

Ministry

International Journal for Clergy

February 1992



**HOME GROUP
MINISTRY
HELPS YOUR
CHURCH GROW**

Worship

I wish to express my heartfelt thanks for the entire issue of *Ministry* devoted to worship (October 1991). I read it in one sitting, and we have ordered copies to pass out to our lay advisory council. If there ever was an issue that we need help on, it is worship.

I would like to encourage you to do more on music. Of all the flash points in connection with worship, music seems to be the focus. Heise only started the subject, and we need more. We need cautions as well as broad-minded approaches. I'm not sure I am completely comfortable with drums in the church; yet I do want to be reminded that when organs were first used, people thought they were of the devil. So, please help us in this area.—Lenard D. Jaecks, president, Washington Conference of Seventh-day Adventists, Bothell, Washington.

■ It is gratifying to have my church take a look at this neglected part of the Christian life. However, I was dismayed to find almost nothing on gender inclusiveness in language and other relevant aspects of worship.

May I add one more resource to Merle Whitney's otherwise good bibliography on worship? Brian Wren's *What Language Shall I Borrow?* has a refreshing approach that is liberating, yet in continuity with classic Christian faith. It's available from Crossroad/Continuum, New York, and may be ordered by calling 1-800-937-5557.—Audray Johnson, director, Family and Health Ministries, Southeastern California Association of Seventh-day Adventists, Riverside, California.

■ Thank you for the fine October issue. What a breath of fresh air! With all the entertaining elements creeping into Adventist worship, this issue is truly a timely one!

I appreciated Fowler's candid and

fundamental approach to worship. How timely when the majesty of God is so irreverently addressed in many worship forms today. Reverent worship of God as Creator, Sustainer, and Redeemer—how refreshing!

Climaxing is Holmes' article, "Authentic Adventist Worship." His early Lutheran influence came through with beautiful dignity. Blessed be *Ministry* for featuring this timely topic.—Ted Herr, Sequim, Washington.

Authentic Adventist worship

In his article "Authentic Adventist Worship," Holmes says the celebration worship he attended did not move him, and suggests that it didn't follow "sound worship principles." One criticism was that "praise came too early in the worship service." Since when is a focus on praise at the beginning of worship inappropriate in Adventist services? Was the psalmist wrong when he wrote "Enter his gates with thanksgiving and his courts with praise" (Ps. 100:4, NIV)? Or was he ignorant about sound worship principles when he spoke of "leading the procession to the house of God, with shouts of joy and thanksgiving among the festive throng" (Ps. 42:4, NIV)? Let's be sure our sound principles come from God's Word and not from our own opinions of how worship should be conducted.—Delmar Austin, pastor, Pinedale Seventh-day Adventist Church, Gobles, Michigan.

■ Holmes's "Authentic Adventist Worship" is a typical response to change. Holmes would have all worship done in his style, thus avoiding openness to other formats and to the variety of ways in which the Holy Spirit reaches us as individuals.

A judgmental attitude seems clear when he states, "I gained the general impression that many in the audience got the feeling that worship had taken place if they felt good about the service

and, in the process, about themselves." But when Christ is uplifted, all else is nil. I have attended celebration services and have felt pointed to Christ through the entire service. Holmes's preference for a service in a set order, and his implication that alternative orders are somehow less holy, are wrong.

I agree with him that the "great hymns . . . of the church" are wonderful. They are not, however, more blessed, more sacred, or fortifying conviction more than songs of today. Holmes again used his preferences to criticize the music, worship style, and ultimately the fundamental beliefs of celebration worshippers.

It is one thing to prefer the type of music and worship service he describes; it is another to criticize alternatives not fitting within a narrow definition of preference.

The comment "Revival comes when and where there is uncompromising proclamation of the Word of God, the preaching of the whole gospel, and the rejection of error" doesn't mention Christ—the cornerstone of the church and salvation. Christ is *the* cause for revival, the reason to revive, to grow, to reject error. It seems the anticelebration groups want to support doctrine and revival—in the absence of Christ. They tend to focus their criticism on anyone who uplifts Christ.

Holmes seems to elevate a *historical* basis for worship to supersede the essential personal relationship with Christ. This is a major criticism of Catholicism—worship based on tradition. While tradition is not bad, substitution of tradition for a relationship with Christ is fatal.—Terry Burns, Loomis, California.

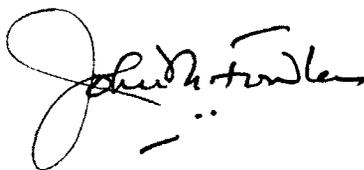
■ I was disappointed with the article "Authentic Adventist Worship." I felt saddened that a person would visit a church and then write an article denouncing that church's worship as

(Continued on page 29)

When the cells are healthy, the body is healthy. Ritchie Way believes in this principle and has applied it to church growth in his years of pastoral ministry in Papua New Guinea, Australia, and New Zealand. The result: a conviction that one can grow a church almost anywhere--without a budget, without being a public evangelist. Read the article on home group ministry, page 10.

"A church must be a working church, if it would be a living church," wrote Ellen White. Alberto Timm (page 13) considers small group ministry as a way of putting the entire church to work, and on its way to real life and service.

Ministry magazine must not only nurture, but also probe, provoke, and challenge. Robert Surridge (page 20) presents a point of view that deserves a hearing: with geography and costs keeping Adventist education out of reach for many, is there an alternative? The point is: are traditions to be maintained at the risk of missing the objectives?



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Ministry is the international journal of the Seventh-day Adventist Ministerial Association.

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Ministry, (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1992, is published monthly by the General Conference of Seventh-day Adventists and printed by the Review and Herald® Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740, U.S.A. Subscriptions: US\$22.00 for 12 issues worldwide, air mail US\$39.85. Single copy US\$2.25. Member Associated Church Press. Second-class postage paid at Hagerstown, MD. This publication is available in microfilm from University Microfilms International. Call toll-free 1-800-521-3044. Or mail inquiry to: University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106.

Editorial Office: 12501 Old Columbia Pike, Silver Spring, MD 20904. Stamped, self-addressed envelope should accompany unsolicited manuscripts. Office telephone: 301-680-6510.

Postmaster: Send address changes to *Ministry*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

Volume 65 Number 2



The anatomy of betrayal

John M. Fowler

He, so everyone thought, was the best of the lot—a patriot, ready to risk his life to break the foreign yoke; an organizational expert; a financial wizard; a man of gallant hopes, cool courage, and planned daring.

The road began so well for him. He was entrusted with much. Every opportunity for advancement was his. Patience bent low to overlook his failures; hope looked up to discover a glimmer of light against every darkening cloud that passed over his life; love labored for over three years to straighten out the crooked in him, to direct the assertive toward nobler objectives, and to replace the spirit of divided loyalty with unambiguous response.

But Judas leaped into the abyss of treachery. By that infamous kiss, he “threw a pearl away richer than all his tribe”¹ and left behind nothing of worth or decency. His name knows no bidder: no one names his/her child Judas.

What went wrong? Was it lust of money, lure of position, impatience with the Master’s methods? Was it to force the issue, to create a situation that would compel Jesus to launch a dramatic inaugural of the Messianic kingdom? Was it the desperate act of a disappointed follower?

The anatomy of betrayal is made of stronger stuff. The act itself was neither sudden nor dramatic; nor was it, like Peter’s denial, an aberration. Judas’ betrayal was slow and imperceptible; it grew like a cancer over the years. The inward failure began long before the outward act. When Jesus fed the 5,000 with five loaves and two fish, Judas was the first to grasp the mercenary and political value of the miracle. Was not the ability

to produce food sufficient to rally the hungry millions to Jesus’ side and launch a political coup against the hated Romans? When Jesus denounced the attempt to make Him a king, and instead announced Himself the “bread of life,” that was the beginning of the disenchantment of Judas: “[Judas’] hopes were high; his disappointment was bitter.”² Judas was not on the same wavelength as Jesus. The kingdom of Judas was not the same as the kingdom of Jesus. Out of that collision betrayal was born.

The roots of betrayal

Thus the roots of betrayal were found in the assertion of self over against the claims of the One who called. Self dominated Judas so much that he could not see any possibility that he could be wrong. Arrogance, accusation, pride, avarice, and even betrayal seemed not at all inappropriate in the reaching of the goal that self had set for itself. Even discipleship was just an avenue to achieve self’s relentless pursuit of its own glory by its own method. And in the process the true meaning and intent of following the Lord got slighted. Thus when a devout follower of Jesus chose to anoint His feet with a costly ointment, Judas denounced the act as a foolish waste, a sentimental stupidity (John 12:1-8). All Judas could see was money; all he could sense was the immediate, not the eternal. He was totally insensitive to the truth that life consists of more than the material, more than the tangible. How does one measure the love of a mother to a vagabond child? How is gratitude to be weighed? How is loyalty or integrity or compassion to be priced?

Judas weighed life perpetually in terms of the cashbox he carried with him. But Jesus pointed out that true living is to be

found in the alabaster box—in the breaking of it, so that symbolically its precious ointment fills the world with the fragrance of Christ’s sacrificial love. In that crucial test of discipleship—the test of transition from the cashbox to the alabaster box—Judas failed. The kingdom of Judas had no room for the cross. And betrayal emerged.

Further, betrayal had its formation in Judas’ tendency to live in parts, not in whole. Singularity has something to commend itself, so long it has the whole in view. Judas had singularity—he was a shrewd businessman, a great organizer, bent upon reaching his goal of an earthly kingdom. But in pressing for his singularity, he was not prepared to be guided by the whole, the larger, the eternal. If he were, he would have learned that discipleship is not the end in itself; it is only a beginning, only a part. The successful conclusion of that discipleship depended not so much on striking out on one’s own, but on submission to the demands of the one who called, to Jesus, and to His cross. Without that submission, Judas failed another crucial test of discipleship—and betrayal found its launching pad.

But neither love nor treachery can succeed without willing instruments. Luke, in the beginning of his story, tells how Jesus prayed all night alone in the mountain before He chose His disciples, including Judas (Luke 6:12-16). And Jesus believed that the Twelve were God’s gift to Him (John 17:6-9). The only Judean in the band of the twelve, was Judas really an answer to prayer? Did Jesus choose him as an instrument of His will and purpose, and in the process risked His own life? Love always takes risks: we see it in creation, in exodus, in incarnation, in the cross, in ourselves. So is there any wonder that Jesus risked the

kingdom through the unknown, the unpredictable, the undependable person that Judas was? The risk reveals on the one hand the immensity of divine love and grace, and on the other the profound hurt betrayal causes to that love.

But no analysis of the anatomy of betrayal can be complete without those poignant words of the third Gospel: "Then Satan entered into Judas" (Luke 22:3, R.S.V.). Treachery begins with that temptation: the soft and sweet whisper of Satan that we are our own masters, and that we need neither God nor human to chart the course of life. And treachery ends with that kiss of betrayal, denying the One who loves us most. Between the beginning and the end, the cruel drama of self-delusion plays itself out: the pretension of discipleship, the hypocrisy of seeking God's kingdom, and showmanship of human care and concern.

But Satan cannot enter an unwilling victim. A willful, deliberate rejection of a relationship precedes the act of betrayal. Between the way of the cross and the rush to power, between the transfor-

mation of human life and the restoration of the throne, between restored relationships that love brings and conquered authority that makes so much sense in the immediate, Judas sealed his choice. From that point on, betrayal was only a routine, "One task more declined, one more footpath untrod,

One more devil's triumph and sorrow for angels,

One wrong more to man, one more insult to God!"³

And from then on, Judas' act of betrayal flashes its warning through history: the road to treachery passes by everyone's household, including those who are called. To be called into discipleship is one thing; to choose to bear the cross is another. Only that disciple is safe who looks beyond the lure of self to the Selfless One, the Man of Calvary. With Him rest love and life, trust and hope. ■

¹ Shakespeare, *Othello*, Act V, scene 2, line 347.

² Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 719.

³ Robert Browning, "The Lost Leader."

PREACH in jeopardy

J. David Newman

I have appreciated the gift subscription of *Ministry* so much that I ordered the other six issues," said Dr. Gordon Moyes, one of Australia's leading ministers, as I sat in his church office in Sydney, Australia. With an annual budget of \$47 million and 1300 full-time staff, his Wesley Mission is one of the largest churches in the world.

Dr. Moyes is one of 65,000 non-Adventist ministers who have been receiving *Ministry* free for the past decade. But now in North America, where some 45,000 ministers receive the magazine,

the whole program is in jeopardy.

The economic depression affecting society is also affecting the church. The PREACH (Program for Reaching Every Active Clergy Home) outreach program has always been funded by private donations and subsidies from the General Conference and the North American Division. Overseas the program has been funded partly by divisions and partly by local fields. However, the General Conference and the North American Division have withdrawn all subsidies for 1992.

Fifteen of the 59 conferences in the North American Division have decided to continue sponsoring *Ministry* as a local project. We are thankful for the 15,000

that will continue to receive this journal, but 30,000 clergy will be dropped unless we find more private contributors.

PREACH beginnings

PREACH began as a pilot program in the Columbia Union in 1975 as a result of the vision of Robert Spangler, then editor of *Ministry*. Spangler wanted to implement the counsel of Ellen White that we should "come near to the ministers of other denominations" (*Testimonies*, vol. 6, p. 78) and that a "fund should be raised" to do this work "both here and in other countries" (*Ibid.*, vol. 5, pp. 580, 581).

Spangler also wanted to share with the ministers of other denominations the helpful material that we were giving to our own pastors. In addition, he hoped that this program would help remove many of the misconceptions that some have regarding our church.

Three years ago more than 200,000 ministers were receiving *Ministry*, but a budget crunch then forced us to reduce the circulation. We asked each minister to return a card indicating whether he would still like to receive this journal. More than 40,000 clergy responded.

Letters of thanks

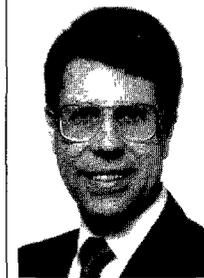
In 1989 the General Conference Ministerial Association published *Seventh-day Adventists Believe*. A fund-raising drive by Robert Spangler brought in enough donations to enable *Ministry* to send copies of this book to the original mailing list of 200,000 ministers. We

received more than 1,000 letters thanking us for the book and *Ministry*.

The original mailing list contained the names of a number of deceased pastors. Their widows wrote to thank us for the journal, asking if they could continue to receive it. Many pastors use it to teach Sunday school classes. Retired ministers still volunteering in pulpits wrote. They and many independent ministers look to *Ministry* as their only pastoral resource material.

Some letters requested information on vegetarianism and healthful living; others came from pastors who believed in the seventh-day Sabbath and were even

(Continued on page 29)



Investigating the investigative judgment

Clifford Goldstein

Does the Adventist doctrine of the pre-Advent judgment nullify the gospel?



Clifford Goldstein is editor of *Shabbat Shalom*.

No aspect of Seventh-day Adventism has faced more scrutiny, misrepresentation, and criticism than the pre-Advent judgment. While other Adventist doctrines such as the seventh-day Sabbath and conditional immortality are accepted by some Christians, the pre-Advent investigative judgment, “being uniquely our own, has laid us open as a church to more opprobrium, ridicule, and scorn from other Christians than any other doctrine we hold.”¹

Various evangelicals such as Donald Barnhouse,² Walter Martin,³ Anthony A. Hoekema,⁴ and most recently, David Neff⁵ have published articles or books attacking our belief that prior to the Second Coming, God convenes a judgment of those who have professed to serve Christ, those whose names are written in heaven (Dan. 12:1; Luke 10:20; Rev. 3:5). Though each writer has approached the issue from different perspectives, all conclude that the investigative judgment nullifies, or at least frustrates, the gospel. The doctrine, they claim, subtly teaches salvation by faith and works and thus robs the faithful of their security in Christ.

If these charges are correct, our critics are justified in rejecting the investigative judgment. Adventists ought to as well.

Is, however, the investigative judgment really anti-gospel? Must its adherents lack assurance of salvation? And finally, because Christians are saved by faith, what's the purpose of the judgment, anyway?

Faith and works

In essence, the issue of the investigative judgment deals with the age-old tension between faith and works. Paul wrote: “For we maintain that a man is justified

by faith apart from observing the law” (Rom. 3:28); yet John saw that in the end-time, the saints would “obey God’s commandments and remain faithful to Jesus” (Rev. 14:12).

These statements, of course, don’t contradict each other. Instead, the question is balance, and the place that reveals that balance is the earthly sanctuary service, the heart of the Adventist doctrine of the pre-Advent judgment.

The Bible says: “For we also have had the gospel preached to us, just as they did; but the message they heard was of no value to them, because those who heard did not combine it with faith” (Heb. 4:2).

The gospel was preached to ancient Israel through the sanctuary service, a pictorial representation of the entire plan of salvation. The sanctuary, in shadows, revealed atonement, mediation, confession, cleansing, the law, the judgment, justification, everything!

The first lesson taught was the sacrifice of the animal, symbolic of Christ’s death. The entire sanctuary service, thus the whole plan of salvation, rests upon the substitutionary sacrifice of Jesus (1 Peter 1:19; Rev. 13:8; Isa. 53).

Imagine a school that gave two grades only, pass or fail. In order to pass, the student must have a 100 percent average. A 95 percent earns the same failing grade as 20 percent. The student must have a perfect score on every exam; otherwise, he fails. If he makes one mistake, ever answers one question wrong, he comes up short. If on one test he gets 95 percent, but on 10 others 100 percent, he fails because his grade would still average below 100 percent, enough to flunk him with those who average 30 percent. Either way, 99.7 percent or 30 percent, he fails.

The same with redemption. All have sinned, and therefore none ever achieve

the perfect 100 percent needed for salvation (Rom. 3:23). Even if we were to become perfect, never sinning again, because of past sin we could not produce the righteousness needed for salvation. No matter how hard we try, how sanctified we ever become, unless we have a 100 percent score *credited to us*, outside of us, we are lost.

Jesus, because of His perfect sinless life and His death on our behalf, offers us His passing 100 percent grade (Rom. 5:17-19). His righteousness, which He wrought out for us, independent of us, He freely offers us in place of our own failing grades. No matter who we are, or what we've done, because of what Jesus accomplished for us on the cross we can stand as accepted in the Father as He was, because He freely will credit to us, as undeserving as we are, Christ's 100 percent grade (Rom. 5:8).

This vicarious atonement was powerfully symbolized by the animal sacrifices (which always includes the first apartment ministry) in the earthly sanctuary service.

The Second Apartment

Unfortunately, many Christians want to end the gospel with the sacrifice and the first apartment, yet that is not where the sanctuary service ends. What about the Second Apartment ministry, when the sanctuary itself is cleansed of sin? Does not the Most Holy Place—on which the Day of Atonement, the great day of judgment, occurred—have lessons to teach Christians today?

Of course. Just as the altar of burnt offerings and the holy place symbolized Christ's death and mediation in our behalf, the Most Holy Place symbolizes Christ's work in the judgment in our behalf as well. Only by rejecting the teaching of the *entire* sanctuary can one avoid the lessons of the Second Apartment.

Yet in the Most Holy Place is where Adventists run into trouble, because here is where we believe that the pre-Advent judgment is taught, the doctrine that supposedly nullifies the gospel. When balanced out, however, with what precedes the *Second Apartment ministry*—i.e., the death of the sacrificial animal—the investigative judgment, instead of nullifying the good news, enhances it.

How? Because when our name comes up in judgment (see Rom. 14:10; Dan. 12:1; Rev. 21:27; Matt. 10:32, 33; Luke

12:8, 9), Christ's perfect righteousness—His 100 percent—covers us! That's the most important purpose of His death. What good would forensic justification do for us if, in the judgment, when we need it the most, it would no longer be valid?

Every morning and evening the priest offered a special sacrifice, a burnt offering that symbolized the continual availability of Christ's righteousness. Called the daily (the *tamid* in Hebrew) or the regular "continual burnt offering" (Ex. 29:42, KJV), this sacrifice assured the penitent Israelite of the constant accessibility of forgiveness. If he was sick, away from Jerusalem, or for some reason couldn't get to the sanctuary, he could still reach out by faith to the promise symbolized by these sacrifices, which burned on the altar 24 hours a day, every day—even on the Day of Atonement.

This point is crucial. During the solemn ceremony of Yom Kippur, this morning and evening sacrifice burned on the altar (Num. 29:7-11). In type, Christ's merits, symbolized by the slain animal, covered the sinner all through the typical Day of Atonement; in the antitype, Christ's merits cover His followers throughout the real day of atonement, the day of judgment, which is now. Thus, instead of nullifying the good news, the investigative judgment, when balanced with the cross, lifts the gospel to its apogee!

The Judas in all of us

Christians, those who profess to serve Christ, do face a judgment of their works (2 Cor. 5:9, 10; Rom. 14:10, 12). These works, however, are not what makes God decide to accept or reject them; rather, the works prove whether or not they have truly accepted or rejected Him. When a name appears in the pre-Advent judgment, God merely finalizes the choice that the person has already made.

Consider Judas. "Then Satan entered Judas, called Iscariot, one of the Twelve. And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus" (Luke 22:3, 4).

Who forsook whom? Did Jesus desert Judas? No, Judas forsook Jesus, and his ruin is a dramatic example of what causes names to be rejected during the investigative judgment (Rev. 3:5; Matt. 10:32, 33; Luke 12:8, 9).

"Then Satan entered Judas, called

These works, however, are not what makes God decide to accept or reject them.

Iscariot, one of the Twelve" (Luke 22:3). Why Judas? After all, he had an experience with Jesus. He had been stirred by the miracles of the Saviour. He saw the lame, the blind, the sick, brought to Christ's feet and healed by a word or a touch. He saw Him raise the dead, cast out demons, and multiply the fish and the loaves. "He recognized the teaching of Christ as superior to all that he had ever heard," wrote Ellen White. "He loved the Great Teacher, and desired to be with Him. He felt a desire to be changed in character and life, and he hoped to experience this through connecting himself with Jesus."⁶

What, then, happened?

"He had fostered the evil spirit of avarice until it had become the ruling motive of his life. *The love of mammon overbalanced his love for Christ.* Through becoming the slave of one vice he gave himself to Satan, to be driven to any lengths in sin."⁷

Judas indulged in only one sin, and it brought his ruin, not because Jesus couldn't forgive it, but because Judas didn't accept that forgiveness. Refusing to repent, he chose that sin, literally, over Jesus—an example of what happens to all who, though written in the book of life, are eventually blotted out of it (Rev. 3:5).

Satan knows the gospel. He knows that "There is now no condemnation for those who are in Christ Jesus" (Rom. 8:1). He knows that a "man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:15, KJV). Satan realizes, too, that nothing he can do will nullify, reverse, or void God's love for us, and that "neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:39). Because Satan understands all

The investigative judgment is not when God finally decides to accept or reject us.

these things, he knows that Jesus will never forsake us. Therefore, he tries to get us to forsake Jesus instead, and the only way he can do this is to lead us in sin and then keep us in it, because we will ultimately choose that sin over Jesus—just as Judas did.

For this reason, the battle with sin is central to the fight of faith (Gal. 5:21). We must resolutely wage war against sin, or it will overcome our commitment to Christ. Sin is deadly, not because it can't be pardoned. It can be. God longs to pardon our sin. The cross proves that. Sin is deadly because, while it won't push God away from us, it will push us away from God.

Connected with Christ, though, Christians have the victory: "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Cor. 10:13).

This side of the Second Coming we will always have a sinful nature. We will always have to struggle with the clamors of our own fallen flesh. We will always be aware of the evil that dwells within us. But we don't ever have to yield to sin! Yielding, for a converted Christian, is a conscious choice. How could it be anything else? If God promises power not to sin, yet we do it anyway, it is only because we have decided not to avail ourselves of that power. We have chosen the *act of sin* instead. This decision of choosing our own sinful desires over Christ is basically what Judas did.

We sin only because we choose not to claim victory in Christ (1 John 2:9; Jude 24; Rom. 6:1, 2). The Lord can and does pardon sins when we confess them. But if we deliberately sin and keep sinning, sooner or later, like Judas, we can be-

come so hardened in them that we will make the same decision to reject Jesus, whether we realize it or not.

Indeed, a Christian doesn't have to hang himself from a tree, have the rope break, and then have dogs eat him in order to have his name blotted out of the book of life. Instead, he can go to church, tithe, pray, even do some good works, and yet be blotted out of the book of life.

The investigative judgment is not when God finally decides to accept or reject us. All those written in heaven have already been accepted by God (Eph. 1:6). Instead, the judgment merely finalizes our choice to keep or reject Him. Here is where *our* decisions, as made manifest by our works, are sealed—one way or another.

Works do not save us, cannot save us, are not meant to save us (Gal. 2:21). But that does not mean they have nothing to do with salvation (Rom. 2:13). On the contrary, they are the proof, the evidence, the indication, that we have been born again. "Show me your faith without your deeds," said James, "and I will show you my faith by what I do" (James 2:18).

Redemption is a package deal. If we have claimed forgiveness, we must claim victory as well, and those victories testify in the day of judgment that we have truly been redeemed. If we are converted, our works will prove it, and we have nothing to fear in judgment.

The assurance of salvation

Nevertheless, some insist that the pre-Advent judgment robs them of assurance. How much assurance do they want? If by absolute assurance they mean they cannot be lost no matter what they do once they have accepted Jesus, do they not subscribe to the once-saved-always-saved doctrine? If, however, when Christians daily surrender their lives to Jesus, claiming His promises of victory when tempted, claiming His promises of forgiveness when they fall, and always trusting in the merits of Christ imputed to them as their only hope of salvation, they will have all the assurance they need.

"Therefore, there is now no condemnation for those who are in Christ Jesus" (Rom. 8:1).

This verdict is only for those who "are in Christ Jesus." Who are they? It says: "... those who are in Christ Jesus" (verse 1). Walking in the Spirit is not what redeems you; it is the evidence that you are redeemed.

Some ask, How will I know if I have enough works to be saved? You don't, never have, and never will, which is why we need Jesus covering us with His righteousness when our names come up. All we can do is lean on Him, plead His merits in our behalf, and trust in Him as a righteous, compassionate Father who will judge us according to His infinite wisdom and mercy.

Cosmic consequences

Perhaps the most important aspect of the investigative judgment, one often ignored by critics, is its purpose. Antagonists unfairly depict the doctrine as God scrutinizing the books in order to decide who is saved or lost. "The Lord knows those who are his" (2 Tim. 2:19). An omniscient God doesn't need the investigative judgment; the onlooking universe, however, does.

Sin is not just an earthly concern. Rebellion began in another part of creation, with the fall of Satan (see Isa. 14:12; Eze. 28:11-16; Rev. 12:7-9). The principles involved in the controversy between Christ and Satan, though focused on the salvation of man, extend far beyond it (see Eph. 3:10). The book of Job is a microcosm of this great controversy: The first scene in heaven starts out with conflict, tension, a contest between God and Satan in heaven, one that is viewed by the angels (Job 1:6; 2:1), even though the struggle is ultimately battled out on earth.⁸

God could have eradicated Satan at the moment he rebelled. Instead, at infinite cost to Himself, God is dealing with sin and rebellion in a just and open manner that will forever answer the charges made against Him. One way that He has chosen to help answer these charges is through the investigative judgment.

Even a cursory look at the earthly sanctuary service teaches that the plan of salvation didn't end at the sacrifice; it began there, with the sacrifice as the foundation upon which all the rituals rested. The end did not come until the final disposing of sin on the Day of Atonement, when all the sins accumulated in the camp were placed on the head of the live goat, which was then sent into the wilderness (see Lev. 16).

The same is true with Christ's earthly and heavenly ministry, which the entire Jewish sanctuary shadowed (see Heb. 7-10). Though Christ shouted "It is finished!" at Calvary, the Bible depicts Him

ministering in the heavenly sanctuary (Heb. 7:25; 8:1; 9:11, 12:24-26). Why, almost 2,000 years after Calvary, are we still here, mired in a pit of sin, suffering, and death? Christ must be doing something in heaven that He didn't do at Calvary, not in terms of securing our salvation—which He accomplished for us *in toto* there—but in terms of answering all the questions of the onlooking universe.

In Daniel 7:9, 10, a depiction of the pre-Advent judgment graphically unfolds before a vast heavenly throng: "Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened" (verse 10).

Why this judgment? Why the open books? For an omniscient, all-powerful God who knows the beginning from the end? Rather, it must be for those "thousands upon thousands" surrounding Him, who don't have the knowledge and omniscience of God Himself. Before these heavenly intelligences, the Lord is convening a judgment to show them just which sinners will be allowed to live in their presence for eternity.

"But before the great controversy will end," writes Adventist scholar A. V. Wallenkampf, "it must become evident to all heavenly intelligences on what basis some people will experience annihilation while others will be privileged to live in the presence of God throughout eternity. This will be made clear during the investigative judgment. The purpose of the judgment is not, as our challengers erroneously assume, to determine 'whether a person shall be saved or not,' as Hoekema put it."⁹

Apparently, too, these heavenly intelligences are satisfied because, after the judgment is over, they shout, "Yes, Lord God Almighty, true and just are your judgments" (Rev. 16:7).

False balances

It's tempting for non-Adventists to twist a teaching like the investigative judgment. Actually, Adventists are the worst offenders. Many focus upon the law in the Second Apartment but entirely overlook the mercy seat there, at the expense of the cross. For them, the investigative judgment has become the legalistic, perfectionistic, and anti-gospel doctrine that it has been labeled. So much emphasis can be placed on the judgment-by-works aspect of salvation that people do lose their assurance in Christ. The focus becomes primarily on what *we* do, on *our* attainments, *our* good deeds, *our* victories, not on Jesus and what He has done, or is doing, for us.

In response, some go to the other extreme, ending the gospel at the cross and the first apartment, with little or no emphasis on the role of the judgment or works. Such an imbalanced presentation leads people into the erroneous belief that we can never lose our justification (1 Cor. 9:27), or that our obedience has nothing whatsoever to do with our redemption (Matt. 5:27-30).

Instead, a balanced presentation of the plan of salvation, as revealed in the sanctuary service, presents the basic consonance between justification by faith and judgment by works. A balanced presentation protects Christians from accepting a cheap grace that can delude a person into false security (see Matt. 7:21-

23), or from falling into a legalistic, salvation-by-works trap (Rom. 11:6). A balanced understanding of the entire sanctuary, from the altar of burnt offerings to the Most Holy Place, reveals why we are still here in sin centuries after Jesus shouted "It is finished!" on the cross. And finally, a balanced presentation helps the Christian focus his attention, not on his own works, but on the present activity of Christ in his behalf.

Revelation 14 depicts an angel, near the end of time, having "the eternal gospel" (verse 6). What is his message? "Fear God and give him glory, because *the hour of his judgment has come*" (verse 7). For this angel, the "eternal gospel" includes the judgment. Small wonder, because when properly taught, the judgment, far from negating the gospel, climaxes it! ■

Unless otherwise noted, scriptural passages in this article are from the New International Version.

¹ A. V. Wallenkampf, "Challengers to the Doctrine of the Sanctuary," in Frank B. Holbrook, ed., *Doctrine of the Sanctuary* (Washington, D.C.: General Conference of Seventh-day Adventists, 1989), p. 198.

² Donald Barnhouse, "Are Seventh-Day Adventists Christians?" *Eternity*, 7 (September 1956):44.

³ Walter Martin, *The Truth About Seventh-Day Adventism* (Grand Rapids: Zondervan Pub. House, 1960).

⁴ Anthony A. Hoekema, *The Four Major Cults* (Grand Rapids: Eerdmans Pub. Co., 1963).

⁵ David Neff, "A Sanctuary Movement," *Christianity Today*, Feb. 5, 1990, p. 20.

⁶ Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 717.

⁷ *Ibid.*, p. 716. (Italics supplied.)

⁸ Clifford Goldstein, *How Dare You Judge Us, God!* (Boise, Idaho: Pacific Press Pub. Assn. 1991).

⁹ Wallenkampf, p. 214.

BEYOND BELIEF



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What is true for the human body is also true for the body of Christ—the church. Life is in the cells, and the growth of the body of Christ depends on the multiplication of its cells.

The first Christian churches began with basic cell groups—for example, in the homes of Priscilla and Aquila (Rom. 16:3, 5), Nymphas (Col. 4:15), and Philemon (Philemon 1, 2). When several home groups became established in a city, they eventually constructed a place of worship. However, evangelism and church growth activities centered in home cell groups.

The home environment

Research shows that most people attend church, not because they understand and accept all the doctrines, but because it offers them a Christian support system. Conversely, most people stop attending church, not because they

disbelieve the church's doctrines, but because they do not find in that church the support they need. And one of the most successful, time-tested Christian support systems is the well-run home cell group.

Why are home groups the best place for church life and growth?

First, the home group setting provides more fellowship than the regular church setting. And people need fellowship. In a church situation, people may visit with each other before and after service, but this barely meets the definition of true fellowship which requires sharing, warmth, caring, and healing.

Second, the informal and relaxed environment of the home provides for free and open discussion and involvement. Even those not ready to identify with our church feel comfortable in the nonthreatening atmosphere of a home group.

Third, the home group meetings in a very personal way care for the three areas in which people who come to worship need help: the inreach in which God reaches into people through His Word, the outreach in which people reach out to people through witness, and the upreach in which people reach up to God through prayer.

Inreach

In my pastoral experience in New Zealand and Papua New Guinea, I have worked with many home groups. The Bible is the only textbook we use. We

may use certain study aids, but the focus is always the Bible. No human format must limit what God has to say. Each group chooses a book of the Bible, to be studied chapter by chapter. We emphasize thoroughness rather than speed.

No method of Bible study is entirely free of subjectivity. The inductive method, however, has less risk of human contamination than other methods. To teach inductively, the group leader need not be a qualified theologian. All that is required is a basic understanding of the principles of inductive inquiry.

The deductive method starts with a preset position, such as the secret rapture, or premillennialism, and seeks support from the Bible for this belief. By contrast, the inductive method does not start with a preset position. There are no such positions at all in the inductive method. We do not bring positions *to* the Bible; we seek them *from* the Bible. We do not judge the Bible by our teachings; we judge our teachings by the Bible. We study the Bible from the inside out.

The one question all inductive students of the Scriptures continually ask about their conclusions is "Where does the Bible say that?" Home group members must be taught to continually ask themselves, "Is that what the Bible says? or is it only what I think it says?"

The duty of the study leader is not to have the right answers, but to ask the right questions. Most of the preparation

time for the study of a passage will be spent in preparing questions to stimulate discussion on it. Although this method takes longer, the truths learned are fixed more firmly in the mind.

Jesus was a master of the inductive method. He would induce the solution from His hearers with a stimulating question, most likely followed by a searching pause. For example:

"Who is my mother, and who are my brothers?" (Matt. 12:48, NIV).

"John's baptism—where did it come from? Was it from heaven, or from men?" (Matt. 21:25, NIV).

"Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" (Luke 10:36, NIV).

Questions are important in inductive study. Study the designated Scripture passage thoroughly. Pay attention to the text, context, interpretation, and application. Remember, the best kind of preparation is "prePRAYERation."

"But what kind of questions should I ask?" you wonder. To begin with, avoid closed questions—ones that call for a simple yes or no. For example, if you are discussing John 1:1, don't ask, "Was Jesus God?" Instead, choose an open question: "How could Jesus be God and be with God at the same time?" The objective is to get a discussion going—to involve the heart, the mind, and the tongue of the members.

Second, ask application questions, to turn head knowledge into heart knowledge. Don't be embarrassed to ask questions that require personal reflections or responses. A question such as "Lora, What does it mean to you that Jesus is God?" will require Lora to consider her relationship with Christ. Such reflective questions are important for Christian development and maturity.

Outreach

Most home groups have their sharing time at the beginning of each meeting. This is the time to reach out to one another for help and with help. The sharing of joys and blessings and disappointments is a natural way to begin a meeting. It acts as a relief valve for emotions and tensions, and creates empathy within the group.

Sharing time helps group members to grasp what God's Word is saying about how they should relate to their real-life circumstances. Members also thus share "one another's burdens, and so fulfill the

The duty of the study leader is not to have the right answers, but to ask the right questions.

law of Christ" (Gal. 6:2, NKJV).

Sharing, of course, requires trust. A betrayal of trust can undo in one brief moment a relationship that has taken several months to build.

The purpose of every home group is to build the body of Christ (Eph. 4:11, 12). This building process should increase the body in quantity as well as in quality. The group is to be built up numerically by inviting nongroup people into its fellowship, and it is to be built up spiritually by helping each member to come to maturity in Christ. Both goals go hand in hand. One goal does not precede or negate the other. Personal growth is enhanced by sharing the gospel with others. Where sharing lacks, spirituality suffers.

One home group leader in my church confessed that his group's spirituality had peaked. The group tried all it could but could not raise its spiritual enthusiasm. Would I come and do a SWOT analysis—an evaluation of their strengths, weaknesses, opportunities, and threats?

We immediately discovered the problem: the group was not reaching out to others. In fact, they were afraid to. I asked each of the group members to invite a new person to the next meeting. One young nurse would have no part in it. "Don't you lay that responsibility on me," she said. "I won't have it. It's just not my thing to approach other people." "I'm not laying that responsibility on you," I quietly assured her. "Your Saviour is. And He will help you do a good job. Give it a go. You've got more ability than you give yourself credit for."

"No way!" she replied.

The next Sabbath as I was entering the church, she rushed up to me, all excited, with the news that she had invited a

HOME GROUP COVENANT

Believing this home study group would help in Christian nurture, sharing, and growth, we covenant:

1. To attend every meeting in this series. We acknowledge that only something of the order of illness or out-of-town business is sufficient excuse for an absence.
2. To do our appointed study before each meeting.
3. To protect confidences.
4. To refrain from criticism, gossip, and any negative statements about other people or organizations.
5. To invite others into our home group.

nonchurchgoing friend along to her home group, and she had accepted! So if the pot is not boiling, it is probably because it is not sitting on the flame.

Whenever the spiritual experience of a home group plateaus, the cause, in most cases, is the failure of that group to witness and grow. The key to a vibrant, exciting, growing home group, rejoicing

in a "first love" experience, is to be continually inviting new people to the fellowship; to lead them to the Lord; to divide and expand again, and again. The only limits are your faith and "the ends of the earth."

Upreach

Prayer is the nutrition of the home

group. Praying as a group, in pairs, as individuals, as families, or in small subgroups bonds the group members. When members have special concerns or needs, the group should not only pray for those needs but also assure those persons of continued interest and prayer through the week. During the week a personal call providing such assurance will be a great source of strength.

Prayers in a group should be short and meaningful, free from clichés. Make the prayers personal, warm, and specific. Pray with love for one another. Pray by name. Pray for the people you intend to invite. Pray for the people who have come. Pray for the church and the pastor. Pray for the Holy Spirit. Ministry of prayer is a ministry of support and growth.

Starting a home group

Here are five easy steps to organizing a home group.

1. Begin with prayer. Write down 6 to 10 names of people with similar perspectives. Phone or visit them on your plans for organizing a home group study. Outline the purpose of the group, its informality, its stress on Bible study, prayer, and fellowship. Invite them to your home at a time convenient to all. Ask for no other commitment than just to come.

2. The first meeting may be a little tense. Members need to get to know and trust one another. Introductions are in order. The leader may begin by speaking about his/her spiritual journey: the ups and downs, the struggles and victories, the strengths and needs. Sharing experiences and talking about spiritual needs build relationship bonds. Other members may join in, and each should feel free to say whatever or how much he or she wants to say.

3. At the first meeting, the group leader should initiate a brief discussion on the objectives of the home group—study, prayer, fellowship, sharing. The group should then decide time, day, and place of subsequent meetings. The group should also choose the book of the Bible they wish to study, so that they can come prepared for the following meeting.

4. The group leader should give to each one the "Home Group Covenant" (see page 11), and the document may be read together. The leader would ask the members to support the concept.

5. A prayer session would close the meeting. ■

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At the time of writing, Alberto Timm was a teacher at the Seventh-day Adventist Theological Seminary, Sao Paulo, Brazil.

Only dynamic churches can face the challenge of a changing world. A “church must be a working church if it would be a living church.”¹ How can an inactive church become active?

Experts in business agree that one of the most profitable investments is the human element. In church administration things are different. Ellen G. White counsels: “That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church—talent that can be educated for the Master’s use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church and also for unbelievers. It is training, education, that is needed.”²

This article presents some principles of healthy church growth, based on the experience of a pastor who applied Ellen White’s advice in his district. Although not all details of his program can work in every church, the principles involved can be helpful anywhere.

Preparing the leaders of the local church

When Pastor Jose Barbosa began his ministry at Belo Jardim (“Beautiful Garden”) in the Northeast Brazil Mission, baptisms were low, and apostasies were high—three out of four converts left the church shortly after joining. He deter-

mined to turn things around. Developing his own strategies based on having chosen three elders from the district’s main church, he first spent six months instructing them in a special leadership program known as *spiritual multiplication*. The training consisted of a weekly 30-minute session in discipling skills followed by an hour of visitation.

After the first two months, each of the elders chose another layman to disciple, replicating the pastor’s work in training them. After two more months, each of the three trainees selected another member,

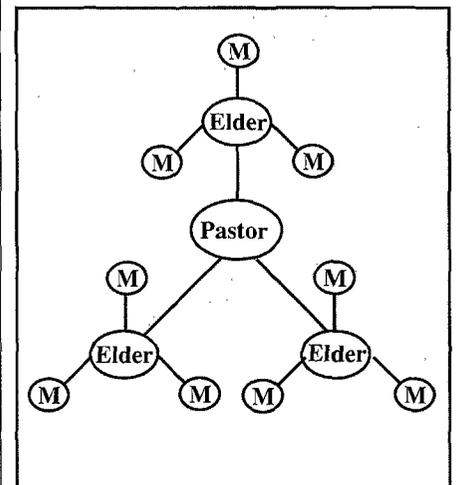


Figure 1. The spiritual multiplication leadership-training program

thus repeating the discipling process. A stream of trained people emerged from that process, in which every person involved coached at least three others. (See figure 1.)

After six months of training for the first three elders, the pastor made them leaders of three different classes in the church. Both the *prebaptismal* and the *postbaptismal* classes took place at the same time as the Sabbath school, but in different rooms. The postbaptismal group also had a *missionary skills* class on Sabbath afternoon.

nonmembers on a rotating basis. Named Friends in Search of the Holy Spirit, the groups used Revelation Seminar materials as a basis for Bible study.

Developing the process

The function of the Sabbath School classes was to attract non-Adventists to the prebaptismal class, which in turn

those beginning to attend the prebaptismal class. They visited them during the week and encouraged any who missed a meeting to return.

At the completion of their study in church leadership, all the members of the postbaptismal class assumed apprentice leadership positions. These assistant leaders served for six months. The result was trained future leaders. (See figure 3.)

Even though each of the three classes lasted for only three months, they continuously welcomed new members. With the increase of class members, additional classes opened, led by others trained in the spiritual multiplication system.

Extending the program to other churches

In 1985 the Belo Jardim district had about 1,000 members and only 37 baptisms—and 70 percent of new members left the church shortly after joining. With the new integrated training program, things turned around. In the following year, out of the 162 baptized, only 7 percent apostatized.

Encouraged by the results at the Belo

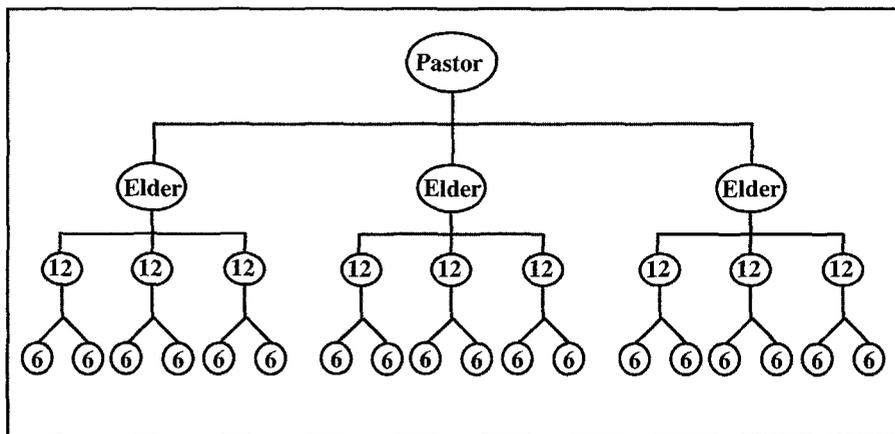


Figure 2. The Sabbath School organization for the program.

Preparing the church for the program

Realizing that no evangelism project can be successful without the whole church's involvement, Pastor Barbosa organized the participation of all his members. Using the Sabbath school as a means to achieve his goal, he arranged the classes in geographic areas with no more than 12 members, including two teachers, one deacon, and one deaconess, and having an elder as coordinator for every three classes.

To help in the church's community outreach, each Sabbath school class divided into two groups of six members each. Both groups met Monday evenings at the teacher's home. (See figure 2.) Each member had the responsibility of bringing one non-Adventist to both the *home group* and the *prebaptismal* class. Each layperson became the spiritual tutor of the individual under his or her care.

The home groups developed in three areas: doctrinal, devotional, and witnessing. This not only evangelized the nonmembers but also strengthened and unified the Adventist believers.

On Tuesdays and Thursdays some groups met for 30 minutes of prayer and fellowship in the homes of members and

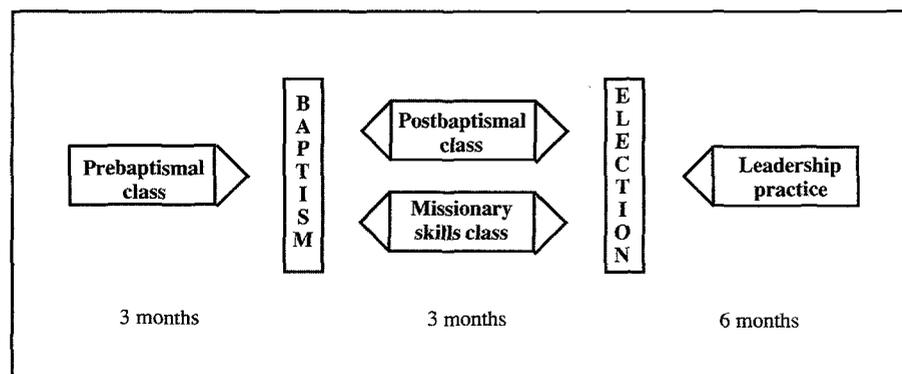


Figure 3. A year's program for new member preparation, integration, and training.

helped the visitors achieve a true relationship with Christ and understand our basic doctrines. After their baptism, new members enrolled in both the postbaptismal and the missionary skills classes. In the postbaptismal class new members studied deeper doctrines and church organization structure, including the role of local church officers as described in the *Seventh-day Adventist Church Manual*. In the skills class they learned to share their faith. New members also became spiritual guardians of

Jardim Central church, Pastor Barbosa applied the same program in other churches of his district. With the Pitanga church entering the program in 1987, baptisms in the district rose to 265, with the apostasy rate remaining at 7 to 8 percent. In 1988 the Arcoverde church joined the program, and 301 new members were added to the district with the same high retention level. (See figure 4.)

We must look beyond the appearances of our congregations and see their

possibilities. Aside from sociocultural distinctions that influence results, the principles of Barbosa's integrated church growth program can be helpful anywhere.

Among the benefits of this program are:

1. The *spiritual multiplication* process provides an increasing number of actively trained leaders for the church.

Churches/Groups	Baptisms by Year			
	1985	1986	1987	1988
Belo Jardim (Central)	5	100	60	60
Pitanga	--	4	107	67
Arcoverde	9	22	22	100
Pesqueira	12	18	45	36
Divsao	1	2	2	1
COHAB Belo Jardim	--	16	29	4
Sanharó	10	--	--	33
District Total	37	162	265	301
Apostasy Level	70%	7%	8%	7%

Figure 4. Baptism and apostasy in Belo Jardim district, 1985-1988

2. The *prebaptismal* classes held at the same time as the Sabbath school give church members the opportunity of bringing non-Adventists to an adequate Bible study.

3. The organization of the Sabbath school classes in *small active groups* not only concurs with God's plan³ but also provides an easy way to involve the whole church in the program.

4. The *postbaptismal* program not only fosters a speedier integration of the new members with the rest of the church but also provides trained additional leadership needed for healthy church growth.

5. The *whole program* can revitalize inactive churches, solving many pastoral frustrations in reaching baptismal goals and lowering apostasy rates.

¹ Ellen G. White, *Christian Service* (Washington, D.C.: Review and Herald Publishing Association, 1947), p.83.

² ———, *Testimonies for the Church* (Mountain View, California: Pacific Press Publishing Association, 1948), vol. 9, p. 117. (Italics supplied.)

³ See *Testimonies for the Church*, vol. 7, pp. 21, 22.

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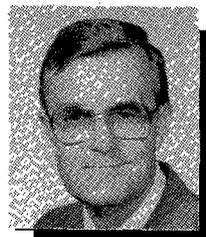
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My dream for Islam

L. Tambaya Daniel

The author examines five evangelizing principles—proven by Christ—for reaching Muslims.



L. Tambaya Daniel is the president of the Nigeria Union Mission of Seventh-day Adventists.

Traditional Seventh-day Adventist theology sees Islam in the light of the fifth and sixth trumpets of Revelation 9. We view the fallen star of verse 1 as representing the weakening of Persia and Rome because of their wars with each other during the seventh century A.D., preparing the way for the subsequent Muslim conquests. We have held that the bottomless pit in verses 1 and 2 represents the Arabian deserts from which the first Muslim forces came forth to spread their authority over vast areas.¹ Incidentally, the thirtieth chapter of the Koran, the Muslim Scripture, is entitled “Al-Rum,” or “The Romans.”² Verses 1-7 reveal how the Romans and the Persians exchanged defeats and how the Persians would soon be overthrown.³

We also view the “locusts,” of Revelation 9:3 and 10 as representing the overwhelming Arab Muslim conquests of the Near East, North Africa, and Spain within 100 years of Islam’s existence as a religion. Moreover, we view the scorpion-like stings of the locusts as representing the effectiveness of the spread of Islam through the use of the detestable jihad, or holy war, by the Arab Muslim empires, beginning with Islam’s prophet Mohammed (570-632), and by the Ottoman, or Turkish Empire, founded by Osman I (1259-1326).⁴

This general view of Islam might tempt us to ask, “Can the gospel ever reach Muslims?” My dream is that Muslims can and will be saved by Christ. My dream is that soon, very soon, Muslims will respond to the last call and by the thousands and the millions join the Good Shepherd’s fold.

Achieving that dream is unlikely if

our view of Muslims and Islam is restricted to Revelation 9. For a balanced view, we should consult other Bible prophecies, such as Isaiah 60. We seldom if ever include the Muslims in our interpretation of the “Gentiles” in verses 3 and 4 who “shall come to thy light” and “shall come from far.” Since we exclude them in our interpretation, we do not include them in our ministerial training, either.

Muslims do indeed belong to “the forces of the Gentiles” who will respond positively to the light, because in verses 5-7 we read that among the new people who will flock to the fold of the Lord of light are Midian, Ephah, Sheba, Kedar, and Nebaioth. A careful reading of Genesis 25 shows these nations to be descendants of Abraham through Hagar and Keturah (verse 6). These nations, in turn, are ancestors of the present-day Arabs.

Psalms 68:31 and Isaiah 45:14 contain two other prophecies that offer hope for Islamic outreach. Here we read that the nations of Egypt, Ethiopia, and the Sabeans will recognize the Lord of light and seek after Him at the end of time. These three nations represent the present-day nations of North Africa and the “horn of Africa,” with their overwhelming Muslim populations.

The Bible pictures the entire human race as sheep that have strayed and become lost (Isaiah 53:6). God’s wish is that *all* should be saved (1 Tim. 2:3, 4). Luke 19:10 reveals that Jesus came “to seek and to save that which was lost.” While here on earth, the Saviour divided humanity into two main groups—namely “the lost sheep of the house of Israel” (Matt. 15:24) and the “other sheep” (John 10:16). From His approach to both the groups, we can develop fine evangelistic principles that would help in our approach to non-Christians.

Principle 1: Begin at home

Christ began His ministry among His people Israel (Matt. 15:24). He then commissioned the 12 apostles to do likewise (Matt. 10:6). However, when He later sent the 70 (Luke 10:1), He imposed no such restriction, thus showing that evangelization must *begin at home*. The logic behind this is that love must start with those closest to us, those we can most easily reach (cf. 1 John 4:20). Truly, "charity begins at home." Another reason is found in 1 Peter 4:17: "Judgment must begin at the house of God." In other words, the Lord's chosen people should be warned first because of their historical special relationship with Him.

Statistics show that most Adventist converts come from other Christian denominations. Unfortunately, our work among non-Christian groups is disappointing. This is largely because Adventist colleges and seminaries have not been reaching non-Christian groups such as Muslims, Hindus, and Buddhists. The recent initiative by the General Conference to set up study centers for Islam, Hinduism, and Buddhism opens up the prospect of dialogue and approach with the major religious groups of the world.

Principle 2: Cultivate love and tolerance

In John 10:16, Jesus speaks of "other sheep" outside His fold that He desires to bring in. He identifies them in Matthew 10:5 with the "Gentiles, and . . . the Samaritans." Reaching these "lost sheep" is not an easy task because of physical distance or, even more seriously, cultural distance.

Again, Christ's example provides direction for our own evangelism. John 4:9 reveals that the Jews had "no dealings with the Samaritans"—a situation that originated after Solomon's death, with the split of Israel into two rival kingdoms: Judah in the south with the capital at Jerusalem, and Israel in the north with the capital at Samaria. With time, the political and religious gaps between the Jews and the Samaritans widened beyond repair. Not surprisingly, the Samaritans would not allow Jesus to pass through their village because "his face was as though he would go to Jerusalem" (Luke 9:51-53).

"Sons of thunder" disciples James and John were furious at the insult. They wanted Jesus to destroy the village by fire

from heaven, but He rebuked their vindictive spirit: "For the Son of man is not come to destroy men's lives, but to save them" (verse 56). So Christ's second principle of evangelism is *cultivate love and tolerance*. In other words, "Love your enemies, bless them that curse you, do good to them that hate you" (Matt. 5:44).

In His encounter with the Samaritan woman at Jacob's well (John 4:5-42), Jesus also shattered the age-old barrier between Jews and Samaritans. Indeed, His behavior serves as a model for all interfaith evangelism.

We need to cultivate this quality of tolerance now more than ever. Today Islam is the largest single non-Christian religion in the world. The late G. Arthur Keough, founder of Middle East College, Beirut, observed that of the 2.5 billion unreached people (as of 1987), "more than 900 million people—one out of every five individuals in the world—are Muslim."⁵

Using the model of Christ's day, Christians and Muslims are the modern-day Jews and Samaritans, respectively. And the division between Christians and Muslims today has come about for the same reasons that the original Hebrew nation split: politics and religion.

Mohammed, the prophet and founder of Islam, never claimed to introduce a new religion (Al-Ahqaf 46:9). In Al-Ankabut 29:46, his Koran states that Muslims worship the same God that Christians and Jews do. Al-Imran 3:3 suggests that the Koran itself is only a confirmation of the Hebrew Torah and the Christian gospel. It is also obvious from Al-Baqarah 2:143 that Mohammed's early practice was to pray facing toward Jerusalem. Some scholars even believe that Mohammed originally observed the seventh-day Sabbath.⁶ In fact, the Koran speaks of all the Ten Commandments. Hence, Islam can subscribe to most of the tenets of Christianity and Judaism. Of course, the major theological barrier between Christianity and Islam, as it is also with Judaism, is the saving atonement of Jesus Christ. Nevertheless, prominent historian Philip K. Hitti sees Islam as a "heretic Christian sect,"⁷ while Canon Taylor calls it a "reformed Judaism."⁸

Unfortunately, Mohammed found Judaism too legalistic and exclusivistic. He found Christianity divided sharply by Christological controversy. The Eastern churches had rejected the divinity of Christ

Today Islam is the largest single non-Christian religion in the world.

upheld by the Western churches at the Council of Nicaea in 325. What made matters worse for Christianity was that by Mohammed's time the worship of Mary had developed so fully that its condemnation appeared in the Koran (Al-Ma'idah 5:119). The resulting confusion contributed to Mohammed's rejection of the Trinity (Al-Ma'idah 5:76).

So it was that Mohammed parted company with both Jews and Christians, whom the Koran calls "the People of the Book" (Al-Ma'idah 5:68 and 69). To ensure that isolation, he changed the fasting period from that of the Jewish Ashura to the month of the Ramadan (Al-Baqarah 2:183-185) and the direction of prayer (Quiblah) from Jerusalem to Mecca (Al-Baqarah 2:142-144). Mohammed finalized his split from Judaism and Christianity when he said, "Unto you your religion, and unto me my religion" (Al-Kafran 109:6).

Mohammed's religious separation led him to sever political ties as well. Thus, the jihad, or holy war, which according to Al-Nisa'i 4:75 and 76 was primarily to defend Islam or to fight the polytheists until they repented (Al-Taubah 9:5), was also directed against the Jews and the Christians until they paid the capitulation tax (Al-Taubah 9:29). As mentioned before, the jihad in any form has caused non-Muslims to consider Muslims as bloodthirsty hordes.

It may surprise some to discover that Muslims also regard Christians as a bloodthirsty lot. They remember the atrocities of the church during the Middle Ages, especially the Inquisition and the Crusades. Crusaders committed all manner of carnage in the name of Christ—"God wills it" was their slogan.⁹

The Muslims also join African nationalists in condemning the role the church played in the Transatlantic slave trade and the colonization of the Third World.¹⁰ They blame the church for

Let us remember the good deeds of our Muslim brothers and sisters.

condoning these obnoxious policies or at least being insensitive to the plight of the oppressed. Muslims also hold Christianity accountable for apartheid in South Africa.¹¹

We see, then, that both Muslim jihad and Christian Crusades have perpetuated mutual intolerance and resulted in incredible atrocities. Certainly history would tell a kinder story if both Muslims and Christians had emphasized the true spiritual meaning of jihad and crusade. It is clear in Al-Ankabut 29:8 and 69 that jihad also means "spiritual striving." That suggests a parallel with Ephesians 6:12, which states that "we wrestle not against flesh, and blood but against . . . spiritual wickedness in high places."

Principle 3: Meet the immediate needs

As we consider relations between Christians and Muslims, examples from Christ's ministry provide us direction. Luke 17:11-14 tells He healed 10 lepers as He was passing through a Samaritan village. Was He not aware of His earlier ill-treatment at the hands of another Samaritan village that refused Him passage just because He was en route to Jerusalem? Yes, He was, but His love for people took priority. He was fulfilling another of His evangelistic principles—the third on my list—meeting the immediate physical needs of people. The immediate physical need of these lepers was healing, and Christ ministered to them irrespective of their nationality or creed.

Adventist Health Services deserves praise for its healing work, especially among non-Christians. Adventist Development and Relief Agency has also helped significantly by supplying food, clothing, and shelter to the needy in Muslim communities. Precious souls have been won through these acts of compassion in relieving physical needs.

Back to the example of the Samaritans who would not allow Jesus to go through their village to Jerusalem. The tendency was to brand all Samaritans as mean and unfriendly. That was certainly

the general belief of the Jews. But Jesus called this notion into question when He told the story of the good Samaritan's rescue of a robbery victim after two Jewish clergymen had failed to help (Luke 10:30-36). Notice also that among the 10 lepers Jesus healed (Luke 17:11-15), only one returned to thank the Master Healer—"and he was a Samaritan" (verse 16). In verses 17-19, Christ commended the faith of "this stranger."

Principle 4: Recognize the good in others

Accordingly, the fourth principle of Christ's evangelistic approach is to recognize the good in unbelievers. That purges us from prejudice, as with Peter after meeting Cornelius (Acts 10:34, 35).

Many Muslims have also sensed the need to dispense with prejudice. In the past, Muslim empires were sometimes more humane than their Christian counterparts. The Koran mandated such tolerance in Al-Taubah 9:29, already mentioned above. Muslim jihadists were not to kill Jews or Christians, or destroy their property, so long as they paid the capitulation tax.

Other texts in the Koran advocating Muslim tolerance to Christians and Jews include Al-Imran 3:113 and 114 and Al-Hajj 22:40. The second text condemns anyone who destroys monasteries, churches, synagogues, and mosques. Then there is Al-Ma'idah 5:85, which specifically singles out the Christians as the best of friends to Muslims.

Even today we experience much love and caring in our interactions with Muslims. I have personally met in government offices and schools Muslim leaders who granted my requests for cooperation more readily than some Christian officials.

In April 1988, I conducted a ministerial seminar in the North Nigeria Mission on evangelizing Muslims. More than 200 ministers attended, along with delegates from churches and interested members. I gave this group the assignment of listing good things they could remember that Muslims had done for them. Two days later I asked for a list of the bad things.

Ninety-one participants reported a total of 463 positive items. Eighty-eight percent said that Muslims had been helpful to them, 74 percent said they were generous, and 38 percent said they were sociable. As for the negative responses, 62 participants mentioned a total of 320

items. Forty-eight percent said that Muslims were violent, with particular mention of the burning of churches (an apparent reference to the religious riots that took place in Kaduna state in 1987), 35 percent said the Muslims called Christians "heathen," and 25 percent said the Muslims were scornful.

In this exercise, I discovered that the positive responses were more specific in nature than the negative ones. The negative responses were a list of general grievances against the Muslims, while the positive ones almost always mentioned names of individuals, towns, circumstances, or dates.

Let us remember the good deeds of our Muslim brothers and sisters, and not dwell on the bad ones. Then we can appreciate them, come close to them, befriend them, and share with them the good news about Christ.

Principle 5: Move from the known to the unknown

In the story of Jesus and the Samaritan woman at the well, after Jesus broke down the social barrier between Himself and the woman, He moved the topic of conversation from the physical water she knew to the spiritual water she did not know. Here we have Christ's fifth principle of evangelism: move from the known to the unknown.

So now you know my dream—that Christ's five principles of "lost sheep" evangelism, which worked so well with the Samaritans of old, will reach the hearts of Muslims today. The time to act is now. ■

¹ *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1957), vol. 7, p. 791.

² All Koran texts in this article are from Abdullah Yusuf Ali's translation.

³ Holy Qur'an (Washington, D.C.: The Islamic Centre, 1978), pp. 1051, 1052 footnotes.

⁴ *The Seventh-day Adventist Bible Commentary*, vol. 7, pp. 791, 792.

⁵ Arthur Keough, "Islam," *Adventist Review*, July 16, 1987, p. 9.

⁶ Philip K. Hitti, *The Arabs* (Chicago: Henry Regnery Co., 1967), p. 36.

⁷ *Ibid.*, p. 44.

⁸ S. M. Ahmad, *Islam in Africa and the Middle East* (Allahabad: The Abbas Manzil Library, n.d.), p. 18.

⁹ Wallace K. Ferguson and Geoffrey Bruun, *A Survey of European Civilization* (Boston: Houghton Mifflin Co., 1962), p. 214.

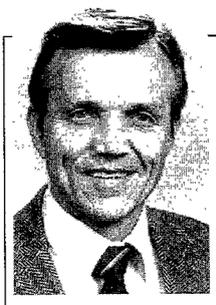
¹⁰ See Hamza Adesola Dawood, "A Memoir to the Constituent Assembly," *National Concord*, July 1, 1988, p. 5.

¹¹ Compare Gottfried Oosterwal, *Mission: Possible* (Nashville: Southern Pub. Assn., 1975), pp. 84, 85.

“Mommy, may I have a sip?”

Carl Hartman

How to make the Communion service meaningful to unbaptized children.



Carl Hartman is the director of pastoral nurture for the Iowa-Missouri Conference of Seventh-day Adventists.

Mommy, may I have a sip?”
“Daddy, why can’t I have some of that bread?”
And mommy and daddy wonder, *What can we tell our children when they ask to taste of the sacred symbols?*

Most of the time children get a one-line explanation: “You’re not old enough yet!” But surely, children deserve better than that. Even when patience and tact accompany the explanation, children do show disappointment.

Communion should be one of the most impressive services of the church, and it should have meaning for unbaptized children, as well. They should not feel as though they are being excluded. How can this be done? Here is something that has worked well for me in my ministry.

To begin with, I arrange for a special story for children during the ordinance of humility. Second, after the Communion service I provide a unique activity just for the unbaptized children.

At the close of the Communion service I invite the children to come to the front of the sanctuary and sit in the first few pews. While the closing song is being sung and the children are assembling, the deaconesses remove the bread and wine from the Communion table and take them to the side room. There the wine and the bread are placed in specially chosen containers and returned to the pastor.

While the deaconesses are making these preparations, I select a boy and a girl (usually the oldest) to be the bread and wine bearers. These two follow me, along with the rest of the children in procession, to a preselected spot a short distance from the church. It should be

somewhat secluded if possible. In this spot a small hole (approximately five by five by five inches) had already been dug the previous day.

The procession circles the hole, and I offer a prayer and present a brief talk on the closing scenes of Jesus’ life. What an opportunity to capture the imagination of the children! I try to help the children understand the meaning and sacredness of the bread and wine. I often include a few words on why these symbols are buried rather than thrown out with ordinary trash. Ideas on what to say to a group of children in this setting are almost endless.

After I finish speaking, I ask the child with the wine to pour it slowly into the ground. Then the child with the bread lays it gently in the ground. A third child pushes the dirt into the hole with his or her hands. I offer a short prayer making an appeal to the children to give their hearts to the Lord and accept Him by baptism. After this I ask the children to return quietly to the church, where their parents are waiting.

This special service for the unbaptized children is effective in helping them to feel they are an important part of this sacred ordinance. It provides meaning to the overall Communion service, which for the children is too often just a boring experience. It also supplies adults with a dignified way to dispose of the bread and wine, which are sometimes carelessly thrown into the trash can and dumped down the sink.

With a unique service such as this, we can help children see the high estimate heaven places on them. “Let the children come to me and do not stop them, because the Kingdom of heaven belongs to such as these” (Matt. 19:14, TEV).

After-hours schooling: an alternate strategy for Adventist education

Robert J. Surridge

When high costs are keeping Adventist education out of reach for many, must we not look for an alternative that will provide Adventist essentials to all young people?



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Seventh-day Adventists have long felt that they have a God-given role to play in the equipping of the young. We define that role as

Adventist education. But education today is a costly affair and demands a vast and continual outlay of time, human resources, and money. The church, however, has its limitations, and it has many other demands on its resources.

The problem is global in nature. Whether or not we can find a unitary global solution is not the issue here. Although I have had experience in Adventism in the Third World and in North America, I write this from primarily a European perspective. The perceived problem and possible solution are European (perhaps also "Western") and may not be as relevant to the rest of the world church. I suspect, however, that wherever the world becomes more materialistic and wealthy, and hence less spiritual, or wherever Adventist education is out of reach for ordinary church members, this educational problem will soon arise.

In Western Europe the state provides good, comprehensive, and usually free education. This makes Adventist education in Europe less attractive than it is elsewhere. In addition, there is a constituency problem: there are relatively few places in Europe where Adventists live in sufficient numbers to support even an elementary school. Also, most European countries have strict regulations governing every aspect of education: building standards, heating, class size,

curriculum, teaching qualifications, and teachers' pay.

Theoretically, in order to establish even an elementary school that has any hope of a sustained future, we need a membership base of 200 plus (preferably with an adjacent Adventist institution), producing a regular supply of at least 20 children. For enrollment to be kept up and standards to remain within government guidelines, the local church needs to be large and rich. Such situations are uncommon in Europe.

The problem

Practically, however, a far greater membership base and potential enrollment are looked for. The establishment of the school in Birmingham, England, is a good example. Birmingham is England's second largest city, with a population of one million and an Adventist population of more than 1,500. Until 1988 the city did not have an Adventist school. The school that was started placed a massive drain on the North British Conference's finances. It struggled to find teachers, and despite interest from local parents, and total commitment from conference officials, it began with a much lower first-year enrollment than was needed to keep it solvent.

What was the problem? Lack of faith? Lack of money? Lack of members? All of these did contribute to the downward spiral. But there are other factors. State education is of such a standard that matching it at the church level is prohibitively costly. Staffing levels and teachers' pay push fees sky-high, and the membership is small and

scattered. We cannot just command our members to banish their children to a distant boarding school. So an alternative has to be found for two types of Adventist children: those whose parents cannot afford our schools, and those who do not live near enough to our schools.

Who can deny the educational needs of 15 children in a church—or five children, or one, for that matter? For tens of thousands of Adventist children the resources of the local conference or union cannot possibly offer an affordable Adventist education that will be on a par with state education.

Is there an alternative, perhaps something we can do locally?

An alternative

Living as I do in a multiracial society, I have found that there are lessons to be learned from the practices of other cultures. Many of the ethnic communities that have come into Britain and other Northern European countries in the past few decades have struggled to maintain their cultural and religious identity. This is particularly true of the various Asian communities and religious groups. The way in which they have sought to tackle the task of holding on to their youth is relatively cheap. It is efficient in its use of existing resources, and reasonably effective in its primary goal of preventing the youth from abandoning the faith of their parents.

I take as an example the Muslim community in Britain (although the Jewish and Far Eastern communities would serve equally as well). The 900,000 strong British Muslim community runs a network of after-hours schools for their children. Five thousand such Qur'an schools, as they are called, exist in Britain. It is a very flexible system. In some cases the religious teacher comes around to individual families. In larger communities they have classes in the mosque on Sundays or during the week. In the huge Bengali community of impoverished east London, Muslim boys go to the Qur'an school for two hours, three days a week, right after normal school. Here they learn the Koran and Arabic, and they are steeped in the strict morality and customs of Islam. This system runs on a voluntary basis, costs next to nothing, and takes full advantage of the free education offered by the state.

Recently I spoke with Aziz, a Muslim boy in an Adventist school. For him, our

school was a culturally and religiously hostile environment. But his parents sent him there because they recognized the benefits of Western private education. Aziz told me that his training and education in the after-hours school at his mosque had kept him in touch with his culture and religion. This school had given him that vital bit more than what he received at normal mosque services, or at home, where both his parents were too busy earning a living to give him much spiritual guidance. (Sound familiar?) It was the after-hours school, he said, that had given him what he needed to resist Christianity, but it had been a struggle.

Part-time Adventist schools?

As Adventists we could do something for our own children along similar lines. Why must we think of an Adventist church school as one that operates only full-time? In areas where there are too few children for the church to form and pay for a good full-time school, or where a school would cripple the resources of the conference, why not establish local after-hours schools?

For instance, one could have a weekly program of six hours of education held in the local Adventist church. This could be comprised of two afternoon or evening sessions of two hours and two hours on a Sunday afternoon. (The evening sessions could begin at the end of normal school hours, lasting from 3:45 p.m. to 5:45 p.m.) This type of Adventist education could take many forms. Younger children could have a type of year-round Vacation Bible School. For the older ones classes could concentrate on those things that are missing in state school education: creationist science, Adventist morals, career orientation, Adventist heritage, fundamentals of the Bible, Adventist lifestyles, and so on.

We have the resources in our midst. Our church buildings are nearly always underused, and there are parents and older folk who could give their time to such a project. Obviously each situation would have to fit in with the availability of children, "teachers," space, and equipment. But there is no reason why this could not be thought of, and officially recognized as, an "Adventist school" fulfilling the prime directives of the Spirit of Prophecy on our educational responsibilities.

By doing this, a relatively poor church could take advantage of the 70 percent or

so of the state school curriculum that is good (and free), while providing its children with the moral and spiritual fiber that they would otherwise be denied.

Why am I writing about this in an Adventist ministers' magazine? It is because the prime mover and initiator in such a project would be the local minister, as indeed it is in the Muslim situation. The concept, by its very nature, is a local one. It is the minister who knows what local resources are available. He knows and controls the church buildings, he knows who could teach, he knows what equipment and funds are available, and he should know the needs of the local children.

Many pastors in Europe, and I suspect in North America, are in a similar situation to my own: more than a hundred miles from the nearest Adventist school; not enough Adventist children within a 40-mile radius to form one class, let alone a school; parents not well off enough to pay; but as a minister desperately sensing the spiritual and educational needs of our few precious children.

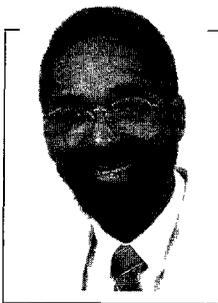
The Muslim model is so appropriate. The Muslims in England see themselves as the faithful, and want to uphold their standards of faith and morality before their children. They accomplish this through after-hours school, utilizing the services of their clergy, parents, and when available, qualified teachers who give their time freely. Using only limited local resources, this model achieves a double goal. While the children get a good education in the state system, they also learn of the essentials of their own faith and values.

Adventist ministers could do the same in many situations, saving conference resources and preserving souls for the kingdom. I imagine, as I write this, that others may have had the same idea. Perhaps in isolated situations such experiments are being carried out. What such a program needs is global promotion, for in hundreds of situations I believe it could provide a solution to one of the church's greatest dilemmas. Just as important, the very concept of Adventist education and schooling should not be limited to full-time institutions, but should be extended, as the Muslims have done, to after-hours schools. If we did this, then with very modest expenditure we could save many that otherwise slip through, or are passed by, our educational system through reasons of finance or geography. ■

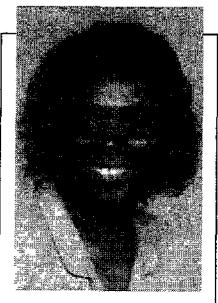
An overlooked resource

**Joan Francis and
Pedrito Maynard-Reid**

Adventist students on non-Adventist campuses constitute a resource for building and expanding the body of Christ.



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I came unto my own and my own received me not." This could well be the reaction of many Seventh-day Adventist students in non-Seventh-day

Adventist universities when they come to our churches. Away from home, and in a non-Christian intellectual climate all week, they look to the church on Sabbath for spiritual fellowship, challenge, and nurture—but often do not find them.

Who are these students? Some of them may have become Adventists recently while attending universities; others may have joined non-Adventist colleges because our own institutions are not offering their particular field of interest; still others may be there for financial reasons or may have transferred from Adventist colleges to see for themselves a different side of the educational process.

Whatever their background may be, this section of the Adventist constituency often feels unwelcomed, unwanted, and unutilized in our churches. From highest to local organizational level, the church has basically overlooked this group—a group that constitutes a powerful potential tool in working with the educated, academic, and professional people of the community.

In spite of this negative or indifferent attitude of the church, some of these university students are self-motivated enough to maintain a vibrant relationship within the church and carry on a positive role in witness. Usually such persons have either inherited such a rich Adventist heritage or maintained such an active

participation in their home congregation that they already have a fully developed sense of mission and participation. They carry this commitment wherever they go, regardless of hurt or pain they may have experienced by the church organization's indifferent posture toward them.

However, there are other students who are less self-activated and less internalized in their commitment to church structure and mission. Whether the commitment is internalized or not, there is something about Adventist belief and lifestyle that even a chance meeting of one Adventist with another sets off its own dynamic and creates opportunities for group fellowship and nurture. If the group is large enough, a more permanent form of fellowship does take place on non-Adventist campuses. But usually the hectic nature of academic life, the largeness of the institutions, and the variedness of the departments hinder students getting together on their own. Here's where the churches close to the universities should play an active role. They must become the nurturers of these intellectuals, even if the group has or eventually will have a fellowship or association of their own on campus.

To be good nurturers, the churches, led by their pastors, must recognize the needs of the university students. On the one hand, some of their needs are basic, traditional ones common to all. Yet many of us look on these intellectuals as superpersons who either do not have basic human needs or are able to fend for themselves without the assistance of the church. We often feel that the pastors' time could be spent more profitably in nurturing the "weaker" members. On the

other hand, some of the needs of the Adventist students and professors in non-Adventist universities are often nontraditional and somewhat unique, and the church cannot afford to ignore these needs. The church is called to minister to all—all persons, all contexts, all needs. The church and the ministry must design meaningful ways of fulfilling these needs if we do not wish to lose this great reservoir of talent that can be instrumental in reaching a section of our communities that we now do not reach.

Here are some areas in which the local church can help Seventh-day Adventist students and professionals on non-Seventh-day Adventist campuses:

1. Begin by being helpful. Often new students arriving in a new town find themselves in need of basic necessities: information about or help with housing, furnishings, clothing, and other essentials. I know of an Adventist graduate student who after spending a number of days in a guesthouse got so discouraged that she wanted to quit school because she couldn't find any suitable housing. Our church was not of much help. But another church came to her aid. They had an organized system of assistance—they knew exactly what to do and whom to contact—and soon the student found herself in a decent house with basic necessities. Every Adventist church in a university town should have a program to welcome and assist students in getting them acquainted with and settled in their new environment. The newcomers would welcome information on such matters as shopping areas, bargain places, points of interest, and important government and private agencies that offer different support services to the community.

2. Provide a home away from home. Friday nights are usually the time when university communities begin their unwinding process. After a week of stress, students look forward to their weekend parties. Adventist students in such environments find themselves out of place, and what better opportunity for our churches to show that they care. If our church members would open their homes for a weekend stay or just provide a little time for fellowship, what a blessing that would be to young people who miss their own families. An invitation to a Sabbath meal may open up a relationship, in addition to providing a treat to students who

often don't eat too well during the week.

Besides, the fellowship of the Sabbath lunch, with its lively conversation, refreshing religious music, and caring friendship, provides an oasis in the desert of the weekly secular environment and academic grind.

But the relationship must move beyond the meal, to establish a sense of home away from home, a feeling of family togetherness. Church members could take time to make themselves personally available when students need them, and create an atmosphere in which students feel comfortable enough to be able to share their concerns—emotional, financial, spiritual, or societal. A family is for sharing, and students away from their own homes have so much to share—the joy of academic success, the stress of the university program, the discouragement of the day, or perhaps a note of sadness or grief or happiness from their faraway home.

On campuses or in cities where there is a large concentration of Adventist college students, Adventist student fellowships may be organized. Here too the local church can help by offering its church facility or equipment for their meetings. The pastor can offer to help the young people as a resource person, a facilitator, or a counselor, or as a bridge builder between students and other Adventist units, such as the conference office and the church's educational institutions.

3. Promote spiritual nurture. Although the visiting pastor is a vanishing breed, the significance of pastoral visits cannot be overemphasized. A university student would be delighted with a periodic pastoral visit, formal or informal, at the apartment, in the library, or over a snack during lunchtime.

Spiritual nurture, however, is not the responsibility of the pastor alone. The entire church must be involved in this enterprise. How do our Sabbath services reflect this trust for nurture of university students? During the week, the students have applied their minds intensively on intellectual pursuits and career development. They are willing to do the same on religious themes. But they look for a quality that will challenge them: imaginative Sabbath school programs, meaningful liturgy, and thoughtful sermons. But having attractive and worthwhile programs and services with students as

spectators is not enough. Participation and involvement are part of nurture, and our university students can enhance our Sabbath activities. They must be involved. Their talents need to be tapped; they have great potential for leadership as laypersons; their skills can help build the body of Christ. As they aid in the building of the body, they themselves will realize spiritual growth and development.

4. Provide lifestyle challenges. Christian students in a secular university struggle to maintain a Christian lifestyle against the onslaught of non-Christian tendencies and norms. The problem is even more acute in trying to maintain a traditional Adventist lifestyle. Often the very structure of the thought and social life of a secular campus—involving experimentations and explorations, working from different perspectives and under varying sociocultural dynamics—places a heavy stress on Adventists, some of them facing for the first time an altogether different worldview. To be condemned by the "saints" is the last thing such Adventist students need. If they seem unconforming, if they don't repeat the rote answers in Sabbath school discussions, or if they ask uncomfortable questions at times, what they need is, not indifference, isolation, or coldness, but care and understanding.

Often Adventist students on a secular campus live under the pressure of invitations: invitations to share a beer, to attend a social activity on Friday night, to go on a Sabbath afternoon outing, or even to go with others to a calypso tent. In the face of such pressures, how odd sometimes that the saints can hardly think of any invitations and lifestyle-support activities for young people.

5. Involve them in campus outreach and evangelism. Adventist students on a secular campus are in daily contact with the future leaders of the country—statesmen, administrators, planners, thought leaders, and managers. These Adventists know their peers. And they can be better witnesses to them. Where traditional evangelistic methods may not reach the university community, Adventist students can accentuate creative ways of reaching this significant group. The local Adventist church should not only encourage Adventist university students to

(Continued on page 29)



Sermon resources—II: Yourself

Floyd Bresee

My wife and I were enjoying a couple of days between appointments in Kenya, Africa. Joining a tour group in a game preserve, we stood with our heads through the roof opening of a four-wheel-drive Land Rover as we admired the zebras, buffaloes, rhinos, gazelles, and giraffes.

Our driver-guide spotted a cheetah eyeing the landscape. "That cat is hungry," he said. "He'll make a kill soon." It didn't happen while we waited, but sure enough, a little later we saw the cheetah, its face dripping blood, tearing at a Thomson's gazelle. Hungry animals are vicious.

Eventually we found what everyone was looking for—the lions. I counted 17 in all. The adults yawned lazily, their feet in the air as they dozed. The cubs playfully and presumptuously tumbled over their cousins, aunts, and uncles. Nearby, other animals, favorite lion food, grazed nonchalantly. Everything was peaceful because the lions were full. Well-fed animals are at peace.

If there's bickering on your "preserve," perhaps it's because your people are not well fed. Or if they're no longer showing up at feeding time, maybe they've become bored with the food. Buttrick insisted, "People are driven from the church not so much by stern truth that makes them uneasy as by weak nothings that make them contemptuous."

We must pray often this prayer of an effective preacher: "Lord, fill my mouth with worthwhile stuff, and nudge me when I've said enough." But where do we get that "worthwhile stuff"? Previously we discussed the preacher's primary sermon resource, the Bible. A

second resource is yourself.

Your sermon is your experience to date

At the close of a service aboard a ship, a sailor came to his chaplain. "That was a great sermon, sir," he said. "Tell me what makes you think so," invited the chaplain. The sailor replied thoughtfully, "It was great because it took something from your heart and put it in mine." What comes from the heart goes to the heart.

The lame man at the Temple gate asked Peter and John for money. But Peter said, "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk" (Acts 3:6, NIV). Peter didn't give money because he didn't have money to give. But the words he spoke brought healing because he had Christ. Our business in preaching is bringing to our listeners healing through Christ. But we must have Him ourselves before we can give Him to others. There's nothing harder than trying to give what you don't have.

As preachers, our primary purpose in Bible study is not to find something to say to others, but something that changes us. We should read our Bibles, not so much as preachers on the search for a sermon, but as human beings in search of food for our own souls. This, in turn, is what makes a sermon appealing. We interest others by that which exceedingly interests us.

Activate your memory

A sermon is no more produced in the pulpit than a baby is produced in the delivery room. It's true the baby first sees the world in the delivery room, but the mother, intimately involved in its creation, has been carrying it around

and thinking about it for nine months. The best sermons usually include ideas the preacher has been carrying around and thinking about for months—even years.

Not only is the sermon not created in the pulpit, it isn't altogether created in the study, either. The Bible study and other readings serve partially as pump primers to get what's already inside us to flowing. They bring to the surface what we already have within us but can't otherwise get hold of. As we study we open the doors and windows to our memory and invite out all that we have ever read and seen and felt.

Faithful filling—effective emptying

Recently I traveled in a country where nearly every house had a large container at one corner of the building for storing drinking water. Rainwater flowed down the roof, was piped into the tank, and from there into the house. In one house, I noticed that the pipe from roof to tank was missing. I peeked into the tank. It was still equipped for emptying, but not for filling. No wonder it was dry.

That's often the dilemma in preaching: you try to keep preaching while neglecting your daily devotional life. You're perpetually giving but have no way of receiving. No wonder your ministry feels so empty. You sit down and try desperately to prepare a worthwhile sermon, but nothing much happens. When we try too hard, the creative juices freeze in our veins.

Better to get most of your materials for preaching the way a maiden gets her lover. Don't go in search. Just be about your normal business of a faithful daily devotional life. Sermons will come to you.

More resources later. ■



1991 Annual Council votes Ministerial Association to serve elders

J. H. Zachary

Papua New Guinea. The lay evangelist hikes five miles each Sabbath through the thick jungle. Rain or shine, he has an inner compulsion to make the trip. Each Sabbath afternoon, 150 people await his arrival for a Bible study. During the upcoming weeks, many make decisions for Jesus. Soon a church is ready to be organized, but the district pastor already has 12 congregations to shepherd. The lay evangelist must assume the care of the new flock. And he does. And soon he will train one of the new members for the task.

Central India. A carpenter, he came to the city to make his living, and here he found his Saviour. As he builds his cabinets and doors and windows through the week, he feels burdened for his native village, which has not yet heard the good news. So he ventures forth each Sabbath to share his faith with family, friends, and neighbors. The 75-mile bus trip takes him over hot and dusty roads, but the sweat and toil mean nothing compared with the joy of sharing the gospel. I was in that village when this happy carpenter dug the first shovelful of earth in preparation for constructing the church. Once again, a layperson has come to the aid of the pastor.

Lima, Peru. At the beginning of 1991, the conference issued evangelism kits to 3,000 laypersons. On September 27, nearly 2,500 were baptized. Thirty new congregations joined the 220 already in the city. Who would look after these

congregations? Who would assist the overloaded pastors? Elders, of course.

Philippines. One of my former students, now serving as a pastor in the south Philippines, recently wrote to me that he has 32 churches to supervise. His lay evangelists are establishing five new ones.

During this quinquennium, church leaders expect more than 2 million new members to join the church, as a result of Global Mission emphasis. Who will shepherd them? Who will visit? Who will preach? Elders, of course.

What a responsibility rests on elders! Often without any specialized training they must give leadership to their church. From week to week, after working long hours at their trade or business, they must take time to study the Word in preparing a sermon, to evangelize, to care for the needs of members.

In some parts of the world, a different challenge beckons the elders. A congregation might have three pastors and 11 elders. Anxious to serve the Lord faithfully, most elders would like to do something more than calling for the offering or announcing a hymn during the worship service. These local leaders need support in order for them to fulfill their responsibility of spiritual ministry and leadership.

The 1991 General Conference Annual Council has charged the Ministerial Association with the responsibility to train, equip, and support the ministry of local elders. The council adopted this action, to be implemented worldwide:

“WHEREAS, Scripture emphasizes the local church elder’s leadership role in the local church (sometimes designated as lay pastor); and

“WHEREAS, local church elders, working under their pastors, often do much of the pastoral work of a church; and

“WHEREAS, the Ministerial Association coordinates the training and equipping of local church elders in cooperation with the departments of the world church; and

“WHEREAS, pastors and local church elders need some of the same training and ongoing reminders of the need to work closely together; it is

“VOTED, 1. To encourage the local conferences/missions/fields to invite local church elders to attend periodic meetings of the Ministerial Association which are specifically designated for training local church elders. This reserves full membership to pastors but emphasizes the significance of local church elders as their assistants.

“2. To invite local church elders to specified meetings for pastors as finances allow.”

The General Conference Ministerial Association is taking the following steps to support, equip, and train the local elder as an assistant to the pastor of the local church.

First, work has begun on an elder’s manual. A worldwide committee is presently reviewing the manuscript, to be published in mid-1992. Churches, mission fields, and conferences will use this manual and the *Church Manual* in training local elders. All elders should have personal copies of these two important tools.

Second, by 1993 the Ministerial Association will issue a book by Floyd Bresee on sermon preparation, keyed to elders. The association will also provide a set of training materials to local conference ministerial secretaries and district pastors.

Third, *Ministry* magazine will continue to publish articles of professional and service interest to local elders. ■

J. H. Zachary is an associate secretary of the Ministerial Association, General Conference of Seventh-day Adventists.

Towards Righteousness by Faith: 1888 in Retrospect

Arthur J. Ferch, editor, *South Pacific Division of Seventh-day Adventists, Wahroonga, Australia, 1989, 131 pages, \$6.00, paper.*

Reviewed by George R. Knight, professor of church history, *Theological Seminary, Andrews University, Berrien Springs, Michigan.*

Five papers presented at the South Pacific Division of Seventh-day Adventists' commemoration of the centennial of the 1888 Minneapolis General Conference session compose *Towards Righteousness by Faith*. The 1888 session marked a major shift in the development of Adventist theology. Before then, the denomination had emphasized its distinctive doctrines to the detriment of those truths it held in common with other Christians. The 1888 meetings saw a challenge to that trend by two young editors (A. T. Jones and E. J. Waggoner) from California. This challenge resulted in denominational dissension between the older administrators and the young men from the West.

The 1888 meetings have spawned a ceaseless stream of literature (more than any other event in Adventist history). But we find the literature as ideologically divided as the participants in the original session. Ferch's volume contributes to that growing body of literature. His preface captures the central significance of the meetings when he states: "One of the elements which has made the Minneapolis meetings memorable was the exaltation of Jesus" in a religious body where many had lost sight of Him.

The first paper in the volume, by Arthur N. Patrick, hypothesizes that the 1888 crisis was essentially a struggle between the older leaders with their desire for continuity, and the "second-generation 'progressives,'" with their felt need for innovation.

The most valuable contribution of the book is Norman Young's examination of the Adventist exegesis of Galatians 3:19-25 (the biblical storm center of the conflict) in both the 1888 meetings and up to now.

Two of the papers treat the theology and contributions of the protagonists at Minneapolis. Milton R. Hook explores "The Message of E. J. Waggoner," while Kerry H. Hortop looks at the contribution

of A. T. Jones. Building on faulty soteriology makes both treatments seriously flawed. It is of the type previously promoted by Geoffrey J. Paxton, David P. McMahon, Desmond Ford, and the later Robert Brinsmead (all influences in Australian Adventism). Hook and Hortop separate justification and sanctification, overplaying the importance of justification by faith, while underplaying the role of sanctification. While we can separate those categories for purposes of theological definition, the New Testament does not teach experiential separation. A person is either in Christ or not. The justified person is also being sanctified. Thus being righteous by faith includes both justification and sanctification. Contrary to the Adventist restorationist interpretation, these authors view the Reformation as a static event that took place in the sixteenth century rather than as a progressive historical process.

As we would expect (given their presuppositions), Hook and Hortop view Wesleyanism's emphasis on obedience and sanctification in a pejorative sense. Such a treatment ignores the Wesleyan roots of Adventist theology—a problem affecting several areas of contemporary Adventist theological thought. This is especially true in the theology of those Adventists who dichotomize justification and sanctification and of those at the other end of the spectrum who understand Ellen White's Wesleyan usage of the word *perfection* in absolutist Calvinistic terms.

Towards Righteousness by Faith closes with a helpful treatment by Robert Olson on Ellen White's teaching on righteousness by faith before, during, and after the Minneapolis meetings. Not only does Olson demonstrate her consistency during that period but he also serves as a corrective to Hook and Hortop. Olson's findings indicate that "Ellen White included both justification and sanctification under the rubric of righteousness by faith." Thus, she reflected both the biblical perspective and her Wesleyan upbringing. Also true to her Methodist roots was her treatment of perfection and the life of victory.

Seeking a Sanctuary: Seventh-day Adventism and the American Dream

Malcolm Bull and Keith Lockhart, *Harper and Row Publishers, San Francisco, 1989,*

319 pages, \$25.95, hardcover. Reviewed by Robert Surridge, pastor, Chatham Seventh-day Adventist Church, Kent, England.

Seeking a Sanctuary concentrates on Adventism in the United States. The authors discuss the church's role in that country both past and present. But the issues go far beyond American shores.

Lockhart and Bull are British. Bull, a research fellow at Oxford University, and Lockhart, a journalist for the London *Observer* newspaper, have given us a secular sociological analysis of the church. However, their Adventist backgrounds (both were raised in Adventist homes and attended Newbold College) bring personal insights and understanding to their work.

The authors see the Adventist Church as a unique Christian denomination that bears the marks of its American origins

Bull and Lockhart go down the sociological road to conclusions we wouldn't dream of in our wildest imaginations.

to such an extent that it is a kind of America within America. The church offers a version of the American dream—the Adventist dream. The Adventist dream includes a lifestyle that promotes physical and spiritual salvation. "Adventism is an alternative social system that meets the needs of its members from the cradle to the grave" (p. 96). The authors' analysis of how Adventists think results in some poignant appraisals of the denomination's mind-set. "To be an Adventist is to have an acute awareness of location in time" (p. 155).

Whether the authors' conclusions are valid or not, the book provides an analysis of the church's beliefs, structure, and history. It also contains useful statistics on lifestyle, growth trends, hospitals, schools, tithe income, etc.

The authors have documented and researched their material in considerable detail. At times they seem to be trying to exorcise the ghost of the church from their past, but they hold no particular grudge. They neither attack the church nor promote it. Because they view Adventism in a sociological rather than a spiritual light, one must be skeptical of their analyses.

Bull and Lockhart often start with situations familiar to us, but then they go down the sociological road to conclusions we wouldn't dream of in our wildest imaginations. They evidence too great a desire to see political cycles, sociological forces, behavioral patterns, and schemes where they don't exist. I find this true in Bull's last chapter, "The Revolving Door," which deals with the "process" of entering and leaving the church. He provides little support for his theory and ignores individual choice. In reality Adventism suffers more from communication breakdown than conspiracy and from lack of sophistication than deliberate carelessness.

The book shows how the church has

moved its position on many issues over the years: from congregational to hierarchical, from "the shut door" to evangelism, from almost feminist to patriarchal, from distrust of the American state to a secret pride in it, from racial prejudice to legislated equality. Not all change has been negative. Like the early Christian church, we do what we can with our human material.

Bull and Lockhart seem critical in places but generous in others. Although they use a secular approach, they attempt to present the good and the bad aspects of the church in an honest manner. But sometimes they want it both ways. For example, in his chapter on African-Americans in the church, Lockhart criticizes the General Conference for discouraging regional conferences. Then he reprimands the church for what he perceives as a separatist approach to racial issues.

We need to read the book as a whole. It may anger some. It may cause us to question our preconceived ideas. But I hope it also will help us conclude that despite human failings, the church sur-

vives all that the modern world throws at it. At the same time we need to adapt to fulfill our mission.

Seeking a Sanctuary does not just discuss our negatives, but also reveals a positive movement worthy of our support.

I hope we can learn from the book's criticisms: to lead more and follow less; to be less dependent on proof-text theology; to be less self-obsessed in religious liberty matters; and to be supportive individually of leadership.

Padded Pews or Open Doors (Seminars That Lead to Decisions)

Mark Finley, Pacific Press Publishing Association, Boise, Idaho, 1988, 144 pages, \$7.95, paper. Reviewed by Brian Jones, Bible instructor, Auburn, Washington.

Finley's book offers much more than its subtitle suggests. The book instructs pastors on how to conduct Bible seminars that win souls to Christ. But besides being an effective how-to manual, the book calls all of us to evangelize. The author asserts that the pastor's primary

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role is to "equip members for the work of ministry in the world." "Evangelism is not the work of a few specialists but a product of the Spirit's influence on the minds of converted believers.

Finley offers nothing mechanical, manipulative, or flashy. Instead he gives biblical specifics on gaining, holding, and nurturing interests for the Kingdom.

A successful public evangelist, Finley offers seminar evangelism as a manageable modality for churches of any size. Congregations don't need large budgets, auditoriums, or famous speakers to assure success. The simplicity of the author's counsel enables trained laypersons to run programs at any time of the year in a variety of settings.

Church Planting at the End of the Twentieth Century

Charles L. Chaney, Tyndale House Publishers, Wheaton, Illinois, 1982, 128 pages, \$9.95, paper. Reviewed by Roger L. Dudley, director, Institute of Church Ministry, Andrews University, Berrien Springs, Michigan.

Chaney, seminary professor, and church planning consultant for the Southern Baptist Convention, established a reputation in the church growth move-

ment with his 1978 book with Ron Lewis, *Design for Church Growth*. Now he demonstrates that growth is best served by planting new churches among people groups, especially in urban North America. Most potential converts do not feel comfortable in crossing ethnic, cultural, social, economic, or geographic lines to come to Christ and unite with His church. Thus, while the primary theme of the book is church planting, a secondary theme explains and defends a homogeneous principle.

In six chapters Chaney leads us through the biblical pillars of church planting, developing both a congregational and regional strategy. He discusses the importance of creating a climate for planting, spontaneous planting in the inner city, and planting in transitional urban communities. An extended appendix on congregationalizing and evangelizing concludes the work.

Chaney believes Black churches should recognize their responsibility in communicating the gospel to White English-speaking groups just as the first-century church have-nots passed the gospel to the haves. This runs contrary to his homogeneous theme. He also warns that attempts to reach new people groups may

be interpreted as paternalistic or even racist if we do not monitor our attitudes. We can subtly communicate the message "Be good like us" instead of "Turn to Christ."

Chaney believes we should not confuse an apostle with one of the 12 original followers of Jesus. The spiritual gift of apostleship is still with the church and manifests itself in the ability to plant new churches. Many should devote their lives to this work. He also points out that "the gospel always travels along the lines of human relationship. Diametrically opposed to that principle, most of our personal-witness training has been focused on casual or planned contacts with people we may never have seen before and may never see again" (p. 168).

The book has its drawbacks. Some of its statistics seem complicated and confusing even to one used to working with such figures. The author presents his material in a Southern Baptist context, and it needs modification for other applications. Most disappointing of all, Chaney gives little information on the actual nuts and bolts of how to plant a church. Yet the book is persuasive in outlining opportunities for reaching the unchurched people groups among us. ■

¿Por Qué Creó Dios a la Familia?

El nuevo Manual de Evangelismo para Vida Familiar (en español), escrito por Gordon O. Martinborough, responde a esta pregunta de manera efectiva en la ganancia de almas. No solamente revela el amor de Dios a través del núcleo familiar incorporando familias enteras a nuestra iglesia, sino que además causa un reavivamiento en las familias que ya son adventistas. "Este manual es una herramienta extraordinariamente efectiva . . . Desde que se ha puesto en práctica, miles de familias han pasado a formar parte de la Iglesia Adventista." Pastor Jorge Brown, Presidente, División Interamericana. **Ideal para Evangelistas, Laicos y Pastores.**

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PREACH in jeopardy

From page 5

keeping it. Here are just a few of the letters:

■“I was pleased to find a copy of your journal in one of our friaries in another state and found I could be added to your list. It is rare to find such a comprehensive and inclusive publication dealing with matters of faith and religion that focuses on the needs of all people. I believe the journal will be a boon to my understanding of ministry.”

■“When I am done with *Ministry*, I give it to my Sunday school teacher and she uses it.”

■“Thank you for your journal and its thoughtful articles. May I request 12 copies of the issue in 1987 that dealt with the subject of eternal hell? I would like to use it as a study document at our pastors’ conference.”

■“*Ministry* is the best periodical on the pastorate I have been reading. Having just been appointed to the principalship of a Bible college, I am grateful to have it.”

A worthy project

Ministry is also one of the best bargains in the church. \$2.00 (overseas, \$5.40 [includes extra postage]) pays for one subscription (six issues) for an entire year.

Yet some conferences that have only 600 subscriptions in their territory still cannot afford to pay \$1,200. I believe that there are churches and individuals who would be willing to sponsor PREACH subscriptions in their area. We will be happy to provide a printout of all the names in a particular region.

If you would like to be a partner with us in sending *Ministry* to these subscribers and even expanding the list, please send your checks made out to *Ministry* PREACH to me at 12501 Old Columbia Pike, Silver Spring, MD 20904. All donations are tax deductible. You may also want to sponsor overseas subscriptions.

PREACH need not die. It will be much stronger if it is supported at the local level. We do not want to push a program that the church does not want. If you believe that this program is still important, please let us know. ■

An overlooked resource

From page 23

witness actively to their faith but also link its program, so far as possible, to the needs of the university community. The church calendar can take cognizance of the university calendar. For example, at the beginning of the school year, the church can plan a special program of a spiritual and social nature to which students of all faiths can be invited. The university calendar should also guide church leaders in being sensitive to time pressure on the Adventist students. For example, examination time would hardly be the occasion when the church would invite the students to put on a vesper program for the church’s young people.

Another area in which the church can have close links with the campus is to let the university community know of the church’s total program. Advertising on campus would help. Adventist students have a right to be eager for their church to have a high profile on campus. Of course, in planning to attract the university community, the church should maintain high quality in its programs; otherwise visitors may not return, and the loss sustained may be irreparable.

The world church has taken an important step in the setting up of the Committee on Ministry to College and University Students (MICUS), and in the publication of *Dialogue*. International in scope and specialized in purpose, the journal is devoted to keeping the Adventist faith, mission, organization, problems, and culture before this growing community of Adventist students on non-Seventh-day Adventist campuses. While this serves a worldwide purpose, it cannot and must not negate the role of the local church—the flesh and blood contact. The caring church must realize that it has in its midst a valuable but neglected resource. The local church must tap this talented resource, and utilize its inestimable resources in expanding the body of Christ. ■

Letters

From page 2

shallow and superficial.

How can we at New Life church not

be offended that one of our brothers makes a judgment call on what God may be doing in this place at this time?

We at New Life do not propose to set an example for others to follow. We do not criticize what others feel led to do. We only attempt to be what the Holy Spirit has communicated to us for this time. More than 400 reclaimed former Adventists and hundreds of healed lives have been the result of doing what we feel God has led us to do.

Most leaders and laypersons know that Adventist worship in North America does not meet the needs of many people—young and old. The steady decline in church attendance ought to tell us that “authentic Adventist worship” needs renewal as we face the nineties. Renewal requires more than simply rearranging the worship service. Worship is more than format, stained windows, Communion tables, and organ pipes. And yes, we can worship in an “auditorium.” Worship takes place wherever God is, and God is where His people are.—David Snyder, senior pastor, New Life Celebration Church, Portland, Oregon.

Enthusiastic early Adventists

The account of Israel Dammon’s arrest in *Spiritual Gifts*, vol. 2, pp. 40-42, differs from the one given by Graybill (October 1991). Graybill implies that the manifestations at that meeting were caused more by human excitement than God’s power. However, the article omits a critical detail. Why did so many attempts by the sheriff and his men to carry Dammon out of the building fail? Because he was stuck to the floor by a supernatural power for almost 40 minutes, and 12 strong men could not pick him up. After 40 minutes, when everyone in the congregation was impressed that it was time for Dammon to be carried away, then he was carried out effortlessly. Obviously, this was not just human excitement. This was either the power of God or that of the devil.

The incident occurred on Sunday, not Saturday night. The testimony given by a local farmer and others that Dammon was a disturber of the peace was false. So said Ellen White, and page 302 lists the names of five people, one apparently a senator, who agreed with the details she gives. Was the

meeting really as wild and noisy as Graybill's article claims?

Also, Brother Ralph, the tongues speaker, never accompanied Ellen White to see Brother Rhodes. It was Hiram Edson who recounted the incident, not Ellen White, and it was he who accompanied Brother Ralph (see *Ellen G. White: The Early Years*, vol. 1, p. 197). The way Graybill states it makes one think that Ellen White accepted this manifestation of tongues as genuine. I see no indication that she did.—Bob Pickle, Fort Dodge, Iowa.

■ I read Ron Graybill's article with interest. Ron failed to give what I think are the two most important reasons why Ellen White began steering the church away from emotionalism in worship.

First, in a vision on December 24, 1850 (Manuscript 11, 1850), she was shown the order that exists in heaven. On the basis of this and a subsequent vision, she began calling for church organization and order in worship. Ellen White also says that God showed her the danger of "unhealthy and unnecessary excitement," and that "there was great danger of leaving the Word of God and resting down and trusting in exercises." As Ron pointed out, the word *exercises* describes the emotional highs witnessed in our early services. In Manuscript 11, 1850, she "saw danger ahead."

Second, the danger she saw, I believe, is tied to the closing events of the great controversy. In 1848 and in 1858 Ellen White saw the working out of this cosmic conflict. She began to realize that at the end of time, Satan was going to try to blunt the working of the Holy Spirit and introduce a counterfeit for the latter rain experience. She saw that people would identify the emotional highs, healings, miracles, etc., with the Holy Spirit when all the time they are a counterfeit (see *The Great Controversy*, p. 464).

On the basis of these two very important reasons, Ellen White began moving our church away from "exercises"—emotional highs and ecstatic experiences that people could misinterpret as the moving of the Holy Spirit. Instead of shouting and swooning during worship, Ellen White points in the opposite direction: "Let us give no place to strange exercisings, which

really take the mind away from the deep movings of the Holy Spirit. God's work is ever characterized by calmness and dignity" (*Selected Messages*, book 2, p. 42 [1908]).—George E. Rice, undersecretary, Ellen G. White Publications, Silver Spring, Maryland.

■ Graybill responds to the preceding two letters: *Ellen White's account of Dammon's arrest, given some 15 years after the events in question, has to be considered in the light of the testimony given at the actual trial, which took place about a week later and was published immediately. No one who reads the report of the trial will doubt that the meeting was extremely noisy and exciting, nor does Mrs. White's account disagree. The conflict is over why the sheriff had a hard time arresting Dammon. The sheriff testified that he had difficulty because several women grabbed hold of Dammon and would not let him go. Yet Mrs. White says no one made any resistance. We could posit that the sheriff was lying because he could not admit that a supernatural power was at work. In that case, one can see God working in a meeting full of shouting, swooning, and visions, with a little crawling thrown in, as well.*

The James Ayer, Sen[ior], who endorsed Ellen White's account in Spiritual Gifts was not a senator but the father of James Ayer, Jr., in whose home the meetings took place. The trial record makes clear that the meeting that so aroused the community took place on a Saturday night. It is possible that the arrest did not take place until the next evening, but it is also possible that Mrs. White was simply incorrect. We do not claim she was inspired for such biographical details.

I did confuse the details of the Ralph-Rhodes tongues-speaking incident. However, as Edson tells the story, this manifestation of tongues was followed immediately by a vision to the same effect as the message of the tongues. James White published Edson's account in Present Truth. One must assume that after her confirming vision, Mrs. White would have been inclined to accept the tongues-speaking incident as genuine. Certainly James White had no misgivings

about the incident or he would not have published it in parallel with the account of the vision.

The problem is that when it comes to the question of worship, there seems to be an effort to put all the emphasis on "order," while "all is quiet" about Mrs. White's repeated endorsement of shouting and praising God.—Ronald D. Graybill, Department of History and Political Science, La Sierra University, Riverside, California.

The pastor's spouse and church work

I found Bresee's article, "Must the Pastor's Spouse Do Church Work?" (October 1991) problematic in some ways and missing the point in others. Despite the somewhat questionable statistic that indicates a 95 percent positive response to the question (based on a sample of 20), I must say that I have to agree with the first part of Bresee's answer but not his reasoning.

Of course, a pastor's wife should be involved in church work just as much as any other member. Why? Certainly not because she is the "first lady of the congregation," but because all church members have a contribution to make according to their gifts. As to it being "a role she has whether or not she chooses it," that, in many cases, has far more to do with issues of ego and supportiveness in her marriage than anything else. I am aware of the power of congregational expectations. However, I am also aware that it is much healthier for pastor's families to define themselves clearly instead of letting the congregation do it for them.

The reason the pastor's wife does church work is certainly not to support her husband's calling, but rather to express her own—again in the same way any other church member does. The best way she can support her husband's calling is to be supportive of him as his wife. But it is a two-way street. Her husband needs to be supportive of her "calling" in life as well.

Though we took quite divergent lines of reasoning to get there, I am in full agreement with Bresee's closing statement: "If you serve the church because you love Christ, not just because the church expects it or because your husband expects it, serving is less frustrating."—Ken Curtis, associate pastor, SDA Church, Calimesa, California.

"Swiss army knife" for pastors

Mark Finley has few peers when it comes to international evangelism. After many requests, he has prepared a compact, all-purpose manual that functions as a "Swiss army knife" for soul winners. The first section has 32 complete Bible studies in topical order, followed by frequent questions answered. For example, after the salvation study comes an explanation of "once saved, always saved."

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Finley's pocket-sized soul-winning manual is available from Adventist Book Centers for US\$6.95 softcover and \$14.95 leatherbound. Significant discounts for quantity orders. Readers in the United States and Canada

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Umbrella Corps

Visitors often decide about your church within the first 30-60 seconds. Here's a way to show them you care before they even enter the church—the Umbrella Corps.

On rainy mornings, smiling members with large umbrellas meet people at their cars and escort them comfortably inside the church. Visitors get acquainted with a friend who cares enough to brave the elements in serving their needs. Members also get the red carpet treatment. Many regulars tempted to stay home in bad weather might come if they knew they wouldn't get soaked.

To convey professionalism, the Umbrella Corps can wear matching rain jackets that coordinate with large golf umbrellas.

Everybody benefits from the Umbrella Corps, including those who serve. What an opportunity for the youth to get involved in ministry! —Pastor Chad McComas, Corvallis SDA Church, OR.

Evaluation forms

So you dutifully publish a newsletter every month. Very good, but do your members actually read it? And what about the various meetings of your church—are they well attended? A

few simple upgrades might increase your newsletter readership and your meeting attendance. Here are two brief evaluation forms that will let you in on what your members are saying behind your back.

NEWSLETTER SURVEY

We need your input for our monthly newsletter. Please check one item under each category and add any comments or suggestions:

Length: Too long; Too short; Just right

Content: Good; OK; Change needed

Format: Good; OK; Change needed

I read the newsletter: Always; Sometimes; Never

I especially like:

I do not like:

My suggestions/comments:

POST-MEETING REACTION

Please respond to the questions to help with future meetings. You need not give your name:

1. What was good about this meeting?
2. What was bad about this meeting?
3. Specific suggestions for improvement:

—Both surveys come from Bradley Whited, pastor for administration, La Sierra Collegiate Church of Seventh-day Adventists, Riverside, California.

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Loma Linda Academy California

Chan Auditorium (Elementary Complex)

April 16-18, 1992

Program

Theme: **Salvation**

Opening Session - Thursday, April 16, 1992

7:30 pm - Key Note Address:
"Salvation and the Adventist Faith and Mission"
Key Note Speaker: Dr. Mario Veloso,
General Conference

General Session - Friday, April 17, 1992

7:30-8:00 am - Worship, Dr. Leo Van Dolson

8:00-8:50 am - President's Address
Salvation and Scripture
DR. Gerhard F. Hasel

8:50-9:35 am - Salvation and Law
Dr. Ron Springett

9:50-10:35 am - Salvation and the Sanctuary
Dr. George Reid

10:35-11:20 am - Salvation and the Believer's Pilgrimage
E. Edward Zinke

11:20-12:05 am - Salvation and Calvary
Dr. Norman Gulley

1:45-2:30 pm - Salvation and Blood
Dr. Angel Rodriguez

2:30-3:15 pm - Salvation and Obedience
Dr. Jack Blanco

3:15-4:00 pm - Salvation and Forgiveness
Dr. Richard M. Davidson

7:15-9:00 pm - Singing, Music, Testimonies
Vespers
Salvation and Mission
Elder Mark Finley



ANNUAL INTERNATIONAL ATS CONVENTION

SABBATH PROGRAM - Saturday, April 18, 1992

8:00-8:30 am - Worship
Salvation and the Family
Alberta Mazat

8:30-9:20 am - Ellen G. White on Salvation
Dr. Mervyn Maxwell

SABBATH SCHOOL - 9:30 - 10:50 AM

Mission Report: Samuel Koranteng-Pipim
Testimony: Ganoune Diop-Convert from Islam
Lesson Study: Dr. Douglas Bennett

WORSHIP SERVICE - 11:00-12:20AM

Sermon: Elder Thomas Mostert, President, Pacific Union

2:15-3:15 pm - Salvation and Atonement
Dr. Hans LaRondelle

3:15-4:15 pm - Salvation and Creation
Dr. Ariel Roth

4:15-5:15 pm - Salvation and Health
Dr. Mervyn Hardinge

7:15-9:00 pm - Concluding Session

Singing, Music, Testimonies
Sermon: Salvation and the Glorious Advent Hope
Speaker: Dr. C. Raymond Holmes

CEUs (1.5 units) available to
Pastors in attendance!

For further information contact Ed Zinke at (301) 424-0900