Unbaptized children and Communion

I am somewhat puzzled as to the “authority” or “status” of the two statements in bold-lined boxes accompanying “For Members Only?” (February 1987). Are these two statements the position of the church (if so, what is the identity of the committee actions, council or conference dates, etc.?), the personal opinion of individuals, or editorial statements by editor(s) (which may be indicated by the “we may note . . . .” p. 13)?

Please clarify so misunderstandings and probable abuse of these statements will not continue (statements from the article “Unbaptized Children and Communion” have already been reproduced in one church newsletter as an “official document” from MINISTRY).—Lyn Edwin Gatz, Seventh-day Adventist Pastor, Jamestown, New York.

There is no official position. This is the general consensus in the church. The sidebars were written by the author, Frank Holbrook. We are glad MINISTRY is taken seriously, but we do not make official pronouncements on behalf of the church.—The editors.

To deny Communion to unbaptized children is to imply that they do not really love and trust Jesus as their Saviour. They may not be able to give the informed consent to the sometimes complicated covenants or creeds that we may consider necessary before they can become members of the church, but on what basis do we say they are not believers who have committed their lives to Jesus?

Jesus said, “Unless you change and become like little children, you will never enter the kingdom of heaven” (Matt. 18:3, NIV). Jesus also said, “Whoever comes to me I will never drive away” (John 6:37, NIV), and “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these” (Matt. 19:14, NIV). It may be that these “little ones” understand the principles of love and faith in Jesus better than those who claim to be “spiritually mature” because they may be able to understand complicated formulas or doctrines. (This sounds like a modern “Gnosticism” to me.)

I am no more willing to sit in judgment on the faith of an unbaptized child than to sit in judgment on the faith of an adult believer from another congregation or denomination who may be visiting my church on the day we celebrate the Communion service. “Man looks at the outward appearance, but the Lord looks at the heart” (1 Sam. 16:7, NIV). Even if we were able to read the heart, we would do well to remember that Jesus did not withhold the Lord’s Supper from Judas, even though He clearly knew that Judas would betray Him that very night. So on what basis do we then withhold Communion from a child whose heart may be right with God, even though he/she may not be baptized?

Rather than being a time to sit in judgment on others, the Lord’s Supper is a time for us to examine ourselves (1 Cor. 11:27-29), to see whether we are “in the faith” (2 Cor. 13:5), and then to receive these symbols of the Lord’s body and blood in faith, recognizing that “whatsoever is not of faith is sin” (Rom. 14:23).

At each Communion I specify that this service is for believers to show faith in Jesus as Saviour even before they have been baptized. I believe this attitude and position more accurately reflect the spirit and teaching of Scripture than what appears to be contradictory legalisms in this piece: one requires spiritual maturity but not baptism—that one must be “spiritually mature enough to be baptized” in order to receive Communion—and the other states that “unbaptized children should not participate in the ordinances.” This seems like discrimination against children based solely upon their age.—Wayne Willey, Pastor, Seventh-day Adventist Church, Amesbury, Massachusetts.

I believe Holbrook has missed the mark by making baptism the primary symbol of foot washing, thereby forbidding unbaptized children to participate. True, Jesus said, “Unless I wash you, you have no part with Me” (John 13:8, NIV). But it seems clear that Jesus’ primary concern was to teach the disciples and us to be servants. My wife and I would never urge foot washing on our unbaptized children, but neither will we refuse their request to participate when we see a spirit of submission and service in their daily lives.

Not for a moment do we propose that all children should take part in the foot washing and Communion ordinances. But is this not an area where parents should bear the responsibility of making the decision regarding their children’s participation?—George and Yvonne Brown, Sunman, Indiana.

No marketing, please

I refer to “Marketing Our Church” (February 1987). Fifty days before Pentecost the closest followers of Jesus were totally discouraged, frustrated, and disorganized. The infant church seemed to be in total disarray. Everything seemed to be lost.

During the next 50 days I wonder how many marketing experts they consulted? How many communication directors did they hire? How many research groups were called in? How many tables, graphs, and index charts were prepared to study why the church seemed to be making so little progress?

During those days they didn’t try to solve the problems of the church in the same way the world solves its problems. They used an entirely different method that only the church can use. Their solution was a spiritual solution. They did, under the power of the Holy Spirit, what marketing experts, communication directors, and research groups can never accomplish. They went to the source of God’s power, and did that which only God’s power can accomplish.

Why don’t we stop using methods that the world uses and go back to Pentecost?—Harold Bohr, Pastor, Seventh-day Adventist Church, Amarillo, Texas.

Now we have caught the vision that we have been going around in circles for

(Continued on page 28)
Recently a pastor shared with us what he discovered when he moved from one conference to another. He said that he'd met 15 of the pastoral and conference staff and every one of them had a sideline. One of them operated a Baskin-Robbins franchise, another did consulting on hospital boards, another led tours to Israel, and yet another was in real estate development.

In a public meeting the conference president told all the pastors that he himself had a small sideline. He said, "I need to plan for my retirement, so I bought a four-plex to provide some income. Managing this property doesn't take much of my time."

Roger Dudley and Mark Weir had also heard rumors about the extent of moonlighting in the Adventist ministry. This led them to ask if a change in the financial situation of Adventist workers lay behind this apparent increase in the number taking on second jobs. Dudley and Weir report the results of their study in the article we feature this month ("Mission and Moonlighting," p. 4).

Several of the articles in this issue of MINISTRY focus on evangelism. Jim Stevens, an evangelist, tells what he expects of a pastor when he's conducting an evangelistic series in the pastor's church (p. 14). Dennis Smith looks at the same scene from a pastor's perspective (p. 12). Loren Seibold writes about encouraging growth in a small-town church (p. 8). And Marion Kidder shows that the day of Bible instructors has not passed (p. 18).

Do you remember the day you were ordained? Then you will want to read Gerald Christo's letter to his son on his ordination (p. 17).

In "Within Which Veil?" George Rice adds further insights on that phrase so significant to Adventists (p. 20).

This month's Health and Religion article features Richard Neil's prescription for preserving our vital forces (p. 24). And last but not least, our editorials discuss kitchen leadership, harvesting where we have not sown, and growing up a preacher's kid (p. 22 and on).
Mission or moonlighting?

Roger L. Dudley and Mark Weir

This study shows that the pay of Adventist ministers is decreasing while their expenses are increasing. Could this explain why it seems that more ministers are moonlighting?

Dedication is a difficult construct to measure, so let's ask the question in concrete terms: Are ministers of today as likely to expend all their time and strength in the work of the church as were those of yesteryear? Or are they tending to devote increasing portions of both to nonministerial activities as a means of supplementing their incomes? In other words, is moonlighting on the rise?

Historical dedication

It is true that in the early days of the Advent message James White cut hay with a hand scythe and worked on the railroad to support his family. But he didn't receive a salary. Our pioneers developed the plan of systematic benevolence specifically to free the ministry from the burden of self-support and its accompanying economic worries. They wanted the church's ministers to be able to give themselves without reserve to the leadership of God's work.

However, two exceptions were permitted. Ministers could accept the small payments they might receive for writing articles for denominational journals. And they could spend up to a day a week doing what was then called colporteurling. Presumably both were considered acceptable alternative means of advancing the church's mission. But by and large the clergy made do with denominational wages. Some knew the pinch of poverty.

How about today? We have no scientific data concerning the proportion of the ministry engaged in moonlighting. Doubtless many still give all of their efforts to the cause. But we have observed and heard about enough cases of ministers pursuing sidelines to know that it is not rare (see accompanying box for further details).

What is pushing Adventist clergy toward moonlighting? Are today's Adventist pastors in a worse economic position than their counterparts of a generation ago? To answer these questions, we compared the financial circumstances of the Adventist minister of 1985 (the most recent year for which figures are available) with those of the minister of 1960.

We found the comparison very difficult to make. Individuals differ greatly in family situations and in personal lifestyles. A pastoral couple with four children in church-related schools is in a far more precarious situation than a couple with no dependent children, whether the year be 1960 or 1985. Expenses vary, depending on the area of the country in which the minister serves. And compared with the spouse who devotes full time to team ministry or homemaking, the spouse who works at gainful employment makes a world of difference for the family's finances.

In our attempt at a comparison, we assumed, as far as possible, the same circumstances. Our hypothetical pastors are 45 years old, ordained, and at the maximum increment of the wage scale. They have two children, one in academy and one in college. We used the model the church considers ideal: our pastors' wives share their ministry and do not work outside the home. Which pastor was better off, the one who ministered in...
Shrinking income

The first task was to establish comparable incomes. The problem here is that while in 1985 ministers were paid a flat monthly package, in 1960 they received salary and subsidies. The subsidies could vary somewhat, and records of the time are hard to come by. But we believe the following reconstruction to be a fair average.

The weekly salary in 1960 was $82, or approximately $356 per month. Subsidies could amount to 56 percent of salary, or $199. We allowed this maximum, roughly divided as housing, $135; utilities, $16; auto depreciation, $40; and professional expenses, $8.1 The total monthly compensation, then, could have been as high as $555. This figure does not include educational, medical, and travel allowances, which were based on need and therefore varied widely. Since this was true in 1985 also, we excluded these perquisites from both equations.

The 1985 remuneration is much easier to determine: the package was a flat $1,935 per month. If the buying power of the dollar had remained constant, this salary would compare very favorably with the $555 of 1960. But of course it has not. So we had to find some common yardstick for comparison.

We used a scale that translates previous and subsequent currency into 1967 dollars.2 For 1960 the factor is 1.127. Multiplying $555, the minister's monthly income in 1960, by that factor yields its equivalent in 1967 dollars: $625.49. To convert the 1985 salary into 1967 dollars, we must multiply it by the factor 0.311 (actually the 1984 factor, the most recent available). The figure of $1,935 multiplied by 0.311 yields $601.79. In constant dollars the pastor of 1960 is somewhat better off than the one of 1985. The latter earned $601.79 as compared to the former's $625.49, or almost 4 percent less.

The advantage may seem slight; however, the monthly difference of $23.70 equals $76.20 in contemporary dollars (or a total difference of $914.40 for the year), enough to be noticeable.

Increasing expenses

Income alone, however, does not tell the whole story. We next had to ask whether some essential expenses rose more or less rapidly than the general inflation index, thus either widening or narrowing the gap in the economic positions of our two pastors. To determine this, we looked at several major budgetary items as percentages of yearly salary. (By multiplying the monthly salaries established above by 12, we arrived at yearly salaries for the 1960 and 1985 ministers of $6,660 and $23,220, respectively.)

Let us first consider housing. In 1960, ministers had to pay 10 percent of base salary, or $35, for rent. In addition, they received a subsidy of up to $135 (all figures rounded to whole dollars). This means they could pay a maximum rent of $170 monthly without dipping into other funds. Most ministers stayed within that figure, and we will allow the maximum, or $2,040, per year. This is 30.6 percent of yearly salary. (Remember that in establishing the figure for the salary we added in the subsidies, including that for housing.)

In 1985 rents varied greatly, depending upon the area. For a three-bedroom, single-family dwelling we found rates of $300 to $1,200. We will assume a $550 average, which seems fair for a suitable dwelling in most of the country. This comes to a yearly rent of $6,600, or 28.4 percent of yearly salary. So the modern renter may be slightly better off—if the family can indeed find suitable housing for the figure indicated.

Buying a house is another story. The rapid escalation of home prices in the 1970s outstripped both inflation and rent. In 1960 the average price of a new house was $13,800, or 207 percent of the pastor's yearly salary.3

By 1984 it had risen to $80,600, or 347 percent of the current salary.4 No attempt has been made to translate these figures into monthly payments because of variations in type of mortgage, down payment, length of loan, and rate of interest. It does seem evident, though, that it was much easier to buy a home on the 1960 salary than on the 1985 one.

Another key area is the cost of an automobile. Personal choice plays a large role here, but let us assume that our pastors need family-sized cars. Models come and go, but we have discovered three in this category that have been produced continuously since 1960: Ford Thunderbird, Buick LeSabre, and Pontiac Bonneville. While pastors of either era may have chosen something more modest, by comparing the prices of these cars in 1960 and 1985 we can make a relative comparison of the general cost of cars for these two periods.

The average of their 1960 prices is $3,673.5 This equals 55 percent of the yearly salary of the pastor of that time. The average price of these three cars today is $14,767, or 64 percent of the yearly salary. These figures are based on the list prices of automobiles for sale on dealers' lots with the usual factory-selected optional equipment. Neither price takes into account discounts secured by bargaining. Nor, because of the variety of payment plans and interest rates, did we attempt to calculate actual payments.

It is evident that the pastor of today will pay a larger share of his income for transportation. It is true that his car will not be equipped comparably to that of the pastor of 1960—today's cars have many standard features that were only options or not even available then. Yet one must admit that it will certainly cost more for today's pastors to live in the same relative position with their culture.

For an Adventist worker, the cost of educating children in Christian schools

### Income and expenses of ordained minister on maximum (150%) salary

<table>
<thead>
<tr>
<th></th>
<th>1960</th>
<th>1985</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Salary</strong></td>
<td>$625.49*</td>
<td>$601.79*</td>
</tr>
<tr>
<td><strong>Home (rent)</strong></td>
<td>30.6%</td>
<td>28.4%</td>
</tr>
<tr>
<td><strong>Home (purchase)</strong></td>
<td>207.0%</td>
<td>347.0%</td>
</tr>
<tr>
<td><strong>Auto</strong></td>
<td>55.0%</td>
<td>64.0%</td>
</tr>
<tr>
<td><strong>Boarding academy</strong></td>
<td>6.5%</td>
<td>14.2%</td>
</tr>
<tr>
<td><strong>Boarding college</strong></td>
<td>13.2%</td>
<td>23.6%</td>
</tr>
<tr>
<td><strong>Social Security</strong></td>
<td>4.5%</td>
<td>11.8%</td>
</tr>
</tbody>
</table>

* Salaries converted to 1967 dollars
** All percentages are of yearly salary
is a major financial consideration. Here's what we discovered when we perused bulletins from a typical boarding academy.

In 1960 a year cost a total of approximately $600—$340 for tuition and $260 for room and board. The conference educational subsidy was 50 percent of tuition, or $170. The pastor, then, had to come up with $430, or 6.5 percent of his yearly income. If his child worked 15 hours a week for the 36 weeks of the school year at the then-minimum wage of $1 per hour, he or she could earn $540. In other words, the pastor would have no bill to pay.

By 1985 the total cost had risen to $5,450—$3,580 for tuition, $1,795 for room and board, and $75 for registration. The conference subsidy had been increased to 60 percent of tuition, or $2,148, leaving a balance of $3,302. This is 14.2 percent of the 1985 income (compared with 6.5 percent in 1960).

But there is more bad news. If the student works the same 540 hours at the current minimum wage of $3.35 per hour, she or he will earn only $1,809, leaving a bill of $1,493 in 1985 as compared with a credit for 1960. Of course, some students would have worked more or fewer hours, and some in both periods would have earned more than the minimum wage. But the comparisons should be valid.

Calculations of the cost of college yield similar results. In 1960 the total cost minus subsidy was $880, or 13.2 percent of yearly income. In 1985 it was $5,479, or 23.6 percent of yearly income. If the 1960 student earned $540, only $340 remained for the pastor to pay—5 percent of his income. If the 1985 student earned $1,809, $3,670 still remained—15.8 percent of the pastor's yearly income.

It is true that sources of financial aid exist today that were not available in 1960. However, for people in the socio-economic class of our pastors, most of this aid is in the form of low-interest loans that must be repaid, adding to their future financial burdens. Thus the cost of Christian education stands as a major disadvantage to the minister of 1985 vis-a-vis the parson of 1960.

One other major expense deserves mention—payments into the Social Security fund. Back in 1960 self-employed persons were taxed 4.5 percent of their earned income for Social Security. Pastors may well have paid nothing, since the fund had first been opened to clergy only five years before and was still elective. But in 1968, with the exception of those who objected on grounds of conscience, ministers were required to participate in the plan. By 1985 the proportion of income the Social Security tax takes had risen to 11.8 percent (12.3 percent in 1986). Since this is paid "off the top," before any deductions, it constitutes a tremendous increase in the burden on ministers of 1985 as compared to their counterparts in 1960.

### Moonlighting ministers

Examples of ministers who moonlight to make ends meet are not hard to come by. One evangelist complained that the pastor of the church where he was conducting meetings was spending so much of his time selling a highly touted automotive engine additive that he wasn't much help with the visiting. The pastor explained that he would be retiring in a few years and wanted to build this business up so that he could easily make the switch to doing it full-time when he left his denominational work.

Some pastors are renting out houses and keeping them in repair (for "exercise"). Some buy used cars, fix them up, and resell them (a "hobby"). We have heard of pastors who sell beef cattle, horses, and imported cars. One attends garage sales and purchases items for resale. Another charges for counseling services and receives hefty honoraria for lectures. One even pastors a mainline Protestant church and receives a salary from it in addition to his full-time denominational salary.

And not all conference officials have escaped the temptation. Traveling about their territories on official functions provides excellent opportunities to further personal business as well. We know of those who collect silver plate, operate nursing homes, and manage large investment portfolios.

The prevalence of such situations makes it urgent that the church take a serious look at the problem of its pastors' finances.

In summary, then, in comparable dollars ministers today earn somewhat less than did those of 1960. And they face far heavier expenses in the areas of home ownership, transportation, Christian education for their children, and participation in the Social Security plan.

Faced with this shrinking sustenance, what do pastors do? Perhaps the more common solution is to depend on the income of a working spouse. While we do not oppose the right of ministerial spouses to choose to enter the labor market, to make this a necessary condition of pastoral employment seems to give a low priority to family life and to reduce greatly opportunities for the type of team ministry that has proved effective in church leadership.

Apparently, many other ministers are devoting a portion of their time to supplementing their salaries. This dilutes their energy and dedication and would appear to be detrimental to the mission of the church.

### Some suggestions

Given the rather shaky financial condition of the majority of our conferences, ways of dealing with this situation are not easy to come by. We have attempted to highlight the problem. We believe that the church should create a blue-ribbon commission to address it. For starters, however, we will offer a few suggestions.

1. **Make the elimination of all moonlighting by both conference officials and pastors a condition of employment.** However difficult it may be, we must find other answers to their financial problems. God's work is so sacred and so important that it deserves the undivided attention of its leaders. Moonlighting is a trend that, if continued, will eventually destroy the very heart of our mission.

2. **Provide ministers more assistance in financing a Christian education for their children.** It is the family with several students in Adventist schools that is feeling the economic crunch most heavily. We understand that this problem is under consideration.

3. **Adjust travel budgets and telephone allowances to the configuration of pastoral districts.** Some pastors (especially in large-city, one-church districts) and some conference officials are able to use part of their budgets as income, while others have to dip into personal funds to adequately perform their ministries.
4. Provide help with Social Security payments. While the denomination pays half the tax for all the rest of its employees, it pays nothing for its ordained ministers. They must make the whole payment themselves. At 12.3 percent of their gross income—and going to at least 14 percent—the burden is becoming intolerable. Some ministers have chosen the exemption provision, but this is not ethical or even legal. The Internal Revenue Code (Section 1402, e. 13011) clearly states that ministers filing for exemption must “belong to a recognized religious group that is opposed to insurance” and “must be conscientiously opposed to accepting the benefits of any public or private insurance.” So Adventist ministers have no option. Yet in reality they are no more self-employed than are other church employees. Even though it would be expensive, fairness demands a change in this church policy that dates from the days when ministers were not covered by Social Security.

5. Provide a better system of remuneration for those wives who choose to join with their husbands in a true team ministry. There’s enough counsel from Ellen White recommending this to fill another article. Some conferences have experimented with this plan, but it needs to be a much more viable option. This approach could help balance the family budget while at the same time strengthening the outreach of the local church.

We have come through a period when opportunities for professional ministry were limited, and many of our youth have chosen other options. We are now approaching a time when good ministers will be scarce. As a church, we need to elevate the ministry to a position of respect and honor. We need to attract and hold the very best talent in the rising generation. While income must never be the prime consideration in a choice for the ministry, we must ensure that the profession is economically viable in the society in which ministers must live and serve.

---

Loren Seibold was pastor of the Yankton and Hurley, South Dakota, Seventh-day Adventist churches when he wrote this article. He is currently pastor of the Palo Alto, California church.

---

I grew up attending a 100-member church located in a town of about 300. One evening when I was a teenager, the conference lay ministries leader came to our church to show a film on a simple, direct approach to personal witnessing, with the goal of bringing our friends and neighbors into our church. Following the film, the speaker pressed the congregation to discuss the concepts that had been presented. Richard, one of the church’s lay elders, stood to his feet. “Pastor,” he said, “we appreciate your coming here to speak to us and show this film. But everyone in this town knows about our church. We’ve talked to them about what we believe, we’ve invited them to meetings, and we’ve even helped them out when they’ve had problems. Nothing’s worked. I don’t think we want to spend any more of our time on this topic.”

I remember Richard’s speech, because it was the first time I heard someone articulate the frustration that we all had felt. In the mission fields, we were told, thousands were being baptized. In metropolitan centers, public and personal evangelism was reaping thousands more. The world was on fire to hear the truth, we were told. Then why, when we had tried so hard, was our church the same size today as it had been 50 years ago?

If you pastor in a small community, then you too know the frustrating realities. Church growth experts say that
Then one day I was shocked to overhear one of the old-timers grumble to another, "You know, all these new people have just completely ruined our church."

Some like it small

My wife and I were thrilled when in the space of six months three young families joined the church of 50 members that we pastored. The newcomers entered enthusiastically into the life of the church. Before long they were preaching, teaching, filling positions of leadership, and were involved in witnessing activities. It seemed that at long last the church was going someplace. Then one day I was shocked to overhear one of the old-timers grumble to another, "You know, all these new people have just completely ruined our church!"

There is one simple reason that a small church may not wish to grow: if it grows, it will no longer be a small church.

You see, there are some real advantages to having a small church. You know everyone. If you have church leadership, there's no one to threaten your position. Very little happens that is unexpected. It's not very intimidating to stand up in front of a group of 20; it is intimidating to stand before a group of 200.

And what about the new people? "Are the people like us? Will they listen to us? Can we love them—and will they love us?—as much as everyone here loves one another now? My wife and I built this church with our own money and our own hands. We've seen it through dozens of crises. If new people join this church, will it change so much that we won't feel at home here anymore?"

Your church members are not going to announce to you that they don't want their church to grow. On the contrary, they will often speak approvingly of the concept of church growth. Especially when it's happening in the mission fields. In their hearts they know their own church should be growing too. But the hard truth is that a lot of small churches have become comfortably accustomed to being small.

You'll notice the resistance first in the planning stages of evangelistic activities. You'll hear excuses like "The people here already know what we believe. We're wasting our time." Others may subtly sabotage the meetings by withholding their presence or financial support.

Later you may see a reluctance to accept new people who have joined the church. Church members may feel that the new members have been "dropped" on them too quickly. "We don't really know enough about them yet," the nominating committee may say. So new members won't be given church jobs or asked to participate in church services or activities. "They need some time to settle in and prove themselves" is the reason given. Some of the established members may magnify what they perceive to be the new members' failures to live up to church standards—completely ignoring the fact that the new members are struggling to assimilate some tremendous changes as a result of their conversion, and may in fact be experiencing remarkable spiritual growth. When new members are not accepted into the social or spiritual life of the group, their ties to the church inevitably weaken.

Now, in defense of the small small-town church, this exclusive attitude is the hard-learned result of many years of fighting to survive. Surviving is a defensive attitude. It means not rocking the boat. It means putting up barriers against new people and new ideas. After so many years of survival as a church on their own terms, it is tough for them to incorporate people whose ways of thinking and doing things are unlike their own and may in fact threaten their own.

But the small church must grow. It must grow to fulfill the gospel commission. And it must grow for its own survival. The first priority of the pastor of the small small-town church must be to realize that his church may not make it easy for new people to be accepted into its fellowship. The pastor's hardest job may be to lead the church into growth despite its inelastic attitudes.

Small churches have a way of absorbing all of their pastor's time on the church and its problems. Members learn to bring even minor problems to the pastor. It is hard for pastor and parishioners to become accustomed to minimizing their investment in church problems so the church can begin to think about outreach, but it must be done. Not every church problem ranks higher in importance than the church's evangelistic mission.

Turning weakness to strength

Small churches have strengths and weaknesses, but so do large churches. Many weaknesses can be turned into strengths. While it is true that the close interpersonal ties of the small church may make it difficult for new members to enter, the small church is frequently rich in close, supportive relationships, in a willingness to respond to demonstrated growth can be expected where people are in transition. But yours is a community where very few people move in or out. In a large city there is a comfortable anonymity that allows freedom to make changes—changes like joining a new church. In the small town everyone knows everyone else, and people tend to identify with a particular church, whether or not they actually attend services. Urban areas have large numbers of people who have no religious roots and who may actively seek out a religious community to help them through times of crisis, but few small-town people feel so rootless.

Richard's statement was disturbingly on track. Most of the people in town really did know what that church believed. Information wasn't the problem.

How can the small-town church grow in its seemingly infertile environment? It probably won't happen easily or quickly. The results will rarely be spectacular. But I believe it is possible to create in the small small-town church an atmosphere in which one can at least say that growth is possible, and at best see concrete results.

One of the implicit assumptions about parish ministry is that all churches benefit from about the same kind of care. Small churches are assumed to be big churches in miniature. Small-town churches are thought to be very much like their urban counterparts. Not so. While small churches and big churches have a lot in common, they require quite different approaches to evangelism. Let me suggest some factors that will help the small small-town church pastor as he or she thinks about church growth.

Some like it small

My wife and I were thrilled when in the space of six months three young families joined the church of 50 members that we pastored. The newcomers entered enthusiastically into the life of the church. Before long they were preaching, teaching, filling positions of leadership, and were involved in witnessing activities. It seemed that at long last the church was going someplace. Then one day I was shocked to overhear one of the old-timers grumble to another, "You know, all these new people have just completely ruined our church!"

There is one simple reason that a small church may not wish to grow: if it grows, it will no longer be a small church.

You see, there are some real advantages to having a small church. You know everyone. If you have church leadership, there's no one to threaten your position. Very little happens that is unexpected. It's not very intimidating to stand up in front of a group of 20; it is intimidating to stand before a group of 200.

And what about the new people? "Are the people like us? Will they listen to us? Can we love them—and will they love us?—as much as everyone here loves one another now? My wife and I built this church with our own money and our own hands. We've seen it through dozens of crises. If new people join this church, will it change so much that we won't feel at home here anymore?"

Your church members are not going to announce to you that they don't want their church to grow. On the contrary, they will often speak approvingly of the concept of church growth. Especially when it's happening in the mission fields. In their hearts they know their own church should be growing too. But the hard truth is that a lot of small churches have become comfortably accustomed to being small.

You'll notice the resistance first in the planning stages of evangelistic activities. You'll hear excuses like "The people here already know what we believe. We're wasting our time." Others may subtly sabotage the meetings by withholding their presence or financial support.

Later you may see a reluctance to accept new people who have joined the church. Church members may feel that the new members have been "dropped" on them too quickly. "We don't really know enough about them yet," the nominating committee may say. So new members won't be given church jobs or asked to participate in church services or activities. "They need some time to settle in and prove themselves" is the reason given. Some of the established members may magnify what they perceive to be the new members' failures to live up to church standards—completely ignoring the fact that the new members are struggling to assimilate some tremendous changes as a result of their conversion, and may in fact be experiencing remarkable spiritual growth. When new members are not accepted into the social or spiritual life of the group, their ties to the church inevitably weaken.

Now, in defense of the small small-town church, this exclusive attitude is the hard-learned result of many years of fighting to survive. Surviving is a defensive attitude. It means not rocking the boat. It means putting up barriers against new people and new ideas. After so many years of survival as a church on their own terms, it is tough for them to incorporate people whose ways of thinking and doing things are unlike their own and may in fact threaten their own.

But the small church must grow. It must grow to fulfill the gospel commission. And it must grow for its own survival. The first priority of the pastor of the small small-town church must be to realize that his church may not make it easy for new people to be accepted into its fellowship. The pastor's hardest job may be to lead the church into growth despite its inelastic attitudes.

Small churches have a way of absorbing all of their pastor's time on the church and its problems. Members learn to bring even minor problems to the pastor. It is hard for pastor and parishioners to become accustomed to minimizing their investment in church problems so the church can begin to think about outreach, but it must be done. Not every church problem ranks higher in importance than the church's evangelistic mission.

Turning weakness to strength

Small churches have strengths and weaknesses, but so do large churches. Many weaknesses can be turned into strengths. While it is true that the close interpersonal ties of the small church may make it difficult for new members to enter, the small church is frequently rich in close, supportive relationships, in a willingness to respond to demonstrated...
needs, and in a strong family-type support network. It is important that potential members experience the inherent goodness and warmth of the small church early, for it is the church's most attractive quality.

A friend of mine tells about holding a series of evangelistic meetings in his 35-member church. From the very first night it was a catastrophe. "When I drove home," said Tom, "I didn't know whether to laugh or to cry." The pianist was late. The special music was embarrassingly bad. The ushers, two septuagenarians, didn't hear their cues, so instructions were shouted across the room. When the lights were to be extinguished for a slide presentation, all the wrong switches were flipped, and it took several minutes of blinking lights and shouted instruction to get things straightened out. "I finally had to realize that, despite everyone's good intentions, we didn't have the capability to put on a full-scale professional evangelistic effort. We were a small church playing big church. It didn't work, it wasn't graceful, and it wasn't attractive."

Tom improved his series by scaling down his program expectations to what his church could manage. Song service and special music were dropped in favor of taped background music. Offering envelopes and an offering box at the back of the church eliminated the need for ushers. By adopting a seminar format, Tom's formal meeting became a Bible class that demanded fewer expert helpers and tolerated the church's natural informality.

The Bible class format also gave the church a chance to express its natural warmth. Friendships between members and newcomers grew, and potential members began to appreciate the church's close, family-like relationships. By the time new members joined the church, the established members were already acquainted with them. The shock of accepting new people into the family was absorbed by exploiting the church's natural tendency to establish warm relationships when given enough time to develop acquaintance.

**Reputation is the key**

I once served a church with 20 active members in a town of about 3,000. Almost all of the members were over the age of 65. Yet in that entire year I did not meet a single person in the community who did not know about my church, and very few who did not also know the basic outline of what my church believed.

In a small community the church's evangelistic effectiveness will depend less on information than on its long-term reputation. You can keep very few secrets from the people of your town. The small town is an extended family just as the small church is. The community's relationship to your small church is determined by the same stability and changelessness that characterize all of small-town life: people accept you, know all they want to know about you, and are not particularly inclined to upset the social balance to become any better acquainted with you. "That's your church; this is mine. That's how it's always been, and there's no reason for it to change."

The small church's attitude must reflect the community's awareness of and acceptance of the church. There are some things that pay and some that don't.

What doesn't pay is your taking an attitude of separateness and exclusiveness from your community. That merely widens a gulf that people are inclined not to cross anyway.

It does pay to get your church involved with community programs and activities. Your cooperation and goodwill are very important to the community's acceptance of your church. While small-town people may balk at a theological discussion, they are generally very impressed by a willingness to be of service. Emphasize community help programs such as stop-smoking clinics, stress seminars, caroling, cooperation with a local welfare center or help line, and programs in the local nursing homes and hospital. Become involved in community celebrations and holiday services. Look for small ways to attract positive attention while giving help.

A small church's most effective tool for church growth may be its willingness to help those in need. The tight bonds that make small churches guard themselves against new members don't imply a lack of kindness. Often the news of someone in need will prompt a collection on the spot. By the same token, it is no accident that the Dorcas Society is often the small church's arm that the community knows best and appreciates most.

What doesn't pay is a bad church reputation. You can't keep a church quiet a secret from the community for very long. And who wants to join—or even visit—a church that's fighting? Your church members' reputations also have an impact on church reputation. Members who are perceived by the community as being manipulative, dishonest, or rude can be a total contraceptive against church growth.

Covering the small-town church's sign for and during evangelistic meetings doesn't fool anyone, and makes the evangelist look silly and deceptive. All false advertising builds resentment—people won't be back for your next try.

A positive, high community profile is valuable for any church. But it is vital for the small-town church. Nothing paves the way for church growth in the small community like a reputation for kindness, honesty, and helpfulness. With that in mind, your church members need to realize that their words and actions reverberate far beyond the walls of their little church, and may raise or lower their esteem in the eyes of people who desperately need to hear the gospel.

**Leadership opportunities**

Keith learned in a local ministers' alliance meeting that the pastor who had chaired the community's United Fund drive for about 20 years was retiring and moving away. Years of Ingathering experience made the job a natural for Keith. He volunteered. Although his church had only 40 members and had been almost invisible in the community, people began to realize that Keith's church was interested in the welfare of their town. Keith's United Fund leadership opened the way for a positive response from the community later when he announced an evangelistic program.
Many small communities are desperate for capable leadership and talent. They’ll appreciate your talent, simply because you care enough to share it with them.

Larry moved into a community of about 2,000 to pastor a church of 30 elderly members. Although he had no children of his own, Larry became aware that the local PTA was seeking educational program materials about drug and alcohol abuse, and he helped them find what they wanted. His involvement with the PTA led to his becoming president of the organization. Because he organized good programs, soon each meeting was filled to capacity. His leadership in PTA led to other opportunities for community involvement. The respect that he earned from the community opened doors to Bible studies that he never thought possible.

Harold and Cindy began their small-town pastorate with a series of evangelistic meetings. Not even one outside person attended. Cindy had a hobby of singing to the accompaniment of taped music. She began to sing at the local nursing home services. Others heard her singing, and she began to get invitations to sing at community functions and church services. Some time later Harold and Cindy were able to rent a small hall for a concert. The people came, packing the hall, and Harold reserved some time for a concert. The couple’s second series of meetings, held in the church, advertised Cindy’s special music. There wasn’t enough room in the church to hold all who came.

Despite their self-sufficient attitudes, many small communities are desperate for capable leadership and talent. They’ll entrust to you jobs that are important to them, for no other reason than that you are willing to do them. They’ll appreciate your talent, simply because you care enough to share it with them. And when you prove that you can do the job, or when your talent has brought them a blessing, you earn both their respect and the right to talk to them about spiritual things.

Even average talents and abilities can be viewed as exceptional in small communities. Cindy wasn’t a world-class singer, and singing with tapes would have been considered old hat anywhere else. Larry didn’t even have children when he became president of the PTA. Keith’s only qualification to lead the United Fund campaign was his Ingathering experience. Each took an average ability and made it into a major asset for the church by seizing the opportunities in a small community.

Many pastors assume that their presence in town and an evangelistic handbill qualify them for an audience. Rather than meeting the needs of the community, they expect the community to meet the needs of their church. The small town has tight relationships and strong loyalties. You must demonstrate that you are trustworthy and capable in order to earn the trust of those whom you wish to reach.

Small communities do have open doors. Walk through them.

Give it your best

In the midst of a flood of praise for the tremendous growth of the prison ministry he had founded, Charles Colson reflected, “This bigger is better” mindset is deadly. Vernon Grounds has wisely warned, “We are sinfully concerned with bigness—with budgets, buses, buildings, and baptisms.”

In a world that worships measurable success, it is easy to forget that the church has a number of very important but entirely unmeasurable ministry tasks to do. Christianity Today senior editor V. Gilbert Beers says of his own small-church upbringing, “I owe that small, culturally and economically deprived church a debt of gratitude for giving me a basic foundation in Bible and Christian living, and ultimately directing me into the ministry. Despite its size (or lack thereof) and low visibility, it did its job.”

Bringing about church growth is only one of the jobs of ministry. Granted, your small church needs to grow. But your little church is part of the ministry of the greater church even if it never grows by a single member. V. Gilbert Beers’s home church didn’t grow. But it managed to produce V. Gilbert Beers, whose ministry today reaches millions. In fact, small churches may be better suited to giving young people opportunities to develop their talents and faith than are large churches. “Handicapped by a lack of resources,” says Beers, “small churches often rise to the challenge and leave big footprints behind them.” If in your small church you have diligently and prayerfully done the tasks of ministry that the Lord requires of you, then you may assume that your ministry is leaving those footprints, whatever the immediately measurable results.

An experienced pastor once tempered my evangelistic ambitions with the warning “You are called to be faithful, not successful.” Carrying forth the command to “teach all nations” is our responsibility. But the results of our evangelistic endeavors are out of our hands. In the often discouraging task of small-town evangelism, let’s remember that the number of baptisms we get is linked to our evangelistic activity by something that is entirely outside of our control: the human will. You may give a convincing presentation of the message; your efforts are made effective by the influence of the Holy Spirit; but the final determinant of your success is the individual who must decide to accept or reject the message you preach. In his ability to choose for or against the truth, he is even more powerful than his Creator. Thus our success is always more accurately measured by our faithfulness to the process than by the quantity of the product.

3 Ibid.
Sources of deeper knowledge

about Marriage

A missionary tells a tribesman to divorce four of his five wives before baptism. A church board member votes to disfellowship a divorcée who is getting remarried.

Some of the most life-shaking decisions made in our church regard marriage. Marriage, Divorce, and... helps us make these decisions by giving us objective information.

Author Robert Kistler describes the history of marriage practices such as giving wedding rings. He also gives the context of quotes from the Bible and Ellen White.

He covers mixed marriages, second marriages, polygamy, divorce, and singleness. Don't expect to find hard rules in this book, only material for making wise decisions.

Hardcover, 157 pages, US$10.95/Cdn$15.35

about the Sabbath

Soon after opening The Sabbath in Scripture and History, a reader is likely to realize how little he knows about the Sabbath.

Eighteen scholars from Andrews University have put together the most complete study of the Sabbath published by the church. Contributors draw on little-known resources to describe Sabbath observance in Bible times, including the intertestamental period. They also review Sabbath and Sunday observance in the early Christian church, in the Middle Ages, and in the Reformation. The closing section of the book examines Sabbath theology.

The appendix gives attention to the problems of keeping Sabbath on a round world and the development of the Sabbath among New England Adventists.

Hardcover, 448 pages. US$24.95/Cdn$34.95

about the Second Coming

Our hope in Christ's second coming is greatly reinforced by the essays of 10 scholars collected in The Advent Hope in Scripture and History.

The authors describe man's anticipation of the Second Coming in Old and New Testament scriptures, in intertestamental literature, in the early church, in the Middle Ages, and on into modern literature.

Special attention is given to the development of Second Advent theology during and following the Great Awakening of mid-nineteenth-century America.

Hardcover, 300 pages. US$22.95/Cdn$34.95

Available at your ABC.
Working with a guest evangelist

Dennis Smith

A pastor's perspective on evangelism and cooperating with a guest evangelist.

One afternoon early in an evangelistic series the evangelist and the pastor of the church where the series was being held got into a rather heated discussion. For a few minutes tempers flared over an issue. Being a young, inexperienced pastor, I watched quietly, rather stunned at what I was observing. At one point the evangelist threatened to close down the meeting that night if he didn't get his own way. To my relief the conversation cooled after a few minutes, and the meetings continued as planned. God blessed, and a sizable number were baptized.

Over the years I have had the opportunity of working with 10 different guest evangelists besides conducting seven series of my own as a pastor. Reflecting on these experiences, I have formulated several conclusions concerning the pastor-guest evangelist team.

First, I strongly recommend that we pastors occasionally conduct our own evangelistic series. This reminds us again of how it feels to walk in the evangelist's shoes. Reflecting back on the series I conducted, I vividly remember the anxiety of the opening nights—wondering what interests would come and how many church members would attend. And the challenge of altar calls and the joy of visiting individuals in their homes and leading them to accept Christ and His teachings remain fresh in my mind. Perhaps remembering these experiences will help us pastors be a little more understanding when a guest evangelist comes to our church.

My observations lead me to believe that evangelists and pastors are two very different breeds. Because of the nature of their work, evangelists must initiate, conduct, and successfully complete a program in a short time frame. They know what has worked for them in the past and need the freedom to work in their own "armor." They focus their time and energy entirely on the evangelistic series, which they probably believe is the most important work of the church. They are programmed to function at almost sprint pace during their series. When a series has been completed, the evangelist leaves that church behind and focuses on the next.

While pastors must also work with greater intensity at some times than at others, they must continually keep in mind the long-range program. An evangelistic series is one of the many activities they must sustain through the year. They must live with, and provide spiritual leadership for, their parishioners for years to come. These factors cannot help shaping the pastor's thinking and work.

Increasing the meetings' effectiveness

For the guest evangelist's series to be most effective, the church calendar should be cleared of all scheduling conflicts. During the series the evangelistic meetings must have the highest priority. Prayer meetings, unnecessary board and committee meetings, conflicting evening school meetings, and so forth should be canceled. If the Pathfinder usually meet on a night when there is an evangelistic meeting, the Pathfinder meeting should be changed or canceled.

I have also found it best to stop any home Bible studies during the series. This lets the interests know how impor-
tant I consider the meetings, and gives my invitation for their attendance greater significance.

The congregation must see that the pastor supports the meetings. The pastor can best communicate this during the worship hour on Sabbath morning and when presenting the plans to the church board. The general congregation and the board need to feel that the meetings are theirs and not just the evangelist's. If they don't, their financial support and attendance may not be what the pastor had hoped for.

Evangelistic meetings can deliver their full potential only if the local pastor supports them enthusiastically. One evangelist commented that he had worked with pastors who played chess or went bowling during the meetings. And one pastor even refused to visit interests with the evangelist. Admittedly, such blatant withholding of support happens only rarely. But we must be careful that we are not communicating the same lack of support in more subtle ways.

The evangelistic series will be more successful if it is not the only soul-winning endeavor of the church. A pastor should be helping the church to develop interests and lead them to decision throughout the year. Then when a guest evangelist comes to the church he becomes simply a part of the ongoing program.

In a very real sense the success of the meetings rests with the pastor. Many baptisms will come from interests the pastor and church members have cultivated prior to the series. Thus an up-to-date interest file is very important.

In fact, if the two men can spare the time, it would be very profitable for the pastor to introduce the evangelist in the homes of these interests prior to the opening night of the series.

Carefully following up the series can be very beneficial. I have found that if the interests are systematically followed up with Bible studies or by other means, the results can be increased by 50 percent. It may require a month or two of further effort, but it will be time well spent.

A second point on follow-up. It is vital that the pastor not be moved just prior to or immediately after a major evangelistic thrust. With such a disruption, 9 times out of 10 the soul-winning results will be diminished.

Tying converts to the pastor
To make this follow-up most effective, another important factor must be considered. The new interests quite naturally develop strong ties to the evangelist. This has its positive aspects in that it enables the evangelist to influence the interests to make decisions for Christ. However, it is also important that they come to look to the pastor for spiritual guidance. I have several suggestions to help the interests make this transition.

I believe the pastor should preach the morning sermon at least half the Sabbath of the series. The evangelist should also increasingly involve the pastor in the home visitation conversations as the meetings progress. By the end of the series the pastor and the evangelist should be sharing equally in the conversations while visiting in the homes of the interests.

During a series in one of my churches, the guest evangelist and I spent 20 minutes at the conclusion of each nightly meeting dialoguing before the audience on issues relating to the evening's subject. In this dialogue I took a more prominent role. The evangelist would ask the majority of the questions, and I would give biblical answers. We both found this to work quite well in helping the interests to look to me, the pastor, as their spiritual leader.

As pastor, I have certain expectations of the evangelist. It is important that he remember that he is a guest. It is very important that he support me as pastor. Unless I invite him to participate, he should carefully keep himself out of such pastoral duties as counseling or dealing with problems that may arise in the church.

In addition, the guest evangelist should always be loyal to his host. If members bring complaints to him, he must tactfully be supportive of the pastor.

Along a related line, the evangelist should be careful not to embarrass the pastor by presenting as standards theology or lifestyle practices with which the pastor may be uncomfortable. For instance, opinions on the Middle East question vary. Before an evangelist preaches enthusiastically on Armageddon, he would do well to find out what the pastor has taught his congregation. As another instance, some pastors will baptize an individual who is wearing a wedding ring, while others won't. In view of this, the pastor and guest evangelist would do well to dialogue privately concerning certain issues with varied views accepted in the church, and come to a consensus.

Another very important matter is baptism. The pastor should approve and perform all baptisms. The evangelist must remember that the pastor has to live with both the new members and the congregation.

Both the pastor and the guest evangelist should aim to leave the congregation with a good feeling about evangelism. Public evangelism is one of the most important tools God uses to spread the gospel. Both the pastor and the evangelist must recognize this and do everything possible to leave the congregation looking forward to the next series—even though they wouldn't necessarily want it to begin the next week.

---

**Pastor-guest evangelist checklist**

To minimize misunderstandings, a pastor and an evangelist about to work together in a series of meetings might want to discuss the following items:
- Budgets
- Meeting place
- Physical arrangements
- Advertising: mail, newspaper, radio-TV
- Meeting schedule: dates and times
- Evangelist and church board coordination
- Staff meeting prior to opening night

Sabbath speaking appointments:
- before and during meetings
- Visitation schedules: preseries, during series, and postseries
- Lay help needed: greeters, ushers, deacons, etc.
- Child care: baby-sitting, children's meetings
- Staff meeting schedule during meetings
- Nightly meeting schedule (program)
- Pastor's nightly responsibilities
- Attendance incentives (giveaways)
An evangelist’s perspective on the pastor’s role in an evangelistic series.

James L. Stevens directs the Ministerial Association of the New Jersey Conference of Seventh-day Adventists.

Evangelistic meetings involve many relationships. There are the relationships between the visitors and the evangelist, between the visitors and the church members, between the evangelist and the church members, between the pastor and the church members, and the relationship that develops between the pastor and the evangelist. The relationships that are formed during this time often last throughout the lives of those involved—and even into eternity.

Perhaps the greatest camaraderie is that between the pastor and the evangelist. Some of my best friends are those with whom I conducted evangelistic meetings. The expectations that the pastor and the evangelist have of each other in regard to the evangelistic series—and how these expectations are fulfilled—determine to a large degree both the nature of their relationship and the success of the campaign.

**Before the campaign**

One of the prime expectations that I have of a pastor is commitment. The pastor must believe that I as the evangelist am the right person for that particular church at that time. Without this commitment the pastor and the evangelist cannot work with the unity necessary for the series to be fully successful. If the pastor or the evangelist has doubts, they should be explored and prayed about until God has impressed both that this series is indeed God’s will.

If an evangelistic series is to be successful, pastors must think, speak, and preach in a positive manner. They must always speak in terms of the success that God is going to bring during this special time of preaching the Word and praying for the Holy Spirit’s divine unction. Ellen White says: “Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; His Spirit is to be our inspiration; and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted. We may draw upon His fullness, and receive of that grace which has no limit” (Gospel Workers, p. 19).

Before I agree to conduct a campaign in a church, I want the church board and the church as a whole to indicate their willingness to support it financially and with their attendance and work. (Their participation in this way encourages them to be diligent in inviting their friends and relatives—the most fruitful prospects for baptism.) And the pastor’s attitude sets the tone for that of the members.

Because I am also a conference ministerial director, I do not have as much time to attend to some of the logistical details an evangelistic series involves as I did when I was a full-time conference evangelist. So I expect the pastor to take care of most of these details. Arrangements must be made for such items as securing the hall for the evangelistic meetings,
and organizing the various committees (the ushering, greeting, music, projection, records, baby-sitting, mailing, lay activities, flower, sign painting, and prayer committees). And the church building must be brought into top shape for the visitors who will be coming. All of these details take a great deal of time and test the organizational skills of the church pastor; yet they are extremely important in mobilizing the church toward making the meetings successful.

Our church’s media programs, magazines, and community education programs are of little use unless we move those who have been in touch with them into an arena where they can be influenced by the Holy Spirit to make decisions for Jesus Christ and unite with His church. To enable us to do this, the pastor must develop an accurate interest file. This file should include the names available from the Adventist Media Center (from the Breath of Life, Faith for Today, It Is Written, and Voice of Prophecy broadcasts) and those from the Home Health Education Service, Signs magazine, Five-Day Plans, and other community service programs. Pastors can determine whether they have correct addresses for those in this file by mailing a Bible course offer prior to the evangelistic series.

If it is feasible, I like pastors to begin an intense Bible study training and visiting program approximately three months prior to the evangelistic meetings. It is becoming difficult to bring people to an intelligent decision about joining the church in just a few weeks. Those who come to the meetings after having been through a program of this type are better prepared to grasp the prophetic truths that make up a good portion of our message.

I also like each pastor to form an Operation Andrew program. This simply means that each member lists at least 10 friends and relatives, prays for these people, and then—either in person, by mail, or phone—invites them to the meetings just prior to their opening. This program becomes a powerful tool to develop a good spirit and to bring many people to the meetings. (Those who have friends or relatives in the Adventist Church not only find it easier to join the church than those who don’t, but also are less likely to leave when their faith is tested. This makes it all the more essential that pastors do their best to reach this group.)

During the campaign
When the evangelistic series begins, the meetings must be given priority. Ellen White says, “The saving of human souls is an interest infinitely above any other line of work in our world” (Testimonies to Ministers, p. 293). Pastors must always make soul winning a priority in their ministry; but during these special times of reaping, soul winning must be the all-consuming object of their activity.

In practical terms this means that pastors should not schedule pastoral activities during the evangelistic meetings or the hours set aside for visitation. And if there is a church school, they should coordinate with it so that no school activities conflict with the meetings.

During the evangelistic series I expect that the pastor and the evangelist take one full day off each week for rest and family. They should endeavor to schedule themselves so that they have this time to rest their minds and prepare for the rest of the week’s intensive activities. There will come times, though, when precious souls are on the line. Always at such times, we must follow the example of Jesus, who considered the salvation of the woman at the well and her fellow people more important than eating or drinking.

During an evangelistic series the evangelist needs the total support of the pastor. But the evangelist also needs to have the pastor carefully watch the program and make constructive comments that will help enrich it. The pastor should feel free to ask the evangelist about what is going on in the meetings; they must communicate openly. I like a daily meeting during which we discuss exactly what is happening and the reasons why I’m doing certain things.

A pastor can greatly help an evangelist by being especially sensitive to the evangelist’s needs during the series. Evangelism can be tremendously exhilarating, and it can sometimes be very frustrating. When the crowd is large and the people are enthusiastic in accepting the message, there is nothing greater; but when testing and trials come, as they do, the evangelist needs the pastor’s encouragement. The wise pastor will know when to buoy up the evangelist’s spirit and when to share judiciously ideas for improving the program.

One of the key expectations any evangelist has of the pastor is that the latter be ready to spend a lot of time visiting those attending the meetings. This can be tremendously demanding upon one’s physical and emotional energy, but people won’t accept Jesus Christ as Saviour and Lord unless they are visited in their homes, their confidence is won, and they are brought to a decision. Ellen White states, “The greatest work to which human beings can aspire is the work of winning men from sin to holiness” (The Ministry of Healing, p. 398). That work is done during evangelistic visiting. Throughout the meetings I expect the pastor to be prepared to visit at any time and in any place.

During the evangelistic series the evangelist does most of the talking. He talks during in the meetings, for the Sabbath morning preaching services, and while visiting the interests in their homes. This can be hard on the ego of the pastor, who is used to being in charge of the church’s services. Pastors should remember that when the evangelist leaves, they will once again assume the primary preaching and leadership role in their congregations.

Until we develop a rapport that allows us to integrate our speaking effectively, I expect the pastor to let me do most of the talking while we are visiting the interests. I have found many pastors with whom I’ve been able to integrate in the visiting very quickly; they know when to speak and when to keep quiet. This is a tremendous advantage when it comes naturally, but if it doesn’t, the pastor and the evangelist need to coordinate their speaking so that the decision process is made as simple and comfortable as possible for those who are attending the meetings.

During the evangelistic series I believe that pastors should baptize most of the candidates (this seems to tie them more securely to the local church). I expect the pastor to help me instruct the
When the evangelistic meetings are completed, I expect pastors to continue Bible-centered meetings at least twice a week.

After the campaign

When the evangelistic meetings are completed, I expect pastors to work in four major areas. The first of these is continuing Bible-centered meetings at least twice a week. When we come to the end of an evangelistic series, most of the nonmembers who have been attending wonder what they are going to do with their time at night. They enjoyed the meetings so much that they wish they could continue. This, I feel, is one of the key reasons why pastors should conduct a Revelation Seminar, a Daniel Seminar, or another evangelistic-type meeting twice a week for two months after the evangelistic series. This helps firm up the new people in their decision to become Seventh-day Adventists. It helps to integrate them socially with the members of the church. It also helps smooth the transition between the evangelist and the pastor. I usually spend the last week and a half of the series promoting the pastor’s seminar. Those who regularly attend these follow-up meetings usually become stable and active members of the church.

I also want pastors to preach two particular sermons after my evangelistic meetings. The first week after the series, I like them to preach a sermon with the theme “Why I Became a Seventh-day Adventist.” The second week, I like pastors to preach from Hebrews on “A Better Choice.” Many people go through a period of regret after they become Adventists. Positive sermons on these topics reinforce their decision.

It is imperative, once the evangelistic series is over, to begin a pastor’s Bible class that reviews the beautiful teachings of God’s Word in a systematic way. Often the pastor conducts this, but in some multichurch districts this is impossible, so a layman does it. In New Brunswick, New Jersey, Glenn Hoffman, a local church elder, has done an excellent job of following up evangelistic meetings with a pastor’s Bible class. The people who have regularly attended this class have become solid, active members of the church and have been tremendously blessed.

The pastor’s Bible class is really important because (1) it reviews the doctrinal teachings, (2) it allows the new members to ask questions about the Bible and about the practice of being Seventh-day Adventists, (3) it helps ensure that they will be in church on Sabbath morning, and (4) it integrates them into the fellowship of the church.

That last statement brings me to another important point. In order to have a successful evangelistic follow-up, the laymen of the church must befriend the new members. New members often give up their entire lifestyle, including their former friends and sometimes even their jobs, to join the church. Unless they get the active support of the laity on a social basis, the chances of their staying in the church are very low. In those churches that have an active social program, that love and take care of the new people and actively integrate them into leadership positions, I find the converts become strong members and leaders.

Individual follow-up

So I expect pastors to carry out an extensive follow-up program that includes visits by the pastor and laymen and personal biweekly follow-up letters. A systematic approach helps the laity to be diligent in their follow-up activities, but their efforts should not be motivated by a sense of duty. They must really love these new members; duty soon loses its motivating power. And the new members will sense whether it is love or duty that underlies the visitation program. I expect pastors to ensure that there is an organized lay follow-up program that stems from the heart of a church that is converted and enthusiastic.

For approximately three months after the evangelistic meetings, the converts need an uninterrupted program of pastoral nurture. They need their pastor to call them, to visit their homes, to answer their questions, and to give them that loving kindness a new baby needs when he is growing up. I consider the first month of pastoral ministry the equivalent of raising a child from birth to 9 years old. During this time they need a lot of loving care and attention, and almost continual contact. The second period, the next two months, takes the converts through spiritual adolescence. During this time they are maturing. They don’t need quite as much contact as during the first month, but the pastor should stay readily available and continue to give them extra attention. It takes a full year for the new members to develop a rudimentary Adventist lifestyle.

Finally, I expect the pastor to expect great things. Ellen G. White wrote: “The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them. He has a use for them, and He is well pleased when they make the very highest demands upon Him, that they may glorify His name. They may expect large things if they have faith in His promises” (The Desire of Ages, p. 668). And again, “He longs to have you reach after Him by faith. He longs to have you expect great things from Him” (Christ’s Object Lessons, p. 146).

What do I expect of pastors when I conduct evangelistic meetings? I expect great things. I expect great things from them in terms of work, organizing, using their talents to the best of their ability. I expect great things of their churches in sacrifice, commitment, in giving everything they have for the advancement of the gospel in the evangelistic effort. I expect great things of myself in stretching my mind, my talents, my abilities, and in laying everything on the altar for Jesus to use in whatever way He wishes. And, in the end, I expect great things from God, for we have a God on whom we can depend. When He adds His divine blessings, every one of us can expect great things.
HOME VIDEO
REVELATION SEMINARS

Being Brought To You By

Revelation Seminars
Southern Union Special Services

P.O. Box 88
Candler, NC 28715

1-800-438-2621
1-704-667-0719

• LATEST STATE-OF-THE-ART TECHNOLOGY. The newest, most advanced, professional CCD Chip Video camera equipment has been used to capture in brilliant color all the excitement and interest of an actual Revelation Seminar in progress, from beginning to end.

• TREMENDOUS PRICE BREAKTHROUGH. Installation of a special in-house Video Production Department slashes the cost of video tapes to less than the normal cost of commercially-produced audio cassette tapes.

• SIMPLE FOR LAYMEN TO USE. No special people-skills are needed for a layman to take a group through a Video Revelation Seminar. Simply insert a video tape into a VCR, push the PLAY button, and the TV screen will hold the interest of the group in the layman’s living room.

• INITIAL FIELD TESTING PRODUCES HIGH YIELD OF BAPTISMS. Hundreds of Home Video Seminars are now in progress in the Southern Union. Initial results in decisions have been so encouraging, plans have been laid to place over 2,000 sets into service around the Southern Union during 1987.

• TRANSFORMS HOUSEHOLD TV SET INTO POWERFUL WITNESSING TOOL. An actual Revelation Seminar is captured in progress rather than merely showing a lone teacher in a studio talking to the camera. Field testing demonstrated that those viewing these tapes manifest the same degree of interest and participation displayed by students in a live Seminar.

• VERY INEXPENSIVE OUTREACH METHOD. Most households already have a TV. Half of these households also have a VCR. The popularity of VCR’s has now made them affordable to all. Special low prices now available for necessary student study materials (Bibles, Notebooks, Lessons). No expensive advertising is necessary.
The Complete, Unabridged Revelation Seminar

24 Full Hours Of Study In The Book Of Revelation On 12 High-Quality 2-Hour Video Tapes

ONLY $99.00
These Video Tapes capture the thrill and excitement of a major Revelation Seminar, conducted by Harry Robinson himself—the man God used to develop the Revelation Seminar so popular today. This Seminar was held in the beautiful Manatee Civic Center of Bradenton, Florida, during the spring of 1987. Over 200 people participated.

THE DANIEL SEMINAR

The specially-designed follow-up Seminar for decisions.

6 Full Hours of Study in the Book of Daniel

On 3 High-Quality 2-Hour Video Tapes (Also Video-Taped at Bradenton, Florida)

PREPARED BY
Southern Union Revelation Seminars
P.O. Box 80
Candler, N.C. 28715
1-800-438-2521
A SIMPLE GUIDE FOR CONDUCTING VIDEO REVELATION SEMINARS IN YOUR OWN HOME OR THAT OF A FRIEND

HI-TECH EVANGELISM FOR HARVEST 90

1. ORDERING Call or write Southern Union Revelation Seminars to order materials needed:

   Teacher Supplies: All you need is a set of the new Video Tapes for both the Revelation and Daniel Seminars, along with Teacher’s manuals.

   Student Materials: Order enough study materials for 10 students. You may choose from the Economy Bible or the Deluxe Hardback Bible—both are paged to the full message, Bi-Level Lessons.

2. TRAINING Read carefully the instructions in the special training booklet that comes with your Video Tapes. Or, if you wish, you may order a special Training Video Tape for just $9.00 from Southern Union Revelation Seminars.

3. SEMINAR LOCATION You may use your own home, or that of a friend, if you do not own a TV and VCR.

4. CLASS TIME Choose any three days of the week for your Seminar, as long as students have at least one evening free between each class time, to do their homework. Class can be scheduled for the mornings, afternoons, or evenings.

5. ADVERTISING Show the generic advertising brochures to your friends, neighbors, or relatives. Tell them you have this entire Seminar on Video and enough student materials for just 10 people. Ask them to be a part of your neighborhood study group.

6. HOMEWORK Issue study materials and homework each class period, exactly as is done in a public Revelation Seminar.

7. PARTICIPATION Encourage your group to participate in your living room just as the students on the screen are doing, by reading aloud the scriptures and calling out their homework answers. Use the pause button to stop the video anytime personal questions from your own students are raised.

8. QUIZZES Give each of your students a quiz envelope so he/she can take the nightly quiz. Collect and record their scores on your private class record cards. Sign and issue a diploma to each student that completes the Video Seminar.

9. YOUR PASTOR Invite your Pastor to visit your Seminar several times so that your students may be acquainted with him.

10. DECISIONS Ask your own students to indicate their decisions from night to night on the quiz envelope during the KEYWORD FEATURE, as directed by the video instructor.

11. VISIT Visit and pray with each of your students at the appropriate times in the privacy of their own homes, as outlined in the training instructions booklet or video tape.

12. SABBATH GUEST After the Sabbath presentation in the Seminar, invite each student personally to be your special guest at the Sabbath Services of your local S.D.A. Church.

13. FOLLOW-UP Conduct a follow-up Daniel Seminar in the same way, using the Daniel Video Tapes and student study materials. This Seminar is specially designed for getting decisions, and is just as easy to use as the Revelation Video Seminar.

SPECIAL BULK PRICES FOR VIDEO TAPES

Conferences wishing to coordinate a Conference-wide program of Home Video Revelation Seminars may apply for even lower prices on the Video Tapes when ordered in bulk. Training of your laity can also be done by Harry Robinson in personal appearances or by Video. One Conference is currently training 1,000 laypeople, another Conference 500, and yet another 1,000. For additional information and scheduling of Training Workshops, simply call us at 1-800-438-2621.

REVELATION SEMINARS is a Special Service of the Southern Union Conference whose services and materials are shared with the world field.
On being ordained

G. J. Christo

Our dear son Gordie:

We are very happy and grateful today. Many years ago we dedicated you to God and His service. Our heart’s desire was for you to prepare for the ministry. From your earliest years we reminded you of this hope. We noted with joy the direction of your choices. Your decision to take studies that would prepare you for the ministry arose spontaneously. It seemed as if you knew what you should do, and never did you even give a second thought to other alternatives. Today the church has recognized your calling, and in a few hours hands of ordination will be laid on you, as the church acknowledges that God has chosen you to minister in a special way to His people. This recognition, perhaps, has not come as a surprise to you, as you believe that God has called you to the ministry.

When one is set apart for the ministry, he makes a lifelong commitment. Ordination, like marriage, is supposed to be permanent. It carries heavy responsibilities. It is no light matter to let the hands of ordination be placed upon you. You become a part of the highest office to which God calls individuals. As such, you may have to make certain changes in your lifestyle. Many activities, though considered harmless, may now have to take a lower priority. A minister’s example must witness of his calling. Be careful of your words, your actions, and your intentions. Never convey a negative impression of the ministry.

You are no longer your own. In a special sense you have become your brother’s keeper. Whomever you contact becomes an object of your interest. Nor is your parish limited to any one place. Your influence will either negate or confirm the claims of the Master.

You have developed a pleasing personality. You make friends easily, and people are attracted to you. You have many natural talents and spiritual gifts; entrust these to God. There must be a deep longing in your heart that, through these varied gifts, men and women will be drawn to your Saviour. For this to happen, keep self hid and direct all attention and glory to Jesus.

In addition to your talents and special gifts, you inherited certain tendencies. Some of these tendencies, if not kept under control, could neutralize your influence for good. The Holy Spirit will convict you of these tendencies. If unchecked, they could lead you into difficult paths. You will need to walk closely with your Master, reading His Word and responding to His counsel.

Rose can be a tremendous asset in knowing your true self. Few people like to admit that they have unlovely traits, and no one can point these out to you better than your companion. May God’s grace fashion and mold you according to His plans. He loves you and wants you to succeed. With your hand in His, and with your eyes steadied on Him, you cannot fail. Your life will be a channel for His grace to flow to others.

Ellen White reminds us of the promise that “you may rise to the heights to which the Holy Spirit calls you. True religion means living the word in your practical life.” It also means that “Christ will be with every minister who, although he may not have attained to perfection of character, is seeking most earnestly to become Christlike” (Testimonies to Ministers, pp. 127, 143).

Last evening while you were in conference with the other ministers, Gerald said, “Tomorrow I will be a pastor’s son.” I suppose he wants to see what difference it will make to have a father who is a pastor. What a privilege to reflect the servant-model that our Lord demonstrated!

Finally, remember you have placed your hand on the plow. Let no man or any circumstance, however pleasant or frustrating it may be, keep you from continuing in your calling. Challenging and difficult days are ahead for the minister of God. The temptation to give up will be strong. The criticism of your fellow ministers, the awful depths of sin to which many of your members may have fallen, may cause you to wonder if the Lord is by your side. But do not get weary of testifying to the saving power of your Saviour.

Our prayers will be constantly with you. We are always ready to stand by you. You have brought us much happiness. God bless you and be with you.

Your mother and dad

G. J. Christo is the president of the Southern Asia Division of the General Conference of Seventh-day Adventists.
What is the role of the Bible instructor in the work of the church?

First of all, the Bible instructor is a personal evangelist who seeks out interested persons and systematically studies the Bible with them, endeavoring to lead them to a commitment to Christ and His church. Second, he or she is a teacher/trainer who instructs lay members who are gifted in the area of personal evangelism to help them become efficient personal workers.

How does the work of the Bible instructor compare with that of the pastor?

The work of the Bible instructor is to complement the pastor’s work, not compete with it. Pastors have a multifaceted ministry with heavy administrative, preaching, and shepherding duties. Many pastors find that there just aren’t enough hours in the day for them to hold the Bible studies and lay training classes they know they should. The Bible instructor specializes in personal work and the training of other personal workers.

Just how does the work of the Bible instructor, or personal evangelist, fit into the overall denominational structure?

Through our public meetings and seminars we become acquainted with a large number of people who are searching for meaning and fulfillment in their lives. Unfortunately, a significant number of these people “slip through the cracks” because of inadequate follow-up. A strong and deliberate emphasis on personal work and lay training can prepare efficient workers to assist in our reaping efforts.

In spite of all our good programs, we have been slow in harnessing our greatest resource—the members of our churches. They are the primary “salt” Jesus spoke about who can influence people in areas public work doesn’t reach. Personal work was the foundation of all Christ’s ministry and His primary method of labor. It is still the cornerstone of all successful evangelistic endeavor.

Although this simple time-honored method dates back to the time of Christ, how does it fit into our technological age?

With many people today feeling that they have been reduced to a number in a computer, the personal one-to-one nature of this work assures outstanding success. The communication technique of “tell-a-person” is still one of the fastest methods of spreading the gospel. Even though public meetings are outlawed in some countries and will be curtailed in others in the future, it is next to impossible for laws to stop personal work.

Is there any evidence that Bible instructors make a significant difference in accomplishing the church’s mission?

If one studies the history of our work,
the evidence is overwhelming that Bible workers (as they were called then), who were first used to stabilize new converts, also were a most vital ingredient in the successful follow-up of public meetings. They also formed the basis of beginning work in “dark” areas before the public meetings even began. Most development of methods of personal work has come from Bible instructors such as Louise Kleuser and Mary Walsh. In more recent times Black members have recognized the value of such workers and attribute much of their rapid expansion to these often unsung heroes.

Several recent graduates of our program here at Atlantic Union College are presently making a strong contribution to soul winning and lay training. I believe these personal evangelists are making and will continue to make a significant contribution. But I think it goes further than that. I think they are the key element in accomplishing the mission of our church.

What sort of training does the Bible instructor receive at Atlantic Union College?

Atlantic Union College has developed a Bachelor of Science in Personal Ministries program tailored specifically for professional Bible instructors. It includes a strong emphasis on biblical studies, along with an equally strong concentration of practical field training under the supervision of an experienced soul winner. In our four-year program, the last three years require a continuing field experience in the areas of interest visitation, the giving of Bible studies, evangelistic or seminar meetings and follow-up, crisis-ministry training and experience at our local Adventist hospital, and the conducting of training seminars for laity. It was because of the merits of this program that the General Conference Board of Higher Education and the Ministerial Training Advisory chose to authorize us to train professional Bible instructors. As the need arises, other colleges may begin to offer this program as well.

What type of person should consider becoming a professional Bible instructor?

First of all, this program is not for someone who has been unable to get into the pastoral ministry for some reason and just wants to get a foot in the door. It is for both men and women who feel a strong calling from God to labor for souls but don’t want the administrative and preaching responsibilities of the pastor or public evangelist. It is for a person who meets people well, likes to work with people, cares deeply about people, and has a close personal relationship with Christ. It is ideal for the pastor’s wife who wishes to join her husband in team ministry. Team ministry helps to avoid separate careers that often tend to divide the interests of the pastoral family.

The team ministry concept is a great idea, but how can a pastor’s wife whose husband is already in district work ever go back to school?

Here at AUC we have a way of dealing with that problem. The Bachelor of Science in Personal Ministries is available through our adult degree program. In fact, we have a pastor’s wife who is just now completing her degree and will soon be joining her husband in team ministry. Adult degree program students come on campus only twice a year, for two weeks each time, and do the rest of their studying at home under the direction of a study supervisor.

What kind of employment opportunities are available for graduates? And are they all able to find work of the type they have trained for?

Our graduates are able to function on a pastoral staff, on an evangelistic team, in chaplaincy work, with an SDA medical clinic or lawyer group, or on the staff of a local or union conference. At the present time we are receiving more calls for these personal evangelists than we have graduates. Since our program is authorized by the General Conference Board of Higher Education and Ministerial Training Advisory, two-year internships have been made available to assist conferences in hiring a Bible instructor. Local churches often raise the balance of the salary if the local conference does not.

Does that mean that the local conferences have not been hiring very many Bible instructors? What future is there for these personal evangelists as regular denominational employees?

No doubt the major reason why conferences have been somewhat reluctant to hire Bible instructors, or personal evangelists, has been financial. When monies are available, the pastoral needs are logically first on the list. Often when a conference hires people to do Bible work, they have had some field experience but are not college trained, and therefore are paid only a small stipend. These workers often find the challenge difficult, especially in meeting highly educated professional people. They also have a hard time living up to conference expectations, which, along with an inadequate salary, can cause discouragement. Unfortunately this casts a shadow on the Bible instructor ministry in the eyes of church leaders.

According to the counsel we have from Ellen White, the personal work is the real key to success in all our evangelistic outreach. We need, therefore, a much greater number of professionally trained personal evangelists who can, in turn, train thousands of the laity. Ellen White envisioned the kind of ministry in which large numbers of people would be visiting homes and sharing God’s Word. To make this dream a reality will take more than a token commitment on the part of church administrators to support this program, not only in theory but financially as well. It may seem like a risk, but following God’s counsel is never really a gamble.
Hebrews 6:19, 20 says that Jesus entered within the veil as a forerunner on our behalf. But which veil? New Testament scholars generally take the position that this passage refers to the inner veil that separates the holy from the most holy place. Adventist scholars are divided. Some believe that these verses refer to the inner veil, and some that they refer to the veil that separates the holy place from the courtyard. In his article “Within the Veil: Where Did Christ Go?” Erwin Gane takes the position that the veil of Hebrews 6:19 can be understood as referring to either sanctuary veil.

In the original Greek, this controversial phrase reads *eis to esoteron tou katapetasmatos*. English translations render it in various ways: “into that within the veil” (KJV), “behind the curtain” (NIV), “within the veil” (NASB), “beyond the veil” (NAB), “into the inner shrine behind the curtain” (RSV).

This expression resembles very closely the Septuagintal translation of Leviticus 16:2, *eis to hagion esoteron tou katapetasmatos* (“into the holy place within the veil” [RSV]). The phrase in Leviticus 16:2 differs from that of Hebrews 6:19 only by the addition of *hagion* (“the holy place”). But there are two things that we must note here. First, in Leviticus 16:2, to *hagion* refers to the most holy place, as it does in verses 3, 17, 23, and 27 as well. The context demands that we understand to *hagion* as meaning this in this chapter. However, in its 14 other appearances in the Pentateuch, to *hagion* refers to the first apartment holy place.

Second, in Leviticus 16:2, 12, 15 the Revised Standard Version translates *esoteron tou katapetasmatos* as “within the veil,” while rendering the phrase in Hebrews 6 as “the inner shrine behind the curtain.” This latter translation reflects the context of Leviticus 16, understanding “the inner shrine” as the most holy place. However, Hebrews 6 has its own context, and we must understand this phrase within that context. The other English translations quoted earlier in this article are to be preferred to that of the Revised Standard Version.

To understand this phrase in Hebrews, we must examine its key parts, *eis to esoteron* and *tou katapetasmatos*, and then place them within the context of Hebrews 6.

**The veil**

In the Old Testament, two Hebrew words are used for the veils in the sanctuary: *paroketh* and *masak*. With a few exceptions, *paroketh* refers to the inner veil, and *masak* to the veils before the holy place and the courtyard.

But an assumption made by the vast majority of those who have written commentaries on Hebrews poses a problem in identifying the veil our passage refers to. They assume that the Septuagint consistently renders *paroketh* by *katapetasma* and *masak* by *kalumma*. Therefore, they say, when we read *katapetasma* in Hebrews 6:19, we must understand it as signifying the veil before the most holy place.

While Brooke Foss Westcott holds with the majority of those who have written commentaries on Hebrews 6:19, and appeals to the Septuagint’s use of *katapetasma* to translate *paroketh* as the basis for his position, he admits that the distinction between *paroketh/katapetasma* and *masak/kalumma* “is not strictly preserved in the LXX [Septuagint].”

George E. Rice writes from Washington, D.C., where he serves as one of the directors of the Ellen G. White Estate.
However, Westcott does not inform his readers as to the freedom with which the Septuagint breaks this assumed relationship. Upon examining the Septuagint's use of *katapetasma* and *kalumma* within the Pentateuch, we find that *katapetasma* is the hands-down favorite for all three of the sanctuary's veils. Exodus 37:3, 5, and 16 (Septuagint only) illustrates this well. In verse 3 the Hebrew word *paroketh* is used for the inner veil, and the Septuagint renders it *katapetasma*. Verse 5 uses *masak* for the veil between the holy place and the court, and it is rendered *katapetasma*. And in verse 16 *masak* is used for the courtyard veil and is translated with *katapetasma*. Here within one chapter *katapetasma* is used for all three sanctuary veils.

In Moses' writings, by my count, *katapetasma* is used in 5 out of the 6 references to the courtyard veil, 7 out of 11 times for the veil before the holy place, and 23 out of 25 times for the inner veil. In other words, the Septuagint uses *katapetasma* to translate 35 of the Pentateuch's 42 references to the veils, making little distinction as to which veil is being referred to or which word (*paroketh* or *masak*) was used in the original Hebrew. So to declare that the veil in Hebrews 6:19 is the inner veil because the Septuagint uses *katapetasma* for this veil is erroneous.

Not only does the Old Testament background not incontrovertibly indicate to which veil the *katapetasma* in Hebrews 6 refers, nothing within the context does either. The term appears in two other places in Hebrews. In Hebrews 9:1-5 the two apartments of the earthly sanctuary are described. Verse 3 reads "Behind the second curtain [*katapetasma*] stood a tent" (RSV). The fact that the veil before the second apartment is qualified by a numerical adjective ("second curtain")—*deuteronom* *katapetasma*—indicates that the original readers were aware of a first curtain or veil (*katapetasma*).

This word appears again in Hebrews 10:20. Like chapter 6:19 the context does not help us to identify which veil it is. However, because chapter 10:20 parallels chapter 6:19 in a three-step chiasm, I would like to suggest that both verses refer to the same veil. The chiasm is as follows:

a. Hebrews 6:19—Hope enters within the veil (*katapetasma*).
b. Hebrews 6:20a—Jesus is forerunner on our behalf.
c. Hebrews 6:20b—Jesus is priest after the order of Melchizedek.
d. Hebrews 7:1-28—Jesus is priest after the order of Melchizedek.
e. Hebrews 8:1-10:18—Jesus is minister on our behalf in the true sanctuary.
f. Hebrews 10:19-39—Enter through the curtain (*katapetasma*) with confidence.

How far within?

Now let's look at the prepositional phrase "*eis to esoteron." Esoteron is the comparative form of the adverb *esos* ("within"). In his master's thesis John Livingston takes the full force of *esoteron*, rendering it "the farther within."

Taking into consideration the Septuagint's use of *katapetasma* (his results are very close to mine) and his understanding of *esoteron*, Livingston concludes that the veil of Hebrews 6:19 is the veil before the holy place and that "the farther within" (*esoteron*) is the second apartment. He reasons that beginning at the veil before the holy place, "the farther within" (*esoteron*) would carry a person beyond the eso (*within," simple adverb), which he takes as the holy place, to the most holy place.

Therefore, according to Livingston, while Hebrews 6:19 refers to the veil before the holy place, it also speaks of the second apartment—"the farther within."

However, this whole problem is simplified when we realize that by the New Testament era the Greek comparative form was breaking down and could be translated as though it were the simple form. While we could give examples from the New Testament, the best illustration comes from the Septuagintal version of Leviticus 16, a use of Greek that preceded the New Testament by almost 200 years.

Verse 2 of that passage contains the phrase we have been studying, *eis to hagion esoteron tou katapetasmatos*. We have already noted that in that verse to *hagion* refers to the most holy place and *esoteron tou katapetasmatos* to the veil immediately before that innermost apartment. If we were to adhere to the comparative form ("farther within"), then we would have to look for a third apartment somewhere beyond the inner veil and the most holy place.

So we are justified in simply translating the phrase in Hebrews 6 "within the veil."

Identifying the veil

But to which veil does Hebrews 6:19 refer? The context of Leviticus 16 indicates that the veil to which that Old Testament passage refers is the inner veil. And the context of Hebrews 9:3 and its use of the numerical adjective *second* make clear that that passage also speaks of the inner veil. But it would be wrong to identify the veil of Hebrews 6:19 by imposing on it the contexts of Leviticus 16 and Hebrews 9. We must understand the veil this chapter mentions within its own context.

Hebrews 6:13-20 deals with dispensing the blessings of the Abrahamic covenant to Abraham and his children. It notes: (1) that God swore by Himself to fulfill His promise (verses 13-16); (2) that He interposed with an oath to convince the heirs of the covenant that He would fulfill His word (verse 16); (3) that by these two unchangeable things we have "strong encouragement to seize the hope [fulfillment of God's covenant promises] set before us" (verse 18, RSV); and (4) that hope enters within the veil where Jesus has gone on our behalf as priest after the order of Melchizedek (verses 19, 20).

This context does not deal with the sanctuary per se—in other words, with its apartments, furniture, services, etc. It introduces the veil simply to indicate where Jesus is ministering, where the hope of the covenant people is centered, and from whence the covenant blessings are dispensed. So it would seem that the word veil is used metaphorically to point to the sanctuary as a whole, and that, unlike Hebrews 9:3, Hebrews 6 makes no attempt to identify to which veil it refers.

Because Hebrews 6:19 is in parallel with Hebrews 10:20 in the three-step chiasm, it would be logical to understand the latter verse's use of the word veil as a metaphor for the entire sanctuary as well.

---

2 Erwin R. Gane, "Within the Veil: Where Did Christ Go?" *Ministry* (December 1983).
3 In this article I have confined my examination of to *hagion* to the writings of Moses because the wilderness tent tabernacle forms the basis of the sanctuary imagery in the book of Hebrews.
Are you a kitchen leader?

My husband holds a high administrative position in the church. He works so hard that he does not have time to study the Bible. When he does get home from the office, he relaxes by watching television or reading the Reader’s Digest. He does manage to read the Sabbath school lesson. . . . I see such a lack of deep spirituality in the office.” So reads part of a letter that came to our office.

I know something of the pressures. For eight years I served in departmental and administrative roles on the conference level. You arrive home after midnight. You are supposed to be at worship in the office at 8:00 a.m. You just have time to eat and run. What happens to private devotions? They tend to get skipped or drastically shortened. The work never seems to end.

When I was in college, leaders from all levels of the church came and spoke to us. We students used to joke about their poor sermons. How had they managed to reach such high positions? We wondered. To us, their sermons seemed somewhat banal, often consisting of stories strung together with a few trite expressions.

After becoming a member of a local conference staff and later part of the General Conference staff, I discovered why this is so apt to happen. Please do not misunderstand me; there are some great preachers holding high positions in the church. But too often we let the pressure to produce, the need to be in the office from 8:00 a.m. to 5:30 p.m. or to be on the road in interminable travel, dictate our priorities.

As pastors we were expected to study; we had to preach a different sermon each week. Now the same sermon can suffice for a dozen or more places. Thus it is easy to study less and also to let one’s devotional time slip. We may once have been great preachers, but now we have let other things, good things, interfere.

“There are Marthas in every church. They are intensely busy in religious activities, and they do much good; but we need also Mary’s side of character. The most zealous workers need to learn at the feet of Jesus” (Testimonies to Ministers, p. 346).

Martha was busy in the kitchen preparing dinner for Jesus. What could be more important? While Martha was active, “doing,” Mary was passive, “being,” sitting at the feet of Jesus. Are you, am I, more content in the kitchen than in the living room? Do we find Martha more attractive than Mary? Martha was accomplishing something. Mary was doing nothing—we think. Can we be so busy “serving tables” that we do not have time for prayer and the study of the Word?

As leaders we seem to live by committees. Are the committees we serve on concerned with the spiritual, or just the business oversight of the church? The Bible and the Spirit of Prophecy make it clear that business should be entrusted into the hands of spiritual businesspeople at all levels of the work.

The history of Israel reveals that the spirituality of our people rises no higher than that of the leaders. When we decry the lack of spirituality in church members, we are really pointing the finger at ourselves. If we are too busy to sit at the feet of Jesus, how can we expect our people to sit at His feet?

Divine inspiration has told us, “It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ” (The Desire of Ages, p. 83). How much time do you spend each day with the Lord? If your wife wrote a letter to us, what would she report? Would she say you were more Martha than Mary? What would your wife report? As the problems become more complex, as we wrestle with office moves, high debts, loss of confidence in leadership, apathy, and hostility in churches and institutions, we need to be spending more time with the Lord rather than less.

If it is His work, then we need to have confidence that He can do His work. We are but the instruments. On our knees the Lord will give us the answers. It is sitting at the feet of Jesus, not working in the kitchen, that will give us the power to be God’s leaders.—J. David Newman.

Can we harvest where we have not sowed?

The concept of a global evangelism strategy is the most exciting idea that came out of the Rio Annual Council. It caught my imagination immediately.

Shortly after reading about Elder Wilson’s appeal for a global strategy, I traveled for more than a month in the Far Eastern Division, visiting with administrators, ministerial secretaries, and pastors about the successes and challenges they see in their field. Much of what I learned reemphasized the need for a global strategy.

Many of the stories I heard in the Philippines, for example, demonstrate that the Holy Spirit is active in producing an abundant harvest on those islands. But other reports indicated that...
even where success is greatest, there is a need for an overall strategy to assure that the gospel reaches every nation, kindred, tongue, and people.

One mission president reported that 90 percent of his members come from the ethnic minorities of his region. Because of this it is very difficult to win converts among the predominant tribes. Another president called for us to address the fact that most of our members are poor and that we have no meaningful outreach to the elite.

In calling for a global strategy for mission, Elder Wilson noted that 2.5 billion people in the world have never heard of Jesus and that Christianity has never touched 15,000 of the 25,000 known people groups. Further research, he told me recently, has led him to believe that by focusing attention on about 435 groups we could open the way for outreach to all people groups.

The dawning of these facts upon the consciousness of our church may be likened to the awakening that came to the early church when they realized that their mission included Gentiles as well as Jews.

A similar awakening had to come to our early Adventist leaders, who for years after 1844 preached only to Adventists and until the 1870s believed that Christ's commission to reach every people could be fulfilled within the borders of the United States.

Each of the aforementioned awakenings was followed by a flurry of missionary activity that led to rapid spread of the church's message in previously unreached territory.

It is time for another great awakening and a new rise of missionary zeal. We say that we are in the time of harvest, and in many areas we are. But there are vast regions where the gospel seed has not yet been sowed. We must not ignore these in our zeal to reap where our goals can be easily fulfilled.

We need Spirit-guided planning for a global mission strategy. And our strategy must address the following important issues:

1. Our proclivity for focusing our attention on baptisms may hinder the fulfillment of Christ's commission by giving us a sense of achievement despite our neglect of preaching the gospel where baptisms do not come easily.

2. The need for deeper commitment to long-term missionary service by laity and church employees alike. Two thirds of the missionaries returning permanently to North America since 1967 had been in the field six years or less. Developing and implementing plans for cross-cultural mission takes time. Laity can play a large part here by entering a neglected area to practice a trade or profession.

3. The need for an office at the General Conference level to oversee and coordinate world missions, to assure that resources are allocated to needy as well as productive areas.

4. The need to examine our priorities in missionary assignments. How much can we afford to spend on maintaining institutions, and how much should be allotted to frontline evangelism? In 1974 Gottfried Oosterwal reported that only 2 percent of missionaries went to the front line.*

5. The need for a restructuring of our time-usage priorities. The fulfillment of the gospel commission must take precedence in the minds of leaders and laity to the point that we cease agitating minor theological, cultural, financial, and policy matters and bend our full energies to the task at hand.—Kenneth R. Wade.

For me, growing up in a preacher's home meant having no question about where I would be educated. From first grade on through college, I was in one of the church's schools.

Being a preacher's kid meant many other things to me. It meant being heavily involved in church activities—the pastor needed his family's support.

And so I began Ingathering when I was 5. I remember the cars with record players on the front seats and horns on the roof pouring out the sounds of the King's Heralds Christmas records. Later there were the collection containers with built-in music boxes that played "Silent Night" and had a battery-lit candle on top. Some nights hardly anyone else showed up—but the pastor's family was always there.

Our involvement in church activities meant being at all the potluck and church socials, evangilistic meetings and special services. It also made me feel deeply that this is my church. It's my home, my extended family.

Growing up in a preacher's home meant rushing around Sabbath mornings so we wouldn't be late for church. It meant never sitting with Dad during the worship service. It meant waiting in the car while Dad made a pastoral call on the way home from church. At times it meant eating a picnic lunch (in the church basement, if it was winter) and then attending a second church on Sabbath afternoon.

It also meant the fun of getting to go to camp pitch and workers' retreats. The camaraderie among pastors, conference staff, and their families was great. These people shared our lifestyle, our concerns and commitments. Here the conference president felt free to shoot off firecrackers with the kids. And frogs appeared in the beds of workers of all ranks.

Being a PK meant being at camp meeting. It meant having missionaries and denominational leaders in our home; seeing firsthand a larger picture of

Confessions of a PK

When I was 8, my father accepted a call to a district that had no church school. Because I was ready for second grade and my brother to begin first, Dad started a school. It consisted of a teacher and 10 students who met in an old roadhouse on the grounds the conference was developing into a junior camp/camp meeting site.

the church and service for God; seeing the personal side of people influential in
the church.

It also meant knowing from the start that the church’s leaders, ministers, and
members are human—that they have the same good and bad points as do other
people. It meant growing up with a realistic picture of the people most
closely involved in the church, which may have saved me some of the disillusionment
some people feel when they begin to know the organization and its
leaders well.

Being a PK meant having a dad who
was gone most evenings. It meant living
far from our relatives. It meant calls and
moves and leaving friends. But it also
meant the excitement of seeing and
living in new places. It meant learning to
meet people, to make friends easily.

I think growing up in a pastor’s family
offered some protection from exposure to
temptations that other Adventist kids
faced. Our schoolmates hesitated to
involve us—the pastor’s kids—in ques-
tionable activities.

Because we were part of the pastor’s
family, my parents expected us to uphold
high standards. But we knew that they
did not have those expectations just
because we were PKs. They were com-
mitted to those standards anyway. I don’t
remember that their expectations caused
me to resent my role.

Finally, for me, being a PK meant
having a dad who was a man of many
talents. I learned that a person could do
just about anything he set his mind to.
(My dad was one of those pastors who
built church buildings as well as member-
ship.) It meant growing up in a home
where the male role model was a reader,
a man of books. And more than that, a
man interested in spiritual things, a
reader of the Bible and the Spirit of
Prophecy.

In my case—and in many others—it
meant having as a father a man of
commitment, of dedication, a man
whose life was consistent with his
profession.

This editorial will appear in June, the
month in which we celebrate Father’s
Day. I do not intend it to be simply a pat
on the back for my dad or an exercise in
nostalgia. Rather, I hope it offers some
assurance that a preacher’s home your
home—can be a great place in which to
grow up. That it can be a privilege to
have a pastor as a parent.—David C.
Jarnes.

Health and Religion

Richard L. Neil

Richard L. Neil, M.D., M.P.H., is assistant
dean for off-campus programs for the Loma
Linda University School of Health. This article is
provided by the Health and Temperance Depart-
ment of the General Conference of Seventh-day
Adventists.

Preserving
the vital force

Harried executives and
overworked house-
wives have at least
one thing in com-
mon—they are using
tremendous amounts
of energy. Often it is
energy they can’t really afford to put into
the task at hand, but they feel they have
no alternative and must continue the
frantic pace of their lives to survive.

Living requires expending energy.
This is not always obvious. It is easy to
see the energy spent on a game such as
volleyball. There is sweating, gasping for
breath, and much shouting. But even
the effort spent in grief, in the form of
crying and tears, uses energy. The
formation of tears takes energy from the
body as the tear glands are pressed into
service for the peculiar production of this
fluid accompanying grief.

All the activities in which the body is
engaged take energy to perform, and this
defines one of the forms of stress. Stress is
the normal wear and tear caused by
living and coping with people, situa-
tions, and problems.

How can we know if we have enough
energy to cope with today’s needs? To a
great degree this depends on the kinds of
needs that we face daily. We meet needs
by calling on one of three types of
energy. This article will deal with the
kind of energy called adaptation energy.

According to the late Dr. Hans Selye,
probably the world’s foremost researcher
on stress, the living organism is endowed
at birth with a certain amount of energy.
When this energy—the energy needed
for adaptation to life and its stresses—is
depleted, the organism dies. Thus death
comes as the result of a loss of adaptation
energy.

Long before Dr. Selye began his
experiments, however, the concept of
adaptation energy was elucidated by
Ellen White. She wrote, “God endowed
man with so great vital force that he has
withstood the accumulation of disease
brought upon the race in consequence of
perverted habits, and has continued for
6,000 years. . . . If Adam, at his creation,
had not been endowed with 20 times as
much vital force as men now have, the
race, with their present habits of living
in violation of natural law, would have
become extinct. . . . Man came from the
hand of his Creator perfect and beautiful
in form, and so filled with vital force that
it was more than a thousand years before
his corrupt appetite and passions, and
general violations of physical law, were
sensibly felt upon the race.”

The adaptation energy noted by Hans
Selye and the vital force Ellen G. White
spoke of seem to be the same commod-
ity—the energy that is God’s gift not
only to the human race at its inception
but to each of us individually. The
importance of this vital force in main-
taining health is underscored by this
This is the picture that too many of us, God’s people, are painting in our lives day by day. We are working, playing, and living so hard that we are actually borrowing from tomorrow’s energy stores. Ellen White has indicated other ways in which we may deplete this precious store of energy. The negative result of doing so lends credence to the practicality of God’s laws. Among the activities and factors that will hasten the loss of vital force or adaptation energy are (1) poisonous drugs, (2) excessive grief, (3) tobacco.

Physicians can often tell who have been expending this treasure too rapidly. Such infirmities as ulcers, certain skin rashes, inflammation of the lower bowel, and asthmatic attacks can be caused by a too rapid expenditure of vital force by overworked executives, harried housewives, and hard-pressed students.

According to Selye, when the vital force is expended, we die. The writings of Ellen White tend to confirm this. How important it is, then, for each of us to guard stringently that most vital of all energy stores, the “vital” energy.

**Jesus’ secret energy source**

On His way to the home of Jairus, a ruler of the Jews, Jesus was proceeding through the crowded, narrow streets, being bumped and jostled. Suddenly He cried out, “Who touched Me?” To this query the disciples answered, “Many people have touched You!” But Jesus realized that this was not an ordinary touch. It was the touch of faith that implored healing, for virtue had gone out of Him. It takes energy for even God to heal!

On one Sabbath day Christ preached the sermon at the synagogue, healed a man with an unclean spirit, cured Peter’s mother-in-law of a fever, taught His disciples, and, after the sun went down, healed all in the city of their infirmities (Mark 1). Certainly the Master spent a tremendous amount of energy on that day.

What He did next offers hope to all of us whose world and ministries are tremendously demanding. That energy that created the worlds and heals the sick, that God the Creator has given to man as a trust and by which He lives His life, can be renewed. The last part of the first chapter of Mark indicates that after Christ had completed all the activities described above, He lay down for just a while, and “in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.”

It might appear that the most judicious thing to do after such an exhausting day would be to stay in bed as long as possible. That is probably what most of us would have done. Just why, then, did Jesus get up to pray? Perhaps the answer is found in this statement: “Vital energy is imparted to the mind through the brain.”

We can actually receive more life from God by bringing our minds in contact with the Life-giver. No wonder Christ came from the sessions with His Father “refreshed and invigorated.” Perhaps the greatest challenge to the faith of a Christian is to develop such an intense prayer life that it invigorates rather than tires, refreshes rather than exhausts, gives rather than takes.

In this world of hurry and bustle, where effort sometimes seems more important than results and where we are caught up in the fever of performance, it is good to know that the Christian has special counsel on avoiding the deleterious effects of this stress-filled existence.

Prayer! This is the means that God has designed to bring us into contact with Him for the imparting of vital force to our lives. When this is coupled with habits of temperance and the other precepts of health reform, life becomes the wise expenditure of energy that maximizes our service to the world around us and allows us to use profitably the time that God has given us.

---

5. Ellen G. White, _Temperance_, p. 64.
6. Ibid., p. 74.
7. _Testimonies_, vol. 4, p. 528.
Marx and Satan

"He that is not with me is against me," Jesus said, and we certainly don't need a book to tell us whether Karl Marx was for or against Jesus. But the point that Wurmbrand raises is that Karl Marx and his contemporaries in the Communist revolution were not died-in-the-wool atheists, but might instead have been devil worshippers. "It is essential at this point to state emphatically that Marx and his comrades, while anti-God, were not atheists, as present-day Marxists claim to be. That is, while they openly denounced and reviled God, they hated a God in whom they believed."

Many contend that Marx was inspired by Satan. Wurmbrand quotes parts of Marx's writings that suggest satanic influence. For example, in his student years Marx wrote a drama called Oedipus, which is supposedly the name Emmanuel—"God with us"—inverted, a wordplay used in black magic. Wurmbrand also quotes from a play Marx wrote called The Player: "The hellish vapors rise and fill the brain./Till I go mad and my heart is utterly changed./See this sword?/The prince of darkness/Sold it to me."

Wurmbrand also quotes Marx's socialist friends including Heinrich Heine, the renowned German poet, who wrote: "I called the devil, and he came/ His face with wonder I must scan/ He is not ugly, he is not lame./ He is a delightful, charming man."

Wurmbrand doesn't claim "to have provided indisputable proof that Marx was a member of a sect of devil worshippers." And he certainly would need more information than this book supplies to prove that point, but he does open up an interesting area.

Because the author spent 14 years in Communist prisons, he is not an objective narrator, and at times his impassioned subjectivity gets in the way of the points he tries to make. But for the most part, this book should be in the library of all who have an interest in Christianity and its relationship to Communism. And even if you have a hard time accepting all of Wurmbrand's conclusions, he has provided many intriguing quotations.

God's People, a Book of Children's Sermons

The children's sermons in this book are actually 52 Bible stories arranged under 12 headings with titles such as "God's People Pray" or "God's People Tell Others About Jesus." The stories are so condensed, yet filled with detail, that adults, taking rapid notes, might find them a helpful review, but young children would probably be overwhelmed.

After each story the hearer is asked difficult questions that would tax a seminary student: "How did Lydia tell others about Jesus?" or "How did Samuel obey God?" Though the author is a mother, writer, and youth minister at a Baptist church in Texas, her stories, as presented in this volume, seem too complex for most children and too condensed for adults. The best part of each sermon is the section after the story entitled "Talking About What the Bible Says." It contains helpful comments, explanations, and an appropriate closing prayer.

Liberation Theology
Emilio A. Nunez, Moody Press, Chicago, 1985, 304 pages, $15.95, hard cover. Reviewed by Dr. Ciro Sepulveda, pastor, Pico Rivera Seventh-day Adventist Church, Pico Rivera, California.

Liberation theology has been producing heated debates and dialogues, not only in Latin America but also in Europe and the United States, since the late sixties. My attention has been drawn to the fact that literature on the subject is making its way into the conservative Protestant community. While browsing in a seminary bookstore recently, I found several volumes originally written in Spanish and now translated into English. This literature, produced by a growing number of Latin American theologians, is part of a rising stream of religious thought that is flowing into the theological river of the world church community.

This book provides a general overview of the subject from an evangelical perspective. Pastors and laypersons interested in the origin, development, and views of liberation theology would do well to use this volume as an introduction to the topic, as it presents an excellent historical outline of the movement.

Nunez, who was born and raised in El Salvador and holds a Th.D. from Dallas Theological Seminary, begins by tracing the historical and social context of liberation theology. The next section of the book contains his best material—the history of the movement. He devotes the third part of the book to the methods of liberation theology, and here he begins to impose his own analysis.

In the fourth and last section, Nunez considers the shortcomings of liberation theology. Here he gives careful scrutiny to several themes that run through much of its literature. In conclusion he discusses the challenges that liberation theology poses for evangelicals. In this section Nunez is not at his best.

Overall, the book reflects extensive research, a mastery of the literature produced by the movement, and a sincere effort to understand and interpret what is happening to the church in Latin America.

Evangelism on the Cutting Edge

This volume presents current theological and practical views of worldwide evangelism. It gave me greater insight into the thinking of evangelical leaders on this subject and included chapters on liberation theology, spiritual warfare, preaching for decisions, and evangelism as a total lifestyle. I have been blessed by reading these articles written by well-known, reputable theologians. This is an excellent book for those who are looking for a deeper theological approach that
encompasses different perspectives to world evangelism.

Sharing Care, the Christian Ministry of Respite Care
Judith K. Murphy, United Church Press, New York, 1986, 58 pages, $3.95, paper. Reviewed by Chad McComas, a pastor in Corvallis, Oregon.

Respite care is an unfamiliar term to many church professionals, yet in the past five years it has become an increasing concern for many who want to better serve their community.

In every community there are hundreds of individuals literally confined to their own houses as they care for disabled, frail, or elderly relatives. These persons need a service that will offer temporary assistance to enable them to get out of their homes. This short relief time is what respite care is all about.

The church should become the active respite-care agent in each community. Judith Murphy outlines this idea in her book. The well-organized volume gives interested churches step-by-step procedures for setting up local care groups.

A couple years ago our local church struggled with how to start a respite-care program. If Murphy’s book had been available to us then, we would have saved valuable time, and the outcome of our current ministry would have had a different look.

I recommend Sharing Care for any church or church professional searching for a unique and much-needed ministry that his or her church can become involved in. Don’t let this opportunity and this book pass you by.

Renewing Your Mind in a Secular World

Six authors present essays in this three-part compendium dealing with the devotional life of the Christian. Woodbridge’s introductory chapter, which traces recent American cultural changes, is probably the book’s most redeeming feature; the remaining treatments represent special hobby interests of the authors, tending toward a disjointed production. The book lacks unity and focus and proceeds tediously to its nonconclusion.

Handbook for Helping Others

One book can never cover all aspects of counseling, but this book, written as a practical counseling aid, provides help for both the counselor and counselee in many important areas. Stafford writes in a plain and simple style, and the book is especially easy to use because of the way it is subdivided.

The author sets forth the Scriptures as the vital hub around which to develop techniques of counseling. He urges counselors to be “absorbed” with the Word of God, for in it is the wisdom of the Master Counselor. One cannot be a true counselor for God unless he or she is willing to be counseled by God.

Stafford sees sin as the root cause of human problems. Thus guilt, depression, fear, alcoholism, and drug abuse all stem from the one basic root of sin. If there were no sin, there would be no problems.

The Complete Collection of Ellen G. White’s Review and Herald Articles

Enlarge your library with this six-volume set of Ellen White’s Review and Herald articles. You’ll have access to every message she presented through the church paper.

They include her “Notes of Travel,” in which she narrates her trips to the frontiers of the growing church. She describes the spiritual possibilities of each new mission and sanitarium.

She had a message for church members almost every week beginning in the 1880s. “How to Meet Trial and Difficulty,” “An All-Sufficient Saviour,” and “What Shall Our Children Read?” reflect just a few of the hundreds of topics she covered. She has specific counsel for each branch of the church’s work—medical, educational, and ministerial.

The majority of what she wrote for Review subscribers never appeared in her later books.

Volume 1 of the collection begins with an 1849 issue of the Present Truth. Volume 6 ends on July 29, 1915, with a biography of Mrs. White written by A. G. Daniells when he received word of her death. All articles are reproduced from the original page they appeared on, surrounded by poems and short articles written by Adventist pioneers. An index helps you find specific articles quickly.

Cloth cover, about 600 pages in each volume
Complete set, regularly US$169.95
Sale price US$129.95
Available from your ABC
Letters
From page 2

too long and that we need to finish the work expeditiously. Now “the Lord” needs us to research Kentucky Fried Chicken, Cadillac, and BMW's marketing systems and see how they can be models for the gospel mission. Is this comedy in religious garb? Who gave us the mission? Has He lost His voice, His sense of direction, or His interest in the task? If we are the head, where are we heading? If we are the tail, whom are we tailing? Where are the Daniels to pray for the sins of this Adventist nation? Go to your closets three or more times a day. Peradventure God will forgive!—Edna James, Berrien Springs, Michigan.

Cloud over Harvest 90

I was greatly encouraged to read of the preparation for Harvest 90 (December 1986) and for the progress that is being made throughout the world. However, there is a cloud that blots out much of the joy. The open back door. As reported in the Review, apostasies amount to more than 40 percent of baptisms. This does not include the many who have left but whose names are still on the books. Recently a member returned after 28 years to find her name still on the church records. Why deceive ourselves and the church membership into thinking we have more than 5 million members when there are thousands who are lost but still on our books?

Let us promote the reclaiming of our backsliders. The majority do not question our doctrines but are discouraged. We need to show our love and concern for these dear folk. In our small church we have reclaimed five members.—Walter Newman, Lowestoft, England.

Book review reviewed

I want to thank you for the good book review (History, Harmony, and the Hebrew Kings, February 1987), all things considered.

You suggest that there is the “appearance” of too many years in the biblical text; I disagree. I did not expand any text from the literal statements made. According to good biblical hermeneutics, the most accurate construction is the one that reads easily without compression or expansion. Thiele has radically compressed the literal view so that he could make all of his chronology fit into one preconceived idea—i.e., that Hezekiah XIV = Sennacherib III—while insisting all the time that Hezekiah VI = Shalmaneser V! I have shown that this is not necessary and that Hezekiah XIV fits Sargon VI much better, when Sennacherib was co-regent.

I appreciate your defense of the Assyrian chronology on the basis of astronomical dating. I wonder why you do not give me credit for using the same methodology in biblical analysis. The Assyrian inscriptions do not agree with their own eponyms in those areas where I have taken issue, such as the tribute of Ahab or Menahem!

I'm sorry you did not observe that I have made two references to a war between Shalmaneser II and David, one from the LXX and one from Josephus. You are right—this observation is extraordinary; and it cannot be ignored, for it changes the date of the division of the kingdoms!—E. W. Faulstich, Rossie, Iowa.

Potshots at leaders

Your editorial “They Like Us, They Like Us Not” (February 1987) struck a note of concern. Journalism today has taken upon itself, generally, not just the reporting of the news but the shaping of events. My understanding is that our journals are to reflect and support the church’s positions. It is my understanding that basically the voice of the church is determined by the General Conference in session. For a periodical like MINISTRY or the Adventist Review to take upon itself to seek to shape the policies of the church seems a little presumptuous. That is concentrating a lot of power in the hands of two or three people.

For example, if at the last General Conference session it was voted not to ordain women, at least at this time, it seems that our papers should be supporting that position. Our periodicals can become a vehicle for taking shots at our leaders when they have taken an unpopular position. It is my concern that our periodicals not become a purging instrument for our leaders and that letters to the editor not become a mouthpiece for dissidents. If you print letters of criticism against a policy of our church, you are giving credence to that criticism, no matter what kind of qualifying statement of neutrality you publish in that column.—Lewis C. Brand, Jellico, Tennessee.

Is your institution Christian?

Thanks for your “Church Institutions Are Not Necessarily Christian” (January 1987). I couldn’t agree with you more. I’ve duplicated your editorial for each of my faculty and staff and made it required reading. We have already decided that Atlantic Union College should succeed only to the extent that it is Christian and Adventist. Your challenge will keep us focused on our mission.—Lawrence T. Geraty, President, Atlantic Union College, South Lancaster, Massachusetts.

Feeding my soul

It must be a challenge to meet the varied needs of your readers. There are the needs of scholars and lay ministers, administrators and pastors.

There is one need, however, that all of us have, whether we are scholars or not, and that is daily reflection, repentance, and conversion. Each of us should be compelled to ask certain questions on a regular basis: “Am I sincere in my service for Christ? Am I clinging to any known sin? Do I cherish pride of opinion? Do I recognize my sinfulness? Are my motives for ministry pure? Am I separating myself from the people? Am I in touch with the world my parishioners live in?”

MINISTRY has done a beautiful job in presenting issues such as women’s ordination, abortion, ethics, religious liberty, preaching, counseling, visitation, and even computers. We need articles that give us soul food as well. I need to know the mechanics of preaching, counseling, and visitation. I need to be in touch with the larger issues that we all face, but more than anything I need to be re-converted each time I pick up MINISTRY or any other magazine our church publishes; I need to be re-charged, and re-newed in the power of the Holy Spirit through the pages of MINISTRY.—Kevin Willey, Hood River, Oregon.

Our goal is 20 percent of articles addressing the pastor’s personal and spiritual needs. However, we do not receive enough good articles in this area. Send for our writers’ guidelines. Editors.
What do you want to know about Ellen White?

We want to know on which issues regarding the Spirit of Prophecy you would like to see articles in MINISTRY. Check any six areas. Then photocopy or tear out this page and mail to MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Did Ellen White suffer from temporal lobe epilepsy?

What about EGW’s “literary borrowing”?  

What was EGW’s position on the wedding band? 

What was EGW’s position on divorce, remarriage, and church membership? 

What really happened at the 1888 GC session at Minneapolis vis-à-vis righteousness by faith? 

Would Ellen White approve the wearing of slacks by SDA women today? 

Why all the various Adventist reform movements? 

The integrity issue—was EGW an honest and honorable woman? 

Ellen White and abortion (Note: there really isn’t much available here; it wasn’t an issue in her day. However, an article probably could be developed in terms of applying principles, etc.) 

Ellen White and homosexuality—where did she stand? 

What was EGW’s view on the human nature of Jesus Christ? 

Implications for EGW’s writings of the fixing of the biblical canon. 

How do we handle “problem” statements? For example, those Health Reformer articles by Ellen White: Was she ever allowed to be “off duty” as a prophet? Are the strange statements made there to be considered “inspired” by SDAs today? Basic issue: Was everything EGW ever wrote inspired of God? 

Is EGW’s eschatological scenario relevant—and probable—for SDAs today? 

The sealing: Did it begin in January 1849? 

What about EGW and the use of “a little” alcoholic wine? 

Are the use of dairy/poultry products permissible today for SDAs? 

Should vegetarianism be a test of fellowship? 

What about the use of chocolate, tea, and coffee? 

Was EGW “inerrant and infallible”—does a true prophet ever make a mistake, or ever have to go back and change anything he/she said? 

Is the investigative judgment doctrine espoused by EGW biblical and relevant to SDAs today? 

What about the reported difficulties in interpersonal relationships between Ellen White, her husband, and her children? 

What were the conclusions of the Fred Veltman report on The Desire of Ages? 

What is the proper relationship between the authority of EGW and the authority of the Bible? 

What is the White Estate hiding? 

White Estate policies on research: Why not publish everything in the vault? Why not allow anyone to study the unpublished writings without restriction? 

What did EGW have to say about demons and exorcism? 

Is the SDA church still the remnant, or has it now become Babylon? 

Is EGW’s scenario for proper Sabbath observance relevant for today? 

Hermeneutic: How do you interpret a nineteenth-century horse-and-buggy-era prophet in the space-age twentieth century? 

Should belief in EGW be made a test of fellowship for membership in the SDA church? 

What does EGW have to say about the role of women in the SDA Church? 

Will there be another prophet in the SDA Church before Jesus returns? 

What about EGW and the wearing of jewelry? 

What about EGW and labor unions today? 

Must we always kneel for public prayer? 

What were EGW’s views on the authority of the General Conference? 

EGW and the use of tithe. 

Other: ___________________________
ARE YOU LONELY WHEN YOU DRIVE?

We can supply you with interesting and stimulating companions.

This year our listeners have ridden with:

Dr. William Shea and heard about his investigation of Noah's Ark.
Dr. George Rice who discussed revelation and inspiration.
Dr. Roy Osbom who talked about role expectations and clergy marriage.

Coming soon—companions who will answer your questions on:

- How to counsel a family bereaved by suicide.
- How successful preachers construct their sermons.
- How to improve your soul-winning skills.
- How to referee fights in your church.
- How some Adventist doctors view abortion.
- How to deal with depression.

You can’t beat the price anywhere — less than $1.90 per tape!

Survey shows overwhelming support from our current subscribers.

What they say:

“Keep the tapes coming.”

“My tapes arrived safely but someone took them from my car. Please send a replacement set and bill me.”

“I continue to enjoy the tape-of-the-month services.”

Have you been missing out on something worthwhile?
Subscribe today — Satisfaction guaranteed.

---

MINISTRY Tape-of-the-Month

Please send me MINISTRY Tape-of-the-Month, Box 217, Burtonsville, MD 20866.

Name: _______________________
Address: ____________________________
__________________________ ZIP

Send no money now. We will bill you with your first tapes.
Only $44.95 per year. No risk to you. Your money back if not satisfied.
Make your invitation tangible
Have you ever, by phone or in person, invited someone to visit your church and wished you had a tangible way to reinforce your invitation? Color Press has a series of four-color postcards that will fill this need beautifully.

The postcards have different texts: some invite nonmembers to worship; some say “Thanks for coming, come again”; and some, directed to members, say “We missed you; come worship with us next Sabbath.”

The cards are available in packets of 25. The price depends on the quantity ordered:

<table>
<thead>
<tr>
<th>Quantity</th>
<th>Price per Packet</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-10 packets</td>
<td>$6.25 per packet</td>
</tr>
<tr>
<td>11-50 packets</td>
<td>$4.50 per packet</td>
</tr>
<tr>
<td>51-100 packets</td>
<td>$3.75 per packet</td>
</tr>
<tr>
<td>101-200 packets</td>
<td>$3.25 per packet</td>
</tr>
<tr>
<td>201+ packets</td>
<td>$2.75 per packet</td>
</tr>
</tbody>
</table>

Order from Caring Cards, Color Press, P.O. Box 578, College Place, WA 99324; phone (509) 525-6030. Pastors may obtain free sample copies.

Try a Sabbath morning countdown
Lynn Mallery, pastor of the La Sierra Collegiate church, uses a countdown sheet to ensure that his Sabbath services proceed smoothly.

Mallery gives a copy of this sheet to the elder who is responsible for the morning services. The countdown sheet lists items the elder should check on or arrange; the list includes confirming that whoever is to provide the special music has arrived, making sure that the pulpit mike is where it should be and that there are enough chairs on the platform, and setting up the order of march onto the platform.

You can make a countdown sheet for yourself, listing the items you want your elder to oversee Sabbath morning. If you would like some suggestions as to what to include, Mallery will share his list with you. Send a stamped, self-addressed envelope to Dr. Lynn Mallery, 4937 Sierra Vista, Riverside, CA 92505.

Omega; Agape and Eros
We still have available a few copies of Carsten Johnsen’s books *The Mystic “Omega” of End-Time Crisis* and *Agape and Eros*. Neither are easy to read, but both will stimulate your thinking.

You can obtain either or both of these books by ordering them from MINISTRY Services, Box 217, Burtonsville, MD 20866. Send US$2 for each book you order. Price includes postage.


Another rash promise about church growth
Send *Celebration!* magazine to more of your lay leaders and watch your church grow. This is the rashest promise we have ever made, but we can support it.

Sabbath School leaders find startlingly original program scripts in *Celebration!* They discover clever ways to involve more members in the program. People start looking forward to Sabbath School. They try to arrive on time.

Meanwhile, in the division Sabbath Schools, leaders pick up new ideas for capturing the attention of young people. The kids also look forward to Sabbath School and begin tugging on their parents’ coattails to hurry up and get to church.

Lesson study teachers use fellowship exercises that encourage class members to open up about their Christian experience. Class members learn practical ways to minister to each other. The discussion questions listed in *Celebration!* are provocative enough to make the mute speak.

When lesson study provides this much spiritual support and growth, Sabbath School members don’t want to miss it. Personal ministries leaders also get great ideas for reaching the community. *Celebration!* includes complete minitalks that they can use for rousing the congregation for action.

This idea magazine gives Investment leaders a summary of the most original projects in North America. It even has appeal and prayer ideas for your stewardship officer.

The editors of *Celebration!* invite you to spread a few more copies of the magazine around your staff. Then see for yourself if we are making promises we can keep.

Call your local ABC, or mail US$14.95/Cdn$20.93 for each subscription to: *Celebration!* Subscriber Services, 55 West Oak Ridge Dr., Hagerstown, MD 21740.
Vital Information
That’s what Ministerial Continuing Education is all about

Making Worship Meaningful
by C. Raymond Homes

Practical suggestions on how to plan a worship service; how "authentic worship" can become a powerful form of mission and evangelism; how to improve Communion services, child dedications, and weddings. Course components include a study guide and textbook.

$23.95

Adventures in Church Growth
by Roger Dudley

Describes how to organize your church in such a way that the members will set the goals and construct the strategies for growth. It gives examples of various tools with which you can assess the membership resources for growth, determine the types of people a church is most successful in winning, analyze the needs of your local community, and reclaim dropouts. Course components include study guide and textbook.

$13.95

Continuing education can improve your ministry.

Each course offers you 2 CEUs.

Problem Solving and Conflict Management
by Don Reynolds

Outlines concepts, experiences, processes, and tools for handling conflict constructively. You will be able to relate to difficult people without losing your "cool" by following these strategies. Course components include two textbooks, four audiocassettes, and a "walk-through" working syllabus.

$19.95

The Biblical Message of Salvation
by Hans K. LaRondelle

Answers basic questions like "Can the believer have the assurance of salvation presently?" "Did Christ have to die?" "Can the believer live a sinless life?" Course components include a textbook, study guide, and eight audiocassettes.

$17.95

ORDER FORM

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>HCM-7012</td>
<td>Preaching Your Way to Better Preaching</td>
<td>$7.50</td>
</tr>
<tr>
<td>HCM-7013</td>
<td>Decisions</td>
<td>$3.50</td>
</tr>
<tr>
<td>HCM-7014</td>
<td>Coping With Grief</td>
<td>$23.95</td>
</tr>
<tr>
<td>HTH-7015</td>
<td>Principles of Prophetic Interpretation</td>
<td>$20.95</td>
</tr>
<tr>
<td>HCM-7059</td>
<td>Keeping Church Finance Christian</td>
<td>$40.00</td>
</tr>
<tr>
<td>HGS-7028</td>
<td>Transitions</td>
<td>$5.00</td>
</tr>
<tr>
<td>HGS-7086</td>
<td>Care-Frosting</td>
<td>$14.95</td>
</tr>
<tr>
<td>JCM-7099</td>
<td>Adventures in Church Growth</td>
<td>$13.95</td>
</tr>
<tr>
<td>HTH-7105</td>
<td>Sanctuary, 1844, and the Pioneers</td>
<td>$15.95</td>
</tr>
<tr>
<td>HTH-7114</td>
<td>Biblical Message of Salvation</td>
<td>$17.95</td>
</tr>
<tr>
<td>HTH-7135</td>
<td>Problem Solving/Conflict Resolution</td>
<td>$19.95</td>
</tr>
<tr>
<td>HTH-7145</td>
<td>Studies on the Book of Daniel</td>
<td>$17.95</td>
</tr>
<tr>
<td>HCM-7147</td>
<td>Making Worship Meaningful</td>
<td>$14.95</td>
</tr>
<tr>
<td>HCM-7174</td>
<td>Christian Hospitality Made Elementary</td>
<td>$16.95</td>
</tr>
</tbody>
</table>

Subtotal: ____________________________
Less: 10% if ordering 2
15% if ordering 3
20% if ordering 4 or more

Total Enclosed (U.S. funds only): ____________________________

Name ___________________________________________________________________________
Address: _______________________________________________________________________
City/State/Zip ________________________________

(Make check payable to Continuing Education for Ministry.)

Send to: Continuing Education for Ministry, c/o CDS, 6840 Eastern Avenue NW., Washington, DC 20012