

Ministry

International Journal for Clergy February 1986



Does inspired mean

original?

Tim Crosby/4

Leadership evangelism

Cyril Miller/8

Help! I've got three churches

Chad McComas/11

Mission is a two-way street

Borge Schantz/12

Needed: Christian leaders

Vincent Q. Tigno, Jr./14

Productive board meetings

G. Russell Seay, Jr./16

Helping the handicapped

R. E. Hartbauer/18

Escape your cocoon!

Norma Crabtree/20

Letters/2 •

Editorials/22 •



Tribute to Kay Dower

Marie Spangler/26 •

Shop Talk/31 •

Biblio File/32.

Ordination of women

As host of a longtime Christian talk program aired from Radio KUDY in Spokane I have often been called upon to deal with questions from Scripture live on the air. Contrary to what many people have been led to believe, ordination of women as pastors is not widely accepted, at least in this area. I find some of the MINISTRY letters in support of ordination of women to be sadly humorous. Such letters and "arguments" do not deal with the true issues at all, and if the writers attempted to defend such shallow, nonscriptural "reasoning" on the air they would, very shortly, be made to appear as fools!

In his second sentence ("Ordination of Women: A Question of Status or Function?" October, 1985) Roger Dudley admits that "the right course must eventually be determined by right theology." He states further that "in this article I will not deal with theological arguments." Having thus completely invalidated any nontheological solutions to his topic, he then proceeds to write an article based (supposedly) upon just such arguments! In his article he contradicts his own statement that the matter of the ordination of women "must eventually be determined by right theology" and dogmatically declares, "And make no mistake! The question is one of symbolic spiritual and social authority."

Mr. Dudley and others who decry the supposedly offensive Christian "legitimation" that establishes men as the heads and spiritual leaders of families and churches wish us to believe that this is some phenomenon conjured up by Paul, dictated by his culture. In reality God's divine plan regarding the secular and sacred roles of men and women goes back to Creation. Dudley thinks to cancel out 1 Timothy 2:11-15 as being merely the temporary product of first-century culture, but verse 13 clearly reveals that such is not the case.

One important final point: Mr. Dudley declares that the Seventh-day Adventist Church "finds itself in the dilemma of, on the one hand, having to defend the call of God to women in order to legitimate the authority of Ellen

White, while, on the other hand, having to deny the call of God to women for ministry in order to justify its reluctance to admit women into the full ministerial circle through ordination." We often hear this strange "reasoning," yet its shallowness is incredible!

Even young Sabbath and Sunday school children recognize that prophets and pastors are not synonymous; they do not fulfill identical missions within the body of Christ (1 Cor. 12:4-6; Rom. 12:4-8)! God's Word lists qualifications for us to follow in the selection of elders, bishops, and pastors, and, like it or not, certain of those qualifications established by God cannot be applied to women. On the other hand, the Bible gives tests for us to apply in order that we may determine those whom God has ordained to be prophets. Scripture also reveals that God does choose women to be prophetesses. If the Seventh-day Adventist Church recognizes Ellen White as a prophetess duly ordained by God, there is no inconsistency whatever in refusing to subscribe to the modern-day extrascriptural trend of ordination of women as elders, bishops, and pastors.—Ken Campbell, Mead, Washington.

It seems to me that the author of "Ordination of Women: A Question of Status or Function?" is right on target when he states: "And make no mistake! The question is one of symbolic spiritual and social authority. According to McGuire, 'the significance of the ordination of women is that it presents an *alternative image of women and an alternative definition of gender roles.*' " (Italics supplied.)

One of Satan's most subtle and successful attacks on the sanctity of the home and the marriage relationship has been through the presentation of "an alternative image of women and an alternative definition of gender roles."

The Word of God identifies the first step in the presenting of an alternative image of women, in seeking to appear as men in their manner of dress. God calls it an abomination (Deut. 22:5).

The inspired writings of Ellen White identify the second step of those seeking

an alternative definition of gender roles in the women's rights movement. Linking it to the first step, the Lord counsels that all who are involved in such activity had best sever connection with the Seventh-day Adventist Church (*Testimonies*, vol. 1, p. 421).

As I analyze this, it seems almost blasphemous to say, as the article stated, that in ordaining women we "may now make a positive statement about the character of God to the watching world." To the contrary, as many local church pastors can testify, it is precisely this alternative image and alternative definition of gender roles that has, to a large degree, been responsible for tearing apart the families of America and the Seventh-day Adventist homes of our church.—Freberin P. Baerg, Sonoma, California.

It was quite a coincidence that within the hour this afternoon I had the issue of "Ordination of Women" brought into stark reality.

I had almost finished reading Roger Dudley's article "Ordination of Women: A Question of Status or Function?" when I was interrupted by a telephone call from a concerned church member regarding the status of his pastor. He told me of the new spirit of enthusiasm, the rewarding training program for the laity, the Revelation Seminar, new members, the stirring weekly sermons. Then his closing remark: "It is a real tragedy to this church that we cannot ordain our pastor because she is a woman."

It is quite a theological paradox. While men continue to eloquently debate the theological and sociological implications surrounding the ordination of women, the Holy Spirit has already "ordained" three women for ministry in Potomac.—Neville Harcombe, Staunton, Virginia.

The call

I was interested in Chuck Mitchell's article "The Call" (September, 1985). Let me say I was impressed with his sincerity and obvious desire to be God's instrument. However, the article raises some criticisms. For example, the

(Continued on page 28)

Harvest '90 is the subject of an article and an editorial in this issue. Cyril Miller, the dynamic president of the Texas Conference, shares inspiration and practices on how to bring about conference-wide church growth. He lists eight secrets for successful leadership. Neal C. Wilson in his editorial challenges the church to continue the momentum begun with the One Thousand Days but reminds us that ultimate results come only through the work of and dependence on the Holy Spirit.

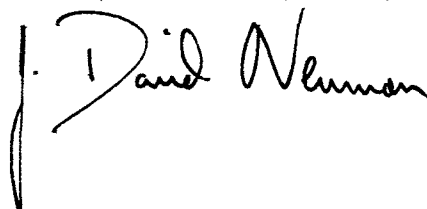
MINISTRY believes that the way to reach the first goal of Harvest '90 (double the results of the One Thousand Days) is to implement the second goal (double the number of church members trained for service). We plan to print many articles on equipping church members for ministry. In order to do this we need to hear from you, our readers. While we welcome well-written theoretical articles, we are especially interested in articles on successful methodology. We need more manuscripts from pastors and evangelists and consultants. Please share with us your victories and even your learning experiences in defeats so we can share them with the church at large.

Biblio File is dedicated to a single book review. We believe that there are times when we should review books that are unfavorable to the church. Almost everyone is aware of the longstanding controversy between Merikay (Silver) McLeod and the Pacific Press. Now Merikay has told her side of the story. It would be well for the church to write its side too. There are two sides to every story. This chapter in our history is one many would rather forget, but we feel that it is important for the church to learn from its losses as well as its successes. Our reviewer points out failings on both sides of the controversy. The Bible does not print only the favorable parts of a story; it often prints the embarrassing parts as well.

John does not print in his Gospel the embarrassing incident when he and his brother came to Jesus and asked for position in the church. Neither does he record the arguments the disciples had about who would be the greatest in the kingdom. But the other writers did. It must have been a humbling experience for John every time he read Matthew's or Mark's or Luke's account!

MINISTRY believes in our beloved church. We believe it is God's remnant church. It is also the Laodicean church. We must be careful we do not always talk about our riches and our successes. We must also be careful that we do not swing to the other extreme and publish only that which is wrong with the church. MINISTRY is dedicated to reporting objectively on issues in the church even when the facts appear to be unfavorable.

Paul in writing to the Corinthians refers to some of the mistakes of the children of Israel and says that "these things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come. So, if you think you are standing firm, be careful that you don't fall!" (1 Cor. 10:6-12, N.I.V.).



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Does inspired mean original?

W

hen pondering Ellen G. White's use of sources, we need to be aware that the Bible writers also drew extensively from non-Biblical

works. Their usage goes far beyond Paul's occasional quotations from pagan poets such as Epimenides (Titus 1:12), Aratus (Acts 17:28), and Menander (1 Cor. 15:33).

The Gospels and sources

The writers of the New Testament, and even Christ Himself, seem to have drawn a surprisingly large number of their motifs from some of the intertestamental religious writings. Today we know this literature as the Apocrypha (included in the Roman Catholic Canon) and the pseudepigrapha (books not included in the Apocrypha, often written under the pseudonym of some Old Testament figure such as Baruch or Enoch).¹

Jesus may have drawn from the Story of Ahikar, written about the fifth century B.C. The prodigal's confession (Luke 15:18, 19) sounds very much like the words of Ahikar's son Nathan: "Father, I have sinned unto thee. Forgive me, and I will be to thee a slave henceforth for ever" (chap. 8:24, Armenian). And Christ's parable of the unproductive fig tree, in Luke 13:6-9, resembles Ahikar 8:35 (Syriac): "My son, thou hast been to me like that palm-tree that stood by a river, and cast all its fruit into the river, and when its lord came to cut it down, it said to him, Let me alone this year, and I will bring thee forth carobs."²

The second-century B.C. Testaments of the Twelve Patriarchs, which the New

Awareness that Ellen G. White drew themes and wording from then-current literature has caused some to question her inspiration. But her use of sources is not unique; Biblical writers used noncanonical literature in much the same way.



Tim Crosby, a pastor in the Georgia-Cumberland Conference of Seventh-day Adventists, writes from Ellijay, Georgia.

Testament parallels in many places, may have influenced Christ's parable of the sheep and the goats: "I was beset with hunger, and the Lord Himself nourished me. I was alone, and God comforted me: I was sick, and the Lord visited me: I was in prison, and my God showed favour unto me: in bonds, and He released me" (Testament of Joseph 1:5, 6; cf. Matt. 25:35, 36).

Matthew 11:28-30, the passage of Scripture most frequently quoted by Ellen White (according to my count), echoes a speech Ben-Sira (about 180 B.C.) puts in the mouth of personified Wisdom: "Come unto me, ye unlearned, and lodge in my school. . . . Put your necks under her yoke, and let your souls receive instruction; it is to be found close by. See with your eyes that I have labored little, and found for myself much rest" (Sirach 51:23-27).

Other teachings of Christ also reflect themes from Sirach, such as Ben-Sira's counsel against repetitive prayers (chap. 7:14), that one must forgive to be forgiven (chap. 28:2), and that old wine is more desirable than new (chap. 9:10). Christ's story of the rich fool with his barns (Luke 12:16-21) finds a parallel in Sirach 11:18, 19: "There is a man who is rich through his diligence and self-denial, and this is the reward allotted to him: when he says, 'I have found rest, and now I shall enjoy my goods!' He does not know when his time will come; he will leave them to others and die."

Christ may also have been acquainted with some non-Jewish writings. The Cynics' practice of possessing only a cloak, wallet, and staff reminds one of Mark 6:8. Part of Christ's sermon on the mount (Matt. 6:26-30) resembles a passage from a speech by Diogenes

(Cynic founder, died c. 320 B.C.) recorded in *Dio Chrysostom* 1:429: "Consider the beasts yonder and the birds, how much freer from trouble they live than men, and how much healthier and stronger they are, and how each of them lives the longest life possible, although they have neither hands nor human intelligence. And yet, to counterbalance these and their limitations, they have one very great blessing—they own no property."

These examples from the Gospels could be multiplied several times over. Many of Christ's parables are modifications of contemporary rabbinic stories.* Some idea of the extent of these parallels may be derived from the multivolume work of Strack and Billerbeck, which contains a partial list of them.³

An interesting comment Ellen White makes regarding Christ's use of sources sheds light on her own rationale in using sources so freely without giving credit: "It was the work of Christ to present the truth in the framework of the gospel, and to reveal the precepts and principles that He had given to fallen man. Every idea He presented was His own. He needed not to borrow thoughts from any, for He was the originator of all truth. He could present the ideas of prophets and philosophers, and preserve His originality; for all wisdom was His; He was the source, the fountain, of all truth."⁴

Most of Ellen White's use of sources occurs in her historical works. Similarly, Old Testament histories are obviously compiled from earlier court annals and such. Ellen White's use of sources in theological and prophetic passages is less frequent but perhaps raises more questions about inspiration.

It is therefore interesting to note that Romans, a theological treatise, and Revelation, a prophetic vision, use noncanonical sources very extensively. And what they pick up lies in the realm of theology and prophecy, not history. For example, Paul's argument in Romans 1 and 9 at several points borrows ideas from the first-century B.C. book of Wisdom, found in the Apocrypha. Paul wrote, "Ever since the creation of the world his [God's] invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse" (Rom. 1:20, R.S.V.). Compare

his words with "From the greatness and beauty of created things comes a corresponding perception of their Creator. . . . Yet again, not even they are to be excused; for if they had the power to know so much that they could investigate the world, how did they fail to find sooner the Lord of these things?" (Wisdom 13:5-8, R.S.V.).

And Paul said, "Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use?" (Rom. 9:21, R.S.V.). Compare that, again, with "For when a potter kneads the soft earth and laboriously molds each vessel for our service, he fashions out of the same clay both the vessels that serve clean uses and those for contrary uses, making all in like manner; but which shall be the use of each of these the worker in clay decides" (Wisdom 15:7, R.S.V.).

It is even more difficult to understand how a prophet could make use of non-Biblical sources when relating a personal vision of future events. Yet this is a common feature of inspired eschatological presentations. For example, Ellen White described future events she had seen in vision in terms drawn from Henry Melville's *Sermons*.⁵ The same phenomenon occurs in the book of Revelation, where we find the most extensive borrowing of any book in the New Testament. Although John was writing out his own vision, apocalyptic literature of his time clearly influenced his description of future events. Sometimes this merely means that John used apocalyptic ideas common to his time. We find examples of this among the parallels between Revelation and the book of 4 Ezra (sometimes called 2 Esdras), composed about the same time as Revelation. The cry of the souls under the altar for vindication (Rev. 6:9-11) has a remarkably close parallel in 4 Ezra 4:35, 36: "Did not the souls of the righteous in their chambers ask about these matters, saying, 'How long are we to remain here? And when will come the harvest of our reward?' And Jeremiel the archangel answered them and said, 'When the number of those like yourselves is completed'" (R.S.V.). (Second Baruch 23:4, 5 and 1 Enoch 22:3-7; 47:4 contain other versions of this same theme.)

There are numerous other parallels. Ellen White's first vision, printed in "A Word to the 'Little Flock,'" was also influenced by 4 Ezra, which was in her

Bible. For example, her statement that Mount Zion was surrounded by "seven other mountains, on which grew roses and lilies"⁶ is similar to 4 Ezra 2:19. Other parallels are the description of the handing out of the crowns,⁷ and in a later vision, the streams ceasing to flow and the dark clouds.⁸

Other, older works also supply Revelation with imagery. The entire structure of Revelation 19:11-22:5 is paralleled to some extent by the structure of the last part of book three of the Sibylline Oracles (probably written between 163 and 145 B.C.). Lines 635-651 of that work tell of earthly kings meeting in a final conflict in which corpses are left unburied to be eaten by birds and beasts, and the earth is left "unsown and

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unplowed, . . . for many lengths of yearly recurring times." Lines 652-701 tell of God coming to earth, and the wicked launching an attack "to destroy the Temple of the great God," but God speaks, and rains down fire upon them. Lines 702-795 describe the reward of the righteous and the conditions of the new age in terms similar to Revelation 21:4ff. Like Revelation 21:8, lines 762-766 warn against abominations.

Babylon's retribution of blood for having shed the blood of saints and prophets (Rev. 16:6; 17:6; 18:24) resembles the Sibyl's prophecy that Babylon "will be filled with blood, as you

* See Robert M. Johnston's "Twisting Their Tales," *MINISTRY*, October, 1985, pp. 10, 11, 28.—Editors.

yourself formerly poured out the blood of good men and righteous men" (lines 311, 312).

Revelation and 1 Enoch

Many other intertestamental works influenced Revelation. However, the most important one is the apocalyptic work known as 1 Enoch (Ethiopic), whose influence on the New Testament, by my calculation, is exceeded by only twelve Old Testament books. More than eighty of the 404 verses in Revelation show some relationship to this work. The first section of the box accompanying this article gives just a few of the more salient similarities.

In both works everything in the sea dies (Rev. 16:3; 1 Enoch 101:7); the souls/spirits of the righteous dead plead for judgment (Rev. 6:9, 10; 1 Enoch 9:1-3; 22:5-7; 47:1, 2); the kings and the mighty men are terrified when they see the Lamb/Son of Man sitting on his throne (Rev. 6:15, 16; 1 Enoch 62:1-10); the wicked cower before the Lord and say something about not being able to stand (Rev. 6:17; 1 Enoch 89:31); the wicked are tormented with fire in the presence of the angels/elect (Rev. 14:10; 1 Enoch 56:8; 48:9) in a lake/river of fire and brimstone (Rev. 20:10; 1 Enoch 17:5; 10:12-14; 67:4); and God/the Elect One dwells with men (Rev. 21:3; 1 Enoch 45:4; 71:16) in eternal daylight (Rev. 22:5; 1 Enoch 58:3-6).

Both mention the seven angels who stand before God (Rev. 8:2; 1 Enoch 90:21; 81:5), the angel who is in charge of the waters (Rev. 16:5; 1 Enoch 69:22; 61:10; 66:2; 60:16), the predetermined number of slain elect (Rev. 6:11; 1 Enoch 47:4), a great mountain burning with fire (Rev. 8:8; 1 Enoch 21:3), and the preparing of the river Euphrates for the crossing of the kings of the East (Rev. 16:12cf.; 1 Enoch 56:5ff.). Every part of the "great white throne" judgment scene in Rev. 20:11-15 finds a parallel in 1 Enoch 47:3; 90:20-27; 51:1. There are even two brief parallels to the Laodicean message (Rev. 3:14-21; 1 Enoch 97:8; 62:14).

Even though much of Revelation's imagery may originate in the Old Testament, it often seems that John got it via Enoch. Although the white, red, and black horses of Revelation 6:2-5 were probably influenced by the red, sorrel, and white horses of Zechariah 1:8, yet their colors and their order are identical to the white, red, and black bulls of 1

Enoch 89:9. And while Revelation 21:1 ("I saw a new heaven and a new earth") is similar to Isaiah 65:17, it is even more similar to 1 Enoch 91:16. The sea beast and the land beast of Revelation 13:1, 11, respectively, are probably modeled after the sea monster (Leviathan) and the land monster (Behemoth) of 1 Enoch 60:7-10, though details of the description of the sea beast come from Daniel.

But not only does John portray his visions in words and imagery drawn from extra-Biblical sources. Even when he is ostensibly describing his own reactions to the vision he has just seen, he may be borrowing. Notice, for example, how similar the account of John's impulsive angel worship (Rev. 19:10; 22:8, 9) sounds to a passage from the (probably earlier) Apocalypse of Zephaniah: "Then I arose and stood, and I saw a great angel standing before me. . . . And when I saw him, I rejoiced, for I thought that the Lord Almighty had come to visit me. I fell upon my face and I worshiped him. He said to me, 'Take heed. Don't worship me. I am not the Lord Almighty, but I am the great angel, Eremiel, who is over the abyss and Hades'" (chap. 6:11-15).

"I saw" and sources

To some minds, the fact that in Ellen White's writings even her expression "I saw" is occasionally (though rarely) followed by an idea drawn from one of her sources poses a serious problem.⁹ We find, however, Biblical parallels for this use of sources. For instance, the words of Christ in Paul's vision "It is hard for you to kick against the goads" (Acts 26:14, N.A.S.B.) echo a line from the mouth of the wicked character Aegisthus near the end of the first play of Aeschylus' Oresteian trilogy, *Agamemnon*. More to the point, we are aware of more examples of this same phenomenon in the Apocalypse alone than in all of Ellen White's writings. (The "I saw" statements in the second section of the box accompanying this article give a few examples.)

Please note that while there are verbal parallels between 1 Enoch and Revelation, the theological differences are very significant. And note that it seems rather unlikely that John had a copy of 1 Enoch, or for that matter a copy of the Old Testament, open before him as he wrote Revelation. Revelation contains more than fifty allusions to 1 Enoch and more than four hundred to the Old

Testament, but not one actual quotation from either. It appears that the apocalyptic imagery that originated in these sources was buried deep in John's mind through previous reading, and molded his description of the future conflict between good and evil.¹⁰

Like John the revelator, Jude was evidently a devoted reader of 1 Enoch—it had a strong influence on his Epistle. (For examples, see the third section of the box accompanying this article.) The use of the angels, the Flood, and Sodom as examples of what happens to the ungodly in Jude and 2 Peter had a long prehistory in Sirach 16:7, 8; Testament of Naphtali 3:3-5; Jubilees 16:5, 6; and 3 Maccabees 2:3-5.¹¹

It is no exaggeration to say that the New Testament uses sources just as extensively as did Ellen White. This article lists only a fraction of the known New Testament parallels to noncanonical literature, and many other possible New Testament sources have disappeared. Keep in mind that Ellen White's writings are one hundred times the volume of the New Testament, so we could expect a similar ratio of parallels.

In conclusion, we see that originality is not one of the tests of a prophet.¹² God does not need to use supernatural means to impart to His prophets ideas that they can get through natural means. Unless we are ready to discard the New Testament, I suggest that we accept the extensive use of uninspired sources as a typical phenomenon of inspiration.

¹ The standard source until recently was R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament in English With Introductions and Critical and Explanatory Notes to the Several Books*, 2 vols. (Oxford: Clarendon Press, 1913). Several more recent versions of the Apocrypha have appeared (R.S.V., N.E.B., Jerusalem, N.A.B.). As to pseudepigrapha, Charles has been superseded by James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 2 vols. (New York: Doubleday, 1983-1984), which includes 52 different works.

² Other New Testament parallels to this work include Matt. 24:49 (Ahikar 4:15); 27:5; Acts 1:18, 19; 1 Cor. 5:11; 2 Tim. 4:17; and 2 Peter 2:22.

³ H. L. Strack and P. Billerbeck, *Kommentar zum Neue Testament aus Talmud und Midrash* (1922-1961). This work has never been translated from the German.

⁴ *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), book 1, p. 409. See also manuscript 25, 1890.

⁵ Henry Melville, *Sermons*, ed. C. P. McIlvaine (New York: Stanford and Swords, 1844). For a lengthy list of parallels, see Ron Graybill, Warren H. Johns, and Tim Poirier, "Henry Melville and Ellen G. White: A Study in Literary and Theological Relationships" (Washington, D.C.: Ellen G. White Estate, 1982).

⁶ *Early Writings* (Washington, D.C.: Review and Herald Pub. Assn., 1945), p. 19.

⁷ *Ibid.*, p. 16; cf. 4 Ezra 2:42-47.

⁸ *Ibid.*, p. 34; cf. 4 Ezra 6:24; 15:34, 35.

⁹ For example, in her diary entry dated November 21, 1890, quoting words spoken to her by her guide while she was in vision, she paraphrases Friedrich Krummacker's *Elijah the Tishbite* (New York: American Tract Society, n.d.), p. 20f. Ron Graybill compares the two in "E. G. White's Literary Work: An Update," a transcript of his 1981 lectures (Washington, D.C.: Ellen G. White Estate).

¹⁰ Did 1 Enoch borrow from Revelation instead of Revelation from Enoch? This is highly unlikely. The book 1 Enoch is a composite work (that is, various parts of it were written at different times by different authors). The oldest portions date from the third century B.C. There has been some question about the dates of the latest part of the book, the Parables, chapters 37-71. Because no fragments of the Parables were found at Qumran, J. T. Milik concluded that this section was a Christian document composed around A.D. 270. This opinion has been almost universally rejected by scholars specializing in the pseudepigrapha, who

now argue as to whether the Parables were written between A.D. 1 and 70 or A.D. 70 and 135. (For a full discussion, see the articles on 1 Enoch by J. H. Charlesworth et al in *New Testament Studies*, vol. 25, pp. 315-369.)

At any rate, chapters 1-36 and 72-108 of 1 Enoch are certainly older than Revelation, and chapters 37-71 are probably older.

¹¹ Jude and Peter seem to take for granted much of 1 Enoch's story of the fall of the angels, or spirits, who are kept in a dark subterranean prison until the great day of judgment, when they will be punished for having left their proper abode and lusted after human flesh. Exhaustively analyzed by Bo Reicke in his doctoral dissertation, this has been the prevailing explanation of 1 Peter 3:18-20; 2 Peter 2:4-6; and Jude 6, 7 ever since E. G. Selwyn's monumental commentary on 1 Peter appeared. For an excellent evangelical treatment of 1 Peter 3:18ff., see R. T. France, "Exegesis in Practice: Two Examples," in I. Howard Marshall, ed., *New Testament Interpretation: Essays on Principles and Methods* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1978), pp. 264-281.

¹² Any alleged test of a prophet must itself be tested by applying it to the canonical prophets to see whether it is valid. Suggested ethical tests (e.g., "A prophet always tells the truth"), no matter how self-evident, may turn out to be invalid if even the canonical prophets cannot pass such a test (cf. 1 Sam. 16:2; 2 Samuel 17 [note verse 14]; 1 Kings 13:18; 2 Kings 6:19; 8:10; Jer. 38:24-27; 2 Thess. 2:11). The psalmist was a murderer and an adulterer. Though his writings are in the Canon, Solomon went after other gods (1 Kings 11:4ff.), contrary to the test of Deuteronomy 13:1-3. Thus even Biblical tests cannot be relied upon without qualification. The test of fulfillment of prophecy stated in Deuteronomy 18:21, 22 must be qualified by the principle that all prophecy is conditional (Jer. 18:7-10), otherwise the following are all false prophets: Moses (cf. Ex. 6:8 with Num. 14:30-34; Ex. 14:13 with Deut. 28:68), Nathan (2 Sam. 7:1-17), Elijah (1 Kings 21:17-29), Isaiah (Isa. 38:1-6), Jeremiah (Jer. 33:17-21), Ezekiel (Eze. 5:8-10—after the judgments in his day, Jerusalem never again was to be destroyed), Jonah (Jonah 3:4, 10) and Paul (Acts 27:10, 22).

Revelation

"His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire" (1:14).*

"And his tail swept away a third of the stars of heaven, and threw them to the earth" (12:4).

"Blood came out from the wine press, up to the horses' bridles" (14:20).

"And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them" (20:13).

1 Enoch

"The colour of his body is whiter than snow . . . , and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun" (106:10; cf. 46:1).

"I saw many stars descend and cast themselves down from heaven to that first star" (86:3).

"The horse shall walk up to the breast in the blood of sinners" (100:3).

"And in those days shall the earth also give back that which has been entrusted to it, and Sheol also shall give back that which it has received, and hell shall give back that which it owes" (51:1).

(Compare also Rev. 5:13; 7:11, 12 with 1 Enoch 61:10, 11; Rev. 9:20 with 1 Enoch 99:7; and Rev. 16:7 with 1 Enoch 63:8.)

Revelation

"After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or on any tree. And I saw another angel . . . , saying, 'Do not harm the earth or the sea or the trees, until we have sealed the bondservants of our God on their foreheads'" (7:1-3).

"I saw a star from heaven which had fallen to the earth" (9:1).

"And I saw an angel coming down from heaven. . . . And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, and threw him into the abyss" (20:1-3).

1 Enoch

"And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction on all who [abide and] dwell on the earth. And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check" (66:1, 2).

"And I saw . . . and behold a star fell from heaven" (86:1).

"And I saw one of those four [angels] . . . , and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss" (88:1; cf. 10:4; 18:16; 21:6; 54:1-5).

(Compare also Rev. 7:9 with 1 Enoch 40:1; 39:6b; and Rev. 20:11, 12 with 1 Enoch 47:3; 90:20.)

Jude

Ungodly persons have denied "our only Master and Lord, Jesus Christ" (verse 4).

The fallen angels are "kept in eternal bonds under darkness for the judgment of the great day" (verse 6).

The ungodly are "wandering stars" (verse 13).

"Enoch [was] the seventh from Adam" (verse 14, K.J.V.).

"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (verses 14, 15, K.J.V.).

1 Enoch

"They have denied the Lord of Spirits and His Anointed" (48:10).

"Bind Azazel . . . and cast him into the darkness. . . . And cover him with darkness, and let him abide there for ever. . . . And on the day of the great judgement he shall be cast into the fire. . . . Bind Semjaza. . . . Bind them fast for seventy generations . . . , till the judgement that is for ever and ever is consummated" (10:4-12).

"And many chiefs of the stars shall transgress the order [prescribed], And these shall alter their orbits and tasks, and not appear at the seasons prescribed to them" (80:6; cf. 18:15; 69:20, 21).

"On the east of the garden where the elect and righteous dwell [was] where my grandfather [Enoch] was taken up, the seventh from Adam" (60:8; cf. 93:3).

"And behold! He cometh with ten thousands of His holy ones to execute judgement upon all, and to destroy all the ungodly: and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him" (1:9).

(Compare also Jude 6 with 1 Enoch 12:4; 15:7.)

* Unless otherwise specified, all Bible quotations in this box section are from the *New American Standard Bible* (N.A.S.B.).

Leadership evangelism

Whether or not you are gifted as an evangelist, if God has called you to be a leader, you can be involved in leadership evangelism. The eight steps described here can help you lead people to accomplish great things!

and asked Him when the kingdom would come. Jesus told them that the kingdom is not outward. It is not visible. The kingdom of God is within people (Luke 17:20, 21). Its territory is their hearts and minds. Jesus Himself is the king. The citizens are those true followers who are led by the Holy Spirit.

Preaching the kingdom

According to Matthew 24:14, we are to preach the kingdom gospel. That's our assignment. That's our calling.

It's exciting to preach the everlasting gospel and the three angels' messages in the context of Christ's kingdom. I am thrilled as I go out on the field of battle with the shield of faith and the sword of the Word to extend the kingdom of Jesus Christ in the hearts and minds of people.

I'm no great evangelist. I go to the small churches and work with the young ministers. The Lord always gives us some results, but nothing very big. I conduct from one to five evangelistic crusades each year. But not with great success as evangelists go. So I can't teach you very much about public evangelism. What I want to present is a concept, an experience that perhaps we can call leadership evangelism. That is setting the sail—creating the atmosphere and the working climate—for evangelism within a conference. I would like to share with you eight steps that you can take to establish the primacy of evangelism in your field.

Step number one calls for *fasting and prayer*. Nothing is more important. Pray for the latter rain experience. Pray for the kingdom of heaven within us. It is through the Spirit that Christ dwells in us. It is through the Spirit that we gain victory over sin and that the temple of our lives is cleansed for Christ to dwell in

This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The kingdom theme has basic appeal. Walt Disney's Magic Kingdom has proved that people get excited about kingdoms. The good news of the kingdom was the main theme of Jesus' ministry. We are told in Matthew 4:17 that He began His ministry by preaching the kingdom. When He had trained the twelve He sent them out to preach the kingdom. And we are to preach the gospel of the kingdom unto all the world.

That's what Harvest '90 evangelism is all about. When we pray, "Thy kingdom come," we should automatically think Harvest '90 evangelism, God's gathering call for the kingdom. When we read and teach kingdom parables, we should automatically think Harvest '90 evangelism, God's gathering call. When we quote Jesus at the communion table, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (chap. 26:29), we should think Harvest '90 evangelism.

We need to come to the place in our own personal experience where we automatically think of Christ's kingdom and breathe the atmosphere of Christ's kingdom and continually speak enthusiastically and excitedly about Christ's kingdom. That is what Elder C. E. Bradford calls experiencing the primacy of evangelism. The primacy of evangelism is not a concept; it is an experience. It is a state of being. It is a walk with Jesus Christ.

The Pharisees came to Jesus one day



Cyril Miller was president of the Texas Conference of Seventh-day Adventists when he presented this devotional message at the 1985 Annual Council. He is now president of the Southwestern Union Conference.

us. The Holy Spirit is waiting for channels through whom to work. If we are to double everything through Harvest '90, then of necessity we must have a double portion of God's Holy Spirit. Our conference staff has scheduled a three-day retreat the first week of November for fasting and prayer to prepare our lives for Harvest '90. We believe that when the latter rain comes, it should begin with leaders first.

The second step in experiencing the primacy of evangelism is *dreaming*. As Christian leaders we must dream of a finished work. Do we dare dream of converting an entire city as Jonah did? Do we dare dream of converting an entire nation as John Knox did? I dare you this morning to dream for Christ's kingdom.

When the One Thousand Days of Reaping was begun, we in Texas dreamed of 5,000 baptisms, and it happened. And now at the beginning of Harvest '90 we are dreaming again. We are dreaming of 12,000 baptisms, and I believe it will happen. A dream is nothing more than the expression of *your inward desires*. And if the kingdom of heaven is within you, those desires are going to be burning strong.

The third step in experiencing the primacy of evangelism is *planning*. Careful planning. Thorough planning. Mustard-seed planning.

Jesus said that the kingdom of heaven is like a mustard seed. And God, speaking to us as leaders, said through Ellen White, "We must get away from our smallness and make larger plans."—*Evangelism*, p. 46. God wants all of us to become great organizational leaders, so dream big and then plan big. We tell our pastors in Texas, "God can't bless any visits not made, any studies not given, any crusades not held." And, my friends, God cannot bless any plans that don't exist. What good are dreams if they are not backed up with plans?

Now why did Jesus say that the kingdom of heaven is like a mustard seed? He went on to explain that a large tree grows from a tiny seed. Let me tell you that big trees can grow very rapidly from mustard-seed plans. We have been planting a lot of churches in Texas. During the past eight years we have planted 76 new congregations. And they have become a large tree. Today those 76 new churches have more than 5,000 members, and they contribute more than \$2 million in tithe each year.

We made big plans at the beginning, but we planted small seeds. And at first the fruit looked weak and insignificant. But now the result is the equivalent of raising up a conference within a conference, and that is what I mean by mustard seed planning.

Owning goals

Jesus spoke again of His kingdom, and He said that His kingdom was like a merchant. That brings us to step four in this growing experience that we call the primacy of evangelism. Like the merchant of the parable, we are to *buy in*, we are to identify with, the plans we lay. And here is where inspirational leadership comes into focus. The *Caring Church Manual* says much about the local church having owned goals, and I think that's good. But I also believe that the churches need guidance. They need inspiration. They need a sanctified climate in which to choose their goals and objectives. And that comes through inspirational leadership.

When I first entered the ministry, I was awed and sometimes amazed by our great inspirational leaders. I said in my heart, "With my small, peanut personality I can never become a leader like that." But then I discovered that others can furnish the inspiration to go with my organization, and that together, when spiritual gifts are merged, the ministry is blessed. And those who listen can see that pearl of great value, and like the merchant in the parable they want to buy it, they want it to become theirs.

I am happy to admit that much of our inspiration in Texas has come from south of the border down Mexico way. Sometimes we hear, "Well, that will work in a Third World country, but it won't work here." I have heard that too, but it's not true. When the One Thousand Days of Reaping began I was invited to speak at the Mexican Union ministerial presentation. As I looked out over that audience of about 600 young ministers and their wives it appeared to be a college or a university group, and I asked one of the elders on the platform, "What is the average age of your ministers?" He said that most of them were in their 20s. It was obviously a youth movement in this fast-growing field. When I returned there was a ringing in my heart. I said that if Mexican young people can do it, Texan young people can too. So we called for 200 Texan youth to conduct 50 Revelation Seminars with a baptismal

objective of 100. People were saying, "Well, that will work in a Third World culture, but young people in America can't get excited about evangelism today." But to their surprise, instead of 200, closer to 300 Texan youth came forward. And instead of 50, there were 80 Revelation Seminars. And instead of 100, approximately 200 were baptized. Why did our Texan youth respond? Because they were inspired. They saw the pearl, and like the merchant they wanted to own it, and they bought it. Let me tell you, my friends, that Christ's kingdom commission and Christ's kingdom power are not limited to Third World countries—they are universal.

Training

Our experience in Texas has revealed that the Holy Spirit is waiting for channels through whom to work. Jesus

The churches need guidance. They need inspiration. They need a sanctified climate in which to choose their goals and objectives. And that comes through inspirational leadership.

told His disciples that the mystery of the kingdom had been revealed to them. And that brings me to step five—*training*. We must equip our members to share the mysteries of the kingdom with others. And in the *Caring Church Manual* a great emphasis is placed upon training—every church a training center. But I believe that in addition every conference should have a training center and that someone must teach the teachers, someone must train the trainers. I believe also that every job description for pastors should emphasize that they are to become effective trainers. The same should be true for departmental directors and conference

presidents. We should roll up our sleeves and get right in there and become trainers.

We must teach our members the skills they need to share the mysteries of the kingdom. We have one young pastor who has learned that secret. And he has been equipping his members and putting them to work.

The year before last there were many Revelation Seminars in his district, and he baptized a little more than 100. Last year with 17 Revelation Seminars in the spring and 11 in the fall, he baptized almost 150. This year with an expanded program and more lay participation it appears that he will baptize approximately 200. Now, my friends, he dreams, and he organizes, and he inspires, and he trains. I am anxious to get back home and see what his Harvest '90 plans are for next year. He always goes far beyond our expectations.

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In another kingdom parable Jesus likened the kingdom of heaven to a landowner who hired laborers to work in his vineyard. And that leads us to the sixth step in experiencing the primacy of evangelism.

Training is not an end in itself. Everyone must *go to work*. And I believe that the conference president should set the pace. He should be an example. Not

only should he help train his pastors and laymen but he should move out into the field with this trained army and be recognized as a veteran in the territorial conquest for Christ's kingdom!

It will soon be time to send out the eleventh-hour workers, according to the parable. And when that time comes I want to be right out there in the field with them. When probation closes I want to be out there in the field with them. I feel the closest to God when I am trying to help others.

In the parable the landowner said, "Go to work and I will pay you." The Lord does pay wages. Wages in souls won. Jesus said He worked and that His Father worked. And when the president goes to work then the pastors go to work. And when the pastors go to work then the laymen go to work. We are all laborers together with God.

Reaping and keeping

Now that brings us to the seventh aspect of this growing, expanding experience of the primacy of evangelism, and that is *harvesting*. "Harvest '90"—it has a good ring. It is Biblical. Jesus said that the kingdom of heaven is like a sower—sow little, reap little; sow much and you will reap much.

Two of our Texan pastors heard of a young minister in Mexico who in recent years had reaped almost 5,000 souls for Christ's kingdom and was in the present year reaping 1,000 souls. So, like the Queen of Sheba, they went to see for themselves. They returned on cloud nine. And like the woman who met Jesus at the well, they said, "Cyril, you must go and see."

I found a shy young man, obviously gifted and filled with the Holy Spirit. He was graduated from ministerial training at Montemorelos in the spring of 1980 and assigned to work with another pastor as an intern for the remainder of that year. Then he was given his first district. In his first year there he baptized 485. Using a Harvest '90 concept, he decided he would double that for the next year, so he set his goal for 1,000. He was well on his way to that goal when the conference moved him to the largest church in that field. He spent the rest of that year settling in, getting acquainted, training, organizing, and equipping the members for action.

The next year he aimed to baptize 1,000, and he baptized 1,009. And so he decided to double that. So the following

year, 1984, he set a goal of 2,000 and nearly reached it.

When he came to that city it had 6 Adventist churches and about 700 members. One year later those 6 churches had become 32, and those 700 members had increased to 1,709. The next year there were 40 churches, and the membership had virtually doubled. And when the One Thousand Days of Reaping closed, 45 churches and approximately 4,000 members brightened that city with the light of their influence. It was the equivalent of raising up a conference in one city as the disciples did in Jerusalem on the day of Pentecost.

The remarkable thing is that every one of those 45 churches has a pastor—a lay pastor—and every one of those 45 churches has a lay evangelist. Their example inspired us to develop the faith community church concept: We aim to have in every church a lay pastor organizing new faith community churches, each in turn having a lay pastor and a lay evangelist. Again people said, "Well, that will work in a Third World culture, but it won't work here." But it does.

The eighth and final step in this growing, glowing experience of the primacy of evangelism is *nurturing*—establishing the lambs of the flock in the fold. The *Caring Church Manual* emphasizes this as being very important, and it is.

The church is a mother, and the caring church will take care of all the newborn babes that are placed in her arms. Sometimes pastoring a growing church is like operating a nursery. Jesus said that except we become as little children, we cannot enter the kingdom. So bringing 5,464 new infants into the congregations of our conference has presented us with the challenge to nurture them, assimilate them, acculturate them into Adventism. We have taught Adventist history, Christian education, Christian stewardship, and church organization. And it is amazing to see how fast the new members grow and find their places in the ranks. Each year we are spending thousands of dollars on nurturing, on materials to establish these lambs of the flock.

Making evangelism first priority

Now, we have been talking about the primacy of evangelism. What is it really? Is it voting 10 percent of our annual

(Continued on page 24)

Help! I've got three churches!

How do you handle three churches when all your training has prepared you to pastor only one? This brief how-to article will help you find the key to blending multiple ministries into a coordinated program for reaching the lost.

I was ready. My seminary training was almost complete, and now it was time for my first pastoral assignment. My education had prepared me for sermonic years, church evangelistic programs, sequence evangelism, meaningful midweek series, organized planning, in short just about anything I needed to do for my church.

My seminary friends were receiving their church assignments when I learned that I was assigned to pastor in a district of not one, not two, but three churches! One friend laughed when he heard about my three churches. But this was no laughing matter! At the seminary all my training, goals, and idealism had been focused toward a single-church assignment. What was I to do now? How could I run three churches? I made a brave start, determined to do my best to use my seminary training in ministry to my churches. For a year I tried to follow the single church idealism I had learned in school, but at the end of that year I was worn out, discouraged, and frustrated. There was no way that I could run my district like a single church.

I realized that I couldn't do things the way that I thought I was supposed to. I couldn't run three midweek services. I couldn't have a sermonic year with series sermons when I only came to each church every third week. I couldn't have three churches in sequence evangelism at the same time. I couldn't have three evangelistic series going at one time. I couldn't keep up with all the committees and still have nights available for visitation. I couldn't do all the great things I wanted to in one church, since I wasn't

around enough to see all of them carried through.

When I finally realized what I couldn't do, I decided to approach my multi-church district in a new way. When I did, my ministry to three churches became more enjoyable and productive.

I went first to my conference president and let him in on my plans. He was very supportive and agreed to come and meet with all my church people at a district meeting. The topic was the best use of the pastor and his time.

Together we decided that I would focus my efforts on one church at a time for six to nine months. During the assigned period I would attend midweek services, run programs, and concentrate my visitation in that church. At the end of the period I would hold an evangelistic series in that church. The other two churches were responsible for their own mid-week service and other programs during that time.

My churches gladly accepted this idea, and we worked out a schedule starting with the most active church. The other two churches didn't mind, since they knew that their turn was coming.

I realized that in six to nine months I wouldn't be able to do all that I would like to, so I picked one or two programs that would best fit the situation. I centered my visitation on the one church, but of course did not ignore needs in other areas. My results under the new system were at least as good as I had had under the old system. And my stress level was much lower! I enjoyed my ministry much more.

Some things that I learned in my multichurch setting may be helpful to other thinly spread pastors.

(Continued on page 29)



Chad McComas, a pastor, writes from Corvallis, Oregon.

Mission is a two-way street

The day is past when it can be assumed that missionaries sent from Europe and America have much to teach and nothing to learn. The Western church has gained much from interaction with those who were considered mere receptors.



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Missionaries, in the traditional view, are supposed to arrive in the field with all the answers. We tend to take it for granted that the Western way of understanding the gospel is superior and that Western culture is closer to the Biblical ideal than the culture to which the missionary is sent. Such a viewpoint often leads to an attitude of spiritual arrogance on the part of the missionary who believes that the receptor people have all to gain and the missionary nothing to learn.

But missiologists now realize that open-minded missionaries can gain as much enlightenment as they impart. Cross-cultural Christian mission is not one-way traffic in which the receptor people do all the receiving and the expatriate worker the contributing; mission is a reciprocal flow of important but diverse goods. Home fields and mission fields are dependent on each other in ways we have not fully realized. Recognizing this interdependence is vitally important and can in some cases be a condition for survival on both fronts.

The mission field as receivers

Let us briefly sum up the benefits the mission field has gained from missionaries. Primarily, the gospel of Jesus Christ has brought faith, peace, salvation, and hope to many people living in despair and fear. As a further result, human relationships have been improved and family life strengthened. In some cases the preaching of the gospel has meant an end to tribal wars and slavery. In some cultures the advent of

Christianity helped to liberate women and introduce social progress.

Education came along with gospel proclamation in most cases. Belief in the importance of understanding the Word of God demanded a literacy program; thus elementary and secondary schools were established. Later the missionaries added higher schools of learning in theology, agriculture, technology, industry, and medicine. These not only educated mission personnel, but produced a supply of skilled workers from which governments, industries, and commerce benefited.

Health-care services were also provided in some parts of the world. Missions have introduced modern Western medicine, hospitals, clinics, leprosariums, orphanages, and centers for training of medical personnel.

The transmission of the above-mentioned benefits did not come about without some damaging side effects. In some instances, missions became an extension of Western civilization. Western education had a secularizing influence. Christian doctrines in a European-American dress were not always meaningful to the people. The missionary complex of self-sufficiency led to a minimal regard for indigenous thought, culture, customs, and theology. And the same feeling of superiority resulted in a failure to utilize and train nationals for positions of leadership. In general, however, the receptor people benefited considerably, and many were won for the kingdom of God.

Lessons from the mission field

The good returns mission involvement brought to the sending church

have often been overlooked. But they are of vital significance and demand our attention.

Church growth theories and principles developed in the mission field have now been adapted and applied with considerable success in the often barren and unyielding home fields. These principles have drawn attention to social, cultural, and even racial barriers that, with some skill and tact, can be turned from hindrances into means for soul winning. They have also taught us to concentrate on the winnable sections of the population.

In modern Western society the influence and seducing power of Satan as a person is underrated and explained away. In the mission field the devil and the fallen angels on occasion reveal themselves as the ones who directly oppose the government of God. They actually enter into people and bring upon them diseases that Westerners associate with mental afflictions. These New Testament-type experiences occurring in modern days in the mission field have helped us to realize that we are facing a real, personal, and powerful enemy. Victories gained through prayer remind us that God is still active on behalf of His people.

Cross-cultural engagement teaches respect for other cultures. This sensitivity to and acceptance of cultural diversity creates appreciation for the many different ways of using theology and understanding the gospel, which can, in turn, lead to discovery of new and more meaningful ways to proclaim the gospel to other ethnic groups.

Overseas engagement in proclaiming the gospel also produces a rediscovery of the spiritual gifts and their importance in all aspects of Christian outreach. With the passage of time, any church or religious movement stands in danger of institutionalizing the charismatic manifestations of the Holy Spirit. The gift of healing comes to be equated with hospitals. The gift of teaching becomes educational work, the gift of mercy becomes welfare work, the gift of tongues is equated with facility for foreign languages, and so on. In this way a Christian movement easily loses its flexibility and spontaneity. In many parts of the world where there is a scarcity of the commodities we in the West take for granted, believers turn to God for help. When medical help is needed but is beyond financial means

and far away, Christians depend on prayer and the laying on of hands. Uneducated Christian leaders plead with God for wisdom to guide His people. This brings the original purpose of the spiritual gifts back into focus.

In the mission field the laity's role receives a strong emphasis. Many souls are being won in areas where the proportion of professional ministers to laypeople is one to 500. The mission field teaches us that the future of God's work lies with a trained and motivated laity.

Related to this is an important lesson about mission finance. The number of souls won is not always proportional to the amount of money invested. As a matter of fact, some of the areas of the world experiencing the greatest growth are areas where minimal funds are spent on evangelism.

Respect for other viewpoints

Left alone in the midst of an ocean of paganism or unbelief, anyone trying to make Jesus Christ known, loved, and served is a fellow Christian to be taken seriously, even if you do not agree on all doctrinal points. Thus missionaries often develop positive attitudes toward other Christian denominations and even non-Christian religions.

The study of non-Christian religions in order to find the right approaches to their adherents brings an appreciation of the truths they teach. Missionaries often discover that some aspects of non-Christian religions are not to be rejected completely but can be developed to reveal the full light as encountered in Jesus Christ.

Personal benefits

In addition to the benefits the church has received, individual missionaries also have much to gain from their experiences. Service in areas of the world where culture and customs are more akin to that of Bible times yields better understanding of Scripture and its narratives. When pagans accept Christ and thereby experience a drastic and sudden turnabout, the real meaning of conversion comes into focus. The mission field also teaches us a more sensible and sensitive attitude toward women. When they were refused their rightful place on the home front by male-dominated clergy and boards, women proved in cross-cultural service that they had gifts for leadership, soul winning,

pastoral care, policy making, teaching, and healing.

The missionary's leadership and teaching abilities are often developed in mission service. The difference between Paul and Peter lies not alone in the fact that Paul was better educated. Paul's exposure to different cultures helped him grasp the universal meaning of the gospel. His Gentile converts taught him important lessons as he sought to put the plan of salvation into terms they could understand. Was Paul's ability to unwrap Christianity from Judaism a product of his own theological insights, or a result of his interaction with Gentile Christians? He grew as much as they did.

Mutuality

We need true mutuality between our Western and our mission churches. It is only obtained in partnership, when we share with each other on the basis of our diverse strengths. This sharing is essential for the survival of the church universal. Where the mission church is weak, the Western church is strong. In the areas of education, healthcare, technology, social progress, and finance, the home front has something to offer. And where the Western church is weak, the mission church is strong. It can contribute spirituality, cultural understanding, and respect. It can teach church growth, expanded roles for women, and the importance of the laity. It can give us an understanding of spiritual gifts and the dynamics of encounters with Satan.

We need each other to build up the body of Christ. We must recognize that we are one in the "body of Christ" (1 Cor. 12:26, 27). And then we must discover that only in the body of Christ—His church worldwide—is the whole range of gifts present (see Eph. 4:16).

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Needed: Christian leaders

Mahatma Gandhi once remarked to a group of religious dignitaries from the west, "There are two kinds of leaders of the church—religious leaders and Christian leaders. I would have been a Christian now had I seen a real one." To a large degree, the success of the church relative to its God-given goal depends on the kind of men and women that lead it.

Today half of the globe is subject to atheistic Communism, and the other half wavers between materialistic worldliness and faith. The church must face the crucial question of how it can fulfill its God-assigned role of being the world's saving agency. So what kind of men should lead the church in these momentous hours?

Let us roll back the hand of time and get our perspective from the history of the leadership of the early Christian church. When Christianity arose, the world was largely blanketed by paganism and the secularistic philosophies of Greece and Rome. Because of its insular mentality, Judaism failed to diffuse the light of truth it possessed. Its candlesticks illuminated only the narrow confines of its own temple, and the world at large was left to revolve in moral and spiritual darkness.

Judaism did not lack men of leadership caliber. In her midst were men of learning, prestige, and skill. The great Gamaliel is just one example. There were also the men from the Levitical priesthood—the seminary, so to speak.

But in God's sight their "qualifications" disqualified them. Annas and Caiaphas, for instance, had the highest

What is the difference between a religious leader and a Christian leader? The contrast is plain in the New Testament, and Jesus made sure His disciples understood the difference. Would you feel more at home in the Sanhedrin, or in the upper room?



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positions in the hierarchy, and they had connections with the ruling Roman authorities. But they were out of position and connection with God. They were only religious leaders.

The Pharisees and the scribes could have easily fielded their own candidates for church leadership. But they were "blind leaders" (Matt. 15:14), "whited sepulchres" (chap. 23:27). Outwardly their vestments and deportment were impeccable; their pious talks elicited the adulation of the people; their titles gave them claim to the "uppermost rooms at feasts, and the chief seats in the synagogues" (verses 6, 7); their public prayers and works of charity called for the blowing of trumpets (chap. 6:2). In today's parlance they were front-page copy, VIPs. But God had no use for them; they already had their reward (verse 2). They were mere religious leaders.

God chooses unlikely leaders

God picked His leaders from the most unlikely places—the seashore, a tax collector's booth, a lonely strip of the Damascus road. In the contemporary setting, that would be the waterfront, the office of a questionable accountant, and some desert highway where robbers and cutthroats tend to linger. The original twelve whom Christ chose to lead the Christian church would certainly raise eyebrows in modern nominating committees.

Did Christ, therefore, pick inferior men and women? According to worldly standards—yes. As a matter of fact, the religious authorities of that period called Peter and John "unlearned and ignorant men" (Acts 4:13). Technically, they were correct in their observation. These

disciples hadn't studied the Greek classics, Roman jurisprudence, Egyptian lore, or the Code of Hammurabi.

But Peter and John knew Christ more than theoretically, and that makes a world of difference. If a man does not know Christ experientially, he is only a religious leader. He might have the "tongues of men and of angels," but he cannot effectively stand for God as a Christian leader. Top executives, excellent administrators, expert promoters, can be picked up anywhere. There are literally hundreds of employment agencies that can fill any number of leadership positions. But Christian leaders are a special, if not rare, breed. They come only from God's production line—cast in His own mold and crowned by His unique glory. The Lord is not impressed by a man's or woman's résumé; He is concerned about one's response. The disciples responded positively; Peter, James, Andrew, and John "straightway left their nets, and followed him" (Matt. 4:20).

The first thing that God desires to see in a Christian leader is absolute dependence upon Him. The disciples believed that apart from Christ they could do nothing (John 15:5). They were convinced that their sole source of success was Christ; their only recourse for results was Christ. Peter said, "To whom shall we go? thou hast the words of eternal life" (chap. 6:68).

God is not antiacademia. He is the source of true knowledge, wisdom, and intellect. But the learned in those days leaned on their own learning; they were too smart for their own good. God cannot use leaders who rely on the consensus of committees, the dictates of demographic data, the force of financial figures, and the mechanics of modern machinery and technology. But when leaders fall before the presence of the Lord and confess, "O Lord my God, . . . I am but a little child," He can use them to lead His cause.

Moses and Paul had great learning, but God had to order them to the desert to dry out of them their dependence on the arm of flesh. When Moses had learned to "stand still, and see the salvation of the Lord" (Ex. 14:13), God could effectively use him to lead His people. Then he would no longer depend on his skill in the martial arts to destroy the Egyptians. Rather, he would let God deliver His people by means of His mighty arm. After Paul "determined not

to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2), God used him to lead in evangelizing the Gentiles.

God is looking for men and women to lead His movement. He is willing to let them come close to His throne and see His great power as long as they don't steal the glory away from Him. The moment they do, they have rendered themselves unfit and useless. They can only be religious leaders, not Christian leaders.

The truth of the matter is that the Lord is willing to use both the learned and the unlearned. Peter and Paul illustrate this. Peter had not had the opportunity to receive scholastic training. Paul had. God had to train and mold each one so he could be used effectively as a Christian leader. Each had to die to self and let Christ live in him. Only then could he live for Christ and do His work on earth. It is thrilling to witness the results! The unlearned confound the wise, and the learned exemplify the wonderful simplicity of the faith of a little child.

Characteristics of Christian leaders

What happens when leaders study in Christ's school of Christian leadership?

1. *They become bold but not bossy.* Peter and John became known for their boldness (Acts 4:13). But Peter himself said that an elder must not lord it over God's heritage (1 Peter 5:3). The boldness (*parrhesia*) Peter and John had was the determination and courage to speak freely for Christ in the face of opposition. No earthly authority could stop them from proclaiming God's message (see Acts 4:1-12, 29).

We must watch lest we allow our desire for good public relations to compromise our integrity. Let us beware lest in our eagerness to make the church acceptable to the world, or for the sake of camaraderie, or in the spirit of ecumenism, we compromise Christian principle. In the process our character will become emasculated and our message will lose its distinctive flavor. I recall how, when I became a Seventh-day Adventist thirty-two years ago, Adventist preachers were stoned, hated, and hooted at because their message pressed on certain moral nerves. Since then the stones have stopped falling and the hoots and hisses have ceased. I wonder: Have we lost our boldness in Christ?

2. *They become godly.* To be genuine Christian leaders, we cannot simply be

good people. There are plenty of good men and women even outside the religious circle. God's man is a godly man. Concerning Peter and John, Scripture records that others "took knowledge [notice] of them, that they had been with Jesus" (verse 13).

True Christian leaders conduct the work of God in accordance with God's ways. They treat everyone with godly kindness. Everything that they are and everything that they do is worthy of God's approval. With persons such as this at the helm of God's work on earth, there is no reason to worry. The church is in good hands. God's work and God's workers are in good hands too.

3. *They become soul winners.* Paul had an inner compulsion to preach the gospel and see souls saved in God's kingdom

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(1 Cor. 9:16). I really cannot imagine the likes of Paul, Peter, and John being content with sitting behind a mahogany desk day after day, shuffling papers, pushing pencils, and steering councils and committees. Paul did take time to sit and write his Epistles to the churches. But again and again he went to the marketplace, the Temple or synagogue, the riverside, and any other place where people congregated and proclaimed the gospel to all who would listen. He trained others to win souls, and he visited churches and studied the progress of the work, but his paramount concern was doing soul winning himself. In

(Continued on page 27)

Productive board meetings

As a pastor, your work includes mundane as well as sublime tasks. You can't spend all your time calling fire down from heaven—sometimes you have to chair the church board! Here's help for making the mundane more meaningful.

Many ministers dislike church board and church business meetings. How many times have you heard, or said to yourself, "I wish I did not have to bother with board meetings so I could spend more time really ministering to my congregation." Often the results do not seem to justify all the time and effort these meetings require, and some even become unpleasant or downright heated. So it is not surprising that many pastors do not bother with them.

Board meetings do not have to be the church's battleground. They do not have to be a "necessary evil." They can provide an excellent means of keeping your finger on the pulse of the church. And the board meeting setting allows your parishioners to see you in a different light, which can enhance your position as the spiritual leader of the church.

These sessions can be very productive and even pleasant, if you have a proper perspective on them and follow a few basic principles. Don't view them as your adversary, but rather as a means of building broad support for the church's programs.

Some pastors say that because their churches are small and do not have much business, they do not see the need for regular board meetings. Even if you find yourself in that situation, you still need regular meetings for three reasons: First, your board should receive the treasury report each month. It ought to be aware of the church's receipts and expenditures even if they are only routine. People are more motivated to give when they know

how their moneys are handled.

Second, regular board meetings deepen the board members' sense of identity. I've often told my board that we'll meet even if we don't have any other business to conduct than to look at each other. Meeting regularly helps to build strong ties. Of course you do not want to promote an attitude of elitism among them, just a team spirit.

Third, holding board meetings regularly builds better working relationships not only among the board members but also between you as pastor and the board.

Plan your agenda

An indispensable element in making board meetings productive is the *agenda*. Despite comments like "I don't have an agenda; I just let things flow along," all meetings have an agenda. It is merely a list, written or unwritten, of items to be discussed or acted upon.

A carefully prepared agenda provides order and direction for the meeting. The Bible is replete with illustrations that affirm that God is an orderly God. Paul asserts, "God is not the author of confusion. . . . Let all things be done decently and in order" (1 Cor. 14:33-40). The agenda should list the items of business and establish the order in which they are to be discussed.

There are a number of ways to set up the agenda; however, I have found the following helpful:

1. *The Call to Order*. It is a good practice to call the meeting to order formally. It signals for the board members the beginning of the meeting.

2. *Devotional*. When prayer is not offered at the beginning of the meeting you are left with a sense that you must



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struggle alone. The devotional should be brief, perhaps just a song and a prayer. If a thought is given, it should be concise and should set the tone for the business. Nothing can compare with the feeling that God through the Holy Spirit is guiding your business.

3. *Clerk's (or Secretary's) Report.* Elder C. E. Dudley, president of the South Central Conference, comments, "No minutes, no meeting." The clerk's report is vital, not only because it reminds the board of unfinished business but also because it is the *official* record of business the board has transacted. Take care that the clerk's minutes properly reflect the actions voted before it is accepted. Once voted it becomes official.

4. *Treasurer's Report.* The board should be kept aware of the financial activities of the church. Most decisions the board makes relate directly or indirectly to finances. In order to make intelligent decisions, the board members need to know the church's financial state.

5. *Business.* This includes both old and new business. Carefully consider the order in which you will present the business items to the board. One pastor regularly scheduled the most important items at the end of the agenda, only to discover that there was never money available for them because it had been allocated to less important items earlier in the meeting.

6. *Reports.* If you have some difficult board members, having departmental reports may take away some of their bite. But reports are not primarily aimed at quieting loudmouths. They help increase coordination by allowing each board member to hear what the others are doing.

7. *Adjournment.* After the board has completed its business have a formal adjournment.

Preparing for the meeting

Productive board meetings do not just happen. To make them productive, you must prepare yourself, the board members, and the meeting place.

Personal preparation is perhaps the most important. Few other things can give you the confidence that preparation does. And people are more apt to follow a confident leader into war than a tentative, unsure leader into peace.

You should prepare by researching the items that will come before the board.

This does not mean that you need to know every detail about every item. However, you should know enough about them to direct the discussion intelligently.

Elder H. L. Cleveland, former president of the Allegheny West Conference, encouraged his pastors to take a half day off just before a big board meeting. He recommended taking a nice, relaxing bath and meditating on positive things (especially the life of Christ). Personal preparation such as this takes the edge off and helps keep the meeting in perspective.

In order to have a productive board meeting, your board members need information. If they are to make decisions concerning major business (e.g., church budget, remodeling, expansion of the church school program, et cetera), giving them pertinent information in advance will greatly increase the meeting's efficiency. Sometimes you may even find it beneficial to visit the members prior to the meeting to answer questions they have. Preparing the people saves a lot of time in the meeting and enhances the board's decision making.

The third aspect of preparation for the board meeting is preparing the meeting place. Don't underestimate this dimension. The meeting's environment affects its productivity. Instead of picturing a perfect environment (which would vary from situation to situation anyway), I would like to make several observations. The meeting place should be comfortable. It should not be too cold or too hot. Distracting elements (such as thruway traffic, posters) should be minimized as far as possible. There should be adequate light. And all visual aids should be in place.

A little attention given to preparing for the board meeting will go a long way toward making your meetings productive. Preparation is no panacea, but it can help you get the best decisions from your board. By careful preparation you can minimize potentially distracting elements and increase your credibility as a leader.

Conducting the board meeting

The moment of truth has come. You have your agenda; you have prepared. Now it's time to conduct the board meeting. No one can tell you every step to take in conducting the board meeting; you must work in your own armor. You will not learn some things except

through experience. But I would like to share some pointers that you may find useful.

Use parliamentary procedures. A working knowledge of parliamentary procedure is indispensable to chairing the board. The goal of the board meeting is to conduct the church's business. The board expresses its wishes through the majority vote.

A word of caution: Do not become a servant to parliamentary procedure; it is to serve you. One organization I've been a part of wasted three meetings debating procedures. Don't fall into that trap!

Be issue-oriented. Focus not on personalities, but on issues. Every chairman faces the temptation to focus on personalities. If a person opposes an item you

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are for, you will tend to see that person as a foe. This is a very unproductive approach. By keeping the issues up front, you will be better able to retain your objectivity.

Being issue-oriented will also help educate the other board members to focus on the issues and overlook personalities, thus minimizing in-house fighting. And it aids in keeping the discussions on track, thereby allowing you to accomplish more in a shorter period of time.

Exercise your right to be neutral. Ideally, as the chairman you should be neutral. Realistically, there are few things about which you will be truly neutral. However, the fact that you have opinions on the issues does not mean you have to voice them. Exercise your right to be neutral. Of course there is a time for everything—there is a time to be neutral and a time to take a stand. But before you as chairman push for a particular item,

(Continued on page 29)

Helping the handicapped

Handicappers are the most ubiquitous group in the world. Wherever you live, you encounter them. But does the church minister effectively to them? Here's how you can make your ministry to this special group more constructive.



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On at least four occasions the New Testament commissions us to minister to the handicapped. The Gospel of Mark records that immediately following His temptations in the wilderness, Jesus began His ministry by casting out devils and healing those whom we consider the handicapped. He continued this emphasis throughout His ministry. His example commissions us to minister to these people also.

Another commission is given in Matthew 4:23-25. This passage indicates that handicapped persons were among those to whom the Sermon on the Mount was given. Matthew 8 verifies that the handicapped were also among those who followed Him after the sermon and received healing.

The third commission to a ministry to the handicapped is demonstrated by the fact that twenty of the twenty-five people-centered miracles that Christ performed were for the handicapped.

Finally, in the parable of the great supper Christ summarized His (and our) entire mission on this earth. When the original invitees gave their excuses, the host instructed his servants to compel the handicapped to come, eat, be filled, and be made whole.

Handicapped people (who call themselves handicappers) are the largest identifiable group of people in the world. Handicaps cross all national, racial, sex, age, socioeconomic, and religious lines. A handicap is the same regardless of whom it involves or where he lives. What has the church done for these individuals? Have we been faithful in searching them out to assure them of

God's love? Have we deliberately planned health seminars, stop-smoking clinics, weight-control programs, stress-management workshops, and Bible seminars for them? Have we studied what we can do to facilitate handicappers' attendance at services? These are not easily answered questions. I hope that they challenge your thinking and your actions.

We should begin by trying to understand what a handicap is and how it affects the person. First, there are the sensory impaired. The hearing impaired, the largest group of handicappers in the world, are subdivided in several ways. Those who lost their hearing before developing their language and speech are identified as *deaf*. Members of this group have a most severe handicap because they never acquire a good form of communication or cognitive reasoning abilities. They have difficulty with the abstract aspects of life. Those who lose hearing after developing their speech and language are identified as *deafened*. Next are the *hard of hearing*, those who can function effectively with the use of hearing aids.

Another group also classified as deaf are those who can function somewhat effectively through lipreading and sign language. These people are frequently misunderstood because they "partly" hear. They may be considered mentally retarded, aloof, emotionally maladjusted, and many other things. They have difficulty in socializing before and after church, following instructions, participating in Bible study groups, and listening to sermons. Many parishioners are unwilling or fearful to talk to them and consequently avoid them.

The other group of sensory impaired is

made up of the visually impaired. These are divided into the visually limited and the blind. The latter group is divided into the legally blind (vision less than 20/200 in both eyes) and the totally blind, those who have no visual facility.

The blind are often readily accepted by a congregation, but sometimes they experience overt or covert rejection. It is tragic when the visually impaired hear snide remarks whispered about them. Churches, by and large, are quite adaptive to the blind unless there is an accompanying facial deformity.

The second major category of handicappers includes persons with malformations of body. Here again we find much misunderstanding. Too many people assume that anyone who does not "look normal" must also have mental/emotional deficiencies.

Companion to this group are those who have loss or lack of a limb or of limb usage. These need consideration for their mobility. Thoughtful congregations build or modify their facilities to make everything from the sanctuary and social hall to the restrooms accessible.

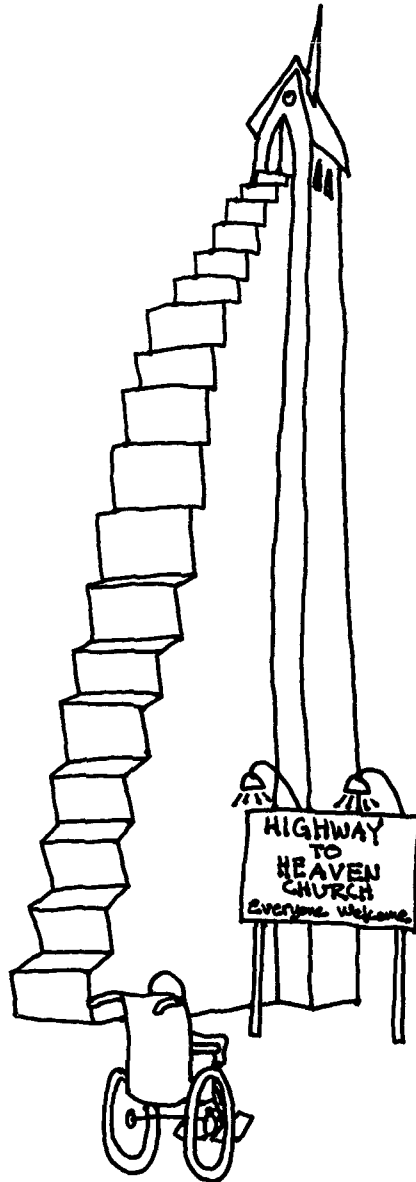
The last major category is made up of persons who have psychological and emotional problems. Their mechanisms for coping may be abnormal and may appear erratic to people. They may need special caretakers during all the time they are in public, yet they may be richly fed by worship participation.

The pastor's responsibility

Our next concern must be how we as pastors should relate to those handicappers who are already in the church and what we can do to deliberately proselytize handicappers who need a personal experience with Jesus Christ. We can begin by understanding our own experiential relationship to them. We must know how we feel about them and why we relate to them the way we do. In many cases this takes real soul-searching—searching that may uncover some pharisaical tendencies within us. For instance, we tend to like to be seen with people who enhance our image.

Suggestions for a more effective pastoral ministry to handicappers include:

1. *Call the handicapped into Christ* as surely as all others are called. Search them out and invite them to evangelistic and church services. These people often feel as though they are far away from God. They need to know that handicappers are as favored today as they were



when Christ walked on the earth.

2. *Design all healthful-living programs to incorporate them.* Handicappers need the stop-smoking, drug-abuse-control, weight-loss, and diet seminars. Some, particularly the physically handicapped, have special need of help in these areas.

3. *Conduct special Revelation studies for them.* Let them view the studies through the prism of their handicaps. Provide books and materials that have been designed for handicappers. For example, use materials from the Christian Record Braille Foundation.

4. *Incorporate handicappers into all church services.* Be sure they have access to the rostrum, including the pulpit. There is no reason that they should be denied the joy of leading out in Sabbath school or of giving sermons. They should be serving on church boards and confer-

ence boards. What a fantastic experience it would be to share the foot-washing moment with a blind person or an amputee!

5. *Involve them in social activities.* They can introduce the rest of us to new games and fascinating modifications of games that we have played for years.

6. *Facilitate their transportation* to and from services, and be sure they have access to ramps, appropriate seating (don't relegate them to some unobtrusive corner), restrooms, telephones, and drinking fountains.

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7. *Keep your ear tuned* to the hurtful, ignorant, pharisaical comments made by others in the congregation. Speak to the offenders in Christian kindness and inform them of God's love for the handicappers. Follow up by assuring the handicappers that the comments they overheard are not reflective of the church's attitude.

8. *Organize the church into units to assist handicappers.* This should go beyond mere transportation to visitation, counseling, fellowship, and assistance with active involvement in class participation, program planning, and additional outreach to other handicappers.

We are commissioned to continue the pastoral role that was the very life activity of Christ. We are commissioned to present the message of salvation to all people. One day God will ask of us, "Where is thy flock, thy beautiful handicapped flock?" Let us be able to answer, "Here they are, Lord, in the pews and in the hearts of Thy church."

Escape your cocoon!

Does your self-consciousness keep you from reaching out and helping the people God sends your way? If you feel like it's time to break out of your "cocoon" and touch the world with love, here's how:



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In the little country school that I attended, the students went through a "caterpillar" phase. Almost every child had a shoe box of caterpillars. We fed our "pets" daily and watched them grow and change. I found the cocoon stage intensely interesting. Inside, the caterpillars were snug, warm, and secure—insulated from the world's dangers and ugliness, but also from its beauty and its love. A caterpillar doesn't reach full maturity until it emerges from its cocoon an entirely new creature. As a butterfly it can interact with the world of its Creator and bring joy to many.

Some people seem content to live their lives in a cocoon. They are afraid to allow the Lord to bring about the transformation He has planned. Before the Lord can use us effectively, we must allow Him to change us into the beautiful creatures He has designed us to be. This work of development must begin within our own little cocoons.

It is exciting to think of God's plans to develop and use us in the world. He is waiting, longing to cut away our ugly, hard exteriors and to transform these dormant pupae into creatures of beauty. He wants the sunshine of His love to warm and strengthen our wings to make us ready for flight, ready to radiate joy and happiness. Each transformed creature is uniquely itself with a special work to perform. Each is separate and distinct.

It used to bother me that I did not have the talents I saw in other women, until I finally realized that I didn't have to be like anyone else to be of use to God. I was free to develop, under the guidance of the Holy Spirit, the gifts He had given

me. No one else can be Norma Crabtree, so I want to be the best Norma Crabtree possible—not for my glory but for His.

I can't give you a plan for attaining the ultimate in social development. I don't know your talents. I don't know what plans the Holy Spirit has for you. But I do know that He is more than willing to reveal His glorious plan to you, and to use the gifts He has given you.

Let the Spirit lead

I believe that the church too often tries to take over the work of the Holy Spirit in assigning work to people. It is when the Spirit leads that we find success.

I think of Irene McCary, of Needles, California, and her little fast-food restaurant, and the Bible texts and questions we saw pinned up all over the windows and walls there. Irene could enthrall you for hours with stories of the exciting encounters those texts have led her to. Of her it can be truly said, "She hath done what she could." Last year I had the privilege of listening to Rose Gates tell of her work among the down-and-out of society. My heart was stirred as I recognized the dedication of this humble child of God, blooming where she had been planted.

I think of Rhodie Quisido and wonder how our home church would manage without her helping hand in the kitchen at potlucks and Pathfinder campouts.

Then I think of May Yourish and those she represents. Women who have spent a lifetime faithfully sharing the truths of God's Word with others.

I think, too, of the many faithful women who attend the weekly prayer groups, adding not only their prayers but their support in a very real way. Only

eternity will reveal the results of their faithful contribution to God's cause.

Overcoming fears

"Well," you might say, "that's fine for them. But what can I do? I don't fit into any of those roles. I have so many fears and hang-ups."

So did I. And I still do—fear of people, fear of being misunderstood, fear of failure, fear of the unknown, fear of sinners, fear of the down-and-out (oh, how the Lord has had to deal with me on that one), and fear of cultural differences.

We feel so comfortable with our own little church group, and we are so afraid of being uncomfortable. But God is looking for those who are willing to be uncomfortable, to burst the bonds of their cocoons, and to bridge the gap between the lost and the church. The church, for the most part, has not been willing to receive sinners. Too often we have gathered our religious robes around us and moved down the pew when a prostitute, drug addict, or just an "outsider" sat down near us.

A young mother of four children recently told me of how she had convinced her mother to come to church with her. Almost against her will she came and even decided to attend the church potluck with her. A dear, well-meaning "saint" went up to the mother and said, "You know, our potlucks are only for members." The mother replied, "My dear, don't worry. I won't eat any of your food," and she didn't. Now a team of horses would not be able to drag that woman back for any spiritual food, either. One haughty look, one cutting word, or a stony silence can counteract months or years of the Holy Spirit's work. It is no wonder that sinners are often not attracted to the church.

We are the church. Today God is looking for bridge builders; people who will reach out with a loving hand and demonstrate in practical ways that the church is a warm, comfortable place for people—no matter how they dress or look. That its members are caring, loving people—people who will unconditionally accept the sinner and allow the Holy Spirit to do the work of changing whatever needs to be changed.

Ellen White comments, "His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and Heaven looks

upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him."—*The Desire of Ages*, p. 638.

Mingling with "outsiders"

It came as a great shock to me years ago to discover the presence of the Holy Spirit in the lives of "outsiders." We are so afraid to "mix" for fear of becoming contaminated by the world, but we have stayed in our cocoons long enough. Do not be afraid to reach out. We are admonished to be the salt of the earth. What use is salt kept locked away in the cupboard? Let us be willing to allow the Spirit to mix us in when and where He will.

In San Jose, California, I joined a group that included women of many religious backgrounds. Early one Sunday morning one of the ladies called and wanted my husband and me to attend church with her family. Our visit was a wonderful, eye-opening, heart-warming experience. We had so much love poured upon us, including several invitations to lunch. I wondered whether Sandy and her husband would receive a similar welcome at one of our gatherings, or would some dear "saint" come up to her, point to her earrings, and say, "My dear, you can't come in here wearing those." Someone did that to a woman I know.

Dear women of the worldwide church of Seventh-day Adventists, within you lies the power, under the guidance of the Holy Spirit, to change such attitudes. We can do it! We can so love in the power of the Holy Spirit that all the demons of hell will not be able to prevail against us. And let us remember to love the "saints" and pray for a change in their attitudes. No matter what your talent or lack of talent, loving is one thing you can do.

The Lord promises to fill your heart with His love. And that love is able to reach out across the dark unknown, to build bridges, light the way, bring hope, and joy, and peace.

Our son Glenn wrote the words of the following poem after watching two sparrows on the side of the road. He was passing through a very difficult and hurtful period in his life at the time, and he thanked God for the demonstration of love and devotion he saw in two of God's

little creatures.

By chance I saw two sparrows
while working on a farm,
And it was evident that one of
them had come to grievous harm.

Though on approach, surprisingly its friend would not let go,
In spite of danger stayed and sang, putting on a grand old show.

The injured bird on the ground joined the tuneful song,
As if to tell the whole wide world that there was nothing wrong.

The church has not been willing to receive sinners. Too often we have gathered our robes around us and moved down the pew when a prostitute sat down near us.

So I moved back and all the
while they sang their
duet sweet;
And all the people passing by
never saw the broken
wings and feet.

Out in the busy thoroughfares of life, in the cities or in the quiet valleys and villages, there are hurting people. Some are brutally battered and bruised by sin; others are hounded by doubts, despair, discouragement; and still others are wearing masks that cover the anguish of broken hearts, crushed hopes, and faded dreams.

I believe we will have reached the ultimate in our social development if we can kneel beside one of these crushed and hurting ones and, with our arms around them, give them not only the support they need but a new song to sing.

On that final day may it be said of each of us, as was said of Mary so long ago, "She hath done what she could."



Leading the harvest

It is a special privilege for me to express my deep and sincere gratitude to leaders, pastors, and members of the worldwide Seventh-day Adventist Church for their loyal cooperation that made it possible to reach the objectives and exceed the goal of the One Thousand Days of Reaping. I know that God will reward everyone for his or her efforts and cooperation.

This experience of the One Thousand Days of Reaping with its wonderful results is already past history, but its memories will continue to gladden our hearts. But we must not be satisfied with our past triumphs. Our Captain's command is "Advance! Advance! Advance! Press the battle to the gate!"—*Life Sketches*, p. 441. For this reason we must now think about our present responsibilities and look to the future.

We are just beginning a new quinquennium, but the days are swiftly passing. The new total soul-winning program for the world church, approved in New Orleans, which began on July 1, is Harvest '90. In this program two targets emerge:

1. Double, in every division, union, and local field, the number of accessions that were achieved during the One Thousand Days of Reaping.

2. Double the number of members equipped for soul-winning activities according to their spiritual gifts, making every Seventh-day Adventist church a center of training for service.

The goal of the One Thousand Days of Reaping was to win 1 million souls for Christ, and the Lord graciously gave us 1,171,390. Harvest '90 is a greater challenge because with God's help we shall endeavor to win twice as many souls. This means 2,342,780 souls in approximately 1,825 days. This is a

higher goal to be reached in a proportionately shorter period of time.

As I see it, there are three leadership secrets that will help to achieve success in our new program:

1. The first secret is to not waste time, but begin at once an intense and constant effort to implement Harvest '90.

2. The second secret consists in getting all the workers to actively participate in soul-winning endeavors: conference and institutional administrators, departmental directors, pastors, et cetera.

3. The third and most important secret is the involvement of the greatest possible number of lay members in all aspects of evangelism and soul winning.

We must appeal to all members of the great Advent Movement to consider evangelism, in all its aspects, as their first priority. At the same time let us not forget that our ultimate success in Harvest '90 does not depend solely on human effort, but on the blessings of God and the power of the Holy Spirit, because "This is the word of the Lord . . . , Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

Let us keep in mind that "we are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment. . . . Let the message of Christ's soon return sound forth in earnest words of warning. . . . Let ministers and lay members go forth into the ripening fields to tell the unconcerned and indifferent to seek the Lord while He may be found. The workers will find their harvest wherever they proclaim the forgotten truths of the Bible. . . . I feel as if I must cry aloud: 'Homeward bound!' We are nearing the time when Christ will come in power and great glory to take His ransomed ones to

their eternal home."—*Testimonies*, vol. 8, pp. 252, 253.

Please also consider the following statements from the Spirit of Prophecy: "God will do the work if we will furnish Him the instruments."—*Ibid.*, vol. 9, p. 107. "The secret of our success in the work of God will be found in the harmonious working of our people."—*Christian Service*, p. 75. "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221.

Join me in praying that Harvest '90 will become a glorious reality. We have been promised that in our days there will be a great reform movement among God's people, and as a result thousands will visit families, opening to them Bible truths. Further, we are assured that on every side doors will open and the world will be lightened with the glory of God.

This is the time for us to believe all that God has told us, to trust Him implicitly, and to expect and claim all He has promised. May the love of our Saviour bless and keep you each day.—N.C.W.

Help for small churches

I see evidence of growing anti-intellectualism—a prejudice against an educated ministry. . . . Men without any ministerial training are being called to serve as pastors of churches, some with only a high school diploma or a two-year Associate degree from one of our colleges," a pastor wrote

to MINISTRY recently.

When men are hired without formal academic training, does this necessarily mean anti-intellectualism? It could, but my experience as a pastor and conference administrator indicates otherwise.

An individual can be overqualified as well as underqualified for a job. It is typical for a new seminary graduate to be placed in a small multichurch district. He usually stays there only as long as it takes to find a more desirable position. Thus the small district has a constant stream of pastors passing through. The solution many administrators are finding is to employ dedicated persons who have not experienced regular ministerial training. They may have a colporteur, teaching, or even business background. These individuals have the fundamental qualifications for ministry—they love the Lord and are filled with the Holy Spirit. And they are usually happy to remain in the small district, bringing about church growth, winning souls, and nurturing the members.

Administrators have a real problem keeping the small districts adequately staffed. Bright, energetic young pastors all too soon receive calls to larger responsibilities—often within the same conference. The president fears that if he does not “promote” the young pastor, another conference will.

Some administrators are tempted to then place in the district a pastor who is over the hill. Few of the members (and probably no influential ones) will complain.

These are real dilemmas administrators face. What is needed is a whole new philosophy of ministry. Is a call to a larger district or to a single church always a call from the Lord? We addressed some of those issues in the article “The Call” (September, 1985). If leadership is key to church growth, conference leaders must develop attractive incentives that will keep the successful pastor in the small district.

A pastor successful in evangelism in a multichurch district wanted an intern. He was willing to take on an additional two churches, which would combine two districts into one, if he could have some help. Doing it this way would not have cost the conference a penny extra, since they had to staff that district anyway. The answer was No! It would set a precedent.

There is a clue here for keeping experienced pastors in small districts.

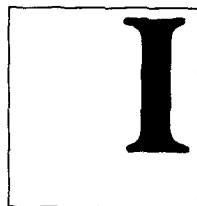
These pastors would be much more likely to remain in the multichurch district if they had a staff to train. We are kidding ourselves if we say we cannot afford it. Often it can be done simply by combining districts. (There would now be status, as well as extra responsibilities, for only the multichurch pastor would have the intern.) Are we training interns for multichurch ministry when they begin in the traditional setting of the large urban or institutional church with its seemingly inexhaustible supply of money, secretaries, copy machines, and computers?

Interns in large churches rarely get to preach, never act as chairman of the church board, rarely have to deal with crises or difficult problems. When they reach their first district they find themselves unprepared.

But if the young preacher could spend two years working in a multichurch district, preaching, chairing meetings, giving Bible studies, and holding meetings, all under the watchful eye of the senior pastor, he or she could then go to a similar district prepared to meet its challenges.

Yes, men are being hired without academic qualifications, but not because of anti-intellectualism, but because of the real need of staffing small churches with dedicated pastors. This is one solution and a good one. But the one I am proposing would cover much wider ground. If implemented it would keep successful pastors in the multichurch district to help them grow; and in addition, it would give the kind of training to all interns, whether seminary graduates or otherwise, that would make them productive soul winners for Jesus Christ.—J. D. N.

Gathered to be scattered



In our day the attitude has become dominant that being a Christian makes relatively small demands on a person. We have come to think of the Christian life in terms of petty moral requirements and institutional relationships. This mind-set almost guarantees that the average

church member (and perhaps the average preacher and church vocational worker) will find it exceedingly difficult to comprehend the deep demands of God concerning the Christian life—demands in terms of mission and ministry—when these are presented to him. When a minister in the pulpit invites people to “make a decision for Christ,” usually it is not this ministry to which he is inviting people. When people respond with a decision it is generally not this ministry to which they have committed their lives. Yet this is the very essence of the Christian life! Does this mean that we must make a significant modification in our invitation when we invite people to Christian discipleship?

Increasingly, the church is simply ministering to its own, and the masses are left untouched by what goes on within the walls of the church. It is in the world and only in the world that the majority of the people will ever be touched by a Christian witness. In this connection, the observation of Walz concerning the “gathered church” is most intriguing in its suggestions: “I have often wondered, in recent years, whether it has not been a mistake to concentrate the doctrine of the church so much on its being gathered. I think that the church will appear to be gathered from the four winds of the earth only at the end of history as we know it. For the time being, the church is not a gathered community, but, to use the paradoxical phrase of one of the reformers (Melancthon), ‘the community of the dispersed.’ Without dispersion there is no savor. It is the laymen not gathered in the church building, but busy everywhere in the world, who must truly represent the church as an element of stimulation, of creativeness and criticism, as a challenge demanding response, which means life for the world.” *

If the emphasis here is correct, then the emphasis in the program of the modern churches is seriously in error. That is, almost everything that is done in the present program points toward what is to be done on Sabbath in the church as its climax. The minister and church staff make their plans, a visitation program is promoted, the teachers and other church leaders make their preparation—all pointing to Sabbath as the climax. All of this is good as far as it goes. Certainly the worship of God and the study of the Bible are important, but the doctrine of the

priesthood of believers indicates that for the Christian the climax is what is done *in the world during the week!*

What happens on Sabbath is to prepare him for this ministry in the world during the week. It is recognized that this is what the present church program intends to do, but the fact is, a rather significant revolution will be needed if this concept is to be seriously undertaken in the life and work of the church. The present mind-set and attitudes of the pastors and church staff members will have to be drastically changed. They will have to change their method of evaluating the "success" and effectiveness of their work from how many attend on Sabbath to what those who attend on Sabbath do in the world during the week. Church members also have to change their understanding of their responsibility for, relation to, and ministry in the world. They will need to change the manner of evaluating their loyalty and devotion to Christ from the number of meetings they attend on Sabbath to what they do in the world in the week. Yet these are precisely the changes that must be made if the modern churches are to implement the practical meaning of the New Testament doctrine of the priesthood of believers.

But to have a deeper understanding of their ministry is not enough. They must also have the training for this ministry. To provide this training in any adequate sense will call for a new curriculum. Christians will need the opportunity to study, specifically and in depth, the relationships in which they engage in the world. The factory worker should have the stimulation and the opportunity to study what is his ministry in the world and how it should be expressed in normal relationships—in the home, in society, in the factory, et cetera. The doctor, the accountant, the lawyer, the farmer, the secretary—all should be provided the same opportunity. This is not to suggest that one's ministry in the world will be expressed only through a particular vocation. Often a Christian's ministry will be expressed quite apart from his vocation. At a given time he might give himself to an intensive effort to reach the unreached through visitation, or he might desire to give special study and work for the world mission task of the church.

Therefore, the objective of the church and the emphasis of its program must be changed by whatever degree is necessary

so that it will point specifically toward helping the membership to understand the essential mission God has entrusted to those whom He has called to be the people of God, and lead them to accept and fulfill this ministry in the world!—R.D.E.

* H. H. Walz, "Adult Christianity," *Shane Quarterly* 15, No. 4 (1954): 192.

Leadership

From page 10

operating budgets for evangelism each year? Is it placing evangelism first on our monthly conference executive committee agendas? Is it making evangelism a central theme of our conferences, rallies, camp meetings, et cetera? Yes, it is all of that and much more. It is praying, dreaming, planning, inspiring, training, working, harvesting, nurturing, and it is doing it all over again in many different ways under many different circumstances on and on until Jesus comes.

You may ask, "How are you applying these principles to Harvest '90 in Texas?" Well, the process has already begun. It started with our administrative council, our conference officers, and our five area administrators. In a staff meeting we read and reread the Harvest '90 document, spending nearly an entire period on paragraph two of the document, which says that the final harvest in souls is far beyond our human resources. We realized that we need the promised latter rain of God's Spirit for power to prepare the church for evangelizing the world. That was when we decided that as leaders we want the upper room experience. And so we scheduled our staff retreat, which will take place in a few days.

In addition to praying, we have begun to dream. We've set goals of 12,000 baptisms and a conference membership at 30,000 during Harvest '90. In addition to dreaming we have begun to plan—mustard-seed plans. In a letter Elder Carlos Aeschlimann challenged us to conduct a conference-wide crusade, and our staff has accepted that challenge. We reminded ourselves that the kingdom of heaven is like a net, so we decided to throw a big net, a huge net. We decided to conduct 1,000 Revelation Seminars simultaneously in 1986, ten Project 100s

in 1986. We have never even dreamed of doing something like this before. This means recruiting and training 1,000 Revelation Seminar instructors. It means recruiting and training 3,000 associates to help them. It means inspiring and motivating our members to support the sending of 5 million Revelation Seminar brochures so that 24,000 to 30,000 non-Adventists will come to our seminars and study the Bible and these wonderful prophecies, these special messages that God has given to the church at this special time. We anticipate that from that one conference-wide crusade, there could easily be between 3,000 and 4,000 baptisms.

That is mustard-seed planting in addition to mustard-seed planning. Our people need to make these goals their own, and that will require a lot of inspiration through rallies, meetings, literature through the mail, and one-to-one contacts.

Just the other day someone said, "Cyril, you seem to like evangelism." And the answer to that is Yes, unequivocally Yes. Evangelism, my friends, is our calling. Evangelism is our work.

We are to do the work of an evangelist. Evangelism is our lot. Evangelism is our hope. Evangelism is our victory. Evangelism is our crown. And when the King of heaven is within you, you will be absorbed in this mission of the kingdom.

Evangelism is the most basic, primary, fundamental function of our church. In fact, Jesus organized the church to seek and to save the lost. Evangelism is a mandate as well as an opportunity and a privilege from God.

And when I read the words of Revelation, and when I see that great multitude standing before the throne on the sea of glass in their snowy white robes of Christ's righteousness and with their golden crowns of light upon their heads and palm branches of victory in their hands, I become excited. I become excited because I know, my friends, that most of that great number that no human can count will come from this, the world's present population. And we can have a part in inviting them into the kingdom.

Oh, God, hasten the day when the King shall come and we shall hear those melodious words from the King Himself, "Well done, thou good and faithful servant. . . . Inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:23-34).

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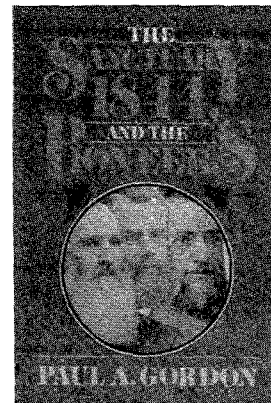
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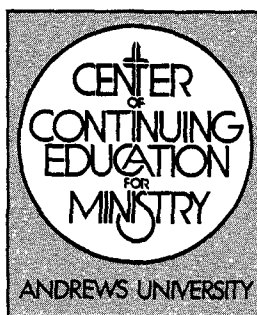
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Tribute to Kay Dower

Who can find a virtuous woman? for her price is far above rubies." In Kay, Reggie found that priceless jewel. His heart could safely

trust in her. She did him good, and not evil, all the days of her life. She stretched out her hand to the poor; she reached forth her hands to the needy. Strength and honor were her clothing. She opened her mouth with wisdom, and in her tongue was the law of kindness. "Her children arise up and call her blessed; her husband also, and he praiseth her. . . . Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." Kay's life typified these beautiful thoughts taken from Proverbs 31. She was a true mother in Israel.

MINISTRY readers met her through her friendly, personable note prefacing articles for pastors' wives, and always signed "With love, Kay."

Her career as a shepherdess began in Wilkes-Barre, Pennsylvania, when Reggie, her minister husband, was called to his first pastorate. Through the years Kay demonstrated a love for the Lord and her fellow members by ministering to them in an unusually warm, friendly way. Her magnetic personality, contagious smile, and sparkling sense of humor created an atmosphere of true hospitality. Her loving outreach often smoothed troubled waters and lifted spirits.

When Reggie was elected president of the Texico Conference, a new sphere of ministry opened for Kay. Her love and concern were seen in the special interest she took in the ministers' wives. Her guidance, support, and creativity enriched the lives of fellow shepherdesses. From personal experience I know what a marvelous shepherdess and homemaker Kay was. My husband and I



did not stay in a motel while looking for a place in which to live when Reggie invited us to pastor the Fort Worth church. Their home was ours while we searched. In their warm and hospitable way they made us feel as if we were their very own children.

Kay's warmth and support was felt Sabbath after Sabbath when she cheerfully greeted my husband after the morning service with the question "How is our pastor today?" She knew every one of the five hundred members by name. She was aware of who was in the hospital, who was discouraged, and who needed special help. Bob referred to her as assistant pastor because she kept him abreast of the people's needs.

In 1966 Kay's ministry to pastors' wives gained momentum and strength as she focused her attention on pastors' wives around the world when Reggie was called to be the secretary of the Ministerial Association of the General Conference. Her work with the shepherdesses of the church grew into an important phase of the Ministerial Association. She was a shining light that lit the path for literally thousands of ministers' wives around the world. With enthusiasm she

spoke to ministers' wives at workers' meetings and camp meetings, sharing with them her trust in God and her belief in the importance of the work they were doing as helpmates to their husbands. These visits to all parts of the world as she traveled with Reggie resulted in the development of Shepherdess organizations in many areas. As each General Conference session and Annual Council convened, women from around the world looked forward to attending meetings she planned especially for them.

Although she was a professional nurse, Kay's energies were ever used in helping the wives of ministers. Her work pioneered the way for Shepherdess International. She received no salary. She did it for love, for the Lord, and because of her interest in seeing wives help their husbands in finishing God's work. She loved her role as a minister's wife. Reggie's life of service was also her life of service. Those who know the Dowers believe that God called both of them into the ministry.

The following incident typifies the spirit with which Kay met life as it came. Reggie accepted an assignment to take part in seven different baptisms in various parts of the island of Jamaica. Kay loved the baptisms and meeting new friends. To get to the places of baptism and meet the time schedule set up, she and Reggie had to go by single-engine plane. Kay was petrified. The little plane skimmed treetops and scattered sheep and cattle as they landed on less-than-adequate landing strips. All the while in flight Kay sat by Reggie, squeezing his hand and singing, "Under His wings I am safely abiding."

During the past several years while Kay experienced months of illness, she rested securely under those wings. A favorite promise was "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I

will uphold thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:10-13). Kay believed such promises. She had a living faith in them. These were not mere words printed on a page, but the words of the Almighty. She took them at face value. Kay tasted of the Lord. She trusted Him fully, and her trust was unshaken.

Those of us who walked closely with her realized how she not only believed but lived another favorite text: "Wait on the Lord: be of good courage, and he shall strengthen thine heart" (Ps. 27:14). She was always full of courage and cheerfulness as she ministered to both old and young. When Satan assaulted her physically, she knew that Christ had won the victory over Satan, and she knew His victory was her victory! Hers was a victorious climax to a life dedicated to God, her family, and friends.

"Those who walk uprightly enter into peace; they find rest as they lie in death" (Isa. 57:2, N.I.V.). As Kay lived safely under the wings of the Almighty, so in death she is resting safely under His wings.

All who knew Kay could say in the words of Jean Wickham:

"I knew that God had touched you,
For on the day we met
I saw His gentleness and love
Shine through your smile—and yet
I sensed you were not perfect
But struggling like the rest
To live and walk with God each day
And challenge every test.

"Blessed is the Lord who sent you
To share your peaceful ways,
Touching all with love and joy
As you journeyed every day. . . .
I'm grateful for 'your gift,'
For your sharings and your prayers.
There's nothing quite as priceless
As a faithful friend who cares."*

Editor's note: Following the General Conference session, Kay received hundreds of cards, letters, and telephone calls. These contacts brought great courage and comfort to her heart, and she wanted it known that she was most grateful to all for their thoughts and prayers. She wanted to write to each one, expressing her gratitude for his or her concern, but this was impossible. Before she died it was her desire to let the shepherdesses around the world know that she and Reggie

look with great longing for the soon return of the Lord Jesus, in whom they have placed their full confidence and trust.

* "Your Gift," by Jean Wickham, copyright 1983, Kristone, Tempe, Arizona. Used by permission.

Christian Leaders

From page 15

dealing with the squabble between the Greek and Hebrew members, the disciples made it plain that their primary task was the ministry of the word (Acts 6:1-4).

I visited Manila during the public evangelistic effort Elder Neal C. Wilson, the General Conference president, held in the heart of that city. What a thrill it was to see his personal commitment to evangelism! The members were aroused with sacred zeal as they realized that the head of the church organization was at the very center of the fight for men's souls.

4. *They become endowed with sanctified vision.* "Where there is no vision the people perish," says the wise man of the Bible (Prov. 29:18). Peter had a vision of an outreach beyond the limited sphere of Judaism (Acts 11:1-18). And Paul saw a broad ministry to the Gentiles (chap. 16:9).

Likewise, Christian leaders receive a heavenly vision. They can see beyond the fog and haze of the spiritual lowlands and inspire the people of God to climb to the top of the mountains of the spirit, where they can breathe the pure air of heaven and see the Promised Land.

With sanctified vision the Christian leader stops being satisfied with the status quo and becomes creative and innovative. A true leader will not allow the saints to rest on their laurels or be hindered by the losses but will inspire them to reach forth "unto those things which are before" and to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Not afraid to try new things and new ways, such leaders do not permit themselves or their peers to be riveted to routine. They encourage subordinates to "launch out into the deep" and throw the gospel net on the untried side.

5. *They become people of prayer.* Christ showed that those who carry the heavy and delicate burdens of leadership need a constant prayer life. He prayed all night (Luke 6:12). He prayed for that unpre-

dictable and unstable man Peter so that his "faith fail not" (chap. 22:32). When you have a difficult person on your hands, do you, church leader, pray for him, or do you put him conveniently away? Christ prayed for His disciples and for those "which shall believe . . . through their word" (John 17:20).

It may sound like a worn out cliché, but it is still true that "more things are wrought by prayer than this world dreams of." We would be better leaders and workers in God's cause if we spent more time communing with Christ. We would accomplish more if we attempted less and spent more time closeted with our God, quietly waiting upon Him. We ought to renounce the erroneous idea that we are doing nothing unless we are busily running to and fro.

The early church received its power while on its knees. It began with little manpower and meager resources. Yet in a comparatively short time it was able to carry the gospel to the very heart of imperial Rome and even into Caesar's household.

The modern Christian church, with all its personnel and rich resources, cannot seem to make headway. Perhaps its leadership is spending less time on its knees and wasting precious hours poring over human plans and procedures.

6. *They become compassionate heroes.* Jesus said, "The good shepherd giveth his life for the sheep" (John 10:11). A truly Christian leader does not ask the sheep to give their lives first. Christ, the chief leader, gave Himself for His church (Eph. 5:25).

How truly blessed is the church when her leaders are willing to lay down their lives in her behalf! The book of Acts records certain "chosen men" who worked with Paul and Barnabas. I call them the unknown soldiers of the cross. Of these men, it was said that they "hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:25, 26).

Some years ago Idi Amin's forces persecuted the Christian churches in Uganda, subjecting believers to imprisonment and, in some cases, a real bloodbath. During those dark hours a truckload of soldiers swooped down upon one worshipping congregation. Bristling with automatic weapons, they encircled the small chapel. Immediately the pastor ran out the front door and closed it behind him. Arms outstretched over the door, as in the sign of the cross, he boldly addressed the leader of the army unit.

"Sir, you will have to kill me before you can arrest my people inside!"

The true Christian leader stands ready to sacrifice even his life for God's people. Standing at the forefront in financial giving, in missionary outreach, in sharing love to all, in soul winning, in protecting the church from enemies, he or she becomes a hero for heaven—a true martyr for the Christian cause!

The prophetic pointer indicates that the hour approaches when the church shall receive her final baptism of fire from the enemy. Before she receives her crown, the church must carry her cross. Tribulation will be her ticket to final triumph. As with Christ, her founder and chief leader, death will be her doorway to immortality.

Such a time calls for real soldiers of the cross. Mere religious leaders cannot be depended upon in such an hour—their love for the praise of men will cause them to pick comfort above character, convenience above principle, worldly honor above the welfare of their people. As the Saviour said, the hireling runs away in the face of threats and dangers because he is but a hireling (John 10:12).

May God grant His church true Christian leaders as we approach the fateful hour!

Letters

From page 2

impression is given that the tougher the district, the higher the chances that God wishes you to stay there. Is this being realistic? Also, I have to raise the question, Is it wrong to make family matters (i. e., my child's schooling, my wife's work) primary considerations in making a move? (I personally believe that most ministers use this method when deciding on a call, even when they claim they believe the Lord is guiding them to a new ministry.) Finally, the false impression is given that there are some districts (sunny California) where conditions are as close to ideal as you can get. Is it really true that all the churches are big and all the pastors are avant-garde? I'm sure there are many California pastors who would tell you that challenges and problems abound anywhere in the ministry.

I realize the author said some of these things with tongue in cheek, but they do reflect the way we look at decision

making and the will of God. The question is never asked as to what would have happened had he taken the call to California. Would he have failed?—Bruce Hehn, Roanoke Rapids, North Carolina.

What if you receive a "call" from your own conference president that you know is not a call (per se) from the Lord? When you answer all the questions you listed under "When Thinking of Moving" and your answers say, "Stay where you are," but the president says, "Go!" what then?

I have had three pastorates in six years. The churches I was moved from were not churches that were all that attractive. I could have sought a call from them (I had received calls from other conferences), but I knew that God wanted me to stick them out. Just as I turned down calls to brighter, happier, bigger churches in other conferences to stay in my small situation to help it grow, my president moved me! In both situations the pastors that followed me effectively "destroyed" the churches. Attendance decreased, visions dimmed, and in one church the congregation split into three parts.

MINISTRY, please address this issue! What do you do when your president calls and you believe he's not calling from the Lord?—Name Withheld.

AIDS

I just read your editorial in the September MINISTRY, and I find it hard to believe that I'm reading this in an Adventist publication. What is so surprising is that an official Adventist publication should speak about homosexuals as though they are human beings. How good it is to see a ray of light cast onto a subject that has been shoved into dark corners for so long.

If only our church would reach out to these people, what a change we could see in their lives. —Michael LaCoste, Winnipeg, Manitoba.

I am writing to express my appreciation for Kenneth R. Wade's editorial "AIDS, Leprosy, and Love" in the September, 1985, issue of MINISTRY. The message was thought provoking and, in my opinion, one of the very few truly Christian pieces I've seen on the subject.

As an Adventist-connected gay

Christian, I have often been critical of the treatment given the subject of homosexuality in the Seventh-day Adventist press. My criticism has not sprung entirely from the differing theological view that I hold, but also from the tone of the articles that have generally seemed uncaring toward an entire group of individuals to whom Jesus, most assuredly, would have ministered.—Lee Stanford, Bloomfield Hills, Michigan.

It is always unfortunate when we display uncaring attitudes to those with alternate lifestyles. However, we also believe in healing through Christ for homosexuals. See "Homosexual Healing, MINISTRY, September, 1981. Extra copies of this issue which generated more reader response than any other issue are available for \$2.00.—Eds.

First things first (October, 1985)

We have now reached the point in our history where it becomes increasingly more difficult to receive a ministerial call unless one has a Ph.D. or at least a Master's degree in theology. The recent General Conference ruling making it impossible for anyone without a degree in theology to be ordained to the gospel ministry is another prime example of how far we have traveled down the road to worldly conformity.—Gordon W. Zutz, Henrietta, New York.

I see evidence of a growing anti-intellectualism—a prejudice against an educated ministry. . . . Men without any ministerial training are being called to serve as pastors of churches, some with only a high school diploma or a two-year Associate degree from one of our colleges.—Wayne Willey, Amesbury, Massachusetts.

The future of MINISTRY

"The future of MINISTRY" (July, 1985) immediately grabbed my attention because I feared "they're gonna stop sending me the magazine!" What a relief to discover you retreated, assessed, and reassessed, and I rest easy knowing I will continue to be blessed by being able to receive your very special publication.

May I say your mission statement has been met long before it was formally set down in writing. What is more, I pray that any changes you make come only as a result of the Holy Spirit's leading (Rom. 8:14).—Shirley Dean, Philadelphia, Pennsylvania.

Help!

From page 11

1. I developed a church night for each church. On that night we had all the meetings that church needed. If there was a church board meeting, we held it after the midweek service. The elders met once a month on the same night, and other committees also met on that night. Sometimes we had two or three meetings back-to-back, but we handled all our business on one night.

2. I used the same sermon for all three churches. Since I went to only one church each week, my sermon would last three weeks. The time I saved on preparation I used for the extra work of administering the three churches.

3. Since I wasn't in my churches as much as I wanted to be, I tried to compensate with "good" speakers from my conference and union conference offices. I discovered that all the "good" speakers were willing to come to my churches when I scheduled them far enough in advance. I soon had my churches booked up for the next nine months so we could have the best speakers available. When the conference and union presidents came to speak, my members began to believe in the importance of their church.

4. I found that a district newsletter was essential to pulling my churches together. Good communication helped build morale. The churches began to show interest in one another's progress. Instead of fighting over the pastor and his time, we even had district socials, which people had told me would never work.

5. Because the district was spread out over many miles, I used certain days to visit in different towns. I tried to coordinate these visitation days with my church nights, visiting during the day in the area where I would have to be for the church night meetings.

6. It was hard to run a complete sequence-evangelism program in one church. I encouraged the churches to work together and complement one another instead of duplicating effort. If one church was having a Five-Day Plan to Stop Smoking, then the neighboring church would have a stress-control clinic. If one church was having evangelistic meetings, the other churches did not compete with it, but tried to support it with members and interests. Each series resulted in baptisms in more than

one church.

7. The whole program worked well when the local churches planned their programs a year in advance. Organization and planning are the keys to survival in a multichurch district. Better organization yields happier local leaders. When they don't know what is going on, they have a hard time being supportive.

Do you have one church? Two? Three? Four? In the United States, pastors are taught how to run one church. This is the ideal, and most programs are built around it, but few pastors have the ideal situation.

If you have more than one church you may easily become frustrated, perhaps believing yourself to be a failure in the ministry because you can't keep up with single church goals and ideals. Take stock of your situation and adjust your strategies. Through careful planning and organization, you can enjoy an effective ministry as a multichurch pastor!

Board meetings

From page 17

make sure it is important to the general welfare of the church. Most items that come before the board probably do not necessitate your revoking your neutrality.

Protect the rights of the minority. In our democratic system the majority rules. The board members should understand that they are a team and that even if they disagree with the outcome of the vote, the resultant decision is the decision of the board.

However, the minority should be made to feel that they are important and that they are a significant part of the board. Don't let the majority glory in their victory. Encourage the board members to vote their convictions rather than to attempt to be on the winning side. They will be more prone to do this if they know that they will be able to retain their dignity. Remember, a nonthreatening environment encourages creative ideas and problem solving.

Use ad hoc committees. An ad hoc committee is organized for a specific purpose. When it has done its work it is disbanded. You can use these committees effectively for items that need in-depth study. They are not a cure-all, but they can save a lot of time in deliberations while also allowing deeper

thinking on the issue.

The following pointers will help you to use ad hoc committees effectively: (1) clearly define the objectives of the committee; (2) keep the committee small (a maximum of seven members); (3) define the committee's authority; and (4) set a deadline for the committee's work.

Follow-up on the meeting

The last aspect of conducting a productive board meeting is follow-up. Many fail on this point. The actions taken at the board meeting only start the process. What's important is how many items were followed through, not how many were voted the way you wanted them. You need to consider both business follow-up and pastoral follow-up.

The two keys to following up on the business voted are making assignments and setting deadlines. Before the board meeting closes you should make sure that someone has been assigned to carry out the actions voted by the board. It is not necessary for you as pastor to do all the follow-up. However, you are responsible for seeing that someone does it. The responsibility to carry out many of the board's actions will fall to those already holding the appropriate offices in the church. For instance, a vote to make some improvements on the physical plant would naturally be carried out by the deacons.

The second key is setting dates for accomplishing the actions. Aim to carry out the actions by the time of the next board meeting, or at least to have a report of progress for the next board meeting. Adopting this policy will help insure that business does not back up from month to month.

At times board meetings will produce some heat and inflict some burns. As chairman and pastor you should visit those who may have been hurt by the actions of the board. This is especially true in the case of those who may feel bad because things they wanted were voted down. This practice will help you minister to the spiritual needs of your flock and prevent bitterness from eroding the productiveness of the board members. It will also strengthen your relationship with those members.

I cannot emphasize enough that productive board meetings do not just happen. You make them happen. If you work at it, you may even find your board meetings a pleasant experience.



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From the mouths of babes

Teaching cradle roll children how to share their faith may be just the solution to the problem of adults who don't know how to witness! A recently developed program called Gideon's Band is designed to be used to help even the tiniest children learn to pray for and help those in need.

Gideon's Band contains modules to use with every age group through earliteen. The Kindergarten Corps learns to apply the principle of loving service in the home, church, and neighborhood through suggested projects and activities. The Primary Platoon focuses on the needs of other people, with group projects, intriguing charts, and illustrations. The Junior-Earliteen Regiment activities are based on the fact that *nothing* is more exciting to youth than to have a vision and a challenge—to be part of something important to the church and to God.

Program developer Judy Burton reports that at workshops she has held, virtually all Sabbath school division leaders in attendance purchase the materials for their age groups, and that nearly 20 percent of the divisions in the Pacific Union are already using the material.

Cost for the entire Gideon's Band set is \$45, but pastors can receive a special \$10 discount and can examine the set for ten days free of charge. Write to Home and Health Library Association, 9010 Craig, De Soto, Kansas 66018; or telephone (913) 585-3164. You will be billed \$35 plus postage if

you do not return the material within ten days.

Christian Lifestyle Magazine

In response to many inquiries about the new weekly series Christian Lifestyle Magazine, Faith for Today has produced a special twenty-two-minute film giving a look at the program. Dan Matthews, speaker/director of Faith for Today and host of the series, is the narrator.

Titled *Christian Lifestyle Magazine: The Challenge Continues*, the film tells the story of how the new program was born and gives viewers a sampling of what people across North America see each week. Even if you've seen the series, your church members will want to see this film.

The film is available free of charge on 16-mm. film and both VHS and 3/4-inch videotape. To schedule it for showing, write to Faith for Today, Public Relations Department, Box 1000, Thousand Oaks, California 91359.

Glenn Coon videotapes

More than one hundred videotapes featuring Glenn Coon dealing with topics such as "The ABC's of Bible Prayer," "Path to the Heart," "Getting Through to God," "You Can Love Again," and "Youth Prays, God Answers" are now available from the video evangelism outreach of ABC Prayer Crusade International. The tapes are in twelve different series, ranging from five to fourteen thirty-minute programs each. These programs are

also available on audiocassettes and in books.

Prices begin at \$14 for the audio series and \$129 for the video series. A complete descriptive brochure is available free from Video Evangelism, P. O. Box 263077, Escondido, California 92026; telephone (619) 743-2444.

Role-of-women papers

The papers presented last March at the special meeting dealing with the role of women in the Seventh-day Adventist Church are now available from the Biblical Research Institute. The prices reflect only the cost of production and mailing.

The papers available are: *Symposium on the Role of Women in the Church*, 1973, revised 1984, 196 pages, \$10. *A Biblical Position Paper: The Role and Standing of Women in the Ministry of the Church*, by Willmore D. Eva, 1985, 49 pages, \$5. *The Ministry of Women in the Church*, by Georges Steveny, 1985, 40 pages, \$4. *The Ordination of Women—A Plea for Caution*, by Bryan W. Ball, 1985, 36 pages, \$3.50. *The Ordination of Women: A Review of the Principal Arguments for and Against the Ordination of Women to the Gospel Ministry*, by George W. Reid, 1985, 24 pages, \$2.50.

A gentleman or a witness?

John Wesley, who was accustomed not only to speaking up for his faith wherever he went but also to being scorned and ridiculed, reports trying an experiment once just to see what it would be like to

keep silent about his faith. In his journal for June 8, 1741, he writes: "For these two days, I had made an experiment which I had been so often and earnestly pressed to do: Speaking to none concerning the things of God, unless my heart was free to it. And what was the event? Why, 1. That I spoke to none at all for fourscore miles together; No, not even to him that travelled with me in the chaise, unless a few words at first setting out. 2. That I had no cross either to bear or to take up, and commonly in an hour or two fell fast asleep. 3. That I had much respect shown me wherever I came, every one behaving to me, as to a civil, good-natured gentleman. O how pleasing is all this to flesh and blood! Need ye 'compass sea and land,' to make 'proselytes' to this?"

Perhaps part of the secret of Wesley's success was that he was more interested in being known as a witness than as a good-natured gentleman.

Spice for spouse

Spice is a monthly newsletter by spouses and for spouses of the clergy. In *Spice* you will read about the expectations the church has of you. How do you establish your own identity? What is God's call for you? This newsletter listens to you and responds caringly to you through surveys, correspondence, and articles. Send \$18 for a one-year subscription to *Spice*, The Alban Institute, 4125 Nebraska Ave., NW., Washington, D.C. 20016.

Betrayal

Merikay McLeod, *Mars Hill Publications, Loma Linda, California, 1985, \$10.00, paper. Reviewed by W. Duncan Eva, retired vice president, General Conference of Seventh-day Adventists.*

This is the story "gleaned from diaries, letters, documents, memory" of the almost four years the author (then Merikay Silver) worked as an assistant book editor at Pacific Press. They were years of tension, strife, and apparently unresolvable conflict. The story is told skillfully and, as one would expect, from the writer's viewpoint. She calls it "the story of change—and the incredible resistance people and institutions will mount to fight change."

The author, talented, young, and idealistic, began work at Pacific Press in 1971. Ten months later (May, 1972), after her husband had lost his job and decided to return to graduate school, she requested a "head of household" allowance since she had become the sole financial support of the family. The General Conference wage scale effective July 1, 1972, made provision for such an allowance, but it was over this request that the conflict began. Three years later, on May 29, 1975, Mrs. Silver was "axed" when, in response to a General Conference appeal, the court stayed Judge Renfrew's earlier decision to restrain Pacific Press temporarily from terminating her employment.

The story of the erosion of Merikay's faith in Pacific Press management and church leadership is a very sad one. Along the way, as she frankly reveals, she was warned by people on both sides that this could be the case. Her deep concern was that no one really listened to what she was trying to say, and as one reads, one's conviction grows that this was so.

To this reviewer the book emphasizes the real danger to both sides of failing to resolve conflicts as early as possible. In this tragic story these dangers were clearly pointed out in a letter from Max Phillips, another assistant book editor, to the chairman of the Pacific Press board. Emphasizing the importance of

settling church matters within the church, he pointed out that the question facing the press was not "how wrong Sister Silver was to take this matter up with the legal authorities," but rather "what is the right thing to do now." "Let us do it ourselves," he pleaded, "before the law of the land forces us to do so, thus putting the church to 'open shame.'"

Eventually the law did force the press. The courts clearly upheld Mrs. Silver's rights. The cost to the press at a time when it was facing other serious financial problems was extremely distressing, perhaps crippling. Its losses in other areas are impossible to calculate.

Why did Pacific Press go to law with Mrs. Silver? The fact that the final settlement was made out of court demonstrates that it was not essential. The real reason no doubt was that the church saw this as a case of government interference in church affairs. But it is a pity that the issue had to be decided in a way that led to such costly litigation followed by a harvest of misunderstanding, recriminations, and spiritual loss.

Of course, there were mistakes on both sides. But one wonders whether press management could not have done more to face the issue of women employees' remuneration in the light of changing times and national laws.

The author makes a few mistakes in her book. Her characterizations of church leaders are convincing. But the question repeatedly crosses one's mind as one reads as to whether or not imagination has filled in plausible details to reproduce the picture as the writer believes she saw it. Furthermore, is the interpretation placed on some incidents backed up by facts or merely by incomplete or misunderstood data?

In any event, neither she nor her readers are the judges of the people concerned. There is a bar at which all must one day stand to give account of their deeds. But is she or are we their judges? No. But though we are not, we must still ask whether all the guilt and responsibility in cases like this lie on the side of the young and inexperienced employee. What does God require of the

wisdom administrators should have gained from their wide experience?

Is not Merikay right when she says, "People need tenderness more than they need challenge. We need love and understanding more than we need leadership or authority. Most of the time our needs go unacknowledged and unmet, within as well as outside the church."

Every Adventist administrator ought to read *Betrayal*, for an episode like this must not be repeated. And they should read it remembering the sage words of Rudyard Kipling, the famous English poet:

The tumult and the shouting dies;
The captains and the kings depart:
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

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