

Preparing  
children for baptism

# MINISTRY

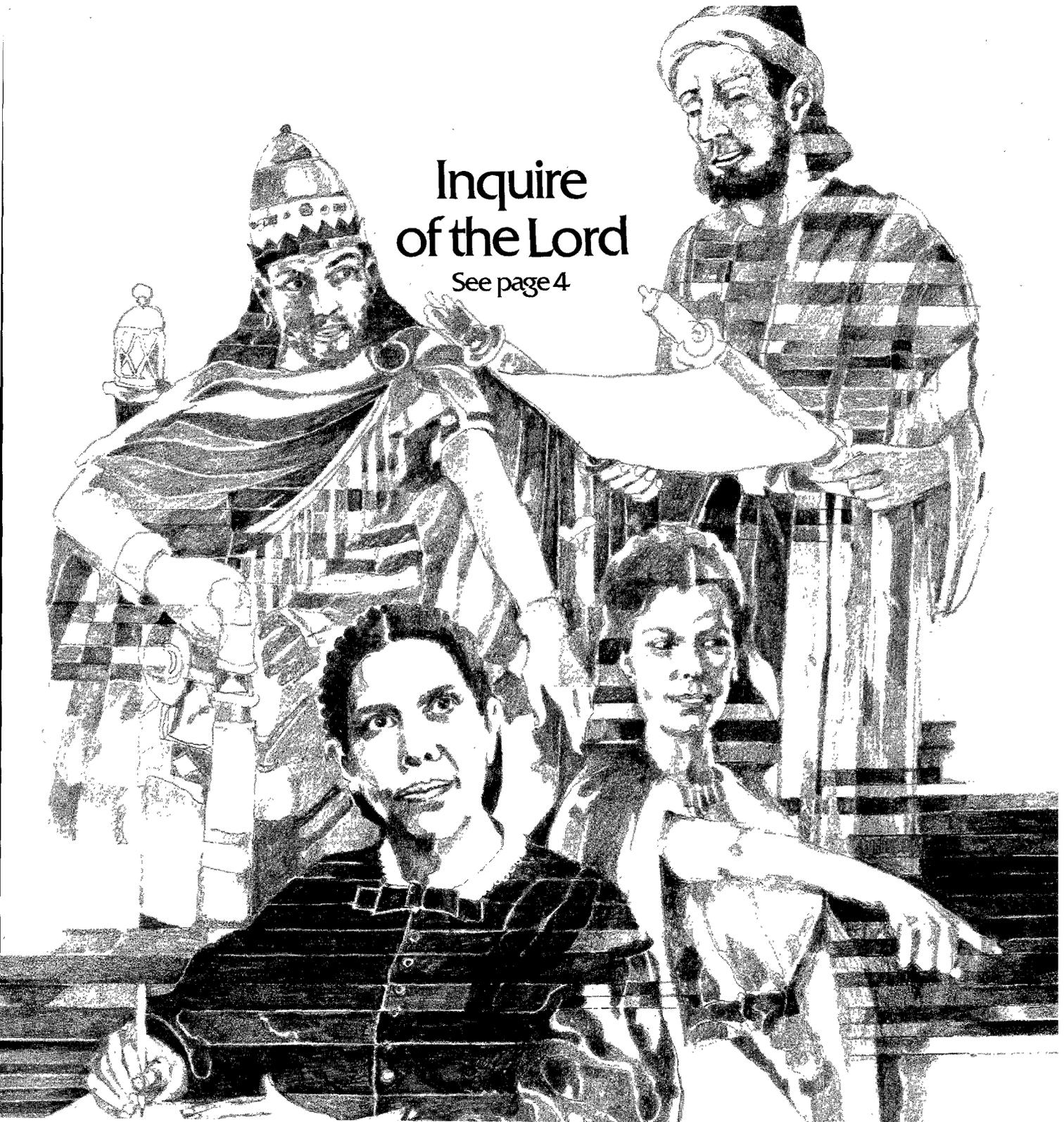
A MAGAZINE FOR CLERGY



APRIL 1981

## Inquire of the Lord

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# LETTERS

## Quality preaching

As one who is very interested in seeing quality preaching return to the pulpit, I have greatly enjoyed the emphasis given to that area in the past several months in *MINISTRY*. I feel it is an issue that must be presented again and again. Thank you very much for that emphasis.—James Coffen, Cooranbong, Australia.

## Hollow victory?

Regarding your January, 1981, editorial, "Legislated Morality," my understanding is that Seventh-day Adventists, in harmony with the Bible, have never opposed the right of government to legislate practices that are built on moral principles. If all moral concepts were removed from government we would have not only an atheistic government but one oppressive beyond human tolerance. In the concept of separation of church and state, one must be careful not to take an extreme position simply because he fears freedom of religion may be jeopardized through legislation by either the church or the state. Why is it right for the individual Christian to exercise the vote, yet wrong when he organizes? Are you simply afraid of organization?

It is not for us to judge motives and assume that those who currently call for resistance to homosexuality, abortion, drugs, and other social evils are out to legislate religion instead of morality. At least we should show the difference. Why is not the Adventist voice raised more strongly on these issues, and what are we doing to secure a public sentiment? I can say at least that the temperance organization, in harmony with the concepts presented by Ellen White, is active through "pen, voice, and vote."

You suggest legislated morality is a hollow victory. If you would check the facts, prohibition did bring major benefits to citizens with less crime, lower mental-hospital admissions, and limiting of liquor production. Unfortunately, many believe the propaganda of the secular press on the immensity of illegal sales. There are a hundred times more illegal sales of alcohol being made today than there were during prohibition. Now because some groups include a return to prayer in schools and opposition to Communistic atheism, some people get up tight and wipe the slate of the whole concern for legislative action. Surely we can look at this issue a little more analytically and not sweep all into one bag of condemnation.—Ernest H. Steed, Washington, D.C.

*Perhaps the editorial was not as clear as we intended it to be in pointing out that we support many of the positions taken by what has come to be termed, the "new Right." We are for temperance and purity; we are against*

*abortion, homosexuality, drugs, and pornography. We even believe Christians should use their votes to attempt to secure these goals. We believe, too, that there is some validity to the complaint that religious liberals who wring their hands over the new political activity of religious conservatism do so merely because the shoe is now on the other foot, and that they had no such qualms a few years ago when the liberal churches were heavily involved politically.*

*We are concerned, however, at the overtones present in these evangelical political-action groups—overtones of establishing the "kingdom of God" through politics, of making America a "Christian nation" (conservative Christian, of course). The danger we see is one of confusing the good of society with the will of God and our particular religious beliefs.*

*It is true, as Pastor Steed points out, that many laws of society are based on moral, even religious, principles—prohibitions against murder, rape, theft, et cetera. However, the intent of such laws is not a religious one, but the protection and well-being of society at large. Can we not make a similar case for opposition to pornography, abortion, alcohol, et cetera? Christians who want to organize politically to fight such evils—not on the basis that it is the will of God to do so, but that it is a course that will bring obvious benefits to all Americans—have our blessing.—Editors.*

## Impressed by similarities

In my opinion, as a Methodist minister wrote in a recent letter, *MINISTRY* is a "quality" magazine. However, you will not be surprised that, as a retired Roman Catholic priest, I cannot agree with all that your writers state. Yet I am more impressed by how little runs counter to the centuries-old beliefs of Catholicism. Some articles are most informative on details of the Bible. And any sincere attempt to be true to the Scriptures can only help ecumenism.—Roman Catholic priest, Texas.

## Changes needed

Tucked away on page 19 of the December, 1980, *MINISTRY*, was a four-paragraph article, "Focus on the Local Church in the Eighties," by C. E. Bradford, which, if truly prophetic, will have explosive results in our church. We have given lip service to the belief that the Scriptures portray a church whose most important manifestation is the local congregation. Yet, by our organizational structure and policy we have created a church whose initiatives and power come from what Elder Bradford termed "the so-called higher organizations."

On the positive side, our present organizational structure has some definite advantages. We have, in many respects, a very strong worldwide church. Yet there are negative aspects, too, or else Elder Bradford's article was groundless. One is so important in my thinking that it far outweighs other considerations. Innately present in our type of organizational structure, in which most of the power and decision-making resides at the "top," is the deadly potential of being unable to sense the movings of the Holy Spirit and of remaining ignorant of those movings as seen among the rank and file of our people—which, after all, is the church. If present leadership (and as a pastor, I include myself) refuses to acknowledge this situation, then we are destined to follow the fateful footsteps of others who have gone this way before us.

There have been trends developing during the past few years that indicate that some lay people are ready to assume the responsibility of decision-making and determining the priorities and direction of our church. Unless the present leadership will adopt the example provided by the Lord Himself in calling and treating His disciples as friends and brothers the laity will arise and make those necessary changes. Such changes are also needed in the local church itself, because too often the way a pastor relates to his flock is no better than the organizational structure of which he is a part.

I encourage Elder Bradford to work with all the effort of which he is so capable to foster the principles he outlined in his short article. I don't see how that is possible without some radical changes in our policies and organizational structure. Our lay people will not fight these changes; the opposition will come from those who are denominationally employed.—Bob Hunter, Madison, Tennessee.

## Interest appreciated

The fact that you have an interest in me as evidenced by *MINISTRY* is appreciated. Naturally, we are poles apart in some areas; however, we certainly agree in our belief in salvation by grace without works of the law, and also that the righteousness of the law is to be fulfilled in us. Your journalism is excellent.—Baptist minister, West Virginia.

## One in Him

It has only been recently that I have realized that our Lord's prayer, "that they may be one, as we are one," is being experienced as I read *MINISTRY*. Thank you for this publication that reveals the spirit of Jesus and the direction of the Holy Spirit in so many articles. Indeed, we are one in Him.—Church of God minister, Illinois.

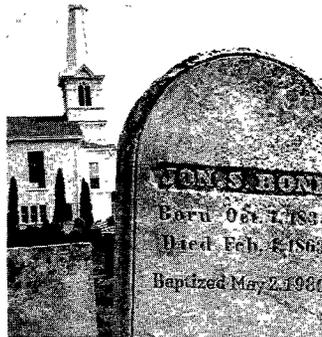
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# Inquire of the Lord

Is an extra-Biblical prophet less inspired than a prophet whose writings have entered the canon? Does the voice of an extra-Biblical prophet speak with less authority and certainty than that of a Biblical writer?

by Eric Livingston

**I**t is 621 B.C. These are days of reformation, a time for cleansing the sanctuary and restoring truth. In the Jerusalem Temple, High Priest Hilkiah is renovating the house of God to its rightful state. His eyes are drawn to an ancient manuscript, "a book of the law of the Lord given by Moses" (2 Chron. 34:14). Apparently, this was either the Pentateuch or portions of it. It is later called "the book of the covenant" (verse 30), which seems to indicate the major portion of Deuteronomy,

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the book of heart obedience, which is an amplification of Exodus 20-23. The focal point seems to be the legislative sections of Deuteronomy, together with the blessings for obedience and cursings for disobedience. Most likely it was the Temple copy, neglected and lost during the impious reign of King Manasseh (see Deut. 31:24-26; 2 Chron. 33:1-9).

Hilkiah hands the venerated writings of Moses to the learned scribe Shaphan, who in turn reads from the 800-year-old Scriptures to King Josiah, the leader of the reformation.

Josiah is first horrified, then perplexed.

In the light of these Scriptures wayward Judah stands condemned. Retributive judgment is the penalty for apostasy. But King Josiah also hears promises of reward for obedience, and of blessings for repentance and loyalty.

The question is Can the impending judgments be averted, or at least stayed long enough for the necessary national reform to be effected? Or is it already too late?

This was Josiah's perplexity. Notice that it lay in the area of the interpretation and application of Scripture. More precisely, it had to do with the sometimes difficult question of conditional prophecy (see chap. 34:23-28).

The 26-year-old king anxiously sought the most authoritative guidance and support when he heard the Word of God. Shaphan, the scholarly scribe, stood nearby. Hilkiah, the high priest, was readily available. So too were the teaching Levites (see chap. 35:3). Today's counterparts to Shaphan would be the Lutherans, Calvinists, Wesleys, Spurgeons, et cetera; Hilkiah would correspond to a church group's leader; and the Levites would represent Bible-teaching ministers.

But notice in the Biblical example that Josiah used these prominent men from the Temple and the royal court merely as *messengers*, a most imposing five-man delegation honoring both the Sacred Oracles and the guide who would give counsel regarding them (see chap. 34:20). To whom did the king turn?

Josiah said, "Go, inquire of the Lord for me and for those who are left in Israel and in Judah, concerning the words of the book that has been found." . . . So Hilkiah and those whom the king had sent went to Huldah the prophetess" (verses 21, 22, R.S.V.). It is interesting that when he needed increased light on the Word of God, the king inquired of one who was an extra-Biblical, or non-Biblical, prophetess. An extra-Biblical, or non-Biblical, prophet refers to inspired agents of God who have the prophetic gift but who are not authors of Biblical books. Nathan, Elisha, Huldah, John the Baptist, and Agabus are

examples of such in ancient times.

The Word of God was too important, and the gravity of the situation too great, for any lesser commentator. No doubt Josiah rightly valued the interpretations and guidance of Shaphan and Hilkiah (as we value favored and trusted commentators); but as a final authority, illumination bowed to inspiration.

The king-reformer wanted more than human help. As a conscientious student of Scripture, he sought the infallible guidance of God and availed himself of the opportunity to obtain spirit of prophecy counsel from the Holy Spirit through an inspired prophetess (see also Neh. 9:30).

Huldah's testimony was clear and direct, simplifying, and yet intensifying, the written Word of God: "And she said to them, 'Thus says the Lord, the God of Israel: "Tell the man who sent you to me, Thus says the Lord, Behold, I will bring evil upon this place and upon its inhabitants, all the curses that are written in the book which was read before the king of Judah. Because they have forsaken me and have burned incense to other gods, that they might provoke me to anger with all the works of their hands, therefore my wrath will be poured out upon this place and will not be quenched. But to the king of Judah, who sent you to inquire of the Lord, thus shall you say to him, Thus says the Lord, the God of Israel: Regarding the words which you have heard, because your heart was penitent and you humbled yourself before God when you heard his words against this place and its inhabitants, and you have humbled yourself before me, and have rent your clothes and wept before me, I also have heard you, says the Lord. Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, and your eyes shall not see all the evil which I will bring upon this place and its inhabitants.'" And they brought back word to the king" (2 Chron. 34:23-28, R.S.V.).

The authority of a message is derived from its source. Josiah recognized the same divine Source in both the Bible (that is, certain writings that were accepted as authoritative and that eventually gained Biblical status) and in the message of a contemporary prophet.

We must remember, of course, that during Josiah's day Scripture was still being written, and, under the guidance of the Holy Spirit, God's people were still in the process of recognizing Biblical writings. Thus, at that time, there was probably not the sharp distinction we draw today between an extra-Biblical prophet, such as Huldah, and a Biblical prophet, such as Jeremiah. Both spoke for the Lord, and their contemporaries saw the same divine Source in both.

However, even though clear lines may not have existed in Josiah's day between extra-Biblical and Biblical prophets, today the canon of Scripture is clearly set, and the decision *has* been made whether a particular inspired writer is to be included in the Bible. Thus, from our perspective, the question naturally arises, Does a Biblical prophet have a greater degree of inspiration than an extra-Biblical prophet? If so, we could possibly expect, in this scriptural illustration, to find the Holy Spirit leading Josiah to Jeremiah, Zephaniah, or possibly Habbakuk (all contemporary prophets whose inspired writings ultimately found their way into the canon of Scripture) rather than to Huldah, a prophetess whose inspired messages were never incorporated into the Bible. But we find Josiah seeking counsel regarding the established Scripture from Huldah, an extra-Biblical prophetess. Thus the Lord led the king to a certain and authoritative source for guidance.

From this we may infer two somewhat interrelated implications: First, the scope of a prophet's authority is limited to the intended audience for his message; and second, the role (but not the inspiration or intrinsic authority) of non-Biblical prophets and their writings has a lesser function than that of their Biblical counterparts.

The Holy Spirit inspired many prophets to speak and write. All were of the same Source; all were equally inspired. But to retain all of these messages through the centuries would necessitate hiring a truck to carry the Bible to church in the twentieth century!

So God periodically moved upon His people to retain certain of the inspired documents that suitably summarized His will, character, and providence in relation to man's

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**The Holy Spirit inspired many prophets to speak and write. But to retain all of these messages through the centuries would necessitate hiring a truck to carry the Bible to church in the twentieth century!**

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## It is the privilege and responsibility of the God-designed audience of any prophetic counsel (be it through Biblical prophets or extra-Biblical prophets) to honor the preeminent authority in the message because of its divine source.

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redemptive needs to that time. Thus, we have a gradual formation of the Bible. These Biblical writings have universal authority in function, scope, and time.

All other inspired writings, including both the productions of extra-Biblical prophets and certain writings even of such Bible authors as Samuel and Paul that did not find their way into Scripture (see 1 Sam. 10:25; 1 Cor. 5:9; Col. 4:16), are lesser lights. The scope of their authority is limited by the shorter time span (and sometimes smaller community) they are designed to serve. Their function is to intensify, simplify, clarify, and amplify the truths and principles of the Bible in the context of a contemporary situation. For these reasons they are lesser lights, maintaining the centrality of the Bible as the standard, or norm, and always leading back to it. Accordingly, these lesser lights are not designed to be sources of additional truth, except, of course, as they provide the extra detail that inevitably accompanies amplification and application of any data.

First Chronicles 29:29; 2 Chronicles 9:29; 12:15; 13:22; 20:34; 32:32; 33:19, provide additional examples of extra-Biblical, or non-Biblical, writings that were inspired of God. The prophet Iddo even wrote a “commentary” (see chap. 13:22, margin)—probably consisting of a sacred history containing expository comments, according to *Gesenius’s Hebrew and Chaldee Lexicon*, page CCCCLI. Some scholars feel that Nathan and/or Gad may have a portion of their writings retained in Scripture, unacknowledged. If so, these inspired men are still to be classed as “non-Biblical” writing prophets, since they would be a source for, rather than the actual author of, the Biblical book.

Thus, the *role* and *scope*, not the inspiration or authority, of non-Biblical prophets or writings is lessened by function, time, and possibly communal location. It is these limitations, not their inspiration, that make the inspired, yet extra-Biblical, writings of Nathan, Gad, Iddo, Paul, and Samuel (and Ellen G. White, for whom we claim the prophetic gift) “a lesser light to lead men and women to the greater light” (*Colporteur*

*Ministry*, p. 125).

As Ellen White herself put it: “I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the ‘last days’; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.)”—*Early Writings*, p. 78.

It is the privilege and responsibility of the God-designated audience of any prophetic counsel (be it through Biblical prophets or extra-Biblical prophets) to honor the preeminent authority in the message because of its divine source.

When Josiah sent his messengers to “enquire of the Lord . . . concerning the words of the book” (2 Chron. 34:21), the testimony of Huldah the prophetess in reply intensified the Bible’s warnings of retribution for apostasy, but she also held out hope and encouragement for the penitent king. Thus she emphasized first law, and then gospel—justice and mercy blended as at Calvary. Josiah was comforted and guided by the spirit of prophecy comments. And he was motivated to effect a mighty reform, calling the people back to God’s commandments (see verses 29, 31, 32; 35:19).

Notice that the Holy Spirit, operating through Huldah outside of the Bible, worked harmoniously with the Scriptures. Josiah was not led *away* from the Sacred Word, but back to it. He found his doctrine in the Bible, confirmed his interpretation and working procedure by consulting contemporary spirit of prophecy counsel, and then used the acknowledged Word as his foundation for teaching and reform (see chaps. 34:30-32; 35:4, 6, 12, 15).

Similarly, pioneer Seventh-day Adventist leaders established a solid doctrinal foundation by searching the Scriptures and, as necessary, received through the Spirit of Prophecy clear explanations of the passages being studied, with instruction of how they were to labor and teach effectively. (See Ellen G. White, *Selected Messages*, book 1, p. 206

ff.; *Gospel Workers*, p. 302.)

The testimony of Huldah the prophetess related to the Bible in four distinct ways. It intensified the message of Scripture already given. It simplified the Scripture by bringing it to bear on Josiah’s specific situation. Scripture was exalted, and (as shown in the subsequent reforms) minds were attracted to the Sacred Book. These four aspects—intensification, simplification, exaltation, and attraction—are present in the work of other extra-Biblical prophets. Huldah’s testimony was, as Ellen White wrote about her own, “not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed [intensification]. . . . God has through the *Testimonies* simplified the great truths already given [simplification]. . . . The *Testimonies* are not to belittle the word of God, but to exalt it and attract minds to it [exaltation and attraction].”—*Testimonies*, vol. 5, p. 665.\*

Further, as the prophetess anciently comforted and guided the anxious Josiah, so Ellen White’s writings are “for the comfort of His people, and to correct those who err from Bible truth” (*Early Writings*, p. 78).

The testimony of the prophetess Huldah *did* add some detail beyond that found in the Biblical manuscript. It applied the Deuteronomic principle of reward for obedience to the contemporary situation, with the result that Josiah received the promise “Because thine heart was tender, and thou didst humble thyself before God, . . . I have even heard thee. . . . Thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place” (2 Chron. 34:27, 28). Incidentally, this promise met only partial fulfillment, being limited by Josiah’s later disobedience (see chap. 35:20-24)

It should be noted that the “hope of the gospel” (Col. 1:23), which Huldah held out to Josiah, contained nothing extraneous to the essential message of the Scripture being studied—namely, reward for obedience and punishment for impenitence. The testimony served only to simplify, intensify, apply, and amplify Scripture. Additional truth was not brought out, but God through the testimony of Huldah simplified the great truths already given. Again, Ellen White parallels Huldah the prophetess.

Like Josiah, we may inquire of the Lord concerning His Word by going to an inspired, though extra-Biblical, source.

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\* I am indebted for the observations regarding Ellen White’s enunciation of these four aspects of her writings to the excellent pamphlet “The Writings of Ellen G. White and the Bible,” by Dr. T. H. Blincoe. Other studies, with similar themes, have recently been produced by D. A. Delafield and A. S. Jorgensen, and are available through the Ellen G. White-SDA research centers.

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Help for a busy pastor can come from a seldom-considered source. Find out how you can pick the minds of leading denominational thinkers and writers through a little-known and inexpensive tool.

# Information when you need it

by Aletha H. Fletcher

**H**ave you ever been frustrated because you were unable to locate, when you needed it, an article you had read in an Adventist publication recently? Since only two or three Seventh-day Adventist periodicals provide an author and broad subject index annually, you can be at a loss to know where to look if you did not clip and file the article at the time. You have no choice but to leaf through each issue of a magazine in an effort to locate the article you need. In case you do not remember in which periodical you read it, your search may lead you through several. And even after spending valuable time, your efforts may end fruitlessly!

If this has been your experience, you will be glad to know that help is available. The *SDA Periodical Index* can give you immediate access, either through the subject or the author's name, to thousands of articles published in nearly sixty Seventh-day Adventist English-language periodicals.

But there are also other uses for the *Index* than simply trying to locate an article you have seen in the past.

Are you feeling the generation gap and wondering how to relate to the youth in your congregation? Did you know that six Advent-

ist periodicals include regular question-and-answer columns dealing with teen-age problems? A year's compilation of these would give you an excellent cross section of the problems troubling youth today, as well as some of the answers suggested by qualified counselors. Columns dealing with youth problems may be found by looking under "Youth—Questions and Answers" and "Youth—Conduct of Life" in the *Index*.

What if you aren't a subscriber to the particular magazine that has the article you want? You can still have access to any article listed in the *Index*. The editorial office of the *Index* provides a copying service, and the charge is only 10 cents per page.

Perhaps you are looking for new sources of help in your sermon preparation. The *Index* offers help here, too. After the headings "Bible: O.T." and "Bible: N.T." you will find the various books of the Bible listed, with the individual texts discussed in each title shown in square brackets. Also, Bible studies are listed under their appropriate subject headings, as well as under the general heading "Bible Studies."

You are undoubtedly aware of the unprecedented explosion in soul winning in divisions outside North America. Why not read in division papers the detailed accounts of the preparation and methods employed in these evangelistic activities?

Perhaps, like Paul, you feel that we are currently being "tossed to and fro, and carried about with every wind of doctrine," and that we need to follow his advice about "speaking the truth in love" (Eph. 4:14, 15). What are other ministers around the world speaking, believing, and writing on righteousness by faith, faith and works, the sanctuary question, the Spirit of Prophecy, and other subjects? By researching these topics through the *SDA Periodical Index* you could find out. Try these subject entries: "Faith," "Faith and Reason," "Righteousness," "Law and Gospel," "Salvation," "Sanctification," "Justification," "Atonement," "Sanctuary," "Jesus—Rites and Ceremonies," "Tabernacle," and "White, Ellen Gould (Harmon)—Authorship," to name a few.

If you are a white minister with no blacks in your congregation, perhaps you do not often see copies of *Message*. You are deprived! In addition to its penetrating doctrinal studies, you are missing such unique features as its column *Voices in the Wind*, which quotes penetrating comments on our times from renowned people in the public sector who have things to say that should be of concern to Christians.

Don't forget the needs of your church workers. The new "Children's Section" in the *Index* will provide invaluable access to children's stories directed to a particular moral value, ideas for programs, and guidance in youth work. Perhaps an article in a past *Worker* will give the Sabbath school superintendent ideas on conducting a successful Sabbath school council or Vacation Bible School. Another may help the junior division leader cope with his lively group and attain better classroom control.

In so many ways, continued access to the fine articles published in Adventist periodicals can enrich the life of your church and lighten your load as a pastor, teacher, or administrator. Why not give the *Index* a try by ordering your subscription today? After receiving it, request photocopies of articles on any topic found in the *Index* that would be helpful to you. You may order individual titles or a complete bibliography of articles on a particular topic, and be charged only 10 cents per page, plus postage.

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Aletha H. Fletcher is editor of the *Seventh-day Adventist Periodical Index*, Loma Linda, California.

# Preparing children for baptism

Your baptismal class will contain children whose parents have done their work and those whose parents have not. Is there a way to prepare those who are ready for baptism, while permitting the unready to grow awhile?

by Carl Coffman



For many pastors, a substantial number of the yearly baptisms involve the boys and girls of church members. Some need very little baptismal preparation because their parents have taken the spiritual training of their children seriously since the days of the crib. It is fair to say, however, that the larger number probably have not had this thorough training in the home. What do we do, as pastors, when our youth get to that thinking age when they ask for baptism?

In a recent study that surveyed the convictions and methods of twenty-nine North American pastors on this subject (Carl S. Johnston: "The Spiritual Nurture and Preparation for Baptism of Adventist Youth," Andrews University, May, 1980), it became quite clear that the pastors surveyed took seriously their own responsibility for adequate baptismal preparation of their young people. They were also keenly aware of the parental problems that leave so many Adventist boys and girls unready for the step that their peers are requesting and in which they want to be included. The study by Johnston also took notice of the strong emphasis that Ellen G. White places on the responsibility of

Carl Coffman is chairman of the Department of Religion at Andrews University, Berrien Springs, Michigan.

VERNON TOOLEY

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parents to prepare their own children for baptism, and for delaying their baptism when they are not ready.

She says: "After faithful labor, if you are satisfied that your children understand the meaning of conversion and baptism, and are truly converted, let them be baptized. But, I repeat, first of all prepare yourselves to act as faithful shepherds in guiding their inexperienced feet in the narrow way of obedience. God must work in the parents that they may give to their children a right example, in love, courtesy, and Christian humility, and in an entire giving up of self to Christ. If you consent to the baptism of your children and then leave them to do as they choose, feeling no special duty to keep their feet in the straight path, you yourselves are responsible if they lose faith and courage and interest in the truth."—*Testimonies*, vol. 6, pp. 94, 95.

The pastor, however, faces a different problem. He confronts boys and girls whose parents *have* done their work and those whose parents *have not*. The children are all in one group, and all want to be baptized—together. Should they be separated into two groups? By whom? By what criteria? With what results? Or can the pastor deal with them as one group, but use methods that will further prepare those who are ready and at the same time lead the unready to choose, in counsel with their parents, to prepare further before being baptized? We are all aware of the problems that we can create by telling a boy or girl that he or she is not ready. Yet we have a serious responsibility, as well, not to baptize a child prematurely.

We need to engage in some real evangelism with this yearly baptismal-age group of boys and girls. Especially if we are getting a large number of our baptisms in this area, it is worth our best effort. The future spiritual success of these youngsters may be increased by utilizing methods that will truly prepare the ready while permitting the unready to grow awhile. The following concept has been field tested, and it works. You can experiment with it and adapt it to your own situation and needs.

First, arrange a meeting with the target group, at the church school, at least two

months before you plan to begin the actual baptismal class. At this meeting, encourage each child to examine himself or herself and then discuss with his parents whether he or she should look forward to baptism during this school year. Then spell out exactly what *your* plans and objectives will be as you help the children prepare for baptism. They must complete a junior Bible course on their own and have the graduation certificate before they are baptized. Help them (with a two-month head start) to get into the course and begin the studies. Also, send a letter home with each child, to his or her parents, explaining your plans. Include the date you will begin, the proposed date of baptism, the requirement to finish the individual Bible course and class assignments before the baptismal date, and an appeal for the parents' cooperation. Emphasize the sacred nature of baptism and the seriousness of their decision to grant permission for their boy or girl to plan for this step. Provide a place at the bottom of the letter where the parents can sign their names, and have the letters returned the next day to the school, where you can pick them up.

Arrange with the teachers for a time and place to hold your baptismal class. Begin the first meeting by giving each child a mimeographed page listing the requirements. The students must be present at every study. They must take notes (I outline the study on the blackboard, which they must copy) and then recopy the notes in ink at home, writing in the words of the texts and looking for illustrations to include. I give one key question for each lesson that they must discuss with their parents and together formulate their answer for the notebook. Make it very plain that the notebook must be complete before anyone will be baptized. Also, request that they bring the notebook to the baptismal class every week so that you can check it with them and help them if they were unable to complete some part of the assignment. When the notebook is completed at the end of the series of classes, I have followed the plan of covering their names and submitting them to a group of five church members for judging. I give all the students a meaningful gift, but a

special gift goes to the top two or three, or even five if the class is large.

Two weeks before the classes are over, assign each student to write a one-page theme on the subject "Why I feel I am ready to be baptized." The children should discuss this with their parents as they write and submit it the following week. I also sometimes give a simple, yet comprehensive, final examination. I have not failed anyone, but I have used it to counsel with parents if there seems to be a lack of effort on the part of a student to do his best.

Schedule one extra class at the close of the series. Ask for the completed notebooks, return and discuss the examination if you gave one, and return the themes that were written. Have each child put his or her theme in the notebook before turning it in.

The following Sabbath afternoon schedule a meeting with the students who plan to be baptized and their parents. At this time return the notebooks with the awards. Read the final exam questions to the entire group so that the parents can see what was expected of the students. Also, read Ellen G. White's counsel to parents regarding the solemn importance of what they are giving their children permission to do. Then distribute a baptismal certificate to each candidate; review the vow; and have each sign his name, age, and address in the presence of the parents. Collect the signed certificates for the church board to approve and for the church clerk to complete and record. Finally, give the candidates instructions for the baptismal service the following Sabbath—show them where to sit, where the dressing rooms are, and how to stand in the baptistry when baptized.

In light of these requirements, it has been my experience that those children who are ready get the work done and the unready ones do not. I have found that the unready children withdraw during the course of the class and decide to wait a year. I compliment them on their decision and urge them to study carefully and plan for baptism next time. This does not often bring negative reactions on the part of either the student or the parents.

It is also good to make home visits to each student who decides to wait, thus helping the parents to understand why, and encouraging them to help their boy or girl toward the next class.

God can bless this type of thorough evangelism. We, as pastors, want our youth to be converted and become intelligent church members when they decide to be baptized. It is apparent that we must dedicate quite a bit of time to this if we do it right. But isn't that really what ministry and successful soul winning always require? Can we afford to do anything less?

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**We need to engage in some real evangelism with this yearly baptismal-age group of boys and girls. Especially if we are getting a large number of our baptisms in this area, it is worth our best effort.**

# Is it time for a new hymnal?

The current *Church Hymnal* was published forty years ago, in 1941. In June, 1980, the editor asked, "Do We Need a New Hymnal?" Several readers responded—almost all answering in the affirmative. The following reactions set forth the reasons two readers feel a new hymnal is needed and what we can do meanwhile to use the present one to better advantage.



by Wayne Hooper

Yes—for several reasons. 1. Some of the hymns in our present hymnal are passed over because they are not singable because of such problems as (a) awkward melodic leaps, (b) difficult rhythmic patterns, (c) no place to breathe, (d) sophisticated melodic patterns, (e) harmonic changes that seem unnatural, and (f) poem meters that do not fit the music.

An example is No. 187, "The Lord Is Coming." Every word makes one excited about the Second Coming. Unfortunately, the tune to which it is wedded in our book is not very singable. (Try using this poem with the music of No. 581, "My Hope Is Built on Nothing Less." With a little repetition to fit the chorus, the whole thing comes alive!)

2. Many of the hymns are pitched too high. No. 566, "There Is a Stranger at the Door," is an example of this problem. When most of us attempt to screech out the three high Fs in this hymn, I'm sure the "Stranger" would be frightened away!

3. Changes in musical culture must be reflected in our hymnal. In recent years the resurgence of folk singing has brought about a

Wayne Hooper, recently retired from the Voice of Prophecy, is well known as an arranger, composer, and conductor.



by Bernard E. Seton

Yes! No man-made article is eternal, for which we should be thankful, since it enables us to improve each successive model. This philosophy applies to hymnbooks as well as automobiles. Each hymnal has its own self-sustaining life cycle that gives birth to its successor: (1) cautious but curious reception, (2) exploratory use, (3) general acceptance, (4) formation of a narrow choice range among its hymns, (5) relapse into tolerance and neglect, (6) gradual realization of the need for a new book.

The useful lifetime of even the best of hymnbooks is more limited than most of us realize. Some authorities declare that the *effective* life is twenty years. Mixing that idealism with a pinch or two of realism, we may expect to need a new hymnal every thirty years. The years that follow this point of time are increasingly barren so far as the hymnbook is concerned. Our present *Church Hymnal*, published in 1941, is now forty

Bernard E. Seton, Ph.D., now retired, was an associate secretary of the General Conference.

new appreciation of this gentle art. As a result, a whole treasure of Early American folk hymns has been dusted off and brought to new life. Many of these are delightful, have meaningful words, and deserve a place in our praise language.

4. A new awareness of the contributions of the black heritage deserves recognition. There is not a single Negro spiritual in our hymnal; yet, since the Civil War and the world tours of the Fisk Jubilee Singers, these unique and powerful songs have won a place in the programs of all the great singers and choirs—and in our hearts. When a congregation sings such spirituals as “Trampin’” and “Lord, I Want to Be a Christian,” it can be a moving experience.

5. We need some hymns written of and about the concerns of our time. We cannot expect young people to get excited about a book of songs all of which were written before they were born, and most of which were written before their parents were born! The Hymn Society of America holds hymn-writing contests regularly that produce outstanding winners. One recent subject was “Hymns for the Space Age,” and another was “Hymns of Concern for the Cities.”

6. We need more hymns about our unique beliefs. The Sabbath, Second Coming, judgment, sanctuary, and the priesthood of Christ are some of the subjects we need to sing more

about. We could have our own hymn-writing contests and print the winners in the next hymnal.

7. We should enjoy singing some of the hymns other denominations have used for years and found a blessing. Examples of these are “Be Thou My Vision” and “Turn Back, O Man” from the 1966 *Methodist Hymnal*, and Samuel Longfellow’s “God of the Earth, the Sky, the Sea” from the *Congregational Pilgrim Hymnal* of 1962.

Of course, even if we needed and wanted a new hymnal now, we could not have one. It takes four to seven years to edit and print a major denominational hymnal. So the work needs to be started now by leaders with vision. A hymnal committee should be selected with a chairman who would be the editor. The work of collecting, sifting, choosing, holding polls, and getting input from all sections of the church should begin immediately. By the time their work was done, many years from now, everyone would see the need and be ready to sing and rejoice.

Until we do get a new hymnal, we can encourage a better use of the one we have. I have found that people will accept and sing a new hymn if an effort is made to teach it to them. I tell them why I think it deserves their attention and try to make the author and composer come alive as real people. Just as we introduce a guest speaker, we should

introduce authors and composers, especially of “new” hymns. To help with this, we could make available E. E. White’s *Singing With Understanding*. It is a handbook to our hymnal and has explanatory notes for every hymn. It was published in 1968 by the Signs Publishing Company of Australia, but it is now out of print. Let’s reprint it, and see that every minister, choir director, and organist has a copy.

And while we’re waiting for a new hymnal to be prepared, let’s use the many hymns in our hymnal that have gone largely unexplored. Look at No. 350, “We Have Not Known Thee.” This was written by a Church of England minister, Thomas Pollock, in 1889. Each of the first four stanzas begins with a contrite confession and ends with a sincere prayer for help in correcting that fault. Stanza 3 says:

We have not loved Thee as we ought,  
Nor cared that we are loved by Thee;  
Thy presence we have coldly sought,  
And feebly longed Thy face to see.  
Lord, give a pure and loving heart  
To feel and own the love Thou art.

This is a hymn everyone can identify with, and the music by Joseph Barnby is lovely and singable.

A new hymnal? Yes. Let’s begin the process right away!

years old, and is overdue for replacement.

Most of us are allergic to changes. We like what we know and resist well-meaning efforts to acquaint us with the unknown. Furthermore, although we may know little about poetry and music, we *do* know what we like, and are fairly sure that we shall never love the unknown as ardently as we have loved our old favorites.

Some may reason that, since only a small number of the 703 hymns in our current book are being used, the volume’s life span can be extended by encouraging the use of hitherto neglected hymns. That seems plausible enough, but it does not allow sufficiently for our human reluctance to revive the old by a search for the new. The suggestion has some affinity to flogging a dead horse—it effects no resurrection!

The analogy of the horse reminds us that the poor animal had seen its best days long before its decease, and that its frailties clamored for its replacement some time before its funeral became necessary. Our present hymnal has served for several decades, and we can be grateful for its ministry. But it has lived long enough for its shortcomings to be recognized by the knowledge-

able who have long since been looking for its successor. Mention of a few of its more obvious weaknesses by way of illustration may serve as a springboard for the launching of a worthy successor to the 1941 compilation.

1. In general, our present book reveals little evidence of its compilers’ acquaintance with the wealth of standard hymnals used by other communions during the past century, and it has thereby impoverished itself and the Seventh-day Adventist Church.

2. Our present book mixes clear categories of hymns, mingling the classical hymn with the gospel song and revealing an insensitivity to the quality of its hymns. For example, No. 35, “God Be With You,” keeps company with No. 34, “Saviour, Again to Thy Dear Name,” which is written for the close of a worship service, whereas No. 35 is almost invariably sung on a farewell occasion.

3. Several hymns are misplaced, appearing in incompatible sections. For example, No. 68, “Jesus, Lord, We Look to Thee,” clearly does not belong under “God the Father—Love of God,” but under “Jesus—Prince of Peace.” (See also Nos. 5, 116, 117, 167, 368, and 379-390.)

4. The book omits standard classics that should be found in every well-rounded, conservative book, e.g., “Immortal, Invisible, God Only Wise,” “At Even, When the Sun Was Set,” and “Be Still, My Soul.”

5. Some fine hymns are truncated from five or six stanzas to three (No. 52 is an example), while poor-quality hymns are allowed five or six stanzas, plus refrains, thus taking more than twice the space (see Nos. 610, 622).

6. Several well-known hymns are set to inferior tunes, though well-used and better quality music is available.

7. Some tunes are misnamed. “Italian Hymn” (No. 3) is known in most other books as “Moscow”; “Gethsemane” (No. 122) should be named “Petra.”

8. There is no consistency in the dates of poets and musicians. For the same person, the full-life dates are sometimes given, and at other places the date of the publication of a poem or tune, or no information at all is provided. Some of the dates are of doubtful accuracy.

9. The format of the book is somewhat clumsy; it could be lighter in weight and  
(Continued on page 20.)

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# Journey toward intimacy

For years I carefully maintained a well-polished veneer to hide “unministerlike flaws” from my congregation. Then a spontaneous moment of personal sharing from the pulpit started me down a totally new path.

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by Ron Flowers

I was preaching the eighth of a ten-sermon series on the law of God. I had made what I thought were some perceptive points in defining the precept “Thou shalt not steal.” Among all the other things we know it to be, stealing is a failure to pay one’s debts, robbing another of his or her good reputation by slander or gossip, and taking unfair advantage of another’s need. I also noted that concealment of defects and misrepresentation of quality is also a kind of stealing. (I’m sure I didn’t bring it out then, but in looking back I can see that this matter of concealment of defects applies also to people when they pretend to be something they are not!) As I continued, I felt impressed to share an experience that until that moment had been unknown to anyone else in my family or congregation. It was a very private thing. At first I resisted the very thought of sharing it. Why, not only were my wife and children present but my mother was visiting! What would she and everyone else think of me? But, finally, at an appropriate juncture, I took the plunge. The entire sanctuary became even more silent than usual as I opened to their view a very painful and a very personal episode in my life.

In my years of pastoral experience, I have stood to preach hundreds of times. Many of these past preaching events have faded in my memory—mercifully so in some cases, like the time I completely missed a funeral at which I was supposed to preach! There are a certain few preaching occasions, however, that will forever be displayed with joy and thankfulness in the halls of my remembrance, times when, in the very act of preaching, something significant happened within me, as

well as within my congregation. One such exhibit is my sharing of this very personal experience with my people. In retrospect I see it as something of a turning point in my pulpit work and in my total ministry. It was a watershed, for streams of blessings have flowed from it. It was a new focusing of my ministry.

I told of a time during my high school years when I had stolen a needed part for my car. As sins are ranked by men, it had not been, I supposed, a “big” sin, but it had troubled me for years. The memory plagued me through college, followed me into Seminary, and dogged the steps of my ministry. At times in prayer meeting or in my private devotions it would return to haunt me. During vacations at my parents’ home, I would occasionally pass the scene of my theft, and conscience would prick particularly hard, but I never could bring myself to face the used-car dealer I had wronged. After all, I was a *minister* and confession now would appear pretty silly! Besides, I rationalized, the part I pilfered wasn’t worth all that much, and the owner himself was not known for his honesty. Hadn’t he overcharged for the old car he had palmed off on my father?

But all the veneer with which I tried to cover the thing never seemed thick enough. Finally, in anguish I asked God’s forgiveness for stealing and for all the excuses I had made to avoid making the matter right. The next time I was home I forced myself to visit the man and to tell him about it, offering to pay. He was shocked and dumbfounded—not so much about the theft, but that I had come and confessed! Needless to say, he refused my offer of payment. I felt a great sense of relief when I left his office. The awful burden was gone, and I was free. Furthermore, I felt a strange closeness to this man whom I had disdained so long. It had been a costly thing to open myself to him, but it was worth it. The

mistiness in his eyes as we shook hands was proof of that.

After the sermon, I stood at the rear of the sanctuary as the congregation exited. The response was staggering. They pumped my hand and said they identified with me. They thanked me over and over for the story from my own life. One couple, who were new in town and shopping for a church home, said, “We know now where we want to attend. You’re human, just like us.”

At home I reflected for a long time on what had happened. I was pleased with the congregational response—not in a heady sort of way, but pleased that they too had grasped for forgiveness of *their* sins as they had seen me reach out for forgiveness of mine. Of course, I was glad the new couple with their children would be attending our church, but I confess that I wasn’t so sure that I really wanted to be “human” just like all the rest. After all, aren’t ministers supposed to be examples to “ordinary” Christians, to be godly, pious persons living in a world of sinners, but not of that world?

Well secluded within me, usually out of range of my own perception, lay the fact that I was human, just like the rest, but sadly I had come to believe and act as though a minister must under no circumstances ever reveal that fact. “If a man has weaknesses, fears, doubts, if he is in fact a sinner in every sense,” I had asked myself, “how can he lead? How can he speak about righteous living and summon his congregation to higher planes of spiritual life?” I had always wanted, since the first sense of God’s calling, to be a minister and to take my place among the best. But my pursuit of what I envisioned as the ideal had led me more and more to board up rooms within me. I sealed off from others whole chapters of my life (a minister wouldn’t tell that!), many of the personal experiences that I was having (ministers’

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Ron Flowers, for many years a pastor, is assistant director of the Home and Family Service of the General Conference of Seventh-day Adventists.

lives are more holy than that!), wide-ranging emotions (ministers don't laugh much, and they certainly don't get depressed!), doubts and fears (ministers don't have those!). On the outside I would present only that which measured up to my image of a "good" minister. Of course I paid a price. There was a stagnant air of artificiality about my ministry that kept people from knowing me and (as I later came to realize) prevented me from truly knowing them.

From that spontaneous, almost involuntary, moment of personal sharing in a sermon a deeper understanding of pastoral ministry began coming to me. I wasn't sure what had shaped my present attitude—culture, training, faulty theology, or just stubborn aloofness—but I had to admit that I had never shared openly and honestly from my personal pilgrimage and from those inner rooms. Cautiously, timidly, I worked at opening my own life and experience in my preaching and personal work. Important things began to happen. I felt better about myself and I felt more deeply involved with those to whom I ministered. I was trusting them with the real me, and they were accepting me, showing me love! I loved them even more in return. Over a period of time, I watched something equally thrilling happening in the lives of many in my congregation. Sensing somehow that I too had struggles, conflicts, pain, and doubts in the Christian life, they became more honest, open, and comfortable with me and more relaxed with themselves. Together we trusted in the righteousness of Christ for our assurance of worth, for our joy, and for our victories. Together we waded into "deeper waters" in our relationships as a church body, opening ourselves further to one another in small-group fellowship. We found a similar experience with the community around us. Our marriage and family relationships were strengthened.

There is no doubt in my mind that the church is God's medium to convey truth and sound doctrine to a fallen world. But too often as ministers we define our role as being spokesmen for this truth and sound doctrine, charged with the responsibility of informing the ignorant and continually reminding those who supposedly already know. Many a minister has toiled manfully at this task, but often at the cost of great frustration and not a little sense of futility. The church, however, is to be something more than the vehicle of truth, as important as that is; and the minister is to be something more than an expounder of doctrine, as vital as that is. There is something that every worshiper, every parishioner, is searching for—be they well-established, regular-attending church officers and members, or be they the bewildered, the aged, the

divorced, or the youth on the fringes of the church. Students of human behavior call this sought-after quality *intimacy*. It is another word for deep personal relationships.

Too often we think of intimacy only in a sexual context. For married couples it has that dimension, but we need to think of intimacy also as being fully known, fully accepted, and fully loved—the intimacy of true friendship. From cover to cover, the Word of God speaks of broken relationships and of God's plan to restore the deep personal relationship between Himself and humanity, and among human beings themselves. The church is to be the family, the nest, where this kind of intimacy can be found and experienced. I feel that the early church knew this kind of intimacy with one another and were largely devoid of the cultural taboos that so often cause us to present façades to one another. Keeping our best foot forward dictates that we be satisfied with mere casual acquaintances when we might know the warmth, the support, and the encouragement of deep sharing relationships.

The minister, preacher, or pastor who will launch out to become not only an expounder of truth and doctrine but a facilitator and developer of relationships will find himself in excellent company. Time after time Jesus became intimate in this way with people such as Zacchaeus, the woman at the well, and Levi Matthew. It was risky, but Jesus took the risk, and amazing were the relationships that were cultivated and flourished. Of course, there were those then, as now, who felt that "familiarity breeds contempt." In some cases it does. Those who are so locked into themselves that they cannot become vulnerable before others or come close to other people resent those who can and do—especially those in positions like the pastorate.

Perhaps we need to reexamine our presuppositions about church leadership. Peter resisted Jesus' attempt to perform an act of humble service for him—the washing of his feet. But Jesus' response shows the premium He placed on this kind of open sharing and intimacy: "If I do not wash you, . . . you are not in fellowship with me" (John 13:8, N.E.B.).\* To Peter's credit, he was willing to lay aside some of the barriers to fellowship that were part of his past and enter into a deeper experience with the Lord.

The minister who opens himself takes the chance of being misunderstood. His willingness to share honestly that which lives within him may be exploited; he may be perceived as weak, perhaps even judged as being morally unfit for office. It is not a risk that a military commander would take, nor a leader of a secular government or corporation. In those areas, authority, power, and control are at

stake, and a very definite distance and separateness is maintained between the leader and the led. But the risk of intimacy may be taken by the leaders of God's people, for our responsibilities are different (see Matt. 20:25-27). When we take seriously the Biblical notion of servant leadership, we will find deep feelings of friendship and compassion emerging between us and our people. The church program will suddenly operate much more smoothly, and sinners will be drawn magnetically to such a theater of grace.

Intimacy with our people does not mean to introduce a low-level coarseness, joviality, commonness, or a reduced standard among ministers. Quite the contrary. The ordained one has a sacred obligation to maintain the dignity and integrity appropriate to his calling. What is important is to realize and to show to the people to whom we minister that we stand on level ground with them as far as our need for sanctification is concerned. We need to identify with the people and allow them to identify with us as did Ezekiel: "I sat where they sat, and remained there astonished among them" (Eze. 3:15).

Accusations of phoniness, hypocrisy, and aloofness have been too often leveled at the ministry, and too often with some justification. Let us raise the standard so that our people perceive us as honest, trustworthy, and deeply spiritual leaders. But let them also see us as individuals wrestling mightily against the same foe as they do. Let us reach out and say, "Come, brother, sister, let us link our arms together as we reach Heavenward."

David, Hosea, Paul, and others opened their lives for us to see, else we should never have had certain insights into how God works in homes and marriages, with the emotions, and in the midst of conflicts, doubts, and fears of real people. We learn much about close relationships from these and other Bible personalities whose lives are portrayed so forthrightly. We know all about them, love them just the same, and respect them all the more.

If the church today is to grow and flourish as it did in yesteryear, its shepherds must take a cue from the shepherds of God's people in times past. Walking in the footsteps of the Chief Shepherd, they led, not drove, the flock. They exhorted them, but they walked with them. The strength of their leadership lay in their close relationships. We too may find a key to a more fulfilled ministry in self-disclosure—the willingness to risk intimacy with the people we seek to lead.

\* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

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# Twelve years in one church



Is it possible to be in one church more than a decade and still be happy and successful? Here is one pastor who says Yes, speaking from his own experience.

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by Norman Versteeg

**W**hat does it feel like to stay in one church so long? That is a question I often hear, especially now that I have established an unofficial record for length of service in one church.

It all began at Walla Walla College one winter when the Lord asked me to do something both ridiculous and impossible. He asked me to become a minister! I tried to tell Him that He had “dialed the wrong number,” but He assured me there was no mistake. So I took the theological course, because God asked me to. Anyone but God would have had “better” judgment.

Once I became comfortable with the idea, however, I knew what I wanted in the ministry. There would be the necessary evil of internship. After that I expected to serve in a pastorate for a couple of years, but my long-range goal was to do something *important*—to be a conference evangelist.

So what actually happened? I did, indeed, serve my internship. It was in Federal Way, Washington, where I remained three years. I was then asked to pastor the Bremerton district. After four years there, John Osborn, from the Southeastern California Conference, twisted my arm to move south. What! Move

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to that "evil" land and associate with southern California Adventists! That was something I had vowed never to do. I had been told southern California was where Adventist pastors "lost their way." But on August 1, 1968, I arrived in Garden Grove.

More than twelve years later, I am still in Garden Grove. The church has changed; I have changed. The church has grown from 340 members to 1,120. It was a pain to endure a \$750,000 building project, but it was a thrilling pleasure to reach 1,000 in membership. It will be an even greater thrill to reach 2,000.

My role has changed, too, in the twelve years I have served this church. In 1968, I was the staff of the church. We now have four conference-employed ministers and six self-supported or local-church-supported ministers. I have had to adjust from trying to do everything to doing a few things. The change has been both painful and rewarding.

In 1968, shortly after arriving at Garden Grove, I baptized some children. Since then I have officiated at their weddings and led in dedicating their infants to God! "In loving relationships we experience life's deepest meanings and greatest joys," a college teacher used to say. I know now what he meant, because I have not been forced to be a temporary shepherd. Ask any sheep how *that* works!

There *are* times, of course, when pastors should accept a call or a request to transfer within the conference. From personal observation and from listening to administrators, I have come to some conclusions:

A pastor probably should move when *he* feels it is time. When a pastor is no longer challenged in a pastorate or has contributed all he can, then perhaps he should move. To be in a pastorate while hoping that a call will soon come is not a productive or joyful time. The church members can sense when this happens, even if it is not verbally communicated. Lack of vision, enthusiasm, and long-range planning are symptoms that the pastor is not where he wants to be.

There are times when the *members* in a local congregation are convinced it is time for a pastoral change. When significant numbers of the membership feel this way, the pastor will have a difficult time communicating the gospel or leading the church in fulfillment of the gospel commission. In such situations it may be that the pastor needs to move. But how much better it would be to avoid such difficulties by prayerfully considering how to build good rapport with members, rather than planning to move when problems arise! How tragic when the majority of members feel their pastor should move!

Many times pastors are asked to move to

"greater responsibilities" or "more-important positions." Although we should be willing to be assigned where our talents can best be used, this is often not the real reason for the transfer. Often such moves are voted in order to keep an "excellent young pastor from accepting a call outside our conference" or to satisfy the ego of one who is eager for a larger church. How many of us would be thrilled to move to a church with one third the membership of our present church?

A pastor is sometimes asked to transfer at a time when such a move is very difficult for his wife or children. The security of the pastor's children is often threatened when they are forced to cut important ties. Should we not be able at least to consider the possibility of arranging our priorities in the order the Scriptures assign—God, family, church, and world? Happy pastors with happy families and good rapport with administration accomplish much more in God's work than those who, along with their families, have barely recovered from one move when another is under way.

What can pastors do to have longer pastorates?

1. Make long-range plans.
2. Love people and let them know it.
3. Say No to some calls outside your conference.
4. Let your conference administrators know what you and your church members are planning.

5. Be as eager for a greater challenge as you are for a promotion.

6. Give your church members the privilege of planning long-range goals with you and of working together to achieve them.

What can administrators do to have longer pastorates in their fields?

1. Move fewer pastors who are doing well where they are.

2. Remember that a pastor may develop as rapidly in one long pastorate as in three short ones.

3. Don't become paranoid about pastors becoming too influential by staying too long in a single church.

4. Although it isn't easy, try to solve problems instead of transferring them.

5. Be reluctant to call men from other conferences who have been in their present position a very short time.

6. Give pastors the freedom to develop a specialized ministry to meet the needs of a particular area.

7. Consider the feelings and wishes of the pastor and the congregation he serves when a move is contemplated.

Numerical growth, long-range planning, and spiritual nurture of members should cause longer pastorates. And in turn, longer pastorates should encourage numerical growth, long-range planning, and spiritual nurture of members. God forbid, however, that we should stay in one place simply because the committee cannot find another church that will accept us! God forbid that our lack of vision and poor relationships with people will be what others hear most of our ministry. In some cases either remaining or moving would be a disaster!

God wants His local congregations to grow. He expects us to plan well and thoroughly, and to stay long enough to follow through our plans. He doesn't want to hear us groaning that we are a poor, unpopular, persecuted little group that can't grow. Big is not always bad, and small is not always sacred. I want to serve a still larger congregation. But I believe that God wants me to do so without the expense and hassle of moving. There is a more rewarding experience than *moving* to a large church—*becoming* a larger church!

How can it happen? Share with God a quiet place, some time, and your undivided attention. Together you can make plans that will bring unthinkable results. God will be happy; you will be happy; and the conference committee will be happy. God did not call us to retain the status quo. Dream big, plan carefully, and pray much. You may be one of the pastors to discover that a long-term pastorate (with the prospect of translation at the end) offers much more than a transfer to a larger church in another conference.

How does it feel to be in the same pastorate for twelve years? It feels great! I'd much rather belong to people than to a moving van, to a spiritual family than to a "movement."

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**Happy pastors with happy families and good rapport with administration accomplish much more in God's work than those who, along with their families, have barely recovered from one move when another is under way.**

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# The eyes have it

According to research, people obtain 83 percent of their information through sight. How can communicators of the gospel use the visual to be more effective?

by Victor Cooper

Christian communicators may become more effective by making greater use of the visual medium. "Seeing is believing," as advertisers know. That's why they use the television screen to sell soap, cars, mouthwash, and a host of other products and services. According to studies by the Socony-Vacuum Oil Company, people often obtain 1 percent of their information through taste; 1.5 percent through touch; 3.5 percent through smell; 11 percent through hearing; and a whopping 83 percent through sight! And when you use sight and sound together . . . ! That's why television is such a powerful medium of persuasion.

Advertisers know that the visual is compelling. Do the communicators of the gospel know this too?

## Effect of television

Years ago the church pulpit used to be the most influential communicator in society. Then came the press, radio, and television. Television has now become the most dominant influence in shaping people's lives. By the time today's average North American teen-ager graduates from high school he has spent fifteen-thousand hours in front of the screen! So, television can easily have greater leverage on his attitudes, beliefs, and value systems than parents, school, or church.

It is for this reason that many evangelical preachers are exchanging their pulpits for a television studio, from which they can hold

sway over larger and more attentive congregations.

We hardly need reminding that the enemy of all Christians is successfully using the visual to attract and deprave his willing followers. But that is no reason for the Christian church to ignore or reject use of the visual as an aid to the instruction and growth of mature Christians. To do so is to pretend that all Christians are blind and to abandon the field to Satan. We Seventh-day Adventists have undertaken a divine commission to "teach all nations" (Matt. 28:19). It would be foolish for us to ignore established learning patterns. Eighty-three percent is a figure to remember; the visual medium is very important.

Historically, Adventists, along with other Christians, have relied on an aural ministry—preaching, oratory with evangelistic gesticulations—accompanied by a few visual aids such as prophetic charts and a menagerie based on Daniel and Revelation. But members of our congregations today have been nurtured on more compelling visual fare. Many, especially children and youth, have had their minds excited by the television screen since before the dawn of their memory. The flannelgraphs, magnetic boards, chalkboards, et cetera, that Sabbath school teachers use in an effort to provide visual impact often come off second best in the children's minds compared with the exciting stimulation of professional television. If this is so, just imagine how dull the church service—especially the sermon—is likely to be considered!

## Visual aids in church

Admittedly, spiritual truths, more usually caught than taught, are not easy to illustrate. And, indeed, some may even consider that the use of any visual aid on Sabbath, particularly at the eleven-o'clock service, is sacrilegious. It may be so if it takes the mind away from the spiritual. But that need not be the case. The ever-increasing challenge of the church is to use the visual to assist in the understanding of Scripture and the comprehension of spiritual truth.

Most Adventist churches recognize this need and include at least a screen and projection facilities in their church sanctuaries. They have found that both inside and outside of worship services there are many uses for the visual medium. Many churches are using cameras, filmstrip projectors, slide projectors, overhead projectors, posters, bulletin boards, banners, pictures, maps, models, exhibits, and displays. But if the church is to take seriously the challenge of today's visually oriented society, it must be accepting of new technology and innovative

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Victor Cooper is an associate director of the General Conference Communication Department.

in its use of established visual tools.

For example, Scripture passages may come alive for worshipers when "translated" into the visual medium. The *New Media Bible* in film or videotape (with archeological commentary on filmstrips) is a useful adjunct to a worship service. The books of Genesis (18 films) and Luke (15 films) have been completed.

Films and filmstrips on many topics are available from various departments of the church and from the Adventist Media Center in Thousand Oaks, California, as well as from many sources outside the church.

Videocassettes are becoming increasingly available. These may be shown to groups and small congregations on a videocassette player that is easily attached to any television set. Under the title "Life Spirit," sponsored by Life Video, Inc., a series of 21 Bible studies covering basic Adventist doctrines and dealing with such problems as guilt and suffering have been made available on videocassette.

There are immense possibilities in creating visual communications. Yes, their preparation takes time. It also demands money, effort, and expertise. Communication processes are more complicated than they used to be. But Christian groups are developing these skills. Some have progressed from single-projector presentations (incidentally, there's nothing wrong with a single projector) to multiprojector programs; some have advanced to live or taped televising. Audio and video cassette tapes of services and Sabbath school classes can be distributed to shut-ins and to cable-TV stations.

Indeed, many television and cable-TV stations are looking for good programming. Dramatizations of Biblical stories, life situations showing religion in action, interview programs, church news, mission programs, all call for visualization. And local television stations can use a variety of programming suited to their requirements.

#### **What does the future hold?**

It is estimated that the demand for telecommunications services in North America will grow fivefold by the year 2000. Outside North America growth will be rapid too.

In France the telephone company is saving money by eliminating printed telephone directories and giving each subscriber a home screen and keyboard where he can type in the name of the person whose telephone number is needed and receive an immediate readout of the number on his home screen.

Videocassettes are now plentiful. Videodiscs are also in the shops. When will the first Adventist material be available?

Videoconferencing is expected to become a partial substitute for business travel.

Cable-TV, which now serves 18 percent of the homes in North America, will continue to grow and expand with the use of satellites.

The use of satellites will decrease costs and make the delivery of video signals easier. Tremendous communication opportunities are available for the church to use! The joint use of a satellite channel by a variety of churches is presently under consideration by the Communication Commission of the National Council of Churches.

Already the National Christian Network, a network of independently produced Christian television programs operating out of Cocoa, Florida, is broadcasting to cable-television studios via satellite. Should there not be more than one Adventist program on that network?

Our hospitals have led the way in using video for patient and staff education. But more video programming is needed in such areas as health education, drug dependency, nutrition, parenting, home and marriage, children's programs, archeology, biology, astronomy, history, et cetera. More education materials in video could be used by denominational employees in medicine, nursing, and education. Ministers, departmental personnel, and executives could all benefit by using denominationally produced video materials.

#### **New visual ministries**

Electronic preachers, such as Pat Robertson, Jim Bakker, Jerry Falwell, and Robert Schuller, are using the media in a new style. Some believe that the local church gets weaker as the electronic church gets stronger. But Falwell, speaker on the Old Time Gospel Hour, says he believes God gave television primarily for the propagation of the gospel, and he buys prime time to enter major markets in his ministry. "Television as I see it," says Falwell, "is the most effective medium. . . . There's something about looking that fellow right in the eyes as you present the gospel to him. . . ."

"From the ministry side, the opportunities for television are unlimited, the potential is as it never was before. Our biggest problem is not buying time. It's making sure that the time we spend on the air is effective." (Excerpted

from Falwell's address to the opening session of the television workshops at the 1980 NRB Convention in Washington, D.C., and quoted in *Religious Broadcasting*, April, 1980.)

Adventists have broadcasters with similar convictions. *It Is Written, Faith for Today, Breath of Life, Destiny, Ayer Hoy Mañana, II Escrit*, and others have already accomplished great results by faith. The *It Is Written* teleseminar program on March 1 was an exciting development. But in the future we will need more faith, more money in program production, more TV spots, more preachers involved, more administrators communicating in the visual medium, more ministers with a video ministry, more departments of the church involved in communication by video, more variety of programming.

In face of the recent surge in the number of electronic preachers and the high cost of prime time, and recognizing both the power and the inadequacies of the mass media, what shall we do?

Dr. William Fore, a United Methodist Church minister and head of communication for the National Council of Churches, summarized his reactions in an article in *TV Guide* (July 19, 1980) entitled "There is no such thing as a TV pastor." Arguing that human contact, which television cannot provide, is the essence of religion, Dr. Fore said, "The answer is that local churches must become more dynamic and exciting and relevant—using radio and TV to reach limited audiences, but basically helping more people work out their problems together in the communities in which they live."

We agree with you, Dr. Fore. The most promising and exciting potential in Christian communication lies in its creative use by an imaginative local pastor to assist him in his personal ministry to people. The successful Christian communicator will develop a blend of sight, sound, printed word, and personal contact.

But if you, as a Christian preacher, had to confine your communication either to the oral or the visual—which would you choose? How would you vote? For or against the visual? Remember the 83 percent!

The eyes have it!

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**The most exciting potential in Christian communication lies in its creative use by an imaginative pastor. The successful Christian communicator will develop a blend of sight, sound, printed word, and personal contact.**

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Out of at least thirty proposed solutions to a difficult text, one measures up to the close scrutiny of both exegetical and theological considerations.

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# Baptism for the dead

by Alf Birch



Commentators generally agree that Paul's reference to baptism for the dead in 1 Corinthians 15:29 is one of the most difficult passages to understand in the New Testament. The literature on this passage points to at least thirty proposed solutions, most of which are so improbable that little credibility need be given them. Whatever solution we finally adopt must be determined by the internal, exegetical, and contextual evidence.

The context makes it quite clear that in 1 Corinthians 15 Paul is dealing with the question of resurrection from the dead. He reminds the Corinthian Christians of his earlier instruction regarding Christ's resurrection and expresses surprise that some among them still say "there is no resurrection of the dead" (verses 11, 12). Paul then deals with several implications of the "no resurrection" notion: "If there be no resurrection of the dead" (verses 11, 12). Paul risen" (verse 13); "If in this life only we have hope in Christ, we are of all men most miserable" (verse 19); "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (verse 29). Thus verse 29, the problem text alluding to baptism for the dead, is one in Paul's list of implications of the "no resurrection" idea. Whatever its interpretation, it must be supportive of Paul's argument for the reality of the resurrection, since in its context that is how Paul himself employs it.

Let's examine the internal evidence, look-

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ing at the key words and phrases of the passage:

1. "They . . . which are baptized" (*hoi baptizomenoi*, or literally, "the ones who are being baptized"). *The Expositor's Greek Testament* points out that this expression "unless otherwise defined, can only mean the recipients of Christian baptism, in its well-understood sense as the rite of initiation into the Christian state administered upon confession of faith."<sup>1</sup> Howard supports this concept and elaborates on it further: "Baptism throughout the New Testament is viewed as an act of faith-obedience, an act of active partnership, demonstrated, incidentally, by the consistent use of the active and middle voices."<sup>2</sup>

2. "Baptized for the dead" (*huper*, meaning "for" or "on behalf of"). In his discussion of the three Greek prepositions to which the doctrines of the New Testament are most closely bound (*anti*, *huper*, and *peri*), Moseley points out that *huper*, the preposition used by Paul in 1 Corinthians 15:29, "is more variable than the other two," with its most general translation as "in behalf of" or its equivalents. "But in a number of instances it becomes similar to *peri* and is translated 'concerning,' 'with regard to.'"<sup>3</sup>

Moseley goes on to say: "In the light of this use of *huper*, it is reasonable to infer that it may have been this *peri* use of *huper* in the passage in question. What shall they do that are baptized with reference to the dead? If the dead are not raised at all, why then are they being baptized with reference to them? Why go on with a symbolism that has reference to death, burial and resurrection if there is no resurrection to symbolize?"<sup>4</sup>

M. Raeder sharpens the focus that Moseley is applying to the preposition by showing that the preposition *huper* in 1 Corinthians 15:29 is a preposition of purpose. Thus he argues that the baptism "is 'for the sake of the dead' or 'because of,' a sense well attested by classical examples." According to him, Paul's meaning is that the baptism is "for the sake of the dead, to be reunited with dead Christian relatives at the resurrection."<sup>5</sup>

3. "For the dead" (*huper tōn nekron*). Commentators and exegetes generally agree that the definite article connected with *nekron* "points to a specific class of 'the dead' . . . presumably 'the [Christian] dead' . . . , and probably to those amongst them who were connected with 'the baptized' in question."<sup>6</sup>

Therefore, the contextual and internal evidence seems to cut through the maze of both probable and improbable solutions to indicate that there are, in fact, only three possible approaches to a solution. As Robertson and Plummer suggest, "We may view the phrase as a reference to normal

Christian baptism, as a reference to an abnormal vicarious baptism, or finally, as a reference to the baptism of friends or relatives of a dying Christian as the result of his testimony."<sup>7</sup>

Barnes comments on the first possible solution by saying that the dead "had been baptized with the expectation of a resurrection of the dead. They had received this as one of the leading doctrines of the gospel when they were baptized. It was a part of their full and firm belief that the dead would rise. . . . According to this view the phrase 'for the dead' means with reference to the dead; with direct allusion to the condition of the dead and their hopes; with a belief that the dead will rise."<sup>8</sup>

The theological truth involved in this explanation is unquestionable. But the validity of Barnes's exegesis must be questioned, because to translate the phrase *huper tōn nekron* as "for dead persons" is to ignore the definite article before *nekron*, "an article which makes these particular dead people a specific group. . . . The article with *nekron* and the simple reference to *autōn* [them] . . . alike prevent us from taking the words to be merely equal to death, in relation to death."<sup>9</sup>

As a second probable interpretation of the passage, many expositors see in verse 29 a reference to some form of vicarious baptism. *The Theological Dictionary of the New Testament* goes so far as to suggest that "none of the attempts to escape the theory of a vicarious baptism in primitive Christianity seems to be wholly successful."<sup>10</sup> *The Interpreter's Dictionary of the Bible*<sup>11</sup> and Conzelmann,<sup>12</sup> among others, subscribe to this view and claim that Paul was not passing judgment (either approval or disapproval) on the practice, but simply appealing to it as additional support for his argument regarding the resurrection of believers.

Mormons also appeal to this passage for their belief in proxy baptism. However, their understanding of the practice does not mean *in behalf of* the dead, as may be rendered by the Greek preposition *huper*, but rather "that these proxies are baptized *instead of* the dead, taking the place fully as substitutes."<sup>13</sup> Moseley rightfully points out that such an

interpretation "would require the preposition *anti* to express this 'instead of' idea, and Paul would have most certainly used that preposition had he meant to convey the idea that it was proxy baptism that he had in mind."<sup>14</sup>

It has already been pointed out that baptism throughout the New Testament is viewed as an act of faith-obedience, repentance, and active partnership. Such concepts cannot be demonstrated in vicarious baptism, because the one to receive the benefit of the act is already dead. (See Acts 2:38; 8:12, 13; 18:8; Gal. 3:27.)

From the historical point of view, vicarious baptism is also difficult to support. Apart from the unlikelihood "that such a practice would arise in one isolated instance,"<sup>15</sup> there is no conclusive evidence that it was practiced either in Corinth or elsewhere at the time when Paul was writing, nor at a later time in the first century. On the contrary, "Paul associates himself with the action of 'those baptized for the dead,' indicating that they and he are engaged on the same behalf. . . . This last consideration excludes the interpretation . . . that Paul alludes to a practice then . . . in vogue at Corinth, which existed much later amongst the heretical Cerinthians and Marcionites . . . , viz., that of the *vicarious baptism* of living Christians as proxies for relatives or friends dying unbaptized. With such a proceeding Paul could not have identified himself, even supposing that it existed at this time in the church (of which there is no evidence), and that he had used it by way of *argumentum ad hominem*. An appeal to such a superstitious *opus operatum* would have laid the Apostle open to a damaging retort."<sup>16</sup>

The fact that Paul never participated in proxy baptism may be further supported by his statements in 1 Corinthians 1:13-17 regarding his baptismal practices. Under these circumstances, Paul could hardly be credited with introducing a strange notion regarding baptism even by way of an argument to support his point on the resurrection. Lenski observes that "if Paul had discovered the beginnings of such a perversion [vicarious baptism] in Corinth he would have opposed it in no uncertain terms. Nor would

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Whatever the interpretation of this text, it must be supportive of Paul's argument for the reality of the resurrection, since in its context that is how Paul himself employs it.

## The concept of vicarious baptism runs contrary to the whole trend of Bible truth. This interpretation of the passage may therefore be dismissed as an unsatisfactory solution.

such a man as Paul was stoop to make use of this 'superstition' for 'tactical' reasons, i.e., in order to win a point in an argument."<sup>17</sup> Nor elsewhere in Paul's voluminous writings does he use that kind of argumentation.

The concept of vicarious baptism runs contrary to the whole trend of Bible truth. This interpretation of the passage may therefore be dismissed as an unsatisfactory solution.

The third interpretation is the most likely and remains most true to the theme of the certainty of the resurrection, which Paul is so strongly supporting in this passage. This interpretation suggests that "Paul is referring rather to a much commoner, indeed a normal experience, that the death of Christians leads to the conversion of survivors, who in the first instance 'for the sake of the dead' (their beloved dead), and in the hope of their reunion, turn to Christ. . . . Paul designates such converts 'baptized for the dead,' since baptism seals the new believer and commits him to the Christian life . . . with all its losses and hazards (cf. 30)."<sup>18</sup>

Howard also endorses this interpretation: "Here we have a reference to the baptism of those close to a Christian who had recently died being baptized as a result of his testimony and in order to be reunited with him at the resurrection."<sup>19</sup>

Supporting this view is M. Raeder's point (made earlier in this article) that *hyper* in this

phrase has the sense of purpose and harmonizes with the idea of "for the sake of" or "because of"—a usage that has classical comparisons. To add further weight to his interpretation, Howard calls attention to Robertson and Plummer's suggestion that in this context *poiēsousin* ("what shall they do") "could have the sense of gain, giving us a final reading: 'Else what shall they gain from it who are baptized for the sake of the dead?'"<sup>20</sup>

Howard concludes his comments by stating: "We have thus a much more credible situation: those in question were baptized, not in order to remedy some deficiency on the part of the dead, but in order to be reunited with them at the resurrection. . . . In view of what we have said, this admittedly obscure passage represents the summation of the Apostle's argument. If Christ has not risen, those who have died 'in Christ' have perished, and, with no hope, we become hopeless and wretched, especially those who have entered the Christian community and have been baptized for the sake of those who have died in Christ, hoping to be reunited with them."<sup>21</sup>

Any interpretation of this passage that disregards its harmony with the resurrection motif developed by Paul in this chapter will miss the point entirely. Any legitimate interpretation must be integrated into this theme. The contextual and internal evidence, as we have seen, points most directly in favor

of the third interpretation. It would also appear to be the simplest solution to a most difficult passage and presents the least exegetical objections in comparison with all other proposed solutions.

<sup>1</sup> W. Robertson Nicoll (ed.), *The Expositor's Greek Testament* (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1956), vol. 2, p. 930.

<sup>2</sup> J. K. Howard, "Baptism for the Dead: A Study of 1 Corinthians 15:29," *The Evangelical Quarterly*, July-September, 1965, p. 140.

<sup>3</sup> A. G. Moseley, "Baptized for the Dead," *The Review and Expositor*, January, 1952, p. 60.

<sup>4</sup> *Ibid.*

<sup>5</sup> M. Raeder, "Vikariatstaufe in 1 K. [Cor.] 15:29?" *Zeitschrift für die Neutestamentliche Wissenschaft*, 45 (1955), 258 ff.; quoted by J. K. Howard, and *Theological Dictionary of the New Testament*, Vol. VIII, p. 513.

<sup>6</sup> *Ibid.*

<sup>7</sup> Quoted in Howard, *op. cit.*

<sup>8</sup> Albert Barnes, *Notes on the New Testament, I Corinthians* (Grand Rapids, Mich.: Baker Book House, 1953), p. 304.

<sup>9</sup> J. K. Howard, *New Testament Baptism* (London: Pickering and Inglis, 1970), p. 106.

<sup>10</sup> Gerhard Friedrich (ed.), *Theological Dictionary of the New Testament* (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., Vol. VIII, pp. 512, 513).

<sup>11</sup> Emory Stevens Bucke (ed.), *The Interpreter's Dictionary of the Bible* (New York: Abingdon Press, 1962), vol. 1, p. 350.

<sup>12</sup> Hans Conzelmann, *A Commentary on the First Epistle to the Corinthians* (Philadelphia: Fortress Press, 1975), p. 275.

<sup>13</sup> Moseley, *op. cit.*, p. 61.

<sup>14</sup> *Ibid.*

<sup>15</sup> Howard, "Baptism for the Dead," *op. cit.*

<sup>16</sup> Nicoll, *op. cit.*

<sup>17</sup> R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistle to the Corinthians* (Columbus, Ohio: Wartburg Press, 1937), vol. 7, p. 691.

<sup>18</sup> Nicoll, *op. cit.*, p. 931.

<sup>19</sup> Howard, "Baptism for the Dead," *op. cit.*

<sup>20</sup> *Ibid.*, p. 141.

<sup>21</sup> *Ibid.*

## Is it time for a new hymnal?

(Continued from page 11.)

easier to handle, while remaining durable.

Every good hymnal needs a presiding spirit to oversee its conception and production. James Moffatt, of Bible translation fame, watched over one of the finest of modern hymnbooks, *The Church Hymnary*; and Joseph Harker's solid musicianship brooded

over our own *The New Advent Hymnal* and its predecessors. Our current *Church Hymnal* may have lacked that inspirational and unifying direction.

The production of a new hymnbook calls for five to ten years of unremitting hard work. This means that our present one may be half a century old before we hold its successor in our hands. The project calls for the formulation of a guiding policy that will determine the type of book that will be produced, the collection and selection of perhaps a thousand hymns and tunes from which the final choices will be

made, the accurate checking of all relevant data for text, poets, and musicians, the investigation of copyrights, the often frustrating task of calling committees that can only occasionally meet in the flesh, the striking of a sensible balance between conflicting tastes in hymnody and format, and months of exacting work with a publishing house before the appearance of a book that will satisfy the greatest number of criteria for a worthy and acceptable hymnal.

The church, therefore, needs to begin work on the project without further delay.

# FOYER EVANGELISM

You probably never thought of a greeter as an evangelist. But it's at the front door of the church that decisions are often made.

by Sigrid Whitsett

*We hear much at times about individuals the church loses out the "back door" because of neglect and lack of spiritual nurture. In our opinion, losses to the church caused by the closed "front door" are just as serious as those resulting from the open back door. Unfortunately, many of our churches make it as difficult for people to get inside as they make it easy for them to leave.*

*As we travel in connection with our duties, we attend enough unfamiliar churches to make us aware of how important initial impressions are to visitors. A church doesn't have to be large or ornate to be clean, neat, and friendly. When, as visitors, we are left to find our way about the best we can; when no one is present to welcome us to their church; when little or no mention is made of the church's happiness in having visitors; when the appearance of the church suggests that it is expecting no visitors, it is easy to begin feeling a bit unwanted or to begin comparisons with other churches that made us feel so glad we came. Frankly, we are disturbed at the meager efforts of so many Adventist churches to make visitors feel welcome and want to return.*

*What good is it to close the back door if we don't open the front one?—Editors.*

Just as every church makes a statement by its own particular style of architecture, so each church has its own certain atmosphere. This atmosphere is detected quickly by visitors and is largely created by those appointed to greet members and visitors at the

Sigrid Whitsett, a church worker for many years, is currently retired and living in Granada Hills, California.

door. Churches that attract repeat visitors convey an attitude of reverence, yet friendliness; activity, yet peacefulness. The greeter has the very important responsibility of attempting to put the church member and the visitor alike at ease, making them receptive to the service of the church.

Because of our relationship to the pastor, we wives have a unique position in helping him to meet the needs of visitors. Is greeting people graciously an art or a gift? Can it be developed, or must one be born with it? Some find it easy to approach strangers and extend a warm, friendly greeting. Others are shy, reserved, or feel inadequate, and may not realize that their shyness can easily be interpreted as aloofness or unconcern. Whatever our natural abilities, we can develop the art of greeting. How can we do it?

1. We must be genuinely glad that visitors have made the effort to come to our church. Convey this gladness with joyful Christian radiance. Smile as you extend your hand for a warm handclasp. Sincerely feel that it is an honor to greet them. Try to introduce them to the pastor. If he is not available, try to connect name and face so you can tell him later and he can watch for them after church.

2. Remember that you are at the front door of the church to serve the needs of strangers. Treat each as an individual. If possible, introduce them to some friendly member near their own age and type. If they have children, go with them or direct them to the proper Sabbath school division. If they arrive at the close of Sabbath school, try to get a lesson paper for them so they will feel a part of next week's program.

3. Learn names as rapidly as possible. Probably nothing is so important to an individual as being greeted by name. This is the most personal type of greeting; it says that you have made a special effort to remember this individual of the many you have met. Remembering names too is an art and can be developed.

4. Be alert to needs. Some visitors come with heavy hearts and unsolved problems. Although it may be these needs that have brought them to church, they are often reluctant to speak of them. We can lighten their load by being genuinely friendly as they enter God's sanctuary. Just knowing someone is glad to see them really helps. Many, both members and visitors, have problems that are not spiritual in nature. These too must be our concern.

A word of caution here: Be aware of those who tend to monopolize your time and attention. You cannot greet others and carry on an extended conversation. You may have to suggest talking further at another time or offer to phone later in the week.

In some churches the minister's wife may feel unneeded or even unwanted by the regular staff of greeters. In such cases, it may be helpful to have the pastor request the church board to place his wife among the greeting staff as his representative. We are not there to replace the regular greeters, but to supplement and assist them. We can learn much from them.

"The true expression of heaven-born sympathy has power to open the door of hearts that need the fragrance of Christlike words, and the simple, delicate touch of the spirit of Christ's love."—Ellen White, *The Ministry of Healing*, p. 354.

## Prayers from the parsonage

by Cherry B. Habenicht

I'm so tired tonight. I meant to get to bed early, but the phone rang just as I lay down. A few minutes of conversation woke me enough to decide I'd at least start writing that book review for the church newsletter. Where did the time go? Now I'll barely get the rest I need

before little feet patter into our room and determined voices call, "Mamma . . ."

As I slip into sleep, I want to focus my thoughts on *You* instead of on a hundred little day-to-day details. Please take the plans, appointments, and deadlines whirling in my head. Sort through my list of things to do and tell me tomorrow what is really important.

Take my cares and worries, too. I'll try not to dwell on today's mistakes or on what I

should have done and didn't.

And thank You for bearing my sin and guilt so I can feel cleansed and free. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

I'm glad You don't expect me to be a superwoman. You understand my fatigue and promise spiritual and physical refreshing.

Good night, dear Jesus. May I wake to sing Your praises in the morning.

# ORLEY BERG RETIRES

*Ministry's* resident archeologist and longtime member of the editorial team will be turning his energies toward new objectives.

Since he was appointed managing editor of *MINISTRY* in August, 1967, Orley M. Berg's name has appeared in the editorial lineup of every issue. With his retirement this spring, that name will be missing for the first time in more than thirteen years.

It's difficult for us here in the *MINISTRY* offices to imagine the magazine without Orley. His common-sense approach to problems; his wide-ranging interests (preaching, church history, archeology, prophecy, travel, evangelism, photography, and many more); his devotion to the Adventist Church and its ministry; his pastoral concern—these are things that come to mind as we review his work and our association with him. For the past several years, Orley has given direction to the archeology and science sections of *MINISTRY*, as well as caring for the Shop Talk and Recommended Reading pages.

Yet *MINISTRY* has not occupied *all* his time or energies. In addition to his work on the magazine, he has been in charge of the Aspire Tape of the Month Club, providing some 575 pastors and others with two 90-minute cassette tapes each month. In order to select the most informative and inspiring material for each hour and one-half of listening, Orley spends hours every month sampling piles of tapes, gleaming the very best.

When he isn't working either with the magazine or the tape club, Orley is usually involved in another of his special interests—evangelism. His years as a pastor-evangelist are evident in his love for people and soul



winning, and in spite of his duties at the office, he has found time to conduct a major evangelistic campaign each year. This past year he held *two* series of meetings—one in California and another in Washington State. In his evangelism, Orley manages to combine his interest in archeology and photography to enhance his presentations with his own slide lectures of Palestine and other Middle Eastern sites connected with Biblical events. The slides are his own, taken during trips to these areas.

A keen amateur archeologist, Orley participated in the 1965 excavations at Gezer with the Hebrew Union College Biblical and Archeological School of Jerusalem, under the

direction of Dr. Nelson Glueck and Dr. G. Ernest Wright. He has also written several books dealing with archeological testimony to the Scriptures, and has conducted groups on tours of Bible lands. Civic groups and clubs often request his services as a lecturer on Biblical archeology.

Before becoming an assistant secretary of the General Conference Ministerial Association in 1967, Orley served as Ministerial secretary of the Potomac Conference. He began his ministry in the Southern California Conference after graduating from Pacific Union College in 1945. In subsequent years, he pastored churches in the Florida, Kentucky-Tennessee, and Potomac conferences. Orley and his wife, Olive, are both native Californians and plan to make their retirement home in the Golden State.

We will miss Orley and Olive. Staff meetings, Christmas parties, and other office get-togethers will seem strangely different without them. But we know that, although they are retiring from duties here in Washington, they are not planning to retire from service for the Lord. They have taken a very active role in the program of their local church here in the Washington area, and they have definite plans for continued projects even in retirement. Knowing them as we do, we are certain they will accomplish much.

We, and the many around the world whose lives they have touched, join in wishing Orley and Olive many active, satisfying, productive years as they retire.—Editors.

## Men of prayer

April 4 has been designated by the 1980 Annual Council as the beginning date for a concerted prayer effort in Seventh-day Adventist churches around the world. Pastors and preachers everywhere are being asked to present to their congregations on that Sabbath a sermon setting forth the great purposes and blessings of intercessory prayer.

In issuing this call, the Council took notice of the fact that every Seventh-day Adventist Christian, regardless of his or her circumstances, abilities, or situation, can pray, and that it becomes increasingly imperative that we do so as we face the ever-growing limitations of human resources.

The purpose of this prayer effort is to encourage every Seventh-day Adventist Christian to join fellow church members in intercessory prayer for the spiritual needs of his or her immediate neighbors, community, and nation; to clearly identify those needs; and to reach out with the gospel in alleviating them and presenting the Adventist message.

To prepare for this thrust, pastors and church boards have been requested to divide their districts into sections, allotting to each family or individual within the church a specific territory for which to pray, together with other prayer objectives such as unentered cities, towns, counties, and countries.

As we attempt to lead our people into a concerted and sustained experience of intercessory prayer for the work of God, we pastors need to review our own acquaintance

with and involvement in prayer. The adage remarks that few in the village are so poorly shod as the cobbler's children. God forbid that ministers, who so often pray with and for others, should be poorly acquainted themselves with personal prayer. Yet I suspect that the truth of the saying is more accurate in this context than most of us would like to admit. Ministers are prone to a peculiar occupational hazard. Even as we encourage our people to pray and study the Word of God, do we not sometimes excuse ourselves for a lack in these very areas by reminding ourselves that all our time is given to work of a spiritual nature? Because we pray frequently in the course of our daily activities (in hospital rooms, in people's homes, in meetings, in churches, et cetera), it is easy to neglect personal prayer, in which we come to God

apart from any capacity as a minister to pray for our own needs and to praise Him personally. Yet to confine our prayer life to the praying that we do in our public role as ministers is a sure path to spiritual barrenness. Unless we pray privately from a sincere sense of our own personal necessity for God's guidance and blessings, our public prayers will become mechanical and lifeless.

Ellen White counsels: "Remember that prayer is the source of your strength. A worker cannot gain success while he hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few

hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ."—*Testimonies*, vol. 7, p. 243. "Busy activity in the mechanical part of even the work of God may so occupy the mind that prayer shall be neglected, and self-importance and self-sufficiency, so ready to urge their way, shall take the place of true goodness, meekness, and lowliness of heart."—*Ibid.*, vol. 4, p. 535.

Does such a description sound familiar? We are so prone to think that the burden of the Lord's work in our particular area depends to such an extent on us that we have little time for personal prayer. If it is true that our work is vital to the success of the Lord's affairs, then it is all the more reason why we must spend adequate time with God in earnest prayer.

As we lead our people in this combined prayer effort, we need to be in the forefront not merely by word, but by example and deed. We need to be men of prayer who, like Jacob, know by experience what it is to prevail with God.—B.R.H.

## Response to October issue

At the time this editorial is being written, the events of Glacier View are being viewed from a perspective of six months, but by the time the world field receives this issue it will have been nine months or more since that meeting. Since we don't have space to print even portions of all the letters received at our office as a direct response to the October, 1980, special issue, "Christ and His High Priestly Ministry," we thought our readers would be interested in a report.

Most of the mail received has been favorable to the idea of the special issue and supportive of the position taken by the church regarding its sanctuary teaching. It was to be expected that some were neither supportive nor favorable. Whether the letters may be categorized as supportive or non-supportive, we do value and appreciate them, because they provide a vital way for us to listen to the heartbeat of the church.

Typical comments among the favorable letters include: "Just a note of thanks for the outstanding special edition. I went through it in a slow fashion to grasp its content and message. Having done so, I wish to commend you and your staff for the fine job."

"I rejoice at the way you brethren have dealt with this matter, openly, above board, with a large group around the world. And congratulations for putting out a full report and discussion of the matter so soon, in this issue!"

"While I am not an in-depth Bible student, I appreciate the clarity with which you have

written. Take away the judgment and what is left of Adventism?"

"We were overwhelmed with the October, 1980, issue. We applaud (1) your news information coverage of the Glacier View meeting, (2) your portrayal of the fellowship and unity expressed there, (3) your thorough detailing of the points of disagreement between Dr. Ford's paper and the consensus of the meeting."

The supportive letters specifically mentioned that the "Editorial Perspectives" were fair and balanced, the "Questions and Answers on Doctrinal Issues" were informative and helpful, and Dr. Ford's views were presented fairly. There was agreement also that a note of openness prevailed throughout the entire issue.

Typical comments from the non-supportive letters are: "I have appreciated your open, balanced, and candid addressing of problems and issues. It is against this background that I must say I am greatly distressed and dismayed at the special issue on the Sanctuary."

"I was very disappointed in the October, 1980, MINISTRY. Is MINISTRY trying to isolate Dr. Ford so that he appears to have no support from fellow scholars who attended Glacier View?"

"I am an elected elder of a small country church. However, as a church member, I am compelled to express my extreme distress at the attitude and contradictory presentation of Glacier View conclusions as expressed in the special October issue."

"It seems to me that the special issue of MINISTRY does not help clarify the situation. Instead, its propagandization distorts reality. What a disappointment!"

"It was a privilege to participate in the Glacier View meetings. The spirit of openness and the genuine attempt to look at the evidence and listen to each other was heartwarming. But the good results of that

meeting can only be diluted by a failure to be completely fair in reporting and evaluating the issues that were treated."

"My enthusiasm for MINISTRY has cooled somewhat since reading the Special Sanctuary Issue of October last. I honestly feel that it would have been better for the image of the church had that issue never been born."

Of the specific objections raised by readers, the most often asked question was Why were the articles in the October issue unsigned? (About one third of the non-supportive letters raised that query.) Others considered the analysis of the Parmenter-Ford correspondence to be weak, or, as one respondent put it, "a disgusting low for Adventist journalism"! The evaluation of Dr. Ford's theology in the question-and-answer section was said to be biased and one-sided. (MINISTRY should have presented the positive areas Dr. Ford has stood for and pointed out areas of agreement, as well as disagreement, a few argued.) Some thought that this special issue will have the effect of destroying Dr. Ford's ministry. (Why should MINISTRY make him appear as imperfect as possible? one correspondent asked.) Others wondered why the magazine failed to advertise three of the Glacier View papers. Several opined that the special issue seemed to have been done too hastily.

A few letter writers chose to comment upon events at Glacier View rather than MINISTRY's treatment of the meeting. It is significant that very few letters, either supportive or non-supportive of the October MINISTRY, dealt with specific theological issues discussed at Glacier View. Two suggested that although the heavenly sanctuary possibly does not have two apartments, the high priestly ministry of Christ could still have two phases, just as the earthly high priest's duty had a daily and yearly phase. This, they felt, would solve the dilemma of

whether Christ entered the holy place or Most Holy Place in A.D. 31. Another maintained that some prophecies may have as many as three fulfillments, although he recognized the problem of controlling multiple fulfillments. Two correspondents felt that Dr. Ford did not completely abolish the year-day principle. Apart from these comments, nothing was said about either the apotelematic principle or the year-day principle, both of which were basic concerns at Glacier View.

Although exhibiting a dearth of comments on specific theological points, the letters agreed that the theological issues discussed at Glacier View are quite significant for the future of the Seventh-day Adventist Church. Readers on both sides of the questions expressed a deep appreciation for the fact that the church was willing to expend so much money, time, and thoughtful planning to make possible the August 10-15, 1980, meeting.

Another dominant note, both in supportive and in nonsupportive letters, was deep pastoral concern for the future of Dr. Ford. As editors of *MINISTRY*, we publicly expressed that concern in the October issue, and we wish to reiterate the same thought now. In the past the Lord has blessed Dr. Ford in helping many to find a better way of life, not only spiritually but in the area of healthful living. We pray that the same will be true of the future. Here at *MINISTRY*, we have not drawn boundary lines when it comes to individuals, but we are obligated to draw boundary lines when it comes to the matter of truth. We cannot do otherwise.

In order to open an additional window on the background of the special October issue and our understanding of its purpose, we want to make available to the entire readership the following letter, which we have sent to those who have shared with us their insights and feelings regarding it.

Dear Friend in the Faith:

We value highly your recent letter because it enables us to put our hand on the pulse of the church. We, like you, feel a deep concern both about the future of the church and the future of one of its members, Dr. Desmond Ford. We will not be able to answer or respond to all of your concerns individually, so we have chosen to answer them as a group.

Some have felt the October issue of *MINISTRY* was a "one-sided," "distorted," "propaganda," and did not represent Dr. Ford's case aright. Yes, we agree that it was "one-sided," but we cannot agree that it was "distorted" or "propaganda." By coming down firmly on the side of what we consider to be truth, we were of necessity "one-sided." Instead of criticism, we consider this

observation to be a compliment. Some felt that *MINISTRY* should have been more of an open forum, allowing Dr. Ford and others to present his case. But the open forum had already met—at Glacier View. A conclusion had already been reached, and thus the open forum came to a close as Glacier View came to a close on August 15. It should no more be expected that *MINISTRY* be required to present Dr. Ford's position than it should be to expect Dr. Ford to have incorporated in his manuscript all the papers and ideas of those whose views differ from his.

Several wondered why *MINISTRY* failed to attach names of authors to its articles in the special issue, suggesting as a reason that we were embarrassed by what we had to say, or that we used anonymity for a clandestine cover-up operation. Let us assure you there has been no attempt at cover-up. The fact is that so many hands were involved in each article that in actuality they were staff-written. As our staff presently stands, only one—Editor J. R. Spangler—had the opportunity to attend the Glacier View meeting. Therefore, we called on the assistance of others (most of whom had been participants at the Colorado meeting) until nearly a score of individuals with expertise in different areas were involved. Some, of course, were more heavily engaged in actual writing; others served more as consultants. However, each article went through numerous drafts, revisions, and discussions until it was, in actuality, the product of no one person. Because of this team effort, we decided to leave the articles unsigned with the exception of the editorial, which was a personal reaction by the editor.

Some suggested that the special issue gave evidence of being hastily done, and one expressed concern that a single man—the editor—should be assigned the overwhelming task of writing the entire sixty-four page issue! Actually, nearly twenty persons working on the one issue for a total of hundreds of man hours were able to accomplish in four weeks' time what normally could have taken months. Speed does not always correlate with a drop in efficiency and quality. We assure you that careful thought, research, and writing went into every page. (Let us say in passing, that we are grateful to the personnel of the Review and Herald Publishing Association for the extra effort they unstintingly gave and for allowing us to break every written rule of their publishing schedules in order to get the magazine out in record time!)

Some wondered whether the special issue might be construed as an attack on Dr. Ford personally, stating that we should always separate theology from personalities. We doubt that it really is possible to separate a

man's theology from the man himself. Can we discuss Pauline theology *without* discussing Paul? Can Lutheranism be considered apart from Luther? Thus, any discussion of Dr. Ford's 991-page manuscript is unavoidably connected with the writer of that manuscript. If any should construe our special issue as a personal attack, let it be viewed as an "attack" of genuine love and pastoral concern. The commission given to every ordained pastor is the same commission given us as editor-pastors: "Preach the word, be urgent in season and out of season, convince, rebuke, and exhort" (2 Tim. 4:2, R.S.V.). We have pledged ourselves to fulfill that commission, in such a way that the spirit of Christ may be exemplified and the name of Christ might be glorified.

A few have wondered why we did not widely publicize the "important advances" made in the church's theology achieved at Glacier View. The fact is that *all* the official statements voted by the Sanctuary Review Committee are found within the special issue. Beginning with page 16, the October issue devoted four pages to the theological understandings reached at Glacier View in the form of the Consensus Documents.

Others have questioned why *MINISTRY* did not publicize all of the Glacier View papers. In preparing the compilation of materials, *MINISTRY* utilized lists as they were received from various organizations. Only those items listed as available from the Ministerial Association were compiled by the magazine staff. We understand that *all* the Glacier View papers (those by Cottrell, Damsteegt, Guy, Hasel, Haloviak, Jorgensen, Salom, Shea, and Strand) are available through the Biblical Research Institute of the General Conference at a cost of \$1.00 each (with the exception of the William Shea paper, which is \$6.00).

Because of the notes of appreciation we have received for making available an open report on the Glacier View proceedings, we would not have done otherwise than we did. We concur with our critics that parts of it could be sharpened up, and that it has room for improvement. We hope you can forgive us for our fallibilities in trying to convey the message as clearly as possible.

Again, we thank you for your comments, which we value highly.

Yours in Christ,  
The Editors,  
*MINISTRY*

We hope to hear from more of you as you gain new insights into the sanctuary truth. May we all dedicate ourselves to a deeper study of the Word, especially the prophetic portions, as the Lord's coming draws near.—The Editors.

# RECONSTRUCTING THE TOMB OF CHRIST

An archeologist matches the descriptions of Christ's burial place given in the Gospels with known historical and archeological evidence.

by Eugenia L. Nitowski

The correct site and reconstruction of the original structure of the tomb of Christ have been a controversial subject that has tantalized scholars since the late 1800s. The substructures of the Holy Sepulcher in Jerusalem were viewed for the last time in 1808 following a disastrous fire. According to the report at that time, the only living rock that could still be seen was part of a bench, the outline of the tomb itself having disintegrated long before.

The most notable contribution toward reconstructing the tomb was the 1914 work of Father Hugues Vincent, a French Dominican of the École Biblique Française in Jerusalem. Even though other possible locations and reconstructions exist, Vincent's work is still considered authoritative and has met no major opposition.<sup>1</sup> Unfortunately, he had to rely heavily on images produced from literary sources in his proposed reconstruction, since a sound, closely dated typology of tomb architecture was not available in his day (see figure 1).

Today it is possible to create that typology. Improved excavation techniques, refined dating methods, and the increased availability of detailed archeological reports provide the necessary information. Based on the changes

of ceramic pottery styles in successive strata, pottery typology forms the most important of the criteria for dating all excavated materials. Thus it is the contents of a tomb that allows the archeologist to date it. From earliest times in Palestine objects from this life have been buried with the dead, purportedly to sustain them in a future existence. Also, Palestinian tombs were typically caves or rock-cut structures used by families for generations. This extended use and the accumulation of objects from successive burials make the dating of a tomb a difficult task. The earliest objects are used to date the tomb's initial construction; the latest objects provide a date for the final interment and for architectural alterations.

The critical step in solving the problem of the reconstruction of Christ's tomb is finding other tombs that match the same general description as given in the Gospels. By a careful comparison of that description with tombs dated by artifacts and with those that exhibit similar structural characteristics with or without the rolling-stone method of closure, a general form can be found that will define the limits of the time period under study.

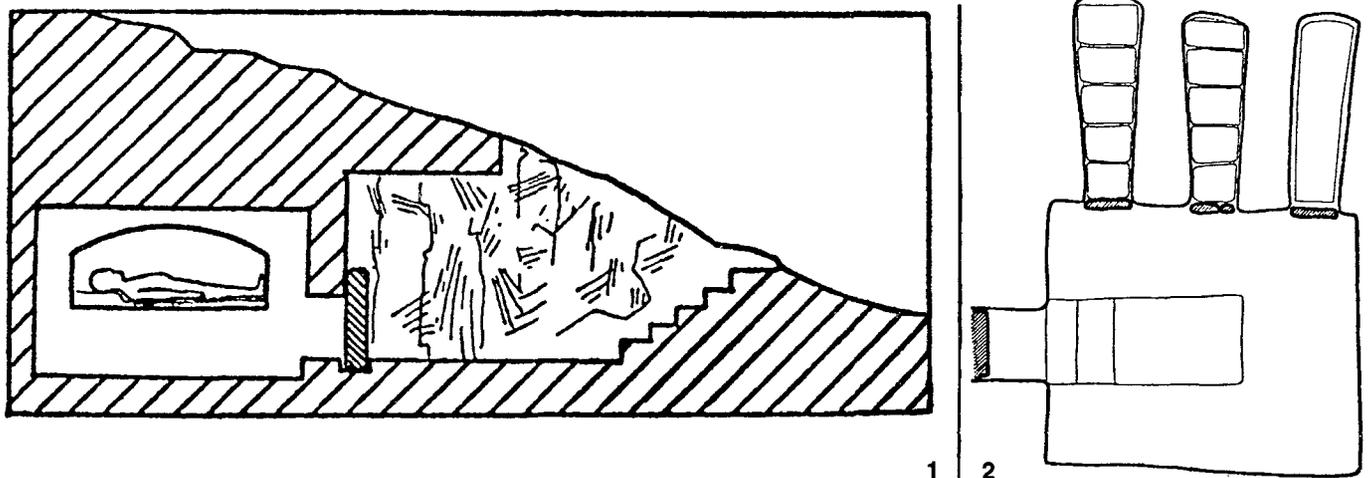
Sixty-one rolling-stone tombs can be documented from the Early Roman through the Byzantine periods (63 B.C.-A.D. 640).<sup>2</sup> Of these, two distinctive architectural forms exist: the *kokhim* (or loculus) and the *arcosolia*.

The first, a form in use until A.D. 70-135,<sup>3</sup> has the entryway carved at ground level into the face of the stone outcropping. Sometimes an elaborate court is also carved. Radiating from a central chamber are the *kokhim*, or horizontal burial niches, each large enough to contain a single body (approximately 2 feet wide, 3 feet high, and 6 feet long [see figure 2]). The central chamber was the first area to be cut in the tomb, and also the first to be used for burials. Depending on family circumstances, this chamber sometimes was left with only the beginnings of *kokhim* carved into the walls, hinting of its final intended form. The size of the chamber was dependent on the number of planned burial niches, and was always high enough to enable the burial party to stand upright. A pit in the center of the chamber formed, around its sides, a bench or ledge that lined three or four walls. The top of the bench was level with the *kokhim*, and was wide enough to hold a body for washing and anointing. The bench was also used to hold ossuaries and other burial furnishings.

The ossuary is a most characteristic and highly functional object found exclusively in Jewish tombs. It is a small limestone box with a lid and is used as a container for the reburial of an individual's bones. Many times these boxes carry inscriptions relating the person's origin, name, occupation, and circumstances of death. One scholar suggests that the cross marks found on certain ossuaries may indicate that the person died of crucifixion. One even bears the inscription of grief: "Jesus

Eugenia L. Nitowski, Ph.D., was the excavator of the first rolling-stone tomb found east of the Jordan River at the ancient site of Tell Hesban. She specializes in Byzantine and Early Islamic archeology.

Fig. 1. Father Hugues Vincent's 1914 reconstruction of the tomb of Christ (as redrawn by Andre Parrot) was based largely on literary sources. Fig. 2. Plan of partially completed tomb with only three *kokhim*, central pit, and bench. The bench was wide enough to hold a body for washing and anointing and was also used to hold ossuaries and other burial furnishings.



woe!"<sup>4</sup>

Because of the need for continual reuse of the tomb's *kokhim*, the closure was never meant to be permanent. The doors were always of cut stone, and for chambered tombs, one of three varieties: a square slab, a rolling stone, or a swinging door that could be locked. The entrance was quite small, approximately two by three feet, allowing access by only one person at a time.

The second tomb type, the *arcosolia*, was popular during the Byzantine period and was the last to use the rolling-stone closure. Its outstanding characteristic is the arched vault, or *arcosolium*, found over the benches or troughlike graves lining three walls of the square chamber. It is this form that has most often brought confusion in the reconstruction of Christ's tomb. The *arcosolium*, however, was not used in the first century.

The final step in a proposed reconstruction is to analyze the sources that describe the sepulcher of Jesus or the events connected with it. From the accounts given in the Gospels, we may draw a number of conclusions: 1. The tomb was new, possibly unfinished, and certainly unused prior to Jesus' burial (see Matt. 27:59, 60; Luke 23:53; John 19:41). 2. The tomb utilized the rolling-stone method of closure. The women were concerned about how to open the tomb, indicating that the stone may have been of considerable size and possibly employed a slanting track, since one person can normally roll the stone door in a level track<sup>5</sup> (see Matt. 27:60; 28:2; Mark 15:46; 16:3, 4). 3. It was necessary to stoop at the entrance in order to look inside (see Luke 24:12; John 20:5, 11, 12). 4. The place where Christ's body lay was

visible from the tomb door. The burial site was on the right side and was of such construction that two people could comfortably sit, "one at the head, and the other at the feet" (verse 12; see also Matt. 28:6; Mark 16:5).

At the end of the Bar Cocheba Revolt in A.D. 135, the forces of Emperor Hadrian not only drove the Jews from Jerusalem but also did considerable damage at the site of the sepulcher. Debris covered the tomb, and a temple dedicated to Venus was built on the site.

In the excavations at Dura-Europus, the earliest-known representation of Christ's tomb was discovered in a baptistry dating between A.D. 232/233 and 256.<sup>6</sup> This portrayal of the tomb depicts it as a sarcophagus with the lid closed. A star appears on each side, and women, in procession, carry the necessary materials to prepare Christ's body for burial. Perhaps the difference between this fresco and the New Testament account can be explained by the fact that at least a century had elapsed between Hadrian's attack, which hid the tomb from view, and the construction of the baptistry.

The rise of the "Christian" emperor Constantine in 325 was marked by the recovery and restoration of Christian holy places in Jerusalem. According to the church historian Eusebius, who wrote about 337, the most notable of these discoveries was that of Christ's tomb. Since it had been described as a rolling-stone tomb, it should not have been difficult to distinguish it from others that were uncovered in the same cemetery by the removal of the temple of Venus. Even if the stone had been removed, the track would

have been recognizable. Eusebius reports that Constantine's architects cut the tomb away from the hillside and decorated it, which accounts for the first alteration of the tomb's appearance. Further deterioration came later with destructive acts, first by the Persians in 614 and then in 1009 by al-Hakim, caliph of Egypt, an act that ultimately led to the Crusades.

Although most scholars no longer question the traditional site for the Holy Sepulcher, it had been a burning issue before the excavations of Kathleen Kenyon and Ute Lux. The *Palestine Exploration Fund Quarterly Statement* was the battlefield on which the leading opponents, Conrad Schick, Claude Conder, Charles Wilson, Charles Warren, and Charles Gordon fought the issue from 1870 to 1912. Minor characters aligned themselves with one side or the other. Few dared to contradict both.

The main point of all the arguments was that the traditional site lay inside the walls of the Old City of Jerusalem, while the New Testament account places the site of execution and entombment outside the city. Proposed sites were numerous: the Garden (Gordon's) tomb; Conder's tomb, Gethsemane; the Tomb of the Kings (actually the Tomb of Queen Helena of Adiabene); and the Dome of the Rock.

By the 1960s, Kathleen Kenyon's excavations in Jerusalem, and later those by Ute Lux, not only identified the course of the Second Wall (dating to Christ's time) but undeniably proved that the site of the Church of the Holy Sepulcher had indeed been outside the walls then. The walls of the Old City as they were viewed in the late 1800s

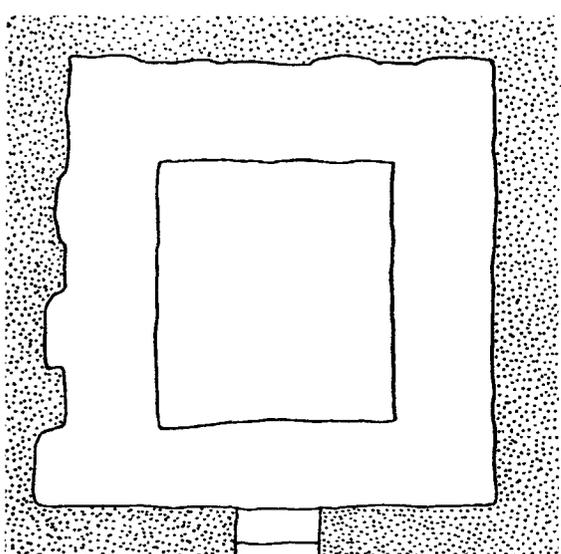


Fig. 3. First alternative for the reconstruction of Christ's tomb, a chamber with central pit, bench, and only the beginnings of *kokhim*.

Fig. 4. View from the interior of the Holy Sepulcher as seen today with the bench to the side (which would be on the right if looking in).

were medieval in date. But even aside from the excavations, the evidence was in favor of the traditional site. That site was known to have been built over an ancient Jewish cemetery containing a tomb now referred to as the Tomb of Joseph of Arimathea. Perhaps this tradition could have been proof enough that the tomb of Christ had been located in the right place.

The reconstruction proposed by Hugues Vincent is a chamber containing a single bench under an *arcosolium* (see figure 1). According to the tomb typology currently in use, the *arcosolia* style belongs to a period long after the time of Christ. However, Vincent can hardly be blamed for not knowing this. About thirty-nine rolling-stone tombs had been published before his work in 1914, thirty-one of which are of the *arcosolia* type. The remaining eight have *kokhim* and were published in material apparently not available to him. Although not a true *arcosolia* type, a rolling-stone tomb exists in the cloister of the École Biblique Française, where he lived in Jerusalem. It was most influential in his work. Stewart Macalister, excavator of Gezer around 1912, where eight rolling-stone tombs of the *arcosolia* type were found, noted that a group of Dominicans from the school visited his excavations. If Vincent was not among them, he was probably made aware of these tombs by others.

Since the style of the tomb that was common to the Early Roman period is that of the *kokhim* type, a first choice for the reconstruction of Christ's sepulcher would be a *kokhim* tomb in the initial stage of construction, that is, consisting of only the

chamber with pit (see figure 3). The New Testament says that the tomb was new and had not yet been used. It is known that such tombs were commonly used for burials even when still unfinished. Christ's body would have been placed on the bench on the right side, to await final preparation. All sources agree that the only remaining portion of original stone in the Holy Sepulcher is a bench on the right side (see figure 4).

An alternative reconstruction would allow for the addition of *kokhim* (see figure 5). The New Testament states that the women returned after the Sabbath to finish the preparation of Christ's body (Mark 16:1). If only the bench was present, and the body was not to be moved into a *kokh*, then under the Mishnah (Shabbath 23:5) the body could have been prepared on the Sabbath so long as it was not actually moved. If, however, it was intended that the body be placed in a *kokh*, then it would have been necessary to leave it on the bench through the Sabbath. Moving the body into a *kokh* before Sabbath would require its removal for preparation, then replacement. Since there is good evidence that the body was left on the bench, those who stooped down at the entrance could have seen it. The use of the bench also makes adequate allowance for the two angels to sit at the head and feet were Christ had lain, and for a place where the linen sheet and napkin could be in full view.

The most common form of rolling-stone closure was a recess at the side of the entrance. Since the New Testament says that the women were concerned about who would roll the stone away for them (verse 3), it may be assumed that the track was slanted. With a

slanted track, the rolling stone would close automatically if left unattended, and would require considerably more effort to open (see figure 6). If one averaged all the rolling stones still in existence, the size of the stone in the reconstruction would be approximately 4½ feet in diameter and 2½ feet thick.

We may conjecture as to what might have been left in the tomb had the women prepared Christ's body: lamps to light the sepulcher, ceramic vessels for water to wash the body, glass vessels for the ointment to anoint Him, and the linen sheeting to wrap Him. Had Christ never risen, there might have been an ossuary, similar to others discovered, with a small cross marking His crucifixion and the phrase of lamentation, "Jesus woe!"

<sup>1</sup> H. Vincent and F.-M. Abel, *Jerusalem*, Vol. II (Paris, 1914).

<sup>2</sup> James Kritzeck and Eugenia Nitowski, "The Rolling-Stone Tomb F.1 at Tell Hesban," *Andrews University Seminary Studies*, Spring, 1980, pp. 77-100.

<sup>3</sup> There has been some discussion as to when the *kokhim* form ended, either near the time of the destruction of Jerusalem in A. D. 70 or later after the Bar Cocheba Revolt in 135.

<sup>4</sup> E. L. Sukenik, "The Earliest Records of Christianity," *American Journal of Archaeology*, Vol. LI (1947), pp. 351-365. This is by no means considered to be a reference to Jesus Christ, but rather, another Jesus, not an uncommon name for the period.

<sup>5</sup> During my excavation of Tomb F.1 at Heshbon, the rolling stone was found pulled out of the track and lying almost flat. It took twenty-five men almost two hours to raise the stone and reset it within the track. Once this was accomplished, however, one person, with some effort, could roll the stone, because the track was level. I closed the stone myself every afternoon after the day's work was finished, to prevent the village children from disturbing the interior, then opened it again the next morning.

<sup>6</sup> C. Bradford Wells (ed.), *The Excavations at Dura-Europus*, Final Report VIII, Part II (New York, 1967).

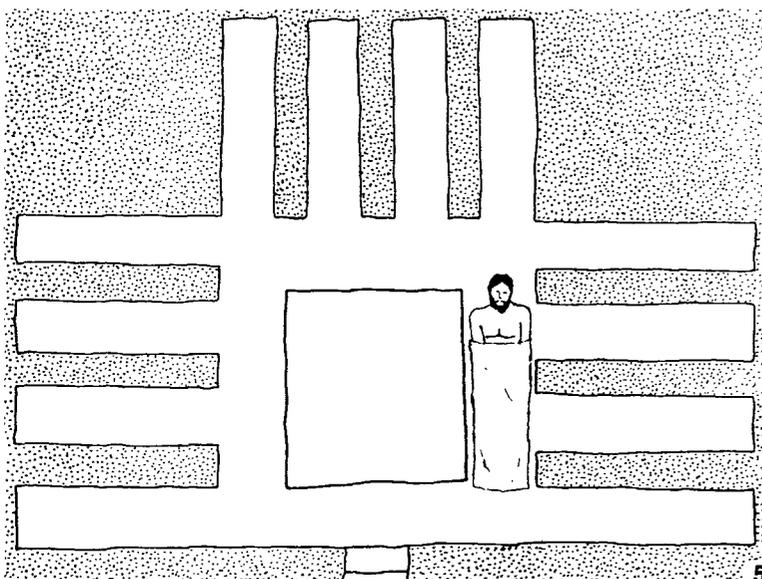
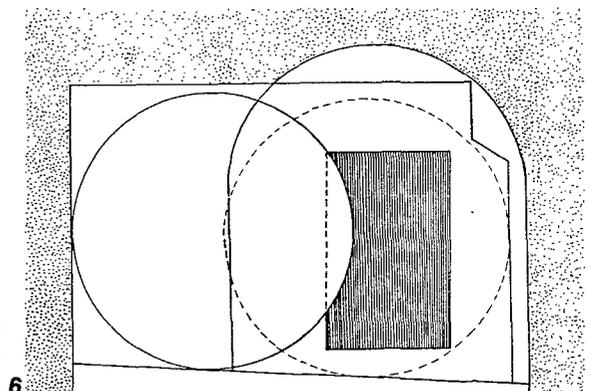


Fig. 5. Second alternative for the reconstruction, with *kôkhim*, central pit, and bench for preparation of the body.  
Fig. 6. Reconstruction of the exterior of Christ's tomb, showing rolling stone and slanted track.



# WHEN THE PASTOR BURNS OUT

Has your sense of pastoral duty caused you to overdraw on your inner resources to the point that your ministry is facing bankruptcy?

by Kevin J. Howse

He was a good pastor. He preached fervently and held successful evangelistic meetings. He visited his members often and was sincerely spiritual in his interpersonal relationships. He attended committee meetings and took the administrative responsibilities of his church seriously. The conference administration was pleased with him, since few complaints, if any, crossed the president's desk.

However, over a period of time, the conference treasurer noticed a marked increase in the number of medical receipts the pastor submitted for reimbursement. Ulcers had shown up in one examination, and colitis in another. He was having further tests for headaches and hypertension.

The church began to notice changes also. The once-prompt pastor began arriving late for appointments, and once in a while he didn't show up at all. People started to mention that they hadn't seen him around their homes lately. In private, and very confidentially, the pastor revealed to his elders that he needed "a change," and was seeking a call elsewhere.

The pastor finally had to admit to himself not only that he was dysfunctional in his job but that he really didn't care. He often found himself daydreaming, wasting time by staring at the load of work on his desk. He was becoming more and more aware of job frustration and monotony. Duties that a short time ago brought satisfaction now seemed to demand more energy than he could muster. He noticed that he was trying to avoid people whenever possible, although once he had enjoyed meeting and talking with them.

Perhaps God has forsaken me, he thought. Perhaps I'm washed out both as a pastor and as a man. My health is deteriorating rapidly, I'm failing in my job, and I'm probably becoming emotionally unbalanced.

Job stress and burnout are just as surely a possibility for the pastor as they are for the salesman, executive, or assembly-line supervisor. Inadequate training, lack of opportunity for growth, fear of failure, and unrealistic demands are just some of the stress factors that pastors share with others.

But the pastor also has some stress factors that are peculiar to him. Pastors are leaders of a volunteer organization that has high ideals and expectations for its members. But the

very fact that it is a *volunteer* organization leaves the pastor with few really tangible means of ensuring that members of the group follow through on responsibilities and accomplish certain goals. An office manager can exert the power of a paycheck to encourage workers; the pastor must rely on persuasion and spiritual motivation. At the same time, it is the pastor who bears most of the accountability for the success or failure of the church's objectives, as well as for the personal growth of members. At least that is how he often perceives the situation. In addition, he is constantly working with people and their problems, which at times weigh on his heart like a nightmare. And he is involved in a work that is never finished.

Some pastors find after four or five years of ministry that they simply have mistaken their calling. Sometimes the call to be a Christian is confused with a call to be a minister. Adolescent idealism and the need to champion a righteous cause can attract a young convert into preparation for pastoral warfare without his first making sure that he possesses the necessary personality strengths and gifts for the calling to be genuine. Doctrinal scholarship or even the ability to preach well can never compensate for deficiencies in being able to lead and relate with others. Of course, God can enable an individual to overcome personal deficiencies, but in most cases we must work within the strengths and weaknesses of our personalities.

Some pastors who burn out are work-

holics, but not necessarily because they enjoy their work so much. More often the workaholic pastor labors compulsively because of an underlying fear of failure and because the perceived expectations of congregation, administration, and self create a sense of guilt that clamors to be met. Such a pastor becomes driven by an overwhelming attitude of "ought to" and "must" that causes him to sacrifice his days off, his family time, and perhaps even vacations. He doesn't set out intentionally to be intemperate, but he has reached the point of being unable to handle his responsibilities without feeling that he must do everything, solve all problems (especially the unsolvable ones), be everywhere, and never say No except to his family.

Burnout and the crisis of midlife adjustment often accompany each other. Between the ages of 30 and 45, the average pastor begins to confront his own inner self and evaluate where his life is going. The realization sinks in that he is not as young as he used to be and that the possibility of reaching certain ambitions may be fast disappearing. Sometimes he looks into the future and questions whether he *wants* to be a pastor all the rest of his days. He has invested himself so completely in his work, and now it seems to him that he has little to show for it. Bitterness can well up as he surveys what seems to him to be wasted years in the past and empty years stretching unrelieved into the future. God seems distant, and everything the pastor has held dear seems to have lost meaning.

Job stress can also come from administration. Research points out that burnout is much more likely to occur among workers whose boss injects a strong atmosphere of fear, gives little opportunity for growth, does not delegate meaningful responsibilities, engages in manipulative strategies, does not exhibit trust, or displays an insensitiveness to personal needs. Administrators who are not aware of their effect on their workers' mental well-being must share the blame when their pastors burn out.

Stress overload affects every aspect of a person's life—physical, intellectual, social, psychoemotional, and spiritual. Each has its own symptoms.

## Symptoms of burnout

Constant fatigue and a sense of being physically drained even when there has been no unusual exertion of the body are an indication of excessive stress and impending



HAROLD WINSTON / VERNON TOOLEY

Kevin J. Howse is pastor of the Waynesboro, Pennsylvania, Seventh-day Adventist church.

burnout. Other symptoms are: a tendency to need more sleep than usual or an inability to sleep at all, emotionally induced illnesses, and minor physical problems that become chronic ailments.

The effect of stress on the mind usually shows up as an inability to concentrate, a tendency to be forgetful, reduced alertness, and a feeling of "information overload"—a sense of tension and exhaustion due to excessive exertion of the mental faculties. The individual may turn to escapes, such as light reading or TV, rather than do mental work.

Social burnout is often characterized by a desire to avoid people and their problems. In order to avoid people, one may play such games as looking all around while talking with someone, monopolizing the conversation to avoid having to listen, agreeing with disagreeable opinions just to sidestep confrontation, creating appointments to terminate or avoid discussions, staying home as much as possible, or becoming busy in legitimate, nonperson-oriented ministries such as writing, building, and music. At this stage in burnout there is no hiding the effects in the home. Behind closed doors is an irritable, depressed individual who never has time to talk to the children except to silence them, and who hides in the office as much as possible. He feels like running away from both wife and children and the responsibilities placed upon him by people.

As burnout continues, feelings of boredom, depression, and confusion about oneself are characteristic. These feelings are accompanied by a terrible fear that there is no way of escape. Having to admit that one is not able to function properly in one's work and home produces tremendous fear, guilt, and insecurity. And for the pastor to have to admit to *God* that things are not right produces an added load of guilt.

Perhaps there is no more serious or complicating effect than what burnout does to the spiritual well-being of a pastor. Locked in a desire to escape his environment and responsibilities, the pastor may reject values that he has believed and publicly upheld. Swearing, sexual experimentation, and use of drugs and alcohol are some of the radical behavior changes that indicate spiritual disintegration. His prayer life has been long dead, and Bible reading is meaningless. He may, in an act of desperation, try to regain some spiritual meaning for his life, but he cannot concentrate long enough to derive any benefit from the exertion. Spiritually he is an empty shell, and he feels it is only a matter of time before the shell is cracked and everyone becomes aware that his life and all his words are but clichés and vain ramblings.

The pastor's wife bears a heavy load at such a time. Part of her is angry—angry that he didn't slow down when she told him, angry that he didn't take his vacations when he had them coming, angry that he never took his days off. Now he is burned out, and she is angry because it is his fault.

She is also gripped with guilt. Perhaps she didn't do enough to support him as a person and as a pastor, although she is not sure what more she could have done. After all, she was not trained to be a pastor's wife.

She is fearful, fearful that he will do something rash and jeopardize his job and family security. She is afraid that he might forsake her just as he has forsaken his job and his religious values. She is afraid that the children will suffer.

In her desperation she seeks help, but he refuses to admit any need for help for himself.

#### **Return from burnout**

Pastors, as well as others, can often be legitimately accused of overloading their system. We need to understand ourselves and our real motivations. We need to learn how to conserve our energy so that life and happiness are protected. The following suggestions can help to bring about this understanding and prevent burnout:

1. Review your philosophy of life. In the daily ebb and flow of conflicting demands, what values do you hold to be of supreme importance? Do you make room for humor, creativity, relaxation, and recreation? How important to you is the giving and receiving of love in your day-to-day relationships? Do you experience a balance of physical, mental, spiritual, and social activity?

2. Establish realistic short- and long-term priorities, and stay with them. Underachieving and overachieving are both stressful. Beware of those impulsive demands that throw your priorities out of line.

3. Disengage yourself from the working environment when you leave it. Fight against the constant feeling of having to complete a job that in reality will never be completed.

4. Diversion is often more relaxing and refreshing than complete rest. Choose a hobby or safety-valve activity that will allow you to work off tension and stimulate your interest in matters not related to work.

5. Enjoy life as you live it; drive slower and enjoy the scenery; stop awhile and enjoy a tasty meal; don't book yourself so tight that you can't enjoy the kids.

6. Socialize with people outside your immediate work environment. This will reduce stressful shoptalk. Have a network of real friends with whom you can share yourself deeply, rather than a lot of acquaintances with whom you can share only formal niceties.

7. Make a point to get enough rest and sleep. Cut back on the moonlighting and TV.

8. Avoid, as much as possible, frequent relocations. Accepting a move is often just a way of running away from the painful realities of job frustration and the need to take another look at oneself.

9. Know when to pull back from conflict and when to press an issue. Bury your hatchets before they bury you. Watch out for bitterness.

10. Develop the attitude of gratitude, thankfulness; look for the good in people and situations.

11. Develop the art of tolerance. Aggravating people always have deep-seated needs that can help explain their behavior.

12. Discipline yourself to forget those things that are painful, ugly, and wrong. Think on those things that are true, honorable, just, pure, lovely, and praiseworthy.

13. Be aware of excessive idealism. Most idealistic people are hostile individuals who have taken it upon themselves to draw up their own rules for life and who become angry when other people don't pay attention or agree. If this describes you, then you should broaden your thinking and learn that there is more to life than just being right.

14. Develop realistic expectations of yourself and others. You cannot change the impossible; no one is indispensable; not everyone is going to love you; perfection is seldom found this side of eternity.

15. Don't underestimate the delight of simplicity in your life style.

16. Wage war on "hurry sickness." The obsession to constantly do things faster and better is a sure way to poor health.

17. Develop a daily schedule for creative meditation. Beware of dull and routine prayer and devotions that do not speak to your personal needs and feelings.

18. Take care of your body. Exercise daily, drink sufficient water, breathe the best of God's fresh air, eat fresh fruits and vegetables, and do all those good things that you have counseled to others to do.

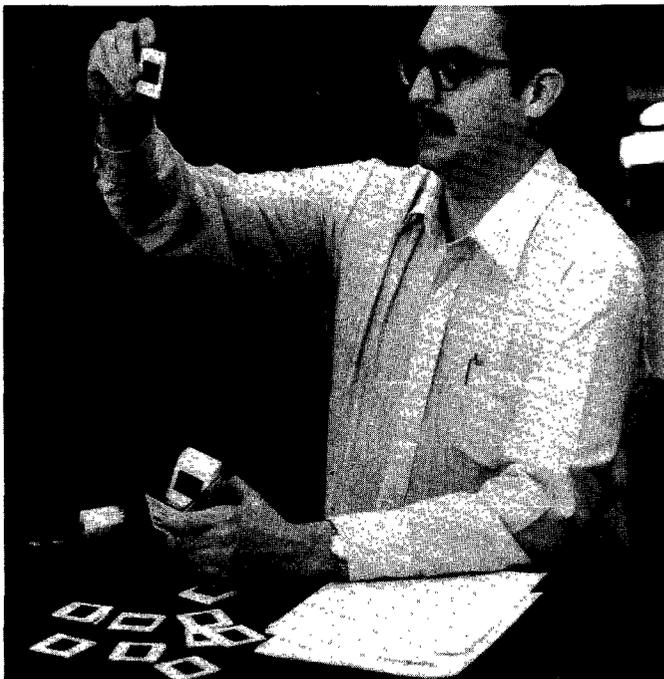
19. Determine your stress overload limits and refuse to become involved with activities that demand more than your limit.

20. Maintain a positive growth pattern and refuse to become bogged down with busywork, or to allow yourself to become ground down by the pessimism and problems of others.

While it is impossible to live in a totally stress-free environment, we can do something about the amounts and types of stress. Burnout is preventable. Our work, our family, our spiritual life, and our physical and emotional health are too important to sacrifice on the altar of stress.

# Supply Center for Pastors and Evangelists

The Evangelistic Supply Center has been established to provide you with materials at the lowest possible cost. The following aids to your ministry are stocked at the Review and Herald Publishing Association and may be ordered directly. Other materials are also available. Write for a complete price list.



## Packet on the Church in Politics

Similar to the packet on the Pope's visit to America, this packet includes:

- 13 single-spaced typewritten pages drawn from various sources on the church in politics and related items, and the complete text of the sermon "The Future," which discusses God's scenario of coming events and the prophetic significance of the evangelical Right's current involvement in politics.
- 34 slides covering the church's involvement in

politics, the Begin-Sadat peace efforts, and the rise of militant Islam.

Complete packet, \$7.95 (No. 56443-5); slides only, \$7.00 (No. 56444-3); printed material only, \$1.00 (No. 56445-0).

Note: the packet on the Pope's visit is still available at the identical prices: slides and printed matter, \$7.95 (No. 56439-3), slides only, \$7.00 (No. 56440-1), printed matter only, \$1.00 (No. 56441-9).



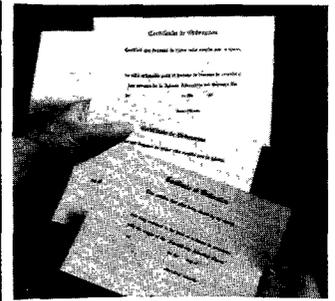
## Reprint of "Seven Reasons for Studying the Book of Revelation"

This article by Orley Berg originally appeared in the January, 1978, MINISTRY. It is ideal for use as a handout at Revelation seminars, or evangelistic meetings to help create an interest in further study of this important book. \$ .10 each (No. 56340-3).



## Rolodex Files

- Rolodex V546 File, 500-card capacity with 25-division alphabet guides, \$30 (#56422-9).
- Rolodex V1046 File, 1,000-card capacity with 40-division alphabet guides, \$41 (#56424-5).
- National multiring binder with 10 divider cards, \$10.95 (#56420-3).
- Set of 10 divider cards for binder above, \$22 (#56428-6).
- Triplex-punched prospect cards for Rolodex file and binder, \$5 per hundred (#56430-2).
- Single-punched prospect cards for Rolodex file and binder, \$4 per hundred (#56432-8).
- Punched church-membership cards for Rolodex file and binder, \$4 per hundred (#56434-4).
- Unprinted white punched cards for Rolodex file and binder, \$2.50 per hundred (#56436-9).



## Ordination Certificates for Elders and Deacons

Attractively designed and available in either English or Spanish. \$ .10 each. Elders: (English—No. 56501-0; Spanish—No. 56505-1). Deacons: (English—No. 56502-8); Spanish—No. 56506-9). \$8.50 per hundred.



## Ten Commandment Chart

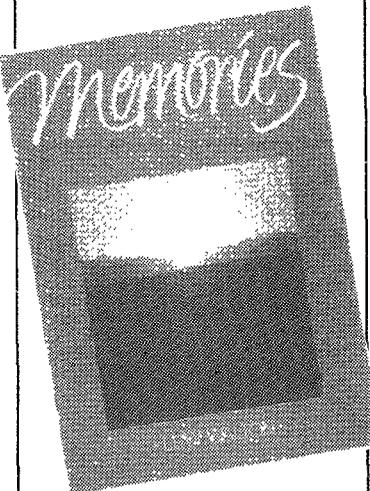
This is a large chart (58" x 42") of the Ten Commandments as changed by the Roman Catholic Church, along with a few pertinent statements. Excellent for display in public evangelistic meetings. A limited number are available at \$1.00 each (No. 56394-0).



## Evangelistic Supply Center

P. O. Box 4353, Washington, D. C. 20012. (202) 291-2035. Add 10 percent to the total for mailing cost (minimum, \$1.00). Purchase order number, VISA, or MasterCard acceptable with telephone orders. Please order by identification number.

# SHOP TALK



## Memories

"I remember Friday night, and happy times, and songs we sang . . ." So begins the little booklet *Memories*, designed to remind those who have wandered from the church of the happiness they once found there and with Jesus, and to appeal to them to return. Within each booklet is a card the reader can fill out and return to renew contact with the church.

Authored by Lew Walton, *Memories* makes a beautiful appeal both in words and in pictures. Each church would do well to send it to every former member in the area. Available for \$1 from your local Adventist Book Center. Discounts may be available for quantity orders.

## Material available

The following Ministerial Association items are available through the General Conference Central Departmental Services, 6840 Eastern Ave., NW., Washington, D.C. 20012. (202) 723-0800. Prices do *not* include postage. Before ordering, call your local conference and secure from them a purchase order number. Give this number when ordering. The item will then be charged through your local conference personal account. Also, when ordering give the item number as listed below:

MIN2010 O. Berg: Wonders of Archaeology—\$.90

MIN2020 O. Berg: Footsteps in the Holy Land—\$.90

MIN2040 O. Berg: Wonders of Egypt—\$.60

MIN2060 Rene Noorbergen: Glossolalia, Book I—\$.60

MIN2070 Rene Noorbergen: Glossolalia, Book II—\$.60

MIN2080 R. R. Hegstad: As the Spirit Speaks—\$.60

MIN2150 Charismatic Leadership Manual (for use with above three books when conducting Charismatic Seminar)—\$1.50

MIN2090 Charismatic Movement (report of special General Conference committee set up to study the charismatic movement)—\$.35

MIN2100 Arthur White: Charismatic Experiences in Early Seventh-day Adventist History—\$.25

MIN2110 Ministry Index (1928-1961)—\$3.00

MIN2120 Ministry Index (1962-1965 supplement)—\$1.00

MIN2130 Ministry Index (1966-1969 supplement)—\$1.00

MIN3010 Remember the Sabbath Day (pamphlet produced by the Ministerial Association)—\$.05

MIN4020 Is God Calling You? (designed for youth who may sense a call to the ministry)—FREE

MIN6050 Better Living Breakthrough (series of eight lessons by McFarland, Benton, and Van Dolson for use in health seminars)—\$2.00

MIN6060 Better Living Breakthrough Instruction Manual—\$.25

MIN7010 Concern Records (messages by R. H. Pier-son and H. M. S. Richards with appropriate music, designed to win former Seventh-day Adventists back to the church)—\$1.00

MIN8010 Reproduction of the painting *I Am Coming Soon* (11½-by-26-inch reduction of the original painting by Joe Maniscalco based on the description of

the Second Coming as found in *The Great Controversy*, by Ellen White. Ideal as a gift for evangelistic meetings)—\$.10

## Binders save time

As a pastor, I have always found myself receiving papers, notes, agendas, and minutes of all types and topics. Many times these are put away in places where I could not easily and quickly find them when necessary. Now I use a system that enables me to find what I want. I have purchased letter-size notebook binders and have taped the appropriate label heading on the front. I am pastor of two churches and communication director of our local mission, so I have a binder for each area of responsibility. In my binders for the churches I have indexed for easy reference the areas I use most—bulletin, elders and deacons, finances, forms used, church board, membership list, newsletter, officers, and plans and ideas. I also have binders for such programs as Vacation Bible School, education, et cetera. All important items are then kept under the appropriate heading.

There are many advantages to this system. For example, when it comes time for the board meeting, I can take the binder and know that the former agenda and minutes are there.—*John Luppens, Paramaribo, Surinam.*

## Cards for officers

Pastor Delbert Baker, of the Smyrna Seventh-day Adventist church in Lynchburg, Virginia, not only has calling cards prepared for his own use but has similar cards made up for his church officers to use. These attractive cards identify the bearer as an official representative of the church and have a place for the individual to fill in his or her name and home telephone number. Pastor Baker reports that they have been a great help to his officers as they call on homes and engage in

other work for the church in which they contact the public.

For a sample card, send a self-addressed, stamped envelope to: Delbert W. Baker, 911 Taylor Street, Lynchburg, Virginia 24501.

## Objections answered

A new booklet has recently come from the presses—*Saturday, Sunday, and Salvation: 25 Reasons for Sunday Observance Examined*. Author Dwight P. Herbert discusses the twenty-five reasons for keeping Sunday that he heard most frequently in thirty years of answering questions from students of the Twentieth Century Bible Correspondence School. Each reason is thoroughly dealt with and answered from the Scriptures. Available at your local Adventist Book Center.

## Baptism reminder

Members of the Sheridan and Hopewell, Oregon, Seventh-day Adventist churches, in order to make baptism more significant, give a baptismal book to candidates as they welcome them into church fellowship. The book begins with the baptismal certificate, followed by a page on which is a polaroid picture of the baptism itself. The following pages carry words of welcome, encouragement, or counsel from each family in the church. These messages, containing poems, favorite Bible texts or other quotations, or personal messages, are a warm way for the members to share their thoughts with new members of Christ's family.

This need not be another task for the busy pastor; it is an ideal opportunity for a member to minister. All that needs to be done is to arrange for the photograph, hand out blank loose-leaf sheets a week or so before the baptism, and then collect and collate them in an attractive binder.—*Ray Mitchell, Berrien Springs, Michigan.*

# RECOMMENDED READING

## CONTEMPORARY ISSUES FOR EVANGELICAL CHRISTIANS

David L. McKenna, Baker Book House, Grand Rapids, Michigan, 1978, \$1.95.

The French say the best perfumes come in the smallest bottles. This is certainly true of this little paperback. It's basic values are: (1) it presents clearly several important moral issues—gambling, euthanasia, morality in the media, the death penalty, professional sports, prison conditions, et cetera; (2) it is brief; (3) it is written from an evangelical viewpoint; (4) the discussion is derived from the author's personal involvement with issues: a father who becomes a vegetable because of a stroke, accompanying a son to a PG movie, a call to chair a State committee on gambling, et cetera; (5) it recognizes the complexity of the issues—for example, after giving approbation to certain forms of capital punishment, the author concludes that "tomorrow's answer may be different"; and (6) the style is lively and refreshing.

Daniel Augsburg

## IN SEARCH OF TWENTIETH-CENTURY PAULS

Reuben Hilde, Pacific Press Publishing Association, Mountain View, California, 1980, 112 pages, \$3.50.

This short volume covers various phases in the life of Paul, a man who ranks high as an ambassador for God. He was a theologian, a laborer, a servant, a saint, a willing martyr, a teacher, an orator, and a writer. He was a courageous and forgiving man, as well as a crusader and sufferer with great insight.

The book, written by a well-known educator and author, guides the reader to those characteristics that made Paul such a great man and at the same time points him to those factors that, in Christ, may convert him into a modern Paul. He goes through Paul's experience, step

by step, beginning with his boyhood, through his period of innocence, the period of intolerance that turned him into a persecutor, then his conversion, and finally through his work as a frontiersman for Christ.

Each chapter is initiated with a set of definitions, explanations, and descriptions of topics, places, and people that appear within its pages.

Throughout the volume general comments are made on Paul's epistles and letters. Emphasis is given to the false system of worship versus grace, to legalism versus faith, and their relationship to grace.

Walton J. Brown

## PROCLAIMING THE WORD

R. Edward Turner, Andrews University Press, Berrien Springs, Michigan 49104, 1980, 183 pages, \$7.95, paperback.

This volume deals with one facet of the unique role that Ellen G. White played in the development of the Seventh-day Adventist Church, namely her counsels and her own experience as related to preaching. The author adds to what may already have been written on the subject by giving special consideration to contemporary historical influences, the nineteenth century world of American homiletical thought and culture. Involved in this is attention to Ellen White's use of literary sources, which was in many ways similar to the usual practice. A biographical sketch of Ellen White places her in the context of the developing Seventh-day Adventist Church, thus providing background for her counsels relating to nineteenth-century American preaching. It was following the death of James White on August 6, 1881, that Ellen White took on more of the responsibilities of preaching, and it was then that she began to reflect and write upon the place and importance of preaching.

Her appearance as a woman speaker came at a time when the practice was becoming accepted; also, the counsels she gave in regard to preaching, as to style, subject matter, and emphasis on the Bible, were often in line with current homiletical theory and practice. The author puts her counsels in the context of what was occurring in the historical continuum of the church.

Conclusions arrived at include the conviction that Ellen White's concepts about preaching played a vital role in the development of the Seventh-day Adventist Church; that her concepts grew out of her experience and the needs of the developing church; that this concept allows an openness to further development; that her concepts of preaching exhibited a close affinity with contemporary theories and must not be viewed in isolation. Ellen White had the highest regard for the office of preaching and urged the minister toward excellence. She emerges as a major religious leader of the nineteenth-century church.

Appendix A provides a listing of James White's and Ellen White's sermons appearing in the *Review and Herald* for the years 1866-1887. Appendix B provides a chronological listing of Ellen White's sermons according to topics. Appendix C is a chronological listing of non- Ellen G. White articles on preaching appearing in the *Review and Herald*, 1850-1905.

Orley Berg

## LET THE PEOPLE SING

Harold B. Hannum, *Review and Herald Publishing Association, Washington, D.C. 20012, 1981, 105 pages.*

Since Professor Hannum has dedicated his life to church music, we might expect that a book by him with this title would deal with the use of congregational hymns in worship. And we are not disappointed. Layman and pastor alike will

find food for thought in the background chapters dealing with religious and aesthetic experience and the arts and religion.

Chapter 8 is an informative discussion of many of the less familiar hymns in our hymnal, and will prompt the reader to venture into new musical paths. The longest chapter (chapter 9, 44 pages) is devoted to a survey of congregational music. The actual words and music of many hymns are included here as examples, such as "Be Thou My Vision," "Children of the Heavenly Father," and "At the Name of Jesus."

This book will do much toward increasing our knowledge of the great hymns of the past, which are often neglected by pastors and congregations. For those who are interested in learning more, a selected bibliography is included.

Shirley Welch

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