

# Ministry

A Magazine for Clergy/April 1983



*Judgment Exalts the Cross*

## Quality over quantity

A Shop Talk item in the October, 1982, MINISTRY alluded to the problem of losses through the "back door" of the church. Often this problem is felt to be the responsibility of the local church, which, like a mother who does not take proper care of her newborn baby, allows the babe in Christ to die. There is much truth to this viewpoint, but I don't think it tells the whole story. If there has been no prenatal care and the doctor has to deliver a premature baby under emergency conditions, it may not survive no matter what the mother does. We need to place strong, healthy infants in the arms of the church. Then survival prospects will be excellent.

The question is: Do ministers and lay members measure growth in the same way? A minister is prone to see growth in terms of the number baptized in a given year. Although several of these may later leave the church, his success is measured by the number baptized right now. Members, on the other hand, view growth more realistically as that which is solid and permanent. Perhaps this is because they are left to face the problems that remain when people are baptized prematurely while the pastor moves on to his next field of labor. It's no wonder that many of our members wonder about the principles upon which we, as ministers, operate. God desires quality as well as quantity. But if a choice must be made, quality should always take precedence over quantity. The "back door" problem is usually seen as involving those who are disfellowshipped from the church. But it includes as well the hundreds and hundreds of individuals in all our churches who no longer attend church or practice Seventh-day Adventism although their names remain on the church books as members.

At the present time, I fear much of our growth is on paper. True, solid growth is what our people are asking of us. I believe in setting large goals and having large baptisms. But I believe we ought to baptize those who give evidence that they are led by the power of an indwelling Christ. Let us baptize quality souls

and then we will have a quality church.—Harold Bohr, Amarillo, Texas.

## Really number one?

I read with a great deal of interest the article "Keeping the Pastor Number One" (December, 1982). There is little in the article that I disagree with. But I believe that if we really feel the pastor is number one in this church, we will pay him the same salary that a conference president or a departmental leader receives. At times a conference president may even be a man who has never been a pastor. The article does not explore this salary aspect of the question, but I believe wage parity would certainly make the pastor believe we really mean what we say when we claim that he is number one.—Lee Kretz, South Lancaster, Massachusetts.

## Untraditional funeral satisfying

Our family experience bears out the advantages Neal Kuyper suggests in holding the graveside service first, followed by a memorial service ("Turning the Funeral Around," November, 1982). When my brother lost his life mountain climbing in the Peruvian Andes, the climbing team buried him on the spot and erected a stone monument to mark the place. A beautiful memorial service was held in his home church. With the body already at rest, it seemed more like a celebration than a funeral. Since there was no graveside service to follow, the memorial service could be held in the evening. The result was especially satisfying.

Might not such a reversal have an additional advantage of encouraging use of the church facilities for the service and also help solve the problem of children attending, often difficult when the body is displayed? Mr. Kuyper has added a needed chapter for those who are seeking to make funerals more Christian.—Baptist Church, Idaho.

Neal Kuyper does well to draw our attention to a better way of handling funerals, but the idea is by no means

new. The Church of the New Jerusalem has been following this practice worldwide for more than fifty years. People have made the same comments to us as those cited in the article. Once during my pastorate in Sydney, Australia, the leading newspaper gave some publicity to this "reversed funeral." Three radio stations discussed it, and I was interviewed on a fourth. The universal reaction was "Why don't all churches do it this way?"—Church of the New Jerusalem, Pennsylvania.

## Cooperation, not competition

I have been somewhat perplexed during recent months with what appears to be an effort on the part of MINISTRY editors and guest authors to make disparaging remarks about the role of departmental personnel in our church ("What's Wrong With Being a Pastor?" June, 1982; "Keeping the Pastor Number One," December, 1982). Having served as both a pastor and a departmental leader for the past fourteen years, I have been disturbed at the inference that those of us who are presently serving the church as departmental leaders are somehow "second class" ministers. This is very unfortunate!

Are we not all serving the Lord as equals, depending on the talents and responsibilities He has given? I have felt a greater opportunity for utilizing the gifts God has given me in the departmental role than in the pastoral. This is not meant to put down the role of the pastor in any way, but simply to say that God uses the organization to place men and women in positions of responsibility where they can best fulfill His purpose. I would appreciate seeing more articles that place our various and varied roles in a favorable (rather than a competitive) light and that point out ways we can cooperate for a finished work.—Lewis Hendershot, Calhoun, Georgia.

*We agree that different roles should be complementary, not competitive. Our concern is that although we give lip service to the crucial role of the pastor, our policies and attitudes often argue otherwise.—Editors.*

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# Ministry

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## **Toward an Adventist Theology of Worship/4.**

C. Raymond Holmes, who before becoming a Seventh-day Adventist came from a staunchly Lutheran background, challenges the church to see how our theology can make a significant impact upon our liturgy and worship.

**People Helping People/7.** Owen A. Troy. Usually we don't think of Madison Avenue having much to offer the church, but it can suggest valuable tips in helping the church portray itself in a positive way to the world.

**Judgment Exalts the Cross/8.** Arthur J. Ferch. Have you sometimes felt that the all-sufficiency of the cross makes irrelevant a latter-day judgment of those who are in Christ? Have you wondered how Christ can be both Judge and Saviour? If so, then you'll want to turn to this article.

**Professional Jealousy and the Spirit/13.** Laurel Damsteegt.

**Managing the Church's Most Valuable Asset/14.** Fillmer Hevener, Jr.

**The Davenport Case/16.** MINISTRY editors have an exclusive interview with General Conference President, Neal C. Wilson, in regards to recent developments in the administering of discipline resulting from Davenport investments.

**1000 Days of Reaping: a Progress Report/20.** Various world divisions report on plans and progress in the emphasis being given to evangelism during the period from September 18, 1982, to June 15, 1985.

**Forgive Us, Israel!/25.** J. R. Spangler.

**Train Up a Child/26.** Ginger Church. A love for good books is something that can be instilled in children when they are still too young to read, and it will stay with them all their lives.

**Israel Takes the Promised Land/28.** Larry G. Herr.

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# Toward an Adventist theology of worship

*The forms of Seventh-day Adventist worship must take their cue from descriptions given in the Word of how worship is carried on in heaven. Our greatest liturgical task is to provide an earthly counterpart of the worship of heaven in light of the three great unifying doctrines of Adventism—the Sabbath, the high-priestly ministry of Christ, and the Second Coming.* □ by C. Raymond Holmes



What form does worship take in the very splendors of heaven itself within the very presence of God? Revelation 4 and 5 portray to us some aspects. These chapters are replete with liturgical symbols that are material, verbal, and dramatic. Material symbols include a throne around which the liturgical action takes place,

white garments and golden crowns, and flashes of lightning and peals of thunder together with seven burning lamps. There is a book, seals, harps, and golden bowls. Liturgical action consists of sitting before the throne, falling prostrate, casting of crowns, and the Lamb moving forward to take the book from the Father. The impression is of much activity and participation. Such worship elicits verbal responses in the form of the *sanctus* (chap. 4:8) and the *doxology* (chaps. 4:11; 5:9, 10, 12, 13).

Christian worship is the ascription of supreme worth to God and to His Son. They are the center and focus of worship. In worship the church does not celebrate its humanity or its unity or its sanctifica-

tion or its mission. It celebrates the presence of God and the Lamb. All the liturgical action in Revelation 4 and 5 takes place *around the throne of God*. Man is not called to glorify man. Man's worth is found in the voluntary death of Christ, not in any kind of self-exaltation. Man's rightful place is on his knees before the throne of God—"and the . . . elders fell down and worshipped" (chap. 5:14). Man is to glorify God. "In thy presence is fulness of joy," says the psalmist; "at thy right hand there are pleasures for evermore" (Ps. 16:11). The psalmist's greatest fear is to be separated from that presence: "Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit" (Ps. 51:11, 12, R.S.V.).\* The call to worship in His presence is this: "Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the pres-

ence of the Lord" (Acts 3:19, R.S.V.).

The specifically Christian tone of worship enters the picture in Revelation 5 with the new song in which the note of atonement and redemption appears. It rings with praise for the work and ministry of the Lord Jesus Christ on the cross and in the heavenly sanctuary. This is the primary focus of Christian celebration. The gift of salvation and the worthiness of the Lamb are celebrated with singing and rejoicing. Such worship in heavenly splendor must find its counterpart in the worship of God's people on earth. Such worship is a recapitulation of salvation history. The doxologies of Revelation 5 are devoted to the praise of Christ as the victorious Lamb of God. The cross and the resurrection of Christ are at the core of Christian worship just as they are at the core of the church's preaching (see 1 Cor. 15:1-8). The preaching of the gospel makes believers who become

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worshippers.

Worship is a retelling of the gospel story, a liturgical dramatization in baptism, foot washing, and Communion, of the atoning sacrifice of Christ. We remember the awesome truth of it with wonder, dread, fascination, and utter dependency. We are thankful. The truth and power of it moves the church to weekly dedication. Worship thus becomes the impetus for evangelism and mission. The angels that participated in heavenly worship fly in mid-heaven with a message to proclaim to every nation on earth, an invitation to all mankind to join in the singing of the new song of redemption. It is a song of remembrance, of faith, and of hope, a song about the Lamb who was slain for the sins of the world. It is a song about His creative power, His redemptive love, His daily care from heaven, and His glorious return. To sing it together today in worship is to rehearse for that great day when, with the curtain raised on the final act in the drama of history, His people will join the heavenly hosts in everlasting praise of the Father and the Son.

Together with the Word of redemption the three ecumenical doctrines of Adventism ought to be reflected in Adventist worship: the seventh-day Sabbath, the heavenly ministry of Christ in the sanctuary, and His second advent. These are the ecumenical doctrines of Adventism because they are designed to call all of God's people to a unity based on Scripture in preparation for the eschatological events of history.

It is not possible for Seventh-day Adventists to think about worship, or to participate in worship, without reference to the Sabbath and its meaning. God made man a steward of time as well as of life and creation. Both material and nonmaterial aspects of creation, space, and time, are to be consecrated by their use. The Sabbath is a reminder that time is to be used to the glory of God and the edification and well-being of mankind. Time is as sacred as life itself, and as we corrupt time we corrupt life. As we maintain the holiness of time, we

maintain the holiness of life. To spend time, any time, in unholy activity is to desecrate the whole concept and purpose of the holiness of time despite lip service to the sanctity of the Sabbath. A right use of Sabbath time should lead to the right use of all time. The Sabbath points to Creation and redemption, and the celebration of these twin emphases are central to worship for the last-day church. That is what the worshiping church is called to "remember" when it gathers on Sabbath morning. It reminds itself, in speech and action, of the creative power of God and of His great love that made redemption possible. It is also a reminder of creaturely dependence on Him for the gift of life, for the sustaining of life, and for the gift of salvation in Christ.

The perpetual nature of the Sabbath in time and eternity reminds us of the faithfulness of God as opposed to human unfaithfulness. The Sabbath comes faithfully week after week whether the world acknowledges it or not. God's Word becomes deed. Love for man is acted out in historic events, and faith in God must be acted out in loving service. Faith can be expressed only by specific acts in time—by entering into the holiness of time and participating in its blessings, by acting out in liturgical drama the events of holy history that are to be remembered. In worship on the Sabbath we exercise the church's historical memory and call to mind once again God's great gifts to mankind.

Yet for Seventh-day Adventists worship is not only an exercise of corporate memory. What would be reflected liturgically is not only God's past acts but His present activity in the heavenly sanctuary. How to do this constitutes one of our greatest liturgical challenges! In order to accomplish it, we need to mobilize the best minds among our theologians, pastors, and musicians who understand the need and are prepared to contribute to the effort. It seems to be easier to relate in worship to the cross, a past event in salvation history, than to a contemporary salvation event, the heavenly ministry of Christ our High Priest.

Perhaps that is because the church's memory of the cross event is uncluttered by the elements of the social, political, and religious milieu of the first century A.D. The most important truth for our time, the heavenly ministry of our Lord, is difficult to concentrate upon, for to do so means we must wade through the twentieth century's bombardment of our senses and pressing issues of human survival. It seems an almost impossible task to overcome the omnipresence of these issues and be able to make that vital connection between the events of contemporary life and those of heaven. It is worship, with its musical and liturgical symbols and actions, that must help us connect with the transcendent events and values going on at the present in heaven.

Worship is not an encounter with the world, or with past salvation history alone, but with the *living Lord* who today is our high priest in heaven, not the crucified Lord still fixed to the cross. Our task in worship is not to penetrate beneath the surface of life, but to be lifted above the surface of life to the gates of heaven itself! Anything less does no honor to either our message or our mission, and certainly none to the Lord we worship.

For the Seventh-day Adventist, life on earth has a concrete focal point that controls and directs and defines his entire existence. That focal point is the ministry of Christ in heaven, which rests on the events of Calvary but has now shifted to the heavenly sanctuary. Worship is focused on the *present* activity of our Lord who has died for us and now lives for us, making intercession before the throne of God. This is our sustaining focus! When we assemble for worship, our faith must be active and reach into the realms of heaven itself. By faith we enter the heavenly sanctuary where we follow our Lord from cross to crown, from the thorns on His brow to the throne of God. In worship we share in contemporary events in heaven where history now being made will have an everlasting effect on future events on earth. As events unfold in response to

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the ministry of Christ in heaven, the future of the church and all mankind is determined and fulfilled.

The work of Christ in heaven takes place just prior to His second advent and the final judgment (Heb. 9:21-28). It is a purifying and cleansing work. Therefore, the focus of our worship, while it takes place in earthly sanctuaries, is not to be directed so much on what takes place *there*, but on what is taking place in heaven. It is the heavenly ministry of our Lord that makes Adventist worship what it is. "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (chap. 12:1, 2, R.S.V.).

Adventist worship also looks forward in confident hope. That hope rests firmly on the Biblical promises concerning the imminent return of Christ. Adventist worship takes place on the threshold of His coming. All three time dimensions of mankind's existence are engaged: past, present, and future. The past we can do nothing about, so it holds no threat for us. The present is here now, and though it can at times be terrifying, we have confidence because of the contemporary ministry of Christ in heaven. But the future is something else. The future threatens because it represents the unknown and the uncertain. In such a context the message concerning the return of the Lord is a great comfort to His people. In prophetic wisdom the Bible describes what can be expected in the future. It will not come as a horrible surprise for believing people. They will not be caught unprepared for the final events of history. It is in anticipation of that day that the church of the present worships. Its focus is not only on the past events of history or the present events in the sanctuary above that will determine history, but also on the fulfillment of God's Word in future historical events.

As Paul wrote: "Our citizenship is in heaven. And we eagerly await a Saviour from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body" (Phil. 3:20, 21, N.I.V.).†

Though the church is now here in the present world and is under the present circumstances, its worship has a definite eschatological orientation. In its worship the last-day church leaves itself behind and reaches out toward that consummation that transcends the confines of time and space. In one sense, through its worship, the church is already at that point in time when Jesus appears. His church has gathered to meet Him and in its worship every Sabbath rehearses for the day of the Lord when He shall appear in fact. In the prayers, the preaching, the hymn singing, the church is rehearsing for the day when it will see Him and speak with Him face to face, when it will hear the divine Word from the Word Himself, when it will sing the *sanctus* and *doxology* in everlasting praise of the Lamb who was slain and is worthy to receive worship and acclaim. The worship of the last-day church is taking place at that point in time when the world is passing away and the new world of God is about to come. In its worship the last-day church is on tiptoe, on the edge of its seat, on the threshold, eager to see and hear the Lord. In faith it reaches out to welcome Him. What it says and does on the Sabbath is in anticipation of that great day, and is a foretaste of the great event. Could any other activity better befit the life of the church as it waits for the Second Coming? The preparation of the church for that day is far different from the world's. Through the ministry of the Holy Spirit, in word and sacrament, the Lord is preparing the church for that day. The world, on the other hand, is preparing itself for judgment by continuous rebellion and sin. As the church is getting ready for redemption and glory, the world is getting ready for judgment and death. This hastening of the church

and the world toward the Second Advent is taking place as the church worships. It is in the bowed knee that the church publicly confesses its faith in God, its dependence upon Him, and its expectation of His coming again.

The worship of the last-day church expresses its deep longing for its heavenly home. The church is aware that it worships only fragmentarily and incompletely, and it longs for the time when it will be able to worship in heavenly splendor. It knows its worship is feeble and sometimes distorted, and it waits for the day when it will be able to magnify God with all the angels in perfect harmony and praise. The church is a pilgrim people on the road toward Zion. Though living on earth, its home is heaven. In worship it joins its prayers and praise with all righteous people everywhere, all who have been born again by faith in Christ. We come to Jesus as the mediator between God and man, and because of His sprinkled blood our consciences are clean. The removal of the sin that stood against us does away with the barrier between us and the Father. When we worship, we hear God address His church direct from the throne in heaven through the preaching of the Word and the ministry of the Holy Spirit. The God we worship is not silent. He has a will for His people, and He communicates that will as His church keeps silence before Him and listens. The proper response to the grace of God is a grateful heart. Such worship is done with a sense of the majesty and holiness of God, the judge with whom we have to do. But this reverence and awe does not cause His people to flee from His presence, for they are the redeemed—their way has been opened, a place is being prepared for them, and they are being prepared for that place. Such is the worship of the last-day church on the threshold of the Lord's return.

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# People helping people

*Jesus' basic concern was to care for people's needs, both spiritual and physical. In North America, the Adventist Church is actively trying to help the public see that like its Lord, everything it is doing is designed to help people. □ by Owen A. Troy.*



*How would you describe a Seventh-day Adventist?" Ask that question of any dozen people on the street, and you're likely to receive a dozen responses indicating confusion. Many descriptions show that the person has mistaken our church with that of the Mormons or Jehovah's Witnesses. Others will mention*

positive assets as if they were liabilities: "They don't eat meat." "They don't dance." "They worship on a different day than everybody else does."

Recently a large advertising firm was asked to analyze the Adventist Church and then distill the essence of what they found appealing. The directors of this project were being exposed to the church for the first time. They knew only that Seventh-day Adventists worshiped on Saturday. After a detailed study, this advertising group concluded that the most appealing aspect of our church is that we are "people helping people." This, they felt, is our major distinction. Many of us within the church were startled. But they insisted that we are "helping people" more than any other denomination. And when we think about it, nearly everything that we are doing, or should be doing, is designed to help people.

We don't always realize how much our church has to offer people because we have grown so familiar with its various

programs. This was illustrated during a seminar conducted for a group of Adventist communication directors by a representative of the world's largest public-relations firm. During one of the sessions they discussed the bad publicity the church has been receiving in certain areas. This man wanted to know whether there was one good program carried on by the church that would be appealing to the nonmember. Without too much enthusiasm the communication directors began naming some—Community Services, Bible seminars, Five-Day Plans, nutrition courses, stress seminars, youth camps, blind camps, et cetera. "You're kidding!" he interrupted. He was amazed that the church carries on these programs and many more. Most people don't realize that there is a church that does as much as we do to help people. And that is something that ought to change. Everyone in the world should know that there is a church that is concerned about helping people, especially spiritually. They should know that this helping church is the Seventh-day Adventist Church. But how?

The average American is bombarded with information every waking hour. Radio, television, newspapers, magazines, bulletin boards, placards, handbills, newsletters, direct mail, and bill-

boards all vie for attention in such a deluge of information that even the best mind can absorb only a small part of it. If a product or service (or church) is to be heard and become known and accepted, its message must somehow stand out from the competing cacophony.

Most advertising companies realize that displacing the leader in any particular field is nearly impossible. Yet that is not to conclude that the field is saturated. A similar product can be successful if it is given some distinctive quality that sets it apart. The advertising term for this is "positioning." People in the business consider "positioning" to be vital.

For example, when Nytol, a cold medicine, was developed, the company's advertisers recognized that Dristan and Contact, the leading cold medicines, already had their own niches in the minds of the medicine-buying public. They had to find a position where their brand could attract the most attention but not compete directly with the major brands. They found that the leading brands were positioned in consumers' minds as "daytime" cold medicines. So they decided to position Nytol as the "nighttime" cold remedy. Consumers

(Continued on page 12)

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# Judgment exalts the cross

*Divorcing the judgment from salvation is like trying to separate love from marriage or color from a rainbow. Here the author describes the union between judgment and salvation as being indissoluble and at the same time paradoxical.*

The Called Church □ 4

Arthur J. Ferch



The theme of judgment plays an important role in many cultures and religions, but it is axiomatic in Scripture. Not only is the concept of judgment significant in the Old Testament, but it "cannot be taken out of the NT Gospel. It cannot even be removed from the center to the periphery. Proclamation of the

love of God always presupposes that all men are moving toward God's judgment."<sup>1</sup>

Even when there is no reference to legal vocabulary, the idea of judgment is an underlying assumption of Scripture. In such cases words such as "judge" or "judgment," may be absent, but others such as "separation," "justice," "reward," or "harvest" imply judgment (e.g., Matt. 3:7-12; 5:12; 7:13, 19, 24-27; 13:30; 25:14-30).

In the Old Testament, the judgment of Israel is anchored to the covenant by

which God has graciously bound Himself to His called people. As Lord, Guardian, and Judge, He is as "concerned about the observance of this revealed will as He is about keeping the promise given in the covenant."<sup>2</sup> Pivotal in Scripture is the fact that judgment and salvation belong together as an indissoluble and paradoxical unit.<sup>3</sup> God's judgments may be punitive or redemptive. Since the ultimate purpose of His judgments is man's salvation and the attainment of God's dominion, His judgments are motivated by love, mercy, and grace (Isa. 30:18; Ps. 33:5; 103:6-8).

On the positive side, the Divine Judge is also Israel's Defender and Saviour (Judges 11:27; 2 Sam. 18:31). Because He has elected His people, God exercises

judgment for the righteous who are oppressed (Ps. 146:7; 140:12). He exalts the humble and humbles the exalted (Isa. 5:15, 16). It is for this reason that the righteous Israelite repeatedly longs for God's judgment, when he knows his vindication and salvation will take place. Emulating their God, the judges in Israel not only pass just decisions but, as deliverers, also champion the cause of widows, orphans, and the destitute (Isa. 10:1, 2; Amos 5:11-15; Jer. 5:28). They become dynamically involved in righting the wrongs brought to their attention.

Yet, the merciful God who saves is also the holy Lord who punishes sin and sinners (Ex. 20:5, 6; Isa. 6:3, 5), whether the latter are in the cosmic

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# Since Israel is God's chosen nation, it will be judged.

Indeed, "in the judgment discourses of the prophets it is God's judgment upon Israel which receives most attention."

realm (Isa. 27:1), among heathen nations, or in Israel (Amos 1:2; 2:3; Jer. 46-51). God is pictured variously as accuser, witness, and judge (Isa. 1:2, 18; 3:13-17; 66:15, 16). Since Israel is God's chosen nation, it will be judged (Eze. 20:33-38; Amos 3). Indeed, "in the judgment discourses of the prophets it is God's judgment upon Israel which receives most attention."<sup>4</sup> Natural catastrophes and horrors of war comprise most of the descriptions of punitive judgment in the Old Testament. Some of the punishing forces that God brings upon His unrepentant people, either directly or indirectly, include hunger, pestilence, fire, earthquake, deportation, or sword (Jer. 5:15-17; 14:12; Eze. 6:11, 12; Amos 5:5, 27). All of these occur in the natural course of earthly events and may occasionally be regarded as preliminary stages of the eschatological day of judgment.

The threat of this impending "day of the Lord" (Eze. 7:7; 30:3) is a theme in the book of Ezekiel. In the vision of chapter 9, the prophet focuses on God's people in Judah prior to the destruction of Jerusalem in 586 B.C., which both the author of Lamentations (1, 2) and the author of Ezekiel (13:5) considered a "day of Yahweh." As is often the case in the Old Testament, judgment here proceeds from the Temple and begins with God's people. A man clothed in linen with a writing case at his side calls upon six men with weapons of slaughter to destroy old and young except for those who have a mark put upon their forehead (Eze. 9:1-7).

Here is a selective type of judgment preceding the act of destruction whereby those whose religion is an affair of the heart receive a mark to protect them from the punitive forces to be unleashed over unrepentant Jerusalem. In this selection process a remnant among God's professed people, who have a passionate concern for God and His people, are spared in the ensuing conflagration of this local and restricted end-time.<sup>5</sup>

In a narrower sense judgment is also perceived in the Old Testament as a



divine legal action reserved for the end-time. This event, which divides the present and future age, is a time when all men fall under God's judgment, and ungodliness is finally eliminated. Such depictions of the ultimate "day of Yahweh" predominate in late Judaism and in the New Testament, but they are not entirely absent from the Old Testament (Joel 3:2-14; Zeph. 1:7-18; Isa. 2:9-22; Eze. 30:3).

The New Testament teaching concerning judgment is equally rich and varied.<sup>6</sup> Jesus, John the Baptist, John, and Paul all add significant details to the concept of judgment. John the Baptist emphasizes the imminence of the eschatological day that was perceived as a far-off event in Old Testament times (Matt. 3:7-10). The thought of judgment is central in the gospel records of Jesus' preaching, especially in Matthew's account. Jesus repeatedly impressed on His hearers the seriousness of the judgment in which the only ground of deliverance would be the forgiveness that God so freely offers. In the case of Jesus, the Preacher is also the Judge, and thus His preaching assumes supreme urgency. It is one's relation to the person and teachings of Jesus that determines the judgment passed upon him (Matt. 10:37-39; 7:24-27). The coming of Jesus leads to a decision and forces a crisis (*krisis* is the Greek word for judgment; cf. John 3:18, 19). In fact, "understanding of the preaching and person of Jesus

depends absolutely on understanding of His concept of judgment."<sup>7</sup> Without the judgment, Jesus' preaching is of little relevance, but with it man depends entirely on His statement "Thy sins be forgiven thee."

John notes that Jesus came not to judge (in the sense of condemn) but to save the world (John 12:47; cf. chap. 9:39). This may be best understood if we distinguish between His redemptive and eschatological functions. It was during Jesus' historical ministry on earth that He came to save and not condemn.<sup>8</sup>

In the writings of John the expectation of the future day of judgment when all the dead shall rise is emphasized (1 John 4:17; John 5:28, 29). However, in another sense, John also stresses that the future judgment is already present in time. The world and its ruler, the devil, have already been judged (John 12:31; 16:11). Those who refuse to believe in the Son of God are already condemned, and the wrath of God rests upon them (chap. 3:18, 19, 36). Conversely, believers do not come into future condemnation, but have already passed from death to life (chap. 5:24; 1 John 3:14). Hence, "he that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

While for John the future judgment of the believer has been anticipated, the consummation of the judgment at the last day is staunchly maintained (John 5:28, 29; 12:48). The reason is well stated by Büchsel: "Since it is not apparent to the world (1 John 3:2) that unbelievers are already judged and that believers have already passed from death to life, there is need of a final judgment to make this clear. Judgment and the possession of life are not just a private affair between God and individuals. They are a public affair between individuals and those around. In this connection an exact parallel to the idea of the last judgment is to be found in that of the resurrection. Those who have life now still need a future resurrection (John 5:24-29; 6:40, 44, 54), since death wipes out any distinction between them and others."<sup>9</sup>

**W**ithout the judgment Jesus' preaching is of little relevance, but with it man depends entirely on His statement "Thy sins be forgiven thee."

For Paul, all men have sinned and are therefore justly deserving of God's wrath. It is the "expectation of the day of wrath and of the righteous judgment of God, who repays all men according to their works" that dominates the preaching of Paul.<sup>10</sup> All men, believers or unbelievers, "must . . . appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (2 Cor. 5:10, R.S.V. cf. Rom. 14:10; Acts 24:25).<sup>\*</sup> In the judgment man's salvation is entirely by divine grace through faith in Christ and never grounded on works (Eph. 2:8, 9). It is for this reason that Paul can expect salvation even for those whose works will not endure, but will be burned (1 Cor. 3:15).

This future judgment, however, does not preclude an anticipation of judgment. As in the writings of John, so in Paul, God's wrath is already revealed, and those united with Christ by faith have in Him experienced final judgment, condemnation, resurrection, and ascension (Rom. 1:18-32; Eph. 2:3-8; 2 Cor. 5:14). It is plain that Christians experience such resurrection life only potentially, for in the present they are still limited by time, space, and the evil forces that pervade this world.

Here is no clash between the Pauline doctrine of judgment by works (Rom. 2:6) and that of justification by faith, for "the doctrine of judgment by works is the constant presupposition of the doctrine of justification by faith. Without it, the latter loses its seriousness and depth."<sup>11</sup> Such balance safeguards the Biblical doctrine of perseverance according to which only he who endures unto the end will be saved (Mark 13:13). God is glorified in the bearing of much fruit, which is an evidence of our love for Him (John 15:8; 14:15; 1 Cor. 6:20). While good works, appropriate in themselves, can never save, they clearly manifest the believer's intimate and continued relationship with Christ. Such works reveal that the one who has been declared righteous in the anticipated judgment is righteous still because he maintains a close union with his Lord. Such a person

may be entrusted with the eternal life that so far he has enjoyed only potentially.

The New Testament, then, takes up the Old Testament projection of a future last-day judgment. Yet it envisages at least two aspects within this judgment. There is an *anticipation* of ultimate judgment that is apparent only to the eye of faith. And there is also a final, public *consummation* of the judgment tied to the coming of Christ when hope merges into reality and the distinction between saints (whose condemnation has already been borne by Christ) and sinners (who persistently resisted divine forgiveness) becomes patently clear to all. While John depicts Jesus primarily as Judge, the rest of the New Testament is not particularly concerned whether God or Jesus assumes this function.

Closely related to the theme of judgment is the concept of the resurrection.

According to Paul, it is at the Second Advent that the dead in Christ will rise and receive the reward of immortality with those who are translated (1 Thess. 4:13-17; 1 Cor. 15:51-56; cf. Rev. 22:12).

These very distinctions drawn by the New Testament between the resurrection of life at the Second Coming and the resurrection to condemnation a thousand years later imply a process of evaluation and selection prior to the Advent that determines who among believers is worthy of immortality. Since eternal life, the ultimate reward of the final judgment, is bestowed upon God's covenant people at the Second Coming, the judgment of believers must precede the second advent of Christ. Otherwise, we are left with the incongruous situation of having the results of judgment meted out before the judgment has even convened. We concur with J. A. Seiss:

**G**ood works reveal that the one who has been declared righteous in the anticipated judgment is righteous still because he maintains a close union with His Lord.

Though not prominent in the Old Testament, the importance of the latter cannot be underestimated in Scripture, because of the light it sheds on the subject of the judgment. In a conversation with Sadducees Jesus stressed that not all would have a share in the resurrection of life, but only those "considered worthy of taking part in that age" (Luke 20:35, N.I.V.).<sup>†</sup> The distinction implied here is further noticeable in John 5:29, where Jesus distinguishes between a resurrection "to life" and a resurrection "to condemnation" (Jerusalem).<sup>‡</sup> In the book of Revelation the apostle observes that a span of one thousand years will intervene between the first resurrection, enjoyed by the "blessed and holy" who reign with Christ, and the second resurrection, where many rise to face final judgment and the second death (Rev. 20:6).

"People take the resurrection as a mere preliminary of the judgment, and view the judgment itself as something distinct from the resurrection, and coming after it . . . but the resurrection itself is a part of the judgment. The resurrection of the wicked is certainly something different from the resurrection of the saints. It is different both in character and in time. . . . The one is the peculiar privilege of the elect, of those who are Christ's, who rise at Christ's coming, and live and reign with Him a thousand years; the other is subsequent. . . . The estate and destiny on both sides is thus effectually and irreversibly settled in advance. . . . The truth is that the resurrection, and the changes which pass 'in the twinkling of an eye' upon the living, are themselves the fruits and embodiments of antecedent judgment. They are consequences of adjudications then already made."<sup>12</sup>

**I**t is of interest that though the wording of Daniel 7:22, "judgment was given to the saints of the most High," is somewhat ambiguous, it does indicate that the judgment concerns the saints.

Similarly, H. Lampater wrote more recently: "When Paul says that the 'saints shall judge the world' (1 Cor. 6:2; cf. Matt. 19:28), one must conclude that the judgment of the church and the judgment of the 'world' cannot be one and the same act. Just as the resurrection of those who are in Christ precedes the universal resurrection of the dead, so also the judgment of believers must be temporarily anterior to the judgment of the nations."<sup>13</sup>

There is another aspect of judgment in Scripture not generally recognized that we may designate a pre-Advent judgment—that is, a phase of judgment that precedes the second coming of Christ. In the larger Biblical context such a judgment prior to the end of time (the *eschaton*) finds its most explicit description in the apocalyptic book of Daniel. In the historical vision of Ezekiel 9, a process of selection prior to the fearful destruction of Jerusalem in 586 B.C. determined who would survive the ravages of annihilation (cf. also Rev. 6:12-7:3). So in Daniel a judgment occurs before the *eschaton* that concerns the destinies of both God's people and the God-defying oppressor.<sup>14</sup>

According to Daniel 7, the prophet saw an unfolding of the historical powers beginning with the neo-Babylonian empire and ending with the *eschaton*. Having observed earth's turmoil, Daniel is startled by the activities of the fourth beast and its little horn when suddenly his gaze shifts heavenward to rest upon the brilliance of God's appearance and His throne. Associated with the Ancient of Days is an innumerable throng of heavenly attendants in the process of judgment. Daniel 7:9, 11 (a description of the activities of the little horn in connection with the judgment) may actually be understood to mean that for a time the heavenly judgment is contemporaneous with the little horn. The heavenly assize clearly convenes and the tribunal books are opened before the end-time and the setting up of the eternal kingdom. Although these records are not identified for Daniel, it appears from the larger context that they

concern God's people. The idea of a divine book (or books) with a heavenly record is ancient in Israel and recurs in the literature of late Judaism and the New Testament (Ex. 32:32; Ps. 56:8; 69:28; 139:16; Dan. 12:1; Mal. 3:16; Phil. 4:3; Rev. 3:5; 20:12; 21:27). An analysis of these passages suggests that in most cases it is God's people that are in focus. The depiction of books in the context of the judgment in Daniel 7 is further supplemented by a later parallel vision of Daniel (10:1-12:4). In chapter 12:1, 2 Michael arises to deliver "every one whose name shall be found written in the book" (R.S.V.). The persecution of God's people in Daniel 11 and 12 corresponds to that experienced by the saints in Daniel 7. In both cases deliverance occurs at the end-time. Indeed, according to Daniel 12, their rescue takes place when the dead saints are raised to everlasting life. Evidently,

little horn is seen in its true light and, deprived of power, is given over to destruction (cf. verses 11, 26). While neither the saints nor the little horn are directly named in the judgment of Daniel 7 (although the saints are referred to in Dan. 12:1, 2), their recompense subsequent to the judgment scene is unmistakable testimony to the fact that a judgment prior to the *eschaton* has occurred and a verdict has been passed.

F. Dusterwald has captured the significance of Daniel 7 in the following words: "The judgment depicted here is not the universal world judgment as proposed by older exegetes (e.g., Theodoret, et cetera), nor is it God's judgment on earth; rather this judgment occurs in heaven and the context makes it plain that this is a kind of pre-judgment which is later confirmed in the universal judgment upon the world."<sup>15</sup>

It is this doctrine of a judgment before

**I**t is this doctrine of a judgment before the *eschaton*, anticipated in Daniel and implied in the New Testament, that Seventh-day Adventists seek to share with the world.

those "found written in the book" refers to God's people, and the judgment imagery of Daniel 12: 1, 2 casts further light on that of Daniel 7:9, 10. It is of further interest that though the wording of Daniel 7:22, "judgment was given to the saints of the most High," is somewhat ambiguous, it does indicate that the judgment concerns the saints.

In the historical chapters, Daniel and his friends are severely tested and found to be totally loyal to God. Likewise, in the apocalyptic chapters the persecuted saints are seen to be absolutely committed to God and graciously receive the ultimate covenant blessing of eternal kingship and life.

However, the judgment in Daniel 7 is not only "of" or "for" but also "against." As in the story of chapter 5 Belshazzar was adjudged wanting and perished, so in the apocalypse of chapter 7 the arrogant

the *eschaton*, anticipated in the book of Daniel and implied in the New Testament, that Seventh-day Adventists seek to share with the world. Presupposing the historicist school of prophetic interpretation and assuming the validity of (1) the year-day principle, (2) an intimate contextual link between Daniel 8 and Daniel 9, and (3) the parallel nature of Daniel 7:9-13 and Daniel 8:9-14, Seventh-day Adventists have historically affirmed that this judgment began in the year 1844.

The idea of a phase of judgment prior to Christ's second advent is grounded in the conviction that salvation is wholly a gift of God and that man's obedience is a grateful response to divine love and grace. It deprecates neither the anticipation of judgment in the life and death of our Lord nor the consummation of judgment when Christ returns. While

**T**his Biblical doctrine rejects both the idea that man in himself can earn God's approval for salvation (legalism) and the notion that one can take sin lightly (antinomianism).

the anticipated judgment in Christ assures the believer today that Christ has borne his condemnation and therefore he may approach the judgment with confidence, the consummation of judgment underlines the fact that only "he who endures to the end will be saved" (Matt. 24:13, R.S.V.).

This Biblical doctrine rejects both the idea that man in himself can earn God's approval for salvation (legalism) and the notion that one can take sin lightly or abuse Christian liberty (antinomianism). It tells us that God is serious about His law in its entirety at a time when His will is questioned, neglected, or derided. In today's impersonalized, secularized, and industrialized world the pre-Advent judgment in the context of the larger theme of universal judgment teaches that we are individually important to God and that all our decisions and actions are significant.<sup>16</sup> The investigation within the judgment "reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who, among the living, are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom."<sup>17</sup>

In sum, the pre-Advent judgment exalts the ultimacy of the cross and stresses the urgency of man's response to Christ before time merges into eternity.

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<sup>1</sup> F. Büchsel, *Theological Dictionary of the New*

*Testament*, Gerhard Kittel, ed. (Grand Rapids, Mich.: W. B. Eerdmans, 1965), Vol. III, p. 941.

<sup>2</sup> *Ibid.*, p. 926.

<sup>3</sup> E. Jenni, *Interpreter's Dictionary of the Bible*, George A. Buttrick, ed. (Nashville: Abingdon Press, 1962), Vol. II, p. 127.

<sup>4</sup> W. Schneider, *The New International Dictionary of New Testament Theology*, Vol. II, p. 364.

<sup>5</sup> Cf. W. H. Shea, "The Investigative Judgment of Judah, Ezekiel 1-10," in *The Sanctuary and the Atonement*, ed. by A. V. Wallenkampf and W. R. Leshner (Washington, D.C.: Review and Herald, 1981), pp. 283-291.

<sup>6</sup> For more detail, see S. Kubo, "The Theology of Judgment in the New Testament," paper presented at Euro-Africa Division Bible conferences, summer, 1982.

<sup>7</sup> Büchsel, *op. cit.*, p. 938.

<sup>9</sup> *Ibid.*, p. 939, n. 69.

<sup>10</sup> *Ibid.*, p. 938.

<sup>11</sup> *Ibid.*, n. 68.

<sup>12</sup> J. A. Seiss, *The Apocalypse*, 13th ed. (Philadelphia: Philadelphia School of the Bible, n.d.), p. 18.

<sup>13</sup> H. Lampater, *Die Hoffnung der Christen* (Stuttgart: Quell Verlag, 1967), p. 161.

<sup>14</sup> For more detail, see A. J. Ferch, "The Judgment Scene in Daniel 7," in *The Sanctuary and the Atonement*, pp. 157-176; A. J. Ferch, "The Pre-Advent Judgment," *Adventist Review*, Oct. 30, 1980, pp. 4-7.

<sup>15</sup> F. Düsterwald, *Die Weltreiche und das Gottesreich* (Freiburg: Herder'sche Verlagsbuchhandlung, 1890), p. 177.

<sup>16</sup> Cf. F. Guy, "Confidence in Salvation: The Meaning of the Sanctuary," *Spectrum*, vol. 11, No. 2 (November, 1980), pp. 48, 49.

<sup>17</sup> *Fundamental Beliefs of Seventh-day Adventists* (1980), No. 23.

## People Helping People

From page 7

accepted this distinction, and soon Nytol sales were right behind the two leading products.

Who would think that something as ugly as a Volkswagen would ever become as popular as it has! But Volkswagen advertising got people to think "small." By using this strategy, the company was able to position the Beetle. Volkswagen has never displaced GM, Ford, and Chrysler, but it certainly has sold large numbers of automobiles!

We recognize that Seventh-day Adventists will never displace the large mainline denominations in terms of numbers or wealth. But it is important for everybody to know that the Seventh-day Adventist Church is alive and healthy. It should be known that Seventh-day Adventists are "people helping people." No other church, we believe, can make this claim to the extent that we can. And people are interested in being helped.

In North America, the church is actively initiating in every way possible the process of positioning our church as "people helping people." The Adventist booth at the Knoxville World's Fair announced to the thousands of people who visited it during 1982 that Seventh-day Adventists are "people helping people around the world." In the

first three months of the fair, nearly ten thousand people expressed an interest in the help Adventists have to offer.

In the western part of the United States, the October, 1982, *Reader's Digest* contained a two-page message emphasizing that Seventh-day Adventists are "people helping people." *Reader's Digest* enters approximately one in every four homes west of the Mississippi. This means that nearly 7 million homes have been exposed to the idea that Seventh-day Adventists are "people helping people" and have been told how to contact us for spiritual and physical help.

Faith Action Advance, the soul-winning concept of the North American Division, is based on "people helping people." Every member in North America is being challenged to become involved, using the individual talents given by the Holy Spirit. Everywhere people are looking for help. Our commission is to provide that help, to help them know that God loves them, that Christ is coming soon, and that while waiting for His coming, they can enjoy the peace and comfort to be found in serving the Lord. "People helping people" to be ready for Christ's return must be the concern of every member, church, conference, and institution of the church.

# Professional jealousy and the Spirit

*When this elders' meeting turned into something no one had planned, the associate pastor groaned and took the news to his superior. But the pastor showed an attitude that has a lesson for us. □ by Laurel Damsteegt.*



ne day the elders of a large congregation got together for an elders' meeting. Now as we all know, elders' meetings are usually a bit mundane—discussing why Dr. Jones didn't tell anyone he was not going to be at the service to give the benediction, or how Hank has a burden for visitation. And

usually (unless food is in sight) all the elders don't attend.

Well, this meeting was no exception, at least as far as attendance was concerned. It may have been better attended than most such meetings, but at least two prominent members had other plans and were absent. But then, what committee ever meets with 100 percent attendance?

The men gathered at the church, but instead of the usual humdrum meeting, something very out of the ordinary took place. God came to the meeting!

Now this is not to say that God doesn't attend most elders' meetings, but sometimes He is not earnestly wanted and longed for. Sometimes the elders have not prepared for His appearance; they do not have a definite spiritual longing or know what it is to hunger and thirst for the Spirit as their all-consuming need. Most of the time they expect to come together to discuss business, and the sooner it is over, the sooner they can

resume tending to the really important things of life.

But it soon became apparent that this was no ordinary meeting. At their invitation, God was present. They were so spiritually filled they began to prophesy instead of bicker!

Prophesy about what and whom, we don't know, but they no doubt had a wonderful session together. The poor fellows that weren't at the meeting! What a spiritual blessing they missed! They should have been there.

But not necessarily. These two missing elders had apparently been doing some "closet" work, for soon someone arrived at the Spirit-filled elders' meeting to say that the two absent ones were in the city, also prophesying! The associate pastor groaned and took the news to the pastor. He pointed out that these fellows had not been at this spiritual revival. What spirit could be causing this? Perhaps they had no theological training. No doubt they were inexperienced. Besides, they were not part of the group at the meeting. And here they were, out there filled with the Spirit and making an

impact—ahead of the Spirit-filled group and spoiling the effect they were to have once this marvelous manifestation of the Spirit would break into the open and become known.

"Stop them!" the associate pastor advised. "They'll ruin everything! With these two characters out there, our impact will be nil. What if everybody that wanted to would begin theologizing or preaching or, worse yet, prophesying! The people out there will get confused. Best forbid them."

Moses' reply? "Do you envy them for my [our] sake? Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them."

How big! He wasn't afraid of a dimmed reputation by others' success. If they were working in the Lord's Spirit, praise Him! If only all would. The world is wide. Techniques differ. Personalities differ. Where the Spirit reigns, God uses all. Eldad, Medad—God bless you!

With that, the meeting ended as all seventy went out to share the Spirit so generously imparted (see Numbers 11:24-30).

Laurel Damsteegt writes from Bangkok, Thailand.

# Managing the church's most valuable asset

*People are the center around which church activities pivot, and much of our time is spent in management situations. Here are some questions to help you assess how well you manage people. □ by Fillmer Hevener, Jr.*



anagerial problems plague many of our Seventh-day Adventist churches. We have all heard of the proverbial manager who was fired because he was doing the work himself rather than organizing his laborers to do it. Yet some pastors still chair the church's finance committee rather than ask a successful lay

business person to do this. Other pastors insist on chairing all church board meetings and nominating committees, even though they may be less acquainted with the problems and strengths of the church than a competent lay pastor or elder who has long been a member of that local church.

What about the managerial style of the pastor who publicly praises the lay activities leader for successfully conducting a missionary magazine campaign but ignores the deacon who fixed a burst water pipe? Has he not inadvertently told the deacon that his work isn't very important? The truth is, of course, that fixing broken water pipes and promoting spiritual journals are both important.

Lay persons can become discouraged when they see unprofessional relationships between pastors. If a conference official discusses from the pulpit of his local church the possibility of his holding a series of evangelistic meetings in that

church without first consulting the local pastor and church board, laymen are confused, wondering who is in charge. They question whether such an individual understands protocol and professional ethics or the basic principles of church management.

Laymen are also apt to question the managerial understanding of a pastor who, having accepted a call to another district, raises the issue of building a new church at the final board meeting of his pastorate there.

How shall the pastor most productively manage the human resources available to him in his church? As this list of administrative blunders demonstrates, much of the pastor's work involves managing human resources, and improper management can hinder the work of the church. This brief study cannot cover the entire scope of effective pastoral management, but will focus on some helpful suggestions in two areas.

First, realize that you cannot manage others well unless you have learned first to manage yourself. The initial step in self-management is self-examination. Insight can come from thoughtful questions sincerely asked and answered. Some primary questions to ask yourself are:

1. Do I realize how much one hour of my time is worth?

2. Do I know what I want to accomplish today, this week, this month, this year?

3. Is my day's schedule clearly in mind when I begin the workday?

4. Have I delegated as much work as possible to subordinates?

5. Do I use the telephone as a timesaver or a time devourer?

6. Do I devote too much time to things I like to do and neglect important tasks I dislike doing?

7. Do I answer all communications promptly?

8. Do I allow paper work to take up an inordinate amount of my working day?

9. Do I encourage a steady flow of communication between myself and my lay leaders?

10. Do I express appreciation for exceptional performance by my lay leaders?

11. If my lay leaders fall short, do I show them what to do to improve?

12. Do I give orders or make suggestions?

13. Do I understand that the growth of my lay leaders increases my own effectiveness as a manager for God?

14. Do I understand that my own spiritual, professional, and managerial growth are vital to the growth of my church?

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# What about the managerial style of the pastor who praises the lay activities leader for successfully conducting a missionary magazine campaign but ignores the deacon who fixed a burst pipe?

15. Do I understand how to motivate each lay leader by appealing to his sense of satisfaction in a job well done, his desire to excel, his desire to please God, et cetera?

16. Do lay leaders feel free to approach me?

17. Do I inspire confidence in the laity?

18. Am I decisive?

19. Do I search for pertinent facts before making a decision?

20. Do I draw on the experience of others before reaching a decision?

21. Do I willingly accept the responsibility for my decisions, both wise and unwise?

22. Do I become irritated when a church member opposes my views?

23. Do I use ridicule as a method of criticism?

24. When was the last time I read a book on managing human resources?

25. What is my weakest point as a manager of laymen? What have I done in the last month to correct it?

26. Am I tactful when I must disagree with laymen?

27. Do I see myself as a team captain or a dictator?

As Socrates emphasized, all men, especially leaders, should frequently examine themselves. This is particularly good advice for the pastor who has the awesome responsibility of directing the activities of lay leaders into effective service for God. When you discover personal managerial weaknesses, by the grace of God, attempt to improve your managerial skills and thus become of greater value to God's church.

After recognizing the importance of managing himself, the pastor's next step is to develop skills in managing his laity.

A church might be defined as 90 percent people and 10 percent bricks and mortar. Never forget that church activities center around *people*. Managerial decisions are made by *people*. Most planning focuses on the needs and abilities of *people*. The most valuable earthly asset any church has is its *people*. Research shows that the average executive spends three fourths of his working

time dealing with *people*. So the crucial question for the pastor is: "How well do I handle people, especially those who are on my lay leadership team? Do I take them for granted? Do I recognize the unique potential and contribution of each? Do I inspire them? Do I make them feel valuable?"

The answers that you give the following questions should provide you with a meaningful profile of your people-handling ability:

1. Do I review the education and experience of each lay person before placing him in a leadership position?

2. Do I generate an informal atmosphere when discussing any matter with a lay person?

3. Do I play favorites with members?

4. Do I sometimes place members in positions that will stretch their skills and encourage growth?

5. Do I invite members to discuss with me their concerns and complaints?

6. Do I generate a high level of morale among my laity?

7. Do I ever criticize a member in front of a third person?

8. Do I ever lose my temper while discussing a matter with a member?

9. Do I balance criticism with honest praise?

10. Am I ever guilty of using sarcasm?

11. Do I put the most emphasis upon *what* went wrong, not *who* is at fault?

12. Do I assume that because I know something, my members do also?

13. Am I sincerely optimistic?

14. Are my instructions always clear?

15. Do I encourage questions when I am explaining something new?

16. Are my members afraid that making a recommendation for change will antagonize me?

17. Do I frequently seek out informed lay members for advice?

18. Can I say No without arousing a member's anger?

19. Have I ever implied by word or action that a lay person is stupid?

20. Do I set a good example for my members?

21. Am I grooming lay assistants to take over responsibilities when the

proper time comes?

22. Do I sometimes defer to lay expertise even though I don't entirely agree with a decision?

23. Do I give members reasonable deadlines in which to do their work?

24. Am I a "glory gloater," or do I share success with my lay associates?

25. Does each lay person clearly understand what he is responsible for?

26. Do I underwork or overwork certain members?

27. Do I have a sense of humor when a member makes a blunder?

28. Do I periodically evaluate progress in a given job with the person involved?

29. How do I reward outstanding lay service?

30. Do I know where to get help when members have leadership problems?

31. Do my members respect me?

32. Would I hire myself as a pastor if I were looking for a leader who could manage laity so as to bring out their best efforts for the Lord?

If our churches are indeed experiencing managerial problems, how can we help pastors develop and sharpen the necessary skills to manage people effectively and successfully? The church might pursue several possible avenues. The theology departments of our colleges and universities could offer more courses in pastoral management and perhaps require a minimum number of semester or quarter hours in this field.

Local conferences could provide management seminars for pastors as a part of their continuing in-service education. These seminars could be held by local conference lay activities leaders, who first could be trained themselves in seminars conducted by college and university professors, successful and seasoned pastors, and union and General Conference personnel.

Perhaps our greatest need is simply to realize that we are managers of human resources and that much of our success as pastors will depend on how well we can motivate and direct our church's most valuable asset—people.

# The Davenport case



Neal C. Wilson, president of the General Conference, recently talked with MINISTRY editors about the situation in which the church finds itself regarding investments made with Dr. Donald Davenport. This interview, condensed from the hour-and-one-half conversation, ranges widely and candidly through the issues, plans for dealing with those involved, and the ethical implications for the church and its workers.

**Q.** *It's easy to get the impression in the present situation that we have a church filled with dishonest or financially inept administrators. Is this really the case? How many individuals are we talking about, and what kind of problems are we really discussing?*

**A.** I believe that most individuals who have been recommended for discipline in connection with the loans made to Dr. Davenport felt at the time that they were doing what was best for the church. They wanted to maximize assets, of course. They saw an opportunity for an above-average investment. In so doing, they were not as particular as they should have been in following prudent business practices and policies adopted by the church to safeguard our finances.

On the other hand, I think there have been a few who could be considered to be a bit personally grasping, a very few, perhaps, that we might consider to be greedy. But, by and large, those who have been involved in the Davenport loans have been individuals who, apart from this situation, have a rather long record of faithful service to the church and whose track record is an enviable one.

**Q.** *If we had not lost the money we have, would we still be concerned that some individuals disregarded church policies and prudent business practices?*

**A.** Yes. To do otherwise would not be a responsible approach. In fact, that is one lesson we ought to learn from this situation. Simply because things seem to be going well at a given time is no reason for the church to close its eyes to

violation of policy and say nothing. I think that would be a very dangerous course for the church to pursue.

However, our concern in this situation is greater than finance. True, we've lost money, and much of it we'll never recover, but our greatest concern is the possible loss of confidence and trust on the part of our people in the faithfulness, integrity, and carefulness of administrative leadership. One can be willing to risk the loss of his own money, but he must not take that attitude when he is managing that which members have entrusted to the church. When a person has a fiduciary responsibility, it is incumbent upon him to check out every last point, so that at no time can he be charged with having been derelict in his responsibility.

**Q.** *You mentioned the importance of the intangible qualities that are at stake here, even more than the financial loss. Do you feel that confidence in the administration of this church has been irreparably compromised?*

**A.** I do feel that there have been many questions in the minds of our people. Most have been hoping that those questions could be dismissed, wanting to believe the best, waiting for some indication that would reassure them. It's my hope that the course we are taking in dealing with this problem will reassure people that they can trust leadership. I hope that the majority of our people will realize that individuals have made mistakes, but that these mistakes have been dealt with thoroughly and fairly and that

much greater care will be taken in the future. I wouldn't want to minimize the fact that damage has been done to credibility. But I also believe in our people, and I've seen over and over again qualities in them that, I believe, hold promise for the future. I think we have a chance to redeem ourselves.

**Q.** *What are the categories of discipline that have been recommended and the approximate number of individuals involved in each?*

**A.** Let me start with the most severe category of discipline. In this group are those individuals who have been more concerned about themselves than about the church. They have been derelict in their financial responsibilities and have had a conflict of interest in terms of their own personal financial involvement with Dr. Davenport. We are recommending that they be terminated permanently from church employment and that their credentials be withdrawn. Those recommendations will go to the proper committees. There are three persons in this category.

The next level of discipline is made up of individuals whom we feel have been derelict in their fiduciary responsibility to the extent that we would recommend to their controlling committees or employing bodies that they be reassigned to responsibilities other than that of chief executive officer or chief financial officer. There are six persons in this group.

The third level of discipline is also composed of those whom we feel have been derelict in their financial responsi-

**I**t's my hope that the course we are taking in dealing with this problem will reassure people that they can trust leadership. I think we have a chance to redeem ourselves.

bilities, but not to the extent that they should necessarily be transferred from their present post of duty. In some instances, their committees may feel that they should be transferred. But we are recommending that the committee register clearly its disapproval of the individual's actions and put him on notice that leaders who fail to work in harmony with the financial policies of this church will no longer be continued in any kind of administrative responsibility. We don't want to denigrate or destroy their influence, but we would certainly hope that individuals who are disciplined by this kind of a public reprimand from their controlling bodies and groups would understand that if they stumble into similar problems again, our feeling is that they ought to be removed from office. There are twenty-five in this group.

The fourth category involves a letter of disapproval and caution from my office to individuals who were involved but not sufficiently to bring their involvement to public attention. There are forty-six of these.

In these last two groups there are a number of retirees. We're not recommending that they be publicly disciplined. They will, however, receive a special letter from my office indicating that had they still been actively employed, they would have been eligible either for a public reprimand for dereliction of fiduciary responsibility, or a private letter of disapproval and caution.

**Q.** *Recently you indicated that the General Conference officers have changed their original decision to publish in the Adventist Review the names of those who are being recommended for discipline. What caused this change of mind?*

**A.** I have both a long answer and a short answer, and I'm going to attempt a short one! Our preliminary reaction to this recommendation from the president's review commission to publish names was favorable. I stated in the *Adventist Review* our tentative intention

to do so. But the more we studied the theological aspects, the historical backgrounds of the church, how a church functions as opposed to government or business, the practical aspects of implementation, and also some emotional aspects, many questions arose as to whether it was wise to publish names.

We looked at many things in Scripture. One was the direct action Jesus took in driving the money changers from the Temple, showing that there are certain things that are holy and must not be desecrated. We weighed, on the other hand, the fact that He lived with Judas for a number of years and knew exactly what he was doing and contemplating, yet never exposed him. He didn't attach names when He wrote the sins of those who wanted to stone the woman accused of adultery.

Then, too, we realized that there were individuals, including quite a number on the president's review commission, who felt that the actual publication of names was itself a form of discipline. This made us even more hesitant, because we were not at all convinced that publicly humiliating an individual was a good form of discipline to initiate. When we realized that the publishing of names was being seen as a form of discipline, we felt we ought to be very cautious. In a sense, this would take away the responsibility for discipline that should rest upon employing organizations and bodies. We would have already made a decision, a published decision, and we felt that we should be in a position of making recommendations, rather than making decisions.

I have stated clearly that I wish I had been more perceptive, more cautious, at the outset, so that I would not have made that statement in the *Adventist Review*. I would have been far wiser to have waited until all the facts were in, and the officers could have looked at the whole picture, including all testimony, and have been in a position to make not just tentative, but final, recommendations.

**Q.** *Some have suggested that the General*

*Conference officers were under a great deal of pressure not to disclose publicly the names of persons being recommended for discipline. Is this a fair assessment? If so, did this pressure come from those who were being recommended for discipline or from those not directly involved with the Davenport situation?*

**A.** Obviously, in a situation such as this, pressure groups develop. One usually likes to listen, but we have to be very careful about yielding to pressure groups. Frankly, I would have to say that there was pressure not to publish names. I wouldn't say it was irresistible pressure, or "a great deal" of pressure, but there was pressure in the sense that people were concerned and worried, both for the good name of the church as well as for individuals. For instance, innocent family members would bear the stigma of a relative having been publicly disciplined. This might become a source of discouragement. But what pressure there was did not come primarily from those who were recommended for discipline. These persons stated categorically that they hoped this would not have to be done, but they didn't express this in any demanding or harsh way. It was in the way of fervent appeals from individuals who naturally preferred their names not to be published. But the largest number of individuals who interceded on this point were not those who were recommended for discipline, but rather lay persons, pastors, and administrators who were not up for discipline.

**Q.** *Did the review commission agree with the decision not to publish names?*

**A.** Quite frankly, no. The commission would have preferred us to stay by their original recommendation. We have expressed repeated appreciation for the magnificent job they did, but in the final analysis, those of us who have certain constitutional responsibilities and who are ultimately answerable to the constituency of the church have taken a look at the larger picture, and built upon what the commission did, but have

**I** believe that the vast majority of our people worldwide, when they read our reports and look at the situation, will perceive that justice has been done.

varied from their recommendations in this particular area.

**Q.** *Does the decision not to publish the names in the Adventist Review mean that the names will not be disclosed?*

**A.** We feel that our people deserve to have some clarification. If there are constituents of a given conference or union who wonder whether their leaders were among those recommended for discipline, I believe that they have a right to know. They would like to know whether their leaders' names have been cleared, whether they have been disciplined, whether they can safely trust in them, and so forth. I think they deserve that. The procedure that we have suggested requires that those names that are to be disciplined publicly would be taken to official organizations, be discussed openly, and become a matter of public record entered into the minutes. The minutes of our organizations and bodies are not something that cannot be available to people.

But I have also indicated in the *Adventist Review* that I would like to go beyond that. If there is no other satisfactory source of answers, I have invited individuals to phone either my office or Elder Bradford's office. If we are not available, one of our associates will assist them. Now, I am not suggesting that if somebody phones us and says, "I'd like to have the whole list read to me," we will feel that is fair. But if a person phones from a particular conference or from a particular union and wants to know about a particular individual or individuals in that conference or union, I think he ought to have the information. And if he has not been able to get it in any other way that seems to satisfy him, I've told them we'll personally make it available.

**Q.** *Given the assumption that there will be attempts to compile a complete list for publication, wouldn't it be best to disclose the entire list in some redemptive way in order to avoid any implication that we are withholding information?*

**A.** One could argue that it could be possible. But weighing that possibility against what we feel is in the best interest of the church and of individuals, I have to say clearly that we have no intention of publishing such a list.

At first I favored publishing such a list by the church, rather than having somebody else do it. I get very tired of hearing some people say, "You can never get the whole story from the official reports of the church; you have to go to some other source." But I have to weigh my dislike of that criticism against other factors and simply make the decision that seems warranted. If somebody decides to compile a list and publish names, he will have to take the responsibility of possible legal repercussions. Individuals may think they have a complete picture and yet make a mistake that could make them liable for slander or defamation of character. Certainly anyone who would attempt to publish a list of names would be destroying the redemptive aspect of our decision not to publish an official list.

**Q.** *Do you feel that the church membership as a whole has the need or right to see the entire picture of what the church has done to discipline in this situation, rather than only in their own union or local conference?*

**A.** Even if we gave the list of names out to everybody—published it—that in itself would not necessarily indicate that justice had been done or that individuals had been disciplined. It would only say that we're publishing the names of individuals whom we think ought to fall into certain categories of discipline. Unless a person feels that the publishing of those names is, in itself, discipline, I see no great purpose in publishing such a list. It seems that at times there are those who are breathlessly waiting for names, more concerned about that than they are about what may happen to souls and individuals in a sensitive situation such as we face.

Leaders have been elected in order to carry out administrative and management responsibilities, and this area that

we're talking about is basically administrative and management. It is not the business of every church member. It is not essential that every member know the name of every person who is to be disciplined. In fact, most of them they don't even know. I believe that the vast majority of our people worldwide, when they read our reports and look at the situation, will perceive that justice has been done.

**Q.** *How do the General Conference officers see discipline occurring in these cases? Could you outline what they have in mind?*

**A.** It is our belief that the NAD and/or General Conference officers need to make their presence known and felt in the official committees and boards of the various employing organizations. They need to present the recommendations for discipline that they have arrived at, with the help of the president's review commission, and require that those employing bodies honestly face their responsibility and carry out that discipline. The reasons for making such recommendations, the background, the involvement, the extent, the violations of policy, et cetera, will be given. The individual under consideration should have an opportunity to make a defense by presenting corrections or factors overlooked either by the officers or the commission. Incidentally, Elder Bradford and I have personally interviewed many individuals, and there are very few instances in which the facts are at variance with what the individuals themselves recognize to be their past involvement.

If the employing committee is willing to recognize its authority to take appropriate action, I believe normalcy will be restored in a relatively short time. If they refuse or feel that General Conference leadership is interfering with their jurisdiction, then we would feel under obligation to request and expect a special constituency session where we could present the situation and allow that body to make a determination. It is the

**T**here has to be a renewed emphasis upon the sacredness of responsibility within the church. I think we need to recognize the sacredness of the call to leadership.

constituency that has ultimate and final responsibility in a given jurisdictional area. So we intend to carefully, calmly, pursue this matter to those lengths.

**Q.** *Who will chair the various committees when recommendations for discipline are brought? Is it realistic to expect such committees to administer discipline to their colleagues or chief officers when many of those on these committees will owe personal and career loyalty to the person they are being asked to discipline?*

**A.** I am one who believes that there needs to be loyalty to individuals. I believe that when a constituency has voted a certain person into office, we need to show loyalty to that individual. But I think there is a higher loyalty than simply to individuals, loyalty to principles. I would hope that those would always be compatible. But should a difference develop, I think our mandate is clear. We cannot blindly give loyalty to individuals.

On chairing these committees, it is our recommendation that if the chief executive officer, who normally chairs the committee, is the one being recommended for discipline, the ethical course would be to relinquish his chair to the president of the North American Division. It is my belief that most committees will be willing to face their honest responsibilities and, if given adequate information, will not be afraid to vote censure or discipline with respect to their leader within that organization. If not, then we have reached a very sad point. If individuals are unwilling to vote that which their conscience indicates simply because they are afraid of repercussions or because they don't want to show disloyalty to an individual, they no longer deserve to be members of those committees.

**Q.** *Many of our readers in MINISTRY, of course, are local pastors. Many of these men sit on local conference committees. Even administrators, perhaps, are not always sure of their own responsibilities and the ethical*

*implications of their actions. What are the ethical responsibilities of a pastor who sits on such a committee in speaking up against conference leadership when he feels that there is a problem?*

**A.** There has to be a renewed emphasis upon the sacredness of responsibility within the church. We're not a business, even though we have to enter into a lot of business transactions. I think we need to recognize the sacredness of the call to leadership—and all that it implies. And I think that needs to be on all levels of the church, starting with the individual. We have been called to certain sacred responsibilities, of representing our Lord and message wherever we are. Any time it breaks down, even with the individual, the whole church suffers. That is especially true of the pastor, in his very sensitive responsibility as a shepherd of the flock. We are a spiritual body. We really cannot do anything in isolation, because the whole body suffers when someone along the line fails to recognize that sacred responsibility.

I also think there needs to be a renewed emphasis and understanding of what stewardship really means. And I'm not speaking of stewardship only in the sense of financial stewardship, though that is a very important area. I'm speaking of stewardship in terms of the message we have, the talents we have, our bodies. Particularly ministers have been called to that kind of responsibility of stewardship.

We must also realize that we cannot take unwarranted chances in this church. We cannot afford to speculate when we are the sacred guardians and stewards of other lives. I'm speaking spiritually and also financially. We need to recognize anew that policies, which are developed over a long period of time and based on adequate experience, with a world view, are for our protection, for the integrity of the whole body, and they need to be respected much more than they have been in the past. I think we need to be more sensitive to the work of auditors and not consider them to be a nuisance.

All of us need to understand much better what the words "conflict of interest" mean. I dare say that many of us, if we carefully examined everything we do, might find some conflicts of interest in our lives. These things can become a stumbling block and can ultimately lead to disaster for the church.

I think the church must also learn to take more immediate and deliberate action when we see something is wrong somewhere, and not let it go on and on. The immediacy and the deliberateness with which we act will safeguard us against these problems.

I think our pastors who are called to sit on committees and boards must realize the moral, ethical, the legal responsibility of serving. It's really a rather awesome thing, because we can all be held accountable in those areas. I think that committee members have a right to demand information, to expect information. Not simply to be told what to do, but to be given the reasons why we are recommending a particular course of action. Leadership owes that to committee members. Our pastors who sit on these committees ought to be kind and polite in requesting information. But if they don't get it, if it seems inadequate, or if the information leads them to be uneasy, then I think they have a responsibility to indicate that by their vote. It's not sufficient simply to abstain from voting, since it is presumed that one agrees unless he votes against.

**Q.** *What counsel would you give the readers of MINISTRY, in putting this episode behind us and moving forward?*

**A.** I'd like to emphasize the Thousand Days of Reaping. I like to get that phrase in every time I can. I see the fields white with the harvest, and realize that there are so many out there who are hurting physically, spiritually, emotionally, and that there are so many in the church who have the capacity to bring healing. I would hope that the Holy Spirit would help us to forget some things, but learn from them, and now unitedly press on to hasten the coming of our Lord.

# 1000 Days of Reaping

## A progress report



*The challenge of baptizing 1,000 souls a day for the 1,000 days between September 18, 1982, and June 15, 1985, has generally captured the imagination of the church, both ministerial workers and lay members. Although it would be repetitious to add the words "by God's grace" or "through the power of the Holy Spirit" at each appropriate spot in these reports, all of us realize (and need to continue to keep before us) the fact that regardless of what we do, it is not we who really win a soul for Christ. It is the convicting power of the Holy Spirit that breathes life into all our plans and efforts.*

*With this in mind, it is encouraging to note the progress He has granted thus far in the great objective of 1 million new church members—solid, well-grounded, soul-winning Christians. But we must not be content merely with reaching even such a challenging objective. We cannot be content until we have completed the assignment given by our Saviour: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).—Editors.*

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### **Africa-Indian Ocean Division**

On September 18, 1982, members launched the 1000 Days of Reaping by observing a division-wide day of fasting and prayer focusing on soul winning. On that day 400 souls were baptized in Kumasi, Ghana, in the Central Ghana Conference.

The official division baptismal goal is 150 baptisms per day during the 1000 days, for a total of 150,000. Additional plans call for 1000 new churches to be

established during this period and for work to begin in all unentered countries within the division.

Local pastors in the Africa-Indian Ocean Division are being challenged to hold one evangelistic campaign during the last quarter of 1982, 3 campaigns during 1983, 2 campaigns (in addition to the union-wide meeting) in 1984, and 3 campaigns in 1985. Administrators and departmental directors of the division, unions, and local fields are also being

encouraged to conduct evangelistic campaigns. Virtually the entire division staff will be personally involved in public evangelism during the 1000 Days of Reaping.

By the end of 1982 division and union personnel had held special model evangelism councils in each union to focus on plans and objectives for the 1000 Days of Reaping. The first was conducted in Kumasi, Ghana, for the West African Union during September. By mid-1983

# **T**he 1000 Days of Reaping was launched in the Far East when Neal C. Wilson, General Conference president, led out in the Manila Good News Total Health Expo 82.

each local field will have held its own council, patterned after the union models.

A new evangelistic and health center has been purchased in Kinshasa, Zaire. This will assist the evangelistic program of the largest sub-Sahara city in Africa. Suburban churches are also being developed in the overall evangelistic plan for this great city.

Lay evangelism is being given high priority throughout the division during the 1000 Days of Reaping. The objective is to have 50,000 lay evangelists working during this time. The division is projecting 800,000 Sabbath school members and 555,000 church members by 1985.

## **Australasian Division**

A survey taken at the beginning of the 1000 Days of Reaping indicates that within the division more than 2,000 evangelistic campaigns will be conducted during this time by both ministerial workers and lay evangelists. Youth for youth evangelistic meetings will number about 120. Some 4,000 branch Sabbath schools are planned, 160 Vacation Bible Schools, and 2,000 health-oriented programs.

The opening of the 1000 Days of Reaping emphasized work for former and missing members and revival in the churches. Some congregations conducted special meetings to which they invited former members. In one small church, the pastor visited the 8 known former members in his district. Six are now attending church. On the island of Tonga one pastor visited a man who had ceased to attend church 7 years earlier. He has now returned to church membership and is helping the pastor seek out other missing members. As a result of their combined efforts, 40 individuals are back in the church!

Strong emphasis is being placed upon church-growth principles in reaching the division's goal of 25,000 baptisms

during the 1,000 days. Each summer Avondale College intends to conduct field schools of soul winning headed up by a leading evangelist. Training will be on soul-winning skills, and participants will form a team that will work with the evangelist in running an evangelistic campaign during the summer school.

Two special issues of the *Signs of the Times* (numbering approximately 1 million copies) will come off the press in June and July of this year to be delivered by church members to their neighbors and friends. Each magazine will contain special book offers.

## **Eastern Africa Division**

On September 18, 1982, the Eastern Africa Division opened the 1000 Days of Reaping by baptizing 15,492 as the culmination of plans initiated in April, 1982, to involve every baptized member in reaching out to others.

Personal and public evangelism is to be combined as church members and ministerial workers join hands to achieve the division goal of 150,000 baptisms during the 1000 Days of Reaping. Local churches will be organizing themselves into witnessing teams of 6 to 8 members, each with a leader and an area assigned them by the pastor. Each group is to reach every home in its area with the offer of the Freedom in Christ Bible course. After the area has been completely covered with Bible lessons, each group will have public evangelistic meetings in its assigned area. Baptismal classes will follow. The emphasis is on thorough preparation.

Each pastor in the division will be conducting at least 2 public meetings each year. Every departmental director and administrator will be conducting at least one public evangelistic meeting during the 1000 Days of Reaping.

## **Euro-Africa Division**

Believing that the necessity of increasing the number of workers and preparing them to perform their task is of

first priority, the leaders of the Euro-Africa Division have organized nine seminars in several local fields designed to give ministers the opportunity to become familiar with the principles of church growth. Five seminars, with a total of 400 participants, have already taken place. Four more will follow in 1983. Dr. Gottfried Oosterwal is leading out.

All levels of administration within the division have pledged themselves to methods of working that are in harmony with the principles of church growth. During the 1982 autumn session of the division committee, delegates studied ways and means by which they, together with department heads, could support the pastors so that the teachings of the seminars could be put into practice in each community.

All German-speaking union and conference presidents, together with the lay activities and Ministerial Association directors, met in January 1983 to analyze and evaluate the impact of church-growth seminars on the work of the minister and the activities of the churches.

A church-growth institute, under the leadership of the division Ministerial Association, will be established on the campus of Marienhoehe Theological Seminary in Darmstadt, Germany. It will prepare working materials for churches and ministers, undertake analytical surveys of churches and their environments, and lay out patterns for applying church-growth principles effectively.

## **Far Eastern Division**

The 1000 Days of Reaping was launched in the Far East when Neal C. Wilson, General Conference president, led out in the Manila Good News Total Health Expo '82. This evangelistic crusade actually began in May, 1982, when action teams began a concerted witnessing outreach throughout Metropolitan Manila. Under the blessing of God a

**A** large metropolitan campaign was held in Mexico City last fall, coordinated by Carlos E. Aeschlimann, division Ministerial secretary. The message was preached in 60 locations.

total of 1,195 were baptized October 9, 1982, at the close of Elder Wilson's preaching, in a moving ceremony at the Rizal Memorial Swimming Pool. To this number were added 312 who were baptized at the national penitentiary. (See MINISTRY, January, 1983, pp. 10-12.)

The Far East has officially voted 1983 as the Year of the Sabbath School. The division Sabbath school director, R. B. Grady, is spearheading the challenge of organizing 27,366 Sabbath school classes into evangelistic units. During early 1983, union-wide Sabbath school congresses and evangelism rallies will be held throughout the division. The objective is to involve every member of the church in productive evangelistic outreach. According to J. H. Zachary, division ministerial secretary, "All our evangelism activities for 1983 will cluster around the Sabbath school congresses and evangelism rallies."

The division lay activities director, Peter Jack, recently completed a 3-week evangelistic crusade in Hong Kong Academic Community Hall as the culmination of dedicated house-to-house witnessing by hundreds of church members during the year. An overflow audience of 2,700 attended the opening night, and hundreds had to be turned away. Two sessions each night continued throughout the entire crusade. The closing night saw an attendance of 1,000, and more than 140 have made their decision for baptism. More than 500 homes have been opened for Bible studies.

The results of a similar campaign by Peter Jack on Guam show the Lord's blessings on the 1000 Days of Reaping program. Members there continued to witness in what had been an extremely unproductive area in the past, and by God's grace when the meetings began, 500 were present for the opening night. At the conclusion of 5 weeks (2 sessions per night), 33 took their stand for Christ and chose baptism, while 200 more are continuing to study the Bible.

### **Inter-American Division**

During the division's recent triennial session, the El Salvador Mission was granted conference status. As of the end of November, 1982, 4,000 persons had been baptized in the conference, and expectations are that between 5,000 and 6,000 will be baptized during 1983. The pastor in the most troubled area of the country has already baptized 480 souls.

The Nicaragua Mission had baptized 1,800 persons by the end of November, 1982. This is double its goal for the year. All of the local fields in the Central American Union reached their baptismal goals for 1982.

Don Crowder, Caribbean Union evangelist, is leading out in a crusade in Guyana. Such large crowds have attended that 2 huge tents have been put together to accommodate the congregation. To date, 500 have been baptized.

During the first month of the 1000 Days of Reaping, the Inter-American Division baptized 6,241 persons—an average of 208 per day.

The Colombia-Venezuela Union plans to launch a second national evangelistic campaign throughout the entire union, patterned after the one held in Colombia early in 1982. The 1982 crusade covered all of Colombia with 600 simultaneous meetings using the same sermons, advertising, and organization. All union departmental directors, local field administrators and departmental directors, and 187 pastors and 422 lay members led out in the preaching. Final results of the 6-month meetings were 4,560 baptisms and 3,500 preparing for baptism. One hundred new congregations were organized. The second national evangelistic campaign began January 15, 1983, and will involve 7 local fields. Its objective is 7,000 baptisms.

During September and October, 1982, a large metropolitan campaign was held in Mexico City, coordinated by

Carlos E. Aeschlimann, division Ministerial secretary. The message was preached in 60 locations at the same time. Baptisms numbered 574, and 23 new meeting places were organized.

### **North American Division**

In the Columbia Union, 4,000 lay members are being trained, with the objective of leading 2 souls to Christ each year; literature evangelists have set their sights on following up 1,000 souls per year; a major church-growth center is being developed; and baptisms are increasing.

Conferences in the Lake Union are laying plans through their Faith, Action, Advance committees for a continued emphasis on evangelism. Spiritual Gifts Training Seminars are being conducted to help every member and church employee to make the most effective use of his spiritual gifts.

The North Pacific Union is training 1,000 lay Bible ministers to engage in evangelism during the 1000 Days of Reaping.

The Target/Model City plan is receiving a great deal of emphasis in the Southwestern Union as a means of saturating a metropolitan area with a coordinated strategy of evangelism. Youth are holding Revelation Seminars throughout the union with much success.

### **Northern European Division**

The division publishing department is inaugurating a plan in 1983 to produce 500,000 copies of an inexpensive doctrinal book for mass distribution by church members.

In the Lapland Mission, organized in the autumn of 1982, plans call for an increased number of evangelistic campaigns by both pastors and laymen and the systematic distribution of the *Signs of the Times*.

**I**n Rotterdam, the Bible correspondence school released a new Bible course and asked a thousand members to distribute 1,000 enrollment cards each, a total of 1,000,000 cards!

The Polish Union has set a goal of 1,000 souls during the 1000 Days of Reaping. Despite martial law, preaching was unrestricted. In the first half of 1982 more persons united with the church than had been added during the whole of 1981.

A tent campaign in London, England, conducted by Richard Barron, resulted in adding 156 new members to the city's churches.

The beginning of the 1000 Days of Reaping was announced at a national Day of Fellowship in Rotterdam, in the Netherlands Union. On that day the Bible correspondence school released a new Bible course and asked a thousand members to distribute 1,000 enrollment cards each. Hundreds of requests have resulted from blanketing Holland with 1 million enrollment cards.

From June 17 through August 6, 1983, four 8-day Personal Ministries Seminars will be conducted throughout the division, training church members in the arts of personal evangelism. S. F. Monnier, of the General Conference Lay Activities Department, will be leading out.

### **South American Division**

The South American Division has accepted the challenge of assigning itself 170,000 baptisms during the 1000 Days of Reaping—almost 20 percent of the world goal. During the first 2 weeks of this 1,000-day period, 13,268 youth were baptized as a result of spring and Christian education baptismal programs.

Guayaquil, Ecuador, has been the model for one important method of reaching the division's objectives. After nearly 8 decades of self-sacrificing work, the church had some 1,000 members in this metropolitan area. The goal set by mission administrators, pastors, and lay members in the 3 districts of the city was high: one day's portion of the world

goal—1,000 souls—by the end of 1982! Strategy for the city-wide campaign included 9 preaching centers. The Ecuador Mission provided 12 pastors and 3 departmental secretaries in addition to the help given by administration. Inca Union College sent 36 senior theology students. Local church members were involved, and the entire operation was guided by Daniel Belvedere, division Ministerial secretary, together with the Ministerial secretaries of the Inca Union and the Ecuador Mission. The result? On December 3, 1982, 966 were baptized, making the 1,000 mark a certainty by the end of the year. The 5 small groups that existed at the beginning of the meetings became congregations of 100 to 160 members each, and 2 new congregations were raised up.

During 1983 large city campaigns will be held in Fortaleza, Brazil, by Jose Bessa, associate Ministerial secretary of the division; in Salvador, Bahia, Brazil, by Severino Bezerra, Ministerial secretary of the East Brazil Union; in Antofagasta, Chile, by Amaias Justiniano, Ministerial secretary of the Chile Union; in the South Brazil Union by Ministerial Secretary Alcides Campolongo; in the Inca Union by Ministerial Secretary Ricardo Cabero; and in Córdoba, Argentina, by Juan C. Sicalo, Ministerial secretary of the Austral Union.

Daniel Belvedere, division Ministerial secretary, will hold meetings in Buenos Aires. This evangelistic endeavor will consist of 3 major campaigns, 50 pastoral evangelistic series, and 200 neighborhood meetings held by laymen. The goal for this combined effort is 2,400 souls.

Among the 15 points of the program outlined by the division for the 1000 Days of Reaping are the following specific objectives: to have an evangelistic council functioning in every church and institution by 1983; to have each pastor conduct 3 evangelistic campaigns per year; to have each licensed or credentialed worker lead out or partici-

pate in a series of public meetings; to have 6,000 baptismal classes, 10,000 lay preachers, 50,000 Bible instructors, and 100,000 Bible correspondence school instructors functioning by the end of the 1000 Days of Reaping.

### **Southern Asia Division**

G. J. Christo, division president, inaugurated the 1000 Days of Reaping in the headquarters church, and also at the headquarters of the North Andhra Section of the Central India Union. The North Andhra Section has been baptizing at the rate of 16 persons a day; their goal is 14 a day, or 14,000 before June 15, 1985.

The South Andhra Section of the Central India Union celebrated the one-hundredth day of the 1000 Days of Reaping by baptizing 210 individuals at 2 locations. John Willmott and R. I. Mathew, division and union Ministerial secretaries respectively, participated. This field is planning to baptize 14,000 during the 1000 Days of Reaping.

More than 2,000 contacts have been established through the Hyderabad Field School of Evangelism conducted by Arturo Schmidt, of the General Conference. Approximately 300 attended the lectures for more than 20 days. On November 14 and December 12 two subsequent meetings were held with about 300 present. A second series of meetings, conducted by John Willmott, division Ministerial secretary, resulted in 158 persons baptized. Cottage meetings are in progress in 5 places, and the pastors in the city are planning to reach their goal of 200 baptisms before March, 1983.

The Bangladesh Union launched a vigorous evangelistic outreach during 1982 that increased its membership by 50 percent. At this rate the target set for the 1000 Days of Reaping (doubling their membership) will be a glorious possibility. Calls are coming to establish work in each of the 3 sections of this union. Special appeals have come from

**T**he first company of believers has been established on the Andaman Islands, with 26 baptized members. C. C. Joseph, local pastor, is enthusiastic about the bright future of the work there.

the Garo tribes of north Bangladesh.

City evangelism remains a challenge in Southern Asia. Bombay will be "invaded" by 15 lay evangelists who will help make contacts and begin companies in 5 places in that city. Poona is a city where the church is meeting with success in evangelism. Of the 355 baptisms for the whole Maharashtra Section during 1982, 108 were in Poona.

The first company of believers has been established on the Andaman Islands, with 26 baptized members. C. C. Joseph, local pastor, is enthusiastic about the bright future of the work there.

Evangelistic work in Burma is steadily going forward. About 400 baptisms have been reported during 1982.

The largest single baptism at the Bombay Marathi church was conducted recently when 31 souls were added to the church as the result of a cottage meeting. A program of beginning several house churches is under study by the Central India Union.

Thirty-four were baptized at Raipur Kolar village in the North India Section during the first week of the 1000 Days of Reaping.

Four baptismal services have been conducted in the Gujarat region of India since September 18. Although the work in this region is new, its growth has been steady and solid. Pastor Prem Bazroy and his team of workers have great plans for the future in Gujarat.

#### **Trans-Africa Division**

Integrated departmental workshops are being conducted presently in the 5 unions of the Trans-Africa Division to coordinate departmental activities with administrative management in order to meet the division goal of 109,500 souls during the 1000 Days of Reaping.

Baptisms in Trans-Africa for the fourth quarter of 1982 numbered 5,055.

## **Continuing Education Andrews University**

### **1983 Schedule of Classes**

The Center of Continuing Education for Ministry (CEM) at Andrews University is pleased to announce short courses in a fully accredited Seminary program for ministers in various locations. These courses can be taken for credit toward the Doctor of Ministry degree (D.Min.) and the Master of Divinity degree (M.Div.), or they can be audited.

#### **May 9-27.**

##### **Andrews University Campus.**

Berrien Springs, Michigan.  
CHMN740 Pastoral Nurture and Religious Education.  
Instructor: Roy Naden.

6 credits.

CHMN640 Seminar in Pastoral Counseling.

Instructor: Garth Thompson.  
3 credits.

#### **July 11-28.**

##### **Andrews University Campus.**

Berrien Springs, Michigan.  
CHMN727 Leadership in Church Organizations.

Instructor: Arnold Kurtz.

6 credits.

CHMN655 Group Theory and Practice in the Church.

Instructor: Arnold Kurtz.  
2 credits.

#### **August 8-19.**

##### **Columbia Union College Campus.**

Takoma Park, Maryland.

CHMN710 Seminar in Word and Worship, including a preaching workshop.  
Instructor: Steven Vitano.  
4-6 credits.

#### **August 8-18.**

##### **Walla Walla College Campus.**

Walla Walla, Washington.  
CHMN690 Problems in Church and Ministry: Pastoral Care.  
Instructor: Darold Bigger.  
4 credits.

#### **September 5-15.**

##### **Union College Campus.**

Lincoln, Nebraska.  
CHMN740 Pastoral Nurture and Religious Education.  
Instructor: Roy Naden.  
4-6 credits.

#### **September 12-16.**

##### **Northern California.**

Leoni Meadows, California.  
NTST645 Hebrews.  
Instructor: William G. Johnsson.  
3 credits.



**Theological Seminary  
Andrews University  
Berrien Springs, Michigan 49104**

For further information,\* contact:  
Arnold Kurtz, director, D.Min. program  
(616) 471-3544, or  
Raoul Dederen, director, CCEM.  
(616) 471-3197

\*SDA pastors employed within the unions where the courses are being held should contact their union or local conference Ministerial secretary.

# Forgive us, Israel!

*How obvious and inexcusable the ancient inconsistencies of Moses' people appear, and how natural and explainable such things become when we today find ourselves in similar situations!*

My dear brother Moses:

I have been thinking for some time of writing you to apologize and seek forgiveness from you and your people, Israel. You see, many, if not most, of us in modern, spiritual Israel have harbored a censorious spirit toward you and a feeling of spiritual superiority. In fact, I have frequently been appalled myself at how often those people of yours failed to live up to their high calling. That may surprise you, considering the condition within Israel today. But the failures we experience haven't inhibited our criticism of you Old Testament folks in the least! Indeed, we seldom even understand or see the reality of our condition! (It really is peculiar how apparent and inexcusable your ancient inconsistencies appear and how natural and explainable it all seems when we find ourselves in similar situations today.)

As an illustration, any number of events in your history come to mind. Choosing only one isn't easy, but perhaps there will be future letters. Let's take your fiery serpent episode. From childhood, those of us in spiritual Israel have heard this story repeated in family worship, Sabbath school classes, and academy and college Bible classes, not to mention its widespread use by pulpiteers. You recorded this bit of history in Numbers 21, Moses. It begins with your group complaining about desert hardships and a seeming lack of food and water. Yet you wrote of the amazing, intriguing protection of God over your people. Imagine a group of millions not having a feeble one in their ranks in spite of the heat and hardship of a nomadic, desert life! Even your clothes didn't wear out, and your feet didn't swell from all the walking (Deut. 8:4; Neh. 9:21). Of course, there wasn't a McDonald's anywhere in the wilderness, so you didn't have all the "junk food" we have today. And when we go anywhere, the only exercise most of us get is turning on and

off automobile ignition switches! Our feet seem to swell in spite of using escalators and elevators any time we need to rise twenty or thirty feet higher. Brother Moses, if we had to exchange places with you folks back there, and had to climb mountains and travel as you did, I'm afraid most of us would perish within a mile or two of the Red Sea!

Evidently the complaining and unbelief was so widespread and constant that God was forced to take drastic action in order to get any of these people of yours into the Promised Land. "Discontent," I heard someone say, "is like ink poured into water. It fills the whole fountain full of blackness." It brings depression and paralyzes willpower; it clouds the mind and renders progress impossible. This spirit of negativity is infectious, as you ancients learned. We moderns face the same thing.

**W**hy should I be so critical of your people's poor performance when I and God's people today haven't done any better?

God removed His protecting hand and let the fiery serpents infesting the wilderness attack you. Then followed the agony of painful inflammation and lingering death. Some of us have wondered at God's unusual directive—erect a pole with a bronze reptile on top. Why a snake, instead of a sheep, as a saving sign?

But here is the part of this strange episode that causes us today to question Israel's sanity. You prayed for them, at their request. You constructed the bronze symbol. You announced the good news that all those dying from venomous bites would live if they simply looked in faith at the metal serpent. But after all that, there were those who refused to look. They turned their back on the gift of life!

How could any bitten Israelite be so senseless, so irrational, so stupid (if I may speak frankly)? All they needed to do was look and live. They knew, and we know, there was no healing power in the emblem. Only God can impart life to the dying. So why didn't they believe? Isn't it natural to believe what you hope for most earnestly? And moreover, they had nothing to lose. It cost them nothing—absolutely nothing—to look and live. You can see, can't you, Brother Moses, why we have trouble understanding your people? I can't find the words to describe my attitude toward those who so needlessly sacrificed their lives. Oh what marvelous unbelief! How could your people choose the deadly plague rather than the divine antidote?

Forgive me, Moses. I'm almost being carried away by my judgmental attitude toward your people and my strong

feelings on this point. When I stop and reflect a bit, I can see that I needn't feel so shocked. Take my own life, for instance: Why should I be so amazed and critical of your people's poor performance when I and the rest of God's people today haven't distinguished ourselves any better? How can I condemn you folk for such irrational behavior when looking in my own heart even for a moment reveals that I am as bad off as the most hardened and unbelieving among your multitude—perhaps worse in view of the enormous amount of light God has shed on me compared to the light that you folk had.

What I'm saying is: This all adds up to an apology and an earnest seeking for

(Continued on page 30)

## Train Up a Child

*Is a week-old baby too young to listen to Bible stories? This author doesn't think so. She believes the time to begin planning good reading material is before he is even born.*

Feeding, clothing, and furnishing the room for baby is necessary. But more important is what happens to the mind of a growing child. Ginger Church, an editorial secretary at the Review and Herald Publishing Association, has given a most practical slant to how a loving mother can mold and direct the minds of her children through what might be termed a reading course program. The importance of planning for the development of the minds of children through good reading before they are even born is beautifully emphasized.—Marie Spangler.

Months before our first child was born we received a gift from some friends for which I will always be grateful. This gift, which may have changed our son's life, was a set of *The Bible Story*.

You may say that this was a big gift for a child yet unborn. It was, but the Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). I prayed that the Lord would show me how to train my little one, so from the very beginning I decided to use these books. Whenever possible I read to him. The words probably didn't mean anything to him at first, but they helped me have a happy, reverent mood, and he received my undivided attention.

While nursing that first little bundle of joy, I read aloud from *The Bible Story*. Story after story we enjoyed, and what a quiet, attentive child he was! It was as though he knew this was "our time," and each feeding became a special sharing time. Soon we added *My Bible Friends* and *Bedtime Stories*. His appetite for being read to seemed to grow and grow.

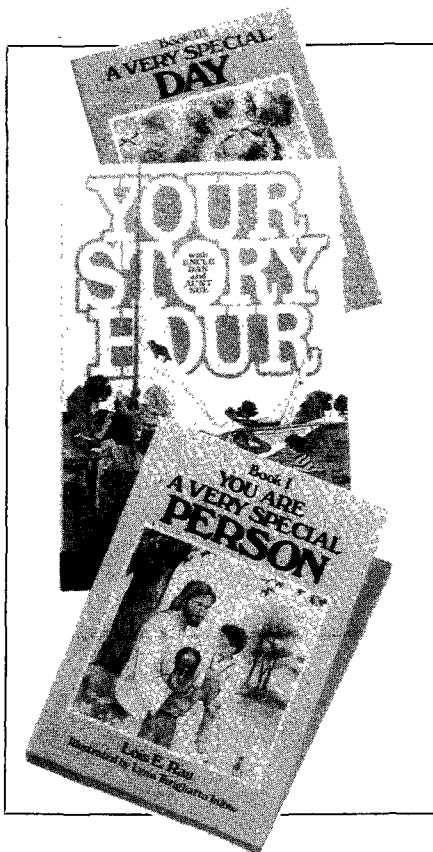
By the time he could sit alone, he would ride in the shopping basket in the grocery store. Before long he anxiously awaited his "favorite section," the aisle that had little Golden Books and other children's books. We would pick a book carefully, and he would hold it in his

chubby little hands until we got home. When we had put the cold things away, it was reading time.

When Daddy came home, he would be greeted with the new book, and nothing else could be done until Daddy also read the book aloud. We would read this new book all week, until it was replaced with a new favorite during the next shopping trip.

This love for books kept him from harming or even writing in a book. They were his great love, to be treated with tenderness and care.

When our second child, also a boy, was born, I decided he too would be read to from the very beginning. He was much more active, rolling over at a couple weeks and walking at eight months. But the books still worked their magic, and he was never too busy to be read to, and he never harmed his books.



While the boys were young, we did much traveling. Anyone who has ever traveled with young children knows it can be quite an undertaking. Once again I prayed, "Lord, please give me the ability to read out loud while we are traveling." What a golden opportunity it was. I read mile after mile, but the boys never wanted me to stop until the book was finished. Trips to the library and the Adventist Book Center were weekly occurrences.

Our boys now are 12 and 14, and it is all we can do to keep them in good reading material. Ask them a Bible question, and you will almost always get a correct answer—maybe in greater detail than you wanted or expected. At times they ask questions that send us searching. I still read to them when we are traveling (I love it), and they still won't let me quit when I come to the exciting part and close the book with "Guess I'd better take a break—you must be getting tired."

Is a week-old baby too young to be read to? I don't think so. Start planning for reading before your child is born, and from that first day onward never miss a chance. Let it be said of your child, as it was of Jesus, that he "increased in wisdom and stature, and in favor with God and man" (Luke 2:52). What you put into your child's mind and heart is what your child will be when he is grown.

Our denominational publishing houses publish a wealth of children's books, some of which you may not be familiar with. I'm listing several below—just a sample of what is available for children through the age of 8. Why not choose a book soon for your child?

### Books to read to children

Gladys Sims Stump has written a delightful series of books that show in historical sequence the working out of God's plan for a perfect world. These three books are written at the primary

level and each cost \$6.95: *About the Beginning*, *About When Satan Tried to Rule*, and *About People for a Special Time*.

The Happy Living Series includes six books that make health principles interesting and fun for small children. This paper series by Lucile Jones includes: *Tony's Tummy* (diet), *Sing a Sunshine Song* (sunshine), *Here, There, and Everywhere* (air), *Hop, Skip, and Jump* (rest and exercise), *Rainbow in the Sky* (water), and *Secret Searchers* (temperance). These books are \$2.95 each.

Several small books have been published that explain the beliefs of our church in a child's language: *Checks From God*, *God Has Three Names*, *The Invisible Gift*, *It's Sabbath*, *My First Book About Baptism*, *My First Book About Communion*, *Password to Heaven*, *The Secret Place*, *Today Is Friday*, *A Way to Remember*, *When God Lived in a Tent*. Each of these books is only \$1.50.

In addition to the three well-known sets of books I read to my small children, the stories contained in *Your Story Hour*, volumes 1 and 2 (\$11.95 each), and *Once Upon a Bible Time*, books 1 and 2 (\$6.95 each), will undoubtedly prove to be favorites with your children. And I'm sure the stories contained in Lois E. Rau's "special" series (\$1.75 each) will be popular: *You Are a Very Special Person*, *You Live on a Very Special Planet*, *A Very Special Day*, and *A Very Special Promise*.

There are also a variety of small unrelated books that appeal to small children. *Keith and the Cactus Patch* (obedience), *Dibe Yazhi* (American Indians), and *Tell Me About Ellen White* are samples of what is available.

If you haven't yet explored the Education Department's new Ladder of Life Booklets (eight booklets plus guide, \$12.95), you'll want to do so soon. Kay Kuzma's *Kim, Kari, Kevin Storybook* also deals with desirable character traits. And for family worship, *Living and Learning* (\$6.95) and *Family Worship for Young Children* (\$5.95) are musts.

### Books for children to read

There are two delightful groups of books written in the vocabulary of first- and second-graders. Gladys Sims Stump's series of six for first-graders includes: *Baby Moses*, *Paul, Mordecai's Ride*, *Baby Jesus*, *Elisha's Room*, and *A Little Boy's Basket*. Each is \$1.50.

Second-graders will be challenged by *Toby's Gift*, *Rainbow*, *Peter Sinks in the Water*, and *Where Is Jesus?* These books



were written by a variety of authors and are also \$1.50 each.

*The Super Food Cookbook for Kids*, by Sherry Garrison Loller, is a collection of easy-to-do, fun-to-eat recipes containing no sugar. This book makes mealtime a happy, healthy adventure. It is spiral-bound and is only \$3.95.

### Activity books

Sabbath afternoon should be a happy time for children. You can make it that way with the General Conference Sabbath School Department's series of activity books designed to accompany

the kindergarten Sabbath school lessons. Each workbook gives the child and parent an opportunity to work together and to illustrate creatively the lessons the child learns throughout the quarter. The titles for the 1983 workbooks are: *Tithing*, *Jesus Loves Me*, *Reverence*, and *God's Rules*.

In addition, there are four booklets that accompany these activity books: *Obedience Brings Happiness*, *Jesus Cares for Me*, *Quiet Because*, and *Rules Mean Happiness*. The activity books and storybooks are \$1.50 each.

My *Sabbath Fun Book*, book one, by Cecilia Watson, and *Real Fun—Bible Quizzes and Puzzles*, by Phyllis Bailey, will also make Sabbath fun. And if you need help in teaching your child the songs he sings in Sabbath school, why not invest in a set of the cradle roll and kindergarten songbooks?

For the crayon enthusiasts in your family, you'll want to buy two delightful coloring books produced by the Signs Publishing Association in Australia and available in the United States. *My Bible Friends Coloring Book* is adapted from the set by the same name, and *Bible Story Coloring Book* contains pictures selected from the nine volumes of *The Bible Story* set. Each of these forty-eight-page books is \$1.50.

I'd love to share all the titles available, but there isn't space. Why not spend an hour exploring the children's section of your Adventist Book Center? I think you—and your child—will be glad you did!

## Prayers from the Parsonage

Tonight the nominating committee meets to begin choosing leaders for the next church year. May they seek Your Spirit and respond to His leading.

Don't let them mechanically fill positions with the same people, year in and year out. Open their vision to new possibilities, new talent.

Yet keep them sensitive to others so no one feels unappreciated or overwhelmed. Sometimes the man who says he won't take a position again actually

hopes he'll be asked, and the one who claims, "I can't!" really means, "I'm afraid."

Guard their motives and their tongues as they review names and discuss qualifications. May confidential information be safe within the group.

Give them perseverance when a difficult responsibility remains unfilled. Give them cheerfulness when their work is tedious. Give them wisdom when they must answer dozens of excuses.

May each decision of this faithful committee strengthen our church and bring glory to You.

Cherry B. Habenicht

## Israel takes the promised land

*Was the Israelite conquest of Palestine in the form of a blitzkrieg taking a few years, or was it a protracted process of establishing settlements over a period of centuries?*

The usual view of the Israelite conquest of Canaan is that of a relatively trouble-free takeover of the Land of Promise accomplished in a comparatively short period of time through a series of important battles in Transjordan under Moses and in western Palestine under Joshua. Israel's indisputable claim was thus clearly placed on the land that was then parceled out to each tribe by lot for settlement.

Those who have studied the conquest more closely have noted that the conquest was, however, not actually completed until the reign of David. Some tribes, such as Dan, were never able to settle their original allotment and so had to move to another part of the country. Others were assimilated into larger tribes; Simeon, for instance, seems to have quickly become a part of Judah.

The transition from the Late Bronze Age (the Canaanite period) to the Iron Age (the Israelite period) is one of the most heatedly debated subjects in Palestinian archeology. As more evidence is unearthed, some problems are solved, but yet other questions arise from the new data. Different groups of archeologists present varied explanations and interpretations of the remains.

The debate actually began with a close study of parts of two Biblical books: Joshua and Judges. Joshua 10 and 11 and Numbers 21 present the conquest as a series of lightninglike raids. The first raid, under Moses, secured the Transjordanian regions of Heshbon and Bashan (Numbers 21). The second phase, the conquest of Jericho and Ai, along with the Gibeon alliance (Joshua 1-9), established a bridgehead into western Palestine and effectively cut Canaan in two, giving Israel access to the central watershed just north of Jerusalem at Gibeon.

Larry G. Herr, Ph.D., is on the faculty of the Seventh-day Adventist Theological Seminary, Colocan City, Philippines.

The third raid, precipitated by Gibeon's broken treaty with the southern city-states of Canaan, secured the south (chapter 10), while the northern campaign, conducted against another alliance of Canaanite city-states under King Jabin of Hazor, completed the conquest (chapter 11). Tribal inheritances were determined by lot, and after a final exhortatory sermon from Joshua, the tribes were dismissed to settle their inheritances (chapters 13-24).

However, the book of Judges, especially chapter 1, presents us at first sight with a different picture. Although the Israelites had already divided themselves into their inheritances and had begun the settlement process, various groups of people—the Canaanites who were left in the land, the newly arrived Philistines, and various raiding groups who were apparently trying to conquer the land as

series of raids as recorded in Joshua 10 and 11, and a much longer process of settlement in which each tribe had to assert its own claim on its allotment. Some tribes failed and had to move, (Dan, for example); some (such as Reuben and Simeon) are almost never heard of again. Not all tribes met with equal success.

Wright's synthesis in its general outline has been accepted by the majority of scholars, and now archeologists speak of a two-stage conquest in which the first stage is formally called "conquest" and the second stage is called "settlement." It should be noted that the settlement included various "mopping-up" activities of a military nature, some more successful than others, throughout the period of the Judges and into the united monarchy when David finally conquered the whole land, including Jerusalem.

**T**he transition from the Late Bronze Age (the Canaanite period) to the Iron Age (the Israelite period) is one of the most heatedly debated subjects in Palestinian archeology.

the Israelites themselves had just done—continued to cause Israel severe trouble in completing the conquest. According to this picture, the conquest was *not* complete. Indeed, the book of Judges portrays Israel as having a very difficult time establishing themselves in the land.

These two apparently contradictory models of the conquest and settlement of Israel spurred much debate until, in 1946, George Ernest Wright ("The Literary and Historical Problem of Joshua 10 and Judges 1," in the *Journal of Near Eastern Studies*) suggested that the two accounts were really complementary instead of contradictory. He maintained that the conquest would naturally have been conducted in two parts: an initial

Archeologists, including those of us who dug at Heshbon, have focused on the first stage of this long process, the initial, violent conquest, because it has been assumed that the invading Israelite armies would have brought destruction to the cities mentioned in the Biblical record. Thus to locate the archeological remains of the conquest at these sites has traditionally been simply a matter of locating a destruction layer in the site's stratigraphy that dates roughly to the recognized time of the conquest.

For many years the archeological consensus has been that the conquest occurred toward the end of the thirteenth century B.C. (although Biblical evidence points to the early fourteenth century, when many of the sites men-

tioned in the Biblical record show signs of destruction. In almost all cases the stratum that was destroyed showed definite signs of the Canaanite culture of the Late Bronze Age, while the stratum that superseded it was of a much different nature. This last was almost always an impoverished settlement that archeologists have said reflects the newly arrived Israelites, fresh from the poverty of forty years of wandering as nomads in the desert.

The list of the towns destroyed in the late thirteenth century is impressive, as is the contemporaneous, sudden switch of culture. A major problem with this scheme, however, is beginning to surface and be recognized. Although archeologists can observe that a city or cities had been destroyed at a certain time, there is no way to know, outside of specific written sources found at the site, the identity of the destroying forces. Although the remains can at times allow more specific conclusions, a city can be destroyed in many ways other than by war. Earthquakes, local fires, riots, abandonment, and subsequent decay can all account for the heavy deposits of debris interpreted by archeologists as destruction remains.

Moreover, in the late thirteenth century several groups of people besides the Israelites were conducting military activities in Palestine and could have accounted for the destruction of these sites. The Hittites were battling the Egyptians for sovereignty of the region; the Philistines were arriving and vigorously establishing themselves; other groups, similar to the Philistines, known as the Sea Peoples, were active in the area; desert tribal groups made periodic forays into the land in search of booty; the Egyptians were trying to contain rebellious vassal kinglets; and the Amarna letters, written by the Canaanite city-state kings to Pharaoh, clearly indicate considerable interurban strife.

Any of these groups could have been responsible for the destructions discovered at these thirteenth-century cities. We simply cannot know *who* indeed destroyed them. In fact, the Biblical record does not necessitate that the cities mentioned in the conquest narratives actually were destroyed. Hazor alone is explicitly mentioned as having been destroyed by Joshua (Joshua 11:11, 13). All the other cities seem to have been simply overcome in battles, perhaps

outside the cities. The remark that after the battles, the Israelites returned to their camp at Gilgal (chap. 10:15) indicates that the initial raids were not designed to drive out the inhabitants utterly and replace them with Israelite newcomers (Deut. 7:22).

As the Bible suggests (verse 22), some cities, such as Jerusalem, Megiddo, and Beth-shean, remained largely Canaanite. But the archeological finds would suggest that most sites constructed in the twelfth century, especially in the hill country, witnessed a sudden cultural switch from the rich, cosmopolitan Late Bronze Age to a new population in the Iron Age that is nowadays almost universally considered to have been Israelite because of the uninterrupted continuation of this same culture throughout the Iron Age.

Aside from the new Iron Age settlements constructed on top of destroyed Canaanite cities, there is the evidence of new settlements, with a homogenous ceramic repertoire and a distinctive house plan, that sprang up throughout the regions traditionally associated with the settling Israelites. Most of these, such as Heshbon (which was first occupied at this time), Beer-sheba, Masos, Ai, and Radanna, were small farming settlements with no immediate precursor.

**I**sraelite archeology begins with the rise of farming communities. Thus, we may have no archeological evidence for the Israelites, initial conquest of Canaan.

The present model for the conquest and settlement of Palestine by the Israelites thus assumes a very rapid, if not immediate, Israelite settlement upon completion of the conquest, since these distinctive twelfth-century settlements are said to have been built by the Israelites.

However, a number of problems confront this model. One of the largest of these early Iron Age sites is that of Masos, whose Biblical identification is unknown, although some have suggested it was Biblical Hormah. Situated in the northern Negev not far from Beer-sheba, it has the typical house plans and ceramic repertoire identified with the Israelites. But it, along with Beer-sheba and other sites nearby, is situated

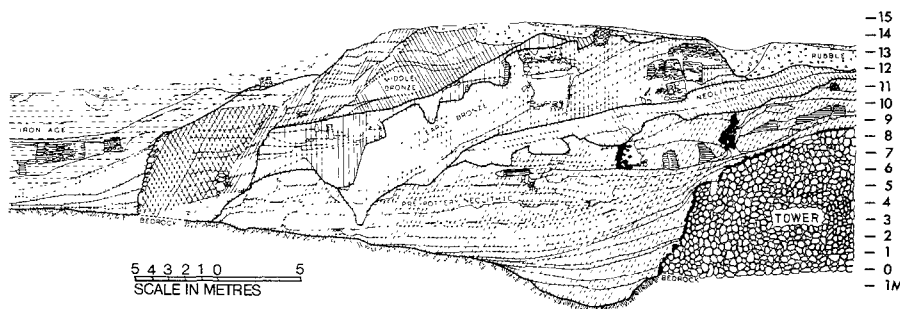
in one of the more inhospitable parts of Palestine, suggesting that the settling Israelites had already learned the difficult techniques of farming in arid regions. (Most evidence suggests that the climate has not changed significantly.) This process would have taken time.

Associated with the farming villages in the hill country was a system of terraces on the hilly slopes that enabled the Israelites to cultivate more land than just the valley bottoms. The country seems to have been only lightly settled in this region when the Israelites came, perhaps because of the ancient forests that covered the hills. In fact, part of the work of the Israelites in receiving the Promised Land was to turn it from wilderness into a cultivated land. These terrace-farming communities suggest that in a very short period of time the Israelites were able to make the social and economic change from nomadic shepherds (their traditional occupation ever since Abraham) to accomplished terrace-farmers, having deforested the hillsides in the process.

Recently, with the help of anthropologists and economic theorists, archeologists have begun to doubt that such a process could have taken place immediately following the conquest. To begin a farm takes time, considerable capital

investment, and is never done today without years of preparation. For a whole people today to turn from nomadism to farming takes generations. Ancient people were, moreover, highly conservative regarding their life style. For the Israelites, who had never known farming and who had just spent forty years in a hand-to-mouth existence in the desert, such a rapid change is hardly possible. Several generations were probably needed before the people had reached the stage represented by the twelfth-century settlements.

Such a reconstruction would suggest that the conquest occurred considerably earlier than the early twelfth century. This is not the place to argue the dates of the Exodus and conquest, but it should



A schematic cross section of the ruins of Jericho showing several occupation levels. (Courtesy: British Museum Publications.)

be noted that recent archeological interpretive approaches, when put together with archeological remains, encourage us to change our traditional model of the conquest-settlement process.

No longer do we have the simple model of a smooth conquest and settlement performed by the Israelites in one authoritative blitzkrieg. Neither can we uncritically accept the more complex model of lightning raids followed by a protracted period of stuttering attempts at settlement immediately following the conquest.

Present ideologic trends seem to favor a much more complex (and therefore probably more correct) model that would favor the lightning raids of Moses and Joshua, but with little archeological evidence of city destruction, and a long, slow process of settlement involving the gradual changeover from nomadic shepherding practices to terrace-farming in the hill country and a sophisticated form of dry farming in the arid climate of the northern Negev. Of course, shepherding was never abandoned, but was incor-

porated into the various farming systems.

The change from shepherding to farming was more than a simple change of occupation. It meant a change in way of life, in sense of identity and family allegiances. It would have been a very difficult and time-consuming change to make. A considerable span of time would have been needed for archeologists to account for these changes, a time when perhaps little evidence of the Israelite presence in Palestine was deposited for the archeologists to find. Nomads leave almost no remains. Israelite archeology begins with the rise of the farming communities. Thus, we may have virtually no archeological evidence for the Israelites' initial conquest of Canaan, except perhaps the fourteenth-century destruction of Hazor.

This model itself will probably change as more archeological remains come to light and define Israelite life and processes more clearly. But, far from taking us away from a true understanding of the Biblical conquest record, these changes will draw us closer to the reality of Biblical history.

## Forgive Us Israel

From page 25

your forgiveness. Forgive us, Israel! We condemn you for complaining and murmuring when we could fill libraries with our own complaints! (My own personal murmurings would, if printed, exceed the *Encyclopaedia Britannica*, I suppose.)

Forgive us, Israel, for scorning your unbelief when we today have developed this skill to the "state of the art"! Unbelief permeates spiritual Israel like cancer. Everything from the Spirit of Prophecy to the Second Coming, from the reality of heaven to the blessing of health reform, is doubted today, to say

nothing of the veracity of the sanctuary truth and its prophetic witness, including the 2300-year prophecy and 1844. Nothing is exempt today from being undermined—yea, destroyed—by unbelief.

But most important of all, forgive us, Israel, for professing to be amazed at your rejection of life through Jesus symbolized by the serpent on a pole. For we ridicule your unwillingness to look and live, yet our attitude to the plan of salvation is worse. What God has done, is doing, and will do for us through His Son, Jesus

Christ, we either ignore, misunderstand, or flatly reject. No wonder God wants to spit us out of His mouth for our lukewarmness! We, who claim to be so rich, so wealthy, so insightful, do not realize (as John put it) that we "are wretched, pitiful, poor, blind and naked" (Rev. 3:17, N.I.V.).\*

I mentioned, didn't I, how strange it seems to us that God used a snake instead of a sheep for a saving sign? But the genius of the entire plan of salvation hinges on this magnificent aspect of the atonement. Oh, what condescension that God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21)!

He was lifted up as a spectacle between heaven and earth as if He were unworthy of either and abandoned by both. Moses, our Lord and Saviour used what you did in lifting up the serpent in the wilderness at God's command as an illustration with that very upright, honest, moral, deeply committed, but unconverted, religionist Nicodemus. He told him that if he would only accept the atonement, he would never perish. That message has come down through the centuries to us. The appeal is the same. If we will lift up Christ in the wilderness of our hearts and gaze upon His sacrifice, we will find power to surrender to Him. If we will take the time to contemplate who the Saviour is, what He has done for us, and why He died, our hearts will be softened, our minds impressed, and the soul inspired with contrition. If we will lift up in our hearts His more excellent ministry as our high priest in the heavenly sanctuary and understand what He is doing for us today, here and now, we will live. If we will only look to Him, not merely daily, or hourly, but moment by moment, eternal life is ours! No wilderness grave for us, but rest in the Promised Land!

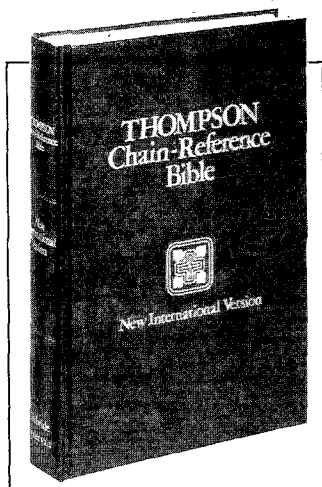
Yes, Moses, we have felt so superior. We have stood back and mocked and laughed at you and your people for your unbelief and failures. And now we stand condemned for even greater unbelief and greater failures.

Forgive us, Israel! Please!

Yours in the blessed hope,  
Brother Bob Spangler.

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## Thompson Reference Bible now in N.I.V.

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For further information write Dr. Daniel Chavez, Division of Religion, Loma Linda University, Riverside, California 92515, or call (714) 785-2041.

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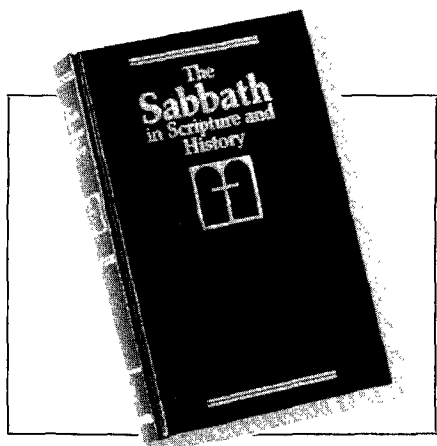
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# Recommended reading



## **The Sabbath in Scripture and History**

Kenneth A. Strand, ed., *Review and Herald Publishing Association, Washington, D.C., 1982, 391 pages, \$19.95. Reviewed by Edward Heppenstall, professor emeritus of theology and Christian philosophy, SDA Theological Seminary, Berrien Springs, Michigan.*

*The Sabbath in Scripture and History* brings together a group of scholars, each writing a chapter. Well conceived and well written, the book for the most part presents an objective study of the Sabbath-Sunday issue based on Biblical and historical data from every century of the Christian Era. A more factual presentation of the change from Sabbath to Sunday will be hard to find. The various authors have handled this controversial issue with eminent fairness and honesty, and a deep appreciation for our Biblical heritage. Most of the quotations are from primary historical sources.

The book is composed of four sections: Sabbath-Sunday in the Biblical Period; Sabbath and Sunday in Christian Church History; Sabbath Theology, and Appendixes. It is the most comprehensive work yet prepared by the church, and is worthy of the most serious study and understanding.

## **The Biblical period**

The book seeks in this section to show that the question of which day to keep holy is not difficult to answer if one considers obedience to the fourth commandment of the decalogue as decisively significant for his relationship to God. The issue boils down to a single question:

What do the Scriptures actually teach? What is the true Sabbath according to the commandment? The Christian church for most of its history has failed to accept the authority of Scripture on this issue. As one reads these chapters, he cannot escape the fact that the choice is between Scripture or the traditions of men.

## **In Christian church history**

According to this section, the keeping of Sunday in the early church was, in large part, an expression of opposition to the Jews who kept the Seventh-day Sabbath. It also resulted from an attempt to make it easier for pagans, who kept the day of the sun, to join the Christian church. Although the Christian church had sworn allegiance to God's abiding Word, it found the keeping of Sunday more convenient. Through the centuries, when religious leaders have chosen to accept tradition, they no longer take the Word of God seriously.

As one reads through this book, he is impressed by the fact that little or no evidence exists that any supreme church council ever called in question the change from Sabbath to Sunday. Sunday as the new day of worship for Christians was acknowledged by the majority of those occupying strategic positions in the church. Very few took a stand for the Bible Sabbath.

The major strengths of this new examination of the evidence regarding the Sabbath are: (1) the detailed Scripture evidence regarding the Sabbath in both Old and New Testaments; (2) the extensive use of historical literature on this subject from throughout the Christian Era; (3) the careful insistence on the authoritative nature of the Biblical position.

The writers are to be commended for making an important contribution to our understanding of the Sabbath-Sunday issue.

## **The Formation of the New Testament**

Eduard Lohse, Abingdon, 1981, 256 pages, \$8.95, paper. Reviewed by Sakae

Kubo, president, Newbold College.

Because it is written from a moderately liberal perspective, this introduction to the New Testament is valuable for understanding the thinking of most scholars and ministers. It is up-to-date and comprehensive in its coverage and balanced and judicious in its presentation. A conservative can learn much from it.

## **Recently Published**

*Overcoming Communication Barriers in the Church.* H. Wayland Cummings and Charles E. Somervill, Jr., Judson Press, 1981 176 pages, \$8.95, paper.

*Managing Today's Church.* Robert N. White, editor, Judson Press, 1981, 192 pages, \$12.95, paper.

*The Church and Persons With Handicaps.* H. Oliver Ohsberg, Herald Press, 1982, \$7.95, paper.

*Eerdmans' Handbook to Christian Belief.* Robin Keely, editor, Eerdmans, 1982, 480 pages, \$24.95.

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