

Ministry

International Journal for Clergy

October 1990

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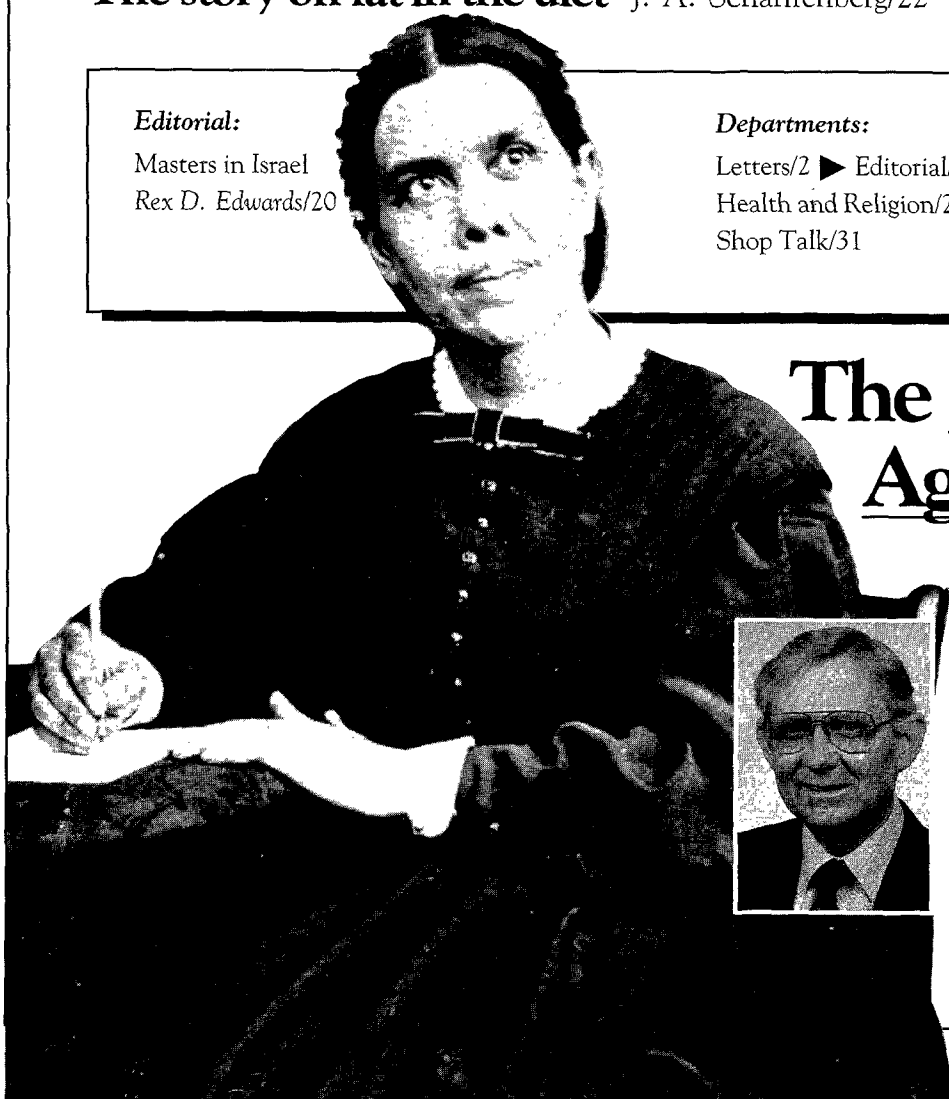
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Ministry influence

We appreciate the influence that *Ministry* is having on the thinking of leaders in our local community.

I am enclosing a recent article written by a retired United Church minister. He contributes a weekly column to our local daily newspaper. In this article he quotes from *Ministry*.

Please keep up your outreach program. —Ila Wood, Kingston, Ontario.

Celebration churches

I have re-read the article "Is It Safe to Celebrate?" (June 1990) several times. Each time, I am further impressed that there is a key element missing in the whole concept of celebration. That element is evangelism.

I see the celebration style of worship having as its main purpose reaching disenfranchised Adventists and the secular mind. As such, I feel celebration has a significant role to play in ministry. Once you have people coming to a celebration-style worship service, what do you do with them?

Some of our evangelical friends have found that celebration by itself does not build strong Christians. They have found that teaching and discipling ministries are also needed. The following elements have been incorporated into their ministries: celebrative worship as an evangelistic tool; teaching worship for those who are committed to the church and would grow in their knowledge of the Word; and small group ministries with a strong discipling emphasis for all.

As I have considered my own ministry, I believe that all these elements are needed in order to meet the needs of today's society. I plan to implement these ideas over a period of time in my own ministry. —Clarence Small, Champaign, Illinois.

■ Instead of instruction in the celebration type of worship being taught today, why not simply publish in a simple booklet form and circulate to all our people the chapter in volume 5 of *Testimonies* entitled "Behavior in the House of God," and let the word speak for it-

self?—Gertrude Battle, Collegedale, Tennessee.

■ Your report on the celebration churches is excellent. Friendliness and a charming Christian concern does not have to be noisy. The warmth of true Christian love is the greatest soul-winning tool we can have. —R. J. Roy, Mesa, Arizona.

■ If celebration churches are good, they should be supported. If they aren't, they should be clearly condemned. If you are not sure, the article is premature. —Philip R. Mills, M.D., Wichita, Kansas.

■ In reference to the report "Is It Safe to Celebrate?" I feel the fence-sitting approach, which neither condemns nor condones this worship format, is unwise. Here are my reasons for this:

1. *Celebration* has the colloquial meaning of having a good time with festivity, approaching a secular connotation. A band or full orchestra increases the "hoopla." The emphasis on celebration is not scriptural. The scriptural emphasis is praise (Ps. 150:1) and worship (Ps. 29:2).

2. *Champions for the celebration* format quote "Praise him with the timbrel and dance; praise him with stringed instruments and organs" (Ps. 150:4), and yet they do the opposite by praising and applauding the vocalists and instrumentalists with loud rounds of hand-clapping. Thus the celebration in music assumes the mode of entertainment and is secularized.

3. The celebration format runs in music, fellowship, and prayer. What about the celebration of the Word? Through the great historical apostasy the church became altar-centered and liturgical. Protestantism brought the church back to being pulpit-centered. Praise in song, music, and prayer has its place, but it is my fear that this format will result in a music-centered church, a departure from its Protestant pulpit-centered church—for man shall live "by every word that proceedeth out of the mouth of God" (Matt. 4:4).

4. The celebration format opens the door to neo-Pentecostalism with rhythmic handclapping, raising of hands, and laying on of hands by elders during prayer.

5. The celebration trend is divisive and could split the church. With an emphasis on celebration, the distinctive Seventh-day Adventist message is played down. It may appear in small print or follow after some celebration nomenclature like New Life Celebration Church of Seventh-day Adventists. The general public would interpret such nomenclature as another church. Our evangelists would be in a quandary as to which Adventist church they ought to direct converts to.

Let's just worship God in the beauty of holiness! Let's get away from spiritual gimmickry. Shepherds feed the flock with the wholesome bread of life. —Ron Thompson, Cleburne, Texas.

■ I just finished reading the June *Ministry* and enjoyed your evaluation of the theological societies. I was also impressed with the comments by Newman and Wade on the celebration churches.

I am sorry there can't be a meeting of the minds to live with each other in love and respect for the other's opinion, but humans are not built that way, and far too many in our church are willing to let someone else tell them how to live and what to believe.

For example, Sabbath observance has been a fetish with many people for too long. If I'm right with God, I won't want to violate the Sabbath. I remember that Jesus said something about the Sabbath being for man and not man for the Sabbath. Fortunately during my growing-up years, my folks had enough for the kids in the church that there wasn't any reason to violate the Sabbath. We looked forward to the Sabbath.

I hope that the celebration movement brings some of this about. I really can't fault many of the things they do. I suppose some would have us all sit in a circle and scowl at one another on Sabbath. In my day, I have been places

(Continued on page 29)

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The General Conference of Seventh-day Adventists took seriously the charges of Walter Rea and others that Ellen White indulged in unauthorized copying—so seriously, in fact, that the church invested more than \$125,000 and eight years of the life of one person, Dr. Fred Veltman (chairman of the Religion Department at Pacific Union College), to investigate whether these charges were true or false.

Originally Veltman was to spend three years researching the topic. This lengthened into two more years of full-time work and three years of part-time. His research produced 2,561 pages of findings. Strangely, considering all the money and time invested, there have been only two brief reports to the church at large. One occupied less than a page in the *Adventist Review* (Sept. 22, 1988); the other was published in a division paper (*South Pacific Record*, Apr. 15, 1989).

Not many people would clamor to read 2,561 pages, so *Ministry* asked Dr. Veltman to summarize his findings in a two-part series beginning in this issue and concluding in December. Some will be disturbed while others delighted by what he has written. Inspiration does not always work the way we imagine. We also forget that Ellen White had little formal education and often felt that lack when she came to write. While the Holy Spirit undoubtedly inspired Ellen White, He did not transform her into a second Shakespeare.

While we are on the subject of Ellen White, our health article focuses on her statements regarding fat. Dr. Scharffenberg ("The Story on Fat in the Diet") distinguishes between fact and fiction when it comes to fat. Fat is not all bad.

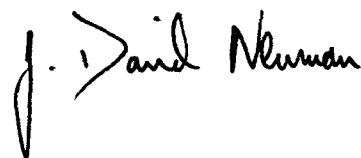
"When Your Piece Doesn't Seem to Fit" deals with the stresses and strains of being a pastor's wife. How should the spouse handle the multiple expectations church members have of her role? And to compound matters further, we now have male spouses of pastors.

The above article was a product of our past talent search. You will notice in this issue that we have instituted a new talent search. This time we are seeking pastoral and pastoral spouse authors. Pastors have generally not developed their writing skills. Too often our academicians provide the bulk of our articles. The pastor needs to be a student too. He or she should be constantly learning and enquiring into truth. We hope that you will write for us. Send in for our complete writer's guidelines.

Some of the areas in which we need articles include: theology of worship, different forms of worship, music in worship, ecclesiology, church discipline, how to keep the remnant relevant, revival, reformation, legitimate church growth.

Keep those articles rolling! However, remember that only pastors and their spouses can enter the talent search. Also remember that *Ministry* no longer reads unsolicited manuscripts (other than those entered in the talent search). Please send us a query letter instead.

Happy reading . . . and writing.

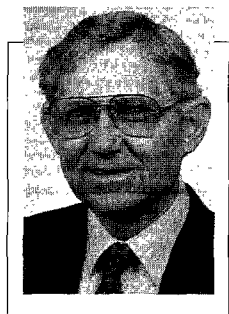


The *Desire of Ages* project: the data

Part 1 of a two-part series

Fred Veltman

How dependent on sources was Ellen White in the writing of *The Desire of Ages*? What sources did she use, how did she use them, and through what process was that book written?



When he was commissioned to do this research project, Fred Veltman, Ph.D., was the chairman of the Religion Department of Pacific Union College, Angwin, California. He continues to teach half-time in that department while chairing a different, newly-formed department.

The fact that Ellen White used literary sources in the production of her writings has been known for more than a century. But in January 1980, Walter Rea, then an Adventist pastor in southern California, presented evidence that Ellen White's literary dependency was greater than had been recognized previously. The nature and scope of her literary borrowing, however, particularly for any given book other than *The Great Controversy*, was still a matter of speculation. How much verbatim material was there in her writings, especially her narrative, descriptive, and theological commentaries on Scripture? To what degree was she dependent upon literary sources? Do her comments reflect the influence of other writers? From what writers did she borrow and from what kind of books? Did Ellen White do the copying herself, or was it done by her literary assistants? Could she have unconsciously used the literary expressions of other authors — did she have a “photographic” memory?

These and similar issues had to be addressed before one could treat the charge of plagiarism leveled against Ellen White, and the questions being raised over the nature of her inspiration.

The General Conference of Seventh-day Adventists sponsored an in-depth investigation into Ellen White's use of literary sources in writing *The Desire of Ages*. The research, which spread over a period of almost eight years and involved the equivalent of five years of full-time work, was completed about two years

ago. Adventist colleges and universities throughout the world received copies of the full report on this in-depth study. All of the Ellen G. White Estate research centers also carry a copy of the final document.¹

Space requirements dictate that my comments focus on the conclusions of the investigation. But for the benefit of those readers who may not be acquainted with the study, I will briefly touch on its textual base and methodology. And for those who may be interested in my own reaction to the results of the research, a personal postscript accompanies the concluding article of this series.² I make no attempt here to document or argue the evidence supporting the conclusions.

The Ellen White textual base

The Desire of Ages includes both narrative and theological commentary. Nearly every chapter is based upon a portion of Scripture. If Adventists were concerned about Ellen White's use of sources, this book, perhaps the best-loved of all her writings, was the obvious text to study.

Ellen White's motivation to write *The Desire of Ages* stemmed from her desire to prepare a more complete and accurate portrayal of the life of Christ than was contained in *The Spirit of Prophecy*, volumes 2 and 3, a new book that Adventist colporteurs could sell to the public. For nearly 40 years she wrote on this subject, finally having *The Desire of Ages* published in 1898. She became so caught up in the subject that she produced enough material to fill two additional books, *Christ's Object Lessons* and *Thoughts From the Mount of Blessing*. Much of what she

ote for *The Desire of Ages* first saw publication as articles in various Adventist journals.

Initially we researchers were assigned to study the entire text of *The Desire of Ages*—all of its 87 chapters and more than 800 pages. We soon found we had neither the time nor the staff to tackle a project of such scope. To reduce the textual base to manageable size, we asked statisticians to select 15 chapters that would serve as a random sample of the full text.³

Ellen White did not write *The Desire of Ages* chapter by chapter from scratch. Rather, for the most part it was compiled from her earlier writings. So the pre-1898 unpublished manuscripts and the articles published prior to that year afforded a textual base more representative of her own handiwork. Using the subject matter of the 15 chapters as our control, we searched all the earlier writings of Ellen White to locate the letters, manuscripts, and articles in which she had written on these same subjects. To distinguish these texts from the text of *The Desire of Ages* (DA), we have designated them pre-DA.

Methodology

We were commissioned to study Ellen White's use of literary sources. For an investigation of this type, the obvious research method is source analysis, or what is commonly called source criticism. In this kind of study, the researchers select literary subunits to serve as the basis for comparing the major text and the possible source texts. They establish criteria to permit them to find the literary units that are parallel and to determine the degree to which the two units resemble each other.

We selected the sentence as the unit of comparison. The 15 chapters of the DA text contained 2,624 sentences, and the pre-DA text furnished 1,180 sentence units.⁴

We also established a scale of seven levels of dependency. The criteria differentiating between these levels of dependency were the amount of verbatim words and the order of the elements in the sentences. For instance, if a sentence from an Ellen White text was in every respect identical to one in a source text, we labeled it "strict verbatim" and gave it a dependency value of seven. In cases where the sentences were identical except that an obvious synonym had been substituted for a word, we identified the

sentence as "verbatim" and gave it a value of six—indicating that it had a lesser degree of dependency than "strict verbatim" with its value of seven.

When the Ellen White text and the source were identical because both writers were depending directly on Scripture, we labeled the sentence "Bible quotation" and gave it a dependency rating of zero. When there was no clear indication of literary dependency, we called the sentence "independent" and gave it a dependency value of zero—even when the content of her DA text was very similar to that of a source text.⁵

Literary dependency is not limited to parallel sentence structure and verbal similarities. Authors may also consult sources for the arrangement of the sentences and the thematic development of a chapter. So our analysis of the DA text included a study of possible editorial or redactional dependency.

In our investigation we examined more than 500 works, mostly nineteenth-century works on the life of Christ. Of course, Ellen White was not limited to this type of literature when she wrote on the life of Christ. She also had access to sermons, devotional books, Bible society tracts, Bible commentaries, and general Christian literature, and could have borrowed materials from any of these sources. In view of the fact that we did not review all the life-of-Christ materials available to Ellen White, much less the literature from other genres she is known to have read, there is no way this probe could be called complete or exhaustive. So the reader must consider the summations and conclusions that follow as minimal if not tentative findings, even though we made every possible effort to conduct a thorough and careful study.

Summations

From the outset of the study and throughout its long course I constantly faced questions relating to the conclusions. What do you think you will discover? Will you be able to report the results of your study without having your ministerial credentials revoked? Will the church publicize your findings? Have you changed your views on Ellen White? Do you still believe that she was inspired? Did her secretaries do the copying? Did you find any disagreement between her writings and Scripture? Do you think a believer has any right to look for sources behind inspired writings? Do you think the writers she used were inspired?

**Marian Davis
compiled Ellen
White's earlier
writings on Christ's
life into scrapbook
form. It was from this
collection that the
DA text was
developed.**

While these inquiries were appropriate and appreciated, they were not the issues troubling me. I had other concerns. How could we approach the analysis of the textual data fairly and consistently? How accurate would our conclusions be when based upon a random sample consisting of 15 chapters of varying length, content, and source dependency? Could our conclusions serve as valid generalizations about the entire text of *The Desire of Ages* and Ellen White's method of writing her books, particularly her commentaries on the great controversy between good and evil as covered in Scripture?⁶

My solution was to study each chapter in terms of its own special nature. I hoped that I would be able to let the data determine the questions to be asked, and I endeavored to be open to any new insights, even new perplexities, that might emerge from the analysis. In the end I developed a list of 14 questions that I asked in regard to each chapter. I hoped that these questions would help to keep my analysis focused and consistent despite variations in the text and possible changes in my outlook as the study progressed.

In what follows, I present the 14 questions and the corresponding summary statements derived from our analysis of the 15 chapters. The statements, of course, present in abbreviated form what is more fully laid out in chapter XVIII of the report. The questions and answers offer further clarification on the nature

It became very clear to us that it was Ellen White herself who was copying from the sources.

and scope of the study and largely form the evidence supporting the five general concluding statements that I give in the second article.

1. Do we have any original (handwritten) manuscripts of Ellen White on the DA text?

No chapters have been located in either handwritten or copy form. Several sentences from three chapters have been found in Ellen White's diaries, and significant portions of three additional chapters were developed from manuscripts dating from 1897. Handwritten and copied texts exist for portions of the pre-DA text, treating the content of 10 of the 15 chapters.

2. Does the DA text represent an increase or a reduction in the coverage of topics Ellen White treated in her earlier works? And if she enlarged her coverage, is the expansion to be accounted for by a greater dependency on sources?

No consistent answer emerges. Some topics receive more attention, and others less. Where the commentary has been extended, we also find more independent material. The DA text generally represents a lesser degree of dependency than does the pre-DA text, and the longer chapters of DA show no greater use of sources than do the shorter ones.

3. How does the content of the DA text compare in general with the content of Ellen White's earlier writings on the life of Christ? Can we detect any influence of the sources on the content?

Doing source analysis involves giving some consideration to content, but finding a definitive answer to this question would require a separate study. Generally

speaking, there is strong agreement between the later and earlier writings except where the earlier text needed revision. No doubt much of the agreement results from the use of the same sources for both the earlier and later writings. The DA text manifests a stronger spiritual appeal, no doubt because of the evangelistic purpose that motivated and guided its production.

4. Are there any significant differences between the DA text and the pre-DA text?

Differences appear in the order of events in the life of Christ, in how the two texts harmonize the Scripture accounts, and in DA's exclusion of some extrabiblical stories contained in the pre-DA text. No doubt the sources influenced to some degree the chronology of Ellen White's narrative account and the thematic arrangement of some of her chapters in the DA text. It is not always possible to tell when the revision is the result of the source's influence or of a closer reading of the biblical account.

5. How much of the DA text reveals literary dependency?

6. What is the extent of Ellen White's literary independence in writing DA?

7. What is the degree of dependence of the DA text?

Questions 5, 6, and 7 address the basic issue of literary dependency. Of the 15 chapters' 2,624 sentence units, we found 823 (31 percent) to be in some degree clearly dependent upon material appearing in our 500-plus literary sources. We found that 1,612 sentence units (61 percent) showed no verbal similarity to any of the sources we investigated. The average dependency of the 823 dependent sentences rated just a little higher than the level of "loose paraphrase" (3.3).

8. What major works were used by Ellen White in writing the DA text?

We found 10 books from which Ellen White drew 10 or more literary parallels per *Desire of Ages* chapter. *The Life of Christ*, by William Hanna, heads the list with 321 source parallels. *Night Scenes of the Bible* and *Walks and Homes of Jesus*, both by Daniel March, come in second with 129 parallel sentences.⁸

Ellen White drew from Hanna's work for nearly every one of the 15 chapters. But she tended not to use the other sources in such a general way, tending rather to draw mostly from a single source for each chapter that we found to be dependent. Which other source she used

varied from chapter to chapter.

9. What additional sources contributed to the DA text?

In addition to the major sources, we found that 21 works written by 20 authors had a minor impact on the 15 chapters. Two authors had works in both the major influence and minor influence categories.

10. What literary sources were used in the composition of the pre-DA writings?

Marian Davis compiled Ellen White's earlier writings on Christ's life into scrapbook form. It was from this collection that the DA text was developed. As a result of this method of book production, many source parallels appearing in the DA text make their first appearance in these earlier writings. Exceptions to this expected duplication in literary parallels occur when the earlier text is not included in the DA text or when DA treats content not found in the earlier materials.

Our study revealed that the works of Hanna and March figure heavily in the earlier texts that were taken over into DA. In the Ellen White manuscripts on Christ's life that were not used in forming the DA text, there are literary parallels from the works of Frederic Farrar, John Harris, Henry Melvill, Octavius Winslow, and others.⁹

11. How does the DA text compare with the pre-DA text in the use of literary sources?

When we first formulated this question, we had planned to evaluate every sentence of the earlier writings, but time and staff limitations prevented such a thorough study. We did examine this earlier material for its use of sources and found that in most cases it showed either the same level or greater levels of literary dependency than did the DA text. Out of the 1,180 sentence units reviewed, we noted 879 dependent sentences. We found 6 strict verbatim sentences, 80 verbatim, 232 strict paraphrase, and 232 simple paraphrase. The average rate of dependency of the pre-DA dependent sentences was 3.57, compared with DA's rate of 3.3.

As we carefully studied the nature and degree of literary dependency of these early materials, which included Ellen White's personal journals, it became very clear to us that it was Ellen White herself who was copying from the sources. We need not look to the work of her secretaries to account for the source

parallels found in her writings.

12. How does the content of the dependent sentences compare with that of the independent?

We found no significant differences in content. Both types of sentences include descriptive, devotional, spiritual, and theological commentary and moral exhortation. Both types contain details such as one might expect in an eyewitness account or as having come from a vision. The differences we noted involve the way reality is affirmed and the number of sentences or degree of emphasis given to a particular topic. Ellen White's independent materials often extend the descriptive, spiritual, theological, or devotional commentary. And where the source is suggestive and indefinite as to what took place in the life and ministry of Christ, Ellen White is positive and definite.

13. Do the literary or thematic structures of the chapters of the DA text reflect the structural composition of the sources, apart from the common influence of the Bible?

Even though most DA chapters reflect the dominant use of one source, most of them contain parallels from more than one source. So the final compositions exhibit their own overall structures rather than those of any given source.¹⁰ Several chapter sections appear to reflect specific Ellen White manuscripts.

Ellen White's earlier manuscripts do not reflect multiple sources to the extent the DA chapters do. Evidently in writing them she used one source at a time as she worked on a given topic or aspect in Christ's life. When writing on the same topic on another occasion, she generally used a different source. The fact that DA chapters contain literary parallels from multiple sources more likely represents Marian Davis's conflation of several separate Ellen White manuscripts or journal entries than it does Ellen White sitting down with several sources to compose a chapter.

14. Are the pre-DA writings dependent on sources for their thematic arrangement?

In most instances her diary entries float freely from topic to topic, not offering extensive comment on any given subject. But where her pre-DA writings treat a topic, they usually follow the thematic development of the source. Particularly is this the case with her later manuscripts. However, we would remind the reader of the differences discussed under

question 12. Though the basic structure of Ellen White's material usually depends upon the source, her emphasis often differs.

Hopefully this brief review of the 14 questions and their answers provides both a useful context and some justification for the few broad conclusions that follow in the second article (in the December issue of *Ministry*). These concluding statements may well apply to the entire text of *The Desire of Ages*, and perhaps to a number of Ellen White's other writings, as well. If not, they are—at least in my judgment—appropriate for the 15 chapters upon which this investigation focused. ■

¹ Two Adventist journals have carried reviews of the report (*Adventist Review*, Sept. 22, 1988; and *South Pacific Record*, Apr. 15, 1989), but to my knowledge, nowhere have the full conclusions been published. For a while copies of the entire report and of the 100-page-long Chapter XVIII, "Summary and Conclusions," were available for purchase from the office of the president of the General Conference. The report is no longer in stock, but one may still purchase a copy of the summary chapter for US\$3.50. Address your inquiry to Dr. Charles Taylor at the General Conference, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

² Because I was the project director, I am solely responsible for all the evaluations, the interpretation of the data, and the writing of the report. But I could not have carried out the project without the help of many others, most of whom are mentioned in the preface to the report.

³ The random sample comprised the following chapters: 3, 10, 13, 14, 24, 37, 39, 46, 53, 56, 72, 75, 76, 83, and 84.

⁴ In a few instances compound sentences were divided into two independent clauses and evaluated accordingly.

⁵ The other levels of dependency were rated as follows: strict paraphrase, 5; simple paraphrase, 4; loose paraphrase, 3; source Bible, 2 (when the Scripture usage reflected the literary source); and partial independence, 1.

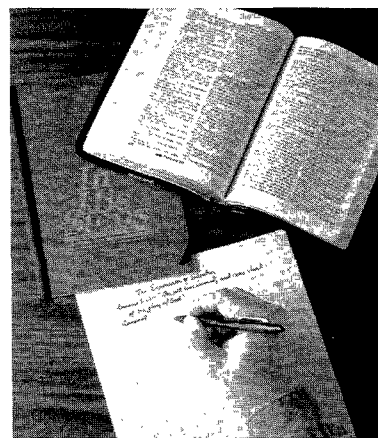
⁶ I have in mind here such works as *Patriarchs and Prophets*, *Prophets and Kings*, and *The Acts of the Apostles*.

⁷ We arbitrarily chose to classify any source supplying 10 or more literary parallels for any one DA chapter as a "major" literary source.

⁸ The other major sources are: John Harris, *The Great Teacher*; Frederic Farrar, *The Life of Christ*; George Jones, *Life-Scenes From the Four Gospels*; Alfred Edersheim, *The Life and Times of Jesus the Messiah*; J. H. Ingraham, *The Prince of the House of David*; Francis Wayland, *Salvation by Christ*; and John Cumming, *Sabbath Evening Readings on the New Testament: St. John*.

⁹ Frederic Farrar, *The Life of Christ*; John Harris, *The Great Teacher*; Henry Melvill, "Jacob's Vision and Vow"; and Octavius Winslow, *The Glory of the Redeemer*.

¹⁰ In combining the two Nazareth visits into one chapter, DA chapter 24 seems to reflect the structure of March. Some evidence exists for arguing that chapters 46 and 76 also depend upon their sources for significant aspects of their literary arrangement.



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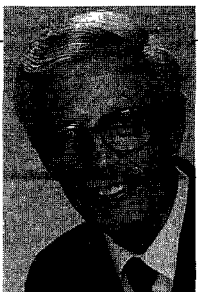
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At the time he wrote this article Clarence Gruesbeck was the director of field education at the Seventh-day Adventist Theological Seminary at Andrews University, Berrien Springs, Michigan. He now pastors the Green Lake church in the Washington Conference.

Some time ago Jim came into my office to visit. He had recently graduated from college and had been called into the pastoral ministry by the conference where I was serving. He was considered a promising young man who was very confident about his call to ministry.

But as we visited he revealed the fact that he was questioning his call. He was bewildered and disappointed, fearful that he had spent his time in college preparing for something that held little future for him. As we explored the reasons for his frustrations, he explained that what was actually happening in his pastoral experience did not coincide with his concept of ministry.

During the following months I visited with Jim to support and encourage him while he was in this period of indecision. He explored other areas of ministry and spent some time in experiencing them but was finding it difficult to make a decision. He was groping for some key to fulfillment in his ministry, a key that he could not find.

Then the senior pastor of the church in which Jim was working accepted a call and Jim was thrust into the position of interim pastor. During the next few weeks we checked with each other often, carefully reviewing what he was doing and what he could be doing. He seemed

to be ministering with excellence, and the lay leaders of the congregation were happy with his contribution.

One day when Jim came into my office I noticed that the sparkle had returned to his eyes. My greeting—"Well, how is the new pastor of the Lakewood church?"—triggered a series of interesting stories that he told with excitement. In fact, I had never seen him so animated. Then he lowered his voice and became very serious. "I have just discovered what brings real satisfaction to me. It is witnessing the change that can take place in a person's life. I have discovered what ministry is all about and now I know what I want—I want to work with God in changing lives." Jim then explained that one of his Bible study interests had accepted Christ and decided to be baptized.

Nothing so galvanizes ministers as when people with whom they have been studying the Bible decide to become Christians. Nothing so electrifies congregations as when they see people become Christlike and join the family of God.

Three essentials of Christian ministry

Second Corinthians 5:17ff., one of the greatest declarations of Scripture, introduces us to three essential characteristics of Christian ministry: reconciliation, commitment, and compulsion.

How can people be freed from the bondage of a distressed conscience, the fear of a

This article is the eighth in a 10-article series that considers the most vital relationships and responsibilities for which Seventh-day Adventist ministers are accountable. Most of the articles in the series were first delivered as chapel addresses at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

hopeless death, or the dread of the accusing finger of God? Shall they ignore the enslavement by dizzying themselves on the merry-go-round of pleasure? Shall they rebel against God or declare that He is dead? These escapes are futile. Those who try them still experience the lonely, lonely pangs. The absence of God is the malady of our age. We were created to need fellowship with God.

In our text Paul portrays God as the first cause—God takes the initial step to correct the wrong conception concerning Himself and to reveal His deep love for the sinner. The reconciliation Christ effected grew out of a love that sacrificed: “For God so loved the world that he gave . . .” (John 3:16).^{*} Christ gave up all He possessed—His dominion and honor, heaven’s beauty and comfort—and then sacrificed Himself. Far from being the victim of evil men, He was the Master of the Crucifixion event and thus He was the victor. John reports that He told His disciples, “I lay down my life—only to take it up again” (John 10:17).

The message committed to those who minister is absolutely fantastic: “God is making friends of all men through Christ, not counting their sins against them.” The great reformer Martin Luther prayed “Thou, Lord Jesus Christ, art my Righteousness. I am Thy sin. . . . What Thou wast not Thou didst become, that I might become what I was not.”

The reconciliation Christ effects leads to the second element of ministry that Paul announced in these verses—that of commitment. To every individual who has accepted Christ as Saviour and Lord has been given the word of reconciliation.

We are not the agents of reconciliation. Only Jesus Christ, the Creator of the universe, could become our substitute by receiving the consequences of our rebellion. So only He can serve as the agent of reconciliation. But God has charged us with the message of reconciliation. He has commissioned us to represent His kingdom. We are His ambassadors. Ambassadors represent their country, their ruler. They speak only as their ruler would speak and say only what their ruler would say. Their role is to conceptualize the philosophies and objectives of the government.

This ministry of trust is essentially an experiential ministry, which is to say that the ambassador cannot explain something he has never experienced.

Commenting on our text, Halford Luccock said, “He who has never known in his own life reconciliation with God is a bungling, incompetent ambassador.”

The lives of the ambassadors must endorse their ministry. If they don’t, their ministry will lose its power.

The third element of ministry that Paul mentioned is that of compulsion. Paul was the model soul-winning pastor. Our text reveals his concern for his readers—in it he interrupts his explanation of reconciliation to appeal to his readers: “We implore you on Christ’s behalf: Be reconciled to God” (2 Cor. 5:20; note also chapter 6:1, 2).

After Paul’s encounter with Christ on the Damascus road, he never forgot the trust Christ had placed in him. Aware of the lengths to which Christ will go to save a person, Paul was convinced that he had no right to keep the gospel to himself. He too would sacrifice comfort and even safety and necessities to win people to Christ.

In fact, a passion for lost humanity possessed him: “When I preach the gospel, I cannot boast, for I am *compelled* to preach. Woe to me if I do not preach the gospel!” (1 Cor. 9:16). He longed for others to experience the fellowship that he found so necessary.

That passion for souls has gripped many people. John Knox cried “Give me Scotland or I die,” and Wesley declared “The world is my parish.” Emil Brunner added, “The church exists by mission as fire exists by burning.”

It is so easy for Christians to fall into the particularism that characterized Judaism in Jesus’ day. We tend to speak to ourselves while remaining oblivious of the needy world. We think of God’s kingdom as composed of people like ourselves. But God is looking for pastors who burn with the desire to save people.

Fulfilling our commission

How do ministers who have experienced reconciliation, who are willing to serve as God’s ambassadors, and who in fact feel compelled to carry Christ’s message to people fulfill their commission?

Paul believed that soul-winning pastors must become acquainted with the people to whom they intend to witness. How could they speak to the needs of people if they were not aware of their needs?

Jesus, a master at human relations, mingled among people so that He could understand them. We need to learn

about people’s cultural background, their interests, their goals in life, how they think, their educational achievements.

Before Paul attempted to appeal to the Athenians, he toured their city and noted their cultural and religious interests. And of his methodology, he wrote to the church at Corinth: “Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible” (1 Cor. 9:19). His vision of every person as potentially a Christian led him to make whatever personal sacrifice was necessary to adapt to their custom or culture to achieve his goal.

Paul also identified with people in such a way that they did not see him as a person who felt that he was better than they. One of my favorite stories illustrates the importance of this point. Dr. Henry Clay Trumbull, a devoted personal worker, lived in Hartford, Connecticut. Boarding the commuter train one morning, he sat down by a young man and began to read a newspaper.

After a few minutes the young man pulled from his valise a bottle of whiskey and a metal drinking cup. Before taking a drink himself, he offered some to Dr. Trumbull.

Trumbull thanked him kindly but declined, and returned to reading his paper. Meanwhile, he was wondering how he could approach this young man with the gospel. He didn’t appear to be much of a prospect.

Soon the young man turned to his bottle again. Once more he offered Trumbull a drink before he imbibed. When Trumbull again thanked him and declined, the young man queried, “Don’t you drink?”

Upon Trumbull’s admitting that he did not, the young man said, “I guess you think that I am a pretty rough fellow.” Here was the crucial point of the experience. How would this man of God reply? He smiled and said, “No, my friend, I do not. I think that you are a very generous fellow.”

Before I read this story I am sure I would have answered the young man’s question with something like “No, thank you, I don’t drink”—which the other party could have interpreted as suggesting that I think I am better than he. Trumbull’s response, coming as a commendation, pleased his seatmate. Before Dr. Trumbull left the train he had appealed to this gentleman to accept Christ as his personal Saviour, and the young man had done so.²

As soul-winning pastors, we need to be sensitive to even the unlovable people in our communities. Oh to have the mind of Jesus! As Phillips Brooks said, "If we could see how precious the human soul is as Christ saw it, our ministry would approach the effectiveness of Christ's."³

Soul-winning pastors evaluate people's interest carefully. It is important that pastors study the clues that reveal people's interest in spiritual things. Even then, we may give up sooner than we should. An interesting survey conducted by the National Dry Goods Association revealed that 40 percent of the people in sales make one call and quit, another 25 percent quit after two calls, and 88 percent of salespeople make no more than three calls. But the 12 percent who are willing to keep on calling after a third rejection make 80 percent of the sales.

In the parable of the lost sheep, Jesus illustrated the necessity of persisting. The shepherd searched for the lost sheep until he found it. The search may have gone into the night. It may have cost him several tears in his clothes. But it is clear that he did not end his search until he found the lost sheep.

Our mission field challenges us

George Gallup, Jr., surveyed unchurched Americans, of whom there are, he claims, 61 million. When queried whether they would join a church if someone asked them, 50 percent of them replied that they would if the conditions were right. Gallup points out that these unchurched people are not unlike their Christian counterparts. A large percentage of them said that they believe in the inspiration of the Bible. More than 70 percent said they want their children to receive religious education.⁴ Here are tens of millions of people who are receptive to the ministry of reconciliation — *what a mission field for the 1990s!*

There is another mission field as well. Pastors with soul-winning vision also realize that every member of their congregations needs the ministry of saving grace and power. To most Christians, soul-winning means finding unchurched people and bringing the gospel of Jesus Christ to them in such a way that they discover that Christ's way of life is what they want. Unfortunately, too often this concept alone is used to judge pastors as successes or failures.

For my definition of soul winning I would like to retain this extremely vital

concept of winning the unchurched and add to it the continuous ministry of reconciliation to all within the Christian community. Both church members and their children who have not yet become members need ministry to grow in grace and knowledge. Becoming a Christian is not a "once for all" experience. E. Stanley Jones once made this significant statement: "Our churches are filled with people who 'know about God,' but don't know Him; are informed about Christ, but are not transformed by Him; who know about the moral laws, but are powerless to fulfill them."⁵

The Christian life is a progressive experience, a life-long succession of renewals. No doubt that is the reason Paul appealed to his beloved church members at Corinth to be reconciled to God. To him fellowship with Christ must be renewed daily. The great physician Sir William Osler confessed, "At night, as I lay aside my clothes, I undress my soul, too, and lay aside my sin. In the presence of God, I lie down to rest and to waken a free man with a new life."

As we view the minister's responsibilities as a soul winner, the task of ministering may appear to be impossible. How can we accomplish all there is to accomplish? I've felt the strain. While I was a pastor in the city of Los Angeles I often prayed, "Lord, this whole city needs Your Spirit desperately. What can I do to make it happen?"

At this point it is well for us to remember again the value Jesus placed on a single person, and why He saw such value. When He spoke to someone, His primary concern was for the salvation of that individual. But He was also looking ahead. He knew that one could win 100.

On one occasion He focused His attention on an outcast woman from a Samaritan village. When the disciples brought food for Jesus to eat, they ignored her. But they could not ignore her very long, for she soon returned with almost the whole village. To His disciples Jesus declared, "Open your eyes, the fields are white ready to harvest."

I have also witnessed how salvation multiplies. A humble, uneducated shipbuilder won more than 50 people in five years. Upon his conversion, a fiery restaurant owner who was unfaithful to his wife and who beat his children when drunk became a beautiful Christian. As a result, I had the opportunity to study with three families who marveled at the change that had come to this family.

Ellen White put it well when she wrote, "For the conversion of one soul we should tax our resources to the utmost. One soul won to Christ will flash heaven's light all around him, penetrating the moral darkness and saving other souls."⁶

Christ did not lay the burden of the world on us. He only asks that we work where we are.

We may not have the gift of evangelism. We may not be great theologians or even great preachers. But soul-winning pastors have a dream. They view every person they meet as a potential Christian. They love people, caring for them in much the same way as they care for themselves and their families.

One of the great soul-winning pastors whom I admire is Sam Shoemaker, who pastored in New York City during the 1940s and 1950s. Portions of his poem "So I Stay Near the Door" recapitulate what I have said:

"I stay near the door.

I neither go too far in, nor stay too far out,

The door is the most important door in the world—

It is the door through which men walk when they find God.

There's no use my going way inside, and staying there,

When so many are still outside and they, as much as I,

Crave to know where the door is.

And all that so many ever find

Is only the wall where a door ought to be.

They creep along the wall like blind men,

With outstretched, groping hands,

Feeling for a door, knowing there must be a door,

Yet they never find it . . .

So I stay near the door." ■

*Bible texts in this article are from the New International Version.

¹ Halford E. Luccock, *More Preaching Values in the Epistles of Paul* (New York: Harper and Brothers Pub., 1961), p. 73.

² Charles Trumbull, *Men Alive* (New York: Association Press, 1912), pp. 80-83.

³ Phillips Brooks, *Lectures on Preaching* (New York: The Seabury Press, 1964), p. 257.

⁴ George Gallup, Jr., *The Unchurched American* (Princeton, N.J.: The Princeton Religion Research Center and The Gallup Organization, Inc., 1978), pp. 7-10.

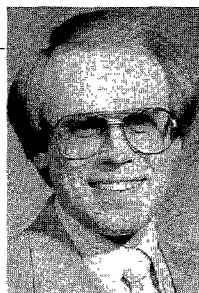
⁵ Earl Stanley Jones, *Conversion* (New York: Abingdon Press, 1959), p. 180.

⁶ Ellen G. White, *Testimonies* (Mountain View, Calif.: Pacific Press Pub. Assn., 1949), vol. 6, p. 22.

Tombstones or diamonds?

Willard L. Santee

A pastor converses with the Lord about neighborhood children who play on the church grounds.



Willard L. Santee pastors the Hampden Heights church in Reading, Pennsylvania.

Good morning, Father. I didn't sleep very long last night, perhaps because of the many thoughts that have been weighing heavily on my heart this week. May I share some concerns of mine? Thanks for taking time to listen.

"I guess my mind goes back to last week when we met at Your house, Lord. After telling You goodbye, Brother John and I stood outside talking. We were concerned about a potential problem: the children playing in the church yard. Not only have they been playing while we worship You, but they have worn the shape of a diamond in the grass.

"You remember how I told Brother John that I needed to speak to the kids about their playing there, especially on Your holy day, and also about the lawn and how it's getting to look so worn? Well, even though I watched the fellas play after school this week, I always just seemed to be going in the opposite direction at the moment, so I never made that visit with the kids.

"And then last night I came over to the church for a visit after the sun had set. There were a couple of bats near the old tree, a baseball glove or two lying at its base, and a little green tennis ball sitting in a worn spot on the ground. But the churchyard was silent—the children had all gone home.

"The church was empty too. Just You and me there. I'm sure You knew my thoughts then as You know them now, and I'm sure You realize that I am wrestling with some questions, Lord."

In the early-morning darkness I heard God speak to my heart. "My child," He seemed to say, "I have a question for you this morning. Whose house sits across the road from yours?"

"Why, Your house, Lord. We know it's Yours—Your children built it for You. It was made for Your glory."

"And whose land does My house sit upon?"

"It was bought just for You, Lord. We know that all things are Yours."

"And do not the people claim to be Mine too?"

"Yes, Lord, we all belong to You, for You made us and sustain us. In You we live and move and have our very being."

One last question seemed to bury itself in the stubborn soil of my mind: "Would it not be fair, then, to ask the Owner of the house whether He objected to having His children play in His yard on His holy Sabbath day?"

"But Lord," I protested, "it's wrong to do our own pleasure on the Sabbath, to let kids play ball on Your holy day!"

"To him that *knoweth* to do good, and doeth it not, to him it is sin.' So teach them My ways. But remember, all they will see of Me is what you show them or tell them. By your witness to My children you will be a savor of life unto life or of death unto death. And you must not forget that 'whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea!'"

"But Lord, what if they break another window in Your house? They apologized for that first one, but one never knows what kind of trouble kids can get into

with a ball. I know— I have three sons and I once was a little child too.”

Though no Scripture text came to mind in answer to my question, I was strongly impressed with a simple fact—that broken glass is easier and less expensive to replace than broken hearts.

Again I argued. “But the grass, Lord! We want Your place to look neat and clean. We don’t need footpaths across the lawn.”

“Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.”

It was silent then. There was no voice, no dream, no vision—just two hearts struggling to become one in the early-morning dawn of His day.

Then He seemed to say, “My special little room there in the back of the church, it’s silent too—for no babies cry there anymore. The hallways echo the sounds of shuffling feet, but no little skips and tiptoeing steps. I no longer hear the laughter of My little ones in their rooms. Their voices no longer sing, their tiny hands no longer clap, the bells no longer ring, the flags no longer wave.

“Oh, My child, would you take the sounds of youthful happiness away from My house? Would you send away My children who know not of My Sabbath and who know not of My love?”

“And you—knowing that I am the Creator of all the fields, and clothe My earth with flowers and trees and shrubs—are you concerned about My grass?”

“Look around you and behold the other churches in your city. In how many of their yards do children feel at home? It’s not baseball diamonds you see there, but graves marked with cold stones that try to preserve memories. While you are busy during the week, My yard is often filled with the noise of fun and laughter—of living children who are potential candidates for My kingdom.

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

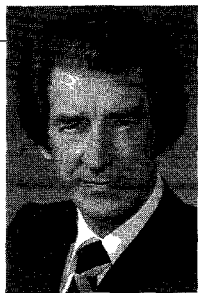
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The author says that in the several years that have passed since this incident, the children have never again been a problem on the Sabbath. Some have attended the church’s Vacation Bible School and others have joined the local Pathfinder club. ■

Weaving new and more colorful garments

Rex D. Edwards

How to add glitter and sparkle to your sermons



Rex D. Edwards is the director of continuing education for the Ministerial Association of the General Conference of Seventh-day Adventists.

In his *Life of Samuel Johnson* James Boswell recorded the following interchange between Oliver Goldsmith and Samuel Johnson.

Goldsmith said “that he wished for some additional members to the Literary Club, to give it an agreeable variety; for there can now be nothing new among us; we have traveled over one another’s minds.”

Johnson, however, resented the implication. “‘Sir,’ says he, ‘you have not traveled over my mind, I promise you!’”

Despite Johnson’s confidence in the boundlessness of his mental territories, Goldsmith was the better judge. After years of association these men no longer derived from their discussions the inspiration that had once so stimulated them. They had thoroughly explored one another’s minds. Further conversations would be unproductive of fresh contributions.

Yet we know that they continued to read one another’s writings with interest. Why? Their unflagging pleasure in each other’s written works cannot be wholly explained by saying that in the seclusion of their studies they constructed entirely new frameworks of thought. Rather, the chief charm of their writings lay in the fact that they wove new garments to clothe the frames that were so familiar. The frame was no longer interesting, but the garments were.

This art of maintaining interest by fresh expression of old truths has application to sermons. Congregations have generally traveled over all the basic Christian truths. The effective preacher

is one who clothes these basic truths with new and colorful garments. An old truth takes on new vitality when it is beheld in a new adornment.

The most effective preaching is that in which the preacher develops the theme by means of an analogy that is strikingly fresh. For example, a minister wishes to preach a sermon on the Personal Giving Plan. His congregation has been harangued year after year on the subject of giving until they listen to such sermons unmoved. But the preacher announces his theme as "Crossing the Rubicon." He develops the idea that a person's purse is the Rubicon that separates him or her from a full commitment to discipleship. Getting past the purse is the test of a Christian. The minister has his congregation thinking of an old subject in a new way. Giving now means crossing the Rubicon.

Or to consider a more theological subject, the minister might preach on salvation by faith. She might stuff her congregation with terms that have long since become cliché. But if her sermon is to be effective, she must present this fundamental Christian doctrine by means of an analogy that reaches the minds of her hearers in a way that they have never been approached before. She might borrow from Emerson and announce her theme as "Hitching Your Wagon to a Star," and develop the idea as Robert Browning put it in *Saul*: "'Tis not what man does which exalts him, but what man would do!"

Because people are not judged by what they achieve but by the spiritual and moral ideals they hold to their hearts throughout life, it behooves them to hitch their wagons to the star of Christ. The direction in which they are being pulled is what saves them, not their attainments.

Unfortunately, to preach consistently with such freshness requires more ability (or more persistence) than most of us possess. Occasionally we may be struck with a happy inspiration, but for the most part we find our minds almost irresistibly drawn to platitudinous channels of thinking and expression as a floating stick is drawn to a vortex. Needless to say, we should, as far as possible, avoid the vortex. "Give them manna fresh from the skies," insisted Spurgeon to his students, "not the same thing over and over again, in the same form *ad nauseum*, like workhouse bread cut into the same shape all the year round."¹

Fresh as a rainbow

Though we may not always be able to clothe the truths we present in original themes, the least favored of us can raise the level of interest in our sermons and greatly improve their caliber by the use of figurative language. This we can learn to do by assiduous effort and disciplining of thought. In so doing we can make the most commonplace statements as new and fresh as a rainbow dripping with the warm rain of spring.

To be effective preachers, we must to some degree partake of the nature of a poet. As often as possible we must exercise our minds to use analogy to express our thoughts. We must be inventors of similes and metaphors and framers of phrases.

Political speech writer Peggy Noonan suggests that "poetry has everything to do with speeches—cadence, rhythm, imagery, sweep, a knowledge that words are magic, that words, like children, have the power to make dance the dullest beanbag of a heart." She has mastered the art of turning "the impulses of the speaker into words that soar. She wrote for Dan Rather ('Autumn has dropped like a fruit') and then became Ronald Reagan's best lyricist ('The *Challenger* crew was pulling us into the future, and we'll continue to follow them')."²

Most of us can hope for only a small measure of attainment in this art, but the extent to which we can develop the capacity for poetic expression will be, largely, the measure of the caliber of our sermons.

There are unlimited ways in which thoughts can be expressed. We might say "Never pass by a thought without testing its possibilities for original expression" or "Never bury a thought in the tomb of triteness when the touch of originality may revive it with a breath of life" or "Never close a thought with an outworn expression if imagination can weave a new and more colorful garment."

George E. Sweazey urges, "Avoid the obvious word in favor of the unexpected one. . . . When you discover a memorable phrase, you can wonder what it evolved from. A sentence like 'Life is supposed to be great' may have gone through several stages before it became 'Life is not a shabby thing we have to grovel through.' Perhaps 'You knew he was a good man when you saw him walk past' had to make many trips through the author's mind before it became 'When he walked, his left foot said

'Amen' and his right foot said 'Hallelujah.'"³

Adding life to the portrait

An abstract statement is like the sketchy outline an artist makes for a portrait. The subject is there, but it is lifeless. Metaphor and similes drawn from all existence do for the abstract statement what the artist does for the portrait when he adds the touches that give expression to the eyes, character to the face, and life to the subject.

The Bible should be an incentive to the use of figurative language. What a wealth of analogy we find there! The inspiring prophets and teachers of the Hebrews heard all creation shouting its corroboration of fundamental truths.

Earth's crammed with heaven,
And every common bush afire with
God;
And only he who sees takes off his
shoes—
The rest sit round it and pluck
blackberries.

—E. B. Browning

Here is one of the secrets of the Bible's power to illuminate life. The lights of many analogies are turned upon human experiences and values. Each new metaphor or simile enlarges our understanding and appreciation. Every truth receives new meaning as the great, appreciative minds of the Hebrew prophets scan the heavens and the earth with ears attuned to every voice. If it were not so, their teaching probably would have fallen on unhearing ears. The lifeless, sketchy, outlined truths would have lost much if not all of their meaning.

Jeremiah made vivid a warning by likening those who had been carried into Babylonian captivity to a basket of good figs and the blameworthy who remained in desolate Judah to a basket of naughty figs. The analogies of the good and the naughty figs compelled consideration.

Isaiah intrigued attention to Jehovah's liberal bestowal of blessings upon His unworthy people by likening His actions to a marketplace like no other, one where people barter not neither do they trade, where wine and milk can be purchased "without money and without price."

Ezekiel's vision of a valley of dry bones was an irresistible battering ram of a figure that bludgeoned its way past every barrier of intellectual lethargy into the inner court of the people's attention. Dead in trespasses and sin a platitude?

Not to Ezekiel, nor to anyone who heard Ezekiel.

Or turn to the New Testament and study the figures Jesus used to describe the danger of riches or of formalism in religion, or to portray the contrast between sin and righteousness. If one were to attempt to cite all the examples of figurative language in the Bible, one would have to reproduce a large portion of its contents.

Try these exercises

But our familiarity with the Bible may have attenuated its power to inspire us to use picturesque language. If so, we shall do well to devote considerable time to the study of the best poetry, concentrating on the use of metaphors and similes. Shakespeare was a master par excellence of fresh and original expression—the most inspiring teacher of all for our purpose. Many of his figures of speech would be crass if used from the pulpit—they were created to suit the characters from whose lips they issued. But Shakespeare's singular freedom from the invariable adjectives, the stereotyped phrases, and the figurative expressions that have grooved the average mind stimulates his readers to escape the slavery of ready-made diction.

To develop your creativity in the use of language, read one of Shakespeare's plays (*The Tempest* is excellent for the purpose), underlining all the metaphors and similes that he produced with such striking originality. For each write a simple statement of the basic thought and then create a figure of your own to express the same thought. Such a study is not only profitable but fascinating.

For another exercise, take the opening sentence of your next sermon and see in how many ways you can express the same thought. Then choose the freshest. After that, go over the whole sermon in the same manner. You will revolutionize your preaching!

Like the clock, most of us must be wound before we strike. We can produce original figures of speech only through laborious thinking in our studies. Yet we should not be discouraged by this fact. Even the distinguished literati of Dr. Johnson's circle had traversed the circles of each other's minds in spontaneous conversation, leaving all that was fresh and interesting to be created in quiet contemplation. Of course, our capacity for achievement in this art will depend upon our various abilities, but the least

among us can hitch our wagons to the Star.

Luther said, "Speak to the cook and you'll hit the king." That is the kind of language the church most needs today—not ordinary language, but language that takes the familiar yet essential truths we have been commissioned to convey and clothes them in colorful gar-

ments that will engage the minds of our hearers. ■

¹ Charles H. Spurgeon, *Lectures to My Students* (New York: Robert Carter and Brothers 1883), No. 1, p. 211.

² Quoted in "Personal Glimpses," *Reader's Digest*, May 1989, p. 184.

³ George E. Sweazey, *Preaching the Good News* (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1976), pp. 154, 155.

To keep your language fresh

"1. Remind yourself of the importance and power of words by reading those writers whose expertise equips them to render this service. Among them are Max Picard, J. L. Austin, and Walter Ong. And one does not want to omit here the abundant testimony of Scripture (Isa. 50:4-6; 55:10, 11; Matt. 12:33-37; Rom. 10:14-17, among many others). . . .

"4. Write personal letters to friends or relatives. Of all the writing one can do, personal letters most nearly approximate orality.

"5. Every five or six weeks, review your preaching in search of overused words and phrases. These do creep in, often undetected at the time. If any are discovered, put them on the shelf for awhile. Granted a sabbatical, words often revitalize themselves.

"6. Listen to people talk with one another, not eavesdropping in any violation of privacy, but in the traffic of public life. Airports, buses, planes, park benches, ball parks, and restaurants offer such opportunity. These experiences can be especially helpful when they occur in regions of the country other than one's own. Different accents, dialects, and idioms quicken a person again to the rich range of ordinary speech.

"7. Take the opportunity to converse with persons from other countries who are struggling to learn English. . . . Such conversations force us both to listen to every word and to choose carefully our own vocabulary, often searching for synonyms and alternate phrases. Ironically, persons who hardly know English may give back to us our own language.

"8. Talk with small children, preferably 3 to 5 years of age. Children this age are not simply repeating what they hear but are creating their own phrases and sentences. Delighted with themselves in this venture, they may wear out the listener with their endless talking. But for the preacher whose vocabulary has been worn

slick to a slur, the value lies in hearing words pronounced for the first time and sentences formed in new patterns. The preacher might even recover some of the pleasure in words such as puppy, duck, zoo, jelly, Ashley, and Kevin.

"9. As a regular practice, comb through your sermons for ideas and concepts that are vague and difficult for listeners to receive, much less experience. With each, or at least most, put the idea or concept into a phrase that appeals to one of the five senses. This is not to say that all truth and reality can be appropriated through the senses, but some can be. In other cases the senses can aid the faculties in understanding, sorting out, and experiencing. This exercise takes effort but listeners are grateful for the preacher who ponders the weight of a grudge, the touch of friendship, the odor of death, the sound of youth, the taste of remorse, the color of joy.

"10. Play word games. If unfamiliar with word games, create some. It can be family fun and can help relieve the boredom of long trips. For example, say "She is sleeping," and have others guess the context by the way the sentence is said—hospital room, classroom, theater, dinner table, party. The number of such sentences and possible contexts is endless. Or start an original story; at a critical point, pass it to the next person, who continues it to a point and then passes it on. Or repeat a phrase three times, changing only the prepositions, and ask Which was the slowest? For example, which is slowest: out of the tree, down the tree, from the tree? Or: day to day, day after day, day by day? Enough of this; the point is that playfulness with tired words can often give them zest when they next appear in a sermon."

Fred B. Craddock, *Preaching* (Nashville: Abingdon Press, 1985), pp. 198-200. Used by permission.



Shepherdess International goes worldwide

Ellen Bresee

Shepherdess International was officially recognized as a part of the Ministerial Association in 1988. The purpose of the Shepherdess organization is to provide ministers' spouses opportunities for spiritual growth, to train ministers' wives as paraprofessionals in team ministry with their husbands, to help the wives understand their role, to improve home relationships, and to provide fellowship and support.

One of Shepherdess International's goals is to make conference administrators aware of the need for local Shepherdess organizations that can provide support for the spouses of ministers. A Shepherdess chapter in every conference and mission worldwide would do much to assist and encourage ministers' wives.

Statistics obtained from all the church's divisions and attached fields show an increase in the number of Shepherdess International chapters in 1989. Five years ago, when the program was in its infancy, only North America had organized chapters. We are delighted that the importance of this support group is being recognized worldwide. Every division is now participating. Sixty-five percent of all Seventh-day Adventist conferences/missions worldwide now have chapters.

Ministers' wives who have been involved with the Shepherdess organization are enthusiastic. Following are some excerpts from letters received at the General Conference from around the world.

South African Union: "The ladies are

all very enthusiastic about the Shepherdess organization."

Non-SDA: "I've been receiving *Shepherdess International Resource Bulletin* for a while and I thoroughly enjoy it and am edified by it. My husband and I have even used some of the material in Bible studies and discussion groups in our church. Your denomination is one of the few I cite as a good example of service to its clergy families."

Africa-Indian Ocean Division: "Shepherdess International will go a long way to strengthen the weak, and throw more light on some matters that need to be taught and known. I thank God immensely for this organization."

North American Division: "I feel that Shepherdess International is filling a need."

"The Shepherdess club voted to relay a message of appreciation to the General Conference for their timely insight in establishing and supporting a Shepherdess

program at the General Conference level."

"Please relay to the 'powers that be' how desperately we want this support to continue."

Inter-American Division: "Your visit has awakened everyone to the fact that more needs to be done for ministers' wives. Your visit was indeed an inspiration."

Southern Asia Division: "I believe this Shepherdess organization can be a means of blessing to our women when they meet together sharing ideas and resources concerning how to become more effective working alongside their husbands."

South Pacific Division: "I would like to take this opportunity to encourage your continuance with the Shepherdess International program—it has been of infinite blessing to me."

If your conference/mission is missing out on this blessing, contact your conference Ministerial Association secretary. He should have a set of guidelines for organizing a club. ■

Shepherdess International Division Statistics 1989

Rank	Divisions	Conferences/Missions	Chapters	Percentage
9	Africa-Indian Ocean	49	19	39
6	Eastern Africa	33	24	73
10	Euro-Africa	41	15	37
5	Far Eastern	56	46	82
7	Inter-American	54	32	59
2	North American	57	54	95
1	South American*	42	42	100
8	South Pacific	34	14	41
3	Southern Asia	15	14	93
11	Trans-European	30	9	30
1	SDA Church in U.S.S.R.*	8	8	100
13	Middle East Union	5	0	—
12	South African Union	6	1	17
4	Southern Union Mission	6	5	83
	TOTAL	436	283	65

*The South American Division and the SDA Church in the U.S.S.R. share first rank.

Ellen Bresee is coordinator of Shepherdess International, General Conference of Seventh-day Adventists.

When your piece doesn't seem to fit

Karen Sue Holford

What can a pastor's wife do when the church rejects her?



Karen Sue Holford, a pastor's wife in England, received an award for this article in Ministry's recent talent search for overseas authors.

The jigsaw puzzle lay half-finished on the dining room table. Piles of pieces surrounded the growing picture. The blue ones were in a pile waiting for someone to undertake the laborious task of constructing the sky. Another pile would become a tree. As the pieces were sorted and fitted together, one piece seemed left out. It was turned this way and that, and pushed into places where it obviously didn't fit. Eventually, after much frustration, it was abandoned, left to one side in the hope that it would find its niche by the time the puzzle was completed.

Susan and Phil moved into a new church district. After being spread thinly amongst three congregations, now they had just one church on which to concentrate all their efforts. They found a beautiful home in a lovely part of the country. It seemed their dreams were all coming true.

Phil settled in quickly. He enjoyed being able to visit most of the members once a week, and there were many exciting new contacts and outreach opportunities.

Things weren't so easy for Susan. A pastor usually has a clear role to fulfill. The pastor's wife may have to work a bit harder to find her place in the picture, and may have to pick her way gingerly between the potential landmines of what the last pastor's wife did or did not do. In each church the picture may be completely different, and her piece of the jigsaw may take some time to fit into place.

As a child, I had extra-wide feet. Everytime I needed new shoes my mother and I would dread the trip into town to find a new pair. Even though we lived in a large city, it seemed there was never more than one pair of shoes in the whole city that would fit me, and we had to hunt it down. We trailed in and out of shops, and up and down the stairs to the children's departments until my feet were probably swollen to an even bigger size! Sales people in each shop would try to cram my feet into shoes that were far too small, or envelope them in ones too large, then try to convince us that they fit just right. It made me feel like one of Cinderella's ugly sisters. Eventually we would find the perfect pair. The relief of finding those shoes was enormous!

It is wonderful to be in a church where you fit in easily. But when putting your foot inside the new church door is like stepping into a shoe three sizes too large or small, you are liable to be unbearably uncomfortable.

It is trying to face criticism after criticism; to be set up in the center of a local church conflict; to feel that the gifts you have to offer are not wanted; to feel pushed into roles that do not match your skills or priorities.

Susan and Phil had a toddler, and soon another baby was on the way. Susan felt that her priorities, at this time in her life, had to be the happiness of her family, and her own health. Many of the women in the church felt otherwise. She was told to find other people to take care of the children so she could be more actively involved in the church. She was told her contributions to the weekly potlucks weren't healthy. Because she had put

cheese on the table when a member had dropped by unexpectedly for supper on a busy day, a rumor was spread that she didn't believe in the teachings of Mrs. White. She felt unable to stay through the long meetings that took place in the church on Sabbath afternoons. She felt that she should be out in the countryside with her children, showing them God's handiwork, and giving her children the wonderful Sabbaths she had always enjoyed. Parents of the two other small children in the church felt that staying in church from morning until 6:00 p.m. was good for the children because it helped to discipline them.

Susan felt crushed by the weight of all these expectations. The joy she had known on Sabbaths, and her enthusiasm for involvement, began to wane, because someone found fault with almost everything she did. Then people began to criticize her lack of involvement. It became a blessed relief to have a weekend away from the unending pressures. A group came to her to discuss "her problems." She tactfully tried to explain her situation and how she saw things, but once again she found she was being constantly misunderstood. The committee left her with a bundle of advice, and one remarked that it appeared that Susan's daughter loved Phil more than she loved her mother.

When she had recovered from this, Susan resolved to try harder to please everyone. After a few weeks she and Phil were called to another meeting, and given a 13-page letter detailing their errors, and even accusing them of not being committed Christians.

It becomes difficult to cope when, as a mother, the only "fellowship" you may get is on Sabbath morning, and it is fraught with these kinds of pressures. It is hard to overcome the temptation to fight back. It is hard to bite your lip and not say all the things you would like to. It is hard to continue attending church when you leave more burdened than when you entered; when you cry all the way home in the car, and hope the children aren't being too deeply hurt by the experience.

What do you do if your church feels more like hell than heaven on earth? If you are not the pastor's wife, you move to another church. If you are the pastor's wife, and you only have the one church, it's not so easy. But even if you feel like a jigsaw piece that doesn't seem to fit, there are some things you can do.

1. Make sure you have a strong devotional life. Positive time with God each day can help you through trying times. Whatever other criticisms may be flung in your direction, people cannot accuse you of being unspiritual (if they do, then you and God know that the criticism is invalid). Following a devotional guide is helpful because it focuses your thoughts on something specific. A prayer list and other aids can also help to distract your thoughts and prayers from the heaviness of the problems you face. Dwelling on the problems too heavily in your devotional time can sap your strength and your spirituality. You can expend a lot of energy trying to solve problems that only God can solve. Include those who are hurting you on your list.

2. Start your own fellowship group with people you feel comfortable with spiritually. There may not be anyone in your own church with whom you can do this, but there may be women in nearby churches, or wives of pastors of other denominations, with whom you can meet. If this is impossible, keep in touch with good friends. Regular phone and letter contact, sharing tapes, and sending little surprise gifts, can lighten one another's loads. You can share Bible study insights, choose to study the same passage on the same day, and have a common prayer time.

3. Find a way of serving the larger church. In a negative situation like this it is easy to begin to feel like your local church fills the whole world. It can be good to step back and try and see things in perspective. When you feel like you can't move in your church for fear somebody's toes are just waiting to be trodden on, think what you can do to minister to the church at large. Could you write articles for publication? Could you develop a seminar that uses your particular gifts, talents, education, and experience and offer it to other churches in your area? Or if this sounds like too much, maybe there are national organizations you could actively participate in, such as Shepherdess International, or charities that need volunteers. Or perhaps you could "adopt" a missionary family.

4. Try to say at least one nice thing to as many people at church as possible, or at least be sure to smile at them. Show your appreciation of their efforts, and

What do you do if your church feels more like hell than heaven on earth?

comment on whatever positive things you can. It can be hard to say, "Thank you for your concern," in response to unwanted (and often unwarranted) advice. It takes a lot of self-control to avoid becoming defensive and trying to justify why you do things your way.

5. Try to avoid arguments whenever possible. Sometimes members may try to trap you by opening up a seemingly innocent conversation, only to swing it around to their particular hobbyhorse. You may feel like arguing against their point, but this probably will only serve to infuriate them. You could remain passive, nodding agreeably, and keeping your personal opinions to yourself. But later you might find out that the member is going around the church saying that "the pastor's wife thinks this way too!" With some people, even tactfully pointing out alternative ways of looking at the situation can upset them. You need the wisdom of serpents, and gentleness of doves! Sometimes all you can do is refer the individual to your husband.

6. Make a list of all the positive comments made to you, and anything else that happens that warms your heart. Keep it handy, then when all the doubts, discouragements, and negative thoughts crowd into your mind, pick up your list and try to concentrate on all the good things that have happened. Once we begin to focus on hurts and pain, there is plenty to get us down. Practically all the great men of the Bible found their work with God's people trying at times. Elijah, Moses, and many of the prophets suffered at the hands of the very people they were trying to serve. And we can especially remember Christ and the frustrations He must have had. The people He was sent to serve crucified Him.

I once saw a sign on a pastor's desk that

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said "God told me I'd work with stubborn people, but He never told me there'd be this many!" I don't know what his parishioners would have thought had they seen that plaque, but no doubt it brought a chuckle to his heart when times got tough!

7. **Search your local Christian bookstore for useful publications.** There are some good books and courses available on appropriate Christian assertiveness. *Irregular People*, by Joyce Landorf (Word Books, Waco, Texas, 1982) has some useful advice, although it is particularly aimed at coping with difficult relatives. Books written specifically for pastors' wives may be helpful, and your conference Shepherdess group may have some titles to recommend or lend.

8. **Enjoy your family time.** If you are happy in your family, it will help to carry you through many challenges. Make the best use of the times you have together, and aim to create good memories of this time and place. Spend time with your husband. If you are finding church members difficult, he's likely to be encountering similar problems! Support each other, pray together, study together, and find ways you can enjoy ministry together. Keep in mind that "This too will pass!" And that one of the pluses of ministerial life is that you won't have to stay where you are forever!

9. **Do what you can to avoid the blues.** Try to make your home as attractive as possible. Stenciling, plants, pretty cushions, and attractive pictures cost very little, but can do a lot to brighten a home. Plan social events with friends with whom you can really relax, and who understand the problems you may be facing. Invite friends to come and stay for the weekend, or house swap with another couple for a week. Make your vacations and holiday times special. Take a correspondence course. Try to add something to your skills that will enhance your life, such as dressmaking, flower arranging, or a craft. Take a counseling course, or other courses that can add something to your ministry or professional skills. Take up a new sport. Or what about that diet that you've always promised yourself? Then when you leave this area, you will feel that whatever else has happened, you have improved yourself in some practical way.

10. **Find someone you can help.** Re-

Once we begin to focus on hurts and pain, there is plenty to get us down.

member that if you are hurting here, there are probably others in the church that are being hurt in the same ways, by the same people. Many may have already left the church or the area. But there probably are a few discouraged ones you could minister to. It may not take long to identify these people. They need a lot of love, and a lot of time, and being their friend can be extremely rewarding. Nurture new Christians coming to the church. They are extremely sensitive to atmospheres and comments made in the church. It can be discouraging for the pastor to work hard to lead someone to Christ, and into the church, only to have them discouraged and driven away by thoughtless church members. So spend time with those who are vulnerable. Love and encourage one another, and help to provide an antidote to the poison of intolerance and inconsiderateness in the church. Concerned Communications has a number of excellent seminars that can help local churches learn how to relate to new members. The "Learning to Love" seminar can be extremely useful, and can help to bring a church together.

Through it all, whatever we are facing, God cares for us and loves us. He suffers too, when He sees His people hurting and discouraging each other. Although it may seem like a mere platitude, rest assured that there is a purpose in it all. If you make taking time with God a priority, He will help you come out of this experience a stronger and wiser person.

The jigsaw puzzle is still on the table. It is nearly finished. That awkward piece that didn't seem to fit may still be a problem. But before the picture is complete the piece will find the place where it is the perfect fit. Or maybe it belongs to another puzzle after all, and it will be tomorrow that it finds its place. ■

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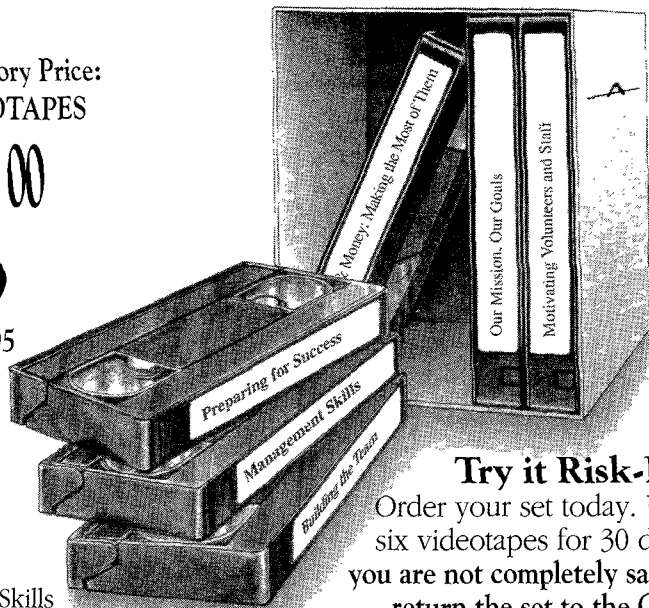
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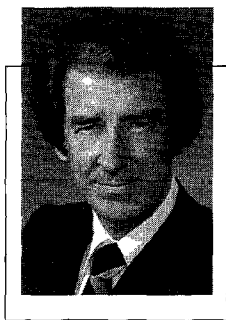
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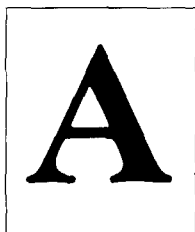
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Masters in Israel



A few months ago in a remote town of northern Vermont I picked up a book of sermons by distinguished Methodist preachers. Published

in the year 1853, it contained sermons by Nathan Bangs, Wilbur Fisk, and other worthies of that century.

The editor had written a remarkable preface on the nature and state of the Methodist ministry. He said that while it was advancing, as a whole the ministry of that church might not equal the ministry of some of the other denominations in educational attainment. But whatever disadvantage the Methodist ministry suffered in the matter of formal learning, it was undergirded by its reliance upon a heavenly calling and the urgency and divine compulsion of its witness.

The editor went on to say that John Wesley was a scholar of large erudition who would have attained distinction as a cleric. But he became a "master in Israel" when he was kindled by a divine enthusiasm and sustained in it by the joy of salvation and the power of God.

While there is a truth in this observation, there is also a danger of oversimplification. Since the nineteenth century this argument has too often been used to justify anti-intellectualism in the church and depreciation of educational standards for the ministry. Ironically, in the 1890s Ellen G. White wrote a series of 11 testimonies first published as *Special Testimonies to Ministers and Workers* in which she lamented, "They [our ministers] might have done tenfold more work intelligently had they cared to become intellectual giants."¹ In that same testimony she affirmed that "their efforts to

acquire knowledge will not in the least hinder their spiritual growth."²

We must, of course, affirm that the ministry of the Word of God cannot depend alone upon well-trained and educated talent. Ralph Waldo Emerson's "Nothing great was ever achieved without enthusiasm" brings to mind the ferment of the eighteenth-century revival in England under Wesley and the evangelicals. This kind of sentiment flew in the face of the conventional sober opinion of that age. But such enthusiasm is not mere excitement or strenuous endeavor. It is human life transfigured and radiant with a Spirit-ignited fire, a God-intoxicated purpose. The truth expressed in the editor's preface is simply that, for the effectual propagation of the gospel, mere human nature, however competent and informed, is not enough.

God's most serviceable instrument

But, however popular that fallacy among us, the converse does not follow—that the disciplined and educated mind is of little consequence to the effectual ministry of the Word of God. The pages of church history may often foster the impression that Christianity is empowered, restored, and renewed more nearly by her saints than by her scholars. Yet it is when saintliness comes to dwell with disciplined intelligence that God finds His most serviceable human instruments.

In 1890 Mrs. White identified the secret of success as being "the union of divine power with human effort."³ She also wrote that God "does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty."⁴ It was so

with Paul, with Augustine, with Anselm, with Luther, with John Wesley, with James White, and with a host of others.

Just as nothing is accomplished without enthusiasm, so also enthusiasm is often blind, unstable, and quixotic if it is not disciplined by an educated mind. It may well be that in the case of genius all rules fail; but, of the ranks of the ministry as of the race, we do not, I believe, presuppose genius.

Wesley had genius; he also had a disciplined mind. He became a "master in Israel" when his disciplined mind and spirit and his singular moral earnestness were irradiated by a divine vision and empowered by the Holy Spirit. "He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable," emphasizes Ellen White.⁵ God can do much with minds of lesser magnitude and cultivation; but He can do more when He has more with which to do.

A competent person without God is no minister. But a competent person under God's authority and empowered by Him is a fit vessel of honor, a powerful executor of God's purpose. "Those who do not obtain the right kind of education before they enter upon God's work are not competent to accept this holy trust and to carry forward the work of reformation."⁶ —Rex D. Edwards.

¹ *Testimonies to Ministers*, p. 194.

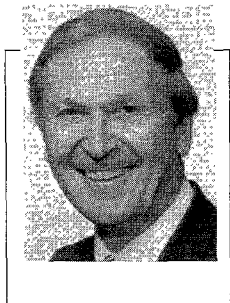
² *Ibid.*

³ *Patriarchs and Prophets*, p. 509.

⁴ *Christ's Object Lessons*, pp. 353, 354.

⁵ *Testimonies to Ministers*, p. 176.

⁶ *Testimonies*, vol. 5, p. 584.



Clergy commitment

Floyd Bresee

If you were given pencil and paper and asked to draw a picture of Seventh-day Adventism, what would you draw? I was given such an assignment by the building committee of a congregation I pastored when we were designing stained-glass windows for a new church building. Not being particularly artistic, I struggled a long time in my search for the finest possible picture of Adventism. Finally, the building committee and I were convinced, as numberless artists before and after have been, that Adventism is pictured best in Revelation 14. We designed the new windows around the three angels' messages.

Since Revelation 14 pictures the Adventist message, it seems logical to conclude that it also pictures the special bearer of that message—the Adventist minister. Let's draw a picture of the Adventist ministry from the first angel's message, Revelation 14:6, 7.

Revelation 14 is about commitment. Some of the people that it describes are committed to God's enemy, the beast. But the first angel's message depicts a ministry that belongs to God and that proves it by the things to which they're committed.

Committed to the Adventist mission

This angel's message, the Adventist message, goes "to every nation, tribe, tongue, and people" (verse 6).^{*} As bearers of that message, Adventist ministers must be color-blind, completely con-

vinced that "red and yellow, black and white; all are precious in His sight."

There are 6.3 million Seventh-day Adventists today. We ought to be pleased and proud that 88 percent of them are outside of North America, where the movement began. We have preserved our worldview.

If we were to become navel-gazers, if local pastors and their congregations were to lose their worldview, we would no longer be proclaiming the first angel's message. We would be following the pattern of reform groups before us. And we would start to dry up.

Committed to the old message

Ours is not to be a new, but an *old* message—"the everlasting gospel" (verse 6). The same message as that of Jesus and John, of Peter and Paul. It's a *creationist* message, calling the world to "worship Him who made heaven and earth, the sea and springs of water" (verse 7). It's a *prophetic* message, proclaiming that "the hour of His judgment has come" (verse 7). If I as an Adventist minister am not totally committed to such a message, I ought to get committed or get out of the Adventist pulpit.

The people to whom we preach live in a very insecure world. They look to the church as one anchor they can count on. They want their preachers to speak with authority. Not as authoritarians, telling everybody what to think, but authoritatively, telling them about things they can depend on.

One of the complaints we hear most often about Adventist preaching is that it seems to be losing some of its certainty. Unfortunately, the more education we ministers get, the fewer things we tend to be certain of. But we must sincerely be-

lieve the basic Adventist message. Preaching can survive honest errors; it cannot stand insincerity. It cannot survive partial commitment. We must be totally persuaded if we are to be persuasive.

Committed to new methods

At the heart of Adventism is "nowness," not "wasness." We preach the everlasting gospel, but in a very contemporary setting. Many churches teach that the judgment is coming someday—we say now. They teach that Christ is coming sometime—we say now. And so Adventist ministers ought to be committed to the now—learning to marry the old message to new methods, to apply it to present problems. We must not allow our instinctive conservatism to prevent the changes necessary to stay contemporary.

For generations, whole civilizations lighted their homes with oil lamps, but every generation carried that same old oil in new, distinctive lamps. This phenomenon was so well established that archeologists can date a civilization by the lamps dug up.

Let the oil represent our Adventist message. The basic message must not change. The old oil must not be diluted. The lamps represent the new methods by which the old message is carried to new generations. We need both old oil and new lamps.

May our older ministers be as willing to fight for the new lamps as they instinctively fight for the old oil. And may our younger ministers be as willing to fight for the old oil as they instinctively fight for the new lamps. ■

Excerpted from Floyd Bresee's opening address at the World Ministers Council in Indianapolis, Indiana, July 1, 1990.

^{*}Bible texts in this article are from the New King James Version.



The story on fat in the diet

J.A. Scharffenberg

In the beginning God declared a wide variety of fruits, grains, nuts, seeds, and vegetables good for food (Gen. 1:29; 3:18). Later flesh from "clean" animals was permitted if it was free from fat and blood (Gen. 9:3, 4; Acts 15:28, 29; Lev. 3:17; cf. Lev. 11; Gen. 7-9).

"God is working in behalf of His people," wrote Ellen G. White. "He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used."¹

Some have misinterpreted this passage to advocate a diet without any refined foods or free fats such as oils, shortenings, or margarines. Although the original diet was vegetarian and contained no animal fat, it was not necessarily low in fat.

To avoid confusion on the matter, Ellen White explains what she means: "Again and again I have been shown that God is bringing His people back to His original design, that is, not to subsist upon the flesh of dead animals."² The term "original design" refers only to a meat-free diet.

God multiplied oil for bread for a

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widow and her son and their guest. He multiplied the oil on another occasion undoubtedly for food as well as other purposes (1 Kings 17; 2 Kings 4). He gave Israel oil out of the rock (Deut. 32:13). Manna tasted like cakes baked with oil (Num. 11:8). The Bible even commands the use of oil to be mixed into flour batters, to spread on top of flour products, or to fry with (Ex. 29:2; Lev. 2).

Though Ellen White herself used oil, she spoke out against the use of grease. Webster's Dictionary of 1877 defines this term clearly as the fat of animals, especially land animals. An editorial note in *Counsels on Diet and Foods* refers to Webster's definition of grease as animal fat.³

Obviously Ellen White did not include butter in the term grease as she used it. She speaks of fried potatoes as being unhealthy because of the use of "grease" or "butter" in their preparation. Why mention butter separately if it is included in the term grease? Furthermore, she used butter in cooking her vegetables⁴ after these strong statements against grease.

It is a misconception that refined oils increase the risk of heart attack. Coronary heart disease may result from a lack of linoleic acid, which is found in large amounts in many vegetable oils. Increased linoleic acid in the diet lowers the risk of heart attack.

Some oil in the diet actually lowers blood cholesterol further than no oil at all. It also helps to lower blood pressure and even to increase cardiac muscle contractility. Linoleic acid, a fatty acid that is present in large quantities in olive oil, helps to decrease the danger of clotting in the bloodstream. Atherosclerosis can be reversed in monkeys by removing the cholesterol from the diet even when corn

oil makes up 40 percent of the diet. When monkeys with 65 percent occlusion of the coronary arteries are placed on a 40-percent corn oil diet, the occlusion rapidly decreases to only 25 percent.⁵

Corn oil, with its great content of linoleic acid, the most important essential fatty acid, reduces serum cholesterol lower than will a no-oil or extreme low-fat diet.⁶ Rats given a 1 1/2 percent salt solution for drinking water developed hypertension within two weeks on a 2 percent linoleic acid diet, but did not on a diet that included 22 percent linoleic acid.⁷

Differences in oils

There is a great deal of difference in oils. They may contain from 1 g. to 11 g. of saturated fat per tablespoon. Those containing high amounts of polyunsaturated fatty acids (safflower, sunflower, corn) help to lower blood cholesterol. Those (such as coconut oil) that contain high amounts of saturated fat tend to elevate the blood cholesterol, especially in people who consume considerable cholesterol in their diet.

A diet high in olive oil results in extremely low coronary heart disease mortality.⁸ Olive oil is 76 percent oleic acid, a monounsaturated fatty acid. Some have attributed the coronary heart disease preventive effect to the high level of oleic acid, but it is more likely that the low level of saturated fat is what makes olive oil beneficial.

Because of the beneficial effects of high oleic acid content in olive oil, other foods, such as avocados, have been assumed to be good if they are also high in oleic acid. This may be an erroneous conclusion. Safflower oil that has had its oleic acid content increased to the level

of that found in olive oil produces only half as much prostacyclin as olive oil does. Prostacyclin reduces the risk of thrombosis.

There may be an action on the blood vessel wall from the olive oil that is beneficial because of unknown factors. It is the only oil that has been shown to preserve the elasticity of the arteries in aging rats.

Both low-fat and high-monounsaturated-fat diets lower total cholesterol and low-density lipoprotein (LDL) cholesterol.⁹ Oleic acid does not lower, and at times even elevates, the high-density lipoprotein (HDL) cholesterol, as compared to the low-fat diet.

Many studies in the United States demonstrate that HDL cholesterol has a protective effect against heart attacks. There is some question, however, as to whether the HDL cholesterol is as beneficial as thought. Scientists in the Soviet Union have recently reported an increase in the rate of death from noncoronary causes as HDL increased.¹⁰

Peanut oil, when it is consumed with extremely high amounts of cholesterol, produces atherosclerosis in rabbits and monkeys. A recent review article states: "This work would appear to establish rather firmly that in the rabbit fed large amounts of cholesterol, the inclusion of peanut oil produces an unusual degree of atherosclerosis which would not be expected on the basis of its overall degree of unsaturation."

The writers go on to state: "Diets containing excessive amounts of cholesterol cannot be assumed to provide a model which will be applicable when much lesser amounts of cholesterol are consumed in the rabbit and certainly not in man."¹¹

Furthermore, plaque formed in the arterial wall from peanut oil may even be protective. It is fibrous and tends to cap over the cholesterol plaque that might otherwise break off and occlude the vessel.

Peanut oil contains saturated fatty acids known as arachidic acid and behenic acid, some of which are suspected of causing atherosclerosis in monkeys. These are present at less than 6 percent of the fatty acids. The colostrum of human milk has 4.9 percent of these acids.

Peanut butter is high in protein, has no cholesterol, is low in saturated fats, and neither raises nor lowers a person's level of serum cholesterol. In view of these facts, peanut butter can still be rec-

ommended as a good food.

Cottonseed oil is high in palmitic acid, the major saturated fatty acid that elevates serum cholesterol. Therefore, it is not the preferred oil for routine use.

Rapeseed, or canola, oil has been used in Canada for many years. It was not permitted in the United States until recently when toxic factors in the oil were successfully removed. It is an oil that is also high in polyunsaturated fatty acids and low in saturated fatty acids. It contains considerable alpha linolenic acid, some of which the body converts to eicosapentaenoic acid (EPA), a substance that helps reduce the risk of thrombosis.

Sunflower seed oil, corn oil, and safflower oil would be of value in routine daily use. Others, such as almond oil, are useful but may be quite expensive.

Coconut oil is high in lauric acid, a saturated fatty acid. This tends to elevate serum cholesterol, at least when used with cholesterol in the diet. So it is not a recommended oil for routine use.

Animal fat and cholesterol

While some vegetable oils may help minimize the risk of heart attack, animal fat increases risk of heart disease. Total vegetarian Seventh-day Adventist men had only 14 percent of the expected heart attack death rate of the general population, while lacto-ovo vegetarians had 39 percent, and those eating meat four or more times a week had 56 percent of the expected mortality. Because of the small numbers in the total vegetarian group, however, no conclusion can be drawn from this part of the study.¹²

Total vegetarian Adventists in New England were reported to have statistically lower total and LDL cholesterol than the lacto-ovovegetarians.¹³ Lacto-ovovegetarians had 24 percent higher LDL cholesterol than did total vegetarians.¹⁴ A daily reduction of 100 mg. of dietary cholesterol reduces serum cholesterol by about 5 mg./dl. and heart attack risk by 10 percent. Since cholesterol is present only in animal products, a vegetarian diet is ideal for reducing dietary cholesterol.

Small amounts of cholesterol fed to animals over long periods result in atherosclerosis even though blood tests reveal little or no rise in serum cholesterol. Persons eating 2,000 calories daily increase their heart attack risk by about 30 percent when they increase dietary cholesterol from 200 to 600 mg. a day. Lowering daily intake from 600 to 200 mg.

It is a misconception that refined oils increase the risk of heart disease.

results in a 37 percent decrease in risk of dying from all causes combined—the equivalent of living 3.4 years longer.

Adventist men who ate meat four or more times a week had four times the risk of dying from a heart attack in their 40s and twice the risk in their 60s as lacto-ovovegetarian men. Women past 55 had 1.5 times greater risk. Adventist men who ate meat six or more days a week had a 3.8 times greater risk of having diabetes mentioned on the death certificate when compared to lacto-ovovegetarians.¹⁵

Japanese women who ate meat daily had a 3.8 times greater risk of breast cancer as those who ate it less than once a week. Consumption of eggs, butter, and cheese also increased the risk two-to threefold.¹⁶ Animal fat correlates with breast cancer in international comparisons, but vegetable fat shows no such correlation.¹⁷ Ovarian cancer in Adventists increases as more meat is consumed.¹⁸ Meat—like any high-caloric-density food—increases risk of obesity. This in turn increases risk of heart attack and many cancers.

When cholesterol in food is exposed to air, it may oxidize and form toxic substances that can damage artery walls. Studies of monkeys revealed that dry-mix custards and pancake mixes containing eggs caused considerable damage.

Free versus natural fat

Some think natural fat in food is more beneficial and is handled differently by the body than oil added to food in free form. This is not, however, the case. Early stages of fat digestion preclude a different physiological handling of these two kinds of oils.

The time it takes for the stomach to empty its contents varies, depending on

Scientific groups recommend that at least one third of our fat be from polyunsaturated fatty acids.

many factors, including caloric load.¹⁹ It takes about an hour for a stomach to empty itself of 10 grams of fat—the same amount of time required for dealing with carbohydrates containing the same number of calories.

Processed oils may be actually safer than unprocessed oils because processing removes some of the aflatoxins, pesticides, and other harmful chemicals. Crude oils contain substances that impart undesirable flavor. Chlorophyll or other impurities absorb light and cause deterioration. For this reason proper refining is necessary.

Hydrogenating oil to make margarines and shortenings produces considerable quantities of trans fatty acids. In nature trans fatty acids do not occur in any great quantity. Milk contains about 5 percent trans fatty acids.²⁰

A study of 46 generations of rats fed hydrogenated margarines as the sole source of fat showed no apparent deleterious effect. There is little evidence to suggest that trans fatty acids increase the risk of either cancer or heart disease.²¹ Apparently these fatty acids do not adversely affect cell function, either, when incorporated into the cells. They are metabolized like saturated fatty acids normally found in food, but they do not elevate serum cholesterol.

Scientific groups recommend that at least one third of our fat be from polyunsaturated fatty acids. The plant sterols found in these oils attenuate the effect of cholesterol in the diet by reducing its absorption.

Alpha linoleic acid, one of the essential fatty acids, is a major precursor for

the omega-3 fatty acids, such as eicosapentaenoic acid (EPA), that reduce the risk of heart attack by reducing platelet aggregation and clumping of the red cells. English walnuts, soybeans, soy oil, butternuts, rapeseed oil, and flaxseed or linseed oil are high in alpha linoleic acid. This fatty acid may be converted into EPA in the bloodstream.

Optimal amounts of these omega-3 fatty acids have not yet been determined, but Eskimos, who consume considerable amounts of fish, which is high in omega-3, show an increased risk of cerebral hemorrhage. For this reason, plus the possibility that excessive consumption of fish may elevate one's risk of cancer, researchers do not recommend eating fish to reduce heart attack risk. Fish oils also decrease insulin production, making them inappropriate for diabetics, and increase LDL cholesterol, which may actually increase heart attack risk.

Infant and child needs

The American Academy of Pediatrics recommends that infants receive a minimum of 30 percent of their calories from fat to assure that they get all of the essential fatty acid (EFA) they need for growth, maintenance of cell membranes, regulation of cholesterol metabolism, and synthesis of prostaglandins.

A low-fat diet for infants cannot be justified. Forty to 50 percent of the calories in milk from a well-nourished mother come from fat.

The nutrient and energy needs of infants and small children are relatively large for the capacity of their stomachs and size of their bodies. Consequently, they need nutrient-dense foods to supply those needs. This is why fat must make up a larger proportion of their energy needs than that for adults. The Food and Agriculture Organization recommends that in underdeveloped nations, where small children often have an energy deficit of 20 to 30 percent, half of this be made up with oils and the other half with foods the children are accustomed to.

Studies have shown that children on restrictive vegan diets are generally small for their age. After age 2, however, mean weight velocity accelerates, suggesting a catch-up in growth.^{22, 23} Recent reports have documented growth failure in children less than 2 years of age who were fed low-fat diets.²⁴

Infants on low-fat diets have less subcutaneous fat. Some develop significant but reversible behavioral abnormalities.

Children between 6 months and 2 years of age could well have 30 to 35 percent of their calories from fat. However, the National Cholesterol Consensus Conference recommends that all over 2 years of age should attempt to reduce fat intake to 30 percent of calories.

Present recommendations

Based on population studies and heart attack rates, many scientific bodies have recommended that less than 30 percent of calories consumed be from fat. Average intake in the United States is 37 percent, for Adventists 35 to 38 percent. These recommendations are based on animal and population studies comparing fat intake with cancer and heart attack rates. The World Health Organization's expert committee on coronary heart disease prevention has stated that the relationship between death, blood cholesterol, and coronary heart disease is causal.

The American Medical Association recommends that all persons go on the Phase I American Heart Association diet, which contains no more than 30 to 35 percent of the calories as fat, with 10 percent or less from saturated fat. This diet would have no more than 300 mg. cholesterol per day. The average American eats 400-500 mg. of cholesterol each day. Vegetarian Adventists probably consume 25 to 50 percent less than that.

Those with a serum cholesterol above the median 210 mg./dl. are to go to the Phase II diet if the first one does not reduce their serum cholesterol to desirable levels. On this diet fat should make up no greater than 30 percent of calories, and saturated fat should be equal to or less than 8 percent. In Phase II the cholesterol intake should be no more than 250 mg. per day.

If this does not get the desired effect, one should go to the Phase III diet—no more than 7 percent of calories from saturated fat, and cholesterol intake 100 mg. per day or less. All family members of those with elevated serum cholesterol are advised to go to at least Phase I of this diet. This represents two thirds of the U.S. population.

Median serum cholesterol levels in the U.S. stand at 210 mg./dl. The National Cholesterol Education Program recommends that those whose levels are above 200 mg. reduce saturated fat to 10 percent of calories and cholesterol to 300 mg. per day. If this is not effective, they should proceed to step 2 of the program

with less than 8 percent saturated fat and cholesterol under 200 mg. per day. Anyone under age 65 whose LDL cholesterol is 160 mg./dl. or higher and who has two other heart attack risk factors (being a man is considered a risk factor in itself), or 190 mg./dl. with no other risk factors, is a candidate for drug therapy if diet modification is not effective. LDL cholesterol should be 130 mg./dl. or less.

Controlling dietary fat

To meet the national recommendations of fat intake somewhere between 20 and 30 percent of calories with only 7 to 10 percent from saturated fat, and to attempt to get closer to the ideal diet to prevent disease and promote health, the North American Nutrition Council makes the following recommendations:

1. Increase consumption of fruits, whole grains, and vegetables for those who have not already done so, and adopt the vegetarian diet—without meat, fish, or fowl. This, the Adventist health study has shown, will reduce heart attack risk further than any other diet promoted for this purpose today. This is likely to also reduce cancer risk.

2. Cook and plan meals without the use of eggs. This would eliminate the single greatest source of cholesterol in the American diet. It may also reduce the risk of certain cancers that appear to be epidemiologically related to egg consumption.

3. Avoid high-fat dairy products such as cream, butter, high-fat cheese, and whole milk. This further decreases cholesterol, saturated fat, and animal fat and is likely to reduce the risk of both coronary heart disease and cancer.

4. Use polyunsaturated oils in limited amounts in place of hard fats such as shortenings. This will decrease both saturated fat and total fat, and perhaps reduce cancer risk further.

The Bible not only does not condemn the use of oil, but even commands its use. The Spirit of Prophecy does not condemn its use either. Scientific evidence is strong against the use of animal fat. There is good evidence against the use of too much vegetable fat. But there is little evidence to support the total elimination of fat from the diet. In fact, a little oil may actually decrease the risk of disease and promote good health. Clearly, those who select their diet from among the foods God called good for food (Gen. 1:29; 3:18) reap important health benefits.

Consumption of nutritious food is necessary to sustain life. The more wholesome the diet, the better the health. The better the health, the more complete the mental and spiritual life. ■

¹ Ellen G. White, *Counsels on Diet and Foods*, Review and Herald Publishing Assn., Washington, D.C., 1946, pp. 81, 82.

² *Ibid.*, p. 82.

³ *Ibid.*, p. 353.

⁴ *Ibid.*, p. 488.

⁵ H. B. Brown, "Diet and Serum Lipids: Controlled Studies in the United States," *Preventive Medicine* 12 (1983): 103-109.

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¹⁹ J. N. Hunt and D. F. Stubbs, "The Volume and Energy Content of Meals as Determinants of Gastric Emptying," *Journal of Physiology* 245 (1975): 209.

²⁰ E. A. Emken, "Nutrition and Biochemistry of Trans and Positional Fatty Acid Isomers in Hydrogenated Oils," in W. J. Darby, H. P. Broquist, and R. E. Olson, *Annual Review of Nutrition* 4 (1984): 339-376.

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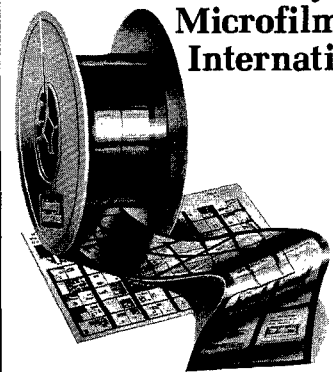
The Bible not only does not condemn the use of oil, but even commands its use.

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How to Live With Diversity in the Local Church

Stephen Kliewer, *Alban Institute, Washington, D.C.*, 1987, 75 pages, \$8.95, paper. Reviewed by Steve Willsey, pastor, Capital Memorial Seventh-day Adventist Church, Washington, D.C.

Over the past decade I have attended numerous seminars outlining principles of church growth. I have devoured scores of books and read hundreds of articles on the subject. Implementing the strategies learned is another matter. I try many of them, but my 350-member church has not grown to 3,500. Perhaps one reason significant growth does not occur is that we are a diverse congregation that violates the principle of homogeneity. We now have more than 30 differing national backgrounds in our church family, and members seem proud of this diversity.

From the pulpit I look out on brown, black, and white faces from the Philippines, Switzerland, China, Burma, Sierra Leone, and numerous other places. Does diversity create difficulty? Yes, for we don't all think alike or even enjoy the same type of worship. Kliewer's book immediately attracted my attention, for it speaks to my situation. He doesn't minimize the problems in presenting the negative side of diversity. Diversity impedes interaction among members so that assimilation is difficult. Few processes are more important to pastors contemplating church growth than assimilation. But Kliewer finds positive sides to diversity that give me hope. Most important, diversity can provide tolerance, for intolerance is often the product of a lack of diversity.

What I find most helpful about this book is that it is not just theoretical. Twelve strategies are given for dealing with diversity. These include establishing a foundation in a basic affirmation of faith in Jesus as Lord and intentionally selecting a congregational style. It discusses learning to recognize the value of others in the critical role of leadership. Kliewer has given us a thoughtful and practical book for pastors who recognize diversity in their congregation. I am wiser for having read this book. I appre-

ciate our diverse congregation and have gained some solid suggestions on how to make the most of it.

Sanctified Through the Truth

Martyn Lloyd-Jones, *Crossway Books, Westchester, Illinois*, 1989, 153 pages, \$10.95, hardcover. Reviewed by Charles D. Watson, associate secretary, General Conference of Seventh-day Adventists.

Those who attended Friday evening Bible studies in Westminster Chapel, London, were impressed with both the size of the congregation and its composition. Dr. Martyn Lloyd-Jones knew how to attract and hold large audiences spellbound as he opened the Scriptures to explain how God acts to reconcile and redeem fallen human beings.

Sanctified Through the Truth is the third in a series of four volumes based on the prayer of Jesus recorded in John 17. The book is not a theological treatise, but is made up of transcripts of Bible studies given to the author's congregation.

The reader is introduced to a comprehensive panorama of the plan of salvation. All through the book the author analyzes the truth about sanctification as it affects our relationship to God, Jesus, the law, the church, and our final destination. We learn that justification is a gift, and that it cannot be isolated from other doctrines of Scripture. Sanctification is not a gift that we receive, but a process that God is working out in us. Lloyd-Jones emphasizes the danger in separating justification and sanctification.

The book is filled with sermon nuggets. His insights into evangelism are penetrating. The author discusses the relationship of the church and the Christian to social issues.

This volume lays clearly before us God's way of reconciliation. The chapters deal clearly with the most profound and elevating themes of the Bible. One cannot help finding assurance in Christ's finished work and the certainty of the ultimate triumph of God's kingdom.

Jewish New Testament

Translated by David H. Stern, *Jewish New Testament Publications, P.O. Box 1313,*

Clarksville, Maryland 21029, 1989, 360 pages, \$14.95, paper. Reviewed by William H. Shea, *Biblical Research Institute, General Conference of Seventh-day Adventists.*

This 1989 translation of the New Testament provides for the reader a sense of the Jewish culture of Judea in the first century A.D. when the events it records were happening. Stern achieves this by translating or transliterating key words into biblical or modern Hebrew instead of English. Thus Jesus instructs his *talmidim*, not His disciples, and He reads from the *tanakh*, not the Scriptures. Jesus goes by His original name of Yeshua. Each page has a glossary of terms, and a complete 400-word glossary is located at the end of the book.

The inclusion of Jewish terms adds the intended flavor to the text. This accurate translation is especially appropriate for persons of Jewish heritage in helping them become more aware of the close connection between Christianity and Judaism.

Antichrist in the Middle Ages: A Study of Medieval Apocalypticism, Art, and Literature

Richard Kenneth Emmerson, *University of Washington Press, Seattle*, 1981, 366 pages, \$21.50. Reviewed by Greg Brothers, pastor of the Seventh-day Adventist Church of Butte, Montana, when he wrote this review, now assistant editor of *Signs of the Times*.

In interpreting prophecy, or so the argument goes, one has but three choices: historicism, futurism, and preterism. The Reformers (and Adventists) espoused the first; Catholics responded with the latter two. The choice for conservative Protestants seems clear.

This argument leaves these questions unasked: How did Christians interpret prophecy before the Reformers? Whom did Christians of the Middle Ages believe the antichrist to be?

Emmerson answers these questions in his book *Antichrist in the Middle Ages*. Based on his doctoral studies at Stanford, *Antichrist* traces the life and times of the demonic figure in medieval Bible com-

mentaries, sermons, plays, poems, and art.

Emmerson places the antichrist firmly at the center of medieval apocalypticism. All of history was thought to be a "great controversy" between God and Satan. The battles of the past and present were only a foreshadowing of the final conflict. This meant that, no less than the Christ whom he parodied, antichrist had his "types" down through the ages.

In the second chapter Emmerson proves that this belief in the antichrist is solidly rooted in Scripture. While many antichrists had already come and gone, medieval Christians believed the antichrist would appear just before Christ's second advent. Emmerson gives an overview of medieval Christianity's carefully worked-out belief on the subject.

The "son of perdition," however, assumed a new identity during the renaissance. No longer an individual, the antichrist was thought by Protestants to represent an institution: the 1260-year reign of the papacy. This interpretation was vigorously disputed by Catholic opponents, who provided two other views. Emmerson states: "Modern divided Protestantism has largely abandoned the clear Protestant Reformation witness on antichrist for interpretations based on one or the other of these two mutually exclusive views projected by the Catholic Counter-Reformation."

Whether the medieval view of the antichrist should be normative is outside the scope of this book. As Emmerson notes, people in different times and places have feared different antichrists. But when it comes to the antichrist's identity, one cannot say "The church has always taught . . ."

The thoughtful reader cannot help drawing some tentative conclusions from Emmerson. It appears that his attempt to trace the history of eschatology is, at best, a simplistic one. There are certainly more than three alternatives in interpreting prophecy.

One might also say that futurism and preterism are not merely Catholic responses. Each of the three alternatives seems to have its roots in medieval apocalypticism. Emmerson's book needs to be taken into account in any future defense of historicism as a means of prophetic interpretation. For that reason, the serious Bible student is well advised to read this book.

Religious Public Relations Handbook

Edited by James H. Steele, Religious Public Relations Council, 1988, 80 pages, \$5.95, paper. Reviewed by Kermit Netteburg, communication director, Columbia Union Conference of Seventh-day Adventists, Columbia, Maryland.

Do you recall Eric Cottam, the 14-year-old who starved to death, and the resultant media publicity identifying the Adventist Church? Many Adventists crabbled that the media were out to get us. But did you know that Clayton Hartwig, the man once accused of killing himself and 46 shipmates on the U.S.S. *Iowa*, was also a Seventh-day Adventist? Why did the media mention Adventists in one story and not mention them in the other story?

Now there's a book that can answer the latter question as well as many more that deal with public relations, the church, and the media—*Religious Public Relations Handbook*.

This fourth edition of one of the most practical guidebooks for church communicators includes new information, while it retains most of what made previous editions valuable. For example, the excellent chapters on how to write for newspapers and broadcast media are still there, and they have been completely updated. Likewise, the chapters on photography, exhibits, television, and special events remain but are fresh and new.

The fourth edition also features new chapters on desktop publishing, videocassettes, and racial and ethnic congregational needs, and an updated list of books and other resources in communication. They make this book valuable, even to those who own the third edition.

However, the most valuable aspect of the book, especially for ministers, is its concise explanation of what public relations is. Public relations is not just news releases or manipulating reporters. Each of the 19 chapters in the handbook is written by a practicing professional in religious public relations. These professionals' grasp of public relations shines through repeatedly, so the nonprofessional can catch the nuances of the practice.

That's not to say there's no practical advice. The chapter on church newsletters is worth the price of the book. This chapter tells what should be in the newsletter, how it should be written, what it should look like, and how it can be used to recruit new members.

This book is a valuable addition to any pastor's library.

Israel: Its Captivity and Restoration

S. R. Howard, Ed., SAN Enterprises, Inc., Thorsby, Alabama, 1989, 342 pages, \$9.95. Reviewed by Clifford Goldstein, editor of Shabbat Shalom.

Though Ellen White's books are great witnessing tools, for Jews some of her phraseology can be disastrous. Her Christ-centered writings turn Jews off immediately. Her criticisms of leaders in ancient Israel are often misconstrued by modern Jews as anti-Semitic. When I give seminars on how to witness to Jews, I advise Adventists not to give them books by Ellen White.

In Howard's revision of *Prophets and Kings* we have an Ellen White book geared specifically for Jews. Howard, a Jew and former Adventist minister, keeps the essence of the book but modifies its language to make it inoffensive to Jews. He has made it kosher.

Keeping all the deep spiritual insights of the Spirit of Prophecy, he presents the history of Israel, from Solomon through the restoration of the nation after the Babylonian captivity, in a manner not offensive to Jews. Jesus is called the Messiah, Son of David, or Redeemer.

The last chapter is the best. "The Coming of a Deliverer" deals with the prophecies of the Messiah. Howard modifies the material enough so that Jewish readers feel less threatened, yet it clearly points out who the Messiah is without saying it. He lets readers come to their own conclusions.

The appendix is a valuable treasurehouse of talmudic, midrashic, and other postbiblical Jewish sources on the Messiah. These are effective in showing Jews the historical Jewish concept of the Messiah and how it comes close to a Christian perspective.

Within Adventism there is a dearth of witnessing material for Jews, and this book, available at Adventist Book Centers, is a welcome addition.

Pauline Theology: Ministry and Society

E. Earle Ellis, Wm. B. Eerdmans Publishing, Grand Rapids, Michigan, 1989, 192 pages, \$14.95, paper. Reviewed by Wayne Willey, pastor, Bentonville, Arkansas.

Occasionally one finds a book that provides so many useful insights it becomes a treasured part of one's library. This is such a book!

The 34-page section "Paul and the Eschatological Woman" would be of sufficient value to merit the purchase of this book. Ellis breaks new ground in his interpretation of some of the more difficult sayings of Paul on the role of women in the church. His proposals to resolve some of the difficulties in these passages are both reasonable and faithful to the biblical context. Even more, he presents them so clearly that one wonders, *How could I have missed seeing that?*

The author balances his explanation and application of the doctrine of spiritual gifts. By doing this he avoids the extremes of those who would deny the presence of the gifts in the church today, and those who would make the gifts, or particular gifts, a test of either individual experience or the authenticity of a particular part of the body of Christ.

Ellis demonstrates that the fruit of the Spirit is to have preeminence over the gifts because the fruit is the evidence of Christ's character, which abides forever in the perfected people of God, while the gifts are transitional and come to an end at the second coming of Christ.

The presentation on church order may be brief, but it is also remarkably thorough and practical.

This book is one that a pastor can use on a regular basis to review and reexamine his or her own understanding of the Bible in these areas. My main criticism is that it should be five books instead of one. I wish each section was in a separate volume to place in its own category in my library. But then I would not have the excellent subject, textual, and author indexes that I have found so useful in locating information.

The following three books are from the Lay Action Ministry Program of David C. Cook Publishing Company, Elgin, Illinois, 1989, \$4.95 each, paper. They are reviewed by Ken Blake, Seventh-day Adventist pastor, Wilkesboro district, North Carolina.

Outreach as a Lifestyle

Scott D. Roen, 142 pages.

Christianity in the Workplace: Your Faith on the Job

Dean Coddington and Donald Orvis, 128 pages.

Learning to Serve

Terry D. Powell, 112 pages.

Equipping the laity for ministry is im-

portant for the health and growth of the church. Pastors will be pleased to see the rapidity with which David Cook is supplying the need for Bible-based small-group-oriented materials. Each of these books is designed for 12 sessions and contains lesson plans for leaders. Each lesson has fill-in questions, illustrations, and a format suitable for self-study or group dialogue.

Of the three, I found *Outreach as a Lifestyle* the best. Its comprehensiveness surpasses many Adventist training programs in describing personal evangelism and stages of awareness and receptiveness. It teaches one how to compose a personal testimony and present a gospel

invitation. Witnessing pitfalls are also discussed.

Christianity in the Workplace challenges the secularly employed Christian to recognize witnessing opportunities, and provides for resolving conflicts and facing employment crises in redemptive ways.

Learning to Serve emphasizes the call to salvation and ministry as one call. The book's lessons progressively and gently examine the servant's heart, discussing such subjects as prayer, example, and accountability.

The only drawback to these books is a lack of structured opportunity for field-testing its insights during the course of instruction.

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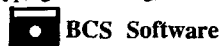
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Letters

From page 2

where that was the case, and there is little question as to why many of the kids never came back once they escaped from their families.

I wonder what "high sounding cymbals" sound like. Anyway, praise the Lord! God bless, and press on regardless!—Robert N. L. Foeman, Monmouth, Illinois.

■ I have heard a rumor that the pastor of the Milwaukie church advised his congregation to dump their Spirit of Prophecy books into a trash bin. Is there substance to this rumor?—Norman Chesnut, Martinsburg, West Virginia.

To answer questions on this story, Pastor David Snyder of the Milwaukie, Oregon, church has provided us with a tape of his sermon of February 13, 1988. The following has been transcribed from that tape.

"I received a MacIntosh computer. . . . Two items come on the screen when you first turn the machine on, and those of you who have a MacIntosh know what I'm talking about. There is a cabinet on the right-hand corner, top. On the bottom right-hand corner there's what is called a trash can. Anything that you don't want you put in the trash can. Now I am not going to put Ellen White in the trash. I'm going to put her over here in the file. Do you know why? I'll talk about that later. I'm not putting her in the trash. I'm putting the myths in the trash. . . . I want to put in the trash the compilations of Ellen White that have no authority—that people have made up. I want to put them in the trash because I don't believe Ellen White ever intended for people to compile things she said and put them in a context of something other than she intended."—Editors.

The delay

Marvin Moore ("Is Jesus Really Coming Soon?" August 1990) may be correct in his estimate that we may not have another 10 years before Christ comes. But I have heard this conservative estimate so often for some 45 years that I no longer dare to say it anymore, especially around the young, who have become so skeptical. I've wondered why we can't say three to five years or less. Isn't it self-evident that the sooner we believe He will come, the more we will

have the necessary sense of urgency the early church had to get ready and help others to meet Him? And this will hasten His coming. The longer we give Christ, the more we relax, it seems!

I have noticed some groups of people who are outstanding exceptions to the Laodicean group: those who are suffering personal trials, and/or those who suffer because of the sufferings of others in the world. I've caught myself through the years saying, without trying to be noble, "Lord, come quickly and end all this terrible suffering, even if I don't make it, or I'm not ready when You come!" Often I notice the elderly are in this group. They want the Lord to come now, not in 10 or three or five years, but now! Shouldn't we all, really?—B. L. Dyck, Mount Carmel, Tennessee.

Theological societies

In his June editorial Spangler states that the Adventist Theological Society (ATS) is not endorsed by Ministry, neither sponsored by the church. Nor, he adds, is the Andrews Society for Religious Studies (ASRS) sponsored by the university. The question is whether the use of Andrews refers to the pioneer J. N. Andrews or to Andrews University. If the latter, then the university should be faulted for permitting the use of its name without endorsement.

Back in the seventies the question of societies or organizations using the church name was discussed by the General Conference Department of Education. It was felt that any organization wishing to use the church name should be granted approval by the church. A procedure for this was outlined and should be on file with the minutes of the study committee.

Such organizations as the National Association of SDA School Administrators, the Association of Adventist Women, and the Association of SDA Nurses all indicate that they are composed of Adventist church members and do not necessarily need the imprimatur of the church.

However, such titles as the SDA Association of Academic Deans, the SDA Association of College and University Presidents, and the Adventist Society of Health and Recreation Educators all indicate the church as the sponsoring body and as such would need church approval. The Adventist Theological Society would be in this latter category and hence needs church approval, or

else could change its name to the Society of Adventist Theologians. There are legal implications and complications in the use of our church name, and for that reason a Trademarks Committee was appointed a few years ago to look after these matters.—Charles B. Hirsch, Ph.D., General Conference vice president, retired, Yucaipa, California.

The church and the hearing-impaired

The fifty-fifth General Conference session is over. It was a wonderful visual experience. I met old friends and made new ones. But I heard practically nothing because I am hearing-impaired. I'm learning sign language but don't know enough to follow a sermon.

What has this to do with ministers? Two out of every 10 people are hearing-impaired to some degree. I think it is important that ministers know that hearing aids amplify all sound, often with distortion, making it impossible to pick out the sermon from background noise. Many churches owning headphones don't have a notice that they are available. And in some churches deacons don't know how to operate the equipment.

The picture is incomplete without me telling of my conversation with an old friend. I asked, "What are you doing for the hearing-impaired in your church?"

"We have an infrared system," she answered. "But many who can't hear won't use the equipment because they don't want to be identified as hearing-impaired." No wonder hearing loss is called the hidden handicap.

The hearing-impaired need encouragement to come out of their self-imposed isolation. If you have no hard-of-hearing members in your church, I have a hunch they're not admitting it, or are going to another church (Sabbath or Sunday) where they can hear the speaker.—Joyce Rigby, Sterling, Massachusetts.

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We're looking for three categories of articles: theological/biblical, personal (having to do with the pastor's family, spouse, or personal life), and practical (having to do with the practice of ministry). The best article in each category will receive a \$500 award. And even if your article doesn't win an award, we may purchase publication rights anyway.

Manuscripts should be typed and *must be no longer than 12 double-spaced pages*. (Longer articles will not be read.) The deadline for submitting manuscripts is March 31, 1991.

If you are interested in entering this talent search, write for all the details and for our writer's guidelines. Our address is: *Ministry*, 12501 Old Columbia Pike, Silver Spring, MD 20904.

Make your church an evangelistic center

Our church complexes represent the single biggest capital investment most congregations make. Yet many use their buildings for as little as a half-dozen hours a week or less. I be-

lieve there are compelling reasons that our churches should be opened and used as centers of help, outreach, and evangelism.

First, our churches offer convenience and availability. They are easier places from which to work than most rented facilities. They take little time to prepare and can often be left "set up" between programs.

Second, while we genuinely want to help people, it must be our intention to go beyond smoking, stress, weight-control, and cooking courses. Using our church facilities enables us to move naturally into more direct forms of evangelism.

Third, the use of our own facilities offers the opportunity of running a mix of programs throughout the year in a single venue. This continuity is important, for it encourages strangers to understand progressively our wholistic message.

In neutral venues, the positive attitudes generated and then associated with whatever we do are eventually all but lost. When the pastor leaves for another district, so does the physical, visible association with the church. The public needs to associate our distinctive lifestyle and message with permanent places, and in our communities, our churches are the obvious places.

Fourth, continual opening of our church doors to the public leads not only to strong church growth but also to a revitalizing of the church members and their attitude toward their own

church. They discover how easy and natural it is to invite friends and family to their church functions. And in our buildings we can orchestrate the spiritual gifts of all our members, making each a part of the church's outreach. We can integrate community programs, seminars, and evangelistic meetings with the Sabbath school, worship service, and youth, Pathfinder, and senior citizens' clubs to woo friends and neighbors from our communities to embrace God's saving message for the world.

As a pastor, you can urge your members to invite family, friends, and neighbors to the church. And you can encourage members to do so by instructing them how to invite these people and by preparing sermons that are suited to all who may come. Plan a year crammed with a wide variety of special services and programs to which visitors can be invited. Print invitations and invite strangers to a single service, advertising a special subject. Preach a short series during the church service time. Preach about the great themes of the Bible. It is high time we spent some money promoting the church as a place of spiritual growth and blessing.

At the time he submitted this item, Peter B. Cousins was the pastor of the Seventh-day Adventist church in North Rockhampton, Australia.

Cousins notes that in one district in which he pastored, hard work over a two-year period produced 18 baptisms.

During the next two years, using the approach he suggests here, he baptized 52—a growth rate of more than 10 percent per year.—Editors.

Acceptance policy changes

We've had a hard time keeping up with all the articles submitted to us here at *Ministry*—reading, evaluating, and accepting or rejecting them. Because of the crush of articles to consider, we haven't treated our authors well. We haven't been able to respond as quickly as we should. So we're instituting a new policy: We will no longer accept unsolicited articles except those submitted for our talent search.

We don't want to discourage you writing for *Ministry*, particularly if you are a pastor or pastor's spouse. But if you have a good idea for an article that you'd like to write for us, please write us about it and submit an outline of your proposed article before sending us the article itself. (If you have a sample of your writing, include that also.) Then if your idea fits into our plans, we'll tell you to go ahead and produce the entire article. Write us at *Ministry*, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

(If you submitted a manuscript to us before July 1, 1990, please be patient. We are working our way through such submissions and will let you know whether we have accepted or rejected your manuscript.)

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Category 3: Pastor's Personal Life. Articles should speak to the spiritual, intellectual, or physical needs of the clergy, or to their relationship with their families.

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Manuscripts should be typed double-spaced or legibly written in English on 8 1/2" by 11" or A4 paper. Maximum length is 12 pages. *Manuscripts longer than 12 pages will not be read.* Manuscripts must not have been published elsewhere. Include full documentation (footnotes and bibliography) if applicable, as well as a biographical sketch of yourself. Write TALENT SEARCH on the title page and indicate which category the article is being entered in. Put your name on the title page only. Limit one article per author per category.

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