Grow a Strong Church
Be positive!

Normally I do not write letters about articles or matters that I feel are irrelevant or negative, but some articles disturb me more than others. "Is Bigger Better?" (January, 1985) was rather disturbing to me.

Isn't there a more positive statement that can be made for soul winning (numbers who are people)? For more than twenty years I have heard and read the same type of rhetoric from a few fellow pastors who, the majority of the time, are unproductive workers trying to legitimize mediocrity.

Please give us a positive sound of a forward thrust! All of us understand that bigger doesn't always mean better. But let's not send forth the idea that we cannot have bigger and better moving in concert. Numbers are people! Praise the Lord for the thousands—or one!—that preacher have kids? Their shoes cost as much as mine these days. My rent is $400 a month now, and my wife doesn't work. It took me nearly six months to sell the first and only house I had bought (trying to save on rent losses). It would have been helpful to have a series of articles on managing on a one-income preacher's salary.—The Silver and Gold Have I None Pastor.

Walls or foundations?

Lawrence Downing, in "The Wall of Adventism" and Baby Fae" (January, 1985), perceives an anachronism in the existence of an organization that can produce results seen as progressive in scientific research, while at the same time maintaining a "fortress mentality" about its theology. He calls for "risks in church polity" and "new frontiers" in theology, decriing a lack of creativity in these areas.

Was it not "creative theology" when a group of disappointed believers in 1844 searched out the Bible truths that became the foundation of the Seventh-day Adventist Church? Was it not "creative polity," even audacity, for them to believe that they were called to spread a special message for the end-times to the ends of the earth?

I am glad that you were disturbed, for I wanted to write a piece that would cause people to do some thinking. I am not opposed to church growth or numbers or bigness. What I am saying is that these are secondary to faithfulness to God's commission.—J.D.N.

Abortion

While I have not finished my thinking on the myriad questions surrounding abortion, I commend your courage in printing an article ("Abortion: A Moral Issue?" January, 1985) that challenges our morally lazy acceptance of, and justification of, the status quo—John McClarty, New York, New York.

Presession too practical

The February issue of MINISTRY yields some disturbing insights into current trends in the church. Of the 36 seminars scheduled for the General Conference presession, 28 are in practices, six in theology, one in ethics, and one in Biblical studies. Our preoccupation with measurable success—goals, plans, and methods—suggests that we have let American cultural tendencies dictate our agenda. The Bible has become an orphan, and there is a famine in the land for the word of the Lord. Ironically, the theme of the church's Week of Prayer readings this past autumn was Bible study.

Let's pray that the Lord may speak to us through His Word. Just for starters, scheduling seminars on each of the following topics would help Him answer our prayers: Gospels, Epistles, Acts, Pentateuch, Prophets, Psalms.—Alden Thompson, professor of religion, Walla Walla College.

A tentmaker?

I read of a preacher who advocated saving 20 percent of his income (Letters, February, 1985). That would be wonderful, but how in the world could he do it? Did his wife work? Did he live in a tent? I find it hard to save 1 percent without having to borrow from the savings before the month is over. Did that preacher have kids? Their shoes cost as much as mine these days. My rent is $400 a month now, and my wife doesn't work. It took me nearly six months to sell the first and only house I had bought (trying to save on rent losses). It would be helpful to have a series of articles on managing on a one-income preacher's salary.—The Silver and Gold Have I None Pastor.

While it goes against our policy to publish anonymous letters, we felt this one posed an important question—one we'd like to hear from more of our readers about. If you're surviving on one salary, write and tell us how you do it.—Editors.
Grow a Strong Church/4. Charles H. Betz. The Sabbath school is still a layman’s movement. But the pastor who spends a little time working with his Sabbath school leaders can realize an enormous return.

Launch Out Into the Deep/7. George Brown. Harvest '90 is the new theme for world evangelism. This article will challenge you to do some deep-water evangelism!

And Furthermore . . . /10. Norman Gulley and Herbert E. Douglass. Our June issue carried their articles on the nature of Christ. Now we’ve offered them the opportunity to answer each other’s arguments.

Preacher-teacher Collaboration/12. Monte Sahlin. In many churches the church school requires a major portion of the overall budget, yet its work is viewed as separate from the church itself. Is there a more effective way to unite the work of church and school in soul saving?

Financing the Building Program/15. James O. Cun- nington. If you’re planning a building project soon, you’re probably wondering just how to work out the finances. The eighth article in our Continuing Education series Keeping Church Finance Christian lays out a specific plan for determining your financial resources and building within them.

How to Use the New Hymnal/18. Wayne Hooper. The new Seventh-day Adventist Hymnal is designed to make congregational singing more enjoyable and easier to encourage. Besides the great music, it offers other worship aids that a pastor can use to enrich his services.

Tips on Teaching New Hymns/22. Wayne Hooper. Our new hymnal contains many old favorites. But it offers new hymns also, which your congregation will enjoy if they are introduced in the right way. Here’s how you can do it.

From the Editors/25.
Conflict and Perspective. J. David Newman.
Apocalyptic Fireights. David C. Jarnes.

Team Ministry/27. Jeanne Larson. A minister’s wife writes of how she and her husband have been able to enjoy a rich ministry and marriage.
Grow a strong church

Is preaching without teaching enough? Or is teaching without preaching enough? If you're among the majority of pastors, who spend nearly as much time concerned with the church's janitorial services as with its educational work, we challenge you to rethink your priorities.

by Charles H. Betz

You probably have heard the story about the man who rushed up to a bystander and asked, "Have you seen a group of people wandering around here? I'm their leader!" Pastors and denominational administrators sometimes find themselves separated from those whom they are supposed to lead. It is easy for pastors to get so involved in parish responsibilities that they forget about Sabbath school, Vacation Bible School, Pathfinder, and youth society leaders. Consequently, these lay educators sometimes feel a distance between themselves and pastoral leadership.

I know the stresses and pressures of the pastorate. Sermons, administrative duties, evangelism, counseling, and visitation all cry for attention—and there are only twenty-four hours in a day! I confess to having said to myself, "If Sabbath school is not in trouble, let it alone. On Sabbath morning the laymen can do their thing at nine-thirty, and I'll do mine at eleven."

This situation is not unique to Adventists. According to surveys, most ministers remain indifferent to Sunday school affairs unless significant problems arise. One study indicated that "pastors spent less than 5 percent of their time on the educational work of the church, or little more than they have to give to janitorial services. . . . Scores upon scores of Sunday schools in urban and rural areas function, as they always have, in relative separation from the rest of the church. The typical Sunday school teacher today receives about as much help and training as did her grandmother." As we shall see, this situation has some interesting historical roots.

My question is Do we realize what a great thing we have going for us in our Sabbath school and other lay-led educational functions? My purpose is not to lay more guilt on you, but to suggest that a little more time spent with lay educators will yield enormous returns. Your nurturing ministry will be greatly enhanced.

Consider some of the theological, historical, and practical implications of religious education in the local church. The church was called into being by God's revelation of Himself. God revealed Himself, not just factual information about Himself. He revealed Himself through His Word, and His Word has been entrusted to human agents to be proclaimed and taught to their children, to neighbors, and to friends. Worship is a natural outgrowth of this process. Two of the most important gifts God has placed in His church to communicate the good news are preaching and teaching.

Kerygma and didache


Charles Betz is officially retired but continues to produce Sabbath school curriculum materials for the Far Eastern Division of Seventh-day Adventists. He spent thirteen years as director of the Sabbath school department of the Northern California Conference prior to his retirement.
The average person will remember only 10 percent of a lecture after three days. But in a teaching situation in which the learner is directly involved in the learning process, he may remember 90 percent.

is mentioned as a distinct gift in each of the major listings of the spiritual gifts. While preaching and teaching are separate gifts, their content is the same.

In the New Testament, preaching usually refers to the proclamation of the Word of God to man in his unbelief. It is the call to man in his sin to repent and receive the good news of the gospel. Alan Richardson suggests that "in the New Testament preaching has nothing to do with the delivery of sermons to the converted, which is what it usually means today, but always concerns the proclamation of the 'good tidings of God' to the non-Christian world. As such, it is to be distinguished from teaching (didache), which in the New Testament normally means ethical instruction, or occasionally apologetics or instruction in the faith." Preaching is the prophetic voice (kerygma). The word of God's revelation must be proclaimed. The good news is worth shouting about.

What would you think of a farmer who prepared the soil, sowed the seed, and then abandoned it? After man has responded to the gospel, has repented and been born again, he must be nurtured. As Paul says of children, "Bring them up in the training and instruction of the Lord" (Eph. 6:4, N.I.V.). Believers must be "rooted and grounded in love" and "grow up into him in all things" (chaps. 3:17; 4:15). Teaching is the perennial task of the church. God's plan for nurture is preaching, teaching, and sharing.

God said concerning Adam: "It is not good for the man to be alone. I will make a helper suitable for him" (Gen. 2:18, N.I.V.). As a husband and wife complement each other, so it is with preaching and teaching.

But preaching has its weaknesses. Educational theorists tell us that the average person will remember only 10 percent of a lecture after three days. Ellen White confirms this: "The people will listen to sermon after sermon, and they can retain but a very few points in the discourse, and these lose their force upon the mind; other things come in to choke the seed of truth." A person may remember his feelings during a sermon for a lifetime, but he will not remember many facts. But in a good teaching situation, one in which the learner is directly involved in the learning process, he may remember 90 percent of the factual information three days later.

A sickness of both preaching and teaching today is that they are so consistently moralistic in character and lack the depth and power of kerygma, that indispensable essence of the church's original preaching. James Smart says: "A gospel that calls men to repent and believe, sending them down into the death of their old self in repentance that they may rise into the new life of faith, seems out of place. Salvation becomes a quite simple matter of having the right ideals and measuring up to them as well as we can. Teaching, without a kerygmatic preaching alongside it to remind it of the common origin and common task of both, can very easily become a total falsification of Christianity."

**God the educator**

God began the process of education and redemption at the Fall of man. As a good educator God began with a question: "Where are you?" Increased pain in childbirth, the cursing of the ground, thorns, clothing of the sinful pair with skins, and exclusion from the Garden of Eden were all important steps in the educative process. Animal sacrifices were dramatic and powerful visual aids representing key aspects of man's redemption. God said of Abraham, "For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord" (Gen. 18:19, N.I.V.). Abraham was a faithful teacher; he passed on his knowledge and values to his son Isaac and to his large household. Isaac communicated the precious truths about God to Jacob and Esau, and Jacob did the same in turn to his twelve sons.

In terms of his influence on history, Moses is undoubtedly the greatest educator of all time—other than Jesus Christ. The sanctuary service with its priesthood, sacrifices, its special days, was one of the greatest teaching devices ever devised. There was cognitive input, curiosity was aroused, and children asked questions. There was learning on the affective level in the offering of animal sacrifices. As the worshiper chose an animal for sacrifice, brought it to the Temple, and took its life there was visual reinforcement and direct involvement.

Notice Moses' appeal in Deuteronomy 6 to parents and leaders in Israel: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up... Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (verses 7-12). Israel's tragic ups and downs, the pain and anguish the people suffered in captivity, might have been avoided had they followed this counsel.

What about us? Do we take seriously Christ's command " 'Teaching them to obey everything I have commanded you ' " (Matt. 28:20, N.I.V.)? Are we passing on the faith of our fathers in our homes and schools with zeal and earnestness? It is a life-and-death question. Our church has an enormous investment in Christian education. But educational institutions do not guarantee the transmission of the true faith.

**Education's pitfalls**

After the Babylonian captivity Nehe-miah and his associates determined that Israel would never again be led astray by the surrounding heathen cultures. To them education seemed to be the answer. They established special houses of learning. Regular instruction in the law was given in the outer halls of the Temple. The scribes became the learned and legal class and the leaders and teachers of the law. The heads of the schools were called rabbis. But that
It has been easy to overlook the Sabbath school. But let us remember that this school places the first and perhaps the most permanent mold on the Adventist mind.

which began with noble purpose under Ezra became after four hundred years encrusted with human opinions and ideas. The scribes largely lost the spiritual meaning of their religious observances. Rabbinical ideas and traditions grossly distorted the gospel inherent in the Old Testament.

What can we learn from this tragic history? The intertestamental period teaches us that it is not good for education to stand alone. Education in the church or society must have the corrective message of the prophets. The prophet must mount his watchtower and scan the life of the church to detect the fatal drift. The voice of the prophet must rebuke unfaithfulness and sin and sound the warning before it is too late.

Nicodemus said to Jesus: “Thou art a teacher come from God” (John 3:2). Jesus is recognized today as the greatest teacher the world has ever known. His methods were superb—even by today’s standards. Jesus was person-centered in His orientation to teaching-learning. He taught to the felt needs and hurts of people. He knew how to get attention. He used curiosity and visual aids. When He talked to the disciples about their need of a childlike faith, He held a child in His arms. “What do you think?” was a favorite expression. He knew that a good thought-provoking question could get attention and interest and engage the mind for learning. He seemed to prefer discussion to the lecture method. Jesus always taught with a purpose. He taught for change.

“Teach as Christ taught, study His example, His methods of teaching. He preached few sermons, but wherever He went, crowds gathered to listen to His instruction. The ministers must be educated to work more according to the divine pattern. You have not yet taken up the work of educating.”

During the Dark Ages the spiritual vitality of the church was lost. The voice of the prophet was not heard. And both general education and Christian education sank to very low levels. Then came the Protestant Reformation. Luther, Calvin, and the other great Reformers thundered against sin, they preached the true gospel, and revival broke out. Teaching was given its rightful place as schools and colleges were organized.

“The history of the Christian movement from apostolic days to the present reveals that every great period of revival has been accompanied by a fresh emphasis on teaching.”

Modern Christian education in the local church

The roots of our modern Sabbath school/Sunday school go back to the Wesleyan revival. The leaders of the established churches in England and America bitterly fought the Sunday school idea. Sunday school classes were called “nurseries of fanaticism.” But Sunday school was an idea whose time had come. Pastors gradually gave up their resistance and accepted it as a reality. “If you can't whip them, join them” was their philosophy. The Sunday school movement began as a layman’s movement outside of denominational organizations. The growth of Sunday school was phenomenal in the 1780s. Enrollment reached about 250,000 by 1787.

In America during the 1830s the American Sunday School Union took on a staggering task. “Within two years, and in reliance upon divine aid, the organization resolved to establish a Sunday school in every destitute place where it was practicable, throughout the Valley of the Mississippi.” Their purpose was to “bring every child and youth... under the influence of the gospel.” Though they never fully realized their goal, they forged a tremendous movement.

Stephen Paxson was a great Sunday school evangelist. In twenty years he established more than 1,200 Sunday schools, many of which survived and evolved into congregations. “Paxson outlined the stages in the process from Sunday school to congregation: ‘A few papers, books, and personal efforts gather in the children;... the parents follow, then the prayer meeting, then the preacher.’” Sunday school was probably the greatest evangelistic agency of the mid-nineteenth century.

Sunday school has become big business. Despite a decline during the past two or three decades, about 33 million people still attend Sunday school weekly in the United States. In the North American Division of Seventh-day Adventists, approximately 350,000 gather each Sabbath morning in Sabbath school.

But Sabbath school is still a layman’s movement. Sabbath school remains Sabbath school, and church remains church. A Southern Baptist leader writes: “There is often a wide separation between a church’s educational work and its other functions. Frequently the work of preaching and the work of teaching are allowed to drift apart instead of being recognized as two very closely related ways of communicating the gospel. A great day has dawned for any pastor when he realizes that a worthy educational program is a major part of the gospel. It is a great day to join a movement that is not only educational but also spiritual.”

Are the teaching-learning experiences conducted by laymen in the local church—such as Sabbath school, Vacation Bible School, Pathfinders, and youth meetings—really taken seriously by church administrators, pastors, and the academic community? From the vantage point of high administrative office and the lofty professionalism of our universities and seminaries, it has been easy to overlook the Sabbath school. But let us remember that this school places the first and perhaps the most permanent mold on the Adventist mind. The development of adequate curricula and the training of lay educators for leadership in forty-nine thousand schools with more than 5 million members are a colossal task.

Consider the pastor’s role as an educator. He may well be in charge or a part of a weekly pastor’s Bible class, baptismal classes, Revelation seminars, (Continued on page 25)
Launch out into the deep

Harvest '90 is the new theme for world evangelism. This article will inspire and challenge your thinking as the author zeros in on the key element in soul winning. □ by George Brown

The disciples had fished all night and caught nothing. At Jesus' command they let down their nets once more. "And when they had this done, they inclosed a great multitude of fishes: and their net brake" (Luke 5:6). This narration of the miraculous catch is a symbol of the evangelistic productivity that is guaranteed when the church responds in willing obedience to Christ's divine commission.

The challenging mandate

Christ's challenging command to His disciples is "Launch out into the deep, and let down your nets" for the catch (verse 4). Time's clock has struck the hour when the church must embark upon a new revolutionary Spirit-led soul-winning adventure of unprecedented magnitude. Christ's mandate to "launch out into the deep" is a call for the whole church to set bigger and more daring evangelistic objectives. It is a divine directive to mobilize and harness the entire membership of the Seventh-day Adventist Church for an all-out evangelistic advance. It is a call to set in motion a new tidal wave of soul-winning action that will engulf every town, village, city, and country in this world with the redeeming message of the everlasting gospel. Now is the time for God's people to launch out into the deep and let down the gospel net for an extraordinary catch of men and women for the kingdom of God. With Isaiah we are challenged to enlarge the place of our tents, lengthen our cords, and strengthen our stakes (Isa. 54:2).

The divine directive "Launch out into the deep" has a ring of immediacy and urgency. The church can no longer continue to expect dramatic Pentecostal results in evangelism while it is fishing in the shallow waters of spiritual complacency, lack of sacrificial commitments, and Laodicean lukewarmness. Remaining in the shallow waters of small soul-winning objectives is a tragic denial of our sublime mission! The Adventist Church began in a spirit of urgency and it must also climax in urgency and a blaze of triumph! As the church swiftly approaches the hour of sunset, launching out into the deep must become the trademark of every Adventist congregation, institution, industry, and organization. We have a saving, redeeming judgment-hour message that must be given to all mankind with compelling passion. Sweeping religious, social, political, and economic changes are taking place all over the world with startling implications for the church in the accomplishment of its divine commission. A diabolical, materialistic political ideology now threatens the advance of the gospel in some areas of the world. We are not immune to these atheistic ideologies. While the doors remain ajar, the church in collective Holy Spirit-directed commitment must launch out and let down the gospel net so that hundreds of thousands may be brought into God's church.

Launching out into the deep is God's imperious summons to a new revival and awakening that gives priority to a total unrelenting evangelism. Launching out into the deep in this beginning stage of Harvest '90 gives unquestioning priority to evangelism in all forms and on all

George Brown is president of the Inter-American Division of Seventh-day Adventists.
As the church swiftly approaches the hour of sunset, launching out into the deep must become the trademark of every Adventist congregation, institution, and organization.

levels of the church organization. This involves public evangelism, personal evangelism, lay evangelism, youth evangelism, pastoral evangelism, health evangelism, mass media evangelism, etc. The dual mandate to "launch out and let down" for the catch is a command, as well as a promise of bountiful success. All God's commands are promises.

The deep

The command to "launch out into the deep" is addressed to the laity as well as to all categories of denominational workers. It is high time to abandon our cozy harbors of complacency, self-satisfaction, and undisturbed religious contentment as we launch out into the deep of soul-winning action. Today, while countless millions continue to drift in the shallow waters of formal, mediocre status with the redemptive eschatological message entrusted to us in this sunset hour of human history. It is time to leave the shallow waters of formal, mediocre soul-winning methods and launch out into the deep of Spirit-filled evangelism. In the deep, millions of judgment-bound men and women are waiting only to be gathered into the gospel net.

God's strategy for explosive growth

Launching out into the deep is Christ's exclusive strategy for prolific church growth. It is God's recipe for a growing, progressive church. Notice that Christ commands us to "let down" for the catch. It is catching time! The catch is contingent on launching out and letting down the nets. Without living faith and dynamic action there is no production. The master key to genuine evangelistic explosion in the Adventist Church is clearly expressed in Peter's unhesitating response to Christ's order to "launch out into the deep." Observe the faith factor in Peter's reply. "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the nets" (Luke 5:5, N.I.V.). Note well the confident expectancy in the phrase "I will let down the nets." This is a faith that expects results. It is the word of faith coupled with submissive action. Peter was a superb craftsman at the profession of fishing. He knew how, when, and where to fish.

This is a classic example of the efficacy of faith and works in proper combination. Peter, the professional fisherman, had employed all the techniques and expertise of his fishing trade. By his own admission he had worked all night and had caught nothing. This is typical of the futility of human efforts without divine intervention. "Night was the only favorable time for fishing with nets in the clear waters of the lake. After toiling all night without success, it seemed hopeless to cast the net by day; but Jesus had given the command, and love for their Master moved the disciples to obey."—The Desire of Ages, p. 246.

Peter did not for a single moment question his Master's directive to "launch out into the deep, and let down" for the catch. To demonstrate his obedience to the Master Fisherman, he unhesitatingly let down the net and in faith awaited the results. Peter knew from personal experience that Christ's techniques carry a full guarantee of success. He had come to know and trust the efficacy of God's unfailing methods. It is the same thought that Zechariah expressed in his famous passage "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6).

Like Peter we have fished too long in the unproductive shallow waters of human efforts. Man-made evangelistic plans, impressive programs, clever techniques, incentives, and a highly programmed approach are sometimes in direct conflict with the leadership of the Holy Spirit. Like Peter, the total laity and leadership of God's church are challenged to embark on a new evangelistic faith adventure. "Launch out into the deep, and let down your nets" for the catch is the ringing challenge of Christ to the church today. Evangelism, in order to produce extraordinary quantitative results, must follow Christ's directive. Launching out into the deep does not depend on human wisdom, cleverness, sophisticated programming, ever larger budgets, complicated facilities, and complex techniques, but on faith-prompted obedience. When the whole church in united evangelistic action moves out into the deep by faith in God's authoritative mandate, Pentecost will return with astonishing splendor!

The most awesome challenge of all to God's people in this crisis hour is how to arouse, recruit, train, and mobilize the total laity in a systematic plan of evangelizing the exploding population of this world. In the language of Peter the church must confess, "Because you say so," we will launch out into the deep through faith and obedience, will transform our hundreds into thousands and our thousands into hundreds of thousands. When we launch out into the deep, past and present evangelistic results will appear unimpressive in comparison with what a united, obedient, expectant church will accomplish under the mighty power of the Holy Spirit.
Man-made evangelistic plans, impressive programs, clever techniques, incentives, and a highly programmed approach are sometimes in direct conflict with the leadership of the Holy Spirit.

The astonishing results

The overwhelming result of Peter’s prompt response to Christ’s command to “launch out into the deep” is vividly depicted in Luke 5:6, 7, N.I.V. The passage clearly indicates that when the disciples had let down the nets into the deep as Christ had instructed, “they caught such a large number of fish that their nets began to break. So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink.” These two verses are brimful of vital truths for the church in this evangelistic mission. God guarantees the results when the church and its leadership in obedience and faith accept and implement Christ’s evangelistic strategy. When we follow Him He takes full responsibility in making us fishers of men (Matt. 4:19). Yes, all God needs is obedient, available lives, and He will arrange the details and fill the gospel net as we cast it into the deep by faith. The moving message of these two verses has a special relevancy for the church in the implementation of its evangelistic mission.

First is the impressive catch. The disciples caught such an impressive number of fish that their nets began to break (Luke 5:6, N.I.V.). What a dramatic change! They had fished all night and had caught nothing. Now, in response to Christ’s command, they are overwhelmed by the massive catch that breaks their nets. This is precisely what God is expecting to do for His church during Harvest ’90. In these end-times Christ is calling His modern disciples to “launch out into the deep, and let down” for the catch. When this is done we may watch in breathtaking wonder as hundreds of sinners saved by God’s transforming grace enter the fellowship of the church. Under the power of the latter rain, every congregation is to explode with the influx of new believers who accept God’s saving message.

Every church is to launch out into communities, preaching the everlasting gospel, winning new converts, organizing new church groups, and confirming new believers in this precious message. The breaking net is a vivid symbol of a progressive, dynamic, growing church. God is ready to break our nets with Pentecostal soul-winning results. To enjoy this exhilarating experience, the whole church in collective action must launch out into the deep—city to city until the last city, house to house until the last house, person to person until the last person.

The second exciting result of launching out into the deep is its unifying impact on the church. Totally incapable of coping alone with the colossal catch of fish, the disciples “signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink” (verse 7, N.I.V.). This means the total church participating in the common blessing of collective soul winning. This has the notion of fellowship and partnership. It is no longer an empty boat, but rather two boats loaded with fish to the point of sinking. God’s blessings are always an extravaganza! I have a dream that during this time of Harvest ’90, God’s church will emerge into a new spectacular era of unprecedented evangelism and church growth similar to the fishing exploits of the disciples. What a dramatic change! After a whole night of monotonous fishing with no results comes a new exciting action-packed day of overwhelming productivity! God is anxiously waiting to bring about a similar experience for His church today. A working church is always a united church, and a united church is always a growing church (read Acts 2:42, 47, N.I.V., for a gripping confirmation of this assertion).

The third result of launching out into the deep is that extraordinary productivity produces extraordinary challenges. The breaking nets and the sinking boats are some of the challenges of deep-water evangelism. An exploding membership will surely impose tremendous demands on the spiritual and material resources of the church and its leadership: the demands for additional funding for more and more church buildings to accommodate the growing congregations, the pressure for schools and other facilities to meet the spiraling need of an exploding youth membership, as well as adequate pastoral staffing to administer mushrooming congregations. The Biblical secret to addressing these challenges is in the words “They signaled their partners . . . to come and help them.” This is the chain reaction of unified, collective soul winning. “They signaled their partners.” The Lay Activities, Youth, Sabbath School, Health, Education, Stewardship, and Publishing departments, together with pastoral and administrative leadership—all uniting in joint collective action.

As in the case of the disciples, the time has come for the whole church to unite and coordinate all its spiritual and material resources in a united campaign to evangelize the world for Christ. Total evangelism requires launching out into the deep through administrative initiative, support, and participation. It requires the full cooperation and involvement of every department and service of the church. Joining hands and hearts together in prayer, consecration, fellowship, doctrinal harmony, and evangelistic activities, we are to unite for the enlargement and qualitative consolidation of the church. Together we are to share in the excitement of breaking nets and sinking boats as we launch out into the deep.

Catching men alive

At the exciting climax of this superlative catch of fish, assured that the lesson was eloquently driven home to the disciples, Christ concluded the episode with this moving assurance: “Then Jesus said to Simon, ‘Don’t be afraid; from now on you will catch men’” (verse 10, N.I.V.). In Mark 1:17 Christ graciously invites us, “Come, follow me, . . . and I will make you fishers of men” (N.I.V.). In Luke 5:10 Jesus used the Greek word ὕπνος, meaning “to take alive.” It means to catch fish in such a way that they are still alive when brought to shore for sale. Peter learned the techniques perfectly. On the day of Pentecost Christ’s prophesy (Continued on page 20)
Our June issue featured their differing views (under pseudonyms) on Christ’s human nature. Now you can read their responses to each other’s articles—and discover their identities!

A critique of the pre-Fall view

by H. E. Douglass

It may seem to my colleague that Seventh-day Adventist theology presents two alternative views concerning the human nature of Christ. But the view that Jesus assumed Adam’s pre-Fall nature appeared only recently within our church. This position emerged in the 1950s during a series of events that saw basic Adventist concepts reformulated. The consequences of these changes have had much to do with the trauma and theological divisions the church has experienced in the past thirty years.

Without question I agree that the study of our Lord’s humanity is not “merely academic hairsplitting”; that when Christ’s human nature is understood we can better appreciate how “He alone can be our Saviour, . . . our example”; that “Christ’s mission must determine the extent of His identity with our human nature.” In saying this, he suggests that the miracle of His birth, in and of itself, compels one to accept his position, which posits certain constitutional differences between Christ and the sons and daughters of Adam. (3) He asks, “How was Baby Jesus different if born with a sinful nature?” He implies that Jesus would have to be born self-centered, et cetera, if He were born with man’s fallen nature. But he has not differentiated between inherited human equipment and performance within the humanity degenerated by the consequences of sin. (4) He also states, “We need a Christological eschatology rather than an eschatological Christology,” implying that his position alone begins with Christ.

I am puzzled by two references my colleague makes. He cites Hans La Rondelle’s Christ Our Salvation as supporting his position, but it does not. And he refers to the “holy flesh movement” that afflicted the Indiana Conference at the turn of the century. His point here is that if Adventists had always believed what he proposes regarding the nature of our Lord’s humanity, heresies such as the holy flesh movement would not have occurred. But the underlying doctrine of the holy flesh movement was the same theory of the Incarnation that my colleague now espouses. That is, that Jesus took Adam’s pre-Fall nature. Members of that movement believed that Jesus received from Mary a sin-weakened physical nature. But they also believed that He received from the Holy Spirit the pre-Fall spiritual nature of Adam and thus was spared the full impact of the law of heredity.

Our Indiana leaders tried to wed this “new” theology (for Adventists) to the bedrock Adventist concept that God expects His people to be overcomers even as Jesus overcame. They reasoned that sincere Christians can have their sinful natures eradicated only by passing through the relatively instantaneous

Herbert E. Douglass, Ph.D., is the vice president for editorial development at the Pacific Press Publishing Association, and Norman R. Gulley, Ph.D., is a professor of religion at Southern College of Seventh-day Adventists.
I agree that the study of our Lord's humanity is not "merely academic hairsplitting"; that when Christ's human nature is understood we can better appreciate how "He alone can be our Saviour and our example."

"Gethsemane experience." Then they too would possess sinless flesh like Jesus, and so overcome as He did.

Elder Stephen Haskell, Ellen White, and others met squarely the heart of the heresy. They objected to this new and alien doctrine that Christ took Adam's pre-Fall nature and that Jesus was exempt from the same law of heredity that affects every son and daughter of Adam. An erroneous understanding of the Incarnation has very unfortunate practical results, especially when one tries to harmonize error with truth.

The following points need further consideration:

1. A basic inconsistency seems to permeate the study. On one hand, the author strives to maintain the principle that sin is "a broken relationship"—the product of doubting and then disobeying God. On the other, sin seems almost substantive. It's so closely involved in the genetic stream that Jesus could not have been "made like his brethren in every respect" (Heb. 2:17, R.S.V.). Nor could He have been born "like every child of Adam," accepting "the results of the working of the great law of heredity." Perhaps further attention to the difference between basic human equipment (that with which every child is born) and each person's spiritual performance may help the author's dilemma. That is, Jesus is like us in basic human equipment but unlike us in spiritual performance, thus keeping separate the consequence of sin and sin itself.

2. I suspect that the author's atonement theory has influenced his Christology. Why Jesus became man, it seems to me, can be understood only from the standpoint of the great controversy—a perspective largely missing in "orthodox" Protestantism as well as in Catholicism. Jesus did not come to satisfy an offended God who needed blood before He would forgive or to prove that God could keep God's laws or even that Adam could have remained obedient. There were several issues, but none more important than Satan's charge that sons and daughters of Adam could not keep God's laws, that such laws were unreal-istic and not in the best interest of created beings. Such primary issues determined the kind of humanity our Lord would assume in order to satisfy justice and silence Satan.

3. Space does not permit an examination of my friend's use of Biblical texts. But I question his treatment of *homoioúma* in Romans 8:3 and other passages; his interpretation of Romans 5; his selection of *The New International Version* 's translation of Psalm 51:5 when other versions translate it more accurately; his omission of other references in the Psalms, such as 22:10 and 77:6; his interpretation of *monogenēs*; and his treatment of Hebrews 2:16 and Romans 1:3.

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**A critique of the post-Fall view**

by N. R. Gulley

Space limitations allow only a partial evaluation. Douglass defines Christ's fallen nature, which He received at birth, as follows: "The term *sinful flesh* means the human condition in all of its aspects as affected by the fall of Adam and Eve." He says it includes "the same liabilities" and "like passions" as ours, and writes of "the clamor" from this "infected" nature. According to him Christ's human nature had no "moral advantages." However, Jesus was not a sinner in birth, because all men are sinless in birth. For one "born with sinful flesh need not be a sinner."

But the Bible opposes a sinless birth for all humans. It indicates that all men are "constituted sinners by Adam's transgression in a way similar to that by which they are constituted righteous by the obedience of Christ." Precisely Douglass overlooks this parallel in Romans 5.

We are sinners in birth and righteous in Christ.

Only the two Adams entered Planet Earth sinless. All others are born sinners. Adam and Eve separated from God—left their God-given status—and plunged into the far country as the first human prodigals. The entire human race is born in that land of estrangement from God. This is why they are born in Adam's image (Gen. 5:3), not God's (chap. 1:26). They are lost. Therefore, the first birth is into the family of men. The second birth is into the family of God (John 3:5-8; Rom. 8:14). This is why "being adopted" into God's family is such a cogent refrain in Scripture (Rom. 8:15; 16; Gal. 4:1-7).

In utter contrast Christ entered the far country not as a prodigal but as the God-man. He carried the lost sheep home, and He didn't need a shepherd to carry Him (Luke 15). Hence, as the second Adam, He came, not in the image of man, but in the exact image of God (Col. 1:15, Heb. 1:1-3). Ellen White warned, "Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted... He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity." 2

Here Ellen White says Jesus had no evil propensities because He was the second sinless Adam. She does not say, like Douglass, that He was without evil propensities because He did not sin. Douglass' view on propensities is simply too superficial. Propensities are within fallen nature, by definition, before any act of sin. But Jesus didn't have these propensities. No wonder Satan found no

(Continued on page 22)
Let's face it—there are some tensions between the pastoral and educational workers in the Adventist denomination. If you listen carefully at any workers’ meeting or teacher in-service event, you will hear concerns about equal pay, conflicts over scarce resources, and a lack of perceived support for each other's ministries. Sometimes educators are critical of the evangelistic style of pastors, and at times pastors question the spiritual commitment of educators.

The tragedy of this tension is that it comes at a time when church and educational ministries need to stand together. Both the local church and the church school face stagnant growth patterns, economic pinch, and questions from their constituents about their mission and purpose. Pastors and teachers need each other more than ever! They need to support each other as they face the difficult issues of the present and the future.

Several years ago I was asked to work with the board of a small church school. The board faced a no-win situation.

Projected enrollment for the next school year was only four children. The conference executive committee had told the board that the school could not operate another year unless amounts owed for teachers' services for previous years were paid by June 30. The teacher felt that the church should provide a special subsidy to cover this cost and continue the school. The pastor was of the opinion that too much of the church budget already was going for the school. Parents were unwilling to send their children a distance of more than fifty miles to the nearest church school, and one family said it would move away if no church school were provided. As I interviewed the key people involved, much of their attention focused on assigning blame.*

The teacher told me that the pastor and the church were not supportive enough. The pastor said that the school was bleeding the church to death. The chairman of the school board stated that the problem was caused by the way the conference was handling the situation. Nonetheless, all wanted to have a successful Christian education program and quickly agreed when I suggested a collaborative approach to the problem. Since that time I have had the opportunity to hear similar stories in many other places, and each story reinforces my belief that an intentional strategy of collaboration is necessary for pastors, teachers, and board members to work together productively.

Perhaps your situation is not as desperate as the one I have just described, but whatever your situation is, a strategy of collaboration can lead to better understanding and a strong alliance between the educational and pastoral arms of your work.

In this article I am going to suggest a strategy of collaboration, propose some
All of the feelings and pressures must be brought to the surface and discussed. If pastors and teachers cannot get beyond personal hurts and perceived injustices, the church and school will suffer.

action plans that might be useful in your situation, and finally share a vision of what I believe can be an effective collaborative outreach of the church and school. Of course, these suggestions will need to be adapted to meet the unique needs of your situation, and no one will be able to do all of them. I hope that these suggestions will stimulate dialogue of a new kind between teachers and pastors, combined with a lot of creative thinking, experimentation, and prayer.

The collaboration strategy
The essential concept I propose is that pastors and teachers become allies in dealing with the problems they and their institutions face instead of allowing the issues to divide them. Eva Schindler-Rainman and Ronald Lippitt are two highly respected authorities on collaborative processes. They report that collaboration is often necessary to solve seemingly intractable problems in organizations and communities and that it almost always releases a great deal of creative energy and momentum for change. They also observe that some basic elements must be in place for a collaborative effort to be successful.

Collaboration begins with honest, open communication. This communication is built on trust developed in personal time together. Take the initiative, and invite your counterpart for a family social event. Set up a regular weekly talk time. Larger churches and schools, especially the school sponsored by a single church, might consider a regular schedule of joint staff meetings.

The issues need to be laid out on the table; all of the feelings and pressures and realities must be brought to the surface and discussed openly. In this discussion the focus should not be on blame or jealousy. If pastors and teachers cannot get beyond their personal hurts and perceived injustices, then both the church and school will suffer. This collaborative dialogue needs to begin with a clear goal: becoming allies so that both institutions are strengthened by learning to support each other.

Careful research should be done. What percentage of the tithe is being used for pastoral support, for Christian education, for evangelism? What percentage of the local church budget is going to school subsidy, to student aid, to indirect subsidy? What portion of the school-age children from church-related families are in church school? How much of the pastor's time is spent in school board and related committees, in worship and baptismal classes at the school, in other school-related activities? How much time does the teacher put into church offices, Sabbath school or Pathfinder responsibilities, and visitation of parents and prospective students?

Considerable data can be collected. Growth charts for church membership and school enrollment can be made and compared. Tithe, local church giving, and tuition income can be charted and the combined investment computed for the average supportive family. The percentage of inactive church members and families whose children are not in church school can be compared. All of this helps to move the dialogue away from blame to problem solving.

When the general data have been collected and reviewed, it is time for the pastor and teacher to go together and interview two groups of constituents. It is vital that these interviews be done together. When the visits are made separately, some of the persons interviewed will say different things to each visitor. Human nature is such that we all tend to tell people what we think they want to hear, and this will result in the phenomenon of teacher and pastor getting differing messages from the same constituents.

The two groups to be interviewed include the strong supporters of the school and church, and those who have school-age children but have not enrolled them in church school (some of these may be inactive church members). At least ten to twelve visits divided equally between the two categories should be made.

The pastor and teacher should agree in advance on several key questions to ask such as: How can we increase the financial viability of our church and school? What needs to be done to increase church attendance and school enrollment? What needs of the families are not being met? Why are some church families not enrolling their children in the church school? Be sure that those interviewed understand that you have come to listen, not to recruit or raise funds. Encourage them to level with you, and don't argue with them or present any "answers"—just take notes!

After each interview the pastor and teacher will inevitably share some feelings about what they heard. When all of the interviews are completed, schedule a working session to work systematically through the notes that were taken. Summary responses to the key questions need to be clustered on a flip-chart or chalkboard. Trends need to be identified. Work together to understand the dynamics of the people, and resist the urge to find evidence to support your feelings.

Joint efforts
The pastor and teacher should present the results of their interviews and the statistical and financial data they have collected to a joint meeting of the church board and school board. This meeting can be a special session for long-range planning and can serve to bring collaboration between the two boards and the entire staff.

The vast majority of Adventist churches have only two major mission objectives—public evangelism and Christian education. Most of them invest in Christian education about eight times what they invest in public evangelism. The church school is the primary missionary project of most Adventist congregations in North America. Yet is usually operated at arm's length from the church. This leads to the perception that it is a separate institution into which the church is pouring its resources at a time when it is pressed to find enough resources to continue nurture and outreach activities as well as to respond to new challenges.

Teachers and pastors need to work
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Current policy seems to discourage recruitment of non-Adventist students, and this is seen by pastors as affirmation by educators that they do not see their institutions as missionary enterprises.

Together to bring the school closer to the church, to make it truly a church school and not a parents' school. This can be done in many ways. Teachers ought to be local elders in the church. Perhaps the principal or head teacher should even be considered the associate pastor for Christian education. In fact, larger churches might find it worthwhile to use local funds to bring the pay of the school principal up to the pastoral level. In return, the principal would spend some extra time working with the pastor in planning, visitation, recruitment, ministry to parents, and marketing the school.

The pastoral and school staffs should meet together regularly. A weekly staff meeting may be too much, especially in small schools and churches, but a monthly schedule ought to be a minimum expectation. The constituents deserve to hear the pastor and teacher "reading off the same page" in their ministries.

Christian Education Sabbath and programs in worship and Sabbath school by students from the church school are traditions, but perhaps they need to be renewed. Is there a way to include Christian education in the weekly worship liturgy? Since it is the major missionary investment of the congregation, should it not be more prominent? If the church school is so important to the congregation that it places nearly half its budget in the school, why not affirm the ministry of the school in every worship? Maybe the teacher should tell a children's story in each week's order of service or include a two-minute school update during the personal ministries time. The teacher should have some visible role in the leadership of each worship service. In worship the church reminds itself of what it is, what it believes, and what it is trying to do in the world. In the weekly Sabbath service the church holds up before the Lord for His blessing those things that are important to it. If the church leaves out the school, then the subliminal message is that the school is no longer important to the church.

There are a number of reasons that teachers and pastors should consider a regular exchange of roles—the pastor teaching in the classroom and the teacher preaching in the pulpit. This would slow down the galloping process of specialization that is slowly separating the teaching ministry from the church and may one day cause it to be completely cut off. It would also help each to understand the demands placed upon the other. Most important, it would help them to become a team engaged in a joint ministry. Finally, it certainly would tell the constituency that both considered the ministry of the other to be important.

Education as outreach

The most fruitful area of collaboration between school and church is outreach. Recognition of this has grown as curricula have been developed for teaching upper-grade students to witness. Can the pastor, the teacher, and the board members also be involved in Christian education outreach? Current policy seems to discourage the recruitment of significant numbers of non-Adventist students to our schools. Many pastors see this as an affirmation on the part of Adventist educators that they do not regard their institutions as missionary enterprises. I have come to believe that a new policy of seeking non-Adventist enrollments would be one of our most fruitful strategies. It would both increase the resources available to fund our schools and bring about church growth.

Americans have a growing interest in Christian education. "In February, 1983, the New York Times commissioned a national poll asking adults whether they would send their children to neighborhood public schools if the cost of private schools was not a factor. Of those responding, 37 percent said they would prefer to send their children to a private school. The enrollment in non-Catholic religious schools have been climbing sharply—from approximately 600,000 in 1970 to approximately 1.7 million in 1983. The northeastern states, home of many long-established, elite, private preparatory schools, had the smallest increase of 48 percent. In the West, enrollment in private non-Catholic religious schools doubled, and in the middle Atlantic-Southern belt from Virginia to Texas the enrollment quadrupled. In the District of Columbia, the home of many federal employees, enrollment in private, non-Catholic religious schools tripled between 1970 and 1983. ... One of the fastest growing segments of the private school scene is nursery schools and kindergartens for children in the 2- to 5-year-old bracket, in which enrollment nearly quadrupled between 1965 and 1983." 2

In one community in the Midwest, Adventists have been operating a church school for more than forty years, and the enrollment has never been more than 125. Ten years ago another conservative, Bible-oriented church began a Christian school that now has an enrollment of more than 400. More recently a third Christian school has begun. Why are we not taking advantage of this increased interest in Christian education?

If parents are interested in Christian education and they find that their children have a good experience in our schools, it seems to me that they would be responsive to considering membership in our churches. An Adventist parent who enrolled his child in a private Christian school told me that when the school year began, all parents were asked to come to an orientation meeting. During that meeting not only did the staff cover policies and schedules but they also made a very winsome and straightforward presentation of why it is important to accept Christ and how Christian values are taught in the classroom. At the end of the meeting parents were told that if they had questions about faith, they could feel free to chat with any teacher privately at any time. Is it inappropriate for us to do the same?

Family life ministries are entry events that non-Adventist church school.

(Continued on page 17)
Financing the building program

If you’re planning a building project soon, you’re probably wondering just how to work out the finances. The eighth article in our Keeping Church Finance Christian continuing education series lays out a specific plan for determining your financial resources and building within them.

Among the tasks pastors face, financing a church building program is certainly one of the most challenging. The opportunities and risks associated with the task are unique. How well you as a pastor meet the challenges will reflect not only on your leadership but also on the church’s ability to serve its congregation and community effectively for years to come.

Opportunities for positive accomplishments in a building project abound:
- Church unity can be enhanced through working together on a project with highly visible results.
- The principle that “where your money is, there will your heart be also” can be a factor in improving members’ spiritual experience.
- The spirituality of the church family may improve as members work together for a common purpose.
- Recognition in the community can be enhanced. But as with all opportunities, there are also risks:
  - Arguments over details can lead to disunity in the church.
  - Improper fund-raising can lead to hardening of hearts and alienation from fellowship.
  - Failure to maintain a spiritual ministry while you are concerned with the physical building program may actually lower community respect for the church, especially if it becomes evident to merchants that saving dollars is more important to the church than saving souls.

Division of responsibility

Two leadership principles will help you to keep your pastoral priorities straight as you begin your building project. The first principle involves separation of tasks into two categories: spiritual and mundane. The spiritual tasks require your spiritual leadership. Mundane tasks can be handled by competent lay leaders. As pastor you must be directly involved in spiritual leadership but less directly involved with mundane management.

The church members look to you for guidance and education in the principles of Christian stewardship. They look to you to inspire them with visions of a new building and its spiritual values. They should not, however, look to you to take over leadership in mundane matters that require secular management. Here you should merely delegate responsibility and coordinate the results.

The second leadership principle deals with the secular management of the project. Henry Ford once said that no job...
The church members look to you for guidance and education in the principles of Christian stewardship. They should not, however, look to you to take over leadership in mundane matters.

Assignment: Work with an architect to prepare the floor plan, a description of the space and services the structure will provide, and a drawing of the building.

Follow-up: Church board will discuss facilities needed, use of the building, and total number of square feet to be built, then prepare recommendations for a whole-church business meeting.

3. Finance committee
Assignment: Determine estimated cost of the building. The architect can provide figures based on style of structure and total number of square feet to be built.

Estimate reasonable maximum building fund income from the congregation. In medium-sized churches a reasonable maximum would be about 3 percent of members’ incomes. This can be estimated from tithe.

Recommend a financial plan. The committee must be very careful to give a full and open report. Even if it means you will have to reduce your overall plan, report accurately. You may be required to break your construction plan down to a phase one and phase two. If so, compare added building costs that will result from delay with the cost of more interest on a larger mortgage now.

Report and encourage, but do not overextend your ability to meet mortgage payments. Do not plan to build faster than covenants and cash flow provide for. The concept that the members will start to pay when they see something built is a myth. Today when members see something being built, they presume that it is properly financed.

Follow-up: The church board should coordinate the committee’s findings with reports from the long-range planning and building committees and then schedule a church business session to present recommendations to the church as a whole.

The church business meeting
A few do’s and don’ts may help you to keep the business meeting on track to accomplish the most good. At this meeting you do present the style and general appearance of the building, the floor plan with a description of facilities, and the estimated cost based on square footage.

The congregation should decide on such things as the type and general appearance of the building as recommended by the board, and the financial plan outlined by the finance committee and voted by the board.

At this meeting you do not present or decide the question of stained glass windows, style of pews, color and other interior decorations, or any other mundane or aesthetic detail.

At this meeting, challenge the church members with a new financial opportunity. Aesthetic details seem to cultivate an expression of natural selfishness. For this reason the best fund-raising is accomplished when the member is thinking of the facilities that are needed and the estimated cost rather than construction details. If all goes well at the business meeting, the board should now expand the finance committee into a church building publicity committee.

The publicity committee
Selecting the right people for the publicity committee can be an important key for building a firm financial base. Typically about 50 percent of the building fund pledges will come from about 15 percent of your highest income members. Ask as many as possible of the individuals from this group to work on this committee. Also, look for and enlist those people skilled in writing and in creating printed graphics. And you will, of course, need to include members from the building committee.

The publicity committee’s assignment is to produce and send three mailing units during a four- or five-week period and then follow up the mailers with visits.

Unit one should be to introduce the project, explaining the business-meeting actions. Unit two should include additional information urging members to plan for building fund covenants (pledges) to be made each year until the building is completed and paid off. (You may wish to recommend that they
The concept that members will start to pay when they see something built is a myth. Today when members see something being built, they presume that it is properly financed.

Consider from 3 percent to 7 percent of their income. Make it clear that building gifts are in addition to church budget gifts. Unit three should be the most complete unit. It should include the architect’s sketch of the completed building, the floor plan, an explanation of the facilities, a covenant (pledge) card, and a letter briefly explaining all enclosures.

By the time the last mailing unit has been sent, you should have visiting teams ready to follow up the mailings with personal contact. The most productive procedure is to print extra copies of mailing unit three for use by the visiting teams.

Members of the publicity committee along with church board members should divide the names and visit the entire congregation to share the plans. The purpose of this visitation is not to solicit money. The purpose is to explain the physical plant and the financial plan. If visitation is impossible, the group can accomplish the same task by telephone, but results are not usually as good from the telephone contacts.

After the personal contacts, the publicity committee should produce and send out three more mailings. Unit one should explain that the church is requesting anonymous pledges and that you are allowing four weekends to accumulate all decisions. Enclose another pledge card. Unit two should be a two-week follow-up and report letter; and unit three, the final follow-up and report.

The reason for having the pledge cards filled out anonymously is that many members are sensitive about anyone knowing the size of their contributions. Some indeed may find deep spiritual expression through nonanonymous giving. Other members may want to make a memorial gift or other announced gifts. They should not be discouraged from giving in this way. As spiritual leader you can help all donors avoid selfish exhibitionism, either through encouraging anonymity or through encouraging careful examination of motives. Anonymous pledges can provide the expected rate of building fund income and are really all that the finance committee will need for monitoring income levels.

When all pledges are in, the work of the publicity committee is completed. Since it was an ad hoc subcommittee of the board, the church board should now reinstate the regular finance committee and give it the responsibility of monitoring pledges and monthly income and preparing and recommending a long-range financial plan to the board.

The building committee
As the financial plan materializes, the church will delegate responsibility to the building committee and empower it to act. The church board will have general input on building details, specifications, etcetera, but its input should be limited. Empower the building committee to coordinate window style, pew style, color selection, etcetera.

As pastor you can maintain the strongest spiritual leadership by being positive and powerful in explaining the Christian principle of stewardship and the spiritual value of the new building. Your leadership will continue to be respected if you will delegate secular and mundane matters to those most capable of handling them, utilize your church board as the final voice to coordinate various items from all subcommittees, and delegate full authority to the building committee to act in areas where social/economic and aesthetic taste allow for several ways to do the job.

Sometimes the board will vote items not necessarily to your own liking. Use these occasions to illustrate that our spiritual unity is improved when we cheerfully accept the vote of the majority. A properly conducted building finance campaign can be a big plus in your ministry. It can result not only in a finer edifice but also in the edification of the real church—the people.

Preacher-teacher
From page 14
Patrons might find especially interesting. Perhaps a parent resource center staffed by volunteers from the church and advertised as a community service might be located in the church school. This might include a toy library with special emphasis on at-home educational experiences for preschool children, as well as a series of classes and seminars on parenting, discipline, prepared childbirth, etcetera. A parents support group might be organized to meet weekly, and this could serve as a pathway to Bible studies and attendance at church or public evangelistic meetings.

Instead of positioning our church schools to take care of our own, why not position them as outreach centers to families and children? We feel that we need to defend our children from worldly influences, and this is usually the rationale for careful segregation. But today we have to face the facts that a great many worldly influences have wormed their way into church families via television and other public media, the attitudes of many parents, and the pervasive quality of modern secular culture. Maybe it is time to realize that “the best defense is a good offense” and fight back by making our schools intentional evangelistic enterprises.

Let me close with a personal request: I would like very much to hear from pastors and teachers who are now collaborating or who attempt to collaborate because of reading this article. If I can collect a number of firsthand case studies, I will summarize them in a future report.

1 Eva Schindler-Rainman and Ronald Lippitt, The Volunteer Community: Creative Use of Human Resources (Fairfax, Va.: NTL Learning Resources Corporation, 1975).
How to use the new hymnal

Our new Seventh-day Adventist Hymnal is fresh off the press, and brimming with good music, new and old. You will find many new features in it. This article will help you get more value from each page of the hymnal.

by Wayne Hooper

Table of contents

You might call the table of contents a bird's-eye view of the general organization of the book. Under each general topic heading are the subtopics, and the hymn numbers where they can be found. Following the topic headings is a list of the responsive Scripture readings. They are numbered in continuing sequence after the hymns, for ease in finding. A list of the indexes completes the table of contents. This table of contents makes finding hymns to fit a theme easy. For example, to find hymns on the Second Advent, look under “Jesus Christ,” and you will see a subtopic “Second Advent” and hymn numbers (200-220) where you will find them. (Another way to find all the hymns on this subject would be to look in the Topical Index under the same subject. There the hymns are listed in alphabetical order.)

Hymn pages

A survey of a typical page of the hymnal will aid the worshiper in singing with understanding. Titles are taken from the first line of the hymn poem except in those gospel songs in which a phrase from elsewhere in the text is more familiar. The alphabetical index includes references to both the first-line title and the familiar title. To the left of the hymn page is found a Bible reference if the hymn is based on a specific passage. Below that appear the author's name and if available the date of writing and the author's birth and death dates. Original sources of the text and the name of the translator also appear here.

On the right is the name of the hymn tune if it has a name. Next comes a set of numbers or letters indicating the metrical pattern of the poem, which is simply the number of syllables in each line (such as L. M., for long meter, or 8.8.8.8.).

Wayne Hooper is executive secretary of the church hymnal committee.

Most of us learned early how to use the Bible. We learned to say the books of the Bible in order so we could easily turn to a text. I remember in the junior Sabbath school the games we played in which we would see who could be the quickest to find a text called out by the leader. The text-finding skills I developed then have been helpful to me ever since. Later I learned how to use a concordance and Bible dictionary to help in locating texts on a given subject and to help me understand the names and places used.

Our new Seventh-day Adventist Hymnal is a tool for worship that we will use with a frequency next to the Bible. Almost every time we meet together as a church family, we open the hymnal and raise our voices in song. The new hymnal contains several features that are designed to make it a more useful worship aid than any other hymnal you have ever used. Several new indexes and cross-referencing systems will make it easier for you to find the best hymn to fit a particular need. In this article I want to help you explore some of the hymnal's special features so that you can begin to use it to its fullest potential.

Wayne Hooper is executive secretary of the church hymnal committee.
O

e of the finest uses we can make of this treasure-house of great religious poetry is to make it a book of devotional reading. Make it a habit often to open the hymnbook and memorize.

Where the same tune is actually printed with a different text elsewhere in the hymnal, the tune is sometimes written in a different key or with a different harmonization, and a cross-reference is noted at the bottom of the page. Cross-references are also used to suggest alternate tunes that are especially adapted to a particular text. Just above the musical staff on the right of the page is the known information about the composer or source of the music.

Sometimes the word *unison* is printed above the staff to indicate music that is best interpreted if all sing the melody together. Of course, hymns written in four-part harmony can be sung in unison whenever desired. And, the low voices will be glad to know, the pitch of many hymns has been lowered to make unison singing more enjoyable for all.

To the left, below the music, is the copyright information if the hymn is still protected by copyright. This means that the publisher has secured (and in most cases paid for) a license to print the hymn in this book only. For any other use of the hymn, including making copies of any kind, permission must be secured.

At the very bottom of the outside edge of the page is the topic, which corresponds to the listings in the Topical Index. Throughout the hymnal, hymns, gospel songs, and spirituals stand together in topical clusters. In other words, you will not find all the spirituals together in one section. Look for "Were You There?" in the "Sufferings and Death" section, and "Go, Tell It on the Mountain" with the Christmas carols in the "Birth" section, under "Jesus Christ."

Worship aids

This important section follows the hymns, and the readings are numbered consecutively in sequence with the hymns. This will avoid the confusion of announcing page numbers, as opposed to hymn numbers. Worship aids include: Scripture readings on various topics (including several Biblical canticles, or songs), calls to worship, words of assurance, offertory sentences, and benedictions. The committee chose readings from eight different versions of the Bible. As a basis for the selection, they looked for clarity of thought, ease of comprehension, readability, beauty of language, theological accuracy, appeal to all age groups, representative coverage of our beliefs, and subjects for responsive readings when we worship together.

There is a Scripture index for all the worship aids. In addition, all the Scripture readings are indexed topically with the hymns, in an italics section following the hymns listed under each topic. For example, right under the "Power in Nature" hymns in the Topical Index, you will find in italics a listing of the Scripture readings on this same subject. This will assist worship leaders in choosing hymns and responsive readings to achieve unity in subject and mood. In these days when we bring so many different versions of the Bible to church, having all these worship aids in the hymnal is about the only way we can read together in unison.

Indexes

The most-used index is that of first lines and titles. You will find "The Old Rugged Cross" under that old, familiar title, and also under "On a Hill Far Away." In the index of tune names, Cwm Rhondda, the great Welsh hymn tune, is listed with three numbers: 201, "Christ Is Coming"; 415, "Christ, the Lord, All Power Possessing" (C. Mervyn Maxwell's new hymn on the threefold ministry of Christ); and 358, "Guide Me, O Thou Great Jehovah." And if you look under the letter V, you will see one named Vandeman. It was given this name by the famous American composer Gordon Young, who wished to show his appreciation for George Vandeman's excellent presentations on the It Is Written telecast. A book telling the fascinating stories of how many of these tunes got their names is now being researched and prepared for publication. Indented titles in this index are other names by which a tune at that number is known.

The Metrical Index of Tunes is a mystery to many worshipers. But it need not be. In reality it is an engrossing study of how the poetry of our hymns is constructed—how many syllables are in each line or phrase. Look near the beginning of this index at the group headed "C.M." Those letters mean common meter, probably because so many hymns are written in this 8.6.8.6. meter. Theoretically, all the hymns in this meter are interchangeable. That is, you could sing the text "Am I a Soldier of the Cross?" usually sung to the tune Arlington, with every other tune under the C.M. heading—provided that the accents fall on the right syllables.

Before trying an alternate tune on a congregation, the leader needs to test and make sure that it really works and that the mood of the new tune matches the text. Once in a while it is good for us to get out of the old rut and sing a favorite text to a new tune and thereby infuse the singing with enthusiasm and fresh vigor. Be courageous and try it!

Just browsing through the Composers, Arrangers, and Sources of Tunes index can be an exciting adventure. It gives you an overview of the people who gave us all this beautiful, singable music that gives wings to the text and makes it remain in our memory. You'll find a veritable who's who of the great composers there.

In the Authors, Translators, and Sources of Texts index, those who contributed the most are Isaac Watts, with twenty-five; Charles Wesley, with nineteen; Fanny Crosby, with nineteen; John Mason Neale, with thirteen; and F. E. Belden, with twelve. Four contemporary British hymn writers have been consistently included in all of the recently published hymnals. They are writing in the language of our time, about the concerns of our time, and in a fresh and creative way. The committee chose fifteen from Fred Pratt Green, ten by Brian Wren, six by Alfred Bayly, and five by Fred Kaan. You will surely want to look these up, study the poetry, and sing the music.

Then again, our own Seventh-day
Turn to some of the brand-new hymns and get thoroughly acquainted with them as devotional poetry. When the time comes to learn and sing them in church, they will already “belong” to you.


Sometime you might want to build a hymn sing around the recognized great poets in our hymnal. We have hymns by Robert Bridges, William Cowper, George Herbert, Oliver Wendell Holmes, James Russell Lowell, John Milton, Christina Rossetti, and John Greenleaf Whittier.

The Canons index will help you find five canons (or rounds) that are always a joy to sing. Also, there are six regular hymns listed here that can be sung as canons. One of the canons, “Hark, the Vesper Hymn Is Stealing,” can be sung by any number of voices or groups up to eighteen! The day our hymnal committee voted this one, there were eighteen of us. You should have been there to see how much we enjoyed the lovely harmony and counterpoint created as we sang.

The final section of hymns in the book is called “Sentences and Responses.” Most of these were chosen with the hope that they would be sung by the congregation as introits, calls to worship, prayer responses, sentences before the reading of Scripture or before and after a sermon, and benedictions. The best worship experience is something you do, not just something you watch. The whole congregation can become more involved in these beautiful and meaningful parts of the service. In addition to this section are many hymns from which one or more stanzas can be used as sentences and responses. For example, the first stanza of No. 10, “Come, Christians, Join to Sing,” makes a bright and vigorous call to worship. So we prepared the Hymns Suitable for Sentences and Responses index to help you choose the hymns most appropriate for your order of service and your congregation.

Believing that our children are the church’s most priceless asset, we are including a Hymns Suitable for Young Worshipers index. It begins with this paragraph: “Worshippers from preschool through junior high can enjoy learning to sing the great hymns of the church. These hymns then become lifelong companions and make it easier for the children and youth to be involved in the services of the church. The following hymns are recommended for family worship, school, Sabbath school, and choirs. The hymns marked with asterisks are suggested as suitable for young children.” Then follows a list of 143 hymns that have been selected especially because the words and music are easily understood and sung by our younger people. It is hoped that every family will have hymnals at home so that these hymns can be learned and loved in family worship. Then at church time the coloring books can be laid aside, and the children can stand and sing the hymns they have already made their own at home or at school.

Last but not least, I want to tell you about another worship aid we haven’t had before—the Scriptural Allusions in Hymns index. This will help you to find the Bible texts that are the basis for phrases in the hymns. The index is a double one so that you can find the texts from hymn numbers or by the books of the Bible. For instance, a minister who wants to close a sermon by singing a hymn based on Rev. 5:11, 12 could just look for that text in the index. Charles Wesley’s great hymn “Love Divine, All Loves Excelling” is listed there. This index prove to be invaluable to all those who lead out in the services of the church.

Mostly it is the music that fascinates us and makes the whole experience of hymn singing memorable. Sometimes we get so enraptured with the melody, harmony, and rhythm that we sing the words without a thought of what we are singing. One of the finest uses we can make of this treasure-house of great religious poetry is to make it a book of devotional reading. Make it a habit often to open the hymnbook and memorize a stanza of some great hymn that speaks to your heart. Later it will come to your memory and be a sure source of strength and help in a time of need. I never tire of repeating the words of Whittier’s “Dear Lord and Father of Mankind.” At a time of stress it is calming to pray, “Breathe, through the seas of our desire, Thy coolness and Thy balm; let sense be dumb, let flesh retire; Speak through the earthquake, wind, and fire, O still small voice of calm!”

Turn to some of the brand-new hymns and get thoroughly acquainted with them as devotional poetry. When the time comes to learn and sing them in church, they will already “belong” to you. Then with your heart and voice you will enjoy swelling the glorious sound of God’s people singing His praise.

Launch...

From page 9, eccy came true when three thousand were caught alive for Christ.

Launching out into the deep emphasizes the need to train fishers of men to win men and women alive to Jesus Christ and the fellowship of the church. Under the unction of the Holy Spirit, working through revival, unity, and laity mobilization, we shall achieve exploits for God during Harvest ’90. Let us launch out into the deep and let down the evangelistic nets for an unprecedented catch of souls for the kingdom of God. Let us catch them alive and keep them alive in the dynamic fellowship of the church. Let us always remember that the basic priority of the church is aggressive evangelism. We exist to deploy fishers of men to take men alive for the kingdom of God. In this sunset hour of human history let us unitedly launch out and let down the gospel net to catch men for His kingdom.
Elder C. E. Bradford, talking about the new Seventh-day Adventist Hymnal:

"When it comes to the new hymnal, I'm a convert. At first I didn't see the need for a new hymnal. Then some of my friends on the church hymnal committee began to talk to me. The new hymnal, they said, is so much more relevant to where the church is today. They talked about modern hymns that fit the Caring Church concept.

"Further, they explained, the new hymnal has additional worship aids—more than 224 of them altogether—that speak to relevant issues, like the Christian home, singles, marriage, and personal relationships.

"The new hymnal exalts the Word and the One who is central in the Word. It will help enhance our services and bring about a sense of family and fellowship among us. Now I can hardly wait to get my hands on this treasury of good things."

Elder Bradford's friends were right. And the new hymnal has many more exciting features: more gospel songs, 60 hymns by SDA authors and composers, hymns pitched lower, larger adoration and praise section, and new hymns that reflect our distinctive doctrines.

Don't wait any longer to get your hands on The Seventh-day Adventist Hymnal. Talk to your Adventist Book Center manager today. He'll be glad to show you all four beautiful binding colors and supply you with brochures to distribute to your church hymnal committee.

Published by the
Review and Herald
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Special introductory price: $9.95
($12.95 after December 31, 1985)
Tips on teaching new hymns

If you’ve ever found yourself singing a solo as you tried to get the congregation to sing a new song, you’ll welcome these suggestions for getting everyone involved. □ by Wayne Hooper

When it comes to hymn singing, most of us are afraid of that little word new. If a leader announces an unfamiliar hymn we tend to think, Oh, it will be too difficult, or I won’t like it! (We usually like what we know, and know what we like.)

However, I have never seen a congregation reject a new hymn that was introduced with careful planning. Now that our new Seventh-day Adventist Hymnal is available, we can all profit from a few ideas to help make the new material accessible, inspiring, and exciting to everyone.

Before introducing a hymn

Learn the hymn yourself. From a careful study of the text, you will likely discover why the committee chose to include it. Ask the following questions: What great spiritual truth does it teach or reinforce? What poetic analogies are readily apparent? Are there quotes or allusions to texts of Scripture? Is the use of all the stanzas necessary to complete the thought or story? Or could one or two be left out without ruining the progression of ideas?

Find the special poetic phrases that turn on the imagination. One of the greatest things hymn singing can do for us is to help us understand in a clearer way what our religion is all about, what God is like, what Jesus has done for us. Look at No. 233 in the new hymnal, “Christ, Whose Glory Fills the Skies,” by Charles Wesley. In the second line of the first stanza, he quotes from Malachi 4:2:

“Sun of Righteousness, arise,
Triumph o’er the shades of night;
Dayspring from on high, be near;
Daystar, in my heart appear.”

Notice all the words he uses—light, beams, shining, radiance, glory; and then their opposites—shades of night, gloom, dark, cheerless. The hymn has done its work when you say, “Oh, that is what Christ in the life is like—the brilliant sun arising every morning to chase away the darkness!” When you make such a discovery and then pass it on to the people before they sing a hymn, it has a good chance to “come alive” and mean more to them.

Memorize the melody so you can easily sing it as you would one of your old favorites. (If you can’t sing, get someone who can stand up there with you and carry the melody with authority.)

Analyze the structure. Is the second score a repeat of the first score? Where is the highest note or climax, and how does the architecture of the melody prepare you for it? Are there any unusual or surprise intervals that need to be pointed out or demonstrated? What is the general mood? What are the note values? Are they mostly eighth notes? quarter notes? half notes? This will help you establish the best tempo.

Rehearse with the organist (pianist). Make sure there are no surprises here. Decide on the tempo, what you want done for an introduction to set the tempo and teach all or part of the melody, and what kind of sound support will be needed for the size of the congregation and the acoustics of the room. Many hymn sings have been ruined by the organ playing so loudly that would-be singers became discouraged. If the organ is filling the room with sound, how can
Without exception I have noticed that the churches that are alive and moving forward are the ones who love to sing! Obviously the ones who love to sing have had leaders who love to sing.

Teaching the hymn to the congregation

When? Some churches have found that a ten-minute period before the worship service begins is ideal. The entire church family is together then and can join in the learning experience. Some part of the Sabbath school time also works well, especially late in the period when most of the people have arrived. Friday evening and Sabbath afternoon are great times for this, since you will not be rushed and can take the time to use all your best teaching techniques.

How? If you are fortunate enough to have a choir in your church, let them learn it first in rehearsal and then sing it for the congregation. Then have them sing just the first stanza, all in unison on the melody. When the people hear the melodic line in a clear way, it is easy for them to think, That is beautiful—I think I can sing that! They are no longer afraid of the unknown and are willing to give it a try. If you don't have a choir, a solo voice or quartet can help here. If this preparatory work is done well, the congregation will hardly be able to wait for their turn to sing.

Now have all together sing the melody on the first stanza. The repetition helps. Have the piano point up, or emphasize, the melody in octaves to support those who learn a little more slowly. When the melody is well in hand, then you can go on to four-part harmony and explore the other stanzas. Sing all of them. Each one is meaningful and deserves to be sung and thought about. Again, repetition helps to enter the melody indelibly into memory.

Above all, show enthusiasm. Not long ago I heard a union conference president make this statement in Annual Council: "I travel around and visit many churches. Without exception I have noticed that the churches that are alive and moving forward are the ones who love to sing!" Obviously the ones who love to sing have had leaders who love to sing.

The noted Presbyterian hymnologist James R. Sydnor, in his book The Hymn and Congregational Singing (Richmond: John Knox Press, 1960), gives us this outline of the responsibility of the pastor for the quality of his people's hymn singing: "A vital leadership in hymn singing can come only from one who loves hymns, who knows the spiritual values of congregational singing, and who uses hymns to strengthen his personal devotional life. Such affection for hymn singing cannot long remain hidden from his people. Here are some specific ways in which a minister can exercise his leadership in this sphere of worship: (1) his use of his personal hymnal, (2) his use of handbooks about hymns, (3) his choice of hymns, (4) his choice of proper stanzas, (5) his manner of announcing hymns, (6) his use of hymn anthems sung by choir or soloist, and (7) his use of certain hymns as counseling tools."

Another book you will find useful is James R. Sydnor's Hymns and Their Uses (Carol Stream, Ill.: Agape, 1982). And if I had to get along with only one book about hymns, it would surely be Albert Edward Bailey's The Gospel in Hymns (New York: Charles Scribner's Sons, 1951). He analyzes and gives historical information on 313 hymns, mostly favorites, found in six of the ten major denominational hymnals.

As we begin to get acquainted with the unfamiliar hymns in our new Seventh-day Adventist Hymnal, let us put away our fear of the "new." The challenge of a fresh approach can spark our creativity. And we can take heart from these words of David in Psalm 40:3: "And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."
The great controversy is against Christ, so Satan flings his charge at Christ's creative work (sinless beings) and not against the result of his own destructive work (fallen man).
Perspective is vital to solving any conflict. Too much conflict in the church results from seeing only one side of an issue. Often people find it hard to understand that there is another side. A little-known story in Scripture illustrates this.

When the Israelites conquered Canaan, several of the tribes took possession of land east of the Jordan. The tribes of Reuben and Gad and half the tribe of Manasseh decided to build an altar on their side of the Jordan. When news of this was brought to the rest of the tribes they prepared to go to war against them. The only altar allowed for sacrifice was the one associated with the tabernacle. Open conflict was a step away.

Before that final, drastic step was taken, some wiser heads suggested sending a delegation. Representatives from each of the ten tribes on the west bank of the Jordan were selected and sent. They accused their brethren of rebellion against the Lord. The reply of the two and a half tribes is most instructive.

"The Mighty One, God, the Lord! The Mighty One, God, the Lord! He knows! And let Israel know! If this has been in rebellion or disobedience to the Lord, do not spare us this day. If we have built our own altar to turn away from the Lord and to offer burnt offerings and grain offerings, or to sacrifice fellowship offerings on it, may the Lord himself call us to account.

"No! We did it for fear that some day your descendants might say to ours, 'What do you have to do with the Lord, the God of Israel? The Lord has made the Jordan a boundary between us and you—you Reubenites and Gadites! You have no share in the Lord.' So your descendants might cause ours to stop fearing the Lord.

"That is why we said, 'Let us get ready and build an altar—but not for burnt offerings or sacrifices.' On the contrary, it is to be a witness between us and you and the generations that follow, that we will worship the Lord at his sanctuary" (Joshua 22:21-27, N.I.V.).

The representatives of the other tribes were satisfied with this answer, and war was averted. How often has war begun in the church because the other perspective was not sought? Many times we cannot conceive that there can be another perspective.

Sometime ago I drove from Mount Vernon, Ohio, to Indianapolis, Indiana, to attend an orientation meeting that was part of my Doctor of Ministry program. The meeting was to begin at 1:00 p.m., so I arrived some fifteen minutes early and found the room. At 1:00 p.m. not a soul had arrived. I got up and went in search of a secretary to confirm that I was at the right address and in the right room. She confirmed this, but could not explain why no one else was present. Five minutes passed, then ten, twenty, thirty minutes, and still I was alone in the room. I began to wonder what the problem might be. This was the right day, and it was the right place. Perhaps the meeting had been canceled and I had not been notified. Perhaps the instructor had come early and taken everyone who was early out to lunch. Perhaps there was a very poor attendance and the instructor was not going to bother with one person. Perhaps there had been an accident, and so on and so on.

At 1:40 p.m. I was just preparing to drive back to Mount Vernon when in walked two people, the instructor and an assistant. I immediately wanted to know why the meeting was beginning so late. He protested that he was twenty minutes early. I replied that it was one-forty, to which he responded that it was twelve-forty. At that moment light dawned; I remembered that Indianapolis was a different time zone than Mount Vernon. Suddenly all my anger, irritation, and impatience vanished. Indeed, I felt rather foolish.

Later that day, while I was driving home, I debriefed that experience. That I had never once questioned my own behavior frightened me. All I could think of was why it had to be the other person's fault. As it happened, I was the whole problem. Of course, situations are seldom as clear-cut as this one, but it still makes a point; there is always another perspective. Before we let ourselves become angry and irritated we need to actively seek the other perspective. If we will do this we might avoid a needless war, angry feelings, and frustrating conflict. Next time there is a conflict, examine the other perspective. You might preserve the peace.—J.D.N.

Just the other day our editorial associate, Rex D. Edwards, received a letter accusing him and the General Conference staff at large of incipient Catholicism. The letter came in reaction to an editorial, "Outward Structure, Inward Faith," published in the March, 1985, MINISTRY. In the editorial Edwards called baptism and the Lord's supper "sacraments," and apparently this terminology provoked our reader.

The letter quotes two Ellen G. White warnings of Protestant accommodation to Catholicism, suggesting that the terminology used in the editorial was evidence that our own church was disregarding those warnings. Specifically, the writer worries that we are "running after Rome" and that "our leaders and writers are sitting at the feet
of the Jesuits."

Perhaps this incident piqued my ire particularly because when I was in college someone ragged me for the same reason—although good-naturedly, in my case. My consciousness having thus been raised, I had later noticed that Ellen White herself used the term *sacrament*. When the accusatory letter came, I went downstairs to the White Estate office and documented more fully my earlier discovery.

The laser disc concordance revealed that Ellen White used the terms *sacrament* and *sacramental* twenty-five times, mostly in a positive sense. In the chapter on Communion in *The Desire of Ages* she uses these words quite frequently (see pages 650, 653, 655, 659). One beautiful statement in the chapter says: "The light shining from that Communion service makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament."—Page 660.

In a letter replying to our critic, Edwards pointed out that the term *sacrament* did not originate in Catholicism. Both its historical roots and its broad ecclesiastical usage make it meaningful as well as appropriate for Adventists.

But the writer's accusation doesn't concern me nearly as much as the attitude that I perceive behind it. I've seen this suspicion and mistrust too frequently both within and outside of the church. Politics and religion seem particularly prone to raising them.

I wonder whether a distorted or extreme apocalypticism isn't at least partially responsible for this attitude. Apocalyptic prophecy presents a simple picture: The world is divided into two camps, the good and the evil. Those who are evil are actively so—they're malicious, devious, et cetera.

The apocalyptic picture is accurate in that we are either good or evil, depending on whether or not we are in Christ. And I believe that earth's final events will clearly reveal a difference in character as well as profession. But for now we are unperfected sinners, growing in grace. We should regard others in the way we wish them to regard us—as sincere though fallible.

An unbalanced apocalypticist, however, tends not to give others this benefit of the doubt. He doesn't really trust anyone. He expects the worst from those within the church as well as those outside of it. He is most likely to trust those most like himself. And so church administrators, scholars, pastors, and evangelists look askance at each other. Laypeople distrust those employed to lead the church, and the church leaders reciprocate the feelings. (My apocalyptic roots are revealing themselves—I've overgeneralized. But too often this is true.)

Jesus said that love would characterize His disciples (John 15:12, 17; see also 1 John 3:11; 4:20, 21). More specifically, Scripture counsels, "Do nothing from selfishness or conceit, but in humility count others better than yourselves" (Phil. 2:3, R.S.V.). And, "I bid every one among you not to think of himself more highly than he ought to think." "Love one another with brotherly affection; outdo one another in showing honor" (Rom. 12:3, 10, R.S.V.; see also chap. 14:10, 13; 1 Thess. 5:12, 13; 1 Cor. 3:16, 17; 6:10).

In fairness, I must commend the letter writer for one thing. He may not have presented his argument graciously or humbly, but he did challenge the one he suspected. Too many broadcast their accusations to others without evincing any concern for the salvation of the one committing the "sin."

I don't mean this editorial to imply that we should never correct others. We all make mistakes, spiritual as well as other kinds. We all need correction at times.

But when we believe someone has done the wrong thing, let's first check our facts carefully, not jumping to conclusions. And let's presume each other's good intentions. Let's approach the "guilty" party as a brother or sister in Christ, equally as serious about God's will and our church as we are.—D.C.J.

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**Church**

From page 6

Five-Day Plans, stress clinics, weight-control classes, and one-to-one Bible studies. And add to that the responsibility for oversight of the Sabbath school. In light of this, the small emphasis in colleges and seminaries on religious education in the local church seems odd.

An editorial in *Christianity Today* laments this situation: "The day has passed when the minister can devote himself exclusively to preaching and ignore the fact that he is the overseer of the church and its educational functions." Competent church supervision "presupposes an expert knowledge of Christian education in the local church. Unfortunately many pastors have had little opportunity to study the subject either in church colleges or in theological seminaries... The pastor who finds himself in the predicament of being illiterate in this field needs to equip himself by reading the best books available."

We have considered some significant aspects of teaching and preaching in the light of theology and history. We have seen the importance of maintaining a proper balance and relationship between these two roles in ministry. Sabbath school, Pathfinders, Vacation Bible School, and youth ministry deserve an honored place in your work—right along with preaching. Let your lay educators know that you consider them partners in ministry. Train them, encourage them, and, above all, let the kerygma—the proclamation of the saving message of Christ—permeate every lesson and sermon. By the grace of God you and your laymen can grow a strong evangelistic and worshiping church.

In our next issue Charles Betz continues his Sabbath school theme with practical suggestions for making the 9:30 A.M. service meaningful.

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4 Roy G. Irving and Roy B. Zuck, eds., *Youth and the Church* (Chicago: Moody Press, 1969), pp. 181, 182. This has been substantiated by many studies: University of Texas, Mobil Oil Company, et cetera.
7 White, op. cit., pp. 441, 442.
9 Lynn and Wright, op. cit., p. 18.
10 Ibid., p. 20.
11 Ibid., p. 29.
12 Colson and Rigdon, op. cit., pp. 150, 151.
13 *Christianity Today*, Aug. 31, 1959. We believe that the situation described in this editorial has not changed appreciably since it was written.
Shepherdess □ Jeanne Larson

Team ministry

The author shares how team ministry has worked in her family, pointing out that it is a two-way street. She notes that societal changes require some changes in the concept, but some things remain constant.

What does a husband-wife team ministry mean today? In early times teamwork suggested a pair of oxen or horses pulling together to accomplish a job. We have surgical teams, athletic teams, and teaching teams. They are all group activities that focus on a specific goal. So we would expect team ministry to be just as clearly defined. But it’s not.

Changes in society have made it difficult to develop a clear picture of team ministry today. Some refuse to accept reality, stubbornly insisting that nothing has changed. They are like the people a few years back who refused to admit that tractors and cars were here for good. Others conclude that team ministry is no longer needed—a conclusion that is equally futile. A woman cannot live as she did when she was single and be successfully married to a minister.

To develop a concept of team ministry acceptable to God, to our families, and to our church organization, we must recognize what remains the same and what has changed. Let me give you a few examples of changes in society:

1. Women are not home as much as they once were. In the United States women have comprised three fifths of the increase in the labor force in the past thirty years.

2. In all parts of the world women attain higher levels of education. Often in the past only the minister’s wife could play the piano or adequately carry out other church duties. Now we have well-trained laymen who can do these jobs. And it isn’t wise for a minister’s wife to do a job that a member can do.

3. Formerly, the professions a minister’s wife could pursue were limited to nursing, music teaching, and school-teaching. Even these were only acceptable within quite confined limits. But today ministers’ wives are asking why other professions they have trained for are not as suitable.

4. Today our children’s education sometimes requires more than the husband’s income. Some ministers’ wives must return to work to pay tuition, dental bills, or similar necessities. It’s not simply that they want luxuries.

5. In years past a woman spent much time taking care of sick children. Now in the Western world many of these childhood diseases have been eliminated. And this has freed much time for the wife and mother. In addition, there are conveniences in our modern life and/or homes that free us for many other duties.

But we must remember that not everything concerning team ministry has changed. As we develop our concept of team ministry, we must remember those things that remain constant:

1. Most important, I believe, are our commitments to the Lord, to His work, and to our families. We need a clear vision of priorities. I often think of Mrs. Noah. Noah had faith, and I think she did too. Noah was 480 years old when he received his building and preaching orders. It wasn’t until twenty years later that their first child was born. How would you like the assignment they had? They raised three children under the most trying circumstances. They preached a worldwide warning message, and no doubt worked with limited funds. They certainly must have had a team ministry. But what if Noah had been married to Mrs. Lot? It makes a difference if each team member has a commitment to the Lord, and to His work, and to the family. And if there is a clear vision of priorities.

2. Another thing that never changes is the minister’s need for support. Mr. and Mrs. Simon Peter lived in Capernaum, a beautiful, interesting little city, with a mild and genial climate. As a fisherman’s daughter, I know how much

Jeanne Larson’s team ministry has carried her to the Philippines, where her husband teaches at the Seventh-day Adventist Theological Seminary, Far East.
share just a bit of what has worked for us as we have developed a mutually satisfying team ministry.

Until my senior year in college I never considered marrying a minister. I had a personal career goal in mind. Within my heart I thought if I should marry I would make a good doctor's wife, not a minister's wife. But that last year Ralph began to give me some attention. As time went on and I began to realize that I was developing more than casual interest in this reserved Swede, I felt very uncertain. I was a comparatively new Adventist and had some very strong misconceptions about the role of a minister’s wife. One day I casually said to him, “Ralph, have you ever considered taking something other than the ministry?” His answer came instantly. He looked at me and said, “Jeanne, I know I am called to the ministry, and if it means giving up the woman I love or giving up the ministry, I would give up the woman I love.”

I didn’t know what to do. I waited, and prayed, and saw more of him. And I realized in a way I never had before that the ministry is a calling. Nothing else can interfere. Paul says in 2 Timothy 2:4, “No soldier on service gets entangled in civilian pursuits” (R.S.V.).

Eventually Ralph and I were married. Not right away, but eventually. By then I had spent much time thinking and praying about the whole thing, and especially this part of our working together. I realized that his work must be first. His was a holy calling. Mine as an English teacher was a profession. And they do not have the same priority.

I felt then, and I still do, that a man cannot enter the ministry with the reservation that his wife’s profession will tie him to a certain place, or make him go to a certain place. A minister’s wife is also called, but indirectly, through another human, just as Philip was called through Andrew. I made two major decisions before I married: Ralph’s work must be first. And I must not accept any employment that would make it impossible for us to work together. And together, Ralph and I decided that we would do whatever the conference or mission committee asked us to do. These three decisions have made most other decisions since then quite easy.

**Maintaining priorities**

We discovered two kinds of opportunities for team ministry: unqualified opportunities (those that anybody can do at any time) and those that are qualified by circumstances. But we must maintain our priorities whichever kind of opportunity we are responding to. One priority concerns the wife’s professional work outside the home. There may be times when she can do none. There may be times when she can do some with restrictions. And there may be times when she can work full-time and still participate in team ministry with her husband.

When we were first married and while our children were young, I took no jobs except for brief periods of teaching when there was an emergency in a church school. Later, when the children were in the upper grades, I taught in some of the schools they attended. I went to school with them, and I came home with them. At this time Ralph’s evangelistic thrust was mainly on the weekends, and so we could be with him. Still later, when they were away at school, I took full-time employment in an academy, and then at the college where Ralph was teaching. I was offered the opportunity to be principal of the college academy, and later another academy. I turned the jobs down because taking them would have meant that I could not go with Ralph on evangelism. Ralph feels very strongly about my participation in his evangelistic program.

Ralph was senior pastor at the Campus Hill church in Loma Linda when the call came for him to teach at the seminary in the Philippines. When we accepted, coworkers and friends were baffled. Why would I leave a good job at the medical center? And at my age too! I might not ever get a job like that again! But to us it was simply in line with our previous decisions. I enjoyed my work at the medical center, but not enough to ask Ralph to give up a mission call so I could keep my position. I feel, as we think about our team ministry, that this is an important priority.

A second equally important priority is maintaining what I call a two-way-street relationship. It may appear thus far that the wife is always the one to give in. But The Adventist Home tells us that God will not excuse ministers who neglect their families. And so the minister must give too. Our three children arrived in three and a half years. We planned it that way. But with a busy soul-winning program they were a handful. And during those early years Ralph gave me something far better than money could ever buy. About four o’clock in the afternoon is my low time of the day. Every afternoon, at that time, he took over the three lambs for an hour or so, providing me with a little time for myself. I have never forgotten that.

When the children were older, we...
pastored the Central church in Honolulu. There we worked out a program in which Ralph put in a ten- or twelve-hour day but nevertheless found time to have three hours every afternoon with the family. We used this time to shop, to garden, to swim, to hike, to visit museums. In other words, it was family time. *Counsels on Health* tells us that as a rule the labor of the day should not be extended into the evening. Those afternoon hours were Ralph’s evening. At 5:00 P.M., after a snack, he left for a long evening of pastoral duties. The family was totally satisfied with this arrangement; and we never heard a word of criticism from the church.

Later still, when the children were older and I was teaching full-time in the school they attended, we added another dimension. After reading *The Adventist Home* together, the family set up a plan whereby we all, including Ralph, got up early and did housework for one hour before breakfast. That meant five hours of housework every morning; twenty-five hours of housework a week. We scrubbed windows, did the washing, the ironing, the bathrooms, the woodwork, the floors. When we came home from school at night we found a restful, attractive home. Because there was no evening or Sunday cleaning, we could do other things at these times. We taught the two boys early that it was not demeaning to their manhood to help in the house. Believe me, when the three children left home I missed their help! I believe that if a wife is going to help her husband, a two-way street for home chores is a necessity. I realize this can be carried to excess.

**Team ministry opportunities**

Now let’s consider opportunities for team ministry anyone can do anytime. I will mention just three. And you will think of others.

1. We can discuss sermons and witnessing methods. I have never written a sermon for my husband. But I have had input into his thinking. It is important for a minister to have a critic evaluating his sermons, and not just be assured, “Honey, it is wonderful.” But the critic must be knowledgeable, and not just react from emotion. Jesus expects us to use our heads. He didn’t talk to women only about babies, curtains, and recipes, important and nice as they are. He expected them to stretch their minds, to know the truth for themselves. He commended Mary for her eagerness to learn. The woman at the well was the first to learn about the Resurrection. Go down through your Bible and read how He took special efforts to encourage the women. They listened. They understood and followed His teachings. Sometime ago I heard a minister’s wife say, “I don’t have time to study. I just take my husband’s word, and believe what he believes.” How sad. How much better to have the spirit of Priscilla, the wife of Aquila. She knew the truth for herself, and she knew how to share it. Apollos was a gifted, learned, and experienced professor, but he was teaching error. When he came to their town, Priscilla and Aquila in a team ministry taught him the way of God more accurately.

2. Another unqualified opportunity for teamwork I call coordination, or social leading. In any kind of church work it is important to establish warm relationships. If the minister and his wife are warm and friendly they are like a magnet that attracts. Their warmth spreads to church leaders, and from there it radiates out to the congregation, and in turn to the community. It works even in a large church. At Campus Hill we began by inviting groups of thirty or more to our home for Sabbath dinner. I was working, and that made this expense possible. For some reason people feel closer to a minister once they have been in his home. Even during a time of theological tensions, we were able to build warm friendships with those who had been a bit edgy with us. Those friendships continue. And by the way, Ralph and I did the cooking together for those dinners. It was fun, and we looked forward to it. I am a firm believer in church socials. It is good for the church family to get together.

3. A third unqualified opportunity we might call cooperation, or opportunity for emotional support. To whom does the minister turn in times of hurt, disappointment, stress, or even resentment? The only one he really has, aside from the Lord, is his wife. Our husbands must be “as true to duty as the needle to the pole.” They must “stand for the right though the heavens fall” (*Education*, p. 57). But when the heavens seem to be falling, a minister needs to have his wife’s support. A close friend of mine, an Adventist minister’s wife, has accepted some popular advice. She is insisting that she live her own life apart from her husband and the church, and even has her membership in a different church from the one he is pastoring. She isn’t happy; her husband isn’t happy. And the Lord’s work is suffering.

**Specialized service**

Now let me list some qualified opportunities for team ministry. Some a wife can do. Some she may not be able to do.

1. She may serve as her husband’s secretary.

2. She may visit—alone or with her husband. In Loma Linda I used to spend my noon hours just visiting those in the hospital, the elderly, and the sick. It was a blessed experience for me.

3. She may telephone.

4. She may write cards and short letters.

5. She may give Bible studies. How can we expect our members to give a Bible study if we don’t have time to give just one a week?

6. She may fulfill special assignments like Weeks of Prayer, Vacation Bible School, study or story hours, cooking classes, health demonstrations, and so on. (Generally, of course, it is better to come in for special help than to take on a yearlong assignment.)

7. She may minister through music as time and talent permit.

8. She may distribute literature.

9. She may counsel.

10. She may start prayer bands or prayer circles.

11. She may do background work, such as writing news stories, mimeographing, et cetera.

Team ministry is many faceted and much varied. No wife can do everything. But every wife can do something. Despite changes, husband-and-wife team ministry is possible today. Commitment to the Lord, to His work, and to the family, and a clear vision of priorities are necessary.

Without team ministry talents go to waste, families grow apart, God’s work suffers, and souls are lost for eternity. Team ministry provides us the opportunity to spend more time with our husbands than most wives can. It offers us experiences and challenges unequalled in any other work. And best of all, there is involvement and satisfaction in the greatest work ever given to humans—the winning of and caring for souls. The results of our team ministry will last forever.
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Recommended reading

Adventists and Labor Unions in the United States
Robert C. Kistler, Review and Herald, Hagerstown, Maryland, 1984, 127 pages, $8.95, paper. Reviewed by Gordon Engen, associate director, Public Affairs and Religious Liberty Department, General Conference of Seventh-day Adventists.

Dr. Kistler has prepared an objective view of the development of Seventh-day Adventists' relations with labor unions. He begins with the turbulent early years of the labor movement in the United States, tracing its development into the present-day mature structure.

Dr. Kistler attempts to present the development of the Adventist position on labor unions from a neutral perspective, examining the views of early Adventist leaders and writers as well as modern critics of the position. The author also examines the basis for the church's position from theological and practical viewpoints.

Several pages recount the efforts of church leaders to develop a conscience exemption from compulsory unionism. Special emphasis is given to strikes and violence, an earmark of labor's developmental years. But Kistler points out that even where violence has not occurred, the basic principle of unionism, which is the appeal to selfishness and love of power, goes against Christian principles.

Divorce and the Faithful Church

How should the church relate to divorce and divorced persons? Bontrager argues that not to take them seriously is, in our culture and times, to fail to minister to a third or more of those for whom Christ died. The author's central theme might be simply stated, "Divorce is a forgivable sin." He examines the main Old and New Testament passages and concludes that while permanence in marriage is God's ideal, the Lord has been flexible and long-suffering in His dealings with man's failures.

This is a serious study of the issues facing Christian congregations who wish to be Bible-centered, to uphold God's ideal without compromising, and yet be sensitive to human needs. One cannot read this material without pondering perhaps more carefully than ever before the central heart and role of the church. What is the meaning of the church as community? What is its responsibility to those who falter and fail in their covenant of marriage? What is the role of God's law with respect to the covenant of marriage? What is the role of grace? Are there more effective ways of maintaining Biblical standards of marriage and family without dealing negatively and harshly with couples?

While you may not agree with all of Bontrager's conclusions, you won't be able to dismiss lightly his challenge to lift high God's grace and make it foremost in dealing with those who have known the emotional trauma and hurt that comes from the death of their marriage.

Biblical Ethics

This book, which carries the subtitle A Guide to the Ethical Message of the Scriptures From Genesis Through Revelation, is a valuable tool for sermon preparation and Bible studies. Maston has put together in a systematic way the ethical content of each book of the Bible. He also includes the ethical issues of the Apocrypha, pseudepigrapha, and Dead Sea scrolls.

The author's examination of the Synoptic Gospels is a good example of his treatment of ethics. For example, under the heading "The Kingdom of God" he asserts that "the kingdom, realm, reign, or rule of God was the central theme of the preaching (Matt. 4:23; Luke 4:43) and ministry of Jesus. . . . All the ethical teaching of Jesus is simply an exposition of the ethics of the kingdom of God, of the way in which men inevitably behave when they actually come under the rule of God."

Maston concludes that "Biblical ethics has been neglected in a great deal of Bible study." He calls upon students of Old and New Testament theology to include the ethical themes of the Bible books in their study.

Understanding these themes, he says, will give us "a clearer insight into the revelation of the character and will of God."


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