their own problems. If they need help, let them ask for it, but first let them try to solve problems on their own.

Respect a child's opinion. Ask repeatedly about your child's opinion. Listen to him with respect. Parents need not fulfill all the child's desires, but by listening they can show the child his opinion is valued.

Children need to be touched. All people need to be touched. During the first two years of life, children must be fed, changed, and dressed. The mother and child enjoy the close touching bond. Yet later the touching becomes less and less, even when the child still craves physical contact. Express affection by stroking the child's back, holding hands, and hugging.

Would affection and hugs prevent juveniles from premarital relations? They long for skin contact and if this need is not fulfilled in the family, they look for satisfaction of their desires elsewhere.

Today children sit in front of the television for hours at a time. All too often little time is spent reading. Gone are the days when a child spent the afternoon on a parent's lap listening to a favorite story. Take time to read to children.

Children are "Precious Stones" God has entrusted to us on this earth. Surely, they must be polished, but their "value" they own through and from Christ.

Our responsibility as parents is to help them to become happy, competent, and courageous and aid them in developing Christlike personalities. ❀



After Joseph and Mary had finished dedicating their baby according to the ceremonial law as given by the Lord, they went back to their home in Nazareth in the province of Galilee. Here the Baby grew up, becoming physically and spiritually stronger each day. He was filled with heavenly wisdom and the grace of God was upon Him.

Luke 2:38, 39
Clear Word



The Call: A Moving Experience

Linda J. DuBose

The call has come . . . again. I've felt its eminence for a few months now. Why, it's actually past time, four and a half years in the same church! And they have been such good years. I remember the cold December day we Floridians moved in, newcomers to Colorado snows, tired, and lonely. What a pleasant surprise to find the kitchen cupboards with good and friendly notes signed with as of yet unfamiliar names. This was the beginning of a wonderful experience of Christian love with the Boulder church.

Now it's time to move on, and my thoughts churn in my head so fast. There are so many questions. I keep asking myself why do we have to go? Do we have to go? Is this really God speaking to us? Everything is so, well, comfortable, so predictable, why change now? I'm just getting to know all the church members by name, and Kindergarten Sabbath school is running smoothly. The kids have started school here, with good teachers and close friends. I've been able to work back into my profession on a part-time basis after eight years

of being at home mothering. What does the future hold? Will the kids adjust to new friends and a new school? Will I have to work full time just to meet expenses?

I pray, "Lord, I want to trust you. I want to leave it all in Your hands." Now I find myself grabbing my trust back and worrying and questioning. After reading *Turning Points* by Jim Smoke, I have come to the realization that change is good. It helps us stretch, to utilize our potential, but "ouch" it hurts. I long to just feel at ease, to have structure and a known path to walk. The unknown is so frightening.

At our house I've painted walls, washed windows, hung pictures, and arranged furniture (that fits this house). What will our new house be like? There are many memories here—memories of laughing around the breakfast table, playing kickball with the kids in the basement, of warm cozy evenings spent in front of the fireplace, and the quiet times alone with God in a special nook. The trees we have planted, have grown taller than me now. Who will see them give shade? Our flowers are neatly arranged shared cuttings of neighbors, and seeds lovingly sowed. And then there is the rock edging, back-breakingly laid.

Then there are those friendships that have carried me through some stormy points in these years of my life. To say goodbye hurts so bad. I would rather say, "See you later." I will always carry the gifts these friendships have made and will long for the day when they can continue on a day-to-day basis.

"Dear Lord, there have been so many happy times here. Uncurl my fingers gently and give me grace to share this place, with all its memories, with those who come next."

And of the future? From how its been with past moves, I know that there will be new friends, new places to see, and a new work God will call me to do. One quote from Ellen White gives me much counsel and encouragement at moving time. "When He was preparing Elijah for translation, God moved him from place to place, that the prophet might not settle down at ease, and thus fail of gaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider more helpful experience" (*Gospel Workers*, p. 270).

Heaven in a place we as pilgrims on earth can look forward to, where we can lay down our bags and STAY! I am looking forward to that. ❀

Linda DuBose is a clinical dietitian. Her husband, Rich, is a pastor in the Pacific Union. They have two children: Benji and Erika. Linda enjoys spending her free time reading biographies, sewing, cross-country skiing, and camping.

When the Flame Flickers

Ron Carlson

Cause and Cures for Ministerial Burnout

Ron Carlson is Senior Pastor of the Fairmont Seventh-day Adventist Church in Lodi, California, where he's pastored for five years. He and his wife, Sue, have been married for 20 years. Sue teaches kindergarten at the elementary school. They have four children. Ron's interests include jogging, preaching, gardening, and life.



The battleship USS Missouri at its berth in Montfalls, Washington, was an impressive sight with all its solid armor, massive sixteen-inch guns and huge armaments on board. It was beyond comprehension how a ship of that size and weight could actually float!

Yet as dominating as that battleship looked, it was completely powerless, for its guns were plugged, small weapons covered and engines stripped, leaving nothing but a hunk of steel that looked like a battleship.

There are times when many of us in the ministry are in the same condition as the USS Missouri. We have the appearance and looks of a pastor, but find ourselves powerless with our guns plugged, our engine stripped and that fighting spirit gone. Even though we still get our check from the Conference, stand in the pulpit and visit the congregation, we feel that we have nothing to give.

USS Missouri is presently steaming across the water again in the vicinity of the Persian Gulf—a threat to any enemy because it was revived from its

naval graveyard. How can we get steaming again across the ocean of life and through the gales of discouragement?

One of the most outstanding scriptural examples of burnout is the prophet Elijah. Ellen White has suggested that, "Those who, while spending their life energies and self-sacrificing labor, are tempted to give way to despondency and distrust, may gather courage from the experience of Elijah."¹

In Elijah's experience recorded in 1 Kings 19, we find seven causes and cures for ministerial burnout that face those active in God's cause today.

1. Dismay.

This is shown in 1 Kings 19:4 when Elijah traveled a day's journey into the desert, sat under the juniper tree and said, "I have had enough Lord. Take my life." Have you ever said in your life, "This is enough! I have had about enough of these people, of this church, of the ministry and of all the things that come with it?" It is an overreaction to a constant battle with evil. Elijah had been standing against the tide of

heathenism that was rolling across Israel under the leadership of Ahab, Jezebel, and her 400 prophets of Baal. The danger is that when we fight evil, we lose focus of all else and are eventually overwhelmed by it, crying out, "It is enough!"

The only cure is to know and expect that life as a believer and worker for God is a lifetime war. Popular theology in some circles today represents the Christian life as an endless good time, a jolly picnic with no ants, mosquitoes, flies, boiling heat, or rain showers. Yet life is not that way, and God says that when you go through struggles and suffering, when evil seems to be all around you and you feel dismayed, you can have hope in His power and plans. In the Scriptures we find the cure for dismay. 1 Peter 5:10 says, "And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast" (NIV). Another scriptural cure for dismay is found in Psalm 37. Here the Psalmist alternates between the action we are to take and the responsibility that God takes when it comes to facing evil. We fall into dismay when we try to be responsible for God's part and our part. Notice how these responsibilities are divided in the first seven verses of Psalm 37.

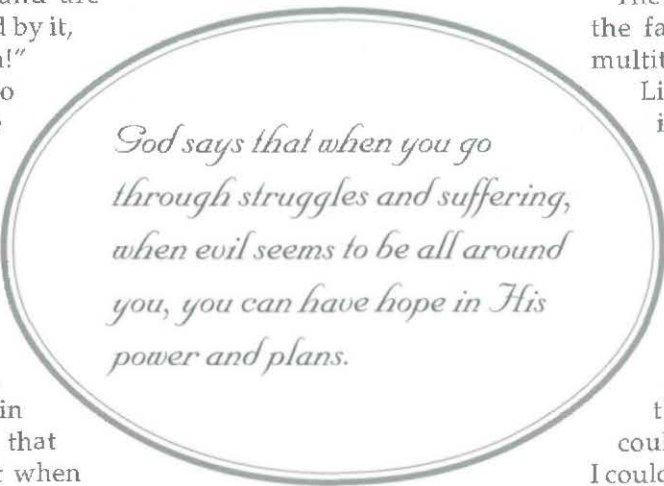
Our responsibility in verse 1: Fret not and envy not. God's responsibility in verse 2: The evil will be cut down.

Our job in verse 3: Trust in the Lord and do good. What God will do: cause us to dwell in the

land and be fed.

Our action in verse 4: Delight thyself in the Lord.

What is God part? Give us the desires of our heart.



God says that when you go through struggles and suffering, when evil seems to be all around you, you can have hope in His power and plans.

Our responsibility in verse 5: Commit our way unto the Lord. God's job: Bring it to pass.

Our duty in verse 7: Rest in the Lord, wait patiently and fret not. God says, "I will bring righteousness as light and cause judgment as noonday."

God indicates that when we cross over the line into His responsibilities in facing evil, we will find ourselves discouraged because we try to do battle with it, which is really not our job.

2. Focus on evil.

This cause for burnout ties right in with the first. In 1 Kings 18:40 we see that Elijah was very concerned that not one of the prophets of Baal escape. He kept a close eye on them all through that momentous day on Mount Carmel. He said, "Don't let anyone get away!" When your focus zeroes in on evil you become very zealous against evil itself until that's all you see. The only problem with always battling evil people and trying to get rid

of them is that there are usually a few that get away. All through the history of Scripture, God's people have had a mixed multitude in their presence.

The cure for this is to accept the fact that there is a mixed multitude in our congregation.

Like many ministers coming into the ministry, I decided that I was going to revive the church by hurling a Bible imperative at every member's sin. They might not like it, but it was what I had to say anyway. It came as a tremendous shock to me that so many members couldn't care less what I said. I could preach against something that I knew needed reform in their lives and they would say, "Good sermon, pastor," and keep on doing it. There are members in every church who are fully converted and some who aren't, and my job is not to spend all my time fighting the mixed multitude. Jesus Himself had the same problem, for in John 6 it says that many of His disciples went back and walked no more with Him.

3. Fear of failure.

When we take over God's responsibilities and find ourselves always fighting evildoers, we can be certain that we will fail. That was Elijah's situation in 1 King 19:3. He fled because he had a fear of failure. And this can be another cause of burnout for anyone in ministry. We may become afraid that if we try something it might not succeed, so we don't even begin it. What is the cure for a fear of failure?

Paul told Timothy in 2 Timothy 2:2 to find some faithful men that he could entrust himself

to. Finding the few in your congregation and community who have an open and tender heart toward the Lord, and giving to them what you have, is still a cure today. You may never be able to leave a church, school, or any situation and say, "I have really made a tremendous impact upon that congregation. This whole place is different because I was here." But we should be able to say, "I made an impact upon that person and that family because God led me to a few faithful men and caused me to work with them." Most of the people who were around Jesus had no idea of the full extent of His teachings. It was in the few, the twelve, that Jesus invested the greatest effort.

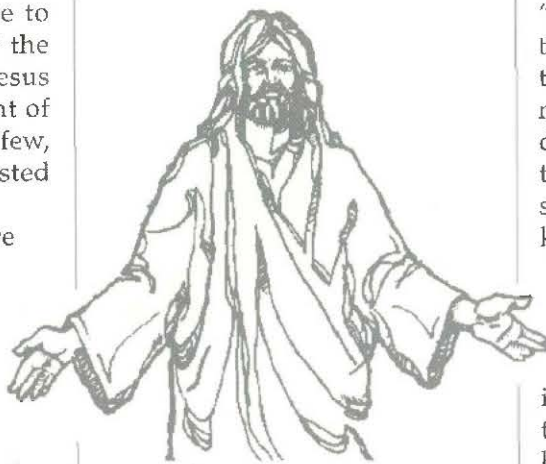
Now we are never to ignore the mixed multitude, neglect our congregations, or disregard evil. But our major emphasis and drive must be for those that have a responsive heart to the Gospel.

4. Withdrawal.

Pulling away from the day-to-day affairs of life continues the slide into burnout. In 1 Kings 19:3, 4, Elijah runs off into the wilderness, even leaving his servant a whole day's journey behind. It is often a natural human response to when discouraged to go off by ourselves and tell others to leave us alone. Instead of finding strength that is available from our fellow workers, our church members, our family and friends that God has given us, it is easy to close up within our little shell and assert, "I can handle this, I don't need your help, I'm in control." All the while we might be afraid that someone may find out that

we're having some problems.

Proverbs 13 points out that surrounding yourself with a multitude of wise counselors and friends is one of the best cures for this condition. At the end of Elijah's discouraging experience, God sent Elisha to work as his apprentice. Scripture says that Elisha was sent for the one purpose of ministering to Elijah. We can talk about how we depend upon God and trust His leading, for He does lead and give strength.



Come unto me.

But many times that strength comes through the ministry of other individuals.

There may be many Elishas that God sends to us, and if we're not willing to accept the encouragement sent through fellow human beings, we'll just go on struggling.

Worker's meetings can be an excellent time for pulling together. Yet, ironically these sessions often work against that. Many of us come and give the impression that things couldn't be better in our district. Why, we're having the latter rain already in our churches! Wonderful things are happening every week! I'm not saying to

avoid talking positive. Neither am I suggesting that worker's meetings degenerate into nothing more than a dumping ground where we all pitch in our problems. But God forbid that we take the struggles that you and I face and keep them private until they tear us down. It would be well to find two or three that we can trust and openly share a little of our situation, asking them, "Will you pray for me?" When I've done that, one of the others I've asked to pray for me will say, "I've gone through the same thing," or "I'm going through that same circumstance right now, but I don't know what to do about it either." By coming together in prayer, we gain strength from God instead of keeping up a facade that says, "I'm OK, things are great."

5. Personal neglect.

Another excuse of burnout is to overdo it physically. And that means we ignore some of our basic physiological needs. In 1 Kings 19:5 we see that Elijah was so exhausted by his race into the desert that he over-rode his need for nourishment and rest. God sent His angel to provide Elijah's meal. If we neglect simple personal care, we can become so zealous for the Lord that we destroy ourselves. And we do it in the name of religion and commitment. But that is not commitment—it is suicide. We must remember that one of the fruits of the Holy Spirit is self-control. It is easy to make all sorts of excuses for not living a disciplined life. After all, there are the demands of the church, the school, my wife, and family. All we are really saying when we can finally be truthful with ourselves is that, "I do not have the

discipline to control my own life."

In Mark 6:31 we see that Jesus understood the cure for this. He wanted His disciples to live a balanced life by urging them to come apart and rest a while. Jesus worked when it was time to work and rested when it was time to rest. He was in control of His life through the power of the Holy Spirit.

When we are under sin, Satan controls our life. When we are set free by the grace of Jesus Christ, we try to give our life over to God. But what God does is to return control back to us, and promises to give us the strength to control our life. God says in effect, "You now have the ability to make choices and judgments. I will not make your decisions for you. You've got to: put on your own jogging shoes, push yourself away from the table, put yourself to bed, spend time with scripture in the morning, decide to take the day off, and tell yourself to go to bed early tonight." The ball comes into our court and God says you decide when you play it and I'll give you the strength to send it in the right direction.

6. Lost perspective.

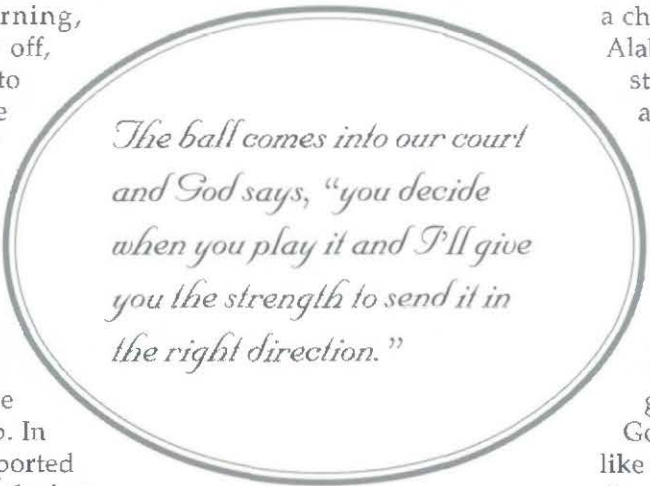
As we lose perspective we are ready to give up. In 1 Kings 19:10 Elijah reported to the Lord that he was the last believer left in Israel and the wicked queen was about to end his life. We may be tempted at times to think that we are the last righteous person left in our church and the folks are after our hide.

The cure is to let yourself be lifted by the words of God.

Hiking through a vast untamed forest can seem very intimidating. But when you fly over it in an airplane things somehow look different from a higher perspective. When we see things from God's point of view, it's amazing how different they look. So God sent to Elijah—and He sends to us—a still small voice for the purpose of letting him see life from God's perspective.

7. Impatience.

The last simple cause we see for burnout is impatience when things don't happen at the time we want them to. In 1 Kings 19 God told Elijah through the still small voice to anoint Hazael king of Aram and Jehu king over Israel to further God's work in those nations. You may have assumed that Elijah went straight out and anointed these men right away. But a close study of the Bible



The ball comes into our court and God says, "you decide when you play it and I'll give you the strength to send it in the right direction."

commentaries will reveal that it was 15 years before Elijah anointed Hazael and 19 before he anointed Jehu. We all get discouraged that things don't happen when we want them to.

Somehow we have to trust God enough not to put time limits upon Him. I've come to look

upon patience as the ability to have enough confidence in God's guidance that you are able to trust His timing. It is knowing that if you are faithful in doing what God has called you to do, then He will bring things about in His own timing. That gives you courage to continue on with your work.

Most of us have been affected by discouragement and burnout at some time or another. You may know what it feels like to sit in that study and look at the Bible and confess that you don't want to continue. You may know what it feels like to stand in the pulpit on Sabbath morning and say to yourself that you don't know what you are doing there. It's the same feeling that comes when you head out visiting in the evening and wish that the car won't start.

With his head hanging low in discouragement, Dr. Park Tucker, a chaplain at the penitentiary in Alabama, was walking down the street of his town many years ago. The weight of prison work was about to crush him. He happened to glance up to see a sign across the street on the mortuary, which challenged, "Why walk around half dead. We can bury you from \$59.50! And we give green stamps!"

God does not want us to feel like we are walking around half dead. Just as for Elijah, God has a cure for the despair and despondency of burnout we may feel. Through His divine efficiency He will satisfy the needs of our soul and make our labors a success. ❀

¹ *Prophets and Kings*, p. 173

A Heritage of the Lord

*Arlete Francisco
Leão*

Arlete Francisco Leão worked 16 years as a teacher in the field of education in various cities in state of São Paulo, Brazil. During the last four years, she has accompanied her husband who is a worker in the field of education in the state of Mato Grosso. Currently, she is the secretary of IAMAT, Adventist Institute of Mato Grosso, which is in the initial stages of construction. Arlete has given seminars in the areas of family relationships, childhood education, and youth. Also, she has presented Weeks of Prayer.



On July 11, 1994, Arlete lost her son at the age of 26. He was the victim of double pneumonia and a heart attack. He was ordained as a church elder at the age of 23. The Sabbath before his parting, he preached a sermon about the soon coming of our Savior. This is the main reason Arlete wrote this devotional.

Lo, children are a heritage of the Lord: and the fruit of the womb is his reward" (Ps. 127:3).

Sometimes we have run across this verse or perhaps we have heard a sermon where this verse was highlighted. However, we are very limited to understand the meaning of "a heritage of the Lord."

God gives us children so that they can be a true "heritage." Those who have received an inheritance perhaps can better understand the deep meaning of the word. On one hand, an inheritance is received without being deserved. On the other hand, together with the inheritance, comes the tremendous responsibility of making something worthwhile out of this gift, if not, it can be lost forever.

"God entrusted to parents a

work which could never be transferred to another: the education of their children." Educating children is a great privilege, however very serious. There is a book entitled, *Raising Children is No Game*. Many say it is the most difficult task in the world.

We cannot consider educating "our heritage" without being associated with Divine dependence. As mothers, our communion with God in search of knowledge to raise our small ones is indispensable! At times, as an educator in the home, we face many varied situations. From having to turn off the burner so the beans do not burn so that the necessary correction can be applied to using the "board of education" to teach a lesson is difficult for a child to learn. Imagine what a catastrophe, if in these situations, we did not correct them just because it is easier. This is where prayer comes in, and we ask for God's divine knowledge. But, worst of all is that sometimes there is negligence in correction because it is thought to be very difficult to correct children, and it requires much time, so we "leave things

as they are and see what happens."

Some parents think that church-related schools or the Sabbath School class should be in charge of the correction. What a deceiving thought! The work of educating the child in your responsibility can never be substituted!

As mothers we need to, "sculptor in our heritage the Divine character."

"The importance of no other work can be compared to yours (mother). It is not necessary that she paint a beautiful form on the canvass as the artist does, nor chisel in marble as the sculptor. She is not required to express noble thoughts in eloquent words as the writer does, nor express a beautiful feeling in melody as the musician. With divine assistance, she accomplishes the engraving of God's image on the human soul" (*Adventist Home*, p 237).

Engrave is not writing lightly or making a mark with a pencil or pen. "Engrave" is to imprint so that the impression made shall never more be erased!

It is constructing a perfect (or almost perfect) character. It is teaching so that your child knows how to discern between truth and error; it is instructing the true self-control; it is choosing the truth no matter the cost, and above all, teaching your young ones to depend on Jesus by turning his life over to the Master each day.

Behind the scenes of a whole

life dedicated to educating children, uncountable tears are shed secretly. Countless earnest prayers go up to heaven, and hours without end are spent reading to acquire true knowledge, and so continues the endless search to err as little as possible.

When our child is born, it never passes through our mind that he or she is in reality the property of God and that one day his or

her life could be extinguished before our eyes. Being things as they are, mother, accomplish your work always trusting in Jesus and having the certainty at the end of each day, that you did everything that was within your reach to educate your child.

Only a mother who did everything toward the formation of the character of her child can receive the peace and certainty that her mission has been completed when she suddenly

loses this dear child.

Strive with great affection toward this heritage which has been entrusted to you by the Lord. When Jesus returns in the future, and your family is joined together to receive the Lord, if someone has fallen asleep in death, may they be resurrected by the sound of the trumpet and receive the touch of immortality, and then we will be together with the Lord forever!

We pray this day that we may be true educators because of the excellence of our heritage.



*Strive with
great
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It requires skill and patient effort to mold the young in the right manner. . . . The responsibility of the parents is heavy indeed. Evil tendencies are to be carefully restrained and tenderly rebuked; the mind is to be stimulated in favor of the right. The child should be encouraged in attempting to govern himself. And all this is to be done judiciously, or the purpose desired will be frustrated. . . . Children are the heritage of the Lord, and unless parents give them such a training as will enable them to keep the way of the Lord, they neglect solemn duty.

—Child Guidance
pages 228, 229



Ten Secrets of Christ's Success in Working with Others

Ruth M. Murdoch

One of the major issues facing us today is the role of women in leadership. As I pondered the kind of leadership it might be our privilege as ministers' wives to give, my mind turned to this statement: "The greatest work that can be done in our world is to glorify God by living the character of Christ."¹ I believe this is our mission as women of the church.

How can we live the character of Christ? By adopting Jesus' methods and associating with others as He associated with those whom He was seeking to save, we can reflect His character. Ellen G. White's book *Education* identifies 10 characteristics of the way the Master approached His task of leadership.²

Christ came with the accumulated love of eternity.

One day I asked my granddaughter how much she loved me. She thought a few minutes, then holding out her little arms, she said, "Grandma, my arms aren't big enough to show you." I thought this was such a beautiful illustration—there is no way that we can really comprehend the meaning of Christ's coming to this world with the accumulated love of eternity. If Christ's love permeates our efforts to bring our fellowmen to Him,

then our mission as ministers' wives will be successful, because love is the foundation of all growth—physical, mental and spiritual.

Christ had an understanding heart.

It has been said that he who seeks to transform humanity must himself understand humanity. Christ alone had perfect understanding. Such understanding of others may include sympathy (feeling sorry for someone) but more importantly, it includes empathy (feeling sorry with someone).

When one of our boys was just a little fellow, his much loved terrier was run over. As he thought of Spotty, he sat on the back step silently weeping, tears running down his cheeks. A little neighbor girl came over and seeing his tears asked, "What's the matter?"

My son answered, "Spotty got run over."

She looked at him a minute and then asked, "Dead?"

He said, "Dead."

Then she sat down beside him, put her arm around him, and began to cry copiously. She had an understanding heart. She not only felt sorry for him, she was sorry with him.

Not only did Christ come with the accumulated love of eternity,

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She was regarded as one of the leading educators of her time. A popular public speaker, she traveled to churches and colleges across North America and across the world speaking on children's issues and character development.



but since He created men and women, He has perfect understanding of them. If we are to meet the world's needs, we must, like Solomon, pray, "Give . . . thy servant an understanding heart."

Christ reasoned from cause to effect.

We see people doing things that seem very strange to us and we ask, "How can they behave like that?" Our question comes because we do not understand the circumstances of their lives. But Christ reasoned from cause to effect. In order to understand what this means, come with me to the temple court, where Christ and some of His disciples have gathered. A group congregates around Him as He teaches. Suddenly a shuffling sound captures their attention, and turning they see a group of men half dragging, half pushing a woman toward Christ. When these men reach Him, they say, "This woman was caught in the act of adultery. Shall we stone her? The law of Moses says she should be stoned."

These men have no concern for the woman and little for her sin. Their intent is to trap Christ. If He says, "Yes, stone her," then they can go to the Roman rulers and say, "Jesus has assumed authority that is reserved for you." If He says, "Don't stone her," they can claim before the rest of the Jewish people that He rejects the law of Moses.

Jesus takes in the entire situation. He reads the story of the woman's life—reasoning from cause to effect. He knows that the very individuals who dragged her into His presence led her into this sin.

Acting as though He has not heard their question, Jesus leans

down and writes in the dust, where the next breeze will erase what he has written. I have often wondered just what He wrote. But you know the story—as He writes, one by one the accusers shamefacedly leave. Then, looking up, Jesus says to the woman, "Hath no man condemned thee?"

And for the first time the poor, frightened woman dares to lift her eyes and look into His face. The understanding she reads there is confirmed by His words, "Neither do I condemn thee: go and sin no more."

Because He looked behind the effects to the causes, Christ understood people. While He did not condone sin, He was willing to forgive the sinner. If we could understand the lives of those whom we might condemn, we too would say, "I do not condemn thee."

Christ associated closely with those whom He hoped to save.

Scripture says He "dwelt among us" (John 1:14). The original Greek word for dwelt raises the imagery of Christ pitching His tent among the tents of the sons of men. He did not teach from His exalted position above the common people—He approached them in all their activities. Those whom He chose to be His close followers ate, lived and traveled with Him.

We cannot uplift or help those whom we despise or consider less privileged. If we are to have an influence as leaders, then we too must walk the path of those whom we want to help.

Christ was a faithful reprover of sin.

"Christ was a faithful reprover of sin. Never was there another who so hated evil."³ His denun-

ciation of sin was sometimes strong. You will remember He said to Peter once, "Get thee behind me, Satan." And He called the scribes and Pharisees hypocrites. But His love drew those whom He reprovved. He ever spoke the truth with love. He never needlessly wounded a sensitive soul. Could that be said of us? "Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they [those who are dealing with the tempted and erring] have need to learn" (brackets supplied).⁴

Christ taught people individually.

He did not speak just to the masses—and even when He did, He watched the individual faces. When a face revealed doubt or lack of comprehension, He added further illustrations of the principle He was teaching.

As He taught, Christ used illustrations with which the people were familiar.

He did not speak in abstract terms. "Consider the lily," He said as He walked by the way. Seeing a wedding procession going by, He spoke of 10 wedding guests. Teaching in the country, He told of a man sowing his field.

If we are to be leaders and teachers, we must use illustrations common to the lives of our hearers. Not only will such illustrations communicate better, but as the incidents we speak of recur in the lives of our hearers, they will be reminded of the lesson taught.

Christ saw infinite possibilities in every individual whom He sought to save.

I think often of those who come

to us, people we meet by the way. Sometimes we are tempted to say, "There is no hope for that individual. Look at his background. Look where she comes from." But Christ saw in every individual the infinite possibilities that were his or hers if that person were transformed by divine love. If we are to be Christ's representatives and reflect His character, we must regard no person as hopeless or of little value. We do not know what Christ intends to do with the apparently useless material.

I can never forget a young man who came to school when I was in the sixth grade. An orphan, Charles had to work for a living, and had been passed from one family to another. Then one day a representative from the academy visited the community where Charles lived and invited him to attend the school. Inspired at 16 years of age, he attended classes with 11- and 12-year old children.

Returning to school wasn't easy. Charles spent his summers canvassing and often came back to school in rags. Though his studies were difficult for him, he never gave up. Eventually he dedicated his life to medical missionary work and to the uplifting of humanity. Today there is a hospital named for Charles.

Many folks would have said, "It's a waste of effort to put Charles back into school at his age." But Christ saw infinite possibilities where others only saw useless material.

Because He looked upon people with trust, Christ inspired hope.

When Christ and His disciples

were passing through Gadara, two demoniacs ran out calling, "What have we to do with thee, Jesus, thou Son of David? Leave us—get away." But even in their curses Christ heard the cry for help, and looking upon them with trust, He inspired hope. They saw in His glance the assurance that there was a future for them.

When we look upon people with hope, we inspire trust and when there is trust, there is growth. This characteristic of the Master, to reveal trust to the individual, enables that individual to be of great use in the Lord's work.

*If we are to fulfill
our mission, we must
live and work in the
spirit of Christ.*

The principle of showing trust and confidence is especially important when one is working with young people. I learned a valuable lesson about trusting young people when one of our sons, who was working at the General Conference printing press, first learned to drive. I had been hesitant to give him a set of keys to the family car. Then one day he came into the house swinging a set of keys on his finger. When I asked him what keys they were, he answered, "They are the keys to the boss's new car. He trusts me! He has asked me to deliver some printing jobs in downtown D.C."

Not until several years later did I discover how important being trusted by the boss was to this 16-year old. One of his friends told me the story. The day that he and another of our son's friends learned that the boss had given our son the keys to the new car, they got a bright idea. They took the bus to a shop where they knew he was delivering a package of printing. When he came out of the shop, one of them said, "The boss won't know how long it takes you to make your deliveries. We'll just get into the car with you and you can drive us out to the wrecking yard to get the part we need for our hot rod club."

The friend said, "Your son looked at the keys for a moment and then replied, 'I know he won't check on my time, but he trusted me and I can't betray his trust.'"

Finally, Christ lived what He taught.

If this can be said of us, then we will be effective leaders. But we can live the faith that we profess only if Christ dwells in our hearts. We cannot, by our own talents or gifts, draw sinners to our Savior.

Christ lived to bless others because that was His nature. The love that filled His heart caused Him to reach out to all those around Him. If we, who are ministers' wives, are to be His representatives, if we are to fulfill our mission by reflecting His character, then we must live and work in the spirit of Christ. ❁

¹ *Testimonies*, vol. 6, p. 439.

² *Education*, pp. 73-96.

³ *Ibid.*, p. 79.

⁴ *Acts of the Apostles*, pp. 73-96.

Teach Me, Lord, to Wait!

Aletha Hinthorn

*The danger is that the lure
of the quick and easy will
seep into our time with God.
But God longs for us to
show Him we desire the
Spirit enough in our lives
to wait for Him.*

Aletha Hinthorn is a physician's wife and mother of two married children. She is the editor of Women Alive! magazine and the author of a series of Bible Studies: The Satisfied Heart Topical Bible Study Series. Aletha enjoys speaking at women's conferences and retreats along with traveling and cooking.

*Women Alive,
March/April 1993.*



Wait," Jesus said to His disciples when teaching them how to receive the Holy Spirit (Acts 1:4). Waiting is still prerequisite to receiving the Holy Spirit, either initially or repeatedly.

We're not attuned to waiting, though. We expect to get our glasses in an hour, our pizza in 20 minutes, and our oil changed in 10 minutes. We have express lanes, express mail, and jiffy markets. Fast-food restaurants were timed in Pittsburgh and the winner took forty-six seconds to serve a hamburger, fries, and a soft drink. The loser, a slow three minutes.

The danger is that the lure of quick and easy will seep into our time with God. But God longs for us to show Him we desire the Spirit enough in our lives to wait for Him.

Waiting is focused desire

"Be filled with the Spirit," wrote Paul to the Ephesians and the verse could as accurately be translated, "Keep being filled with the Spirit." Again and again we need the refilling of the Spirit, and the Holy Spirit always responds anew to those who wait.

Adam Clarke says the Hebrew word *kavah*, which we translate *wait*, means the extension of a cord from one point to another. This is a great metaphor. God is one point, our heart is the other; and the extended cord between both is our strong desire. Waiting is going before the Lord with an earnest desire and looking to Him until He fulfills our desire.

Waiting in prayer

Perhaps the biggest hindrance to our waiting is the unconscious thought that we can make it without the Spirit's help. At our church dinner honoring graduates last spring, I looked at some hand-lettered signs the decorating committee had placed around the room and laughed when I read one that said, "I could not wait for success, so I went on without it." *How foolish, I thought, to fail to take the time for the necessary details that success requires.*

Then the truth hit me. Now I often quote a slightly modified form of this sign to myself as a warning: "I could not wait for the Holy Spirit, so I went on without Him." That thought brings me up short. Is that what I really want to do when I'm tempted to

proceed without an assurance that I've tarried until I've been imbued with power from on high? That assurance may simply be a peace, a strong confidence, a knowledge that God has heard.

Waiting, keeping the cord of desire arising from our hearts to God, is not easy to do. I'm so easily distracted even when I strongly desire God's answer. Just recently I was seeking the Lord's help for some work I had to do. The Holy Spirit was helping me pray when the doorbell rang. I started for the door and heard the UPS truck. I knew the driver had left a package outside my door.

At that moment I had a choice, I could have shown the Lord I was truly waiting on Him. But, I thought, *I'll just bring the package in and then continue praying.*

I was surprised to see that the package was a dress I had ordered and I almost succeeded in putting it aside. But, no, it wouldn't hurt just to take a peek at it. By the time I looked at the red dress and decided it was too large, the Spirit of prayer had gone. The hunger to know God's answer, to hear Him speak, had been deferred by a minor interruption. It was almost as if the Spirit, who is very sensitive to our desires, read from my actions, "She doesn't want Me as much as she said." I realized I had lost an opportunity to demonstrate to the Holy Spirit how very much I wanted Him.

"They that wait upon the Lord shall renew their strength" (Isa. 40:31). But waiting requires that we forgo other things to show the Lord that He is the desire of our lives.

Waiting beyond prayer

Too often when we leave the

place of prayer, we also leave our dependence on Him and allow that cord of desire to break. In His time, He will work; He will do all we trust Him to do. But our waiting must continue beyond our prayer time. Eventually we'll be able to look back and say, "Jesus led me all the way."

Sam Pollard, a twenty-four-year-old missionary in China, was going to have a ten-day meeting. He preceded this meeting with days of prayer and at the end of that time, God promised



Too often when we leave the place of prayer, we also leave our dependence on Him and allow that cord of desire to break. In His time, He will work; He will do all we trust Him to do.



him thousands of souls.

Pollard did have his thousands—but not until he was forty. Sixteen years later, a whole tribe, thousands of people, welcomed his message, and in God's time, Pollard had God's answer.

Our ability to wait for God in our prayer closets determines our ability to wait for Him out of our closets. Unless we know God has heard our prayer and we're enabled to rest our faith on His promise, we will fail to wait later. Our real determination to wait, to trust God, will show up first in our prayers.

An evangelist was coming to

our home for Sunday dinner and as I prayed for the Lord to make our visit profitable, I knew He had granted my request. Dinner time was almost finished, though, and the conversation had just been usual chit-chat. As I carried in the dessert, I cried with what John Wesley referred to as his "inner voice." "But, God, I know You heard me. Please help us." Somehow over dessert we began discussing answers to prayer. It was after 4 o'clock before we stirred from the table. I doubt that any of us will forget that afternoon as we shared past answers to prayer.

Another time I had told a friend I would pick her up at work, bring her to my home, and take her back to work after lunch. She was not a believer, and I prayed and waited before the Lord before going to get her that day until I knew He would bring good from our visit. Again, it was not until we were on the way back to her office that the conversation turned to her spiritual needs and I knew God was answering.

God is never in a hurry, but He is never late.

How I know I'm waiting on God

I use a couple of simple tests to determine whether I'm waiting or worrying. The Psalmist said, "My soul, wait thou only upon God; for my expectation is from him" (Ps. 62:5). On my prayer calendar, today's quote is from E. M. Bounds: "It is comparatively easy to wait upon God; but to wait upon Him only, is, I suspect, a difficult and rare attainment." When I'm waiting on God alone, I don't get upset if my plans are changed or my expectations are not met.

That is *test number one*. If I'm upset because of conditions

I can't control, then I'm not waiting on God alone. This is a sign that I should return to God, and in His presence commit the new situation to Him, and once again, return to my waiting.

A friend had gone to many interviews looking for a job. One day after months of looking, she was again turned down. She said to me, "If God had given me a job with a salary paying many thousands, we would have said, 'Isn't God good!' But God is just as good in His refusal." When we hang on to faith during disappointment, something within us deepens. Superficial piety gives way to spiritual growth.

Test number two is my level of activity, which will sound like a paradox. On one hand I'm doing nothing; on the other, I'm doing everything I can. Waiting does not mean inactivity; it means persevering. It means we exercise self-control to do whatever is necessary to express our strong desire. The root word for "passive" and "passion" is the same, meaning "to endure." While waiting, the heart is both passive and passionate, refusing to act on its own but passionate in looking to God.

Paul wrote, "And the Lord direct your hearts into . . . the patient waiting for Christ" (2 Thess. 3:5). The Greek word for patient waiting is *hupomone*, and in ancient secular literature, there's a story of a soldier who was decorated for his *hupomone* or his patient waiting. This soldier had not sat in his rocking chair patiently waiting for the battle to end. He had been on the front lines and had held steady in the thick of the battle.

I often find the most difficult period of waiting is the time beyond prayer. I can wait in

prayer trusting God to help me in my writing, for instance. But to continue waiting beyond prayer, I must be faithful in what I do with my time. I must keep trying to write even if it seems that what I'm doing is a waste. Sometimes my words don't make sense even to me. But when I practice *hupomone*, patiently waiting, I keep writing, not because I think I can write, but to keep that cord of desire intact.

God asks us to patiently wait—to wait on Him in prayer and then maintain a focused desire even beyond prayer. "Though it tarry, wait for it; because it will surely come" (Hab. 2:3). Though He tarries, wait for Him. The Holy Spirit will surely come.

The Wisdom of Waiting

Why are we called to wait?

God gives more promises to those who wait than to any others except those who have faith. (Waiting is actually a form of faith.) The following verses are only a few of the promises to those who wait on the Lord.

"None that wait on thee shall be ashamed" (Ps. 25:3). Those who wait are promised freedom from shame.

"Wait on the Lord; be of good cheer and he shall strengthen thine heart. Wait, I say, on the Lord" (Ps. 27:14). Refreshing strength for those who wait is again promised in Isaiah 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

God exalts those who

wait! "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land" (Ps. 37:34). How are we to wait?

We are to wait for some definite fulfillment of a promise. The disciples were not told simply to wait, but to wait for the promise of the Father (Acts 1:4).

We are to wait patiently. "Rest in the Lord, and wait patiently for him" (Ps. 37:7). "The eyes of all wait upon thee; and thou givest them their meat in due season" (Ps. 145:15).

God is watching for those who are waiting on Him expectantly. "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us" (Ps. 123:2).

Those who wait have a great longing. "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning" (Ps. 130:60).

God asks that we quietly wait. "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:26). ❀





Parenting 101

Ellie Gil

As I held my new (and third) precious little baby in my arms, I was interrupted by a knock on the door from the hospital's lactation nurse. She wanted to talk to me since I was on her list of breast-feeding mothers. She wanted to give me instructions on nursing my baby. I politely informed her I had nursed my other two children for two years, and I knew everything there was to know about breast feeding. A few moments later another helpful nurse came to offer me the opportunity to attend a class on bathing the newborn infant; I declined politely. When the third nurse came to my room to offer yet another class on soothing a colicky baby, I felt I was never going to get any privacy. I firmly informed her I did not need classes of any kind, this was my third baby and I was an expert at "The Parenting Thing." Then it hit me, I was a mother of THREE!

How did this happen? I asked myself. Of course, the biological reasons were obvious. But why did I not think this through before I decided to have children, three children? How could I raise

them to be the adults God wants them to be? Children today will be the leaders of the future. They will take on the responsibilities in every aspect of life at home, work and church. The way I raise them now will determine how they will turn out in the future. Their lives and their characters will impact not only themselves but so many lives around them. This was the task before me, and I was to accept it knowing that God would see me through.

The servant of the Lord tells us that if parents draw themselves humbly to the Savior, willing to be led by Him in the education process of their children, they are promised to receive sufficient grace in order to mold the character of their children; just as Mary did with the child Jesus (see *Desire of Ages*, chapter 7).

The gift of a child is the greatest blessing the Lord can give ("Behold, children are an heritage of the Lord: and the fruit of the womb is his reward." Ps. 127:3), yet caring for these little souls is the greatest responsibility we, as parents, take on as stewards before the Lord.

When parents greet their new

Ellie Gil has been a ministry wife for seven years. She is a full-time mother of three and enjoys domesticity and being a pastor's wife to its fullest (No lie!)



little one into the world, they do it with such hope for its future. But parents' hope for peace can turn into unrest. Their hope for good can turn into evil. Their hope for greatness can turn into ruin. Their hope of blessing can turn into a curse. Their hope of success can turn into failure. Their hope of happiness can turn into sadness. Parents can be congratulated for their children but they can also be ashamed. It all depends on how parents raise, guide, and mold their children's lives.

The task of teaching children is a sacred one. It is a task that should begin before children enter elementary schools, high schools, or universities. The responsibility does not lie in the hands of the school teachers, the pastors, society, or anyone else for that matter. It is a task that should start early and be done by parents, in the most sacred institution on earth, THE HOME. Parents will have to answer on that day "Behold I and the children, which God hath given me" (Heb. 2:13). A child who did not learn to obey, be truthful, honest, respectful, responsible and laborious at home will not be these things when he or she is at church, school, or any place else. The child will act according to the circumstances that are convenient to him or her and will look for the benefits of any given situation. The child will live to receive and not to give. He or she will live to be served but not to serve.

Parents should remember that to educate is to redeem, to redeem is to rescue, and to rescue is to save. If parents submit themselves to God's will, He will use them to prepare their children for salvation. God wants to save

all children. "But thus said the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children" (Isa. 49:25).

Parents need to teach their children by precept (theoretic education) and by example (practical education). Children are taught so much more by example than by theory. Parents cannot expect from children what



they themselves are not willing to do.

The characters of children are greatly determined by the example seen in the parents. "Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God, and who by teaching the child to love and trust and obey them, are teaching him to love and trust

and obey his Father in heaven" (*Prophets and Kings*, p. 245).

Parents need to teach their children to be good in a world filled with evil, believers in a unbelieving world, truthful in a world of lies, healthy in spirit and body in a sick world, righteous in a crooked world, laborious in a lazy world, pure in a corrupt world, and saved in a world that is lost. Not an easy task by any means, but one surely possible. "I can do all things through Christ who strengtheneth me" (Phil. 4:13).

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6, KJV). All parents need to work united in this goal, to raise our children for the kingdom.

Someone once said with great accuracy that the mind is not a garner to be filled, rather, it is a garden that needs to be tilled. It is the parents grave responsibility to do the training of these young minds from the very moment they are born; and there are those who even suggest that it should begin at conception. I am reminded of that wonderful allegory *Pilgrim's Progress*, where we see the many pitfalls that beset our little ones through their journey in life. It behooves us therefore to heed the warning of the Lord and **train** our children in the fear of the Lord. As I think of the many dangers that lay ahead, I cannot but ask myself the question: "What would I do if my children had to pass that way alone?" I hope that we all can ask ourselves the same question and as we do, will we take time now and spend it preparing them to make the journey safely? Will we see to it that we become our children's friend, their confidant? Will we

be willing to go with them as far as possible? There are quagmires, pitfalls, and countless dangers out there, yet parents allow their children to enter that journey without instructions or help, expecting them in their ignorance and inexperience to get through it as best they can.

As I ponder on all these questions, I begin to realize that what I thought I knew of *parenting* was probably just the *introduction* to the course. It is not an easy task, but it is the most rewarding of all. We have the golden opportunity to train our children; let us not leave this sacred task to someone else. Because let's face it, it's not a job anyone is willing to do for us, and I wouldn't want to miss out on this privilege God has entrusted me with.

In closing, I would like to remind all parents that it was into the hands of parents that this gigantic task was given. God says, "take this child and train it for me," and on that training depends the results as seen in the man or woman produced. If the right kind of training is given, then the result will be a positive one. The child will continually bring joy and happiness to his parents, himself, and to the world. On the other hand, if wrongly trained or untrained, he is almost sure to bring unhappiness and perhaps shame. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). The world is full of that. With God's help, I know that parents can make a difference.

As I reflect on all this, I pray to God for wisdom because as I tuck my three precious children to bed each night I realize I am *no pro* at parenting. ❀

Getting to Know You

Helen Barker

Creating Caring Church Relationships

Helen is a pastor's wife in the Iowa-Missouri Conference. Her husband, Merle, is retired from the Trust Services Department.



Often church members meet on Sabbath, participate in Sabbath School and church, return home, and go through the entire week without seeing or interacting with other members. Of course this is not always the case, but so often there is a real need for creating an atmosphere of genuine friendship and fellowship in our churches. In order to do this we must first truly love and care for one another. Without this first ingredient all of our efforts toward real fellowship will fall short.

However, fellowship activities can also help members to get acquainted, providing fertile ground for love and caring to germinate.

Bonding all members together cannot be accomplished by any one activity or project. There are many different interests and needs within a church family, and if a project does not address all crucial needs, there will be those who will not be served.

Small groups in many forms are often successful in meeting

felt needs. Try taking a survey to determine your members' needs and skills and begin groups with those who have similar interests. And be it morning, noon, or night, meet at whatever time it takes to get that particular group of interest together.

I have listed below a few programs that I have had a part in implementing or know of that have been successful.

1. *Prayer breakfast.*

Have women in your church prepare a breakfast for the men, and the men prepare one for the women. In one church I know of the men held a prayer breakfast once a month, and afterwards those who could, did repair work for someone in need in the neighborhood or within the church family.

2. *Ladies' Bible study group.*

After study, enjoy doing a craft of your choice together.

3. *Special skills classes.*

Invite members with experience in specialized areas to hold classes for those who would like to know more about those areas. Some of the requests for classes might include patching and darning, quilting, gardening, identifying edibles in the wild, and car repair.

4. *Exercise and health classes.*

5. *Little league ball teams* within your church family.

6. *Baptism celebration.*

Have friends or family of newly baptized members give a reception in their honor. Make it a very special occasion—one they will always remember.

7. *New members as greeters.*

Try using some of your new members as greeters. Older members won't be offended if the new members don't remember their names, and new members get acquainted very quickly in this setting.

8. *"Secret Friends."*

We tried this program a few years ago with good results. Two couples (this works best with adults only) were chosen in our congregation to start this project. These couples each chose another couple in the church to be secret friends with for about a month. Anonymous notes, gifts, and baked goods were sent once or twice a week. An invitation was also extended for the couple to hold open a certain night for a dinner or party where they would discover who their secret friends were. The aura of mystery made the "Secret Friends" plan a lot of fun, and it was especially intriguing since no one else in the church knew what was happening. On the given night each couple was picked up by their secret friends and taken to a special dinner (picnics, pizza and "dinner out" all work well). There they exchanged stories about things sent and received—what went through their minds when balloons were delivered or about elaborate schemes used to hide identities. Then all four couples chose four other adults or couples to repeat the procedure for another month. The process spreads fast—since the amount of people involved usually doubles each time—and creates lots of lasting friendships.

9. *Family prayer groups.*

One family prayed for a musical gift and on faith began

singing together. They eventually began to witness to other churches with a music and testimony program, and are now strong pillars in our church.

10. *Home parties.*

Divide the church into groups according to age and have get-togethers in several homes simultaneously.

11. *Family fun night.*

Have everyone meet at the church on a Saturday evening when the sun sets early (January works well). Along with table games we enjoy serving homemade raised doughnuts, apples, popcorn, and punch or fruit juice.

12. *Festive Sabbaths.*

Invite small groups into homes to enjoy the Sabbath together. In the winter you can enjoy music, Bible Pictionary, and group discussions, or watch spiritually helpful videos (some conferences have them available). In the warmer months you can enjoy God's other book—nature. Be prepared in the evening to enjoy a tailgate picnic together.

These are but a few of the many things that have been done to help create loving church family relationships. I hope they will be beneficial to you in your church family and that these suggestions will help you to develop more ideas of your own.

People outside our churches will never care how much we think of Christ until they know how much we care for each other. When one member rejoices, we should all rejoice. When one member weeps, we should all weep (1 Cor. 12:26). "Let there be such a bond of love between us that when you weep I taste salt." ❀

The Ideal Shepherdess Is One Who:



Roselyne Raelly

1. Keeps in constant communion with God—private devotions (*Ministry of Healing*, p. 294 and Luke 12:31).
2. Craves to make the home happy and cheerful. Build your own home for heaven first before you can bring others in (*Testimonies to the Church*, Volume 2, p. 463 and Proverbs 31:10-31).
3. Is humble (1 Peter 3:6).
 - i. Does not show off as the pastor's wife who knows it all.
 - ii. Is teachable.
4. Follows Bible and Spirit of Prophecy on modest dress.
 - i. Is not carried away by fashion.
 - ii. Instructs her family in the right principles of dress.
 - iii. Not only instructs but by example leads a modest life in dress (1 Peter 3:4).
5. Is respectful to the elderly both of the church and fellow ministers' wives.

Elderly wives should also respect the young pastors' wives, teach them and correct them with love (1 Timothy 4:12).

Spiritual growth does not come because of age, it comes because of constant communion with God.
6. Is her husband's comfort and support.
 - i. In times when he is going through waves of ministry, she will soothe the hurting wounds instead of adding salt.
7. Is a loving and unselfish mother to the members.
 - ii. Offers those silent prayers when he is preaching.
 - iii. Fasts for her husband's success.
 - iv. Fasts for her children.
 - v. Does not reprove harshly in public.
 - vi. She is a shoulder to cry on, for the widow and needy.
8. Through her tender, gentle behavior, helps her husband spread the word.
9. Is not too demanding of his time.
 - i. She shares her husband happily with church members.
 - ii. She is not jealous of the members.
10. Is a grave:
 - i. She buries all her husband's sorrows.
 - ii. She does not gossip about the church members.
 - iii. She keeps confidence of both husband and church members.
11. Is a helpmate but not the pastor. She does help, but does not do his job. Her duty is to lighten his load. ❀

Roselyne L. Raelly is an administrator's and pastor's wife and is employed full time as Retirement Secretary in the Eastern Africa Division. She is the mother of three: one girl and two boys. Roselyne's hobbies include cooking, making friends, swimming, singing, and writing. Her ambition is to one day see pastors' wives realize that their highest potential in whatever area the Lord has placed them.



Lois Scales

Tribute to My Friend, Lois Yates Scales

Paula I. Johnson

It is on behalf of the National Black Conferences Ministers' Wives Association and all ministers' wives that I speak to relay our deepest sympathy with heartfelt compassion.

When meeting women that are ministers' wives, it brings to my mind that we have something in common. We have a unique role to play in society, especially in the society of the church. In this role, we have a common denominator that draws us into kinship, a sisterhood, a familial circle if you please. Our common denominator—being the wives of men who have chosen the profession and employment of ministry. We stand with and support our husbands in spreading the gospel—in our homes, in our church, and in our communities. As individuals, we bring to these entities the gifts that God has given us to share in ministry and service for the up building of His kingdom. Lois Scales, wife of Elder William C. Scales, Jr., was part of the sisterhood of ministers' wives, a sister of this unique familial circle.

Though a senior to some or a junior to others chronologically, Lois did not place herself higher or think herself better than any of the

rest of us. She was a part of us. It is because of her beautiful personality and true model of Christian womanhood that we will miss her.

Lois reached, with her God-given gifts, without even trying, many people, her sisters in the ministry included.

It is true that Lois will be missed by her family, but she will also be missed by a "circle of sisters" that span across the nation and encompass the globe—transcending denominational, political, racial, and bureaucratic boundaries.

There are many qualities that Lois embodied that we will remember and that we will miss. Here are a few that come to mind.

We will miss her presence, her sweet and gentle nature, her smile and laugh, her wit.

We will miss her expressing

Bible and Spirit of Prophecy knowledge, her spiritual nurturing and encouragement.

We will miss her humble demeanor, her direct and constructive advice, her friendship and her prayers.

We will miss Lois' melodious voice and seeing her in action for God, church, and family.

We will miss seeing her ministering evangelistically beside her husband.

She was a lady of class and dignity.

"But," we have "the" blessed hope that when Jesus comes, we will see Him in peace. Then will we have the opportunity to look for Lois, as well as other loved ones that now also sleep awaiting the call of "the Lifegiver." In the meantime, let us be fruitful to God as was Lois to the end.

Our Sister Sleeps

Our sister sleeps, death's veil seems dark and wrong.
Our sister sleeps, all her pain and discomfort gone.
Our sister sleeps, but God whispers, "it won't be long."
Our sister sleeps—til the trumpeting angels blow strong,
Our sister will awake to hear Jesus call the faithful to His throng.
Our sister will sing, with other saints, to God the
"All Hail the Power of Jesus" song!
Our sister from resurrection morn on will live, live, live,
live eternity long!

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Paula I. Johnson is the Founder and Coordinator of the National Black Conferences Ministers' Wives Association.