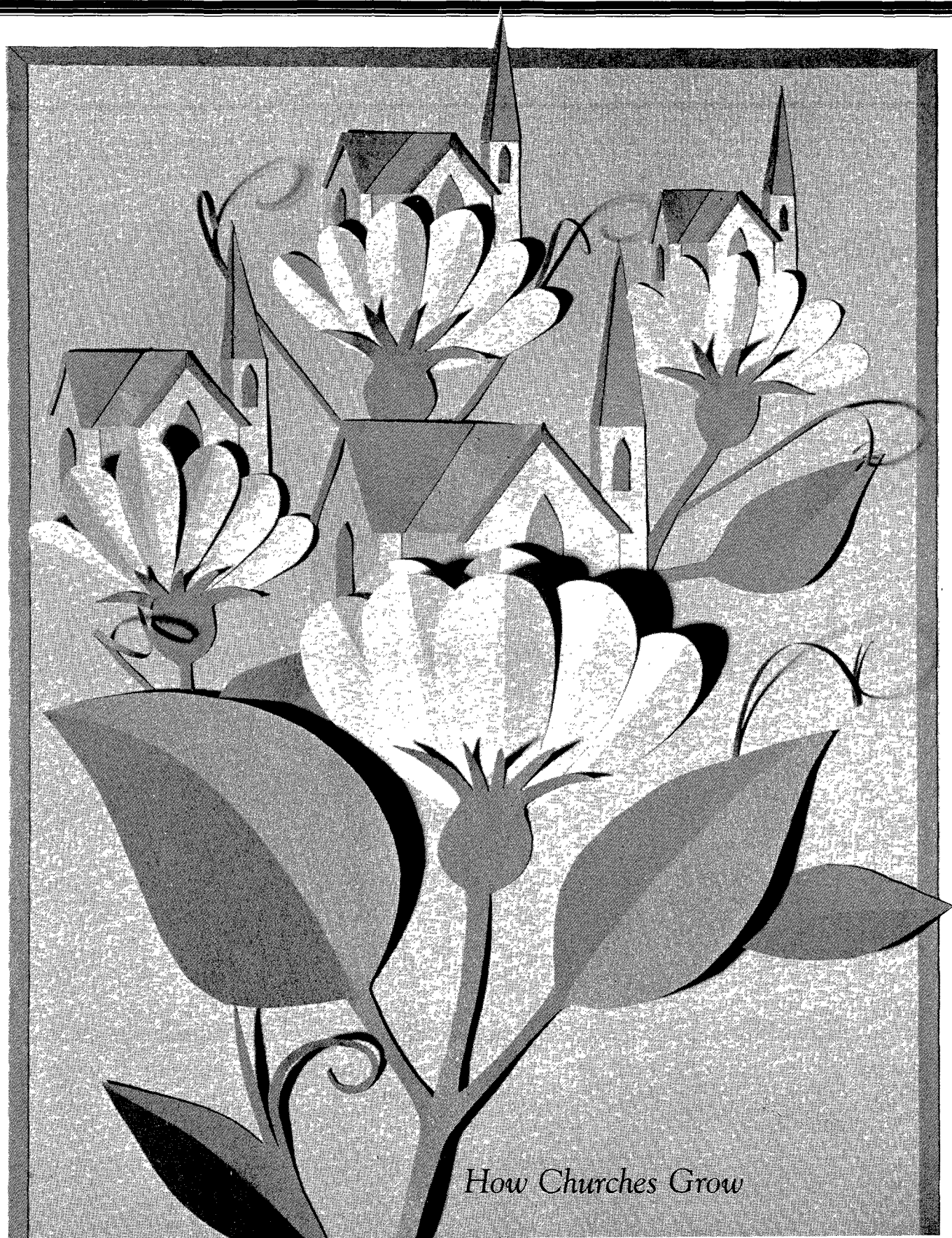


# Ministry

*A Magazine for Clergy/July 1981*



*How Churches Grow*

*One reader believes our "creationist bent . . . is clearly way off track," while another believes the controversy over Creation versus evolution "is really a hermeneutical problem."*

## Creationists off track

I generally appreciate your publication, even articles not quite on target as far as I'm concerned. Your creationist bent, however, is clearly way off track. The March article "How Old Is the World?" was neither science nor religion! There are some grounds for questioning evolution, but Biblical chronology games are no grounds at all. The basic problem is assuming that because the Biblical writers were inspired, they knew everything. It seems to me that some consistency is called for. If we want to accept the world view of Bible times, why not accept the social and cultural views too? This whole creationist trend smacks of limiting God's actions to concepts of many centuries past. That the New Testament writers accepted the Genesis accounts of Creation proves nothing. They didn't know any better! Neither did they know anything of printing, air-

## An outstretched hand

If you are receiving MINISTRY bimonthly without having paid for a subscription, it is not a mistake.

We believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. Since 1928 MINISTRY has been designed to meet the needs of Seventh-day Adventist ministers. However, we believe that we have much in common with the entire religious community and want to share with you our aspirations and faith in a way that we trust will provide inspiration and help for you too.

We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use.

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planes, atomic power, the internal combustion engine, et cetera. Just because they were ignorant doesn't mean that they couldn't be inspired. But neither does it mean that we must accept their ignorance as our starting point.—Richard E. Green, United Methodist Church, Maryland.

*It is obvious that the Bible writers, although inspired, did not have all knowledge and that they operated within certain cultural and social contexts that affected their thinking and outlook on life. It is the essence of divine inspiration, however, to convey timeless truths through such individuals. The Bible says nothing about such modern inventions and discoveries as those cited. It does give information regarding the creation of our world and its chronology. To determine that its statements are mere reflections of a world view that no longer has validity today is to set oneself up as the arbiter of what is truth in Scripture and what is mere cultural baggage. We believe that our rightful position regarding Scripture is to accept at face value what it says when it purports to give a straightforward account.—Editors.*

## A hermeneutical problem

Regarding Robert H. Brown's article "Theistic Evolution" (November, 1980), the controversy over the Bible versus evolution is really a hermeneutical problem. Until the hermeneutical questions are resolved, there is no hope of even sensibly addressing the questions raised in the Bible/evolution controversy, and it will forever remain a matter of one person playing checkers and the other playing chess with each wondering why his moves are ignored by his opponent.

The conflict is not between science and faith, although that is where it is being fought. The real conflict is one of understanding what the Bible is. The article contains a statement that points us toward the real issues: "Faced with denying either the ability of scientists to interpret correctly the data available to them or denying the Bible as a reliable witness to earth history, many Christians and Jews sought a compromise."

Here is an issue Brown must deal with before he addresses the scientists: Is the Bible a witness to earth history, or is the

Bible a witness to God? I think most Christians would agree that the Bible in its intent and execution is consistently a witness to God. Everything in the Bible serves that purpose. The arena of the hermeneutical problem seems to be:

1. *The words of the text* that are before us and that were chosen by the author to express what was in . . .

2. *the mind of the author* as a result of . . .

3. *the revelation that he had received*, which was his understanding of . . .

4. *the revelation that God had given him* in the hope that he would understand what was in . . .

5. *the mind of God.*

Now, of these, which is the most important? For me, there is no question. I want to know what it is that is in the mind of God. The relative importance flows from number five to number one. Sometimes I think I am more a Biblical literalist than those who believe their faith lives or dies by the words of the text. I believe those words are absolutely important to us. They are the means provided for us to ascend that "hermeneutical ladder" to the mind of God. And what I don't see Robert H. Brown and followers of the straightforward grammatical-historical interpretation of the Bible doing is paying attention to what the Bible actually says.

If the words of the Bible text are of crucial importance to us (as they are to me, and Brown seems to feel they are to him), then we first have to deal with at least three differing accounts of Creation: (1) Genesis 1, which sees Creation taking place in six days and a certain order in which things were created and which sees the Lord suggesting that we imitate Him by taking a rest on the seventh day; (2) Genesis 2, which sees Creation taking place all on one day with man created first and the creatures and things created in an order almost the reverse of Genesis 1; (3) Psalm 104, which sees Creation as God's continuing activity and God often working through the hands of men in His continuing creative activity.

When we do take the text seriously, we find ourselves confronted with these three distinct accounts of Creation. We then have two options: We can choose

(Continued on page 15.)

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# Ministry

A Magazine for Clergy/July 1981/Volume 54/Number 7



COVER. SIEGFRIED BOHLMANN

**How Churches Grow/4.** Roger L. Dudley. Within the same denomination, some local congregations are growing while others are not. Why? A recent scientific sampling of white, black, and Hispanic Seventh-day Adventist churches across North America indicates some expected (and some unexpected) factors that definitely influence how a church grows.

**Sharing the Ministry/8.** Harry J. Spaeth.

**Why So Few Successes?/10.** Sometimes the feelings of failure almost overwhelm a pastor. Why, when he tries so hard and prays so much, is he still unable to help his members solve their difficult problems? A. D. Inglish, from a rich background in pastoral ministry, looks at the failure syndrome and comes up with some positive and helpful advice.

**Israel and the Church/12.** Is the New Testament church the only heir of all God's promised covenant blessings for the present and the future? When did the church begin? How do Christ and the New Testament writers apply God's ancient covenants with Abraham, with Israel, and with David? Hans K. LaRondelle examines Biblical teaching on the relationship between Israel and the church.

**I Believe in Jesus Christ/18.** Raoul Dederen continues the series "This We Believe" with an examination of the central belief of the Christian faith—Jesus Christ, Son of God and Son of man, Creator, Redeemer, and Lord of lords.

**The Devotional Life of Brother Lawrence/22.** Many years ago, Robert M. Johnston came across a booklet about Brother Lawrence, a Carmelite, which greatly influenced his life. He shares with us insights into the life of this remarkable man who truly practiced the presence of Christ.

**Help for the Sight and Hearing Impaired/24.** Donald B. Simons. 1981 has been designated the Year of the Disabled Person. But the Christian Record Braille Foundation has been providing free services for individuals with sight and hearing disabilities for more than eighty years. Learn how this organization can help such individuals in your congregation.

**Is Your Pick-me-up Letting You Down?/26.** Leo R. Van Dolson. Hands holding the nation's coffee cups are shaking more than usual because of recent reports of an increasing number of health problems linked to coffee drinking.

**Moving Can Almost Be Fun!/28.** Bette Westfall. In a mobile society, pastors and their families are among the most mobile. There are some things that can be done, however, to make it *almost* fun.

**World View/21**  
**Health and Religion/26**  
**Shepherdess/28**

**Recommended Reading/30**  
**Shop Talk/32**

*According to a sampling of 295 Seventh-day Adventist churches across North America, growing congregations tend to have certain characteristics in common. What are they and how many are present in your church?*

by Roger L. Dudley



## How churches grow

*Although the following study deals only with factors influencing church growth among Seventh-day Adventist churches in North America, readers in other parts of the world and among other denominations will certainly find parallels and applications to their own situations.—Editors.*

**T**he church growth movement has drawn criticism for, among other things, having as its top priority the winning of new members. This diverts attention, say the critics, from the church's longstanding mission to minister to the needs of the entire community and to serve as its conscience.

We readily allow that merely adding

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numbers to church rosters without truly integrating the new converts into the life of the congregation or nurturing their spiritual development is not only self-serving but counterproductive. And we can surely agree that the church does have a responsibility to society. Nevertheless, Christ's final word to His followers was a commission to go to all nations, baptize believers, and make disciples of them (see Matt. 28:18-20). Unless a church is experiencing conversion growth, unless people are hearing the gospel and leaving the world to unite with the body of Christ, that church is not fulfilling its mission.

In the past decade a number of mainline Protestant denominations have been declining in membership. Others have grown rapidly. Within a given denomination, some individual churches are growing rapidly while others are growing slowly, not at all, or even declining. Seventh-day Adventists have enjoyed reasonably good growth compared with many denominations. Yet individual SDA churches exhibit the same wide range in

growth rates found in other faiths. Why?

The North American Division of Seventh-day Adventists commissioned the Institute of Church Ministry at Andrews University to conduct a research study of church growth in Adventist churches in the United States and Canada. Its purpose: to identify those local institutional factors that are associated with rapid church growth as well as those associated with minimal growth or decline. Such information can enable pastors and others to emphasize the most productive factors, and it also provides a basis for developing curricular and training materials.

### Methods

Using random sampling methods, 295 Adventist churches throughout the North American Division were selected. The total sample was subdivided into white, English-speaking; black; and Hispanic churches. The pastor of each selected church was asked to complete a personal survey form and also to have each member of his congregation present at a given Sabbath worship service complete similar surveys.

The surveys were especially constructed to measure attitudes, behaviors, and factors that might possibly be related to church growth. The items surveyed were selected after a review of church-growth literature, analysis of questionnaires from union and local conference presidents, and interviews with "successful" pastors. The pastor's survey contained sixty-eight items; the member's survey contained forty-three items. All results from a particular church were averaged for each item to provide a series of responses that would represent that church as a unit.

The surveys were administered during the late spring and the summer of 1980. Pastors of 250 churches returned their surveys, a response rate of 85 percent. A total of 194 churches returned 8,336 completed member surveys, a response rate of 66 percent.

To measure the amount of church growth, records covering the eighteen months between January 1, 1979, and June 30, 1980, were used. Two different measures of growth (or decline) were employed. An actual growth rate was obtained by subtracting a church's membership figure for January 1, 1979, from the membership figure for June 30, 1980, and dividing the result by the beginning membership. This figure was expressed as a percentage to one decimal place. In cases where the result represented a decline rate, the negative sign was used. The average actual growth rate for the year and a half was 6.1 percent, or about 4.1 percent yearly.

In addition a measure was used that disregarded growth or loss by the transfer of established members from one church to another. This would reveal how a church fared in terms of additions by conversion



and losses by apostasy. This was designated as *kingdom growth* and was calculated by subtracting the number of members dropped for apostasy and as missing from the number added by baptism and profession of faith during the period under study. The result was divided by the beginning membership figure and expressed as a percentage to one decimal place. The average kingdom growth rate for the eighteen months was 7.8 percent, or about 5.2 percent yearly.

Each item on the pastor survey was correlated with both actual and kingdom growth rates for the church being surveyed. A multiple regression program was used that not only revealed direct correlations but also calculated a prediction equation in which a series of items was chosen that, taken together, provides the best explanation for the variation in the growth rates. The program also determined the order of strength for each item selected in the equation. The program was run on the total sample and also on the white, black, and Hispanic churches separately. The entire process was repeated for the member survey.

### Findings from the pastor survey

When the 68 items on the pastor survey are compared with both actual and kingdom growth, a pattern begins to emerge. Certain responses were definitely associated with either or both growth measures. When the total sample is considered, the following items, roughly in the order of importance, seem to be the best overall predictors of a growing church:

**1. Focus on church growth.** Pastors were asked, "To what extent is every phase of church activity focused on church growth?" Those whose response tended toward a complete focus in this area were pastors of growing churches.

Peter Wagner lists as one of seven vital signs common to healthy, growing churches in America the fact that they have their priorities straight. He also says, "*The indispensable condition for a growing church is that it wants to grow and is willing to pay the price for growth.*" The present study has confirmed this for Seventh-day Adventist churches. In growing churches nothing is allowed in the program that does not have soul winning as its aim; every individual activity is tailored to soul winning.

It should be added, however, that church growth is not merely baptizing people. It also includes incorporating them into responsible church membership and equipping them for further service. It is as concerned with quality as with quantity.

**2. Percent of membership regularly attending prayer meeting.** Regular prayer meeting attendance ranged from 1 percent to 98 percent, with an average of about 25 percent attending regularly. Churches with larger prayer meeting attendance were growing in spiritual life as

well as numbers; their ratio of apostasies to baptisms was small.

**3. Percent of membership meeting in small fellowship or study groups.** People are attracted to a church where there is personal warmth and caring, where they can not only celebrate the worship service but can feel a part of a family. People, whether already church members or still considering church membership, will gravitate toward a group in which their personal needs are met.

**4. Belief in growth potential.** Pastors were asked to rate the growth potential of their local churches on a continuum from "no potential" to "unlimited potential." Those indicating a high potential pastored churches experiencing rapid growth. While it might be assumed that the pastors knew what their churches were capable of, it is more likely that the result represents the spiritual principle "According to your faith be it unto you." Simply put, we cannot do anything unless we believe that we can. This variable is related to the idea of "possibility thinking" that has been articulated so well by Robert Schuller.

**5. Public meetings effective in baptisms.** Pastors were asked to rate how effective public evangelistic meetings had proved to be in their churches as a method for gaining baptisms. Rating the method effective was correlated with both indices of church growth. Apparently the age of public evangelism has not passed away. Growing churches are finding the method effective.

**6. Skill in personal decisions.** Pastors were asked to rate their skill from low to high in gaining decisions for Christ through personal visitation. High ratings were correlated with actual growth. A growing church has a pastor who is comfortable talking with people on a personal level about spiritual things and who can lead them to a commitment to Jesus Christ.

**7. Time spent in administration.** Pastors were asked to indicate the average percentage of their time spent in church administration. On actual and kingdom growth rates, the correlation was *negative*. This indicates that growing churches have pastors who spend a proportionately smaller share of their time on administrative duties. Pastors need to be freed from much of the machinery of running the church to devote themselves to direct soul winning and to training members in the

exercise of their spiritual gifts.

**8. Pastor's Bible class.** Since baptisms have been shown to correlate significantly with a pastor's Bible class held during the Sabbath school, more emphasis should be placed upon this activity. The research reveals that on any given Sabbath only one church in twenty is holding a pastor's Bible class.

**9. Number of evangelistic series held.** Pastors were asked how many evangelistic series were held in their church areas during the previous year. The responses were significantly related to kingdom growth. This predictor is closely related to predictor number 5.

### The white sample

Each of the nine predictors of church growth listed above for the total sample was also influential in the white sample and in roughly the same order. Focus on church growth was the most important factor for both actual and kingdom growth. Prayer meeting, small fellowship groups, belief in growth potential, public evangelistic meetings, and skill in personal decisions all ran strong. But in addition, three other predictors stood out in the white sample:

**1. Church growth goal.** Pastors were asked to state their church's growth goal for the year in terms of a percentage of their present membership. Responses ranged from no goal at all (25 churches) to one church that had set its growth goal at 100 percent of its membership! The higher goals were correlated with church growth in one of the strongest relationships uncovered in the study.

**2. Educational level of the congregation.** According to the survey, the more highly educated the white congregation is, the more likely it is to experience both actual and kingdom growth.

**3. Preferred time in ministry to members.** Pastors were asked what percentage of their time they would like to spend in ministry to members. Those pastors who wish they might allot a smaller percentage of time to internal ministry were more likely to be in growing churches. This probably means that they are oriented to their mission to the world rather than to a shepherding style.

### The black sample

The indicators of actual and kingdom growth in the black sample turned out to

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*Churches where most members have been in the congregation for twenty or more years are not growing. Growing churches have a great proportion of their membership made up of recent converts.*

be quite different from those in the total and white samples. They are as follows:

**1. Percent of membership in witnessing classes.** Pastors were asked what percentage of their membership was enrolled in or had graduated from classes in witnessing or giving Bible studies. A high percentage response was significantly related to both actual and kingdom growth.

**2. Leadership style.** Pastors were asked to rate their leadership style on a continuum from "I make most of the decisions" to "members run the church." The more democratic style proved most favorable for both actual and kingdom growth.

**3. Accessibility of church to prospective converts.** This surprising finding showed *negative* correlations to both actual and kingdom growth; the more inaccessible the church, the more it grows! More study and thought needs to be given to a valid interpretation of this factor.

**4. Study of the local community.** "How much effort has your church invested in a study of your local community, its makeup and needs?" Much study correlated positively with actual growth.

**5. Health ministries effective in baptisms.** Rating health ministries as an effective means of securing baptisms was associated with both actual and kingdom growth.

**6. Ministry for all ages.** Pastors were asked how completely their churches conducted a ministry for all age groups. Those who had programs for all age groups were churches experiencing growth. While this factor may appear to be an internal work, remember that people will join a church where their felt needs are met.

### The Hispanic sample

The Hispanic sample proved similar to the other samplings in some respects, while differing in others. Five of the indicators for church growth found in the total and white samples are also found in the Hispanic sample: focus on church growth, belief in growth potential, percent of membership attending prayer meeting, number of evangelistic series held in the church area, and a pastor's Bible class effective in securing baptisms.

The Hispanic sample also shared two indicators of church growth with the black sample: the negative correlation with church accessibility and the percent of church membership enrolled in or graduated from classes in witnessing or giving Bible studies.

But the Hispanic sample also had three other strong indicators not found in the other groups:

**1. Percent involved in personal outreach.** Pastors were asked to give the percentage of their congregations who were actively engaged in some form of personal outreach to nonmembers. A high

rating was associated with both actual and kingdom growth.

**2. Bible studies by the pastor effective in securing baptisms.** This variable also correlated with both actual and kingdom growth.

**3. Preferred time in ministry to nonmembers.** Pastors were asked to list the proportion of their time they would like to spend personally working for nonmembers. A high proportion correlated with both actual and kingdom growth.

### Findings from the member survey

The following indicators seem to be the best overall predictors of a growing church as indicated by the results of the member survey. In terms of the total sample, they are listed in roughly the order of their importance:

**1. A soul-winning church.** It is easy to pick this as the number one factor, for it had the highest correlation with both actual and kingdom growth. This also held true for the white and Hispanic samples.

Members were asked to rate their churches on a scale of 1 to 5 as soul-winning churches. Those with higher ratings tended to be the growing churches. A certain mindset is operating here similar to the variable "belief in growth potential" that was found in the pastoral survey to be a good predictor of church growth. Even as the pastor needs "possibility thinking," so do the members. There is a sort of team spirit here—"God is working through us! We are in partnership with Him! Our church is serious about fulfilling the divine commission." When the members sense that their church exists for the purpose of bringing people to Christ, things begin to happen.

**2. Years as a baptized Adventist.** Churches where most members have been in the church for twenty or more years are not growing. Growing churches have a great proportion of their memberships made up of recent converts. This is logical. New converts are the best potential soul-winners because they still have many contacts with nonchurch members in the environment from which they came. Adventists who have been members for many years find most of their close friends and social environment among fellow members. They simply do not have the open doors of the newly baptized. And often the new convert in his first love will

be more active in telling his friends what the Lord has done for him.

**3. Amount of family income.** This factor is difficult to explain in terms of church growth, but it did show a good correlation. Congregations with higher average incomes tend to grow more rapidly. Perhaps this is because more money is available to invest in soul-winning programs. Perhaps also the more affluent congregation is seen as more prestigious by its surrounding community and has better facilities. This may illustrate the sociological principle that people are more likely to wish to affiliate with a group that they look up to and respect.

**4. Assurance with God.** Where members are more certain about being in a right relationship with God, the church tends to grow. People cannot share what they do not have. An attempt to proclaim the truths of the church's message that is not undergirded by transformed lives experiencing joyous and satisfying living may only come across as empty words. When church members know that they are forgiven, justified, and filled with the Spirit, they will be able to "go home . . . and tell . . . how great things the Lord hath done for [me]." And listeners will respond.

**5. Holds church office or service position.** The larger the proportion of the congregation who are put to work in the church, the more likely it is that growth will take place. Pastors alone cannot get the mission accomplished. As members become actively involved in the life of the church, they feel a commitment to it and a responsibility to help carry out its goals. Ways must be found to turn passive members into active ones. This variable was an even stronger selection in the white sample.

### The white sample

Of the five predictors of church growth listed above, all except "assurance with God" were strong selections in the white sample. In addition the white churches had three other important indicators:

**1. Pastor places emphasis on soul winning.** Members were asked to rate the emphasis their pastor places on soul winning on a scale of 1 to 5. Growth is more likely in those congregations where the pastor averages a higher rating. The pastor is definitely the leader of church growth. While he cannot do it all by himself, his members take their cue from

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*Growing churches have pastors who spend a proportionately smaller share of their time on administrative duties. Pastors need to be freed from much of the church machinery in order to devote themselves to soul winning.*

him. If he is constantly putting soul winning and church growth into top priority categories, so will they. If he relegates them to a lesser role, the congregation will relax their efforts.

**2. New members involved in the church.** Respondents were asked to rate the church's attitude toward new members on a continuum from "ignored" to "involved." Growing churches involve their new converts. People are more likely to join a church where they feel needed. Involved members are not as likely to grow discouraged and drop out.

**3. Years of attendance at Adventist schools.** Growing churches average more time spent by members in Christian education. The Adventist school provides a channel for biological growth. It also furnishes a staying power, controlling apostasy and thus facilitating church growth.

### **The black sample**

The black sample was similar to the total sample in selecting "a soul-winning church" and "years as a baptized Adventist." In addition there were two unique selections:

**1. Attended witnessing training program within the past year.** In black churches this showed the strongest relationship with actual growth. Proper training of members is necessary and can make a difference.

**2. Certainty about spiritual gifts.** In black churches where a high proportion of the membership feels quite certain that they have identified their spiritual gifts, both actual and kingdom growth are likely to be taking place. The church growth movement has been much concerned with the identification of spiritual gifts. In order for churches to grow, members must not only become involved, but they must be doing those tasks that God has best fitted them to do.

### **The Hispanic sample**

The Hispanic sample revealed some of the same correlations as in the total sample. Two other variables were unique selections for this group:

**1. Working to win non-Adventist relatives.** Those churches with large proportions of the membership reporting that they are actively working to win their non-Adventist relatives are churches experiencing kingdom growth.

**2. Age group.** The younger the average age of the baptized membership, the more likely the church is to be growing.

### **Conclusions**

An examination of the findings that have been presented suggests several conclusions:

1. The North American Division is composed largely of small churches. Programs and strategies must be planned that will not depend on large congregations,

extensive facilities, or sophisticated equipment. They must be capable of being directed by pastors of multichurch districts.

2. There is no size advantage when it comes to church growth. Small, medium, or large churches can all grow at the same rate if other conditions are equal. Pastors and members of small churches need not become discouraged and feel that they do not have a sufficient base from which to work. Pastors and members of large churches need not feel that the task of making a good percentage gain is too herculean. Any church can grow if its leaders and constituents really want it to grow.

3. There are some differences in growth-facilitating conditions between the total church in North America and its ethnic components. White churches tend to have growth indicators very much like the overall pattern. Black churches, while sharing some common predictors, tend to grow under quite different conditions from the total church in many ways. Hispanic churches tend to have some indicators in common with the other groups plus a few uniquely their own.

4. Church growth is a result of concentrated effort and planning. There is no stronger finding in the study than the one that reveals that growth does not just happen. The growing church sets a yearly growth-rate goal. Everything that happens in that church is focused on reaching that goal. Every other program and ministry is evaluated by the extent to which it contributes toward attaining the goal. The pastor places prime emphasis on soul winning. He spends less time on church administrative duties and in routine ministry to members and devotes major portions of his time in ministry to non-members and in training laity. The church studies and knows its local community. It gears its programs to meeting the felt needs in that community.

5. Church growth is an adventure in faith. The pastor is a "possibility thinker" who dreams great visions. He believes in the potential of his church to grow. He believes that nothing can stop it from growing. The members also are filled with eager anticipation. They have a sense of camaraderie. They are a team working together for God. They know that their church is a soul-winning church.

6. Church growth comes as the mem-

bership develops a deep, inner spiritual life. They come together to pray and praise God. They meet together in small fellowship and study groups marked by loving and caring. They have assurance that their sins are forgiven and they are accepted by God. They identify, accept, and use their particular spiritual gifts. God adds His blessing to these congregations with an influx of converts. Because the church has quality, it can be trusted with quantity. It is a safe environment for new members.

7. Church growth comes to a congregation that is trained and working. The members are likely to have a higher educational level than non-growing churches, and the education is more likely to have been gained in Adventist schools. The members have a prominent role in making decisions and operating the church. A large percentage hold church office or other service positions. They enroll in and graduate from classes in how to witness and give Bible studies. They put the information to use. They are actively engaged in various forms of outreach ministry to those within the circle of their influence and especially to their non-Adventist relatives.

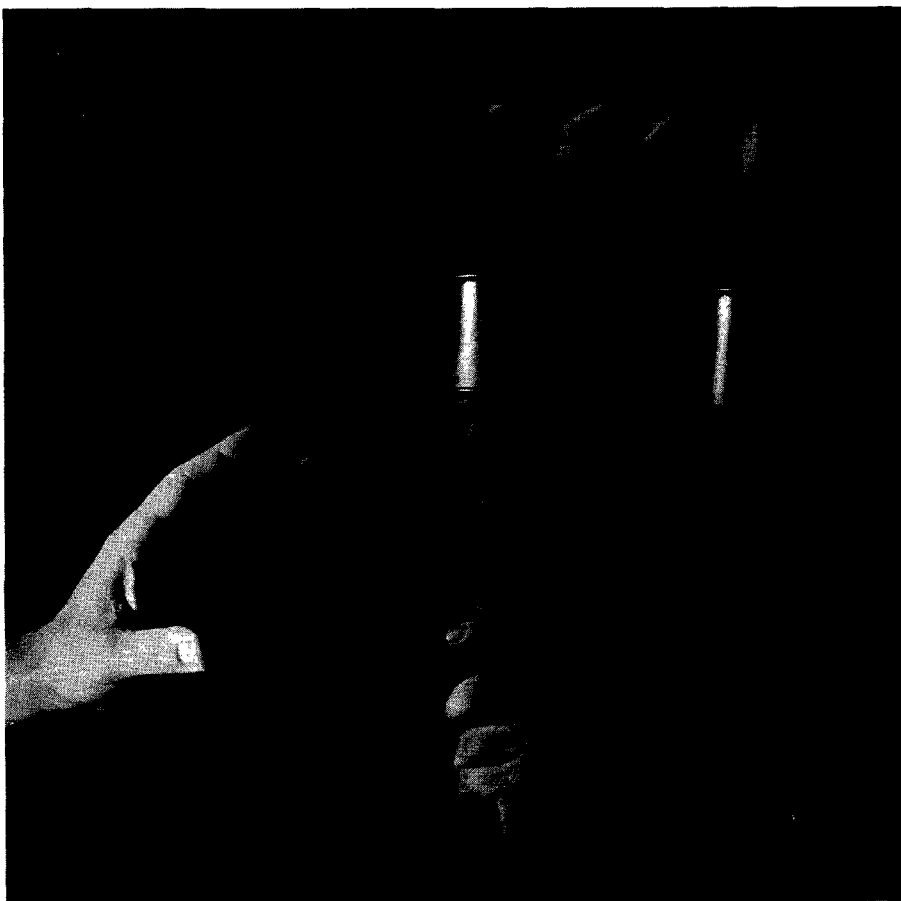
8. Church growth is found where new members are quickly incorporated into the life of the church. Converts are not ignored but given meaningful work to do. A high proportion of the growing congregation consists of relatively recent members who in the zeal of their first love are sharing their testimony with their unconverted friends. This church tends to have a somewhat younger average age also. Young people and young families are essential to the growing church.

9. Church growth follows the use of proper methods. Skillful use is made of public evangelism. The pastor holds a Bible class during Sabbath school. He visits prospective members in their homes, studies the Bible with them, and has developed his skills as a personal soul winner. The church reaches out to the needs of the community with various creative approaches.

10. Church growth, both numerical and spiritual, moves forward when apostasy is controlled and eliminated. This is best accomplished by fostering the spiritual life of the members, actively involving them in the internal and outreach life of the church, and creating a climate that is warm, friendly, and caring.

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*Where a high proportion of the membership feels they have identified their spiritual gifts, growth is likely. Members must not only become involved; they must be doing those tasks that God has best fitted them to do.*



CHARLES WHELDON

# Sharing the ministry

*Pastors need to teach both by example and word that ministry is not some optional phase of Christian living. A church may have only one pastor, but every member is a minister sharing responsibility with leadership.*

by Harry J. Spaeth

**T**he majority of members are involved very little in the life and ministry of the church. This sad fact is illustrated in the architect's rule of thumb that congregations ought to build a sanctuary to seat one third of their membership. The church resolutely needs to face the task of nurturing and developing her own members. This painful confession is forced on the church by experience and some cold statistics. For whereas her prize asset—the members—should be a ready force helping to fulfill her ministry, a majority seems to be a part of the field to be harvested! The church must become more of a grass roots people-movement. The clergy alone cannot fulfill the church's ministry.

In Ephesians, chapter 4, Paul speaks to this concept of ministry. Reading it, one senses that verses 4 through 6 form the womb for an embryo that develops as the passage continues, namely, the church's one, united ministry. "Each of us" (verse 7, R.S.V.) has been given something; this

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includes all "the saints" as well as their leaders to whom the letter is addressed (chap. 1:1). The leadership gifts or offices listed in verse 11 are specific and parallel such other lists of specific gifts as those found in 1 Corinthians 12:4-11, 28-31 and Romans 12:3-8. The New Testament declares that all believers have gifts in varying degrees of fullness (see 1 Cor. 7:7; 1 Peter 4:10, 11). In creation and in the church, God has been prolific in His giving, and what He gives He expects to be used in good stewardship, including the gifts given each believer or servant of Christ.

In His giving, God endowed the church with leadership to help prepare the church for ministry. As it reads in the K.J.V., Ephesians 4:12 appears to say that God gave apostles, prophets, evangelists, pastors, and teachers for the threefold purpose of: (1) "the perfecting of the saints"; (2) "the work of the ministry"; and (3) "the edifying [building up] of the body of Christ." The prepositions of the Greek text indicate, however, that it is not a series of three parallel phrases, and no comma should follow "saints." Thus, it should read that God gave apostles, prophets, evangelists, pastors, and teachers for the perfecting (or equipping) of the saints to the work of the ministry and the building up of the body of Christ. The meaning is that *all believers* are part of the ministry. The entire congregation has a responsibility for fulfilling the church's ministry, aided and equipped by the leadership.

The answer to the question "Whose is the Christian ministry?" is not apostles, prophets, evangelists, pastors, and teachers. The answer is, Everyone believing in Jesus Christ. The ministry belongs to the people of God. Pastoral ministry does not comprise the church's total ministry; it is but a *part* of that ministry.

What is the Christian ministry? The last phrase in Ephesians 4:12 indicates the ultimate purpose for which God has endowed the church with gifts, and for which the saints are to be prepared for service: "for building up the body of Christ." Verses 13 through 16 (R.S.V.) describe something of what is involved in this building process, and the concluding words speak of growing "in every way," with "each part" carrying out its function.

Most of the gifts or offices mentioned in this passage relate primarily to the internal ministry of the church. The reference to "evangelists," however, highlights the church's external ministry to the unconverted, to whom all saints are "witnesses." (See Acts 1:8; Matt. 28:18-20; 2 Cor. 2:14-17; 3:2, 3; 1 Peter 3:15.)

In 2 Corinthians 5:17-21, every new believer in Christ is seen as having a ministry, "the ministry of reconciliation." All who have been reconciled to God are commissioned to this ministry. The church is to appeal to men and women to



turn from their sin, from all that estranges them from God and others. This ministry has several dimensions—divine and human, personal and social, internal and external, qualitative and quantitative—but all is “body building.”

In gathering for their inner-life ministry, believers come to be ministered unto, and also, though sometimes forgotten, to minister to one another. In scattering to their outer-life ministry, they go forth to minister beyond the circle of faith. These two directions depict the ebb and flow of the fundamental ministry that God has given to both pastor and people, one in which everyone has some responsibility in both directions. Together they form the one ministry all believers share, to which all else is subsidiary, the building up of the body of Christ through its entrusted ministry of reconciliation. Everything flows from, or feeds into, the expression and fulfillment of this essential ministry.

It is the theology of the wagon wheel. As the spokes of the wheel get closer to the hub they also are closer together. Like spokes, when God's people come closer in love and obedience to Him, the center of their life, they are closer to one another. Similarly, the closer they come in love and ministry to one another, the closer they are to their Lord. The one movement cannot happen without the other. (See Mark 12:28-31; Matt. 18:20; 1 John 1:3, 7; 2:9, 10; 3:10, 14, 17, 23; 4:7, 8, 11, 12, 20, 21.) When scattered, believers serve in Christ's name, they invite others at the periphery into the circle of faith. Believers are thus in continual movement between God, one another, and the world.

To involve every believer in Christian ministry is a major ongoing agenda item for pastor and parish leadership. Pastors must affirm the validity and worth of this quest, and congregations must own their full responsibility. If only the pastor has this vision, a preaching and educational program is required, and a plan will need to be constructed that takes into account the particular denominational heritage and any peculiarities of the congregation. Where to begin and how to proceed must be given much thought, research, and patient foundation-laying.

A growing consensus is that evaluation is a helpful tool in seeking change and a prelude to good planning. By helping the congregation to assess “What are we doing?” “Where are we going?” “Where do we want to go?” you can help them to consider the current situation and areas that need further consideration. In this process a concern for strengthening and enlarging the various aspects of ministry being currently performed by the membership needs to be raised. Although all congregations practice some forms of “lay ministry,” the full potential is rarely approached.

Another possible starting point is

evaluating the *pastor's* ministry. Here the congregation may indicate more readiness to work at and incorporate change, especially if the pastor initiates the idea. Is the style and performance of the pastor's ministry compatible with and facilitating the spirit of a *shared* ministry? The leadership style may be too autocratic; performance may foster the notion of a “one-man band.”

How a pastor and congregation perceive the pastor's role and position in the life of the church is critical. A pastor's ministry benefits from a clarification of his or her role and functions in and for the congregation. It helps to have some stated priorities and a job description, which is evaluated and revised periodically. Setting down on paper the pastor's role in ministry establishes some intentional goals for which a pastor will want to be held accountable. It also adds another thread in shared ministry, working toward greater congregational involvement in pastoral-parish planning. A logical next step could be working at setting some challenging, attainable congregational goals.

Whatever plan of pursuit is chosen, the pastor has to be serious about his or her role in ministry and guide the congregation into being serious about its share as well; pastor and parishioners must be involved *together* in ministry. In establishing plans, there probably will be some division of opinion. This must be recognized and dealt with in a spirit of understanding with some friendly, Spirit-led give-and-take regarding what is to be done when and how and by whom. Since setting goals and ministering faithfully do not always produce the hoped-for results, seek progress, not perfection; persevere with patience.

The church is a slumbering giant to be awakened. A priority task of leadership is to arouse her to fulfill the potential promised by her Lord (see John 14:12-14). Pastors can help their congregations realize this promise of ministry and, as well, *be helped* by their congregations in focusing their own ministry.

Shepherding a congregation in the pathway of an increasingly shared ministry is something that is as much caught as taught. Pastors and parish leaders need to have awareness of *modeling* Christian leadership and servanthood. Active and flexible pastoral leadership that involves others in a team approach to ministry, which initiates, assimilates, and reinforces the

efforts of many, is required. The pastor needs to be something like the player-coach who plays in games and is also responsible for instructing the players and coordinating the offense and defense. The coach has and uses assistant coaches as well. The attitude in leading needs to be one of adult to adults, not one of parent over children.

A sense of shared leadership is crucial to the realization of shared ministry. The pastor is not the only leader in the congregation but a leader among leaders, and of course, a servant among servants. Church leadership must be seen as serving a function that needs to be fulfilled, not as a position from which to lord it over others or as a status symbol.

To share the ministry or not to share the ministry? Neither theologically nor pragmatically is this a live option. The question is: How can pastor and people *most effectively* fulfill their common calling and ministry? The church must seek to utilize the trained, ordained pastor's skills *and* all the resources of all her members. This pursuit will produce some new learning and growth in pastors and parishioners to the glory of God and the enrichment of the church. For a fully-shared ministry to take root and blossom in a congregation, pastor and people must possess a shared vision. The pastor dare not be viewed as “doing” the church's ministry, but as charged with overseeing and helping to promote it. Shared ministry is an attitude and a process of recognizing that *all* Christians are called to ministry; ministry is not some optional phase of Christian living. Though there may be only one “pastor,” *all* members are “ministers.” Some churches have incorporated this truth into their services of baptism and reception of members. In every possible way a growing vision and practice of shared ministry must be fostered.

Shared ministry is a multifaceted adventure that seeks to discover and use the gifts of every believer, to help each member mature to the fullest extent of his or her potential. To that end, pastors and congregations need to make the most of all the members already available, to uncover the hidden treasure in their own back yard. Chances are that “acres of diamonds,” or at least many precious “gems in the rough,” are being overlooked.

You know what your church is. Do you envision what it may become?

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and discouragement that threatens to deepen into depression.

The problem is not in the public areas of his ministry. Bob knows he is not a great preacher, but he feels that he is a reasonably good one. Nor is he complacent. He works hard at his preaching, and indications are that he is improving steadily, if not spectacularly.

His plans and programs meet with no more than the usual amount of apathy and inertia on the part of his members. He knows, from talking with other pastors of his denomination, that their programs encounter the same apathy and inertia and in approximately the same degree.

It is in the private areas of his work, in working with individuals and families, that Bob Smith feels he has failed.

The just-finished telephone conversation has brought the problem into sharp focus, and the knot in his stomach tells him that he has failed again. He had called Joyce Powell to ask whether she would teach in the kindergarten department during the coming year.

"I'm sorry, pastor, I can't." Her voice was tight and strained. "I might as well tell you now. Bill packed his things and left this morning. We spent most of the night screaming at each other. I've called my lawyer to arrange a divorce."

The words came like a kick in the face. Bob had been counseling with the Powells for three months. At the first session, he had evaluated their marital problems as serious but not fatal. The counseling had been uphill work. Each partner had felt that it was the other who should make the necessary changes in attitude and behavior. Recently, however, Bob had become somewhat optimistic. The Powells' marriage was still far from ideal, but he thought he saw definite improvement.

Now it is over; the dream of a restored Christian home has been shattered. The hours of counseling, the patient reasoning first with one and then the other, the seasons of prayer—all gone for nothing.

For Bob, it is the latest in a long series of similar incidents. Of the married couples he has recently counseled, one besides the Powells has divorced, one has separated, and one appears to be reestablishing a truly Christian home. The others are still together, but Bob knows that their problems lie just beneath the surface, ready to explode into separation or divorce at any moment.

Since his ministry began, Bob has put a great deal of time and effort into visiting alienated and missing members in his church. A few have responded by returning to church once or twice before disappearing again; one now attends church regularly, and one does so on a very irregular basis. Bob knows of no other results from his visits and prayers.

Ten years ago, before Bob even began studying for the ministry, two families in his present church became estranged. A

VERNON C. TOOLEY III

## Why so few successes?

*With a shelf full of books on how to handle all kinds of difficult problems, why does a pastor find nothing but successful examples in the books and so few in his own ministry?*

by A. D. English

**P**astor Robert Smith has just replaced the telephone receiver. Now he sits slumped in his chair, staring blankly at the books on the opposite wall of his study. His eyes are dry, but tears are in his heart. For the first time, the thought flickers across his mind that perhaps entering the ministry was a mistake.

Five years ago, just out of seminary, Bob Smith had begun his ministry with a feeling of anticipation, only slightly tinted with apprehension. Certain of his calling to the ministry, he was quietly confident that, trusting in God and guided by the Holy Spirit, he would acquit himself well in the Lord's work.

Now, halfway through the third year of his second pastorate, that feeling of confidence has given way to mingled frustration

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trifling incident was blown out of proportion, feelings were aroused on both sides, and things were said that left lasting scars. Both families were prominent in the church, and Bob had seen right away that the bad feeling between them was cooling the warm Christian love that should exist in the church.

Last year he decided to make a serious attempt to bring the two families together. Going to one, he appealed to them to be reconciled and found them receptive. The situation, they agreed, had gone on far too long, and it was time to forget the whole thing.

Full of optimism, Bob had approached the other family, but his hopes were quickly dashed. They listened coldly to his plea for unity, and stated flatly that only a formal apology from the other family, in the presence of the congregation, could bring about a reconciliation. When the first group learned of this response, their own attitude hardened.

The net result of Bob's effort is that the breach between the families and their supporters is now wider than before.

Now, with Joyce Powell's words echoing in his mind, Bob asks himself whether he was mistaken in thinking that he was called to the ministry. If his call was a genuine one, why does he seem to be so clumsy at it? Why are the defeats so many and the victories so few?

Bob Smith is suffering from a common complaint among pastors—the "I must not have handled it right" syndrome. Its chief symptom is the pastor's nagging feeling that whenever he is unable to resolve a problem, he is somehow personally responsible for the failure—that there must have been some method that would have led to a complete solution, and he failed to find it.

The pastor's reasoning usually goes something like this: I am a minister of the gospel. My weapon is the sword of the Spirit, the Word of God (see Eph. 6:17). It is a perfect weapon; therefore, if it fails to achieve the desired result, it must be the fault of the one who uses it. It follows, then, that I am to blame.

Such reasoning is a blend of the true and the false. The pastor's weapon is indeed the perfect Word of God. It does not follow, however, that the pastor is necessarily to blame if his use of this perfect weapon does not lead to a perfect solution. Certainly it is possible, even with the very best intentions, to use the Word of God unskillfully, and no pastor is as expert in its use as he would like to be. But this does not mean that the pastor bears the responsibility for every failure when he has used the sword of the Spirit. Use of a perfect weapon, however skillfully one may use it, does not guarantee perfect results!

A few examples, taken from Scripture itself, may help to illustrate this point.

When the issue of circumcision for Gentile converts arose in the early days of

the Christian church, the leaders met in council at Jerusalem to settle the issue. Paul, Barnabas, and Peter were there (see Acts 15:1-11). Who can doubt that the Word of God was wielded with mighty power at that council? And with great effect! An issue that might have virtually halted the spread of the gospel among the Gentiles was laid to rest—or was it? Sometime later, members of the Jerusalem church came to Antioch and raised the issue again. So successful were their disruptive efforts that Paul's beloved friend Barnabas, and even Peter, who had argued forcefully on Paul's side at Jerusalem, were deceived and misled by their hypocrisy.

In the church at Philippi, friction arose between two Christian women, Euodias and Syntyche, both of whom had actively assisted Paul in his labors in that area. The situation became serious enough that the apostle himself had to plead with them to settle their differences (see Phil. 4:2, 3). It is tempting to assume that both women heeded his plea, and perhaps they did. But we have no evidence that the great apostle was any more successful in this case than is the average pastor of today in a similar situation.

In fact, Paul himself had a disagreement with Barnabas that became so heated that these two great missionaries could no longer work together (see Acts 15:37-39).

Even the Lord Jesus Christ Himself was not uniformly successful in His dealings with others. Instead of accepting His teaching, many of His listeners turned away, never to follow Him again (see John 6:66). A wealthy young man came to Jesus asking the way to eternal life. The Master answered his question with divine skill, yet the young man "went away sorrowful" (Matt. 19:22).

If the apostles, and even the Lord Himself, were unable to find a solution for every problem, surely no pastor can justly reproach himself for not always succeeding.

One of the causes of Bob Smith's perplexity is the flood of books pouring from the religious press today, telling him how to handle personal and marital counseling and difficult church situations. Within arm's reach of where Bob sits slumped in his chair is a whole shelf of such books. Although many give helpful guidance, some of them can do more harm than good if the pastor does not use them carefully.

Their chief flaw is not that they give bad advice. Rather, their main fault lies in the fact that so many imply that the methods they recommend are not only effective but virtually foolproof. Only success stories are related; the failures never get into the books. The pastor is often left with the impression that if he simply follows the methods outlined in the book, he cannot fail. When he *does* fail, he feels defeated and disappointed in himself. He feels that somehow he must have mishandled the situation.

In actual fact, what has usually happened is that neither the pastor nor his method has failed. What *has* failed is sinful human nature. The pastor works, not with things, but with people—human beings, created in the image of God but with natures twisted and scarred by sin. As Paul reminds us, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Even among sincere Christians, enough of this carnal mind often remains to make the work of the pastor extremely difficult.

The Word of God is indeed "quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12), but the human heart can nevertheless resist it. The door of the heart can be opened only from the inside (see Rev. 3:20). In most cases where the pastor's efforts to resolve an unfortunate situation have failed, the real reason for the failure is that a heart has not been opened from the inside to allow the Holy Spirit to come in and take possession.

This, of course, does not excuse the pastor who fails to study and apply the principles of sound psychology and the proper use of Scripture to the problems of his work. Christ Himself has told us that we are to be "wise as serpents" (Matt. 10:16). It should, however, reassure the pastor who sometimes feels close to despair as he sees his best efforts fail time after time in spite of much prayer and earnest labor.

The following guidelines may help the discouraged pastor as he struggles to bring Christian order out of the chaos that sin often creates even within the Christian church:

1. Approach every difficult situation with much prayer for an outpouring of the Holy Spirit. Christ has promised the Holy Spirit to all who ask for it (see Luke 11:13). It is God's will that harmony and love

(Continued on page 14.)

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VERNON C. TOOLEY III

# Israel and the church

*Does the New Testament represent the church as the new "Israel," the only heir to God's present and future covenant blessings, or does it keep Israel separate and distinct from the church?*

by Hans K. LaRondelle

**E**cclésiology, or the doctrine of the church, is said to be the "touchstone" or decisive test of dispensationalism.<sup>1</sup> Charles C. Ryrie argues that the church is distinct and separate from Israel in two respects: (1) in the church the Gentiles are placed on equal footing with the Jews; and (2) Christ dwells within the church as His spiritual body.

The church must have been unknown in Old Testament times, he infers, because the apostle Paul calls her a "mystery" (see Eph. 3:4-6; Col. 1:25-27)\* and explicitly refers to the church of Christ as a "new man" (Eph. 2:15), a creation that was the result of the death of Christ. The church is built upon Christ's resurrection and ascension (see chaps. 1:20-23; 4:7-13), and became operative only on the day of

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Pentecost (see Acts 2). Therefore, the church is *not* a subject of Old Testament prophecy, and "is not fulfilling Israel's promises." Consequently "Israel herself must fulfill them and that in the future."<sup>2</sup> The church will be raptured away from the world before God again deals with Israel. Ryrie concludes, "The essence of dispensationalism, then, is the distinction between Israel and the church."<sup>3</sup> He appeals to 1 Corinthians 10:32 to confirm his thesis that "natural Israel and the church are also contrasted in the New Testament."<sup>4</sup>

However, the question is not Does the New Testament contrast the church with "natural Israel"? but rather, Is the church called in the New Testament "the Israel of God," and is it presented there as the new Israel, the only heir of all God's promised covenant blessings for the present and the future? Further questions that should be examined are *When* exactly did the church begin according to Christ? And *How* do Christ and the New Testament writers actually apply God's ancient covenants with Abraham, with Israel, and with David?

## Old Testament remnant concept

Dispensational theology accepts the fact that the Old Testament distinguishes between a national Israel and a spiritual Israel within that nation. Ryrie states, "This kind of distinction within the nation was often made in the Old Testament."<sup>5</sup> This is indeed a Biblical distinction of profound theological significance. The prophets expressed this distinction in their "remnant" idea, the heart and center of their eschatological perspectives.

Amos was the first prophet who rejected the popular idea that Israel as a national whole would be saved in the day of Yahweh's judgment of the world (see Amos 3:2; 9:1-4, 9, 10). He stressed the fundamental condition of Israel's religious response to the covenant promises: "Seek the Lord and live, lest he break out like fire in the house of Joseph" (chap. 5:6).

Only a "remnant" from national Israel would survive God's future judgment (see chaps. 3:12; 5:15). This "remnant of Joseph" would therefore be a religiously faithful remnant.

In Jerusalem the prophet Isaiah likewise announced that Israel, just like other nations, would fall under the Lord's punishing justice because of her religious apostasy from Yahweh and her social injustice (see Isaiah 10). Nevertheless, God would graciously save "the remnant of Israel," "the holy seed" in Zion in the purging fires of judgment (see chaps. 1:24-26; 4:2, 3; 6:13; 10:20-22). This holy remnant is "recorded for life" (chap. 4:3) as the heir of the election promises, because it is a believing remnant that trusts fully in Yahweh (see chaps. 10:20, 21; 30:15).

Both Amos and Isaiah reveal a surpris-

ing but essential characteristic of Israel's "remnant" promises: A remnant of Yahweh-believing Gentiles from all nations will also be drawn into the circle of the eschatological remnant of Israel and the house of David: "In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom and all the nations who are called by name," says the Lord who does this" (Amos 9:11, 12).

Amos predicted clearly that by Yahweh's sovereign will and act a remnant of non-Israelites, coming from Edom and all nations, will also share in the covenant promise of David.<sup>6</sup> Such Gentiles would, just like Israel, be called by the honorable name of Yahweh, and therefore belong to the people of Yahweh (cf. Deut. 28:10).

The prophet Isaiah unfolds even further how God's universal outreach to all the Gentiles will ultimately be fulfilled through a new Israel whose essential characteristic will be not ethnic descent from Abraham (the blood of Abraham), but the faith of Abraham, the worship of the Lord in spirit and truth. Isaiah envisions a future—after Israel's Babylonian exile—when two classes of people, foreigners and eunuchs, who were forbidden entrance into the worshipping assembly of Yahweh according to the law of Moses (see chap. 23:1-3), will be given the right to worship in the new temple on Mount Zion if they accept Yahweh and His covenant with Israel. "These I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples" (Isa. 56:7; cf. chap. 45: 20-25).

When Gentiles join themselves in faith and obedience to the Lord (see chap. 56:3), the God of Israel will give those foreigners within Israel "a monument and a name better than sons and daughters; . . . an everlasting name" (verse 5). In other words, believing Gentiles would enjoy the same rights and hopes of the covenant promises as believing Israelites. Israel's God will not limit His restoration of Israel to the Jewish people, but will also include believing Gentiles within the post-exilic Israel. "Thus says the Lord God, who gathers the outcasts of Israel, I will gather yet others to him besides those already gathered" (verse 8).

In other words, the God of Israel reveals clearly that He will also gather Gentile believers into the fold of Israel.

It becomes apparent that Isaiah uses his "remnant" motif in a profound spiritual sense. The Old Testament scholar Edmond Jacob explains, "In Isaiah the remnant is essentially distinct from a purely political reality; it is essentially an Israel *kata pneuma* [according to the Spirit]."<sup>7</sup>

The Old Testament scholar Claus Wes-

terman states as his conclusion from Isaiah 56: "Membership of the community which worships Yahweh is now based upon resolve, a free affirmation of this God and of his worship. No longer is it thought of in national but individual terms. The chosen people has turned into the confessing community. . . . As early as here we find present important elements of the New Testament's concept of community. . . . He 'gathers' Israel also from those who hitherto have not been able to belong to her."<sup>8</sup>

Gerhard F. Hasel, in his dissertation *The Remnant*, considers the remnant motif in Isaiah to be "a key element of Isaiah's theology" and concludes, "He [Isaiah] does not know the distinction of a 'secular-profane' and a 'theological' remnant motif."—Page 401.

The prophet Micah unites the promise of a "remnant of Israel" (Micah 2:12), the new people of God, with the promise of the Messiah who would come out of Bethlehem (chap. 5:2). He will gather the remnant of Israel "like sheep in a fold, like a flock in its pasture" (chap. 2:12). "He shall stand and feed his flock in the strength of the Lord" (chap. 5:4).

In summary, whenever the Old Testament prophets portray the eschatological remnant of Israel, it is always characterized as a faithful, religious community, which worships God with a new heart on the basis of the "new covenant" (see Joel 2:32; Zeph. 3:12, 13; Jer. 31:31-34; Eze. 11:16-21). This faithful remnant of the end-time will become God's witnesses among all the nations to gather also non-Israelites, regardless of their ethnic origin, into the true worship and kingdom of the Lord (see Zech. 9:7; 14:16; Isa. 66:19; Dan. 7:27; 12:1-3).

The total picture of the Old Testament eschatological remnant reveals that Israel's covenant blessings as a whole will be fulfilled, not in unbelieving national Israel, but only in that Israel that is faithful to Yahweh and trusts in His Messiah. This remnant of Israel will incorporate the faithful remnants of all the Gentile nations.

The question remains, How will this prophetic Israel be realized in its historic fulfillment? Will it be fulfilled only after the second advent of Christ, during the millennium? What does the New Testament disclose about the Old Testament remnant?

## New Testament remnant

For the eschatological fulfillment of the Old Testament remnant prophecies we must first ask the Lord Jesus Christ how He, the true Interpreter, understood and interpreted Israel's covenant promises.

Although Christ said that He was sent only to the lost sheep of the house of Israel (see Matt. 15:24; notice, however, that Mark 7:27 adds "first"), and although He sent His twelve apostles first only to the lost sheep of the house of Israel (see Matt. 10:5, 6), His future outlook included their mission to the Gentiles (see verse 18; Mark 13:10). Christ even stated explicitly that He had come to gather Gentile believers into the flock of Israel. Referring unmistakably to the "gathering" promise of Isaiah 56:8, He announced: "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16; *The New Scofield Reference Bible* [N.S.B.] acknowledges the "other sheep" to be the Gentiles of Isaiah 56:8).

As the Messianic shepherd, Christ declares here that He was sent to fulfill Israel's covenant promises of the gathering of Israel.<sup>9</sup> As the Messiah He came to gather Israel to Himself (see Matt. 12:30), but more than that, to gather the Gentiles, even all men, to Himself (see John 12:32). This called for a decision of faith in Him as the Messiah of Israel. For this universal mission He called from Israel His twelve apostles who in their chosen number clearly represent the twelve tribes of Israel. By officially ordaining twelve disciples as His apostles (see Mark 3:14, 15), Christ constituted a new Israel, the Messianic remnant of Israel, and called it His church (see Matt. 16:18). In the ordination of the twelve, Christ founded His church as a new organism, with its own structure and authority, endowing her with "the keys of the kingdom of heaven" (verse 19; cf. chap. 18:17). He designated His twelve apostles as the judges of "the twelve tribes of Israel" in the future age (chap. 19:28; Luke 22:30). To this church He said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32; see Dan. 7:22, 27).

F. F. Bruce states that "Jesus' calling of disciples around Himself to form the 'little flock' who were to receive the kingdom . . . marks Him out as the founder of the new Israel."<sup>10</sup>

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G. F. Hasel concludes from Jesus' preaching of faith and repentance as the condition for entering the kingdom of God (see Mark 1:15), "It can hardly be conceived of anything but the beginning of the gathering of a remnant of faith along the lines of the remnant hopes of the OT prophecies."<sup>11</sup>

Christ constitutes His church, not beside Israel, as dispensationalism asserts, but as the faithful remnant of Israel that inherits all the covenant promises, including the promise of the new earth, not just Palestine (see Matt. 5:5; cf. Rom. 4:13; 2 Peter 3:13). The church as it is in Christ will ultimately dwell *together* with the true Israel of the old dispensation in one and the same New Jerusalem (see Revelation 21). Gentile Christians will enter that city of God through twelve gates on which are written the names of the twelve tribes of Israel (see verse 12). Yet the city has walls with foundations on which are written the names of the twelve apostles of Christ (see verse 14). What God has joined together, let no man separate!

Jesus has revealed the apocalyptic truth that His church would inherit the kingdom together with Abraham, Isaac, and Jacob. "I tell you, many will come from east and west and sit at table with Abraham, Isaac and Jacob in the kingdom of heaven, while

the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth'" (Matt. 8:11, 12; cf. Luke 13:28, 29).

From Christ's position we learn that His church is not separated in God's covenants from the Israel of God because it is the true remnant of Israel, the Messianic Israel, the heir of God. Christ's church is eternally separated only from a Christ-rejecting, natural Israel.

Christ's election and ordination of twelve apostles denies the position that His church began to operate only on the day of Pentecost. The church was already in existence, so that the new believers were explicitly "added" to her (see Acts 2:41). The most clear evidence of all that the church was not an unforeseen, unpredicted entity is the fact that everything that happened at Pentecost was in direct fulfillment of prophecy. Peter quotes Joel 2:28-32 (see Acts 2:16ff.) and adds, "The promise is to you and to your children [Jews] and to all that are far off [Gentiles], every one whom the Lord our God calls to him" (verse 39).

He explains further, "'And all the prophets who have spoken, from Samuel and those who came afterwards, also proclaimed these days'" (chap. 3:24). In other words, since Pentecost, God was bringing about the fulfillment of *all* Israel's

prophecies about the exaltation of the Messiah to the right hand of God (see chap. 2:33) and of the Messianic gathering of the Israel of God. Thus the church is plainly prophesied in the remnant promises of the Old Testament as confirmed by these and other writings of the New Testament.

<sup>1</sup> C. C. Ryrie, *Dispensationalism Today* (Moody Press, 1965), pp. 132, 133.

<sup>2</sup> ———, *The Basis of the Premillennial Faith* (Neptune: N.J.: Louizeaux Bros., 1966), p. 126.

<sup>3</sup> ———, *Dispensationalism Today*, pp. 46, 47.

<sup>4</sup> *Ibid.*, p. 138.

<sup>5</sup> *Ibid.*

<sup>6</sup> See G. F. Hasel, *The Remnant: The History and Theology of the Remnant Idea From Genesis to Isaiah*, Andrews University Monographs, Vol. V (1980), pp. 207-215, for a fuller treatment of Amos 9:11, 12.

<sup>7</sup> E. Jacob, *Theology of the Old Testament* (New York: Harper & Row, 1958), p. 324.

<sup>8</sup> C. Westermann, *Isaiah 40-66. A Commentary. The Old Testament Library*. (Philadelphia: The Westminster Press, 1977), pp. 313-315.

<sup>9</sup> See E. Achtemeier, *The Old Testament and the Proclamation of the Gospel* (Philadelphia: The Westminster Press, 1973), pp. 93, 94.

<sup>10</sup> F. F. Bruce, in *The New Bible Dictionary*, ed. by J. D. Douglas (Grand Rapids, Mich.: Eerdmans, 1979), p. 588.

<sup>11</sup> G. F. Hasel, "Remnant," article in *The International Standard Encyclopedia*, Section III C 2.

\* All Bible texts in this article are from the Revised Standard Version.

## Why so few successes?

*Continued from page 11*

prevail among Christian brethren (see 1 John 4:7-11), and that Christian homes be preserved (see Mark 10:9). Therefore, you can be sure that your aims and the aims of the Holy Spirit are one.

2. Maintain an attitude of Christian love for all parties concerned. All are children of God, even though many of them do not act the part.

3. Maintain your objectivity. This is not always easy to do. Sometimes, as you try to straighten out a tangled situation, you will come to feel strongly that some of the people involved are "right" and others are "wrong." Remember that you are not on anyone's side. Your aim is not to place blame or assess responsibility. Your aim is to restore harmony and Christian love.

4. Recognize that it is impossible to force people to believe or to behave in accordance with the principles of Scripture. The Holy Spirit will not do this, and you cannot. If, after giving your best effort in Christian love, you find that you cannot resolve a problem, accept that fact and do not blame yourself. Do not tell yourself that if you had only used a different passage of Scripture, or if you had explained the situation more clearly or presented it more forcefully, you would have succeeded. It is very unlikely that this is true. "Not by

might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). The Word of God has a force and power of its own. If you have sincerely tried to use the Word to accomplish God's purposes, you have done all you can do. The failure is not yours; it belongs to those who have refused to yield themselves to the control of the Holy Spirit.

5. Before trying to handle any problem, ask yourself whether it is really your responsibility. One of the shortest encounters of Jesus' earthly life is recorded in Luke 12:13, 14. A man requested the Lord's assistance in obtaining what he regarded as his rightful share of an inheritance. Jesus' brief reply was final: "Man, who made me a judge or a divider over you?" Without entering into the rights and wrongs of the case, Jesus flatly refused to become involved. Pastors today would do well to be guided by His example. It is not unknown for church members to request the pastor's help in matters that are, frankly, none of the pastor's business. If this happens to you, remember Christ's attitude. You might wish to make your reply somewhat less blunt than His, but it should be no less final. The pastor who, when he faces a problem, takes a moment to ask himself whether this matter really lies within the

scope of his pastoral responsibilities, can often save himself from an unnecessary defeat (and perhaps from a great deal of unnecessary embarrassment).

6. Recognize that there are some situations that, although they lie within the scope of the pastor's responsibility, cannot be handled at all without making them worse. Failure to realize this was Bob Smith's mistake when he tried to reconcile the two estranged families. Problems of long standing, especially if previous pastors have tried unsuccessfully to deal with them, often fall into this category. Remember that the funeral director is going to have to solve some of your church problems for you.

Learning to live with unsolved or partially solved problems is a part of life for everyone, and pastors are not exempt. In fact, they probably find this learning experience a bigger part of their lives than do most people. It is a frustrating part, but an unavoidable one. A clear understanding of this fact, and a realistic appraisal of what one may reasonably expect to accomplish when dealing with human beings who are free moral agents, will help the pastor avoid depression and self-accusation when the defeats, as they so often do, seem to outnumber the victories.

one of the accounts and take our stand upon it. This means that we must state why and how the Bible is literally true in this account and false in the others. The second option is to accept all three Creation accounts as expressions in words of men's understanding of the revelation they received. At this level, we find that disagreement within the Bible itself no longer exists. In addition, this second option permits us to view the various evolutionary theories as expressions of man's exercising the dominion granted him by God.

In this search for understanding, we soon find we are no longer wrestling with words but with the living God. It is a "fearful thing" and also a very fruitful thing to thus fall into the hands of the living God.—William H. Snyder, Lutheran Church, Pennsylvania.

We can find wholehearted agreement with such sentiments as: (1) the root controversy between Creation and evolutionary theories is a hermeneutical one; (2) the question of whether the Bible can be considered a "reliable witness to earth history" needs to be addressed; (3) a "hermeneutical ladder" exists, the bottom of which resides in the words of Scripture; (4) at least three different accounts of Creation are found in the Bible; and (5) at the climax of our wrestling with hermeneutical problems, we ought to be willing to throw ourselves into the hands of the Living God.

We would like our correspondent to give thought to the following points: (1) The author of the article "Theistic Evolution" does not actually view the controversy as a war of science against Scripture or of geology against theology. Dr. Robert H. Brown, a physicist with many years of experience in both research and teaching, is a scientist and sees a proper role for science in giving credence to the Biblical testimony. What he is attacking is not science, but a form of scientism that clashes with the Word of God. (2) The hermeneutical ladder is of no value if the first rung—emphasizing the words of the text—is missing. It is true that Dr. Brown deals largely with the first rung of the ladder, but that is the proper place to begin. (3) Because it is stated that three Creation accounts exist, it does not follow that all three are contradictory. In the same way, because four accounts of the life of Christ appear in Scripture does not imply that each is contradictory or that one is more reliable than the others. As in the case of the four Gospels, the three Creation accounts are complementary to one another. Just as most scholars feel that Mark is prior to Matthew and Luke, which are expansions from it, so many conservative scholars feel that Genesis 1 must be placed prior to Genesis 2, which takes only one aspect of Genesis 1 and

enlarges upon it. The movement is from the general to the specific. Thus the correct sequence for Creation activities is found in Genesis 1, not Genesis 2.

Dr. William Shea, an accomplished Hebrew scholar, has done an excellent study for *Origins*, a semi-annual journal examining the relationship between scientific theory and Biblical models (Vol. 5, No. 1, 1978), pointing out that Genesis 1 and 2 are the products of one mind and design even though differences in vocabulary, style, and content are present. *MINISTRY* readers may obtain a free copy of this study by writing: Geoscience Research Institute, Loma Linda, California 92350.—Editors.

## Gains from each issue

Although a Missouri Synod Lutheran clergyman, I must admit that *MINISTRY* is an excellent ministerial journal. Regardless of one's views of Seventh-day Adventists and their teachings, any Christ-preaching pastor can gain much from every issue. I commend you on your excellent, first-quality work.—Terry E. Greenwood, Lutheran Church, Maryland.

## Scripture as base

God bless you for saying it like it is and for reminding us to rely on the Sacred Scriptures for the basis of our faith.—Borgia Sondag, Roman Catholic Church, North Dakota.

## Reliability of Scripture

There are many good emphases in Warren Johns's essay on the inspiration of the Bible (March, 1981), but he leaves in midair several points that carry implications erosive of the reliability of Scripture. If New Testament writers interpret Old Testament passages "inaccurately," if the words of Scripture, "being human, may be at times fallible," I do not see how he can draw the conclusion (except as a private belief without public validity) that no major teaching or doctrine is affected and that "our regard for Scripture as God's word" is unaffected. I can't even see that, as Johns contends, "the messages of God's . . . plan for man's salvation" assuredly "remains infallible."

Finally, are there such oddities as fallible words? Is not truth carried by sentences or propositions? And if Scripture need not be true in what it teaches, how can Johns give us his infallible assurances?—Carl F. H. Henry, Arlington, Virginia.

We appreciate Dr. Henry's concerns because they represent concerns that we have as well. Actually, we have a broad base of agreement—we are both deeply concerned that nothing erode or undermine our confidence in the complete trustworthiness of the Word of God and its all-sufficiency in matters of salvation. Whatever erodes our confidence in

Scripture likewise undermines our confidence in the Christ of Scripture.

There are two basic approaches to the subject of Biblical inerrancy—the deductive and inductive. Those who come from the deductive direction start with their conclusion first: "I have concluded that Scripture is inerrant, based upon its claims, and therefore I will not find any errors or discrepancies of any kind in studying God's Holy Word." Those who come from the inductive direction wait before making their final conclusion: "I will examine carefully the claims and statements in the Old Testament and New Testament Scriptures and formulate a doctrine of inerrancy after inductively examining the evidence." The ultimate goal in each method is to hammer out a teaching of Biblical inerrancy.

Both approaches have their hazards. Dr. Henry has rightly pointed out some of the hazards in the inductive approach. The deductive approach has its liabilities as well. When a researcher locks his concept of inerrancy in concrete before he has thoroughly examined some of the discrepancies (such as the contrast between O. T. and N. T. chronology and the differences between the synoptic accounts), he is forced into "proving" that no mistake has been made by the Biblical author. Thus he often goes to great lengths to justify the discrepancy and come up with some rational explanation through a process that can be labeled as "exegetical gymnastics" rather than "sound exegesis." An example of this is in the number of the cock crowings at the time of Peter's denial. Do we have to hypothesize that there were four, five, or six cock crowings in order to harmonize the synoptics? If we thus treat the Biblical text plastically and stretch it in various directions in order to bring harmony out of discrepancies, can this not also have an eroding effect upon our confidence in the message of Scripture?

One more hazard often (although not always) occurs with those following the deductive approach: the Biblical exegete often relegates the "mistakes" and "discrepancies" found in Scripture to the category of "copyist errors." He thus affirms his conviction that Scripture is inerrant in the autographs. But if we greatly increase the number of copyist errors, may this not also have an erosive influence on our confidence in the actual Scripture that we now hold in our hands? On the other hand, the incredible accuracy of the Isaiah scroll found in the Qumran cave tells us that God's hand was not only over the process of the recording of Scripture but also over the process of its transmission. Most copyist mistakes can be readily detected through the process of textual criticism.

In an age of increasing skepticism, both the inductive and the deductive approaches to inerrancy will have their appeal to various individuals and will serve a useful function in restoring confidence in the Word of God as indeed God's word.—Editors.

# SEMINAR ON CHURCH GROWTH AND PASTORAL LEADERSHIP

Sponsored by MINISTRY and  
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for church professionals of all faiths

August 30 to September 4, 1981

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**Sunday, August 30**

Evening keynote address: Charles E. Bradford.

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**Monday, August 31**

Featured speaker: John S. Savage.

## **Activating the Inactive Member**

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**Tuesday, September 1**

### **The Pastor's Role in Church Growth Leadership**

Featured speakers: Des Cummings, Jr., Mark Finley,  
John Fowler, T. A. McNealy.

Afternoon workshops: Pastoral Evangelism;  
Pastoral Nurture and Religious Education;  
Pastoral Leadership in Worship and Preaching;  
The Pastoral Personality and Church Growth.

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**Wednesday, September 2**

### **Motivation and Training of the Laity**

Featured speakers: James Engel, Mark Finley,  
Clarence Grusbeck, Eldon and Arlys Walter.

Afternoon workshops: Telephone Evangelism;  
Motivating the Member; Discovery, Development,  
and Deployment of Spiritual Gifts; Pastoral Leader-  
ship in the City.

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**Thursday, September 3**

### **The World: Our Role in Communicating the Gospel**

Featured speakers: James F. Engel, Ivan Warden.

Afternoon workshops: Pastoral Evangelism;  
Evangelism in the Urban Context; Strategies for  
Community Outreach; Broadcast Evangelism;  
The New Member: Whom Are We Reaching and How?

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**Friday, September 4**

### **The Church and Social Change**

Featured speakers: J. R. Spangler, Douglas A.  
Walrath.

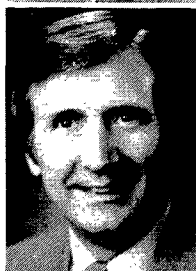
Seminar closes at noon.

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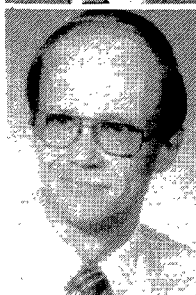
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**Douglas A. Walrath**, church development consultant and research specialist; associate editor of the *Review of Religious Research* and author of *Leading Churches Through Change* (Abingdon, 1979). He is currently coordinating research to identify the needs the church must address in the 1980s and 1990s.



**John S. Savage**, president of Leadership Education and Development (LEAD) Consultants, Inc. He is a United Methodist minister whose presentation on "The Inactive Member" will utilize his extensive research on the critical factors involved in the church dropout.



**James F. Engel**, director, Billy Graham Graduate Program in Communication at Wheaton College Graduate School and originator of the Engel Model of Receptivity. His background in consumer behavior and marketing research uniquely fits him to address the problems the church faces in communicating the gospel.



**Charles E. Bradford**, author of *Preaching to the Times*. The world church and its problems, the pastoral mission, and the current situation in Christian theology are concerns that he has shared with thousands of ministers. He will present the keynote address at the opening convocation, Sunday night, August 30.



**Roger L. Dudley**, coordinator of research and development for the Institute of Church Ministry, Andrews University. He has recently completed a research project to identify local institutional factors associated with rapid church growth.



**Des Cummings, Jr.**, director, Institute of Church Ministry, Andrews University. With the Institute staff, Cummings is involved in such issues as: indicators of church growth; the pastoral personality and church growth; the pastor and spouse: morale in ministry; and the new member: whom are we reaching and how?



**Mark Finley**, director, Lake Union Soul-winning Institute, Chicago. From his experience with this unusual, live-in evangelistic training center, Finley will be outlining strategies for community outreach.



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Departure: date \_\_\_\_\_ time \_\_\_\_\_ ( ) My spouse will be with me

University housing requested? ( ) Yes ( ) No

We believe in . . . one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten, not made, of one substance with the Father, through whom all things were made, things in heaven and things on the earth; who for us men and for our salvation came down and was made flesh, and became man, suffered, and rose on the third day, and ascended into the heavens, and is coming to judge the living and dead.—The Creed of Nicaea.

*This We Believe/3*

*by Raoul Dederen*

## I believe in Jesus Christ



**A**t the center of the Christian religion is Jesus Christ. Our religion is not, in the first place, the acceptance of a creed or of a certain number of clearly defined fundamental beliefs. In its innermost essence it is a commitment to a *Person*. Being a Christian means to say Yes to Christ, and to do so unreservedly.

The same is true of the Christian message. The gospel is about a *Person*. It is about an event at the center of which is Jesus Christ. In Him God has acted and spoken. In Jesus Christ He has *come*. The New Testament Scriptures ascribe ultimate significance to Jesus of Nazareth, "born of woman" (Gal. 4:4), "yet who was before Abraham" (see John 8:58). Christianity does not go back simply to an early community of believers; it is rooted in Jesus of Nazareth.

But who is Jesus? Just a first-century Jew? It is difficult to allow that a man of the first century, however great, has said the last word on all that matters. The demand that we surrender ourselves to Him as a person has even more alarming implications. Who is He?

He was certainly a man. His earliest disciples were in no doubt regarding the genuine humanity of the man of Nazareth. They spoke of Him as "a man approved of God" (Acts 2:22, K.J.V.), a man "anointed . . . with the Holy Spirit" and who "went about doing good" (chap. 10:38). At the same time they maintained that they saw God in every aspect of His work—past, present, and future. He was, they declared, nothing less than divine. Looking back to His earthly life, they saw

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the miracles He performed as "signs" from God, i.e., acts of God attending Jesus and investing Him with revelational significance (see chaps. 2:22; 10:38). They also saw Him as the object of Old Testament prophecy, both in general terms (see chaps. 7:52; 10:43) and also with reference to such particular events as the crucifixion (see chap. 3:18) or the resurrection (see chap. 2:25-31). While some set Jesus at naught and rejected Him, God, they maintained, had glorified Him (see chap. 3:13), had exalted Him to His own right hand (see chap. 2:33) and, as the first recorded Christian sermon states, had "made him both Lord and Christ" (verse 36). God had chosen Him to be the judge of all, living and dead alike (see chaps. 10:42; 17:31).

Theirs may not have been, from the start, a highly developed Christology. We may well have to wait until we come to some of the more theological writings of the New Testament for such formal and systematic statements, but these early affirmations contain all the raw materials for a thoroughgoing Christian doctrine of the person and work of Christ.

The New Testament writers also liked to think of Jesus as standing in a specially close relationship to the Father. Paul, for instance, is so much in the habit of thinking of the Father and the Son as intimately related that he ascribes many gifts and graces indifferently to either. Thus, the gospel is the gospel of God as well as the gospel of Jesus Christ just a few verses later (see Rom. 1:1, 16). The two are so close that it hardly matters which name is used. Forgiveness is from God or from Christ (see Col. 2:13; 3:13), or from God for Christ's sake (see Eph. 4:32). One day we shall stand before the judgment seat of God, which is also referred to as the judgment seat of Christ (see Rom. 14:10-12; 2 Cor. 5:10). And if it is true that in the Old Testament the great day at the end of the world, when judgment will be effected, is the "day of the Lord," it is also described as "the day of our Lord Jesus Christ" (1 Cor. 1:8, cf. Rom. 2:16). How could anything more strikingly demonstrate the place accorded Christ in the minds of the first Christians than the spectacle of convinced Jewish monotheists so freely ascribing divine functions and attributes to Jesus of Nazareth?

John's gospel opens with the baffling statement, "In the beginning was the Word." The imagery is foreign to us, and we hardly know what to make of it. But the term *logos* (word) was common in the first century. It is precisely against this background (which, as John knew, Jews and Greeks would understand and appreciate) that the apostle claimed that Jesus of Nazareth was responsible for all creation, as well as for giving men and women the true light (see John 1:3, 4, 9). For John, the *logos* with which his contemporaries were so familiar was a person and no less

than God (see verse 1).

Having asserted Christ's essential deity, John goes on to state that an incarnation took place: "the Word became flesh" (verse 14). Years earlier Paul had made a similar statement: the One who was in the form of God took the form of a servant and was "born in the likeness of men" (Phil. 2:7). God the Son became a man; a union took place between God and a created human nature so close that a man, one of our own race, could say, "I am God." At a particular moment in history God the Son entered this world in a unique, unprecedented fashion and began to exist as man! The Incarnation cannot be explained by what went before; it must be joined by a vertical line directly with God.

While it would be altogether arrogant to boast that we can know Christ's mind, we are not without evidence of Jesus' view of Himself. Among other things, He knew Himself to be God's Son in a unique sense (see Luke 2:41-52; John 20:17; 5:17, 18), as well as the Son of man, who has authority to forgive sins and who is lord of the Sabbath (see Mark 2:10, 27). Christ's self-understanding comes out most vividly in the great "I am" statements recorded in the fourth Gospel. "I am the bread of life" (John 6:35) and "I am the light of the world" (chap. 8:12) are unique claims. The same may be said of "I am the resurrection and the life" (chap. 11:25) or of His claim to be "the way, and the truth, and the life" (chap. 14:6). These assertions could hardly be more comprehensive and universal. It seems difficult to escape the conclusion that in the mind of Jesus there was a definite connection between Himself and the great *I am* as the name of Yahweh in the Old Testament (see Ex. 3:13, 14). We see this even more clearly in another of Christ's statements: "Before Abraham was, I am" (John 8:58). Those who heard Him were so very much aware of the implications of such a statement that "they took up stones to throw at him" (verse 59).

Though fully God, Jesus was also fully man, as attested by the New Testament writers who tell us that he "grew and became strong" (Luke 2:40) and "increased in wisdom and in stature" (verse 52), and that He "learned obedience through what he suffered" (Heb. 5:8). They describe Him to us as knowing hunger (see Matt. 4:2) and thirst (see John 19:28), and the need for sleep and rest (see

Matt. 8:24; John 4:6). He could express love and compassion (see Mark 10:21; Matt. 9:36), and needed prayer to sustain Him (see Matt. 14:23; Luke 16:12).

Yet in the most natural fashion Christ claimed sinlessness (see John 8:46), a claim His enemies apparently never challenged. The New Testament writers freely repeated it (see Luke 1:35; Mark 1:24; 2 Cor. 5:21; Heb. 4:15; 1 Peter 1:9; 1 John 3:5). I would not wish to assert here that Christ's sinlessness arose from some automatic necessity of His nature that, for instance, placed Him above temptation. While He was sinless and free from tendencies or propensities toward evil, He was indeed tempted, sorely tempted. "In every respect . . . tempted as we are, yet without sinning," specifies the author of the Epistle to the Hebrews (4:15). The reality of Christ's temptations forms a considerable part of the evidence of His manhood. This reality is highlighted by the record of Christ's encounter with Satan in the wilderness (see Matt. 4:1-11) and the agony He underwent in the Garden of Gethsemane (see Luke 22:39-46), to mention only these. Clearly, Jesus' sinlessness did not result from some automatic necessity of His nature as much as from His moment-by-moment committal of Himself to the Father.

He probably described His role best when He stated that the Son of man "came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45). Likewise, the gospel that Paul both received and delivered began by declaring that "Christ died for our sins in accordance with the scriptures" (1 Cor. 15:3). It would be difficult to exaggerate the importance of Jesus' death in the New Testament, whose authors are concerned to show historically how that death occurred and what it means theologically. This is indeed the very heart of the gospel message. To Paul it was essentially an act of God, the act of God, and absolutely central. He made it the center of his message (see Gal. 6:14; 1 Cor. 2:2).

It was basic to Paul that Christ died "for" sin, that He was crucified "for" men. Christ, he explains, "was put to death for our trespasses" (Rom. 4:25), he "died for our sins" (1 Cor. 15:3), and "gave himself for our sins" (Gal. 1:4). Christ Himself portrayed His death in this very light when He commented, "This is my body which is given for you. Do this in remembrance of

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*How could anything more strikingly demonstrate the place accorded Christ in the minds of the first Christians than the spectacle of convinced Jewish monotheists freely ascribing divine functions and attributes to Jesus?*

me” (Luke 22:19). This is why we speak of Christ’s death as “vicarious,” i.e., a death He died for others, or with their benefit in view. There have been great differences of opinion concerning this phrase “for you,” and the distinction has frequently been made between “in your behalf” (*hyper*) and “in your stead” (*anti*). I believe that Scripture does not warrant such a radical distinction. “In the stead of” and “in behalf of” neither contradict nor exclude each other. The cross is bigger than any definition, deeper and more profound than any rationale. Christ’s death was fully “in behalf of” because it took place “in the stead of.” His was a vicarious and substitutionary death, a demonstration of God’s love. Truly, as John declares, “In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins” (1 John 4:10).

Still, a theology of redemption that would pay exclusive attention to Christ’s death would inevitably be unbalanced and impoverished from a scriptural perspective. Indeed, the gospel both received and proclaimed by Paul, referred to above, did not merely reveal that “Christ died for our sins in accordance with the scriptures,” but immediately adds “that he was buried, that he was raised on the third day in accordance with the scriptures” (1 Cor. 15:3, 4). Jesus’ death and resurrection Paul proclaimed as belonging together at the very heart of the gospel. His reluctance to speak of one without the other is reflected in Romans 8:34, “Christ Jesus, who died, yes, who was raised from the dead.” There is an indissoluble bond joining the death and resurrection of Jesus Christ in the one mystery of salvation.

Christ’s resurrection is central to the Christian faith. On the basis of their experience of the resurrection, the early disciples saw the life and death of Jesus in a whole new light. The ambiguity and the feeling of defeat that surrounded them disappeared. Most likely, its faith in the resurrection was the primary factor that caused the early church to acknowledge the *divinity* of Jesus. And once the early believers had accepted His divinity, they began under the guidance of the Spirit to lay the foundations for the doctrine of the *Incarnation*, proclaiming Jesus as the Word made flesh (see John 1:14). From the doctrine of the Incarnation they were led ineluctably to the *preexistence* of Jesus (see verse 1; Phil. 2:5-9) and to the issue of His relationship to the whole of *creation* and to the history of *salvation* (see Col. 1:15-20; Rom. 8:19-22; Eph. 1:9, 10, 22, 23). The message of the New Testament became, and still is, the message of the resurrected Lord, for the resurrection of Christ is the beginning and not the end of the story.

Nor did the New Testament writers separate the resurrection from the ascension of Christ. In their eyes, the resurrection, the ascension, and the present status of Christ at “God’s right hand” are all

results of a single action of God in vindicating Christ after His humiliation on the cross (see Rom. 8:34; Phil. 2:8, 9; Eph. 1:20, 21).<sup>1</sup> The two, however, remain clearly distinct. It is one thing to affirm that Jesus has been raised from death; it is another, however closely related, to assert that He now shares in the sovereignty of God over heaven and earth. For this is indeed what Christ’s ascension proclaims. It affirms that Christ, risen from the dead, is both king and priest. As king, He shares the throne of God, and all authority belongs to Him in heaven and earth (see Matt. 28:18; Acts 2:33; 1 Cor. 15:25; Heb. 1:3; 1 Peter 3:22). He sits in a unique position of dignity and honor at the right hand of God. But He is also priest. At God’s right hand He makes intercession for us (see Rom. 8:34; Heb. 7:25; 9:24; 1 John 2:1, 2). Christ’s priesthood is most fully expounded in the Epistle to the Hebrews, where the apostle depicts the resurrected Christ as our “high priest” (see chaps. 2:17; 7:27) who “offered himself without blemish to God” (chap. 9:14). He is at once high priest and sacrifice, taking us not into a “sanctuary made with hands” but into the true sanctuary, the heavenly sanctuary, appearing in the presence of God “on our behalf” (see verses 11-15, 24; chap. 10:19, 20). His work is *for* us; it is also *in* us (see chap. 10:16). In him only are we made “perfect” or “complete” (see chaps. 2:10-18; 10:14).

He is our mediator (see chaps 8:6; 9:15; 12:24). But He is that in a richer sense than is indicated by the usual translation. He is not *between* God and man.<sup>2</sup> He is not just a third party between God and man; He is infinitely *more* than that. In Him, who is both human and divine, God and man meet directly. He is not a middleman. As true God, He brings God to man; and as true man, He brings man to God. He is a “merciful and faithful high priest in the service of God” (chap 2:17).

His mediatorial priesthood, however, will come to an end; for, as the same Epistle concludes, “Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him” (chap. 9:28). Jesus expected that there would be a time on earth when His disciples would have to go about their work without His visible presence (see John 7:34-36; 13:33; 14:1, 2). He also visualized an *end* to history, a day when He would

return to His people (see John 14:3, 18, 19; 16:16, 22), when there would be a resurrection of the dead (see Mark 12:25-27; Luke 14:14; John 5:25-29) and a final separation between the saved and the lost (see Matt. 8:11, 12; 13:24-30, 36-43; 25:31-46).

So our Lord will appear a second time in glory. He will return to earth and fulfill His promise to “take you to myself, that where I am you may be also” (John 14:3). God’s redemptive purpose, centered on Christ, will reach its fulfillment.

One of the most surprising things about Christ’s return, though, is that we Christians are supposed to want it, to look forward to it. It is, remember, the “blessed hope” (Titus 2:13). The early Christians longed for it and were impatient at its delay. This seems strange to our present mentality. They desired the end of the world, and we dread it. Could it be that our notion of the end no longer corresponds to theirs?

We are used to associating the end with some cosmic disaster and have come to dispense with the cosmic significance of Christ’s work, which the early believers kept ever in sight. For them, the end of the world, though cataclysmic, meant the triumph of Christ. Christ’s death and resurrection already marked the beginning of the end of the world, introducing into this world and into human history the final order of things. The new creation had begun, and we already have eternal life. We live in the last days and already enjoy the life of the world to come. The final order of things exists, now—fully in Christ Himself, but in an incomplete way in the rest of creation. So, when all is ready, Christ will come again “to save those who are eagerly waiting for him” (Heb. 9:28).

No wonder the first Christians were impatient for everything to be settled quickly. No wonder that at the end of the Apocalypse John should cry out: “He who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus!” (Rev. 22:20).

<sup>1</sup> In several passages the resurrection is not treated as an event separate from the ascension. See, for instance, Acts 2:32, 33; Eph. 4:9, 10; 1 Tim. 3:16; 1 Peter 3:21, 22.

<sup>2</sup> As translated in the only other passage referring to Christ as mediator, namely, 1 Timothy 2:5. Interestingly enough, the Greek text has no word for *between*.

\* Unless otherwise noted, Bible texts in this article are from the Revised Standard Version.

*It would be difficult to exaggerate the importance of Christ’s death in the New Testament, whose authors are concerned to show historically how that death occurred and what it means theologically.*

*Roland R. Hegstad has some strong feelings about voting on Sunday. You may be surprised at the reasons for his stand. He also shares with us some encouraging statistics about religion in the U.S.S.R.*

## Vote on Sunday?

Should National Election Day be changed from Tuesday to Sunday? U.S. Rep. Mario Biaggi (D-N.Y.) believes so. He has introduced a voting bill that would require all general elections to be held on Sunday, and all polls across the country to open and close during the same nine-hour period of 12:00-9:00 P.M. (EST). The six-year trial period would begin in 1982, with the Federal Elections Commission monitoring the impact of the changes on voter turnout. Identical legislation was recently introduced into the Senate by Sen. S. I. Hayakawa (R-Calif.). Biaggi says that his proposal "has received enthusiastic endorsements from religious leaders, State election officials, leading newspapers, and numerous other interested groups and individuals around the country."

Certainly the change would pose no problems, theological or otherwise, for Seventh-day Adventists. And I suspect it would not for most Sundaykeeping Christians. But I wonder how the Lord's Day Alliance feels about this. A group that has so long striven to make Sunday a day of worship could hardly applaud exercise of partisan political preference, even if during nonchurch hours.

Adventists have long decried the legalism of the Lord's Day Alliance, and not a few times through the past century have been on the opposite side of legislative proposals. But should the Alliance or other Sundaykeeping Christians object to elections on Sunday, I suspect Seventh-day Adventists will join them in opposing the bill. Not because Adventists are inconvenienced or their conscience compromised, but because that of our Sundaykeeping brethren is. Therefore we will seek to do for them as we would wish them to do for us if the issue were a seventh-day Sabbath voting bill. Every American should be given opportunity to exercise his franchise as a voting citizen without, at the same time, violating his religious convictions.

## The U.S.S.R.—does belief survive?

How many Soviets retain religious beliefs after a generation of atheism? The last official census to ask this question—in 1937—revealed that 40 million Soviets still believed in God. (The question was asked contrary to the Soviet Constitution

itself; so disturbed were the authorities by the number still witnessing to belief in God that the census returns were burned and the census takers imprisoned. No question on religious belief has been asked since.)

Today Soviet churches are experiencing a new infusion of youth disillusioned with the empty promises of materialism. Some church congregations are predominantly youth—under 25. But statistics on believers remain hard to get.

A recent visitor to the Soviet Union came up with his own method of computing belief. While in Leningrad he went to the *Yuzhnoye Kladbishche* ("Southern Cemetery"), which appears to have been open since 1973-1974, and studied a total of 222 graves. These fell into three categories: Those marked with a cross, those with no distinguishing marks apart from names and dates, and those marked with a red star. According to his data:

Year	Cross	Nothing	Red Star
1974	31	24	8
1975	51	18	4
1978	28	14	2
1978-1979	22	17	5
	132	73	19

Thus: Crosses, 59.5 percent; Nothing, 33 percent; Red Star, 7.5 percent.

Of course, a cross on a grave does not mean that the funeral was conducted by the clergy. But its being there indicates a statement of faith either by the deceased or his relatives. It would seem fair to say that the word from the beyond is: Belief survives in the U.S.S.R. Emphatically!

## When to stay off your knees

Who said prayer always pays? Not for Morris Davie it didn't. Morris was accused of setting a forest fire in Cariboo County, British Columbia. Alone in a police precinct room shortly after his arrest, he fell to his knees, raised his hands, and prayed: "Oh, God, please let me get away with it." His plea was picked up by police monitoring the room with a closed-circuit camera and a hidden microphone.

The prosecution was barred from using the evidence against Mr. Davie, and he was acquitted. But on appeal the prosecution argued successfully that the law protects only private communication with

another person and not with a theological or spiritual being such as God.

Just how this case will end up is hard to predict, so far as human justice is concerned, that is. When it comes to the last appeal before the judgment seat of Christ, it doesn't seem likely that He who knows even the thoughts and intents of the heart will be in doubt concerning the facts of the case. And one must suspect that a plea for forgiveness would receive more consideration than an appeal to "get away" with it.

## Rhetorical redaction

Have you ever noticed that most dictionaries take a decidedly morbid approach to definitions? For example, *separate* is not defined (as a happy preacher might have written) "to separate, as truth from error," but rather "to disunite, disconnect, or sever, as friends." Proceed to definition Number 2 and you'll find that it means "to part, as by a legal separation, as man and wife."

Matters only get worse with such a term as *Jew*. All leading English dictionaries have included such definitions as "usurer," "an extortionate tradesman," "moneylender," "unscrupulous usurer," and "a shameless or dishonest bargainer."

But now, if Marcus Shloimovitz, a Manchester, England, textile merchant, has his way, definitions are going to be turned sunny side up, at least so far as Jews are concerned. After 10 years of trying, he has got English dictionaries to remove some negative definitions of a Jew. His first success has come with the latest edition of Cassell's, one of the leading publishers of English dictionaries, and others have promised to follow suit.

The new edition has eliminated all descriptive definitions condemned by Mr. Shloimovitz as unjustifiable and maligning and has substituted: "Jew. Heb. Y'hudah, Judah, son of Jacob, but later used for all adherents of the Mosaic Law, frequently also called 'Israelite' or 'Hebrew,' now applied to professing members of the Synagogue and, loosely, to racial descendants of the Hebrew tribe; incorr., a citizen of the State of Israel."

Items in World View, unless otherwise credited, are from Religious News Service. Opinions, however, are the author's.

*The influence of a seventeenth-century Carmelite lay brother who practiced the presence of Christ reaches down into our day.*

by Robert M. Johnston

## The devotional life of Brother Lawrence

**D**uring my college years I wandered into a Presbyterian church, and in the foyer I spied something that has had a lasting impact upon my life. I saw there a literature rack, well stocked with pamphlets and booklets. The title of one caught my attention: *Brother Lawrence: His Letters and Conversations on the Practice of the Presence of God*. I did not know who Brother Lawrence was, but those words seemed to promise something I wanted.

I took the little booklet with me, and as I read it, many of its phrases and maxims sank into my mind and continued to linger there, even though later I nearly forgot about the book for many years. I read it again recently and found myself once more profoundly moved and deeply affected.

Who was Brother Lawrence? He was a young man named Nicholas Herman, born in Lorraine during one of the times when that territory belonged to France. He was a simple, unlearned peasant, who described himself as "a great awkward fellow who broke everything."

He was converted at the age of 18. "In the winter, seeing a tree stripped of its leaves, and considering that within a little time the leaves would be renewed, and after that the flowers and fruit appear, he received a high view of the providence and power of God, which has never since been effaced from his soul." He said "that this view had perfectly set him loose from the world, and kindled in him such a love for God that he could not tell whether it had increased during the more than forty years he had [since] lived."

In 1649, when he was middle-aged, he entered the monastery of the Barefoot Carmelites in Paris, as a lay brother. After

his novitiate he was put to work in the kitchen as a cook and a washer of pots and pans; it was a line of work he naturally detested, but he welcomed it because he expected that the mortification of it would be good for his soul. But things turned out differently.

The Discalced, or Barefoot, Carmelites were a branch of the Carmelite order that followed a strict rule of abstinence from flesh food, absolute poverty, and much solitary meditation and prayer. Brother Lawrence "had desired to be received into a monastery, thinking that he would there be made to smart for his awkwardness and faults he should commit, and so he should sacrifice to God his life, with its pleasures; but God disappointed him, he having met with nothing but satisfaction in that state."

"In the beginning of his novitiate he spent the hours appointed for private prayer in thinking of God. . . . By this short and sure method he exercised himself in the knowledge and love of God, resolving to use his utmost endeavor to live in a continual sense of His presence, and, if possible, never to forget Him more. . . . When he had thus in prayer filled his mind with great sentiments of that Infinite Being, he went to his work appointed in the kitchen (for he was cook to the Society). There having first considered severally the things his office required, and when and how each thing was to be done, he spent all the intervals of his time, as well before as after his work, in prayer."

A man's religion can be better than his theology. In Brother Lawrence's case, he simply didn't have much theology; he had difficulty following theological discussions and was usually bored with them. So he concerned himself only with knowing God, not with knowing theology.

His order prescribed set times of prayer, and set prayers to be said. Brother

Lawrence obediently observed the times, but he gave up on the specified prayers, for they seemed dead to him. He didn't get much benefit from the set times either, and declared that "he was more united to God in his ordinary occupations than when he left them for devotion in retirement, from which he knew himself to issue with much dryness of spirit." So he said, but of course we do not know what his life would have been like if he had not had regular times of special devotion.

He found no value in penances and mortifications, felt no need of spiritual directors, and believed that the only remedy for sin was simple faith in God's forgiveness by the blood of Jesus Christ. He declared: "Many do not advance in Christian progress because they stick in penances and particular exercise, while they neglect the love of God, which is the end." But it was not a question of human merit, for he said plainly: "The greater perfection a soul aspires after, the more dependent it is upon Divine Grace." Even his turning to God in prayer he acknowledged to be solely the work of God in him; his devotional practices, he said, "are to be imputed solely to the mercy and goodness of God, because we can do nothing without Him, and I still less than any. But when we are faithful to keep ourselves in His holy presence, and set Him always before us, this not only hinders our offending Him and doing anything that may displease Him, at least willfully, but it also begets in us a holy freedom, and, if I may so speak, a familiarity with God, wherewith we ask, and that successfully, the graces we stand in need of." In one of his letters he wrote: "God has many ways of drawing us to Himself. He sometimes hides Himself from us; but *faith* alone, which will not fail us in time of need, ought to be our support, and the foundation of our confidence, which must be all in God."

His devotional method, simply put, was this: "That we should establish in ourselves a sense of God's presence by continually conversing with Him." In other words, he put into actual practice Paul's maxim "Pray without ceasing!"

Brother Lawrence's experience had a visible effect, and others began to notice. One who knew him described it this way: "As Brother Lawrence had found such comfort and blessing in walking in the presence of God, it was natural for him to recommend it earnestly to others; but his example was a stronger inducement than any arguments he could propose. His very countenance was edifying; such a sweet and calm devotion appearing in it could not but affect all beholders. And it was observed that in the greatest hurry of business in the kitchen, he still preserved his recollection and heavenly-mindedness. He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquillity

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of spirit. 'The time of business,' he said, 'does not with me differ from the time of prayer, and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the Blessed Sacrament.'"

Brother Lawrence never wrote a book. What I have quoted comes to us from two sources. The abbé M. de Beaufort, grand vicar of Cardinal de Noailles, archbishop of Paris, came to know of Brother Lawrence and sought to discover from him the secret of his joy. The old cook told the grand vicar that if it was his desire to serve God sincerely, he could come to visit as often as he pleased, without any fear of being troublesome; but if not, he ought no more to visit him. The grand vicar had several conversations with him, and was so impressed with the profound simplicity of what this dedicated man said that he wrote down afterward all that he could remember.

Brother Lawrence began to get a reputation for being a spiritual adviser, something for which he personally had not much use. He told the grand vicar that he "had no occasion to consult with anybody about his soul" and "that when he had attempted to do it, he had always come away more perplexed." Nevertheless, others wrote to him for spiritual counsel, and he answered their letters faithfully. We have a collection of these letters from the last decade of his life (he died in 1691, at about the age of 80). The year after his death the grand vicar published his conversations and letters in two little volumes, and it is a selection from these which have been translated into English and published in a booklet. No one knows how many times it has been reprinted, or in how many editions, but it has been a blessing to all kinds of people.

Like his contemporary John Bunyan, Brother Lawrence went through an anguished period early in his Christian experience during which he felt he was lost. This is the way he spoke of it in a letter:

"The apprehension that I was not devoted to God as I wished to be, my past sins always present to my mind, and the great unmerited favors which God bestowed on me, were the matter and source of my sufferings. During this time I fell often, yet as often rose again. It seemed to me that all creation, reason, and God Himself were against me, and *faith* alone for me. I was troubled sometimes with thoughts that to believe I had received such favors was an effect of my presumption, which pretended to be *at once* where others arrive only with difficulty; at other times, that it was a willful delusion, and that there was no salvation for me.

"When I thought of nothing but to end my days in these times of trouble and disquiet (which did not at all diminish the

trust I had in God, and which served only to increase my faith), I found myself changed all at once; and my soul, which till that time was in trouble, felt a profound inward peace, as if it had found its center and place of rest."

But I have not yet brought into focus that feature of Brother Lawrence's religion that causes us to thank God most for him: He practiced the presence of God by making every action of his daily work an act of worship. Everything he did in the kitchen or elsewhere, he did for the love of God. And he used to talk to God this way: "When he was about to undertake something, he said: 'Lord, I cannot do this unless Thou enablest me,' and he testifies that then he received strength more than sufficient. When he had failed in his duty, he simply confessed his fault, saying to God, 'I shall never do otherwise if Thou leavest me to myself; it is Thou who must hinder my falling, and mend what is amiss.' Then he gave himself no further uneasiness about it. 'If I fail not, then I give God thanks, acknowledging that the strength comes from Him.'"

Once he was sent to Burgundy to buy some provisions for the Society, a task that was very unwelcome to him; he had no expertise in business and was lame. But "he gave himself no uneasiness about it, nor about the purchasing. . . . He said to God, 'It was His business he was about,'" and afterward he found it very well performed.

"Our sanctification," he said, "does not depend upon *changing* our works, but in doing that for God's sake which commonly we do for our own." "The most excellent method he had found of going to God was that of doing our common business without any view of pleasing men, and (as far as we are capable) purely for the love of God." "We ought not to be weary of doing little things for the love of God, who regards not the greatness of the work, but the love with which it is performed." "We can do *little* things for God. I turn the cake that is frying on the pan for love of Him, and that done, if there is nothing else to call me, I prostrate myself in worship before Him, who has given me grace to work; afterwards I rise happier than a king. It is enough for me to pick up but a straw from the ground for the love of God."

"As he proceeded in his work he continued his familiar conversation with His Maker, imploring His grace, and offering to Him all his actions." "Thus,"

said he, "by rising after my falls, and by frequently renewed acts of faith and love, I am come to state wherein it would be as difficult for me not to think of God as it was at first to accustom myself to it."

But Brother Lawrence well understood human frailty and the difficulty of forming the habit of practicing the presence of God. In a letter he gave this gentle counsel: "He lays no great burden upon us: a little remembrance of Him from time to time; a little adoration; sometimes to pray for His grace, sometimes to offer Him your sorrows, and sometimes to return Him thanks for the benefits He has given you, and still gives you, in the midst of your troubles. He asks you to console yourself with Him the oftenest you can. Lift up your heart to Him even at your meals and when you are in company; the least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we think.

"To be with God, there is no need to be continually in church. We may make an oratory of our heart wherein to retire from time to time to converse with Him in meekness, humility, and love. Every one is capable of such familiar conversation with God, some more, some less. He knows what we can do. Let us begin, then.

"We cannot escape the dangers which abound in life without the actual and *continual* help of God. Let us, then, pray to Him for it *continually*. How can we pray to Him without being with Him? How can we be with Him but in thinking of Him often? And how can we often think of Him unless by a holy habit of thought which we should form? . . . We must *know* before we can *love*. In order to *know* God, we must often *think* of Him; and when we come to *love* Him, we shall then also think of Him often, for our heart will be with our treasure."

Such was the gentle counsel Brother Lawrence sent to a weak soul. And so would he counsel us, knowing that most of us need only the courage to begin with God and the courage to keep on even when we fail, knowing that God forgives us and accepts us and accepts our poor offerings, and knowing that so sweet is that fellowship that we will develop with God that, as in his own experience, our chief joy will be to hold continual converse with God and to do all that we do only for Him, renouncing with a single heart all that is not His.

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*"We must know before we can love. In order to know God, we must often think of Him; and when we come to love Him, we shall then also think of Him often, for our heart will be with our treasure."*



*The United Nations has designated 1981 as the International Year of Disabled Persons. Since 1899 an unusual organization, the Christian Record Braille Foundation, has expressed its Christian concern by providing devotional materials for the blind and deaf.*

by Donald B. Simons

## Help for the sight and hearing impaired

**D**id you know that blind or legally blind persons in your congregation can receive a variety of services from an unusual organization—the Christian Record Braille Foundation? Currently, 167 full-time workers and numerous volunteers are making Christian publications and programs available to more than 60,000 blind persons. And these services are provided without charge to those who have need of them regardless of race,

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creed, or denominational affiliation!

It all began in 1899 when a blind man from Nebraska, Austin Wilson, urged the General Conference of Seventh-day Adventists to increase its concern and services for the blind. The result? Wilson was hired, along with his wife, and the Christian Record Braille Foundation was born. Initial steps were pioneering ones indeed. The first issue of the *Christian Record Braille Magazine* (a total of 75 copies) was produced using an old washing-machine wringer as a stereotype machine! Through the intervening years, God's blessing on dedicated personnel has brought great growth to the work of the CRBF and a multiplication of its services to the blind and disabled.

The Christian Record Braille Foundation certainly has its work cut out for it. Approximately 6 million legally blind and 500,000 totally blind persons live in the United States, along with 14 million hearing-impaired and 2 million deaf persons. Of course, outside the United States the disabled population becomes an even larger, more staggering figure.

Pastor Harry Sutcliffe, Ph.D., a friendly, articulate, blind minister, is director of the Episcopal Guild for the Blind in New York City. He is also an enthusiastic Bible student and an avid reader of Braille and recorded materials produced by the Christian Record Braille Foundation. When interviewed in Oklahoma City by CRBF officials, while attending a convention of the American Association of Workers for the Blind (AAWB), he spoke of blind pastors, church leaders, and laymen who are "crying out for the deeper things in life" in addition to the rudiments of faith.

"As you sit there, in Lincoln, Nebraska (location of the CRBF headquarters)," he said, "you may think, 'Who is reading this material? Is anyone out there being reached?' I assure you, souls are being saved; growth in grace is taking place. My prayer is that the Lord will continue to bless you and make you a blessing."

The chaplain of a State rehabilitation center recently wrote the CRBF. "We thank you for the large-print materials sent to us to bring the joy of Christ to those with limited vision. The materials are much appreciated and used." He adds that although "we are a State-operated comprehensive center," we still have the "freedom of making your materials available to our clients."

What services does the Christian Record Braille Foundation offer, and how extensively is its work being utilized?

Since its initial work was for the blind, this aspect still receives a primary emphasis, although recently the CRBF has instituted efforts to aid individuals with other types of disabilities. Hundreds of wholesome, inspirational books and monthly magazines, including titles on travel, biography, science, and religion,

are provided in formats to meet the needs of various visual handicaps—Braille, large print, flexible discs, and cassette recordings. These bring joy and self-fulfillment to blind readers. Several Bible study courses are also available that have brought spiritual guidance and salvation to thousands. Approximately eight thousand of these were distributed during 1980.

Last year thirty-six summer camps for the blind attracted a combined attendance of two thousand campers. The first CRBF winter camp (held in Colorado) involved twenty-six youth from seventeen States in such activities as skiing, snowmobiling, and cross-country hiking. Another such camp was held this year.

Six glaucoma screening clinics were held in 1980 in which 1,000 persons were examined. Forty-six were referred to ophthalmologists in an effort to prevent glaucoma-caused future blindness. And August of 1980 saw a newly acquired Canadian branch office of the CRBF opened in British Columbia in order to add impetus to the work in Canada.

After eighty years of serving the needs of blind citizens, the CRBF launched an additional program in March, 1980, to provide for the long-neglected needs of the deaf and hearing impaired. Under the guidance of a trained director of services, a monthly newsletter, *New Dawn*, has already reached a circulation of 1,100; thousands of manual alphabet cards have been distributed to churches and other groups; and a teletype phone (TTY) has been installed at the CRBF's Lincoln office to provide contact with deaf persons. As funds are available, future plans include sign language classes, Bible study guides, camps and retreats for deaf persons, as well as workshops and seminars to assist pastors and laymen in providing for the spiritual and social needs of deaf people.

To carry out such an extensive program requires a large number of individuals actually making contact with those who need such services. A team of about one hundred district representatives and ten area directors visited 32,000 blind persons during 1980 and processed 304,000 requests for free services. These representatives also contact businessmen for contributions to assist in the support of this humanitarian work. In addition to other sources of funding, the annual offering taken in Seventh-day Adventist congregations across North America helps to support the work of the Christian Record Braille Foundation. The offering date this year is July 11.

If you have blind or hearing-impaired individuals in your congregation or community and would be interested in learning more about the free services the Christian Record Braille Foundation can provide for them, write or call: Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. Telephone (402) 488-0981.

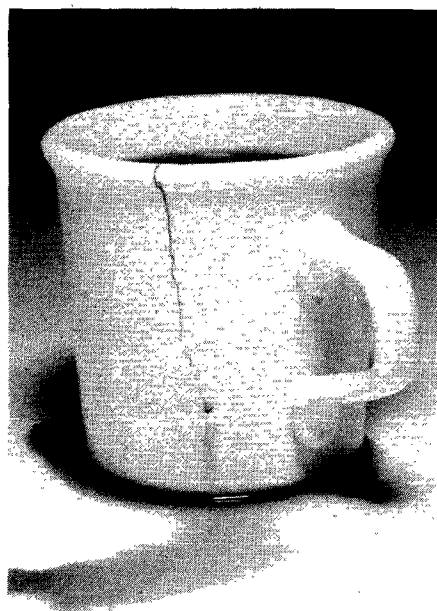


Pastor Harry Sutcliffe (p. 24) is an enthusiastic reader of Christian Record materials. Children at camps for the blind enjoy swimming, getting acquainted with horses, and exploring such things as helicopters. Below: a sampling of services for blind and deaf readers produced by Christian Record. (Photos: CRBF.)



# Is your 'pick-me-up' letting you down?

*That cup of coffee so many need in order to get going in the morning may be doing more than just getting the eyes open. In fact, the long list of health problems coffee seemingly causes is a real eye-opener.*



VERNON C. TOOLEY III

**W**hen the prestigious *New England Journal of Medicine* came out with its recent report associating coffee with cancer of the pancreas, it merely added to the chorus of scientific voices currently questioning the use of coffee and other caffeine-containing products.

Although the estimated 100 million Americans who drink coffee daily have not taken these reports seriously enough to lower significantly the amount they are using, undoubtedly hands holding the nation's coffee cups have been shaking a little more than usual as the result of this bombardment of bad news. In fact, some users are feeling that their daily "pick-me-up" is now letting them down.

It has been common knowledge for many years that the caffeine in coffee causes a wide range of health problems,

Leo R. Van Dolson, Ph.D., M.P.H., in addition to being an associate editor of *Adventist Review*, is a minister and a health educator. He has had numerous articles and several books published. Dr. Van Dolson is a former editor of *Life & Health*.

from insomnia and nervousness to cardiovascular problems. During World War II experimenters in Germany learned that "although caffeine was a strong mental stimulant, it resulted in a very undesirable impairment of motor coordination (in target shooting, writing, and simulated auto driving). There was also a 'hangover' effect, in which mental efficiency, after having been improved, fell off below normal values—from one to three hours after taking the stimulant."<sup>1</sup>

Then came a report, later questioned, from Dr. Philip Cole, of the Harvard School of Public Health, that for women who drank one or more cups of coffee a day, the risk of developing bladder cancer was two and one-half times greater than for those who did not use coffee.<sup>2</sup>

In 1972, the British journal *Lancet* added to the attack on the drink that gradually replaced tea in America in the years that followed the Boston Tea Party. It reported on findings from the Boston Collaborative Drug Surveillance Program that those who drink coffee have up to two and one-half times greater risk of heart attack than do noncoffee drinkers.<sup>3</sup>

Then Vanderbilt Medical School weighed in with a study that indicated a measurable increase in blood pressure from the use of caffeine. Next, in April of 1980, *The Nation's Health* reported a Food and Drug Administration (FDA) study with laboratory rats that indicated that caffeine-containing food and beverages might be responsible for fetal deformities. Reportedly, the FDA is considering requiring that products such as coffee and tea have labels on the containers warning that pregnant women should limit their consumption of these beverages.<sup>4</sup>

Currently, pregnant women are being advised to avoid caffeine-containing products, because additional studies have indicated that the drug can pass from the woman's bloodstream through the placenta to the fetus. Caffeine also shows up in mother's milk.

Concern also exists for children less than 8 years old who drink caffeine-containing soft drinks that could impair the development of their brains and/or central nervous systems.

The evidence of such possible harm is so

strong that Dr. Sanford Miller, director of the U.S. Food and Drug Administration's Bureau of Foods, cautions: "My recommendation would be that if you are in a susceptible group—a pregnant woman or a young child still undergoing brain development—you should limit your intake of caffeine. It is the prudent thing to do. Why take a chance?"<sup>5</sup>

## **Pancreatic cancer linked with coffee drinking**

As if this growing evidence of health risk were not enough to fill the coffee lover's cup to the rim with *grim*, there's the latest report that associates drinking coffee with pancreatic cancer—a disease that causes more than 20,000 deaths each year in the United States.

As a result of questioning 369 patients with cancer of the pancreas, along with 644 control patients, about their use of tobacco, alcohol, tea, and coffee, a group of researchers from Harvard University concluded that there is "a strong association between coffee consumption and pancreatic cancer." This was "evident in both sexes."<sup>6</sup> The relative risk for consumers of one to two cups of coffee per day compared with those who drank no coffee was 2.1 times; for those who drank three to four cups a day it was 2.8 times; and for those who drank five or more cups per day it was 3.2 times.<sup>7</sup>

A finding that there is an "association" does not establish a causal relationship. But the Harvard scientists observed that "it is worth noting that some of the descriptive features of the epidemiology of cancer of the pancreas seems to be consistent with such a relation. The apparent increase in frequency of cancer of the pancreas in recent decades and the low rates observed in Mormons and Seventh-day Adventists would be compatible with a causative role for either coffee consumption or cigarette smoking. However, the relatively small excess of men with the disease in proportion to women would seem to be more suggestive of a role for coffee rather than for cigarettes."<sup>8</sup>

Cancer of the pancreas is the fourth most common fatal malignant disease in the United States. The Harvard scientists estimate "the proportion of pancreatic

cancer that is potentially attributable to coffee consumption to be slightly more than 50 percent."<sup>9</sup>

So the evidence is piling up that coffee is potentially harmful to health. This should come as no surprise to those who realize that there are 75 to 155 milligrams of caffeine in one five-ounce cup of coffee (more in brewed coffee, less in instant). This potent substance acts on the central nervous system, causing irregularity of the heartbeat, constricting blood vessels, making the brain keep on working when it should relax, and causing insomnia. It also elevates blood pressure. But its effects are followed several hours later by fatigue and decreased alertness. Taking caffeine in large amounts sometimes leads to tremors, agitation, and ringing in the ears. Ingesting a potent chemical like this daily cannot help being harmful.

Coffee is not the only beverage that contains caffeine. An average-size cup of brewed tea includes 28 to 44 mg, and a cup of instant tea has as much as 131 mg. A can of cola or "pepper" soft drink contains from 32 to 65 mg of caffeine. Most stay-awake pills, diuretics, and some headache tablets also contain as much as 40 mg of caffeine. The FDA estimates that in the United States approximately 2 million pounds of this chemical is added to foods and beverages each year. In fact, cola drinks must include caffeine in order to carry that label.

As you might expect, manufacturers that produce caffeine-containing products insist that the studies to date do not prove the potential dangers of caffeine. Neither is it certain that it is the caffeine in coffee that is responsible for the association between coffee drinking and pancreatic

cancer. Actually, a recent case-control study found that more cases of pancreatic cancer existed among those now drinking decaffeinated coffee. The researchers point out, however, that the use of decaffeinated coffee is a recent phenomenon that reflects generally high consumption of regular coffee in the past, and that the time factor involved in developing this kind of cancer would suggest that it was not decaffeinated coffee that caused the cancer cases observed.<sup>10</sup>

### How to break the coffee habit

If you are among those considering giving up coffee because of the health questions now being raised, how do you go about breaking the coffee habit? Here are some workable suggestions:

1. Eat a good breakfast to keep energy levels high during the morning.
2. Because your nerves will react to caffeine deprivation, you will need all the vitamin B you can get from natural sources. Cut out desserts and sweets, and eat plenty of fruits, grains, and vegetables.
3. Substitute cereal beverages and herb teas for a while, if necessary. Even better, drink a glass of water one-half hour before eating, then do not drink anything with your meal. Be sure to drink at least six glasses of water a day.
4. Stop smoking—drinking coffee and smoking are so closely associated for most people that one automatically goes with the other.
5. Instead of the usual coffee break, take a short, brisk walk, breathing deeply. This is one of the most beneficial habits you can form.

6. Relax frequently, get adequate sleep, and take a hot bath daily.
7. If you have a religious faith, this is the time to draw on spiritual resources. Especially when the craving is strong you should pause for a few minutes in prayer for divine help.

If you follow these seven suggestions, you'll soon find that you're feeling a lot better and peppier than you ever did while using coffee or other caffeinated beverages or foods. These health habits will give you a "pick-me-up" that will never let you down.

<sup>1</sup> H. A. de Vries, *Physiology of Exercise* (Dubuque, Iowa: Wm. C. Brown, Publishers, 1966), p. 395.

<sup>2</sup> "What—Coffee, Too?" *Newsweek*, July 12, 1971, p. 82.

<sup>3</sup> "Coffee Drinking and Acute Myocardial Infarction," report from the Boston Collaborative Drug Surveillance Program, *Lancet*, Dec. 16, 1972, pp. 1278-1281.

<sup>4</sup> American Public Health Association, "Possible Hazards Found in Caffeine," *The Nation's Health*, April, 1980, p. 11.

<sup>5</sup> Molly Sinclair, "Americans' Favorite Caffeine 'Pick-me-up' Comes Under Fire," *Washington Post*, March 23, 1981, p. A-10.

<sup>6</sup> Brian MacMahon, M.D., et al., "Coffee and Cancer of the Pancreas," *New England Journal of Medicine*, March 12, 1981, p. 630.

<sup>7</sup> *Ibid.*, p. 631.

<sup>8</sup> *Ibid.*, p. 632.

<sup>9</sup> *Ibid.*, p. 633.

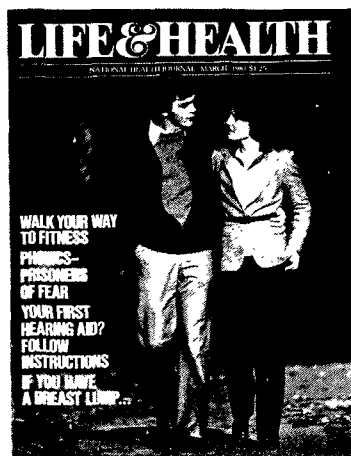
<sup>10</sup> R. S. Lin and H. Kessler, "A Multifactorial Model for Pancreatic Cancer in Man: Epidemiologic Evidence," *JAMA*, vol. 245 (1981), pp. 147-152.

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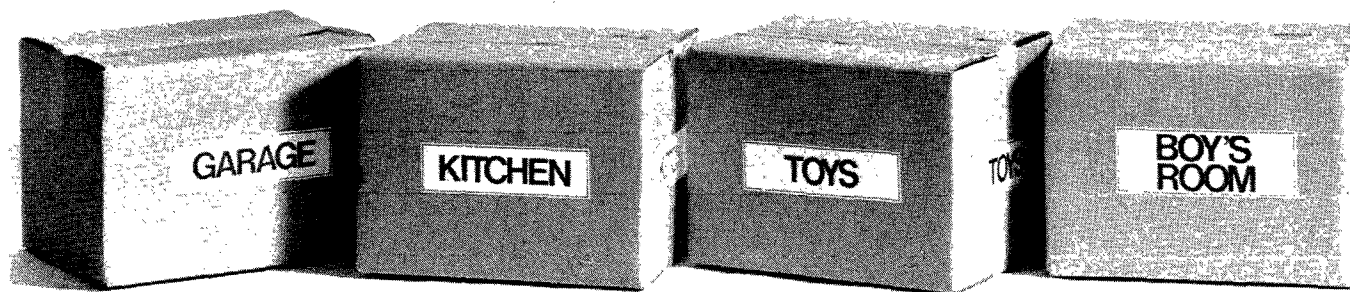
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# Moving can almost be fun

*Don't let the prospect of those boxes and barrels send you into a panic. All you need are some helpful hints from an expert of twenty-four moves, a little organization on your part, and presto, order from chaos!*



CHARLES WHELDON

**Y**ou don't agree? Perhaps I can change your mind. After reading some tips from my own experience, as well as some I've gleaned from several pastors' wives,\* maybe you too will come to believe that changing parsonages isn't so bad after all. It may not really be fun to pack up all your belongings and transport them and your family to a new location, but if you approach it with the right attitude and practice some tricks of the veteran mover it can be a challenge that is *almost* enjoyable.

Actually, moving can be a real blessing if you have been living in one house for several years. I am the type of individual who believes in the theory "When in doubt, throw it out," so my family has not accumulated a lot of excess articles through the years. Having moved twenty-four times in thirty-two years, I have found that the fewer earthly possessions needing to go on the truck, the better.

Let's start with the basics of moving. As soon as you know your new address, pick up some change-of-address cards, at the post office, to send to the publishers of magazines and papers you are now receiving. Most publishers request that you notify them six weeks in advance.

Next, begin saving good sturdy boxes of various sizes. Or moving companies will sell you boxes that can be broken down and folded flat after each move. Fiber barrels

are also good for packing; these usually can be obtained from factories, bakeries, or custodial suppliers. These sturdy barrels are especially good for packing dishes, pots and pans, lampshades, and other large or easily broken items. (They will also make fine lampstands in your new home when covered with fringed tablecloths.) Those who are moving overseas will want to pack in round metal drums that can be welded shut, thus protecting your valuables while in transit.

As you pack each box or barrel, label each as to which room in your new home it should go, including attic and basement. You may also wish to number each, and make a list of the contents—either on cards or in a notebook. It is especially important that you list the contents of each barrel when packing for an overseas move so that if anything is lost or stolen, you know exactly what is missing when filling out insurance claim forms. And no matter how far you move, an accurate list of the contents of each box or barrel will prove invaluable as you unpack.

Small boxes are best for books, since they are heavy when filled. Rather than list each book on your contents sheet, pack your books by category, and list only the subject area—history, preaching, children's stories, recipes, et cetera.

One couple decided that moving books would be much easier if they had a bookcase that was actually a set of wooden boxes with removable lids. They had a church member build such a bookcase, with each box, or shelf, increasingly larger than the one above it to provide a firm base

and eliminate the possibility of the whole unit toppling over. They put handles in the ends to make carrying easier, and stack the boxes in order on the truck. When they reach their destination, they put the boxes back up, and the books are automatically in the same order as before, readily available when needed. Shelves such as these can be used as a room divider or may be placed against one wall.

There is no need for your house to look all torn up before moving day arrives. If you have chosen your boxes well they can be stacked out of sight, with their content labels on the ends. If you are in need of an item that you packed prematurely, it won't be hard to find.

I have found that using linens to pack dishes saves many hours of dishwashing. Newspaper may be a cheap packing agent, but the black print rubs off on the dishes. Tupperware can be used for packing kitchen utensils or packed inside itself to save space. Save time at the other end by slipping your silverware and utility trays into plastic bags and fastening them securely.

In fact, plastic bags can be used to pack many things, including houseplants—especially during a winter move. One family moving themselves towed their car behind the truck. In the car they placed their plants, nestled in shallow boxes with paper towels and newspapers as padding. They watered the plants, towels, and newspapers sufficiently before they left. The warmth of the car resulted in a greenhouse effect, with enough humidity to keep their plants perky until they

Bette Westfall, who has moved 24 times in 32 years, now makes her home in Michigan, where her husband pastors the Eau Claire and Coloma Seventh-day Adventist churches.

arrived at their new home.

Plants often prove to be a problem when it comes time to move. One family had no room to take them at the time of their move, but left them with friends who planned to visit them later and who offered to bring the plants with them. Another family sold their plants and used the money to buy new ones. Small plants can sometimes be moved to your new home, but large ones should probably be sold or given away, as they break easily. The church you're leaving can usually use extra plants, and your friends would appreciate being remembered with something that you have cared for lovingly.

Drapes that do not need cleaning before packing can be left hanging until the last thing. Folding drapes with the pleats at the top as a guide will result in soft folds when you rehang them. After you have folded each drape, cut bands of paper from grocery bags and fasten them snugly at each end of the drape with tape. The drape can then be folded in half and packed in a suitable box. Using string to secure drapes tends to cause wrinkles. If you are selling your home, the drapes usually stay with the house. If you are moving from rented quarters, save your drapes, don't sell them at a garage sale. If you buy drapes and curtains in basic colors you may be able to use them again in another home.

When making arrangements for a moving van or a do-it-yourself truck or trailer, order plenty of packing blankets to protect your furniture. It is also wise to save the packing boxes or covers from end tables, mattresses, and other pieces of furniture. These can be used on moving day to protect these items.

Save yourself as much time and bother at the other end as possible. Small items such as pictures can be packed in dresser drawers with clothing. Linens and hanging clothes can also be folded and packed in dresser drawers. Take the drawers out of

the dressers until the furniture is on the truck, and then put the drawers back in. This will save many hours of unpacking time at your new home.

Do not save cleaning the oven, washing windows and light fixtures, cleaning closets, and removing fingerprints and smudges until the last day. Do them ahead of time. The oven, if not self-cleaning, can be sprayed with Fuller Brush silicone spray. Spills and spots can then be wiped up in a hurry.

If possible, clean, paper, and paint your new home ahead of time. Then when the van is unloaded, unpacking can be done quickly and smoothly. Incidentally, if you are moving yourself, let me give you a hint about loading the truck. Boxes should go on first if at all possible, followed by furniture. Then when you get to your new home, the furniture will be unloaded first. If the truck is packed in such a way that the boxes must be unloaded first, have them put in the garage or some other unused part of the house until the furniture has been put in place.

Having blankets, bedspreads, throw rugs, curtains, and drapes clean before you move will aid in settling quickly. And when you arrive in your new home, making up beds and placing lamps will give a feeling of being settled in.

Another timesaving tip involves food. Before moving day arrives, make double batches of your favorite recipes, putting the extra in your freezer. When you are exhausted and the job seems insurmountable, a favorite casserole baking in the oven will lift your spirits tremendously. A slow cooker can also prove useful during moving days. A lentil-vegetable stew is easy to make, and served with bread and cold milk makes a nutritious and satisfying meal. Cook-ahead casseroles can be used during the packing time, and also when you first arrive in your new home. Such food, along with the vegetables and fruit

you have frozen, can be put back in the freezer after it is loaded on the truck, and if you aren't moving too far will stay cold until you arrive in the new location. Your refrigerator is a good place to store cleaning rags, rolls of toilet paper and paper towels, sheets, and other light-weight things you will need upon your arrival.

Moving with children, especially small ones, can present special challenges. Probably someone will volunteer to keep your children while you pack, but you may find that it is better to keep them with you during the packing process. Older children can help, especially in packing their own things. Even a 5-year-old can help in many ways. A move is very hard for small children to understand; it is difficult for them to comprehend how their things are to get to their new home. So it is best if they help (or at least watch) you pack their things, see the boxes put on the truck, and then watch them being unloaded at their new home. It may take more time, but will help them adjust to their new home more easily. The book *I'm Moving*, by Martha W. Hickman (Nashville: Abingdon Press, 1975), may also be helpful in explaining to small children that they will be moving to a new home.

It is a real challenge to pack up all of one's things, put them on a truck, move to another part of the country, and put a home back together. The things are important—they provide a feeling of home. But it is people that really make a home. No matter how many times you move, no matter how many boxes are lost or dishes broken, you will still have your family. And that, after all, is what a home is all about.

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\* I wish to thank especially Carolyn Fekete, Linda Small, Ruth Ambler, and Sandy Rusker, who served with me on a Graduate Guild panel at Andrews University, December 3, 1978. It was from them that I gleaned many of these ideas.

## Prayers from the parsonage

**T**he newsphoto makes me flinch. A big woman, her face contorted with grief, is on the way to her son's funeral. Behind her a young man sobs. He carries a child whose back is turned, so I cannot see whether he is crying too.

"Grieving relatives of Jeffery L. Mathis, one of eighteen black children murdered in Atlanta in the past nineteen months, follow the slain youth's mother," says the caption.

Oh, Father! I am sick of senseless

killings, sick of reports about persons found molested, mutilated, murdered. I cannot understand why hate-crazed people are allowed to prey on the innocent or why perverted minds are allowed to carry out their schemings.

It isn't that I blame *You*. It's just that I get confused about where *Your* control ends and Satan's begins. How much agony must humans endure before they realize that "the wages of sin is death" (Rom. 6:23)?

Willie May Mathis wears a crucifix on a slim band around her neck. Does she think of the cross and the sacrifice of *Your* Son as she walks to church this sad day? To accept death is hard enough, but to deal with the

murder of her young Jeffery at the hands of a heartless person must be overwhelming.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

For every injustice causing me to doubt *Your* concern, there is some specific demonstration of *Your* love. I worship *You* as a God who weeps at death and takes no pleasure even in the just punishment of the wicked. A God who lost His son Adam and numberless others after him. A God who promises to raise dead sons and daughters and bring them to their parents.

Deliver us soon, Father, from this planet where life seems so lightly valued.

By Cherry B. Habenicht



# Recommended reading

*Reading books won't make your church grow, but the ones on this list will at least give you the principles and insights necessary for increasing congregational numbers and improving spiritual vitality.*

## **The Apathetic and Bored Church Member: Theological and Psychological Implications**

John Savage, LEAD Consultants, Pittsford, New York, 1976, 142 pages, \$5.95.

Why do people become inactive? The answers are based on the author's research project; his findings are important for an effective program of evangelism.

## **Assimilating New Members**

Lyle E. Schaller, Abingdon, 1978, \$4.95, paper.

Explains how to bring people into the church family and actively involve them in church programs. (Creative Leadership Series.)

## **Building an Effective Youth Ministry**

Glenn E. Ludwig, Abingdon, 1979, \$4.95, paper.

This handbook discusses the basic principles of organizing and leading youth groups. (Creative Leadership Series.)

## **Church Growth: America**

Bimonthly publication of the Institute for American Church Growth, 150 South Los Robles, Suite 600, Pasadena, Calif., 91101. (Published by Win Arn.)

## **Church Growth and Christian Mission**

Donald McGavran, ed., William Carey Library, 1976, 256 pages, \$4.95, paper.

## **Church Growth: Strategies That Work**

Donald McGavran and George Hunter, Abingdon, 1980, \$4.95, paper.

Current trends in the church growth movement are explored, along with effective strategies for church growth. (Creative Leadership Series.)

## **A Comprehensive Plan for Evangelism: Local Church Planning Guide**

Harold K. Bales, Discipleship Resources, Nashville, Tennessee, 1978, \$3.00.

## **Contemporary Christian Communications:**

### **Its Theory and Practice**

James F. Engel, Thomas A. Nelson, 1979, \$12.95.

This book looks at Christian communication and how to motivate conversion

and spiritual growth.

## **Design for Church Growth**

Charles L. Chaney and Ron S. Lewis, Broadman, 1978, \$5.50, paper.

## **Down to Earth**

John Stott and Robert Coote, Eerdmans, 1980, 276 pages, \$7.95.

This book contains seventeen papers delivered at the Willowbank Consultation on the Gospel and Culture held in January, 1978. The three major sections are Focusing on Culture and the Bible; Culture, Evangelism, and Conversion; and Culture and Ethnic Ethics.

## **Effective Church Planning**

Lyle Schaller, Abingdon, 1979, \$5.95.

## **Forty Proven Ways to a Successful Church**

Al Stauderman and Jim Morentz, Abingdon, 1980, \$4.95, paper.

## **Global Church Growth Bulletin**

Bimonthly publication of O. C. Ministries, Box 66, Santa Clara, Calif., 95052 (Edited by Donald McGavran.)

## **Growth: A New Vision for the Sunday School**

Charles Arn, Donald McGavran, and Win Arn, Church Growth Press, Pasadena, California, 1980, 152 pages, \$5.95.

Three well-known specialists apply church growth principles to the Sunday school. Step-by-step directions are given for bringing effective growth and outreach to the Sunday school.

## **How Can I Get Them to Listen?**

James Engel, Zondervan, 1977, \$4.95, paper.

## **How Christians Grow**

Russell T. Hitt, Oxford University Press, 1979, \$7.95.

## **How Churches Grow in an Urban World**

Francis Dubose, Broadman, 1978, \$5.95.

## **How to Grow a Church**

Donald McGavran and Win Arn, Regal Books, 1973, 180 pages, \$4.25, paper.

## **How to Grow an Effective Sunday School**

Elmer L. Towns, Accent Books, 1979, \$3.95, paper.

## **How to Grow a Sunday School**

Win Arn, Donald McGavran, Charles Arn, Christian Communication, 1980.

## **Leading Churches Through Change**

Douglas Alan Walrath, Abingdon, 1979, \$4.95, paper. (Creative Leadership Series.)

The author uses case studies of six churches, both rural and urban, and deals with the leadership principles that can emerge when change occurs.

## **The Living Church: A Guide for Revitalization**

Donald J. MacNair, Great Commission Publications, Philadelphia, 1980, \$4.50, paper.

## **Make Your Sunday School Grow Through Evaluation**

Harold J. Westing, Victor Books, 1977, 120 pages, \$1.95.

## **Making the Small Church Effective**

Carl S. Dudley, Abingdon, 1978, \$4.95, paper.

## **The Measure of a Church**

Gene Getz, Regal Books, 1975, \$2.25.

## **The Minister of Education as a Growth Agent**

Reginald M. McDonough, Convention Press, 1978.

## **Ministering to Youth—a Strategy for the '80s**

David Roadcup, ed., Standard Pub., 1980, 256 pages, \$5.95, paper.

Roadcup has pulled together a broadly based handbook for youth ministers facing the uncertainty of the 1980s. Each chapter is written by a specialist in that phase of youth work and almost every phase is considered. A thirty-two page appendix is included that lists books and other resources.

## **Missions, Evangelism, and Church Growth**

C. Norman Kraus, ed., Herald Press, 1980, 176 pages, \$5.95, paper.

Written from a Mennonite perspective, this book will challenge you with its high view of the church. It contains seven addresses on the history and theology of mission given in the Discipleship Lecture Forum series at Goshen College. Authors

include Howard Snyder and Peter Wagner.

### **A New Face for the Church**

Lawrence O. Richards, Zondervan, 1981, 288 pages, \$6.95, paper.

A well-known Christian educator focuses on the basic issues facing the church today and suggests steps that can be taken at the local level to bring renewal and revitalization.

### **Organize to Evangelize: A Manual for Church Growth**

Larry L. Lewis, Victor Books, 1980, \$2.95, paper.

### **Our Kind of People: The Ethical Dimensions of Church Growth in America**

C. Peter Wagner, John Knox, 1979, 163 pages, \$8.95.

### **Paul's Idea of Community: The Early House Churches in the Historical Setting**

Robert Banks, Eerdmans, 1980, \$4.95, paper.

### **The Pastor's Church Growth Handbook**

Win Arn, The Institute of American Church Growth, Pasadena, California, \$4.95.

### **Planning Strategies for World Evangelization**

Edward R. Dayton and David A. Fraser, Eerdmans, 1980, 537 pages, \$14.95.

This is a management book, a how-to manual—but one that emphasizes thinking rather than doing. Since each situation is unique, the book suggests the use of a ten-step model to analyze and plan for each special missionary project. Goals are useful, not as end-alls, but statements of faith. The book is full of helpful charts, diagrams, graphs, and models.

### **Planting Churches Cross-culturally**

David J. Hesselgrave, Baker, 1980, 462 pages, \$12.95, paper.

Donald A. McGavran has written the foreword to this church-planting guide. It is a practical one-step-at-a-time approach for beginning work in a new community.

### **Racial Transition in the Church**

James H. Davis and Woodie W. White, Abingdon, 1980, \$5.95, paper.

This book is based on six years of research in twenty cities and hundreds of congregations. It studies ways the church leadership can cope with the challenge of our changing cities.

### **The Search for America's Faith**

George Gallup, Jr., and David Poling, Abingdon, 1980, 153 pages, \$8.95.

The authors report current trends and attitudes and predict a favorable future for

religion in America in the eighties, especially for conservative churches. The first chapter deals with teen-agers, the second with the home and family values. Chapter three explores new feelings in the Catholic community. The results of a 1978 poll and a study of the unchurched American make up chapter four. The last two chapters look into the future of religion in America. A twenty-two-page appendix includes some of the poll data on which the six chapters were based.

### **Secrets for Growing Churches**

Charles Myland, Harper & Row, 1979, 149 pages, \$4.95.

This book is directed to church leaders and is similar to other church growth books. There are helpful sections, but readers may disagree with some of the author's basic concepts.

### **Strategy for Leadership**

Red W. Engstrom and Edward R. Dayton, Revell, 1979, \$8.95.

### **Survival Tactics in the Parish**

Lyle Schaller, Abingdon, 1977, \$4.95, paper.

### **Ten Steps for Church Growth**

Donald A. McGavran and Winfield C. Arn, Harper & Row, 1977, \$3.95.

### **A Theology of Church Growth**

George W. Peters, Zondervan, 1980, 368 pages, \$8.95, softcover.

This full-length theological discussion of church growth principles is a first! It is not a polemic against the various other schools of thought. Neither does it apologetically defend church growth and multiplication, although the author believes this to be valuable. Rather, he draws church growth principles from the whole Bible, focusing primarily on those found in the book of Acts.

### **A Theology of Church Leadership**

Lawrence O. Richards and Clyde Hoeldke, Zondervan, 1980, 425 pages, \$12.95, cloth.

Christ's body, the church, is not an organization but an organism. The living head of the church, Christ Himself, is also a servant of the church. Based on these propositions and their implications, the authors argue that authoritarian and managerial attitudes are not appropriate to church leadership. The authority of leaders is for building; their position is to be that of servants. Church members are ends, not means; thus church activities should be people oriented, not project oriented. The book contains more than forty charts and several exercises for group interaction.

### **The Total Image: Or Selling Jesus in the Modern Age**

Virginia Stem Owens, Eerdmans, 1980, 97 pages, \$4.95.

This short book looks at the church's cultural accommodation and concludes that there are better ways of witnessing than copying Hollywood. Various contemporary approaches must be used, but the local church cannot be replaced as the primary evangelization unit.

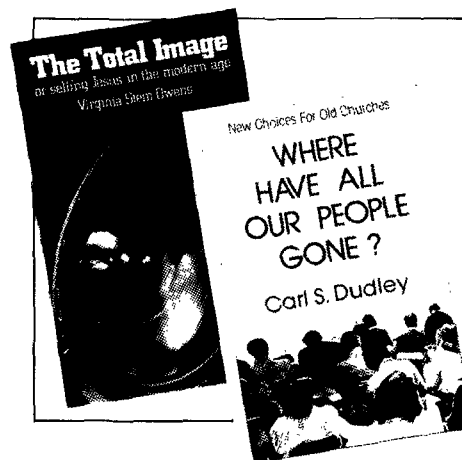
### **Understanding Church Growth (revised)**

Donald A. McGavran, Eerdmans, 1980, 488 pages, \$12.95, paper.

McGavran updates his widely accepted treatise on church growth and applies its missionary principles to the North American situation.

### **Understanding Church Growth and Decline, 1950-1978**

Dean R. Hoge and David A. Roozen, eds. Pilgrim Press, 1978, 398 pages, \$9.95.



### **Where Have All Our People Gone? New Choices for Old Churches**

Carl S. Dudley, Pilgrim Press, 1979, \$5.95, paper.

### **Why Conservative Churches Are Growing (revised)**

Dean M. Kelley, Harper & Row, 1977, \$3.95, paper.

### **Your Church Can Be Healthy**

C. Peter Wagner, Abingdon, 1979, \$4.95, paper.

Eight common church growth problems are described; then the author uses illustrations from actual churches to show how churches can be made to operate effectively. (Creative Leadership Series.)

### **Your Church Can Grow: Seven Vital Signs of a Healthy Church**

C. Peter Wagner, Regal, 1976, \$3.95, paper.

### **Your Church Has Real Possibilities**

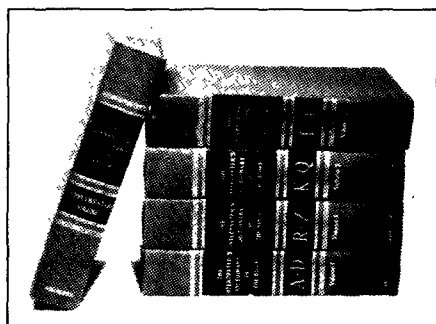
Robert H. Schuller, Regal, 1975, \$4.95, paper.

### **Youth Ministry: Its Renewal in the Local Church**

Lawrence O. Richards, Zondervan, 1979, 364 pages, \$11.95.

# Shop talk

The five-volume *Interpreter's Dictionary of the Bible*, one of the most comprehensive and authoritative of such works, is now available to readers of *MINISTRY* at a substantial savings off the regular price.



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## Family Life Workshop

A Family Life Workshop will be held again this year on the Andrews University campus, Berrien Springs, Michigan, September 7-16. This intensive seminar is designed especially for training minister and teacher couples in church-based family ministries. Featured speakers this year will include:

- Larry Richards, author of *A New Face for the Church*, *Youth Ministry*, and other

Christian best sellers, who will be exploring the topic of evangelism through the home.

- H. Norman Wright, beloved pastor-psychologist, dealing with teen-age and premarital counseling.

- Alberta Mazat, former head of the Marriage and Counseling Department of Loma Linda University, Loma Linda, California, who will conduct a mini-seminar on a Christian perspective of human sexuality.

Other speakers and workshop leaders will cover the spectrum of what it means to be a Christian family in what some have called the "post-Christian world."

Family Life Workshop '81 is open to all interested individuals and carries academic credit for those who desire it. Cost for the ten-day program is \$275 for either credit or audit (spouses of tuition-paying participants may attend for \$30). For registration forms or further information, write: Lifelong Learning, Director of Family Life Workshop, Administration Building, Room 322, Andrews University, Berrien Springs, Michigan 49104.

## Filling wasted time

Time prior to the morning worship service and the prelude (as the congregation is taking its place) is often wasted. In order to center the thoughts of the people on the Word and the message that will be shared in the sermon, why not project a verse of Scripture via overhead projector onto a screen behind the podium? You can choose a verse that "ties in" with your sermon or use the text being read for the day. For added beauty, write the text on a transparency either of an open Bible or a scroll. Both transparencies may be purchased from Faith Venture Visuals, Inc., P.O. Box 685, Lititz, Pennsylvania 17543. Using a nonpermanent marker means the visuals can be used from week to week with a new verse. You can encourage your members to commit the verse to memory each week if you wish.—Robert L. Neuman, Lansing, Illinois.

## Welcoming new members

A simple way of getting to know new members and helping in the "inclusion process" is to have a special time in the worship service called "Welcoming New Members." I usually include a litany of

commitment and welcome that is printed in a special bulletin insert and involves both new member and congregation; presentation of "membership packets" (composed of whatever items you think would prove helpful to new members learning about your church and its programs); the extending of the "right hand of fellowship"; and a prayer. The special bulletin insert can also incorporate a brief autobiographical statement about each new member. I have the individual himself or herself write this statement, since who knows the person better? I make suggestions, but they write whatever they care to.—Richard Cook, Edison, New Jersey.

## Your turn

Have you thought of a good, new idea that makes your ministry more effective? Have you run across a new product, a shortcut, a better way of doing something? Would your fellow pastors be interested in it? For each idea or helpful hint printed in this column, *MINISTRY* will pay \$10 to the person who first sends us the item. Keep your contributions short (no more than 250 words) and mail to: Shop Talk Editor, *MINISTRY*, 6840 Eastern Ave., NW., Washington, D.C. 20012.

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