

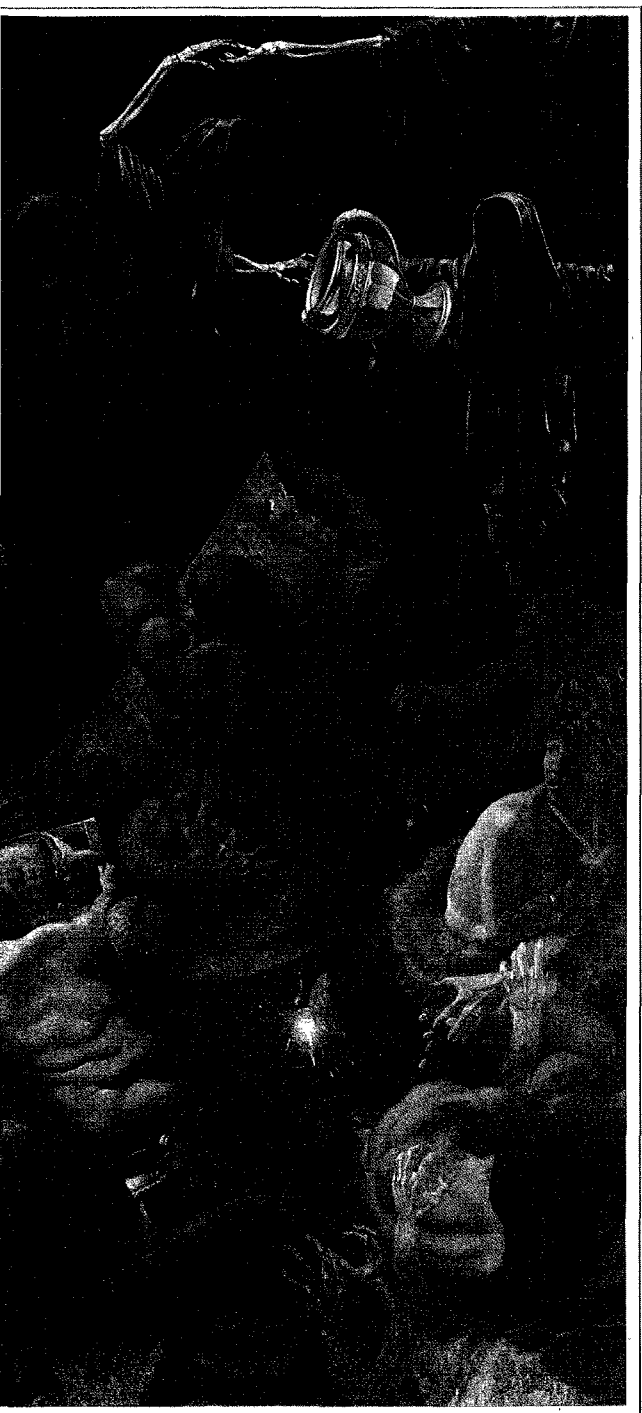
Ministry

International Journal for Clergy

August 1990



RETURN OF THE COSMIC KING



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Ministry magazine commissioned Mark Stutzman to paint this distinctive portrayal of Christ's second advent. The painting is based upon the descriptions of Christ and His literal, personal return contained in Matthew 24:27-51; Luke 21:25-27; 1 Corinthians 15:51-54; 1 Thessalonians 4:13-18; Revelation 1:12-16; 6:14-17; 14:14; and in Ellen G. White's *The Great Controversy*, pages 636-652.

Those who have committed themselves to Christ greet Him in confidence and love. The rest have valued other things more highly than a redeeming relationship with their Creator. Like Adam and Eve after the Fall, they try to hide themselves but have no satisfactory covering.

Over the latter group hover the forces of evil linked in their final dance of death while the wine of God's wrath streams down. On the other side of the painting the coverings of the wilderness tabernacle and the sword of the Word shelter those who have placed their fate in God's hands.

Also depicted: the rainbow that symbolizes God's eternal covenant, the crown of glory that reprises the crown of thorns, the sickle that connotes the harvest that Christ reaps at His return, the menorah and the seven stars of Revelation 1—symbols of God's Old and New Testament peoples, and the 9 planets (outlining the cross), representing the place in the universe where this conflict has been fought.

*"Behold, I am coming soon!
My reward is with me,
and I will give to everyone
according to what he has done.
I am the Alpha and the Omega,
the First and the Last,
the Beginning and the End.*

*"Blessed are those who wash their robes,
that they may have the right to the tree of life
and may go through the gates into the city."*

Amen. Come, Lord Jesus.
Revelation 22:12-14, 20, NIV.

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SEE PAGE 33 FOR DETAILS.

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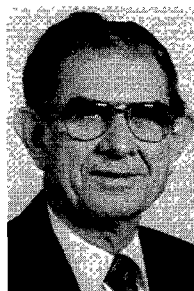
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VOLUME 63 NUMBER 8

First Glance



Global Strategy—the plan to implement the global commission our Lord has charged us with—is being universally and enthusiastically endorsed. For the first time the Seventh-day Adventist Church is seriously recognizing in its plans and not just its words that the whole world is its mission field.

Heretofore we have been satisfied to claim that the church is “represented” in “virtually all” the countries of the world. Henceforth, however, we will speak not only of the 31 countries where we are not represented, but also of the many countries where we have an organized presence but in which there are millions who have not heard the voice of the third angel. Now we plan to do something about reaching the yet unreached!

In the article “Global Strategy” (p. 12) you will find a concise statement of our plan—its background, aim, and means of achievement. Charles Taylor, secretary of the Global Strategy Committee, tells what should motivate us to fulfill this great commission. It’s not the challenge of reaching a high baptismal goal, nor that of building great numbers of hospitals, schools, or other institutions. It’s a motivation the apostle John would appreciate—love. Words of Jesus come to mind: “God so loved the world”; “Love one another, as I have loved you”; “Be witnesses unto me . . . unto the uttermost part of the earth.” As Paul put it: “The love of Christ constraineth us.”

The first phase of Global Strategy covers a span of 10 years. In “Is Jesus Really Coming Soon?” (p. 5), Marvin Moore reminds us that we may not have that long. But whether the time be long or short, our responsibility remains the same. God loves us; we are to love others and show them that God loves them too. Nancy Vyhmeister restates the universality of our divine commission (“Why World Mission?” p. 8), and Zebron Masukome Ncube illustrates that it may be necessary to take a different approach today than might have been used 30 or 40 years ago (“The Church Moves South,” p. 16).

Global Strategy has a place for everyone—young people, newly marrieds, retired persons, laypeople of all levels of experience, medical personnel, teachers, pastors. Its success will require a deep commitment on the part of the entire church. I hope that every church member will catch the spirit Isaiah demonstrated when he responded to the heavenly challenge with the words “Here am I; send me.”

The years 1989 and 1990 will be remembered for the momentous political changes in Eastern Europe and other parts of the globe. The launching of the Hubble Space Telescope has been described as “the greatest leap in astronomy since Galileo first gazed into a telescope in 1609.” Wouldn’t it be great if the records (in heaven, perhaps?) showed that the implementation of Global Strategy was the greatest leap in mission since the days of the apostles! And why can’t that be the case? “God’s appointments and grants in our behalf are without limit” (*Counsels to Parents and Teachers*, p. 14).

The key to receiving the Spirit

We were very happy to see the four articles by Elder Neal Wilson stressing the need to pray for the Holy Spirit. One question comes to mind: Is it not presumption for our leaders to claim the promise of the Holy Spirit when they are not obedient to one of God's commands? In *The Desire of Ages* we read: "Faith is in no sense allied to presumption. . . . Faith claims God's promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression" (p. 126).

There are, no doubt, several areas of instruction that we as a church need to carry out, but the one we feel should be considered is the injustice to pastors' wives in not paying them when they work or could work with their husbands. Are we not told in Luke 10:7 that "the labourer is worthy of his hire"? Also in the Spirit of Prophecy we read: "Injustice has sometimes been done to women who labor just as devotedly as their husbands, and who are recognized by God as being necessary to the work of the ministry. The method of paying men laborers and not paying their wives who share their labors with them is a plan not according to the Lord's order, and if carried out in our conferences, is liable to discourage our sisters from qualifying themselves for the work they should engage in. God is a God of justice, and if the ministers receive a salary for their work, their wives who devote themselves just as disinterestedly to the work should be paid in addition to the wages their husbands receive, even though they may not ask for this" (*Evangelism*, p. 492).

How can our leaders claim God's promises when they make all kinds of excuses for not being willing to obey God in this area? "There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty" (*Christ's Object Lessons*, p. 143). "Obedience is the test of discipleship" (*Thoughts From the Mount of Blessing*, p. 146).

Does God ever ask us to do some-

thing without giving us the ability to accomplish it? The answer is found in *Christ's Object Lessons* ("All His bid-dings are enablings" [p. 333]) and *Thoughts From the Mount of Blessing* ("In every command or injunction that God gives there is a promise" [p. 76]).

May our leaders obey God's command in the area of paying ministers' wives, claiming God's promises for the money to pay them, so their prayers for the Holy Spirit may be answered and the revival and reformation we all so much desire can be experienced without delay. —Robert and Elsie Law, directors, The Positive Way, Ferron, Utah.

On women's ordination

Regarding the question of the ordination of women for the ministry in the Adventist Church, does the fiat recorded in Genesis 3:16, "He shall rule over thee," have any bearing on the question? I must admit that personally I tend to feel that in every case positions in the church should go to the individuals best qualified to make a contribution to God's work, regardless of physical distinctions. Yet does the statement in Genesis 3:16 apply in Christian organizations or only to non-Christian situations? It is possible that humble, self-surrendered prayer alone will bring the correct answer. —R. J. Roy, Mesa, Arizona.

Praise the Lord!

Praises and honor be to God in the name of our Redeemer/Saviour, Jesus Christ, through the Helper, the Holy Spirit. Indeed, our Lord Jesus is on the heavenly throne pleading in our behalf. He rules above all heavenly rulers, authorities, and powers; He holds a title superior to all titles of authority in this world and in the next. God put all things under Christ's feet and gave Him to the church as supreme Lord over all things (see Eph. 1:21, 22).

He is indeed working for His church; that is why when President N. C. Wilson and the General Conference secretary could not succeed in the matter, Jesus pleaded with God the Father to

allow Him to send the Helper, the Holy Spirit, to come down to solve the dis-unity, the schism, in Hungary. And so before you, Elder Spangler, and the rest of the delegates could enter Hungary, the Lord's angel had gone to solve the problems by dismantling the Department of Religious Affairs and dealing with the others who had thwarted unity.

May our Redeemer/Saviour Jesus Christ continue to plead and assist us in all our ways till the end of the age.

—Sampson Opare, Accra, Ghana.

Reason for the delay

I'm writing in reference to Jonathan Gallagher's article "This Generation?" in your December 1989 issue. The author pointed out that God does not change, but that man does, which sometimes causes delayed fulfillment of prophecy. I liked this explanation. It made sense to me.

However, the article left me disappointed. The author gave reasons for the delayed prophecies in the Old Testament, but failed to give a reason for God's postponing the fulfillment of the very prophecy he was writing about. Why didn't Christ come in the generation that saw the stars fall? I do not believe that that generation still exists. It's been almost 157 years, and as the "last days" roll on, I'm not sitting on the edge of my seat to see if some Dalai Lama in Shangri-La who saw the stars fall is still alive.

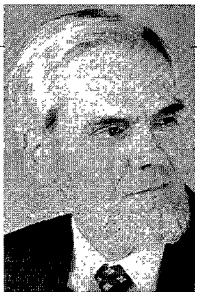
There is a perfectly obvious answer that seems to have completely escaped the author. Christ could have come in 1888. That's only 55 years after the stars fell. But just as the Old Testament prophecies were not fulfilled because Israel's leaders turned from God's plan, this prophetic fulfillment was postponed because church leadership rejected the righteousness by faith message of Wagner and Jones.

Let us hope that that error is now being corrected and that the countdown has been resumed. —Daniel McConnell.

Is Jesus really coming soon?

Marvin Moore

After all these years, can we still preach that the Second Advent is imminent?



Marvin Moore is an associate book editor at Pacific Press Publishing Association, Nampa, Idaho.

When my mother was about 10 years old, she made a remark to her mother about “when I grow up and get married.” Her mother said, “Oh, honey, you’ll never get married. Jesus will come before that.”

That was about 1915. Today my mother is a grandmother and will probably live to be a great-grandmother.

The Adventist pioneers who came out of the Great Disappointment expected that Jesus would surely come by 1860. It would have stretched their imaginations to the breaking point to think that He would postpone His coming till 1900. Yet today we are bumping the year 2000. Nearly 150 years have passed since the Great Disappointment, and we’re still waiting.

Is Jesus really coming soon?

The Seventh-day Adventist movement was built on the premise that He was. From the very beginning we have believed that God raised us up for the specific purpose of warning the world of His soon coming. We call ourselves “the remnant church”—God’s *last* church on earth. Ellen White identified us as “John the Baptists” whose primary mission is to prepare the world for the second coming of Jesus.

But how long can you keep on being “John the Baptist”? How long can you keep warning the world about something our forefathers thought would happen more than a century ago? How long can you keep on believing you’re the remnant when it looks as though you’re turning into the whole bolt of cloth?

Is Jesus really coming soon?

The signs of the times persuaded our pioneers that He was. The stars fell in 1833. That was “12 years ago” in 1845, but it’s more than 150 years ago today. The Dark Day happened in 1789—more than 200 years ago now. Lisbon crumbled in 1755—almost 250 years ago. These signs fired our pioneers to preach the Adventist message around the world. Yet here we are, still waiting. The signs that fired the pioneers seem like relics in a museum of antiquities.

Is Jesus really coming soon?

I say “Yes! A thousand times, Yes!”

The very delay that causes us so much distress is one of the best signs that His coming is near. “But suppose that servant is wicked and says to himself, ‘My master is staying away a long time,’ and he then begins to beat his fellow servants and to eat and drink with drunkards. The master of that servant will come on a day when he does not expect him and at an hour he is not aware of” (Matt. 24:48-50, NIV).

The delay is the greatest of all signs that Jesus’ coming is almost here.

It’s easy to point to the past 150 years and say “Our pioneers never dreamed that they would see the end of their century. Who are we, almost at the end of the next century, to suppose we won’t see the end of ours?”

I can’t argue with that kind of logic. I can only point you to Scripture and say, “It will be over when you least expect it.” I can only tell you that I feel terribly concerned because I believe that we don’t have another 25 years left on this earth—that in fact we may not have another 10.

That's faith, not logic.

Yet my faith is informed by certain signs. Not the Lisbon earthquake. Not the Dark Day or the falling of the stars. Few people are much impressed by those signs anymore. The signs that impress me are happening *now*, and I'd like to share them with you.

Rise of the papacy

For more than a century Adventists have predicted that the political power of the Roman Catholic Church would take a quantum leap forward at the end of time, just before the second coming of Christ. The deadly wound was still hemorrhaging when we began saying that in the mid-1800s. The world laughed.

But consider this.

In 1979 Pope John Paul II visited the United States and received a tumultuous welcome. A million Americans—a large percentage of them Protestants—attended the public Mass that he conducted in Philadelphia.

In the early 1950s Harry Truman proposed sending an ambassador to the Vatican. American Protestants protested loudly, and the president quickly backed down. But in 1983 President Reagan drove the Vatican ambassadorship through the Senate, and American Protestants barely whimpered.

Still, there was the other giant in the world that hated all religion, Catholics included. But in 1989 the giant crumbled, and now the Soviet Union has established limited diplomatic relations with the Vatican.

At the end of 1989 the Vatican helped to resolve the Panama crisis.

Has the political power of the papacy grown? Listen to this: "At the start of his papacy's sixth year, Pope John Paul II stands firmly in the limelight that has surrounded him since his surprise election on October 16, 1978. . . . The 63-year-old pontiff of the Roman Catholic Church has won high marks as a bold spokesman for peace, justice, and human rights. Says a top American prelate in Rome: 'On a worldwide level, John Paul has established himself as an outstanding leader whose opinions count.'"

No, that wasn't an Adventist talking. That was a *U.S. News and World Report* article published on the eve of John Paul's sixth anniversary as pontiff of the Catholic Church.¹

For more than a century Seventh-day Adventists have been preaching that the political power of the papacy would take

a quantum leap forward at the end of time. Through most of those years our preaching seemed to be fantasy. But I want you to notice that the political power of the Vatican has exploded *in just the past 15 years*.

Rise of spiritualism

For more than a century Seventh-day Adventists have predicted that spiritualism would dominate the world scene just before the second coming of Christ. That seemed preposterous in the mid-1800s. To most Americans the Fox sisters were a household joke. The rest of the world hadn't even heard about them.

In 1929 Richard Niebuhr wrote: "It is vain to look for salvation to an Eastern faith, whose thought-forms are strange, whose spirit is foreign, whose ideals and ideas are in radical opposition to the philosophy and the interests of the modern world. . . . The realistic observer of social life, while acknowledging the aesthetic beauty of an Oriental creed, knows that the day is too far spent, the working day of the West too far advanced, for the realization of such a new dawn of Eastern light."²

During my college days in the mid-1950s, I still remember wondering how sane, rational, scientifically minded Americans would ever fall for something as mystical, as esoteric, as crystal balls and séances in dark back rooms.

But consider this. In 1969 a Gallup poll reported that one American in five believed in reincarnation. Today the New Age movement has popularized Eastern mysticism all over America. Almost every bookstore has a New Age section. There are 600,000 New Age channelers in America alone. Shirley MacLaine and other celebrities have helped to popularize such spiritualistic practices as channeling and astral projection.

Many well-known business executives, scientists, and journalists are now advocates of New Age ideas and practices. Says MacLaine, "I've seen leading bankers and doctors and executives visiting psychics for advice. I sit in on these channeling sessions where they ask the soul entities about economics, the stock market, projections for world depression, and OPEC."³

New Age belief is perhaps the fastest-growing religion in the world today. It has taken over the spiritual direction of millions of Westerners who have given up on traditional religion.

For more than a century Seventh-day Adventists have been preaching that spiritualism would take a giant leap forward at the very end of time. Through most of that time our preaching seemed to be fantasy. But I want you to notice that the New Age has exploded in the Western world *particularly in the past 15 years*.

Rise of the New Right

For more than a century Seventh-day Adventists have predicted that church-state separation in America would come to an end, to a great extent through the insistence of conservative American Protestants, and that America would thereby become a persecuting power.

So foolish did this idea seem 100 years ago that the Rev. Theodore Nelson, writing in the introduction to D. M. Canright's *Seventh-day Adventism Renounced*, said: "Nothing can be more absurd than their [Adventists'] interpretations of current events, and, especially, their belief that our general and state governments are about to be converted into engines of religious persecution and despotism. . . . Such a change would be a greater miracle than for God to grow a giant oak in an instant."⁴

As recently as 1960 John F. Kennedy was forced to take a vow of support for the principle of church-state separation to appease nervous Protestants.

But consider this: the new Religious Right has declared open war on America's foundational principle of separation of church and state. Writing in Jerry Falwell's *Fundamentalist Journal*, author Paul Herny said: "Contrary to contemporary belief, the 'separation of church and state,' as defined by recent United States Supreme Court decisions, is not in keeping with the beliefs and desires of the framers and ratifiers of the Constitution. . . . Their [First Amendment] did not mandate separation in 1787; it does not authorize it now."⁵

During an interview on CBS television some years ago, a reporter asked Dr. W. A. Criswell, pastor of the First Baptist Church of Dallas, Texas, what he thought of the idea of church-state separation. The Texas pastor shot back, "I believe this notion of the separation of church and state was the figment of some infidel's imagination."⁶

Thomas J. White, a little-known but determined parochial zealot, attacks the religious neutrality of America's public schools, calling them "godless." He

openly attacks the wall of separation between church and state, charging that it is "like the Berlin Wall in that it destroys freedom."⁷

Several years ago I had a conversation with Dr. John Wood, director of Baylor University's Department of Church and State in Waco, Texas. Dr. Wood told me that he believes the principle of the separation of church and state in America is doomed. "It is not a question of *whether* that principle will be abrogated in America," he said, "but only when."

President Reagan made three appointments to the Supreme Court that will have a lasting impact on that institution. Already the Court's liberal rulings on abortion are changing. What is not so well known is that the Court's liberal rulings on church and state are also likely to change in the next few years.

William Rehnquist, chief justice of the Supreme Court, is openly hostile to the American principle of church-state separation. Writing his dissent in the 1985 *Wallace v. Jaffree* case that overturned Alabama's moment of silence in public schools, Mr. Rehnquist said: "The 'wall of separation between church and state' is a metaphor based on bad history, a metaphor which has proved useless as a guide to judging. It should be frankly and explicitly abandoned."⁸

For more than a century Seventh-day Adventists have been preaching that church-state separation would come to an end in America, opening the way for legislation enforcing Sunday as a national day of rest and worship. We do not see Sunday laws in America yet, but the precursor to those laws—the destruction of the principle of separation of church and state by America's New Right Protestants—is rapidly taking shape. Through most of our history our preaching about an end to separation of church and state seemed to be fantasy. But I want you to notice that the New Right has exploded in America, *especially in the past 15 years*.

I ask you, When the three major predictions about end-time events that Adventists have been preaching for nearly 150 years have exploded in the past 15, is it time to back down and say "My Lord delayeth His coming—Jesus isn't coming soon after all"? Is this the time to say "We must not be the remnant church after all. John the Baptist and the Elijah message were a figment of Ellen White's overactive imagination"?

I say no! A thousand times, no!

Yet there's more.

I believe that during the last half of 1989 God gave us another dramatic sign of the nearness of His coming: The Communist empire in Eastern Europe crumbled. That event jolted me out of my sleep. Suddenly I realized that the final movements really *will* be rapid ones.

And I'm not alone. My work puts me in touch with Seventh-day Adventists all over North America, and everywhere I go, wherever I call on the phone, I find that Adventists recognize Eastern Europe as a powerful sign. This is not an organized movement. No charismatic preacher has mesmerized this church into thinking of events in Eastern Europe as a sign of the end. It's spontaneous. It's as though we all saw it at once, and we all caught our collective breath, and we all said, "Oh!"

I cannot point you to a particular verse in either Daniel or Revelation and say "Eastern Europe fulfills *that* prediction." It's more subtle than that. It's the spontaneous, collective recognition of Eastern Europe as a sign of the end that persuades me the Holy Spirit is at work, trying to wake all of us up.

The week after the Berlin Wall was breached, the world's political leaders speculated that the two Germanies would probably unite sometime in the twenty-first century. By the end of the year speculation had advanced to permit German reunion by the end of the twentieth century. Today it looks as if it could happen by the end of this year.

At first we wondered whether Communism would fall in Czechoslovakia. Suddenly it had. Then we wondered whether Communism would fall in Hungary, and suddenly it had. Then we wondered about Romania, and suddenly Communism fell there.

The world's political leaders do not understand what happened. But Seventh-day Adventists do: God showed the world that He is in charge of history. The final movements will be rapid ones because God will be in charge.

The day is coming in the very near future when God will take charge of His church with even greater power than what we saw in Eastern Europe. Very soon we will see this message explode. Not because of anything we do in our own power, but because of what God will do through us and in spite of us.

I can't prove that. *I believe it.*

Our response

Is Jesus *really* coming soon? There isn't

**It's as though we all
saw it at once and
caught our collective
breath and said,
"Oh!"**

a shadow of doubt in my mind. I have a sense, a feeling, that the 1990s will bring tremendous changes in our world—that we may celebrate the turn of the millennium in the New Jerusalem.

What should be our response to these developments of the past 15 years and of the past 15 months?

Above all else, we must pray that God will empower us. Our greatest need is for the Holy Spirit to come on us in latter rain power, to cleanse us of sin, and work through us for the finishing of His work. Often my wife and I pray, "Lord, show us what we need to know in order to be ready for the end of time."

I realize that many of our people are asleep, especially in the Western world. Fortunately, not all are. What do you think would happen if every Seventh-day Adventist who is alert to the meaning of current events joined in a massive prayer effort, pleading with God not to postpone His return another half century. What would happen if each one of us got on our knees and said, "Lord Jesus, it's time. I may not be ready, but I want to be ready. Make me ready. Please come *now*."

I believe God would answer those prayers. I invite you to join me in praying that prayer. ■

¹ U.S. News and World Report, Oct. 8, 1984, p. 51.

² H. Richard Niebuhr, *The Social Sources of Denominationalism* (Gloucester, Mass.: Peter Smith, 1929), p. 187.

³ *Ladies' Home Journal*, June 1983, p. 33.

⁴ Rev. Theodore Nelson, LL.D., in D. M. Canright, *Seventh-day Adventism Renounced* (Cincinnati: Standard Pub. Co., 1889), pp. 22, 23.

⁵ Paul Hery, "Church and State Separation: Is It Truly Constitutional?"

⁶ *Fundamentalist Journal*, July/August 1984.

⁷ Robert L. Maddox, "Dr. Criswell Spoke Too Quickly," *Church and State*, October 1984, p. 23.

⁸ From a December 7, 1988, letter by Robert Maddox to constituents and supporters of Americans United for Separation of Church and State.

Why world mission?

Nancy Vyhmeister

What is the mission of the Seventh-day Adventist Church? Must the mission be worldwide? And if so, why?



Nancy Vyhmeister, Ph.D., is professor of biblical studies at the Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines.

Martin Luther had little interest in world mission. He believed that the universal gospel commission had been given exclusively to the apostles; pastors in his day need worry only about their own parishes. Basically, the world had been evangelized—except for some faraway places, to which God would carry the good news in His own time, by His own means. The church in Germany need not worry about sending missionaries to faraway lands. In fact, the Christians taken prisoner by the Turks could be considered missionaries.

Luther's associate Melancthon followed a similar line of reasoning. He did, however, allow that civil authorities might concern themselves with the propagation of the Christian message.¹

Like Luther, early Adventists had a narrow view of the church's responsibility to people outside the area in which it was operating. When in 1859 a *Review and Herald* reader asked if the third angel's message was to be preached outside of North America, Uriah Smith answered that it would not be necessary. Since the population of the United States was made up of immigrants from many parts of the world, Revelation 10:11 had already been fulfilled.² Smith's view seems narrow to us, but he was already far more open to the idea of mission than his predecessors, who had held the "shut door" theory that it was useless to preach to anyone who had not gone through the 1844 experience.³

One can only wonder whether present-day Seventh-day Adventist

churches that habitually omit the mission report from their Sabbath school programs may not be unwitting heirs of Luther's and the Adventist pioneers' understanding of mission. In any case, they may be missing out on one of the most exciting aspects of being a world church.

What mission?

The announcement of a global strategy to reach the unreached brings up questions that urgently demand answers. The most important questions are: What is the mission of the Seventh-day Adventist Church? Must the mission be worldwide? And if so, why?

People understand the mission of the church in many ways. For some, the church's mission is to "save souls." For others, mission means feeding hungry babies. Or mission may be interpreted as the task of providing a better life for the unfortunate. What, then, is the mission of the Seventh-day Adventist Church?

The gospel commission, given in all the Gospels and in Acts, includes many activities. The most prominent are going, making disciples, baptizing, preaching, teaching, and witnessing. John, who always seems to put things a little differently than do the other Gospel writers, records another dimension of Jesus' order: "As the Father has sent Me, I also send you" (John 20:21).^{*} Mission is doing what Jesus did, as Jesus did it.

Jesus went about healing, teaching, and preaching. But He also visited people in their homes, ate at their tables, slept in their beds. Mission must include proclamation, service, and fellowship. Mission must meet the needs of human beings: whole mission to whole persons.

This kind of mission not only carries with it the promise of a future reward; it makes people happier, healthier, and holier now.

Within this scheme, each church member can and should be a missionary. Ellen White states it clearly: "Every true disciple is born into the kingdom of God as a missionary."⁴ She also wrote: "Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men. . . . [Christians] may engage in life's common vocations, or go as teachers of the gospel to heathen lands . . . ; but all are alike called to be missionaries for God, ministers of mercy to the world."⁵

Mission as envisioned in these quotations can take place anywhere on the globe. One need not cross the salt sea or even the railroad tracks to be a missionary. The only crossing demanded is passing over the line between belief and unbelief. The validity of this mission for the church and its members cannot be contested, for, as Swiss theologian Emil Brunner put it, "the church exists by mission as fire exists by burning." Mission is the church; the church is mission.

Why worldwide mission?

The issue in Global Strategy is worldwide mission, foreign mission, mission in other lands, other languages, other cultures. Must the church in Smalltown, U.S.A., or Bigcity, Australia, be involved in what happens in Africa, Asia, or Latin America? Must church members hear stories of faraway mission lands and give offerings to help people they have never seen or heard of except through those stories? In short, why should a church that is fulfilling its caring, Christ-like mission at home be concerned with a global strategy for mission?

Three reasons that the Seventh-day Adventist Church should have a worldwide mission vision come to mind.

1. Christ expects it.

The Old Testament model of mission centered on a people whose well-being would attract the attention of all who observed them. Israel was to have been prosperous and holy, blessed and happy. Its neighbors would ask "For what great nation is there that has a god so near to it as is the Lord our God whenever we call on Him?" (Deut. 4:7). Israel would be the head and not the tail (Deut. 28:13).

Ellen White wrote: "It was God's purpose that by the revelation of His charac-

ter through Israel men should be drawn unto Him."⁶ Israel was not only to attract its immediate neighbors to God, but it would be "as a light to the nations" so that God's salvation might "reach to the end of the earth" (Isa. 49:6, RSV). In other words, it was God's purpose to accomplish a worldwide mission through Israel.

The New Testament does not abandon the idea of the blessing that comes with belonging to God's people or of the attraction their lifestyle would have for observers. But in the New Testament, mission is no longer mostly centripetal. Now there is a command to go. Mission becomes centrifugal.

Christ told His disciples clearly that "forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem" (Luke 24:47). The apostles were sent to "Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). His followers were to take the good news of hope, joy, peace, and love wherever there were people. And Matthew 24:14 makes it clear that this instruction included more than the familiar Mediterranean world: "And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come." Jesus said that worldwide mission was to be a sign of the nearness of His return.

Revelation reiterates the universality of the mission of Christ and His church. The eternal gospel is preached to "those who live on the earth, and to every nation and tribe and tongue and people" (Rev. 14:6). The 24 elders praise the Lamb for purchasing with His blood people "from every tribe and tongue and people and nation" (Rev. 5:9). And Revelation says that when all is over, a great multitude will stand on the sea of glass, praising the Lamb. It describes this multitude as coming "from every nation and all tribes and peoples and tongues" (Rev. 7:9). The message of salvation has reached the ends of the earth.

Christ's followers, those who have accepted the task He left them, cannot limit mission to their own environment. Their commission is to reach the ends of the earth. They dare not fail to satisfy the Master's expectations.

2. The church needs it.

When we talk of worldwide mission, we must consider that the church consists of two parts: the one here and the one over there, the sending church and

the receiving church. Both need mission.

The church here at home—wherever on the globe that may be—cannot afford to insulate itself from the rest of the church. I am reminded of the story of the eccentric, rich, old gentleman who had so much silver he had his maintenance crew plate it onto the outside of his windows. After that, all he ever saw was himself. He no longer saw the sunshine, the flowers, or the children playing under the trees. Instead, he sat and watched himself getting old.

Giving, caring, sharing—these are God-ordained ways of loving and serving. When the church here at home looks beyond its own needs, it grows stronger. At times we think we give because we love. The fact is that only when we give do we really learn to love.

The church "here" cannot afford to lose the love and support that come from "out there." In a small church in South America I heard an elderly member laboriously read the mission story about some project in the United States. When she finished, she put down the mission quarterly and looked into the eyes of the 20 or so members. "Please," she begged, "we must give generously. They may live in the United States, but they need us and they need our offering. They are our brothers."

Some people have implied that the church in North America is more or less singlehandedly supporting the foreign mission program of the church. But a closer look at the *Statistical Report* and the Annual Council minutes for 1988 challenges this notion. The General Conference budget for 1989 designated somewhere in the vicinity of \$80 million for the church's work in the divisions outside of North America.⁷ Of that amount, some \$33 million (41 percent) came from those divisions, leaving \$47 million (59 percent) to North American Division support. The latter figure represents only 14.5 percent of the approximate \$323 million total in contributions the church received and used in the divisions outside of North America. The rest of that amount came from the people in those divisions.

Some have also thought that what the North American Division gives to the rest of the world siphons off much of what it receives in contributions. But again, this is largely a misconception. In 1988 the North American Division took in approximately \$619 million. The \$47 million that went from it to the other

world divisions amounts to less than 8 percent of the total contributions it received.

It is true, however, that the church out there—wherever on the globe “there” may be—needs the care and concern of the church in North America. The *Statistical Report* for 1988 shows that 87 percent of Seventh-day Adventists live outside of the North American Division. At the same time, that 87 percent of the membership was able to provide only 30 percent of the total tithes and offerings given in 1988. The worldwide mission of the church does need the offerings of the more affluent brethren. To a great extent the church in the “Two-thirds World” is poor.

But beyond that, the church out there needs the heart that comes with the treasure. As you will recall, Jesus did not say that one should put one’s treasure where one’s heart is. To the contrary, the heart follows naturally where the treasure has been placed (Matt. 6:21).

Many of the people groups targeted by Global Strategy are almost as distant from an existing “local” church as they are from North America or Germany. Statistics for 1987 show that in the North American Division, on the average each ordained or licensed pastor had a non-Adventist population of 91,026 to reach. Parallel figures for the Southern Asia Division show each pastor as being responsible for reaching 2,110,149 people—a virtual impossibility! In the territory of the Northern Union Section of the Southern Asia Division, 333 people groups numbering more than 1 million each are yet to be entered. Worldwide there are another 1,050 people groups in areas in which there is no division organization. The local church simply is not there.

The church here at home must help to take the message where there is no church.

3. The times demand it.

Missiologists note that there are important changes taking place that will affect the preaching of the gospel as we near the third millennium. Although the studies have been done by other churches, much of what they say applies to Seventh-day Adventists as well.⁸

A shift in who comprise the agents of mission is one of the trends of the times. Missionaries stay shorter periods, come from places still considered mission fields, and include volunteers of all ages,

as well as “tentmakers” who, like Paul, make their own living.

Missionaries, both professional and volunteer, are going out for shorter periods than before. Some go for a set time—usually no more than six years. Others go to finish a project; their terms of service may be as short as two weeks. Their contribution to the church in which they serve may not be as great as that of a long-term missionary, but the home church to which they return—glowing with enthusiasm and full of stories—benefits greatly from their mission experience. Student missionaries, Adventist Volunteers, Maranatha builders—all are part of this growing body of short-term missionaries.

The trend of the decade is for ever-increasing percentages of missionaries to come from countries other than the traditional “sending” fields. At a 1989 conference on the education of children of Protestant missionaries, one of the great concerns was how to provide appropriate schooling for the children of hundreds of Korean missionaries in Africa and Latin America. Today Seventh-day Adventist missionaries from the Philippines can be found in hospitals, schools, and administrative offices in Africa; Korean pastors serve in South America; and South Americans teach at the Far Eastern Division’s seminary in the Philippines. In fact, many foreigners serve the church in North America. Of course, when the largest proportion of the church is outside of North America, why should this not be so?

Other nontraditional agents of mission are laypeople who choose to serve outside their home countries. Some may be professionals employed by international firms; others are teachers; some simply live the gospel on farms or mission stations of their own. These may not be serving under the umbrella of the church, but they are contributing to its growth.

A second shift is seen in the support structures of mission. The world’s financial power is moving from “Christian” hands in the North Atlantic region to Japan, Singapore, Hong Kong, and the Arab oil states. At the same time, the center of Christian population is shifting from the Northern Hemisphere to the Southern, where 70 percent of Christians already live. Yet church administration remains in the Western world. Missiologists foresee the diminishing of North Atlantic funds for mission and increasing poverty among Southern Hemisphere

Christians. Exactly what these changes may mean to evangelism, they are not sure, but they fear that the changes might easily stir conflict within the church.

In view of these expected shifts in power, personnel, and finances, missiologists are suggesting the need for “globalization.” After eight years of study, the Association of Theological Schools in the United States is urging that all seminaries emphasize globalization during the 1990s.⁹ They hope this emphasis will “liberate churches and theological schools from institutional myopia and parochialism.”¹⁰

Nearsighted concern for one’s self must give way to concern for the whole world. The focus on maintaining the church at home must be exchanged for support of mission worldwide. The special place accorded to pastors must give way to the shared ministry of all believers—and for this to happen, the church must see to the equipping of the laity. Dialogue between gospel and cultures must intensify, with the church finding and implementing the best means of reaching people for Christ.

In the face of these changes, Global Strategy is a call to the Seventh-day Adventist Church worldwide to stop looking inward. It is a call to share and care. It corresponds approximately to what General Beckwith told the Waldenses in 1848 when their missionary zeal began to dwindle. He said, “*Voi sarete missionari o non sarete nulla.*” (“You will be missionaries, or you will not be at all”). ■

*Unless otherwise noted, Bible texts in this article are from the *New American Standard Bible*.

¹ Gustav Warneck, *Outline of History of Protestant Missions From the Reformation to the Present Time* (Edinburgh: Oliphant, Anderson, and Ferrier, 1906), pp. 8-20.

² Answer to A. H. Lewis, Feb. 3, 1859, p. 87.

³ Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids: Eerdmans, 1977), pp. 105-115.

⁴ *The Desire of Ages*, p. 195.

⁵ *The Ministry of Healing*, p. 395.

⁶ *Christ’s Object Lessons*, p. 290.

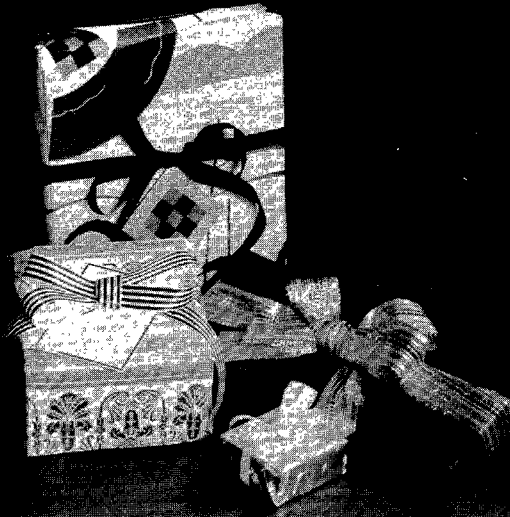
⁷ The budget designates \$71,343,300 for overseas mission, and I’m allowing an additional \$8,656,700 for General Conference costs for administering overseas work (of the total \$14 million designated for GC administrative expenses).

⁸ On the trends of mission for the 1990s, see Robert J. Schreiter, “Mission Into the Third Millennium,” *Missiology* 18 (January 1990): 4-12.

⁹ See *ATS Bulletin* 38 (1988): 22-33, 101-120.

¹⁰ Norman E. Thomas, “Globalization and the Teaching of Mission,” *Missiology* 18 (January 1990): 14.

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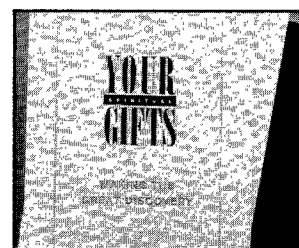
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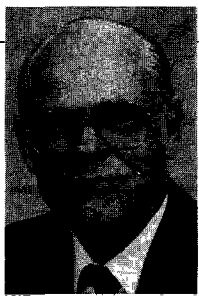
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Global Strategy

Charles Taylor

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Charles Taylor, Ph.D., is the secretary of the Global Strategy Committee.

R

eaching a new group of a million people every other day for the next 10 years—such is the challenge presented to the church by the

Global Strategy Committee. The challenge has been endorsed by the Annual Council and will be presented to the 1990 General Conference session.

Adventists have not always thought of loving the world as a positive character trait. In his First Epistle John warns against loving the world's selfishness and other sinful influences. But in his Gospel the same author tells us that "God so loved the world, that he gave his only begotten Son," to make everlasting life available to all who believe in Him (John 3:16). Jesus commanded His disciples to "love one another; as I have loved you" (John 13:34). And He commissioned them with these words: "Go ye into all the world" (Mark 16:15). "And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

Climbing a stepladder and looking at your room from chandelier level gives you a different perspective than you get at ground level. The Global Strategy committee invites you to climb the ladder and take a new look at the Adventist church in the world. For a century we have been looking at the world in terms of countries. The United Nations lists 215 of them. Seventh-day Adventists have entered and maintained a presence in 184 of these. Of the 31 unentered countries listed in our 1988 annual statistical report, Afghanistan (18 million) is

the largest, followed by Saudi Arabia (14 million) and the Syrian Arab Republic (12 million). Four other countries have between 5 and 10 million inhabitants, eight have between 1 and 5 million inhabitants, and 16 have only a fraction of a million. Two of these have only 1,000 each. Altogether, the population of these 31 countries is less than 2 per cent of the population of the world. So these statistics make it appear that Adventists have reached 98 percent of the world with the gospel.

And the most recent reports indicate that the situation is improving. Since the 1988 list was compiled, an Adventist church has been organized in the United Arab Emirates. Steps are being taken to enter Djibouti, Somalia, Yemen, and Mauritania. Isolated members and groups of imported technicians and service personnel exist in the Falkland Islands, in Oman, Qatar, Saudi Arabia, and the Democratic Republic of Yemen (Aden).

But simply listing nations as "entered" or "unentered" gives a distorted view of the church's penetration of the world's population. Within the countries that we list as entered there are people groups to be reached that comprise populations larger than some of the countries we consider unentered.

Mianyang prefecture in Sichuan province in China, for example, has a population of 13 million and is only one of 192 unentered prefectures in China. Even in Christian countries there are enclaves of non-Christian ethnic minorities. One of our Christian missiologist friends calls these groups the "hidden peoples." Many of these groups are further isolated by language barriers. In current evangelical

thinking, they are listed among the unreached people groups. Recently it has been estimated that there are 12,000 such groups still untouched by Christianity. Some of these are very small, but others include several million people.

The Global Strategy Committee is nudging the church away from the country concept in missions and toward the goal of reaching every person on earth—every creature. The committee is calling us to provide a witness to all of the ethnic, language, geographical, cultural, occupational, and socioeconomic groups in the world. In doing this, we must not give the same priority to the few people on Johnston Island as we give to reaching China's 1.1 billion.

The global view

The world's population passed the 5 billion mark at about the time our committee started its analysis in mid-1987. We divided the world's population into 5,000 geographical units of about 1 million each and found that by God's grace

Seventh-day Adventists are witnessing in about 3,200 of these.

This leaves about 1,800 geographical units in which we have no ongoing work. Of these, 1,150 are outside the territory included in our present world divisions and will require special attention from the General Conference. The areas with the largest concentrations of unentered geographical units are the People's Republic of China, Soviet Central Asia, the Islamic areas of North Africa and the Middle East, the Hindu areas in and around the Gangetic Plain, and the Buddhist areas of Southeast Asia.

Of the 750 units that are in the territory encompassed by our world divisions, 350 are in the Southern Asia Division, mostly in the Northern Union Section.

With our target populations identified, the next step is to begin to set up a strategy for reaching them. Each population will require a different strategy because of its felt needs; its language; its urban, agricultural, or nomadic way of

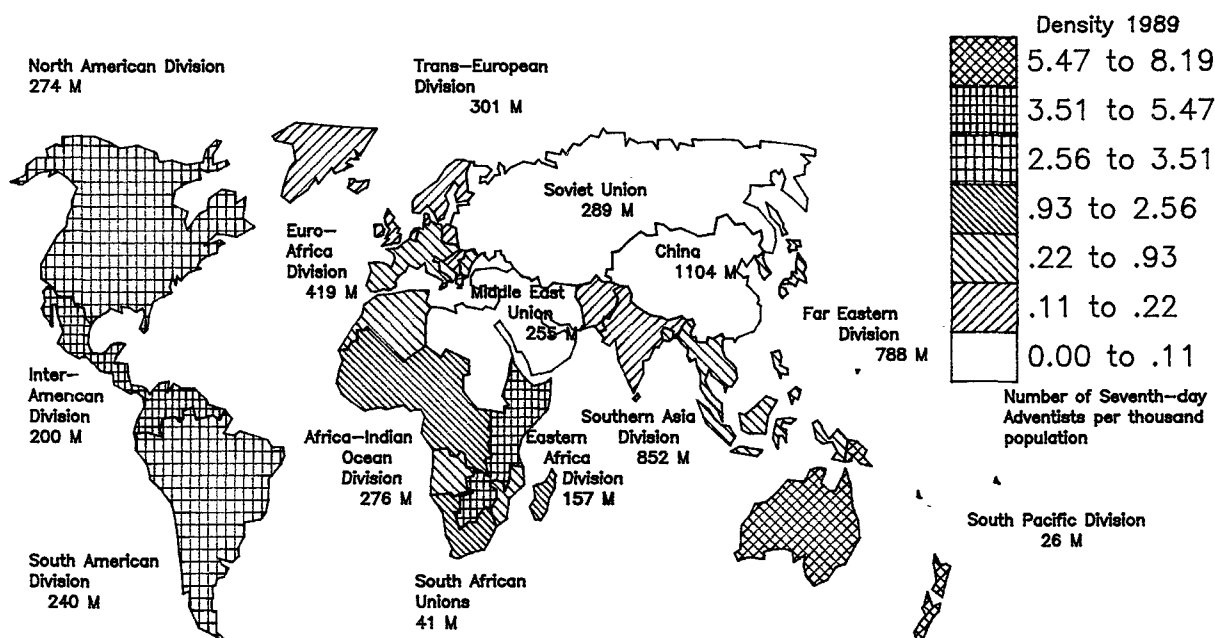
life; its educational level; and many other factors.

The Global Strategy is to achieve by the year 2000, through the sum of these individual strategies, the placing of a Christian witness within each of these 1,800 target populations. If we prioritize those target populations in which there is no Christian witness, sincere Christians in other denominations will respect us for this. Where other Christians are already working, we should visit their leaders and befriend them, try to help them partake of our burden for sharing the gospel in its fullness, and offer our cooperation in achieving such a witness. This witness should, from the vantage point of Seventh-day Adventists' unique perspective, share the blessings of the gospel in the fullness of (1) its hope for the future and (2) its lifestyle, which helps fill the present life with health and joy.

The pioneers of our church came from a Christian background and took for granted the fundamental truths of the gospel. And they targeted most of their evan-

WORLD POPULATION AND ADVENTIST PRESENCE

By Divisions and General-Conference Attached Areas, in Millions, 1989



Map by C.R. Taylor, with Atlas Graphics

Status of Global Mission, 1990, in Context of Twentieth Century

Year	1900	1970	1980	1990	2000
WORLD POPULATION					
1. Total population	1,619,886,800	3,610,034,400	4,373,917,500	5,297,042,000	6,259,642,000
2. Urban dwellers	232,694,900	1,354,237,000	1,797,479,000	2,414,450,100	3,160,381,900
3. Rural dwellers	1,387,191,900	2,255,797,400	2,576,438,500	2,882,591,900	3,099,260,100
4. Adult population	1,025,938,000	2,245,227,300	2,698,396,900	3,244,068,700	3,808,564,300
5. Literates	286,705,000	1,437,761,900	1,774,002,700	2,208,993,000	2,697,595,100
6. Nonliterates	739,233,000	807,465,400	924,394,200	1,035,075,700	1,110,969,200
WORLDWIDE EXPANSION OF CITIES					
7. Metropolises (over 100,000 population)	400	2,400	2,700	3,450	4,200
8. Megacities (over 1 million population)	20	161	227	330	433
WORLD POPULATION BY RELIGION					
9. Christians (total all kinds)	558,056,300	1,216,579,400	1,432,686,500	1,758,777,900	2,130,000,000
10. Muslims	200,102,200	550,919,000	722,956,500	934,842,200	1,200,653,000
11. Nonreligious	2,923,300	543,065,300	715,901,400	866,427,700	1,021,888,400
12. Hindus	203,033,300	465,784,800	582,749,900	705,345,900	859,252,300
13. Buddhists	127,159,000	231,672,200	273,715,600	323,349,500	359,092,100
14. Atheists	225,600	165,288,500	195,119,400	233,098,500	262,447,600
15. New Religionists	5,910,000	76,443,100	96,021,800	117,589,100	138,263,800
16. Tribal religionists	106,339,600	88,077,400	89,963,500	99,424,000	100,535,900
17. Sikhs	2,960,600	10,612,200	14,244,400	18,152,800	23,831,700
18. Jews	12,269,800	15,185,900	16,938,200	17,719,800	19,173,600
19. Other religionists	400,907,100	246,406,600	233,620,300	221,314,200	143,503,600
GLOBAL CHRISTIANITY					
20. Total Christians as percent of world	34.4	33.7	32.8	33.2	34.0
21. Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,623,833,000	1,967,000,000
22. Practicing Christians	469,259,800	884,021,800	1,018,355,300	1,209,794,000	1,377,000,000
23. Pentecostals/Charismatics	3,700,000	72,600,000	158,000,000	372,651,300	562,526,000
24. Crypto-Christians	3,572,400	55,699,700	70,395,000	134,764,700	176,208,000
25. Average Christian martyrs per year	35,600	230,000	270,000	260,000	500,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
26. Anglicans	30,573,700	47,557,000	49,804,000	53,820,200	61,037,200
27. Catholics (non-Roman)	276,000	3,134,400	3,439,400	3,822,800	4,334,100
28. Marginal Protestants	927,600	10,830,200	14,077,500	18,275,200	24,106,200
29. Non-White indigenous Christians	7,743,100	58,702,000	82,181,100	143,823,600	204,100,000
30. Orthodox	115,897,700	143,402,500	160,737,900	179,517,100	199,819,000
31. Protestants	103,056,700	233,424,200	262,157,600	324,240,100	386,000,000
32. Roman Catholics	266,419,400	672,319,100	802,660,000	962,632,600	1,144,000,000
MEMBERSHIP BY CONTINENT					
33. Africa	8,756,400	115,924,200	164,571,000	231,053,500	323,914,900
34. East Asia	1,763,000	10,050,200	16,149,600	84,455,900	128,000,000
35. Europe	273,788,400	397,108,700	403,177,600	408,392,800	411,448,700
36. Latin America	60,025,100	262,027,800	340,978,600	437,449,600	555,486,000
37. Northern America	59,569,700	169,246,900	178,892,500	189,460,500	201,265,200
38. Oceania	4,311,400	14,669,400	16,160,600	18,183,800	21,361,500
39. South Asia	16,347,200	76,770,200	106,733,200	143,176,000	185,476,700
40. U.S.S.R.	97,002,000	86,012,300	96,726,500	107,614,800	118,101,000
CHRISTIAN ORGANIZATIONS					
41. Service agencies	1,500	14,100	17,500	21,000	24,000
42. Foreign mission sending agencies	600	2,200	3,100	3,970	4,800
43. Institutions	9,500	80,500	91,000	99,200	103,000
CHRISTIAN WORKERS					
44. Nationals (all denominations)	1,050,000	2,350,000	2,950,000	3,923,000	4,500,000
45. Pentecostal/Charismatic national workers	2,000	237,300	420,000	934,500	1,133,000
46. Aliens (foreign missionaries)	62,000	240,000	249,000	285,250	400,000
47. Pentecostal/Charismatic foreign missionaries	100	3,790	34,600	85,500	167,000
CHRISTIAN FINANCE (in U.S. dollars per year)					
48. Personal income of church members	270 billion	4,100 billion	5,878 billion	8,950 billion	12,700 billion
49. Personal income of Pentecostals/Charismatics	250,000,000	157 billion	395 billion	1,005 billion	1,550 billion
50. Giving to Christian causes	8 billion	70 billion	100.3 billion	157 billion	220 billion
51. Churches' income	7 billion	50 billion	64.5 billion	83.4 billion	100 billion
52. Parachurch and institutional income	1 billion	20 billion	74.2 billion	74.2 billion	120 billion
53. Ecclesiastical crime	300,000	5,000,000	30,000,000	874,500,000	2 billion
54. Income of global foreign missions	200,000,000	3 billion	5 billion	8.6 billion	12 billion
55. Computers in Christian use (total numbers)	0	1,000	3,000,000	54,000,000	340,000,000
CHRISTIAN LITERATURE					
56. New commercial book titles per year	2,200	17,100	18,800	22,400	25,000
57. New titles, including devotional	3,100	52,000	60,000	65,600	75,000
58. Christian periodicals	3,500	23,000	22,500	23,800	35,000
59. New books/articles on evangelization per year	300	3,100	7,500	11,000	16,000
SCRIPTURE DISTRIBUTION (all sources)					
60. Bibles per year	5,452,600	25,000,000	36,800,000	51,410,000	70,000,000
61. New Testaments per year	7,300,000	45,000,000	57,500,000	76,865,000	110,000,000
CHRISTIAN BROADCASTING					
62. Christian radio/TV stations	0	1,230	1,450	2,160	4,000
63. Total monthly listeners/viewers	0	750,000,000	990,474,400	1,369,620,600	2,150,000,000
64. for Christian stations	0	150,000,000	291,810,500	451,859,400	600,000,000
65. for secular stations	0	650,000,000	834,068,900	1,155,597,300	1,810,000,000
CHRISTIAN URBAN MISSION					
66. Non-Christian megacities	5	65	95	150	202
67. New non-Christian urban dwellers per day	5,200	51,100	69,300	98,750	140,000
68. Urban Christians	159,600,000	660,800,000	844,600,000	1,094,713,000	1,393,700,000
69. Urban Christians as percent of urban dwellers	68.8	47.8	46.3	45.0	44.5
70. Evangelized urban dwellers, percent	72.0	80.0	83.0	88.0	91.0
WORLD EVANGELIZATION					
71. Unevangelized populations	788,159,000	1,391,956,000	1,380,576,000	1,252,557,000	1,038,819,000
72. Unevangelized as percent of world	48.7	38.6	31.6	23.6	16.6
73. Unreached peoples (with no churches)	3,500	1,300	700	450	200
74. World evangelization plans since A.D. 30	250	510	620	910	1,400

Methodological notes on table

(referring to number lines on page).

Indented categories form part of, and are included in, unindented categories above them. Definitions of categories are as given and explained in *World Christian Encyclopedia* (1982), with additional data and explanations as below. Sources include in-process world surveys by author.

8. Megacities are also metropolises ("mother cities"), so are included in line 7.

9. Widest definition: professing Christians plus secret believers, which equals affiliated (church members) plus nominal Christians.

15. Adherents of Asian so-called New Religions.

19. Mainly Chinese folk religionists.

20. Definition as in line 9.

22. Church attenders, by churches' own definition.

22-24. These entries are selected subgroups of line 21 and are not intended as a complete breakdown of 21.

23. Church members involved in the Pentecostal Charismatic Renewal in its three waves: (1) Pentecostal denominations, (2) Charismatic movement in mainline denominations (Catholic, Protestant, Orthodox), and (3) Third-Wave renewal since 1980 in Evangelical denominations worldwide. Totals on this line overlap with those on lines 26-32. (Source: survey by author, "The Twentieth-Century Pentecostal/Charismatic Renewal in the Holy Spirit," in *International Bulletin of Missionary Research*, July 1988.)

24. Secret believers.

25. World totals of current long-term trend for all confessions (from survey by author, forthcoming).

26-32. The total of these entries can be reconciled to line 9 by referring to WCE, Global Table 4. To the total of these entries, add the category "nominal" and "disaffiliated" members, as found in WCE, Global Table 4.

33. Definitions of the eight continents of continental areas follow exactly United Nations' practice.

41. Including 42.

48-54. Define as in article "Silver and Gold Have I None," in *International Bulletin of Missionary Research*, October 1983, p. 150.

52. As distinct from churches' (denominational) income.

53. Amounts embezzled (U.S. dollar equivalents, per year). Note dramatic increase since 1980.

55. Total computers and word processors owned by churches, agencies, groups, and individual Christians.

56. On strict UNESCO definition of book (more than 49 pages).

57. As 56, but adding the mass of smaller devotional literature (prayer books, service books, liturgies, hymnbooks, choruses, etc.).

59. Based on survey and analysis of items reported annually in *Bibliografia Missionaria* (Vatican) and parallel journals. Literature and conferences on evangelization are enumerated and analyzed in Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, Ala.: New Hope, 1987).

63. Total of audiences in 64 and 65, excluding overlap.

65. Total regular audience for Christian programs over secular or commercial stations.

66. Megacities (population over 1 million each) with long non-Christian or anti-Christian tradition (Hindu, Muslim, Buddhist, etc.), under 25 percent Christian, and usually hostile to Christian mission.

71-72 (also 70). Defined as in WCE, parts 3, 5, 6, and 9.

74. Grand total of all distinct plans and proposals for accomplishing world evangelization made by Christians since A.D. 30. Most of these are described in D. B. Barrett, *Cosmos, Chaos, and Gospel: A Chronology of World Evangelization From Creation to New Creation* (Birmingham, Ala.: New Hope, 1987). All are listed, enumerated, described, analyzed, and interpreted in D. B. Barrett and J. W. Reapsome, *Seven Hundred Plans to Evangelize the World: The Rise of a Global Evangelization Movement* (New Hope, 1988).

This table appeared in the January 1990 issue of the *International Bulletin of Missionary Research* and is used by permission.

gelistic outreach to people who already believed the basic message of Christianity. Reaching a new group of 1 million people every other day among Muslims, Buddhists, Hindus, and Communists is not the same as bringing a final xyz to people who already accept the main portion of the Christian "alphabet." But it is not only religious vocabularies and thought patterns that form barriers to the spread of the gospel. There are also the 271 languages spoken by a million or more people that we have yet to establish a work in. These have been identified and taken into account in the strategic planning of Adventist World Radio, but radio program responses must be followed up by personal contact. Ultimately it is incarnational ministry that is effective—the Word made flesh—reaching out and touching people with body language. This requires winning people's trust and confidence by living among them.

Practical strategies

David B. Barrett and James W. Reapsome, in a book published in 1988, have suggested 16 approaches by which Christians can deal with the challenges of closed countries. Eight of them operate through Christians who are nationals of such countries, and eight of them through citizens of other countries.

Among these approaches are three that are especially appropriate for consideration by Seventh-day Adventist professionals and university students. Because most of the readers of *Ministry* are in countries in which the Seventh-day Adventist Church is well established, I will emphasize noncitizen or nonresidential strategies.

The "tentmaker" approach refers to Paul, who exercised his skill in making tents to earn his living while witnessing and preaching the gospel. One agency lists 15,000 opportunities for Christians to ob-

tain employment by providing the specialized skills needed by host governments, many of them in "closed" countries.

We know of a Seventh-day Adventist civil engineer, the Loma Linda heart team, and ADRA personnel who are in demand and have developed lasting friendships in countries in which an Adventist missionary could never obtain a residence visa. We also know of Adventists who have served in "closed" countries as diplomatic or service personnel of their own governments. Their contacts and friendships strengthen and encourage spiritual life in the host country and prepare the way in anticipation of God's working to open the door for more direct missions (and doors *have* been opened).

Adventist tourists—especially from Europe and North America, but increasingly from other countries such as Japan and Australia—are able to travel extensively in ways never dreamed of by our pioneers. Contacts made and friendships established on such trips can be used of God to open the way for witnessing.

Exchange students and exchange professors can be an avenue of communication in two directions. We know of youth who have gone as students to universities in closed countries and whose lives were a witness to fellow students and teachers. And some Adventist colleges and universities have accepted non-Adventist students from closed countries. Cultivating the friendship of citizens from closed countries who are guests in our own country is perhaps one of the easiest avenues to evangelism, because people who are in a new environment often are receptive to change.

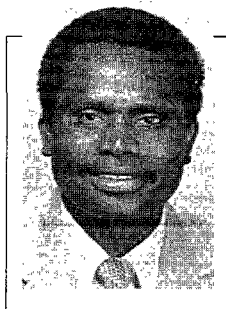
In addition to these strategies, our work in closed countries will depend on Adventist lay professionals working for governments of those countries, subsidized relocation of Adventist families into areas in which they can continue living as self-supporting laypeople, and follow-up of responses to shortwave radio broadcasts.

Loving the world may end up being very simply that—living God's love among people who have not known that love, or who, having known it under a different name (such as Allah), can be led to recognize it and share it. Some of these people may never adopt the name *Seventh-day Adventist*, or even *Christian*, because the people they live among would misinterpret the title and reject our message sight unseen as a result of past experience with Christians who behaved in very unchristian ways. ■

The church moves south

Zebron Masukume Ncube

The church is growing rapidly in the Southern Hemisphere. An African scholar looks at seven reasons for church growth on his continent and the challenges the church must face.



Zebron Masukume Ncube has been a pastor, a union evangelist, and president of the Central Zimbabwe Field. He is now the chairman of the Religion Department of Solusi College in Zimbabwe.

In recent years the Seventh-day Adventist Church, like other churches, has seen a large increase in membership particularly in countries south of the equator. The gospel is even making its way into countries that formerly were closed or difficult to enter.

Missiologist Gerald H. Anderson observes that "the center of ecclesiastical gravity in the world is shifting from the Northern to the Southern Hemisphere."¹ He notes that the old centers of strength and influence in the church are becoming the new peripheries, as the Third World becomes the area of greatest church growth and theological activity.

Anderson believes this growth characterizes a period of ferment and transition. He sees it as a sign of hope and vitality. Sharing the same view is Australian Methodist evangelist Alan Walker, who observes that "now the missionary age is moving into reverse, and the rest of the world must reach out to the West."²

Looking at the European scene, Marc R. Sprindler asserts that paganism never left Europe, but that it has always been present in history, in the subconscious mind, in ritual, and in literature.³ He makes the point that since atheism, Marxism, Leninism, secularism, and Communism failed to deliver the goods, Europe was led into neopaganism.⁴ If this observation is correct, then a contrast can be drawn between the world of the apostolic times, which turned to Christianity when the pagan gods and philosophies failed to meet human needs, and

Europe, which has resorted anew to paganism.

Sociologists have other ways of looking at and interpreting trends in religious movements. David Moberg suggests that the life cycle of religious movements comprises five stages: 1. The incipient organization, which is characterized by the members' reaction against ritualism and secularism, and the formation of a religious community with a collective excitement. 2. The formal organization, which attempts to develop unity and propagate orthodoxy through creeds. 3. The stage of maximum efficiency, in which statesmen, historians, and apologists emerge. 4. The institutional stage, in which bureaucratic structures dominate, worship deteriorates, creeds are venerated, and intimacy in the group declines. 5. The stage of disintegration, characterized by formalism, absolutism, corruption, halfhearted commitment to teachings, and a lack of responsiveness.⁵

Eddie Gibbs and other analysts have articulated observations similar to Moberg's regarding ecclesiastical developments and dilemmas.⁶ In fact, some analysts have concluded that the Christian church, particularly in the West, has gone institutional. Thus in the *Adventist Review* G. Ralph Thompson warns the Adventist Church against following the stages most religious movements have gone through. Churches usually begin well by evangelizing, but then deteriorate into institutionalism and fossilization.⁷

Persons concerned about the missionary mandate (Matt. 28:18-20) see the church continually gasping for breath in order to survive in a highly technological

world. According to statistician David B. Barrett, the percentage of the world's population that claims allegiance to Christianity has been staggering around 33 percent since 1900.⁸ The population of the world in 1989 was estimated to be 5,200,782,000, and of these, 33.1 percent are Christians. Barrett projects that by the close of this century the percentage of Christians in the world will increase slightly to 34 percent.⁹

Adventists define their evangelistic mandate differently from the rest of the Christian denominations. While others focus predominantly on the unchurched and the unconverted, Adventists target their evangelism at three groups of people: the unchurched and unconverted who must receive salvation through Jesus Christ, those who are Christians but have not heard the three angels' messages (Revelation 14), and Adventists who must come to a deeper experience of the meaning of discipleship.

Roger L. Dudley, Bruce Wrenn, and Slimen Saliba have studied evangelism in the North American Division and noted that the greatest evangelistic success is among people in the lower socioeconomic levels, ethnic minorities (Blacks and Hispanics), the highly mobile clusters, persons under 35 years old, and the less educated. The church is not so successful among Caucasians and professional people.¹⁰

Those of us in the Southern Hemisphere, Africa in particular, may be tempted to clap our hands as we seem to outshine our ecclesiastical mother to the north in baptismal figures. Perhaps the ecclesiastical parent herself is even petrified by suddenly becoming aware that age has taken its toll and that she can no longer keep pace with the youthful vigor of the church in the Southern Hemisphere. The Annual Councils may thus become forums of pride for the swift and jealousy for the aging. G. Ralph Thompson rightly warns the church against the secular mode of "judging success by figures."¹¹

There is a way in which statistics become a form of hypnosis that makes us blind to areas of failure. If a study similar to Dudley, Wrenn, and Saliba's were done in the African territory, it too might demonstrate that the Adventist Church is making most of its success among the lower socioeconomic levels. Generally, the majority of converts in Africa are from the lower levels of society. Of course, as Dudley, Wrenn, and

Saliba cautioned, we should not despise our success among the lower levels. The point is that those who are shaping the direction of the world are hard or seemingly impossible to reach. Higher classes in society continue to be a great challenge for Christian missions.

Why churches grow

The delicate balance between what God does and what we do makes it difficult to enumerate the factors contributing to growth. But it is possible to interpret that which our perceptions seem to grasp. Accordingly, I would like to suggest some reasons why the Adventist churches in Africa achieve numerical growth. Since Africa is a diverse continent, it is impossible to speak for everybody, everywhere. My purpose here is to share general observations and impressions.

1. Members of growing churches demonstrate a public commitment to God by regularly attending religious activities. A sense of fellowship usually accompanies this commitment. This is especially true of African churches because of their rich cultural sense of community.

Africans are culturally gregarious and respond naturally to religious gatherings. It is often easy to gather an audience at short notice. The Sabbath morning service does not mark the end of the day's activities. Church members usually have a variety of religious activities during the afternoon. They meet for discussion groups, Bible studies, choir practices, visits in homes, hospitals, and prisons.

This participation in religious activities fosters healthy religious experience. Faith needs to be nurtured in the context of fellowship, otherwise it dies. An African proverb suggests that it takes more than one stick to make a fire and cook a meal. In the same way, it takes more than one person to accomplish a task.

2. Growing churches put emphasis on their young people. The church in Africa is growing because the young people are vibrant. They have a strong sense of belonging despite insufficient building facilities and a lack of trained youth personnel. They often conduct their meetings under the trees and run successful open-air evangelistic campaigns. The elderly play a supportive role, but the youth are the ones who get things done.

3. Growing churches have a strong sense of ownership when it comes to church goals and objectives. Many of the believers own very little in terms of

worldly possessions, and the church is the only institution they have whose future they can determine. As a result of a severe shortage of pastors, many churches in Africa are self-governing and self-propagating. Hence the members are willing to give their lives for the church.

4. Churches that grow have pastors who believe strongly that Christ is coming soon. The pastors in Africa do not preach what some have termed "atheistic Christianity"—a Christianity without a religious experience. They do not preach the "God is dead" theology. Instead, they identify strongly with primitive Adventism. Belonging to the remnant church and believing in the imminent return of Christ motivate their preaching and their mission.

In an interview published in *Christianity Today* F. F. Bruce, one of the most outstanding biblical scholars today, was asked if he believed we are now living in the last days. Bruce declared: "I have no idea."¹² Contrary to Bruce, the apostles were clear on this question. They believed theirs were the last days. Certainly Seventh-day Adventist preachers must plug into the spirit of the apostles if they are to minister effectively. This is what marks the difference between a growing church and a dying one.

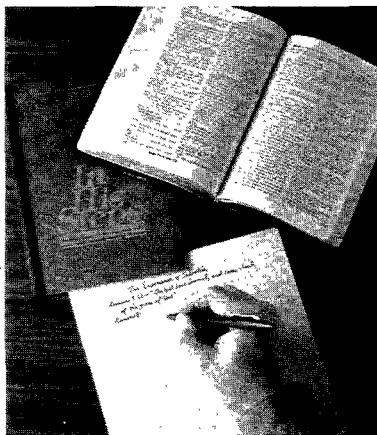
5. Churches that grow do not allow themselves to become the political arm of the state. Adventist churches in Africa avoid spearheading political ideologies. Churches that have mixed motives neutralize their impact on society and suffer evangelistic paralysis.

6. Churches that grow take public evangelism seriously, not just as something to be done by professionals or trained male pastors. The fascinating feature in African church life is that women and youth do public evangelism. Evangelism in Africa is a combined effort by pastors and laity.

7. Finally, growing churches take advantage of the direction the Holy Spirit is moving. We in Africa believe that the Holy Spirit is moving powerfully on the African continent—a land once known as the "dark continent." The Holy Spirit has turned things around, and Africa has become the land of the rising sun. The church that follows the direction of the Holy Spirit will definitely experience growth.

Challenges ahead

The apparent success in Africa needs to be closely monitored lest we miscalcu-



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late the trends on the battlefield. I suggest that the momentum of growth will not be maintained indefinitely because there is always a relationship between socioeconomic trends and church growth.

Already Africa is becoming more urban than rural. This means that the church is going to face an uphill journey in its soul-winning task. Should the church slow down to chew the cud of its past victories, it will awaken too late to have a significant impact on society.

Satan always works to counteract what the church does. For that reason he should not be taken for granted. Jesus Himself never underestimated the activities of the devil. Ellen G. White points out that "Christ was constantly confronted with apparent failure."¹³ Indeed, this is the state in which the Adventist Church in Africa finds itself.

Of course, we must understand that church growth refers to more than just accessions in membership. Church growth is primarily a stewardship. It takes into consideration everything in the life of the church—numerical gains and losses, theological and doctrinal reflections, financial and structural stability, and discipleship. On the one hand, the task of mission is to gather new converts; on the other, it is to make disciples of those who already believe.

John S. Mbiti, a pioneer in the study of African religions and theology, states that "wherever the African is, there is his religion."¹⁴ How much we wish that such could be said of every Adventist in Africa! Until we can say "Wherever Adventists are, there is their Christianity," church growth will not have been fully achieved. This is the acid test of a successful church.

There are issues the church in Africa must still face. Foremost is the continuing need for the authentic expression of the gospel within the African context. C. René Padilla once remarked that the church in Latin America was a church without theological reflection of its own.¹⁵ Similarly, for many years the churches in Africa have been dependent on the West not only financially but also theologically.

In recent years Seventh-day Adventist churches in Africa have gradually assumed their responsibility. However, there is still a lot to be done, particularly in the areas of music, theology, and liturgy.

Many of the church hymnals need

thorough revision to bring them into harmony with the tastes of the new generation church. It can be observed that most of the church hymns in Africa are translations of old Western hymns. Naturally, the grandeur of meaning and expression of those poetic hymns is difficult to translate into the vernacular. Sometimes the meaning is distorted because of the inadequacy of human language. And many of the hymns are never sung.

Theologically, Africans are beginning to address issues that pertain to their motherland. But this theological dialogue needs coordination and a forum. The harnessing of theological minds on the continent is important especially when we consider the regional diversity represented here.

In terms of developing a meaningful liturgy for African churches, little has been done. I remember listening to a church elder's Sabbath morning announcements. He said that at a meeting attended by some pastors it had been decided that the benediction song that followed the closing prayer should be discontinued simply because it did not appear in the church manual.

Numerical growth is a blessing. But it also exposes the Adventist Church in Africa to a host of problems and challenges. We must remain humble in our success and ever allow the Holy Spirit to show us the way to go. ■

¹ Cited in Gerald H. Anderson, "American Protestants in Pursuit of Mission: 1886-1886," *International Bulletin of Missionary Research (IBMR)*, July 1988, p. 114.

² *Ibid.*, p. 115.

³ *IBMR*, January 1987, p. 8.

⁴ *Ibid.*, p. 9.

⁵ David O. Moberg, *The Church as a Social Institution* (Grand Rapids: Baker Book House, 1984), pp. 118-124.

⁶ See Derek Tidball, *The Social Context of the New Testament* (Grand Rapids: Zondervan Pub. House, 1984), pp. 123-136.

⁷ Myron Widmer, "Interview With G. Ralph Thompson," *Adventist Review*, June 4, 1987, p. 10.

⁸ *IBMR*, January 1988, p. 17; see also *IBMR*, January 1987, p. 25.

⁹ *IBMR*, January 1989, p. 21.

¹⁰ See "Who Are(n't) We Baptizing?" *Ministry*, April 1989, pp. 4-8. See also their earlier study and summary, "Marketing Our Church," *Ministry*, February 1987, pp. 4-8.

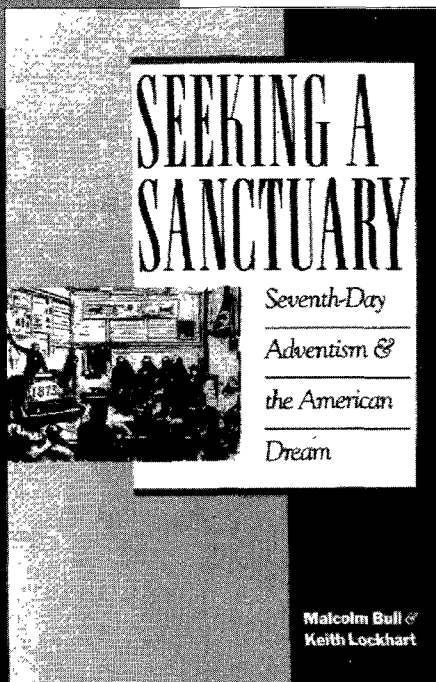
¹¹ Widmer, p. 10.

¹² "F. F. Bruce: A Mind for What Matters," *Christianity Today*, Apr. 7, 1989, p. 25.

¹³ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 678.

¹⁴ John S. Mbiti, *African Religions and Philosophy* (New York: Doubleday and Co., 1969), p. 2.

¹⁵ C. René Padilla, "A Church Without Theology," *Christianity Today*, Feb. 1, 1974, p. 49.



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Adventist Health System's role in mission

J. David Newman

How can Adventist health institutions contribute to Global Strategy? Do they still have a role?



*J. David Newman
is the editor
of Ministry.*

Are Adventist hospitals still important to the mission of the church? Some feel that the Adventist hospital system in the United States

has departed so far from its origins that it should no longer be considered Adventist. Some even argue for complete separation from the church. What is the mission of Adventist hospitals today? What part should the health work play in Global Strategy?

In November of 1989 Mardian Blair, president of Adventist Health Systems/Sunbelt (AHS/Sunbelt), invited me to attend that organization's first conference on mission in Orlando, Florida, January 25-28, 1990.

His letter went on to say: "This meeting will give you an opportunity to share with us your concerns and suggestions regarding the mission of the health work. It will give us an opportunity to hear your views, benefit from your counsel, and exchange ideas." Now, instead of looking in as an observer, I could participate directly and find out if some of my perceptions were wrong.

I was intrigued by the goals of the conference as stated in Blair's letter:

"1. We in the health-care work want to better understand what church leaders want the hospitals to achieve in terms of mission.

"2. We want to provide a forum for church leaders and health-care leaders to openly discuss their vision of a fulfilled mission. To do this we need to reach an understanding of the major issues that must be resolved in order to implement

this vision. This is extremely important.

"3. We want to share with the church some of the current mission activities in AHS/Sunbelt hospitals.

"4. We want, through fellowship and prayer, to become better acquainted with each other."

Did the conference accomplish these objectives? Not entirely, but enough to convince me that I had to revise some of my perceptions. I cannot speak for the other Adventist health systems, but I was certainly impressed by this group's interest in seeing that the hospitals form an integral part of the church's mission.

The 123 voting delegates came from eight employment categories: AHS/Sunbelt and hospital presidents (26); AHS/Sunbelt and hospital vice presidents (22); union conference officers and conference presidents (10); other union and conference leaders (13); hospital chaplains (18); pastors near AHS/Sunbelt hospitals (12); Adventist physicians at AHS/Sunbelt hospitals (10); and various other church and health leaders (12).

Roy Naden, professor of religious education at Andrews University, and Des Cummings, Jr., president of Huguley Hospital, were the facilitators of the conference. (In a separate article Naden explains how the conference operated and presents some of the most significant results. I have also included an example of one hospital's Sabbath policy. It could well be a model for all our hospitals.)

Impressions

I was impressed by the atmosphere of collegiality and spirit of inquiry. The group had to grapple with issues concerning a culture and health industry as differ-

ent from the time of Ellen White as night is from day. The delegates discussed 26 issues (see box) and ranked as number one "wholistic" care: mind, body, and spirit." Meeting the spiritual needs of patients and staff constitutes a high priority.

I was impressed with the great variety of people present. Hospital personnel, church administrators, pastors, chaplains, and departmental people mixed well together. The Adventist media were minimally represented. This underscores part of the reason why "lack of communication with the church" received the highest ranking among barriers to realizing the mission of the system.

Editors from the church's leading papers, such as the *Adventist Review*, *Ministry*, and the union papers, should attend all important gatherings of AHS. The truism "what you are not up on you are down on" tends to represent fact more than fiction. As I talked one-on-one with the hospital leaders, I found that they were grappling with issues so complex that if we had to deal with them, many of us would immediately lose 20 years of our life span.

At the end of the conference I spent an hour with Mardian Blair, the AHS/Sunbelt president. He admitted candidly that the hospitals still had far to go in fulfilling their mission. That was why he convened this special conference, which incidentally was so well appreciated that the group voted to hold a second conference on mission in 1991.

Blair spoke about the time they take in their board meetings to review their mission. He shared how difficult it is to always meet the needs of patients, staff, and constituency, especially when they appear to conflict.

Yes, the hospitals are not what we would like them to be—but then neither are our churches or our families. If we look for perfection in this world, we will not see it. Our only perfection is that found in Jesus Christ. He is the Master Physician. He is our example and our only Saviour. Some of us fret over things we cannot change and neglect those areas closer to home in which we can be involved.

I am reminded of the saying "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." May the church and the hospital systems continue to do their part in preparing the world for Christ's coming and together contribute to Global Strategy's success. ■

Sabbath Policy

Highland Hospital, Portland, Tennessee

Policy: Highland Hospital, a Seventh-day Adventist Christian institution, seeks to provide physical, mental, and spiritual care to people of all or no religious persuasion every day of the week. The Lord is recognized as the Great Physician, the Wonderful Counselor, and the Lord of the Sabbath by many employees and patients. To accommodate and facilitate the desire to "remember the Sabbath day to keep it holy," certain considerations and practices are implemented while fulfilling the mission to give complete medical care to all patients. Other staff members and patients are invited and may choose to enjoy the specialness of the Sabbath.

I. Policies

A. Medical Staff Bylaws. The preamble should specifically state that only surgical, diagnostic, or therapeutic procedures which are not postponable because of the condition of the patient will be done, etc.

B. Orientation. Orientation should include the policies, principles, and practices of Sabbathkeeping, both orally and in print.

C. Continuing Education Policy. Continuing education meetings scheduled on the Sabbath will be discouraged and not supported financially by the hospital.

D. Spiritual Emphasis Committee. All Sabbath-related activities outside of the normal policies and practices should be discussed and acted on by this committee.

E. Quality Assurance.

II. Administration

A. Monitors policies and implementation by physicians, staff, and all ancillary services.

B. Those on weekend call make Sabbath visits as a Christian witness, support, and demonstration of love to our staff.

III. Dietary Services

A. Special consideration be given

to meals, trays, and dining room by providing special place settings, flowers, printed spiritual thoughts, etc.

B. Provide free noon meal for on-duty staff and their immediate family, including the dietary staff.

IV. Staff Duties, Witness, and Worship

A. Careful and equitable scheduling of all personnel, recognizing individual, personal, and family needs for worship, and the need for a Christian presence and witness in the hospital both to patients and other staff.

B. Possible absence from duty to attend church services if the absence does not work any undue hardship on other staff or the limiting of necessary patient care.

C. Special attention to minister to those on the Baylor Plan.

V. Special Services

A. Sabbath observance to enable workers to relate to patients in a Christian care-giving way of visiting, instructing, counseling, praying, and acquainting with the wonderful love of God.

B. Invite singing bands in hallways, such as schools, churches, staff (following printed procedural guidelines).

C. Provide appropriate TV programming during the morning hours.

D. Provide specific piece of literature for public as to what the Sabbath means to us.

VI. Sabbath Atmosphere

A. Provide fresh flowers in main areas: lobby and waiting areas.

B. Broadcast selected religious music in hallways.

C. Play brief taped message by various staff each Friday to begin the Sabbath.

D. Utilize the electronic sign, and bulletin boards (if possible), to carry Sabbath, rest, peace, etc., themes.

E. Provide each patient with a card/flower announcement and invitation to Sabbath enjoyment.

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Ranking of conference issues

Conference delegates named 26 items as being important to the ideal mission of the health-care work, then voted on a 1 to 5 scale (with 5 most important). Results for the group as a whole showed the following rankings:

Ten "Most Important" Issues: RATING

1. Wholistic care: mind, body, and spirit 4.7
2. Christian health care should be of high quality 4.7
3. Health care should reveal God's character 4.5
4. Should respect the personhood of each person (individual dignity and respect) 4.3
5. Should train as well as nurture employees 4.2
6. Should provide care and service to all faiths 4.2
7. Should provide care for community's physical health 4.1
8. Should be good stewards of the hospital's resources 4.1
9. Should increase SDA recognition in community 4.0
10. Should help build relationships with people 4.0

Issues Ranked "Somewhat Important"

11. Employees should model healthy behavior 3.9
12. Employees should share the SDA lifestyle 3.8
13. Hospitals should be involved in community's spiritual health 3.8
14. Profitability is a part of overall mission 3.8
15. Sabbath should serve as a symbol of Adventist faith 3.7
16. We should capitalize on the unique SDA aspects 3.6
17. We should model Christian values and needs 3.6

Issues Ranked "Moderate Importance or Less"

18. Encourage youth to choose SDA health careers 3.3
19. Coordinate efforts within community 3.3
20. Develop greater accountability 3.3
21. Employee outreach (outside immediate community) 3.2
22. More clearly identify the separate constituents 3.1
23. Focus more on future needs 3.1
24. Behavioral change as evidence of doctrine 3.0
25. Attend to health needs of church members 2.8
26. Engage in direct evangelism 2.2

Addict Tommy's Story

Tommy, a former drug addict, tells of his experience at the medical center in Punta Gorda, Florida.

"The Recovery Center is a treatment program for people who use drugs and alcohol, and their lives are coming apart fast. I want to try and help you understand a few things about the staff members of the Recovery Center.

"On May 23, 1988, I was admitted into treatment there. I was unsure of the way things were to be, so I decided to take it slow! It was hard work for a week or so—for the staff as well as for me.

"I am a paraplegic—I was shot in the neck seven years ago and was paralyzed from the neck down. Since that time God has been very good to me. I am able to get around in my wheelchair. I was the first person to come to the Recovery Center with the needs that I have, and in time I got a very bad bed sore. It made me angry, and I was ready for war! But I was in for a big surprise.

"The people at the Recovery Center care very much for the people they work with,

and for the first time in a long time, I got more love than I knew what to do with.

"I must say that God has some people working there whom I call angels, because each day and night they would give me hope, faith, and courage with loving-kindness, so that I was able to mend not just my body, but my soul as well. My soul and body were decaying daily, yet by the grace of God and the blood of His Son, Jesus, I received hope and a new life. Today I have love.

"I do not use drugs anymore at all!

"After 109 days I was released from the Recovery Center. I did not think I would see anyone from the Recovery Center anymore. I was wrong. They came each day for some time, and then two or so times per week. They would bring me love and gifts.

"When I came into treatment, I used drugs, alcohol, and people. Today I ask God to use me for His good purpose."

(Tommy was baptized and was making plans to attend Oakwood College when he gave this testimony.)

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Changing perceptions of health work

Roy Naden

What results came from the Adventist Health System/Sunbelt's first conference on mission? How much agreement was there?



Roy Naden, Ph.D., is professor of religious education at Andrews University, Berrien Springs, Michigan, and was one of the two facilitators for the conference.

What is the mission of Adventist hospitals? Adventist Health System/Sunbelt (AHS/Sunbelt) president Mardian Blair believes the answer to that question is crucial to the future of Adventist hospitals. Thus he commissioned the Conference on Mission in Orlando, Florida, the weekend of January 25-28, 1990.

The purpose of the conference was to share what hospitals are doing in mission fulfillment, to listen to the counsel of church leaders, and to raise issues that needed to be addressed for the health-care work to meet the church's expectations.

One hundred twenty-three health-care and church leaders attended, including union and conference leaders, hospital leaders, pastors, physicians, chaplains, representatives from AHS/US, AHS/West, and AHS/NEMA, and the editors of *Ministry* and *Southern Tidings*.

In an early session of the conference's steering committee, Blair stated, "I want everything on the table. Nothing is to be hidden." In that spirit he commissioned research among church administrators, ministers, and Adventist physicians to uncover issues of concern. He brought the results to the delegates for discussion.

Researchers contacted 49 subjects (20 pastors, 21 AHS/Sunbelt physicians, and 8 conference presidents) and during 45-minute interviews pursued, through in-depth questions, their perceptions about the mission of Adventist hospitals and issues of concern about the operation of AHS/Sunbelt hospitals.*

Findings fell into six main categories,

and these became the themes of the Conference on Mission, namely: (1) the vision of mission, (2) barriers to realizing the mission, (3) criteria for measuring success in mission implementation, (4) how to involve Christians of other faiths in the health care mission, (5) Sabbath observance, and (6) uniting health-care and church ministries.

One of the first and most important findings was that presidents, physicians, and pastors perceive mission differently—often very differently. In virtually all of the questions asked, the results of the three samples were different. And here perhaps is the reality out of which come some of the questions presently being asked about the mission of Adventist hospitals.

All the questions asked in the research were discussed at the conference in a number of ways. First, both a church and a hospital leader made a brief presentation on each issue. Participants then broke into small groups and gave each issue a thorough discussion. A plenary session followed in which representatives of each of the small groups reported the suggestions made in their groups. Finally participants ranked these suggestions by voting on their importance. Votes were counted on a computerized system that projected the results on a screen where all could see them.

The report of the pre-conference research exceeded 80 pages. A brief summary of the findings is presented in a box that accompanies this article. Significant changes in perception developed out of discussion.

There was no unanimity among those surveyed concerning employment of those of other faiths as head nurse and departmental head. There was wide but

not unanimous agreement that vice presidents and presidents of hospitals should be Adventists. There was not the same unity as to whether those of other faiths should serve on hospital boards.

Sabbath observance came in for lengthy discussion, preceded by a stimulating presentation by Des Cummings, Jr., on Jesus' Sabbath miracles. He observed that not one of the seven individuals Jesus healed on the Sabbath had an acute problem, and thus all the healings could have been postponed without threatening the life of the patient.

The conference had been deliberately planned to convene over a weekend, enabling participants and their spouses to worship together. Friday evening and Sabbath morning services were held in downtown Orlando's beautiful Lutheran Towers church. Here one thing became evident: the Adventist Health System is committed to utilizing its unique situation, that is, in the United States more community members meet Adventists in our hospitals than any other place.

During a Sabbath meeting of the conference, former AHS/US president Don Welch recounted how he went to the Florida Hospital foyer to make a phone call. While waiting for a telephone, he overheard two visitors discussing where to eat. One of them observed that the upstairs cafeteria was closed because "Adventists don't eat on Saturdays!" This introduced much thoughtful discussion about making Sabbath the most special day of the week in food service. The delegates also discussed the availability of health-care services, and the importance of having Adventists on duty to foster a dynamic spiritual environment in the hospitals during the Sabbath.

The participants rated their satisfaction with the conference as 4.4 on a 5.0 scale. A similar conference is planned for early 1991. One thing is certain: when perceptions are as varied as the pre-conference and conference research revealed, it is vital that hospital personnel, church leaders, pastors, and physicians meet often to try to reach consensus—which is precisely what happened in January. As President Blair commented the morning after the conference: "This is one of the most notable meetings I have attended in the Adventist Health System. It is an important beginning of a new period of regular, open discussion so that the Adventist Health System can clarify and pursue its mission until the Lord returns." ■

Pre-conference and conference comparisons

Each "pre-conference" section records the results of the pre-conference research expressed as a percent of total responses. Totals do not add up to 100 percent since respondents could make more than one response. The second part lists the results recorded after the discussion that took place during the conference. These results are expressed on a 5.0 scale, on which 1 is unimportant, 5 is very important.

A. What is the mission of Adventist hospitals?

Pre-conference

Provide Adventism's unique wholistic health care	57
Share Adventism's lifestyle and belief	53
Deliver the highest quality health care	35
Facilitate Adventist evangelism	24

During the conference

Provide Adventism's unique wholistic health care	4.7
Deliver the highest quality health care	4.7
Reveal God's character	4.5
Share Adventism's lifestyle and belief	3.8
Facilitate Adventist evangelism	2.2

B. What barriers inhibit mission implementation?

Pre-conference

Need to clarify unique mission and make priority	27
The system is market-driven, not mission-driven	27
The present level of debt	22
Adventist standards are not maintained	22
Employ more Adventists, especially leaders	20

During the conference

Lack of communication	4.3
Need to clarify unique mission and make priority	4.0
Isolation mentality of Adventism	3.9
Lack of trust	3.8
Learn to operate hospitals profitably	3.7

C. How should we measure success in mission?

Pre-conference

Growing positive image of Adventism	45
Satisfaction with the church's unique health care	39
Increased market share and profitability	37
Demonstrated interest in Adventist faith/lifestyle	31
Community support for hospital	14

During the conference

Community support for the hospital	4.1
A growing positive image of Adventism	4.0
Increased market share and profitability	3.8
Changed lives after contact with the hospital	3.8
Recognition of the Adventist name	3.6

D. How should we involve Christians of other faiths in mission?

Pre-conference

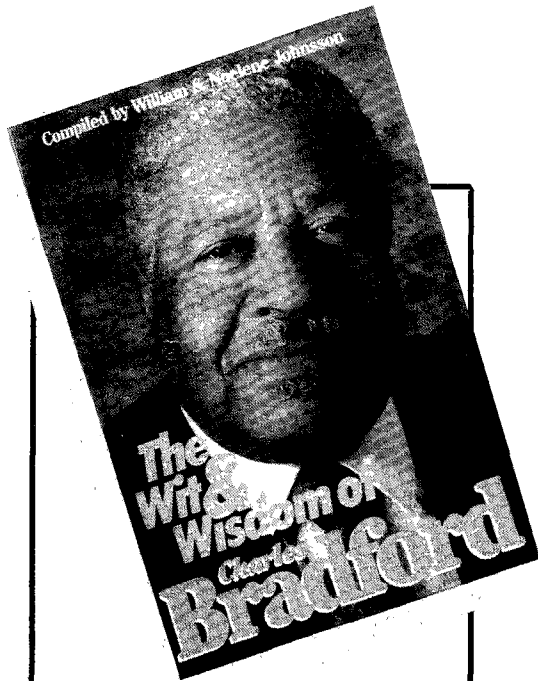
Train them as full partners	67
Sympathy with mission condition of employment	27
Witness without proselytizing the staff	24

During the conference

All Christians can be involved	4.7
The primary work is comfort, not proselytizing	4.7
People of other faiths help mission implementation	4.2
Adventist distinctives irrelevant in acute care	2.6

*This was qualitative rather than quantitative research. Findings were not generalized to the populations from which the subjects were drawn; rather, the findings were presented as an accurate representation of the opinions of those surveyed. The issues uncovered were brought to the conference for discussion.

Especially for Ministers



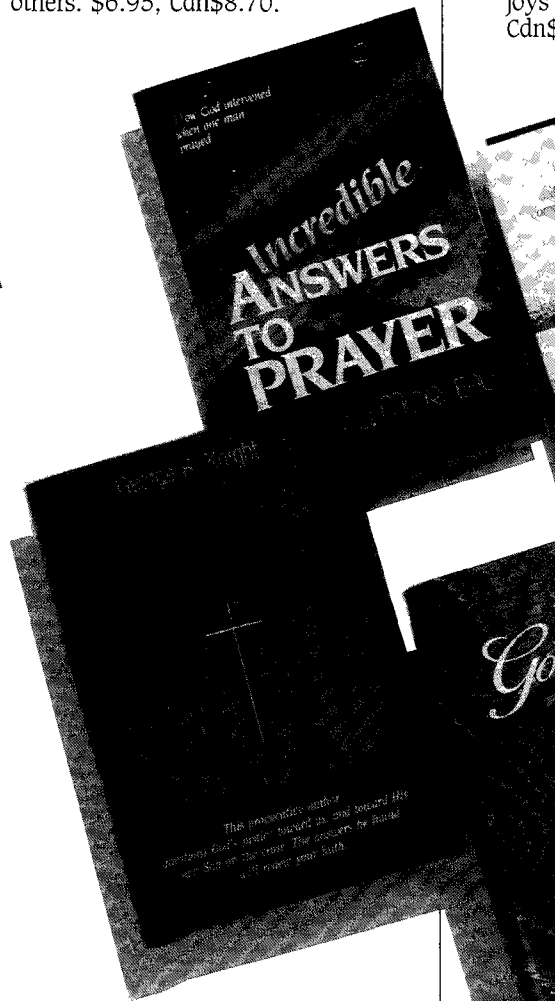
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Is this any way to run a mission program?

I spent the middle of April this year on St. Vincent in the Caribbean. It was neither an official, work-related trip nor a vacation—at least not in the traditional sense of the term. With my teenage progeny I was involved in a volunteer mission project sponsored by the Takoma Park Seventh-day Adventist Church, where I am a member.

We were helping to finish a much-needed school in Richland Park, St. Vincent. There more than 200 students meet in a building adequate for only 100. For two weeks we tended masons and did some block laying ourselves, installed windows, and scraped, whitewashed, and painted walls and ceilings. (And swam, snorkled, climbed a volcano, and generally acted like tourists on our days off!)

I must confess that before leaving I had some misgivings about the enterprise. Out of our group of 35, only two had professional-level construction skills. So we were spending some \$20,000 to bring unskilled laborers into an area with an unemployment rate of about 30 percent. I wondered if we couldn't have done more good by simply donating the money and allowing the people there to hire local labor to work on the school—thus both giving the project itself a big financial boost and providing work for those who needed it much more than did any of us.

I believe there's room for that approach, too. But the kind of mission service we did has merit on at least a couple counts. First, without the goal the trip provided, we probably wouldn't have raised that amount of money. We wouldn't have known of the need or had

the motivation to do the fund-raising, and some of those who donated to our trip probably wouldn't have done so for the other type of project. In addition, while our involvement may not have brought a great deal of immediate financial help to the area, those who went may well continue to show an interest in and be supportive of that particular project and the church's work throughout that region.

Second, people-to-people contact is important in itself. I'm sure it changed the concepts of those who went. There's no better way to learn the needs in other parts of the world than to experience those needs. I know of at least one of the youth in our group who is interested in mission service because of this trip.

No doubt we were not the only ones who benefited by the contact with brothers and sisters from another culture. I hope that our presence encouraged the church members on St. Vincent and that their acquaintance with us—we stayed in the homes of the local members—broadened their view of the church. I believe our presence may well have contributed to the church's image among the non-members in the community also.

We happened to be on St. Vincent while Pastor Roosevelt Daniels of the North Caribbean Conference was conducting a major evangelistic crusade in Kingstown, the capital of the island. We attended his Sabbath seminars on both of the Sabbaths we were there, and one of the evening meetings as well. And Tim Evans, youth pastor of the Takoma Park church and "fearless leader" of our mission experience; John Fortune, an associate pastor of the same church; and I had the privilege of participating in the first baptism resulting from that series—a ser-

vice that saw more than 500 people buried in the Caribbean and then raised to a new life in Christ. (Reports since we returned say that altogether the crusade has netted more than 900!)

Alternative forms of mission service

This issue of *Ministry* presents the challenge that lies ahead of our church. Full-term missionaries operating through regular channels will no doubt continue to form the backbone of the church's mission program. But alternative forms of mission service are providing an important adjunct, and mission experts tell us the importance of their role will continue to increase.

During the past year Maranatha Volunteers International, the lay-operated agency that oversaw the trip in which I participated, directed 55 projects involving more than 2,500 adults and youth from across the United States and Canada. All of the projects this organization takes on involve building, but those who go may also provide Community Services activities, medical or dental work, and help with Vacation Bible Schools, and other evangelistic activities. Requests for the services of groups directed by Maranatha originate with the conferences/missions or unions needing those services.¹

The General Conference also has its volunteer programs—the more well-known Adventist Youth Service, or student missionary program, and the Adventist Volunteer Service (AVS). The latter parallels, though on a more professional level, the student missionary program. Under the auspices of AVS, pastors, teachers, medical personnel, and others may provide short-term (generally

(Continued on page 31)

James White and SDA Organization: Historical Development, 1844-1881

Andrew G. Mustard, *Andrews University Doctoral Dissertation Series*, vol. 12, Andrews University Press, Berrien Springs, Michigan, 1988, 320 pages, \$14.95, paper.

SDA Organizational Structure: Past, Present, and Future

Barry David Oliver, *Andrews University Doctoral Dissertation Series*, vol. 15, Andrews University Press, Berrien Springs, Michigan, 1989, 433 pages, \$14.95, paper.

Both volumes are reviewed by George R. Knight, professor of church history, Andrews University Theological Seminary, Berrien Springs, Michigan.

These two books represent a major contribution to the understanding of Adventism. They provide a valuable historical treatment while exploring a topic of crucial importance to the denomination in the 1990s.

In many ways the two works form a unified whole. Mustard's book traces the development of church structure and organizational principles through Millerism, Sabbatarian Adventism, and early Seventh-day Adventism. James White was the architect of Seventh-day Adventism's organizational structure, and the book concludes with White's death in 1881.

Oliver's work picks up approximately where Mustard's stops. Oliver traces the growing need for reorganization in a rapidly expanding church between 1888 and 1897 and gives a detailed treatment of the reorganization that took place at the 1901 and 1903 General Conference sessions. He then examines the theological basis for organization (also covered in Mustard's last chapter), the principles of reorganization, and their implications for a world church.

Despite their differences in perspective (Mustard writes from a theological stance and Oliver from a missiological) and time frame, both authors demonstrate the rationale of early Adventist approaches to organization as being practical—to foster success in Adventism's mission to the world—rather than theo-

logical. Both authors show that growth in complexity demands organizational change if the denomination is to preach the three angels' messages effectively.

Oliver disagrees with the idea that the current Adventist organizational structure is based on inspiration. He argues that the principles undergirding the original purpose of the structure are grounded in inspiration, not the structure itself. Thus he contends that "the possibility of modifying the denominational structure remains." The church, he asserts, must "address the inadequacy of its existing structure to accommodate and facilitate its missionary mandate," just as earlier growth mandated change in the 1800s. After all, our commitment is to mission rather than to structure. The changes that demanded reorganization in 1901 similarly demand reorganization in the 1990s.

Taken together, these two books provide a powerful historical and theological argument for current Adventism to rethink its purpose and acknowledge the necessity of reorganizing to achieve that purpose in today's changing church and world. Their call is away from an unhealthy approach to tradition and time-worn structures, and toward enhanced functionality and the biblical principle of primacy of mission. They demonstrate that early Adventist leaders were willing to reorganize for more effective evangelism.

The Concise Encyclopedia of Islam

Cyril Glasse, *Harper and Row, San Francisco, California*, 1989, 472 pages, \$59.95, hardcover. Reviewed by Borge Schantz, director of the Global Centre for Islamic Studies, Newbold College, England.

As a world religion, Islam is surpassed only by Christianity, and it is growing faster than Christianity. Once confined to specific areas of the world, where the only church members who came in contact with them were missionaries, today Muslims are found in almost every country. For this reason ministerial workers need to understand the challenge of Islam.

The Concise Encyclopedia of Islam is the

first major reference work on Islam from a Western perspective. It contains more than 1,200 entries on most aspects of Islamic history, religion, culture, law, rituals, sciences, geographical places important to the Muslims, economy, sects, calendar, and social institutions. Beautifully colored illustrations add interest to the material.

The author gives succinct and fair explanations of Islamic theology and practice, and information about its people. Glasse is a Western scholar and convert to Islam. Having traveled extensively in the Islamic world, he has a thorough knowledge of his subject. Because he uses comparisons with biblical parallels and writes within a Western context, his references are easily understood by Christians. I believe Glasse's book will give the interested reader a deeper and more unbiased view of Islam than any comparable Western work.

The Making of a Leader

Chua Wee Hian, *Inter-Varsity Press, Downers Grove, Illinois*, 1987, 192 pages, \$6.95, paper. Reviewed by Leo Ranzolin, Associate Secretary, General Conference of Seventh-day Adventists.

This practical book attempts to help Christian leaders cope with tremendous changes in society and the church. Hian warns the emerging generation of church leaders not to imitate those religious leaders who have used their sagacity and astuteness to make deals and obtain wealth. Hian believes that the true Christian leader must be a servant, a steward, and a shepherd, just as Jesus Christ was.

In the training of leaders, the author shows the steps Jesus took to train those He had chosen to work with Him. It is important for one to know the gifts that God has given each individual. Those in ministry must understand how to develop these gifts and put them to use in their role as leaders.

I recommend this excellent book because the author has based his principles solidly on the Bible and they have worked for him in his own church experience.

Daniel: The Vision of the End

Jacques B. Doukhan, Andrews University Press, Berrien Springs, Michigan, 1987, 182 pages, \$12.95, paper. Reviewed by Hyveth Williams, pastor, Boston Temple Seventh-day Adventist Church.

This book should be on the reading list of anyone interested in the unfolding drama of prophecy. The author holds doctorates in Hebrew language and literature (D.H.L.) and theology (Th.D.). He is also a professor of Hebrew and Old Testament in the Seventh-day Adventist Theological Seminary at Andrews University. His writing investigates the book of Daniel from within. From the first sentence of the preface, "The end has given birth to this book," the reader is drawn into events involving conflicting forces in this end-time vision that distinguishes the book of Daniel from other prophetic writings.

The 10-page introduction gives a useful survey/summary of the literary structure of Daniel, the interpretive methodologies normally applied to Daniel, and a perspective of the author's unique under-

standing of Daniel. Doukhan's book contains only four chapters: "A Vision of Judgment," "A Vision of Waiting," "A Vision of War," and "The Vision of Michael." The author provides enlightening answers to questions we repeatedly ask about historical movements mentioned in Daniel 7 and 11. Doukhan decipheres Daniel 7:13, 14 as a significant feature of this passage dealing with the coming of the Son of man. He questions current interpretations by suggesting there are three phases to this scene: (1) the actual time of Christ's coming, (2) the time before His coming—the judgment, and (3) the time pointing to the future after His coming.

Doukhan boldly breaks new ground in applying the much-disputed passage in Daniel 11:1-4 to the four kingdoms of Persia (*The Seventh-day Adventist Bible Commentary* [vol. 4, p. 866] assigns these kingdoms to the division of Alexander's territory). The statement "given to others besides these" he applies to Rome. He also provides a convincing list of Persian

kingdoms and Jewish tradition to support his theory.

The author successfully demonstrates that his ideas coincide with the intent of the biblical text by using profound exegetical and historical evidence. Doukhan uncovers fascinating information on almost every page as a result of his digging into the biblical text. In doing so, he analyzes its words and literary movement, and he "listens to its echoes through the Scriptures."

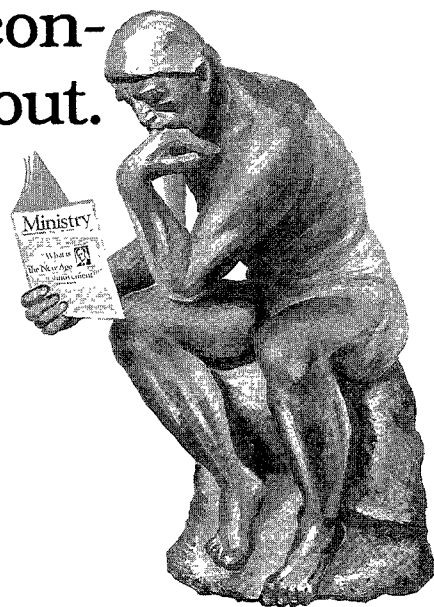
Because of its broad use of Hebrew and extensive bibliography, this is not a book for the casual reader. But Doukhan's simple, easy writing style should attract many who will enjoy the content and his propositions on the visions of Daniel. A well-chosen bibliography serves as a guide to further study. Detailed footnotes support the author's interpretations.

In this volume theology students have a succinct, reliable, well-written, expertly documented commentary on Daniel that addresses the complexities with which our church has struggled for decades. The visions of Daniel are funda-

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mentally incorporated into the fabric of Adventist eschatological beliefs. Therefore it is regrettable that we have paid so little attention to Doukhan's contributions on the subject.

Daniel: The Vision of the End is one of the most useful books the denomination has published on Daniel and should be in the libraries of all serious students of prophecy.

Between Faith and Criticism: Evangelicals, Scholarship, and the Bible in America

Mark A. Noll, *Harper and Row*, San Francisco, California, 1986, 255 pages, \$19.95, hardcover. Reviewed by B. Russell Holt, vice president for editorial develop-

ment, *Pacific Press Publishing Association*, Boise, Idaho.

Noll has written a book that speaks to the same faith/reason issues that challenge Seventh-day Adventist and other conservative scholars.

On one level, Noll traces the history of Bible scholarship within the American evangelical community from the 1880s to the present. As such, the book can be read as the connected history of late-nineteenth-century American Protestant conservatism, the fundamentalist movement, and the more recent emergence of a new evangelicalism out of fundamentalism.

The book is also about the clash of values that occurs when traditional Bible

believers attempt to compete in the intellectual marketplace as full partners in the academic discussion of Scripture. It is this that gives the book value for our own church.

Tough Questions Christians Ask

David Neff, ed., *Victor Books*, Wheaton, Illinois, 1989, 156 pages, \$10.95, hardcover. Reviewed by Lyndon McDowell, pastor of the Olney Seventh-day Adventist Church and editor of *Ministry Tape-of-the-Month*.

This book is the result of a survey mailed to almost 500 *Christianity Today* subscribers. The survey asked readers to rate their interest in 17 questions about Christian faith and practice. The results surprised the editors of *Christianity Today* because the question rating the highest was "Should Christians take Sabbath/Sunday observance more seriously?" The three next mostly highly rated questions were: "Does God have a plan for my life?" (62 percent); "Does God continue to give messages to people today?" (61 percent); and "Should women hold ordained leadership positions in churches?" (60 percent).

Eugene Peterson, Presbyterian pastor and author of 11 books, asks the question about Sabbath/Sunday observance. Peterson states that "the willful violation of the fourth commandment" is found in every American church. He writes that "the source sin of Sabbath breaking is sloth." He and his wife keep every Monday as a sabbath. Subscribers to *Ministry Tape-of-the-Month* will remember a conversation with Peterson in which he testified to the blessing this has been for his marriage and ministry. They also heard his rationale for keeping a sabbath rather than the seventh-day Sabbath. Peterson's enticing writing style and content on the importance of Sabbathkeeping makes the book worthwhile for any Seventh-day Adventist.

J. I. Packer's chapter, "Is the Charismatic Renewal Seen in Many Churches Today From God?" provides a 23-point definition of the Pentecostal movement and analyzes its claims. He is less than enthusiastic about Pentecostalism, but concedes that "charismatic insistence on openness to God has transformed countless lives that previously were not open to Him. Is this from God? The question answers itself." But there are dangers, and while we should not quench the Spirit, we should "test everything."

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Church is the chapter on women's ordination written by Robert and Bonnidell Clouse. The authors take a moderate position. They outline the traditional approach and then present the "egalitarian approach." They state that "one must act in a way that does not make the gospel offensive." In the pagan world of the first century, women teaching in the church would constitute a moral problem and bring shame on the gospel. "Today it is the reverse. A society that accepts women as corporation executives and university presidents will find it difficult to listen to a church that silences them."

Wayne Grudem, who did his doctoral dissertation on 1 Corinthians, speaks to the question "Should Christians Seek the Gift of Prophecy Today?" He points out that "Old Testament prophets . . . were able to speak and write words that had absolute divine authority." In the New Testament this authority was granted to the apostles. His argument is negated by the fact that the apostles were also prophets, but it is true that those called prophets in the New Testament

spoke from spontaneous revelation and were subject to the church. They had less authority than the apostles. He affirms that this gift did not cease, but is a continuing one.

David Neff's chapter, "How Can I Know God's Will for My Life?" is more like a discussion of mid-life crises. The reader is left wondering whether the author has found the answer.

Other chapters provide interesting insights on how fellow Christians answer difficult questions about the Bible, hellfire, and heaven. It is a worthwhile resource book for any minister's library.

Is this any way to run a mission program?

From page 27

one to two years) volunteer mission service.

In 1989 there were more than 500 AVS workers, 287 from the South Pa-

cific Division, 214 from the North American Division, 32 from the Trans-European Division, and 5 from the Euro-Africa Division. These numbers nearly match those of the student missionaries sent out.

The General Conference is not now actively seeking applications for this program. Most recruits are called rather than chosen from volunteer applicants. But the program has grown significantly during the past five years, and the changing circumstances of mission service may well encourage further growth.²

Opportunities to participate in the Adventist mission program abound. The church can only benefit as more of its members get involved.—David C. Jarnes.

¹ For more information, contact Maranatha Volunteers International, 5240 Garfield Avenue, Sacramento, CA 95841; telephone (916) 344-4300.

² For further information, see the 1989-1990 *General Conference Working Policy* or contact Secretariat, Adventist Volunteer Service, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

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converted into electronic format. About 10 percent was already in that form, the Pacific Press and Review and Herald having done this for the publication of recent Ellen White books. The remaining 90 percent was submitted to a commercial data-conversion company that guaranteed 99.995 percent accuracy. A second company created the compact disk from this electronic database, adding customized search-and-retrieval software to make the materials accessible.

The disk includes two versions of retrieval software: one uses the standard DOS environment, the other (designed for AT class machines) uses the popular Microsoft Windows interface and includes a run-time version of Windows. Both versions allow the researcher to go, in a matter of seconds, to any page or article for reading, to search part or all of a database for a word or group of words, to display those paragraphs of text that meet the search criteria, and to send those results or any document to a printer or to a file for importing to a word processor. A special feature of the software ranks the search results and displays first those documents most likely to be relevant to the search topic.

Four hundred copies of the first version of the disk—designed for IBM-compatible systems—are available. A version for Apple/Macintosh systems is also planned.

The disk, which contains material that would cost \$2,000 if purchased in its printed form, sells for \$425.

The White Estate has also arranged a \$200 discount on compact disk drives (which one must have to read the disk). The price for the disk and an internal CD-ROM drive is \$960; for a disk and external drive, \$999. IBM PS/2 users must add \$115. (These prices do not include shipping or applicable sales tax.)

Orders must be prepaid and directed to: Adventist World Purchasing Services—CD-ROM, 12501 Old Columbia Pike, Silver Spring, MD 20904. *Please specify computer type.*

Additional information about the disk and minimum system requirements may be obtained from the Ellen G. White Estate, 12501 Old Columbia Pike, Silver Spring, MD 20904; telephone (301) 680-6552.

Using the vow well

Is there a way to use the baptismal vow publicly while avoiding rote formalism—or worse, the aura of an inquisition? In our congregation we have modified the use of this ritual slightly to give it added meaning.

To put the statements that comprise the baptismal vow into a form that serves our purpose, I reworded them, phrasing them as questions and putting them in conversational English. On the Sabbath of their baptism, I have the candidates join me and two or three local elders or other church leaders on the platform, where we sit in a semicircle. (One could include also those responsible for winning the candidates to Christ.) To introduce the candidates, I interview them each briefly, often

asking for their personal testimonies. Then the elders and I in turn direct the questions that comprise the vow to the candidates. We invite the church members to affirm the candidates' answers—we have microphones placed so that everyone clearly hears their answers—and their own faith by responding to each question with a hearty amen.

I have also prepared a congregational baptismal vow that I use to impress upon the church family their responsibility to love, nurture, and disciple the new members. The elders may ask the five questions that comprise this vow, but it is even more effective if the candidates themselves ask the questions.

We often conclude the baptismal services in our small church by joining hands in a circle around the perimeter of the sanctuary, singing "I'm so glad I'm a part of the family of God." After the benediction the circle becomes a receiving line, with each of the members giving a personal wel-

come to the newly baptized.

Anyone wishing a copy of the congregational vow and the rephrased baptismal vow may request it from Dale Wolcott, 1330 Franzel Road, Red Bluff, CA 96080. Send a stamped, self-addressed envelope and 25 cents.

—Submitted by Dale Wolcott, pastor, Red Bluff Seventh-day Adventist Church, Red Bluff, California.

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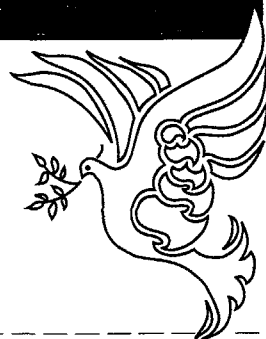
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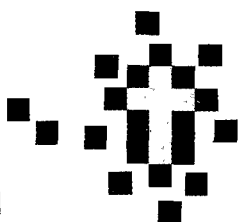
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