

Ministry

International Journal for Pastors February 2000

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COMMUNICATION-
SATURATED WORLD



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Ministry

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August 1999 issue

Graeme S. Bradford's "The Prophets Are Human Too!" was timely and most constructive. His biblical examples of the less-than-perfect prophets who wrote ageless, inspired Scripture emphasize that the message is more important than the messenger—the content more important than the container. The only way to *listen* to the inspired prophet is to discover his or her core message, which, in most cases, is always an advance over messages previously given to an inspired prophet. We miss the point of revelation/inspiration when we focus unduly on the prophet.—Herbert E. Douglass, Th.D., Weimar, California.

- Both Professor Fraser's well-written article "Refocusing the Adventist Health Message" and several same issue Letters longing for "historic Adventism" carried the notes of nostalgia.

While God's truth always rests on a foundation of past revelation, unless it is "present truth," an active and growing "living temple," blown to new destinations by the Spirit that "bloweth where it listeth," it is a mere ruin.

I'd like to introduce some additional thoughts regarding God's Health Message for the year 2000.

A. First, it isn't an "Adventist" health message any more, thanks be to God. Millions of non-adherents the world over in 2000 A.D. know the basics of what God shared with Ellen White 136 years ago.

B. Secondly, what God needed to reform in 1864 in the medical profession has long been reformed. It took about 120 years after the visions

to complete the job, but Western medicine no longer uses irrational chemical poisons in the trial and error manner that Ellen White so vigorously condemned.

C. Is there nothing left for Adventists to do besides share the blessings of the seventh-day Sabbath with our world? Hardly. God's Health Message through Adventists in 2000 A.D. could include several distinctives: (1) We remain committed to preventing disease rather than merely treating it; (2) Adventism is not unique because we know more; we remain unique because we have spiritual motivation to do more of what we know; (3) Followers of the Source of all wisdom must become as wise and informed in health sciences as their position in life allows; (4) It is economic and financial morality that the Health Care System needs today. How needed are institutions run by believers who have eschewed greed and selfishness to give the world a demonstration of how God would run a hospital, clinic, or pharmaceutical company; and (5) Adventists today need to teach the world not so much how to live, as how to die. Firm trust in God's love at the end of mortal life can lead to a purposeful rejection of the futile, expensive, and sometimes painful pursuit of another one or two months.—John Bryon Hoehn, M.D., Walla Walla, Washington.

October 1999 issue

I do not wish to negate the wonderful work Verdia and Harvey Williams did for the aboriginal people while they were in Australia in 1998. However, I feel to entitle the article "Pioneering in Australia" may have

given people of other countries the impression that this is a new work. Verdia and Harvey may have been pioneering, but I was born on an aboriginal mission station in the late 1940s while my father was ministering there, and our church had work for aboriginals well before that time.

Also, to recount some of the sad early Australian history and to say in the same paragraph that "medical care is poor" gives an unbalanced picture, and no credit for the enormous efforts the Australian government is making towards the indigenous people of Australia. In recent years I have participated in educational programs for aboriginals and have observed the government giving a bias in their favor in an effort to compensate for past mistakes.—Joy Watts, pastor's wife, Solomon Islands, South Pacific.

- Recent articles in *Ministry* calling for a return to the days when ministers (in NAD) were basically engaged in evangelistic church planting rather than pastoring a church or district call for some serious study on the part of administrators, pastors, evangelists, and college and seminary teachers. When I studied in college to become a minister, it was evangelism. My first few years in the ministry (during the late 40s) were engaged in tent meetings and raising up new churches. After 14 years of mission service, I returned to the U.S. to find that the emphasis had shifted. Evangelism was being done by professional evangelists, and our young men were being trained to be theologians, counselors, and pastors.

continued on page 29

Free Subscription

If you're receiving Ministry bimonthly and haven't paid for a subscription, it's not a mistake. Since 1928 Ministry has been published for Seventh-day Adventist ministers. We believe, however, that the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share our aspirations and faith in a way that will provide inspiration and help to you as clergy. We hope you will accept this journal as our outstretched hand to you. Look over our shoulder, take what you want and find helpful, and discard what you can't use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead and addressed to the editorial office.



Why exactly do we have a magazine such as *Ministry*? What is its value? What is it designed to accomplish?

LeRoy Edwin Froom, the first editor of *Ministry*, said in the magazine's 1928 inaugural editorial that it was to be "a designated medium of communication between our world group of gospel workers, a vehicle wherein counsel could be given by strong, experienced leaders, where our special problems could be discussed with frankness and profit without becoming common property and where methods of labor could be talked over apart from the full observation of our church membership."¹

Focusing on each phrase of Froom's description of the designed role of *Ministry* leads to at least four major reasons for the existence of this magazine. 1) It has been called into being by an official assembly of ministers and thus has been given a certain representative and formal responsibility and status. That is, it is a "designated" means of communication. 2) It is a medium of *global* "communication" between a "world group of gospel workers." In other words, it is an "international journal for pastors" (see cover). 3) Most important, in terms of its reason for existence, according to Froom *Ministry* is to be a "vehicle" through which counsel may be given by seasoned leaders, and 4) a venue through which particular "problems" and "methods of labor" can be frankly and profitably discussed in a relatively discrete setting. In one sentence *Ministry* is the pooling of our best thought about any topic relevant to our ministry.

Aside from these four reasons, much was said in that 1928 issue about the distinctive task of the Adventist minister—the evangelistic task of

Why Ministry?

W I L L E V A

warning the world of impending judgment. Also, efficiency in ministry seemed to be a real concern for those who forged the charter for this journal. They clearly felt that the magazine would simply help to improve the performance of Adventist ministers.

In July 1985 the *Ministry* editorial staff published a mission statement. The statement was revised in 1990 and 1994, and once again in January 1996 (see page 17 for this most recent statement.)

All of this is far from merely academic. When it comes to deciding what will go into a given issue of *Ministry*, a holistic grasp and application of the original charter and the contemporary mission statement provides the underlying rationale.

When any potentially publishable item is evaluated, the essential practical question always is: In the light of our charter and mission, how will this benefit or contribute to the life and function of the individual Adventist minister worldwide?

There are times, for example, when a potential *Ministry* article causes serious, almost agonizing, editorial heart-searching. We know that for one reason or another some will be quite disturbed by a certain line of thinking in an article, but weighing all the dynamics of our mission and charter, if we still believe that the article has a bottom-line, overall value to the average pastor, we will go ahead and publish it.

An important part of our mission is *Ministry's* outreach. Presently the magazine is sent to about 50,000 clergy of other denominations. These ministers receive *Ministry* every odd-numbered month of the year. This

initiative is called Project Reaching Every Active Clergy Home, or PREACH.

This fine enterprise was launched during the Dower and Spangler years and is calculated to break down prejudice, provide a genuinely helpful resource to these clergy and inspire positive thought about the Adventist message among them. Alert Adventist readers will notice that their January, March, May, July, September and November issues are a little different from the others. In these issues we try to consider this large proportion of our readership while we maintain a strong and authentic Seventh-day Adventist emphasis in the journal.

A significant number of our subscribers from other denominations have been receiving *Ministry* for years and feel it to be a meaningful part of their life and ministry. As such they are eager to submit articles to us for publication. We obviously consider it important to include some of their articles in our PREACH issues.

We are all at different points in our thinking and believing, come from varied parts of earth, and represent every conceivable kindred, tongue, and people. But we are all made of one blood, we have been redeemed by the blood of One, possessing one Lord, one faith, and one baptism. I hope *Ministry* is a metaphor for both our variety and for the togetherness we manifest in Christ despite it. I believe it is more than imperative that we come to see one another in terms of our solidarity in Christ and in the Advent message, before we see ourselves in any other way. Our national, racial, tribal, linguistic, cultural, and even our theologically liberal versus conservative identities must by no means be ignored, but they must take a back seat to the glorious reality of who we truly are together in Christ. ■

¹ See Froom, L. E., *The Ministry*, January, 1928, *Our Apology and Our Authorization*, 2, 31.

EVANGELIZING A COMMUNICATION- SATURATED WORLD

During the last evangelistic crusade in the Maracanãzinho Sports Stadium in Rio de Janeiro, the average nightly attendance reached 25,000.



Alejandro Bullon is ministerial secretary for the South American Division, Brasilia, Brazil.

More than 15,000 names were recorded and 1,300 individuals accepted the invitation to join the church through baptism.

How is it possible, in a city like Rio de Janeiro (with such an active nightlife), that 25,000 people chose to attend meetings about Jesus every night? What led so many individuals to decide for Christ?

First, it is the Holy Spirit who attracts individuals to Christ. The Spirit leads into "all truth," offering deeper understandings of Scripture, victory over sin, the desire to obey, and power for that obedience. This is why we must consistently place the Holy Spirit first in our evangelistic activities. Then we will see extraordinary results.

The role of persuasion

The fact that the Holy Spirit is indispensable does not justify ignoring key persuasion principles. The Holy Spirit acts through these means as well. No decision is made by chance or acci-

dent. Everything is governed through the principles established by God.

"There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain. The means for an end must be employed, if the desired results are to be attained."¹

The evangelist who does not know how and why decisions are made is disadvantaged.

"To lead souls to Jesus there must be a knowledge of human nature and a study of the human mind."²

"Whoever desires to obtain decisions from people must know first, foremost, and finally, the deep recesses of the human mind."³

Therefore, we must understand that every decision is the result of a desire and conviction that takes place within the mind. It does not matter if the subject involves clothing, the purchase of a car, or joining a church. In every case, desire and conviction lead to a decision.

To change a mind?

We live in a society saturated by all kinds of communication media. In the United States alone, 30,000 new books are published each year! Perhaps that does not sound impressive until one considers that it would take the average person 24 hours a day for 17 years just to read those 30,000 books.

Every year North American newspapers use ten thousand tons of paper for printing. This means that every individual, on the average, consumes 94 printed news sections per year. The Sunday edition of a newspaper, such as *The New York Times*, weighs four and a half pounds, and contains approximately 500,000 words. To read all that, at the average speed of 300 words per minute, would take 28 hours. In other words, Sunday isn't long enough for most readers to read the whole of the Sunday paper.⁴ And the newspaper represents only a tiny fraction of the communication media available in the contemporary world.

With all communication roads so jammed, with traffic so heavy, so disorganized, so maddening, so pervasive—how much information is actually gained, let alone retained? Combine and mix together radio, TV, video and audio tapes, movies, theater, magazines, newspapers, books, posters, billboards, and now the Internet, and we may well ask, “Who is left undrowned in this massive torrent of communication?”

With the communications traffic so gridlocked at the toll booths and crossroads of modern minds, and with our mental engines boiling over, the question is How do we effectively grasp and hold people's attention?

To defend itself against the daily communication onslaughts, the contemporary mind has learned to filter and reject much of what bombards it. Generally, the human mind accepts only that which somehow coincides with its own knowledge or with a previous experience. Thus, millions of dollars have been wasted in the effort to change minds through advertising. Once the mind is set, it is almost impossible to change it. When communicating a mes-

sage, simply attempting to change someone's mind is a venture doomed to almost certain failure.

Positioning

What should be done, then, to communicate our message successfully in a world filled with so many voices?

Positioning is the organized system that discovers a window to the mind. Positioning is *not* what is done with the product, but what is done with the mind of the individual who is to receive the product or service.

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In the world of communication, positioning has changed the way of *presenting a message*. Avis is only number two in the car rental world, so their slogan is “We try harder.” But in such an approach, what has happened to marvelous words such as “The First,” “The Best,” and “Number One?” They're not there. Why? Because what is ultimately important today is not necessarily being number one. What is important is to occupy a place in people's minds.

In Brazil, for example, the soft drink that holds the best position in the market is Coca-Cola. But, Guaraná, a national soft drink, wants to have a

piece of the market. In such a situation, what should this company present to the public? Should it make the claim “Guaraná is better than Coca-Cola?” No. Here the Guaraná advertisers must remember what we have said: When the mind is set, it is almost impossible to change. Also, the mind will accept only that which somehow coincides with its previous experience.

Coca-Cola already has the first place in people's minds; how then can you approach people and communicate to them that Guaraná is better? Certainly not by telling the public that they are wrong in consuming Coca-Cola.

Guaraná discovered that young people in Brazil enjoy eating pizza, consequently in their advertising they say, “Coca-Cola is better, but pizza only goes well with Guaraná.” Thus Guaraná openly accepts the fact that Coke has the first place in people's experience. But they then look for a new and different “position,” one involving a close association with a central and widely accepted element in the life of the culture—pizza. Using this strategy, they are of course attempting to remove Coca-Cola from the individual's preference.

Placing our message in the mind

But our message is not a soft drink. How do we place it in the mind of the individual? The easiest way is by *being there first*. It is not difficult to prove the importance of this principle. Who is the father of aviation in Brazil? Santos Dumont. Who is credited with aviation firsts in the United States? The Wright Brothers. And in either country, who is the second most important name in aviation? This is not so easy to answer. The first doctor to perform a heart transplant was Christian Barnard. That's easy. Who was the second? The Catholic Church is the largest Christian denomination in the world. Which is the second?

It's not only the message that's important in communication. In a very significant sense, *the mind to which the message is directed is itself just as important*. Thus an innocent mind that has never been touched by another message

in the same area is the easiest to reach. The most difficult part in the journey of reaching someone's mind is to arrive second. If we are not the first ones there, then we have the problem of positioning. In communication, the first message to mark a position has an enormous advantage. It is good to have the best message, but it is even better to be the first one to arrive with it.

Fortunately, there are strategies for those who are number two, three, or even one hundred. Naturally, we must be careful, because the messages presented in the old traditional style of aspiring to prove that one thing is better than another does not have the same chance of success in our society as when there were fewer messages being presented! Inventing or discovering something good or best is not enough; it is necessary to be the first in the public's mind. The correct message is not sufficient; it must be positioned correctly.

Identifying and addressing human need

We must search for the root of things as they reveal themselves *within* the minds of people. One way of finding these is to discover what people want, what they need, what they dream about, what they desire, and what they desperately search for. Also, it is not so much what we say as how we say it that meets the individual's inner needs.

The basic needs of our listeners will never be fully satisfied by social or economic improvements. Jesus said, "A man's life does not consist in the abundance of his possessions" (Luke 12:15, NIV). There is a void in the life without Christ. Humanity continues crying out for something that it cannot identify.

If a person wins one million dollars, there is no ultimate satisfaction. Sex and all other forms of sensual indulgence do not satisfy the deepest internal yearnings. People are empty without God. We need to take advantage of that emptiness by showing them how it can be filled.

Another point that needs to be considered is that all listeners experi-

ence loneliness at some point in their lives. Some have referred to this universal sense of human aloneness as "cosmic loneliness." Deep down it is loneliness for God. Moreover, we must not forget that our listeners are carrying feelings of guilt. And finally, we must remember that in one way or another, our audience is afraid of death and the future. Human beings were not born to die. Death is an intruder.

The real question

Thus the question must be formulated and faced: How will the doctrines presented occupy a place in the public's mind so that they truly address the common existential problems and needs of being human? Individuals may not even want to know that the Sabbath is the day of the Lord. But if we present the Sabbath as a day of fellowship and communion with Jesus and the church, the people may find an answer to their loneliness.

Our answers, taken from the Word of God, may sound simplistic or overly obvious in the face of such complex problems. But experience has demonstrated that the practice of positioning involves the search for the obvious and the simple. And the obvious should be the easiest concept to be communicated because it makes sense to the individual

who receives the message.

Unfortunately, the obvious concepts are often the most difficult to be recognized and transmitted. The human mind admires the complicated; it rejects the obvious because it is too simple. But we have to spread the Eternal Gospel's obvious concepts which contain, however "simplistic," the only answers to human apprehensions. "But God chose the foolish things of the world to shame the wise: God chose the weak things of the world to shame the strong" (1 Cor. 1:27, NIV).

More than a thousand people discovered some of these answers during that series at Maracãzinho Sports Stadium in Rio de Janeiro. Millions more, the world over, are waiting. We have the message that they need to hear. The crucial question is Can we position this message so that these millions will hear it and, hearing, take it to heart? ■

¹ Ellen G. White, *Testimonies to the Church* (Nampa, Idaho: Pacific Press® Pub. Assn., 1909), 9:221.

² Ellen G. White, *Testimonies to the Church* (Nampa, Idaho: Pacific Press® Pub. Assn., 1885), 1:453.

³ Robert Oliver, *Psychology of the Persuasive Speech* (New York: Longmans Green and Co., 1957), 6.

⁴ Al Ries and Jack Trout, *Positioning: The Battle for Your Mind* (New York: McGraw-Hill, 1985), 5.

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THE PASTOR AS A PURPOSEFUL LEADER

Some are born great, some achieve greatness, and some have greatness thrust upon them.” So said Shakespeare. Whichever way leadership comes our way, the challenge remains the same: to make it purposeful.



Luka Tambaya Daniel is the president of the Africa-Indian Ocean Division of Seventh-day Adventists.

Nowhere is the challenge to be purposeful in leadership more concrete than when one is leading the church.

Everything we do must have a purpose—a plan, a goal, an aim. If we fail to plan, we plan to fail. Of Daniel, we read that he “purposed in his heart that he would not defile himself” (Dan. 1:8). “To purpose” means “to determine” or “to resolve.” In leadership, one needs to be purposeful and determined to achieve one’s set goals. What is purposeful leadership? Here are seven pointers:

1. *Purposeful leadership is servant leadership.* Don’t wait to be served, but serve! Jesus washed the feet of the disciples before they realized they should have washed His first. He then challenged them to “wash one another’s feet” (John 13:14).

A conference president happened to come by a church pastor as he was quarreling with a ministerial intern on a Friday morning. The president inquired what the problem was. The pastor told him that the intern refused to clean the baptistry and have it ready

for a baptism the next day. The president quietly removed his jacket, rolled his sleeves up, got down into the baptistry and began to clean it. The point was made. Immediately, both the pastor and the intern stopped quarreling and took over the cleaning.

Nobody wants to be manipulated or controlled. Nobody wants to be managed. Everybody prefers to have leadership rather than mere management. And leadership is “not lording it over those entrusted to you, but being examples to the flock” (1 Peter 5:3, NIV).

2. *Purposeful leadership is just and fair.* Apparently, this is what Solomon had in mind when he said that the throne is to be “established by righteousness” (Prov. 16:12, 13). Christian leadership has no room for autocracy, tyranny, and vengefulness. Yet how often we receive complaints about church leaders who are dictatorial, demonstrating little care for either justice or fairness. If each ruler is God’s “minister” whom He “ordained” (Rom. 13:1-4), then that ruler’s responsibility is for the “punishment of

LUKA T. DANIEL

evildoers, and for the praise of them that do well" (1 Pet. 2:14). Even punishment ought to be tempered by compassion, with the purpose of redeeming, not destroying the individual. In any case, when we are just and fair the tendency to be vengeful and autocratic is diminished. Thus, purposeful leadership must ensure the rule of justice.

Even when all things are evenly administered, there is the danger that justice will deteriorate into corruption if not tempered with mercy. Saul aimed at killing David twice and missed both times. Twice David had the opportunity to wreak revenge against Saul, but David showed the earmarks of true leadership when he resisted the temptation. The Pharisees condemned a woman caught in adultery, but Jesus forgave her with a warning that she should "sin no more" (John 8:11); in the process Jesus saved a soul. It is forever true that "mercy triumphs over judgment" (James 2:13, NIV).

3. Purposeful leadership is motivated

by love. If you love your work, you will invariably plan well and resolve to achieve positive results. If you love the people you are leading, you will be an effective leader. The "shepherding" motif, so common in the Bible, illustrates the love-based guidance of ministers over their flocks. A Christian leader not only searches for one lost sheep but goes to the extent of giving his or her life to save that lost sheep. Jesus is the "Good Shepherd." Because He loves the sheep, He nurtures them, goes after the lost ones, and is ready to die to save them. Likewise, we are called to be shepherds who love their sheep.

4. Purposeful leadership acknowledges safety in the multitude of counselors. Purposeful leadership values consultation (Prov. 20:18) and spurns confrontation. However, to seek counsel is one thing and to accept it is another. Consider Rehoboam, the son of Solomon. The young king sought counsel from the people of Israel, old and young. The elders advised him to "make

the yoke . . . lighter" for his subjects. Probably they wanted the king to reduce the heavy "levy" his father had imposed on them to run his increasingly expensive regime (1 Kings 12:4, 10, 11). His young friends advised him to make the "yoke" even heavier.

The king took the advice of his youthful friends, resulting in rebellion and the secession of ten tribes, leaving the king with only the tribes of Judah and Benjamin (1 Kings 12:20, 21)—a disaster that was to plague the history of Israel for centuries. How true is the counsel of the wise man: "Where no counsel is, the people fall: but in the multitude of counsellors there is safety" (Prov. 11:14).

5. Purposeful leadership is a shared leadership. As a typical pioneer, Moses attended to people "from morning until evening" (Exod. 18:13). As a result, the great leader was tired and stressed out and ended up unfocused on the great objectives ahead. Fortunately, Moses had a wise counselor. Jethro ad-

3rd annual

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My
Cup
Lord!

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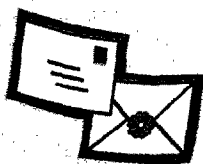
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vised him to slow down by sharing his duties with other leaders. He warned Moses that the alternative was burn-out for him and tragedy for his people. Moses heeded the counsel and was able to lead Israel through many crises over a period of forty years.

James White was not as responsive to counsel. Ellen White wrote, "My husband thought it wrong for him to spend time in social enjoyment. He could not afford to rest. He thought that work in the office would suffer if he should. But after the blow fell on him, causing physical and mental prostration, the work had to be carried on without him."¹

Are we as church administrators,

departmental directors, and pastors listening?

Slow down, pastors, when there are ten homes to visit, a funeral, a prayer meeting and a church board to conduct—all in one day. Learn to share your leadership with others. After all, you may be settling your members' marital problems while your own marriage is about to break up. You may be busy counseling the delinquent children of your members while your own children are out on the streets. Slow down and share!

Sharing leadership also helps in training successors. In the same way, Moses trained Joshua. In the long run it

pays. You may not lead your flock into the promised land, but you will at least have trained many Joshuas to take them over the Jordans and around the Jerichos on their way to the promised kingdom. Which is more important? Sitting tight in your political or ecclesiastic chair and losing the kingdom, or making way for young and creative leaders to take on the mantle of ministry?

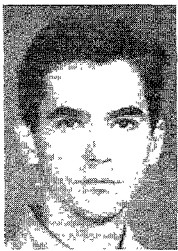
6. *Purposeful leadership passes the baton, not the buck.* Within forty days of taking over the reins of Israel's leadership, Aaron led his people to worship a golden calf. Questioned by Moses, he quickly blamed "the people" (Exod. 32:22). Similarly, when Samuel challenged Saul for not carrying out God's instructions to destroy the Amalekites and their belongings, the king blamed "the people" (1 Sam. 15:15).

Leaders like Aaron and Saul, who find it convenient to pass the blame for their failure onto others, are not purposeful leaders. Successful leaders pass the baton. They are accountable.

7. *Purposeful leaders lead by example.* "Do what I say, not what I do" is the style of some leaders. But that kind of leadership is bound to fail. Here are the words of Paul, the leader: "Those things, which ye have both *learned*, and *received*, and heard, and seen in me, do" (Phil. 4:9). As leaders, our speech should be truthful and credible. Our leadership should manifest selfless deeds of love, care, compassion, and impeccable character.

A leader should be an example of patience and self-control. The wise man asserts: "Better a patient man than a warrior, a man who controls his temper than one who takes a city" (Prov. 16:32, NIV). Paul's advice is ever timely: "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity" (1 Tim. 4:12). "Follow my example, as I follow the example of Christ" (1 Cor. 11:1, NIV). ■

¹ Ellen G. White, *Testimonies for the Church* (Nampa, Idaho: Pacific Press® Pub. Assn., 1948), 1:519.



Why advertise?" was one question my advertising company kept at the forefront. The answer was simple: results. Now, ten

years later, after leaving the world of advertising, as I prepare my sermons, I notice similarities between sermon preparation and marketing campaigns.

Please don't misunderstand me. I am not advocating that we sell the gospel in a three-ring circus. However, we must endeavor to keep the message fresh and practical for our congregations.

Al Reis, in *Sales and Marketing*,¹ suggests that the most successful product launches and sales of 1995 [and since] have had four common ingredients. I have added a fifth from my own experience.

1. Relate to what's already in the consumer's mind.

Are you in touch with your people's felt needs? One of today's legendary marketers, Jerry Della Femina, wrote: "Too many companies operate in a vacuum and produce ads that only they care about. Successful ads speak to the buyer in an original and distinctive way . . . new, exciting, fun, unique."² As a preacher, you must ask yourselves, "Do my sermons follow my favorite subjects?" or "Am I in touch with the needs of my people so much that I preach to those needs?"

2. The visual is as important as the verbal.

How do you look when you preach? Beyond gestures, facial expressions, and body language, how does your stage/platform appear? Clean up the papers, hymn books, and audio cables. Dress it up with a simple flower arrangement to soften the peripheral look. Perhaps your entire church interior needs the spiritual investment of a face lift. Add what will compliment, remove what distracts. Christ took the people to the natural beauty of the country, away from the hustle, whenever He could.

Keeping our proclamation fresh

CHRISTOPHER BEASON

3. You never get a second chance to make a first impression.

In less than three seconds a viewer decides to watch or flip from a program or commercial. Our people may give us the grace of about fifteen seconds. With this amount of time you must pull them into the message and answer their inquiry, "Why should I listen to this person?" Don't waste the opening moments with a forgotten announcement, casual comments, or flip commentary. Get right to the Word.

4. Launch a new category, not a new brand.

Some seem to think we should change our theology in order to make it more appealing to the world. No, not for a minute. What we must do, however, is become more resourceful in the way it is presented.

5. While staying focused on the major point, keep the momentum.

Next time you are watching a home video, pull out your stopwatch. You will notice that there is a major change of setting, action, or dramatic climax every 12 minutes or less. If we translate the 90 minutes of a movie down to 30 minutes of a sermon, then you should reach a peak in your delivery about every four to five minutes. Hit a new point, dramatic illustration, change of voice tone—something should happen.

Advertising the gospel, the Cross, is more important than any worldly media campaign. For the glory of Jesus, we are seeking results for the kingdom. Don't be afraid to use these marketing techniques. Far from trivializing our message, these techniques can help us better proclaim the message of the Cross *every* time we preach it. ■

¹ Al Reis, "No Dogs Here," *Sales and Marketing Management* (Bill Communications, Dec. 1995), 24.

² In Andy Cohen, "At the Top of the Game," *Sales and Marketing Management* (Bill Communications, Jan. 1996), 32.

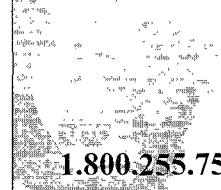
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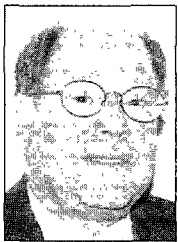
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ADVENTIST MISSIONS IN A NEW MILLENNIUM

Worldwide missions was not uppermost in the minds of the earliest Adventists. Immediately after the 1844 disappointment, for example, the small group that was to form the nucleus of the Seventh-day Adventist Church believed that “the door” of grace had been “shut” against the world at large.



Reinder Bruinsma, Ph.D., is secretary of the Trans-European Division, St. Albans, Hertfordshire, England.

Such a belief left little reason to evangelize. But after just a few years, this outlook began to change, and in its place a sense of responsibility for the world began to emerge. A strong and abiding mission awareness followed.

In the decades that followed, practically all the attention of the Adventist movement was focused on missionary work in the United States and Canada. Preaching the message to “every kindred” and in “every tongue” meant primarily white Americans: the German, Scandinavian, Dutch, and French immigrants flocking to the new world. However, once the overseas missionary outreach of the Adventist Church began in earnest, it was unstoppable. Within a quarter of a century after J.N. Andrews’ departure to Switzerland in 1864, an Adventist presence was established in almost every European country. Soon Australia and South Africa followed, and before too long Adventist missionaries went to all continents.

Missionary zeal

No period in Adventist history was

so mission-focused as the thirty years (1901-1930) when A. G. Daniells and W. A. Spicer were the leaders of the church. Over fifty countries were “entered” during this period. In 1890 the church had one “overseas” worker for every North American employee. In 1930 the ratio was dramatically different: three workers outside of North America for every worker “at home.” During this era mission giving was higher (as a percentage of tithe) than it has been since, and the numbers of missionaries sent out in the late 1920s equaled those of the 1960s and 1970s, when the church was many times larger.

Great strides have been made in the last seventy years. An Adventist presence has been established in all but a few countries, and global membership has increased dramatically. However, the number of cross-cultural missionaries has been sharply declining in the last two decades. Today there are fewer than eight hundred official Adventist missionaries, less than half the number only twenty years ago. Meanwhile, fewer and fewer missionaries are involved in

REINDER BRUINSMA

“front-line” evangelism. Most workers who leave for overseas do “maintenance” work.

Re-visioning the Adventist mission

Fortunately, some trends are counterbalancing these recent developments. The Global Mission initiative (started in 1990) has done much to refocus Adventism on its global task. Adventists are being reminded that the work is not almost “finished,” as some have believed, based on glorious reports that almost all countries had been “entered.” Thousands of regions, cities, and ethnic groups remain “unreached,” not only with the Adventist message, but with the gospel in any form.

Many younger and older Seventh-day Adventists have recently become excited about short-term mission service. Unfortunately, the official church has often not been able to find suitable assignments. Some have found a slot by signing up with one of the “independent” ministries, many (though not all) of which are supportive of the church.

The church needs to take a careful look at its cross-cultural mission program. Missionaries are still needed. Church workers must continue to go “from everywhere to everywhere.” Becoming and remaining a missionary must, once again, be an exciting option. At the same time, the church must carefully consider whether so many missionaries should be assigned to institutions, many of which contribute little to the actual mission of the church. In other words, we must assess how a shift back from “maintenance” to “front-line” work can be achieved.

The church is experimenting with new approaches to mission. Some “global mission budgets” are set aside for true front-line work. Realizing that volunteerism offers an enormous potential, the church is developing ways to tap this vast resource in a more efficient and dynamic way. “Tentmaking” is a concept the Adventist Church is now beginning to embrace in a more structured way. Tentmakers may be described as Christian professionals—medical experts, professors, engineers,

consultants—who work in countries that do not welcome missionaries. These workers seek every opportunity to share their faith, often in secret, and in some locations help organize “underground” churches.

The world as our parish

As the Adventist Church in the West struggles to hold its ground, it runs the risk of becoming too inward-looking. Being a missionary now carries a major risk: one cannot always be sure of re-employment upon return to the

Some church leaders, out of touch with the needs of overseas countries, have come to believe that much more money is needed at home. They therefore find ways to keep the money closer to its source. They feel they cannot afford continued high-level support of the “foreign mission” work.

homeland. Budgets are tight; the sudden return of a missionary may cause insurmountable financial problems for the “home field.” And, of course, few people are prepared to accept a mission call if their future employment may be in jeopardy.

At the same time some church entities in the West attempt to limit the outflow of funds to economically-challenged areas of the world. Some church

leaders, out of touch with the needs of overseas countries, have come to believe that much more money is needed at home. They therefore find ways to keep the money closer to its source. They feel they cannot afford continued high-level support of the “foreign mission” work. Thus, members in these countries come to believe that their own local church, conference, or union must have financial priority.

This approach, however, is largely counterproductive. Involvement in missions—whether by actually going on a mission assignment or by raising funds for mission projects—has a dual effect. It not only helps the church in the “mission field” to become stronger but also builds morale at home. It fosters a sense of global solidarity that has always been a critical part of the genius of Adventism. It also causes people to feel that they are part of something significant and successful.

Reliable indicators tell us that if people are accurately informed about what happens overseas and are creatively encouraged to support missions, the average church member will give even more both to mission projects and to the church at home. Many church leaders see this assumption as risky, but the facts bear it out.

From maintenance to new initiatives

The shift from pure maintenance to an emphasis on fresh initiatives, including branching out into new geographical areas, is not an idea that should be embraced only by our fellow-believers in the less-developed parts of the world. As I attend church committees in the many different countries of my division, I see that the vast majority of agenda items and practically all of the available finances are related to “maintenance.” There is a dearth of new initiatives, of bold plans that capture the imagination of the members and, thus, the surrounding culture.

The financial problems in the Western church, I believe, are not primarily the result of over-extension and over-spending. If this is true, they cannot be solved simply by initiating rounds of

cost-cutting. That approach merely perpetuates a vicious circle. Once church members come to feel that little of significance is happening in their church, they are less inclined to support it. The problem is not so much that the church is spending too much, or even that it is spending money on the wrong things, but that its income is not growing, especially when inflation is factored in.

Reaching the community

The Seventh-day Adventist Church has never had a lack of programs. In fact there is a frequent and justified complaint that programs follow each other with such frequency that the local churches have barely begun to test plan A when plans B and C are already being promoted. Local churches should never feel compelled to “buy” into every program. Some things that fit in one part of the world might be less useful elsewhere. Churches differ in social, demographic, and ethnic composition. They are also at different stages in their development and possess divergent traditions. It should be not only permissible but highly advisable that a local congregation be encouraged to carefully pick and choose which programs they adopt and which they decline. The Adventist Church must be known for its unity, but it should not attempt to be a global, ecclesiastical McDonald’s chain, where the menu is duplicated almost everywhere.

There has been a drastic change in the way postmodern people react to spiritual truth. Truth is no longer primarily propositional. Instead it is seen to be much more relational. This has tremendous implications for public and personal evangelism. People may still come to a series of lectures about the ancient world, or may watch a video about a particular biblical topic, but these things will not often persuade them to become Seventh-day Adventist Christians.

Evangelistic activities, whether individual or communal, can succeed only if they scratch where it itches. They must address the questions of post-modern people. And they must be tar-

geted at specific groups in society.

If a person wants to have a meaningful conversation, he or she cannot talk to everyone at the same time! Not everyone is interested in the same questions. Not everybody speaks the same language—and that is also literally true, even within one country or city. The church must encourage experiments,

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allow for pilot projects, proceed by trial and error, be daring and innovative, and be willing to risk failure.

Communication cannot take place when the language used by one party is “foreign” to the other. Communication is a complicated process in the best of circumstances. Much of what is sent by the speaker is lost in the “noise” of the communication act itself and therefore is not heard by the receiver. It is vital

that the speaker and hearer use the same language. When the BBC news announces the day’s cricket matches, I am lost. I do not have a significant enough background in the game of cricket. I have no idea what “wickets,” “innings,” and “overs” are. For the majority of the people in today’s secular society, religious language is just as mysterious. Terms like atonement, justification, sanctification, covenant, and salvation often mean little, if anything. Many people today have no idea who Jacob, David, Solomon, James, or Nicodemus might have been. Adventist communicators, by and large, have not mastered the art of communicating to secular people. That needs to change.

An added difficulty is that Adventists have their own peculiar jargon. Adventist communicators must stop using a language as obscure to many fellow believers as ecclesiastical Latin was to the average Roman Catholic in the 1950s. They must challenge the members to witness in a language that non-Adventists, even non-Christians can follow. This is not an easy task, even when we see it providing us with the extra bonus of giving ourselves a better appreciation of the concepts we seek to express to others.

Conclusion

Those on the cutting edge of communication face an enormous challenge. Many faithful members who foot the outreach bill of the church tend to be rather traditional in their outlook and enjoy the old ways of doing things. These often elderly and staunch supporters must be taught that what worked in the past might not work now, and that unless innovative and more daring, many of our publications and media presentations will appeal only to traditional Adventists, and not to those we are desperate to reach.

As we enter a new millennium, the mission of the church remains unchanged. But the way in which the church works and the way in which we, individually and corporately, witness to our faith will have to change to meet the rapidly changing world around us. ■

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OUT

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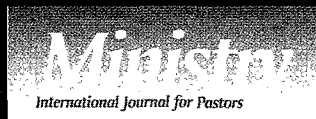
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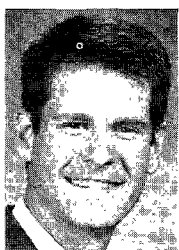
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WORSHIP AND PRAISE:

One model for change in the worship hour

There are many ways churches grow. Growth is one of the greatest challenges facing the church today.



John A. Solomon is an associate pastor of the Yakima Seventh-day Adventist Church in Yakima, Washington.

From innovative worship forms to contemporary music to a preaching style that touches the heart, churches have tried numerous ways of attracting and retaining members. Paul points out a formula for church growth: come down to people's level and meet their needs without sacrificing the integrity of truth (1 Cor. 9:20). But how can churches, big and small, create the kind of approach that will cause members to feel that they are part of the church, that the church exists for their nurture and growth and to meet their sense of need? Here is one simple plan that you may try.

Know your community

First, know your community. A demographic study of the community surrounding the church is important. We must evaluate the community to determine whether change will be possible and profitable. If, for example, you find that 75 percent of the population in your community are Baby Boomers (those born between 1946 and 1964) and Busters (those born between 1964 and 1980), and you want to reach those people, you then need to appraise the kind of music used in your worship.

Know your church

Second, you need to understand

your church. Upon what are your people focused? What are their needs? Does the church see itself and its worship with a missionary or evangelistic focus? Does the church see itself as a place to which those who have hurts may come and find shelter? Are your members friendly? Does the church have a good public address system? Can the people be happy with different forms of music? There will never be a "perfect" church for growth, but the better the basic health of the church, the better the chance that it will grow.

Know yourself

Third, you need to understand yourself. Know your strengths and weaknesses. Do you have a vision for your ministry and your church? Are you willing to sacrifice the time and energy to cast this vision and make it a reality? Do you have a passion to reach your community? Are you willing to be creative to reach them? These are some of the questions you need to prayerfully ask yourself as you seek God's will.

Know the music and the worship

Throughout history, music has been a powerful medium for communicating the good news to Christians and non-Christians alike. Moses and the children of Israel sang after the crossing of the Red

JOHN A. SOLOMON

Sea (Exod. 15:1-21). Verse 20 points out that Miriam and others were exuberant in affirming their praises to God through lively singing. David and others who wrote the Psalms composed some of the greatest songs and lyrics in literature, and when they sang accompanied by tambourines and cymbals and the trumpet, ecstasy filled the air (Ps. 145-150). The point is that God used this music, these instruments, and actions to bring glory to Himself. If He did it then, it may certainly be done in a variety of ways now.

Does contemporary music in worship help the church grow?

The question remains: can contemporary worship help a church grow? Robert L. Bast, who specializes in evangelism and congregational growth, says: "During the last few years, I have visited a number of the churches in the country which are reaching large groups of Baby Boomers. I found more differences between them than I expected, but I was impressed by one thing all of them had in common. They all make extensive use of contemporary music."¹ This is a powerful statement! Bast argues that Baby Boomers have been heavily influenced by music with a beat. Only six percent listed classical music as music of their choice, with a bias against organ music. Overheads have replaced hymn books; synthesizers have replaced organs; and drums and guitars have taken their place in the repertoire of church music instrumentation.

A research group headed by George Barna found that only 21 percent of adults wanted a church that offered only traditional hymns and music. About 66 percent said they would seek a church that provided a mix of traditional and contemporary music. Only four percent found contemporary music alone appealing. This tells us that it is a mixture of contemporary and traditional music that would seem to portend the best results. The continuum of contemporary music versus traditional music went up if respondents were Boomers or Busters, living in an urban or suburban area, or not living anywhere in the Southern United States.²

Ministry's Statement of Mission

Ministry is an international professional journal published monthly by the Ministerial Association of the Seventh-day Adventist Church. It is directed primarily to Adventist pastors and secondarily to church elders. It also addresses pastors of other communions on a bimonthly basis.

Its principal purpose is to assist pastors in proclaiming the everlasting gospel of Jesus Christ within the context of the three angels' messages (Rev. 14:6-12). It does this by:

- ◆ *Communicating distinctive doctrines in a Christ-centered way that strengthens commitment to Christ and His church*
- ◆ *Providing resources that contribute to ministers' effectiveness in evangelism, preaching, counseling, administration, and other areas that will help them to be agents of church growth and nurture*
- ◆ *Presenting biblical, theological, and historical studies that speak to human needs*
- ◆ *Addressing the minister's spiritual, mental, physical, and social needs*
- ◆ *Encouraging dialogue among pastors, administrators, theologians, and local elders*
- ◆ *Assisting pastors in training local church elders*
- ◆ *Contributing to the growth and stability of ministers' marriages and family relationships*
- ◆ *Affirming the service of ministers' spouses as they relate to the life and ministry of the church and*
- ◆ *Informing ministers of current issues in the church.*

In providing these services, Ministry intends to serve as a prophetic voice calling the church to be faithful to the biblical principles that constitute Adventist truth, ideals and values. It will encourage ministers continually to grow in Christ that they may exemplify faith and encourage its development in the congregations that they serve.

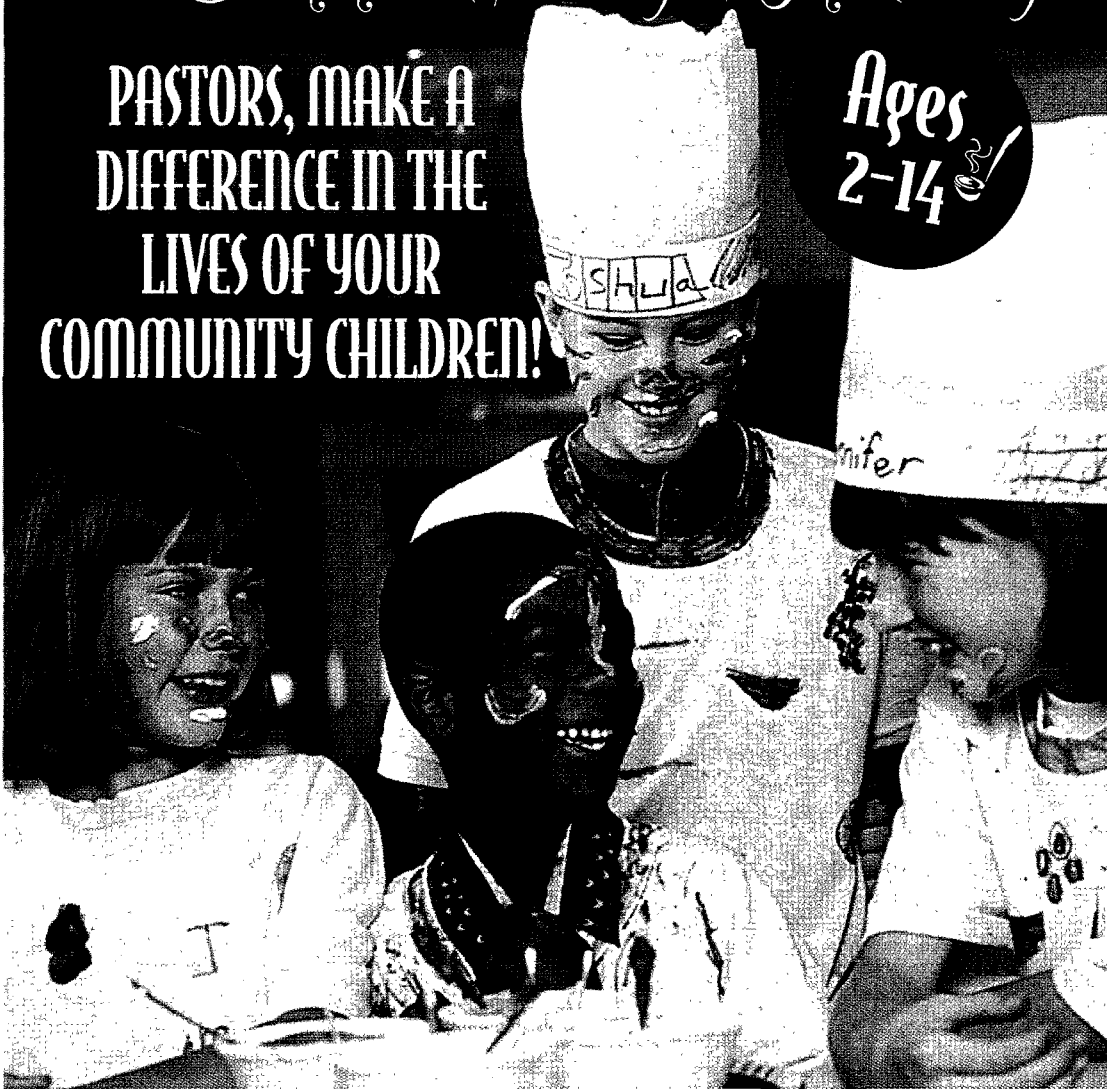


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The younger the generation, the more they look for services that they can relate to. Does this then mean that younger groups do not experience or seek to experience the power of the gospel? This is a charge frequently made by the critics of a more contemporary style of worship. Bill Hybels, senior pastor of the Willow Creek church (famous for its "seeker services"), states that contemporary music, drama, and multimedia presentations are never used for "titillation." He says that even though the primary way to communicate the gospel is through preaching the Word, texture and feeling are added to it by the use of drama, music, and other media.³

Lee Stroebel, in his book *Inside the Mind of Unchurched Harry and Mary*, explains that one of the first components that attract the unchurched to attend church the first time is a curiosity about the music. He says: "I can tell you from personal experience that when their [the unchurched] favorite style of music is wed to Christian lyrics, the combination can have a strong impact on furthering their spiritual journey."⁴ Adding to this, Ellen White says: "Music should have beauty, pathos [emotion], and power. Let the voices be lifted in songs of praise and devotion."⁵

Music can move one closer to God, and many attest to the fact that they have been positively affected by contemporary change. But is there a general model that can fit into the way a church moves toward some of these changes?

A plan facilitating transition

The plan outlined here is one of many. It is flexible, simple, and yet effective; it starts from the small group and works out informally into the congregation as a whole. This is a method by which a church may include contemporary praise with traditional forms of worship and music.

Step 1. Start by educating a small group of leaders on the importance of worship and offer statistics, such as those given earlier, to show the importance of contemporary music in worship services. If leaders in the congregation are convinced, they can help initiate changes

gradually. Perhaps they can bring a guitar and introduce praise music. Have one of these leaders meet with a "song leader" of their choice and pick out songs that have words coming straight from the Bible, such as "Thy word is a lamp unto my feet" (Ps. 119:105), or "I Exalt Thee" (Ps. 97:9). Both these songs, and many others like it, can be found in the *Maranatha! Music Praise Chorus Book*, which has over 300 well known songs for praise and worship.⁶

Once the people in the small groups become accustomed to the music, the pastor may again meet with the leaders and find some of the most meaningful songs and plan for a Sabbath when some of the music may be introduced to the larger setting of worship.

Step 2. The leaders may begin by introducing these songs to small groups in the congregation. This could occur quite naturally and easily in certain existing groups, such as Sabbath School classes. Once the people in the small groups become accustomed to the music, the pastor may again meet with the leaders and find some of the most meaningful songs and plan for a Sabbath when some of the music may be introduced to the larger setting of worship.

Step 3. After the first Sabbath when one or two familiar praise songs are introduced, the pastor may make these changes:

1. Add a praise song at the end of the sermon.

2. Add a praise song, like "Family," just before or after the greeting time.

3. In the call to worship use a more traditional hymn and a praise song based on a biblical text. Narrate the history of both songs and sing them one after another.

4. Plan a sermon or sermon series on music and have the musicians pull out the stops on some of the great hymns and biblical songs. The key is to authentically focus on Christ and on worship, rather than on the music itself. The Bible is full of instances in which a worship gathering is marked with singing and praising, along with the sharing of the Word.

5. Add more musicians to the music time. This provides variety in both music and singing.

6. Continue to offer lively renditions of hymn music along with praise music.

7. Ask each small group to begin taking charge of the music for a Sabbath. Encourage them to use the same songs the small groups use. Begin rotating the leadership of music groups.

The work of the Holy Spirit

The inclusion of modern music in worship is crucial if we are going to keep in touch with many important sectors of contemporary culture. We need to pray, fully seeking the direction of the Holy Spirit as we contemplate reaching people. We must be sure we are following the guiding of the Holy Spirit. Through a willingness to work within culture, we can, like Paul, be all things to all people so as to win the unchurched to Christ and to the power of the gospel. ■

¹ Robert L. Bast, *The Missing Generation* (New York: Reformed Church Press, 1991), 157, 158.

² George Barna, *The Dream Church* (Glendale, Calif.: Barna Research Group, 1992), 3.

³ Edward Gilbreath, "Selling Out the House of God." An interview with Bill Hybels. *Christianity Today*, July 18, 1994.

⁴ Lee Stroebel, *Inside the Mind of Unchurched Harry and Mary* (Grand Rapids, Mich.: Zondervan, 1993), 180, 181.

⁵ Ellen G. White, *Evangelism* (Nampa, Idaho: Pacific Press® Pub. Assn., 1958), 505.

⁶ George Baldwin, ed., *Maranatha! Music Praise Chorus Book* (Laguna Hills, Calif.: Maranatha! Music, 1993), 1-326. Expanded 3rd ed.



In part 1 (December 1999) of this two-part series, we considered four of the seven significant issues underlying an understanding

of the dynamics of inspiration and revelation: (1) The mental normalcy of those claiming divine revelation and inspiration; (2) the role played by the community of faith; (3) the approach in determining the dynamics of inspiration; and (4) the quest for an appropriate analogy for divine inspiration. This concluding part will deal with the remaining three: (5) the modeling of inspiration as found in Ellen White; (6) the amount of error permissible in inspired writings; and (7) the various approaches to interpreting inspired writings.

5. Ellen White's modeling of inspiration

Earlier, we suggested that there were two ways of ascertaining the nature or dynamics of inspiration—the deductive and inductive methods. We Adventists see in Ellen White a laboratory in which to investigate *inductively* the dynamics of inspiration. From her own testimony we accept the fact that Ellen G. White relied heavily upon God as she wrote her messages. "I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision."¹ That's clear testimony to the *divine* aspect of the divine/human duality of inspiration.

But there is more. For our research base we have nearly everything she ever wrote—letters, diaries, articles, books. Additionally, we can observe the various stages of preparation—rough drafts, edited copies, and published work. Which, then, was the

"Thy Word is a light unto my feet"

Part 2

RICHARD W. COFFEN

"authentic" inspired wording? And does it matter?

About her writing, Mrs. White said: "Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own."² That's a clear testimony to the *human* side of the divine/human duality of inspiration.

What we find in this corpus of inspired writings has prevented Adventists from officially going the way of so many fundamentalist denominations—subscribing to a dictation model of inspiration, which by its nature must claim an inerrant Scripture.

6. Dealing with error in inspired writings

Some elements in the writings of Ellen White evidencing the human side of inspiration involve *literary and/or stylistic infelicities*. Here are a few examples.

Problems of Form. *Testimonies for the Church* was revised from 1882 through 1885. *Spelling* was modified: "eye-salve" became "eyesalve." *Capitalization* was changed: "he," when referring to God, became "He" and "Enemy," when referring to Satan. *Diction* was improved: the advice that mothers are to "learn" their children was replaced with to

"teach" them. *Grammar* was corrected: "little things . . . concerns you" became "little things . . . concern you." Awkward *syntax* was smoothed: "Jesus has purchased for us redemption" was edited to "Jesus has purchased redemption for us."³

Mrs. White herself admitted: "I cannot prepare my own writings for the press. . . . I am not a grammarian."⁴

Problems of Content. A little over a decade ago Adventist scholars pointed out *historical* errors in the writings, particularly in *The Great Controversy*, despite the earlier revisions.

Historical documents clearly show that the Waldenses did not exist for a thousand years as Ellen White asserted.⁵ They flourished from 1170 and ceased to exist in 1532, when they merged with another Christian group. Furthermore, contrary to her claim, there is no historical record of Waldensian Sabbath keeping;⁶ in their own documents they clearly refer to worshipping on Sunday.

In some instances we find *chronological* glitches in her accounts. In an article in the *Review and Herald*, she quoted Isaiah 53:1 and 44:18, commenting that "Christ quoted a prophecy which more than a thousand years before had predicted" how people would respond to Him.⁷ This makes Isaiah a contemporary of David and Solomon. Yet chronological studies show that Isaiah received his call in 740 B.C.—toward the end of King Uzziah's reign.⁸

In a daily devotional, she wrote: "Fifteen hundred years before [Christ was born] Abraham saw [Jesus'] day and was glad."⁹ Did Abraham really live at the same time Moses did? It is likely that Abram received his call not 1,500 years before Christ but more than 1,800 years earlier.¹⁰

Sometimes we may discover a problem in Mrs. White's interpretation of a biblical passage. For example, in *Patriarchs and Prophets*¹¹ and *The Great Controversy*¹² she understands the word *after* in 2 Thessalonians 2:9 to refer to timing—"Even him, whose coming is after the working of Satan." According to these two books, this verse means that Jesus will return subsequent to the time in which Satan works with great power. This may well be the case in the last days, but that is not what Paul intended. The term he used was not a preposition of time but a preposition indicating mode. The idea is that someone would arrive whose *modus operandi* would be consistent with that of Satan. So the individual who was coming was not Christ but an impostor.

Readers sometimes find a few cases of *scientific* error in Mrs. White's books. For instance, her explanation of the origin of volcanoes—the burning of underground coal and oil mixed with lime and water¹³—seems flawed.

There are also indications of *theological* lapses in her writings. On May 27, 1856, while attending an important conference in Battle Creek, Michigan, Ellen White received a vision of comfort and exhortation. Among other things, she reported: "I was shown the company present at the Conference. Said the angel: 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.'"¹⁴

The vision and her report of it reflect a theology of an imminent Second Advent. However, only part of the threefold eschatological prediction came to pass—all (not some) became food for worms. The seven last plagues and the Second Coming are yet to come.

Ellen White gave practical advice to those reading her counsels. "Regarding the testimonies, nothing is

ignored; nothing is cast aside; but *time and place must be considered.*"¹⁵

Additionally, from our reading of her works, we can infer that she was a woman of her culture. She wrote mostly in the nineteenth and early twentieth centuries. As a child of her times, she used American English. Much of her advice was specific to the condition of the church in the United States. She addressed issues contem-

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poraneous with her, not those contemporaneous with Moses or those living in the next millennium, though the principles underlying the specifics of her testimonies can by all means be applied universally.

We can detect certain cultural conditioning in some issues she addressed. She saw nineteenth-century politics as being fraught with eschatological and cosmological overtones (for instance, the Sunday laws being enforced at that time and the attempt to legislate a national

Sunday law). Her suggestion that we should see in Revelation 13 aspects of the United States fulfilling a special role in an area that was uninhabited—a nation arising from the "land" rather than from the "sea"—seems to echo the concept of Manifest Destiny held by many Americans of the time. She was highly involved in the temperance movement sweeping America. The "standards" of Christian conduct—no card playing, no dancing, no attending the theater—paralleled that of the Methodism she left. Even though she indicated definite independence in her development of health reform, studies have shown that some of her ideas conformed nearly word-for-word with that written by others of her time.

Those who espouse the CEO-dictating-to-stenographer model (see Part I) to describe how inspiration functioned in the case of Ellen White, find such indications of human involvement in the inspiration process unacceptable and regard them as serious anomalies. Wishing to retain Mrs. White's writing as authoritative (a laudable motive), they might deny or attempt to explain away such a human role in the writings, becoming quite alarmed when any such evidence is discussed. Others, also unwilling to adjust their "steno-graphic" view (though holding to it in a different way) move to the opposite extreme. They discard the authority of the writings because they conclude from the presence of human involvement that Ellen White was not inspired, or that her writings do not measure up to their conception of what degree of accuracy inspired writing should possess.

These traces of the human element, however, are precisely what those holding the incarnational/quantum-duality model expect in inspired writing (see Part I). Thus, its presence does not trouble them. They have no problem at all affirming Ellen

White's authoritative prophetic role. They do not regard these examples as anomalies, or as reasons to doubt the validity of Mrs. White's work. Instead, they recognize them simply as traces of the humanity of the inspired recipient.

7. Approaches to interpreting inspired writings

Significantly, when examining the particle/wave duality of light (see Part 1) the researcher can study only one aspect at a time. The apparatus and protocol set up in the lab to investigate photons can detect only that. Such an experiment can reveal nothing about light waves. Similarly, the equipment and procedures set up in the lab to study light waves are worthless when it comes to telling us about the existence and behavior of photons. In other words, while it is possible—even imperative—to hold in one's thinking the dual nature of light, it is impossible to examine empirically both aspects at the same moment and with the same equipment.

It appears that we find ourselves in a similar plight when it comes to the communication of God's Word—the divinely inspired light that shines on our pathway. Although in theory it is not a matter of either/or but both/and, the divine/human duality of Scripture seems to elude simultaneous investigation as a unity. So, contrary to what some suggest, it is not heretical to deal with merely the human aspect of the Bible in isolation from its divine side, or vice versa. That's not heresy but simple necessity. The heresy occurs when we deny the unity, wholeness, and complementarity principle in relation to inspiration.

Personal experience also seems to bear out this theoretical difficulty of being able to simultaneously investigate both the divine and human dynamics of inspiration. Whether we want to admit it or not, as human

beings we are physical and materialistic creatures. Because of this, it is difficult for us to discern and comprehend supernatural things. This realization does not mean we do not have an inclination toward that which is immaterial or spiritual. Nonetheless, most of us find it hard to discern the reality of heavenly things.

In other words, that which we can empirically detect and verify is much

The difference
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that lie in the minds of scholars
and in the additional
approaches employed by more
liberal approaches.

more real to us than are "theoretical constructs." Toyotas and apples are more real to most of us than are protons, angels, and God. These latter categories may be just as real as the former, but typically they do not have the same immediacy for us. When we have a mystical experience, it is not an empirical matter. The point is that when it comes to the dual nature of Scripture, it is easier for us to relate to and detect its human characteristics than for us to study its divine aspects.

What would convince us of the presence of divine aspects in a body of writing anyway? Inerrancy? Absolute accuracy doesn't really epitomize divine inspiration. If it did, a strong case could be made for the inspiration of *The Encyclopaedia Britannica*! Heavenly language? A supernatural grammar? Or something more subjectively subtle such as the impact made on persons' lives? Persons have testified that John Bunyan's *Pilgrim's Progress* changed their lives. Was Bunyan inspired?

Some may assert: "Because the Bible is divinely inspired we cannot treat it as we would any other book. The tools we use to understand Jeremiah must be different from those used to interpret the Wisdom of Jesus ben Sirach—a religious but uninspired literary work."

Certainly such advice legitimately reminds us that Scripture is *God's* Word—not just David's word or James's word. There is by all means a divine aspect to the Bible, and to deny it is heresy. But merely studying the human aspect of the Bible is not in and of itself heretical. Why? Because doing so does not necessarily deny the complementarity principle of its dual nature.

Additionally, the affirmation that we should use a different approach and different tools because Scripture has a divine side seems a bit naïve in practice. For example, those who advocate such methodologies do not see anything wrong in studying Hebrew, Aramaic, and Greek so that they can read the Bible in the original languages.

It is a noble aspiration to use different tools when approaching the Bible, but those who eschew the tools of rational scholarship inevitably use many of the same (or similar) tools themselves. How does someone who wishes to honor the divine side of the product of inspiration do linguistic analysis differently from those who

either ignore or deny any supernaturalism at work? Do conservative scholars adopt a different ancient vocabulary? Do they learn a distinct grammar or syntax? After all, some of those philologists who helped resurrect those dead ancient languages were not necessarily motivated by faith. So the identical linguistic tools are used by both those who concentrate on the human aspect of Scripture and those who emphasize its divine side. Again, the important thing is to give both aspects, the divine and the human, their due weight as we approach Scripture.

Every biblical scholar, whether liberal or conservative, whether emphasizing the human or the divine in the text, wrestles very similarly with the ancient vocabulary. They all analyze the grammar, scrutinize the syntax, and look to the literary and historical contexts in their attempt to decipher the message of Scripture.

The point is that one does not have to possess a supernatural presupposition to use the tools of conservative scholarship (such as the grammatico-historical method). The difference in approaching the Bible lies not in the tools themselves nor in how the tools are used. *The difference exists in the presuppositions about authoritative supernaturalism* that lie in the minds of the scholars and in the additional approaches employed by more liberal approaches.

It seems to me that if these approaches ("tools") (1) are not so rooted in materialistic thought that they *must deny* supernaturalism and (2) are utilized with the recognition that they apply *merely to the human side* of the duality of inspiration and Scripture, they might legitimately be used even by conservative biblicists. Any tool that works only because it denies supernaturalism will, of course, be ruled out.

The same kind of logic used by those who dispute these conclusions

would mean that no conservative Christian could be a scientist because science operates on the basis of purely materialistic presuppositions. And, some have maintained this stance because all the sciences—pure or applied—are empirically based. However, a scientist may indeed be a believer, but theistic supernaturalism does not usually inform the investigation of protons or black holes or robins or oil deposits or sodium chloride.

Conclusion

In closing, it might be helpful to return to the complementarity principle of light. Let us imagine (1) that Isaac Newton, Christian Huygens, and Niels Bohr are not physicists but theologians, (2) that when they talk about light, they are really speaking of God's Word, which is a light to our path, (3) that Newton's particle theory is the same as emphasizing the *divine aspect* of Scripture, and (4) that Huygens's wave theory is like focusing on the *human side*.

Let's eavesdrop on them.

Newton says: "Huygens is one of the most dangerous theologians in the church. He uses tools that inherently act as though God's Word is merely the word of man. Only agnostics and atheists can truly agree with his approach. His theory flies in the face of what the church has always taught. Believe him and the light of God's Word loses its authority, and anything goes."

Huygens counters: "Newton, in his mystical pietism, concentrates solely on the divine side of the Bible. As a result, he cannot see the obvious—that God's Word bears the marks of human activity. Newton must go through all sorts of mental gymnastics and strain all credulity whenever he comes to evidence of the human side of Scripture. His theory leads people to make naïve assumptions about the Bible."

Bohr speaks up: "Newton and Huygens really sound silly in their disputations. Don't they understand the complementarity principle? Each uses the tools appropriate to the half of the duality he emphasizes. Why can't they stop quibbling and live like Christian brothers?"

Are we listening? ■

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Editor's note: A response to Richard Coffen's two-part series will follow in the April issue of *Ministry*. It will be authored by Ekkehardt Mueller, associate director of the General Conference Biblical Research Institute.

¹ Ellen G. White, *Selected Messages*, (Hagerstown, Md.: Review and Herald Pub. Assn., 1958, 1980), 1:36.

² *Ibid.*, 37.

³ For a fuller explanation, see Ron Graybill, "Visions and revisions, part II: editing the *Testimonies*," *Ministry*, April 1994.

⁴ White, *Testimonies for the Church*, (Nampa, Idaho: Pacific Press® Pub. Assn., 1948), 3:90.

⁵ ———, *The Great Controversy* (Nampa, Idaho: Pacific Press® Pub. Assn., 1911), 66.

⁶ *Ibid.*, 65.

⁷ *Review and Herald*, vol. 77, no. 46, Nov. 13, 1900, 721.

⁸ *Seventh-day Adventist Bible Commentary* (Hagerstown, Md.: Review and Herald Pub. Assn., 1955, 1977), 4:17.

⁹ *That I May Know Him* (Hagerstown, Md.: Review and Herald Pub. Assn., 1964), Letter 119, 1895, 12.

¹⁰ *Seventh-day Adventist Bible Dictionary* (Hagerstown, Md.: Review and Herald Pub. Assn., 1960, 1979), 218.

¹¹ Ellen G. White, *Patriarchs and Prophets* (Nampa, Idaho: Pacific Press® Pub. Assn., 1913), 686.

¹² ———, *The Great Controversy* (Nampa, Idaho: Pacific Press® Pub. Assn., 1911), 553.

¹³ ———, *Spirit of Prophecy* (Battle Creek, Mich.: Seventh-day Adventist Pub. Assn., 1969 facsimile), 1:81-85; Manuscript 29, 1885; *Patriarchs and Prophets*, 108-110.

¹⁴ ———, *Testimonies for the Church* (Nampa, Idaho: Pacific Press® Pub. Assn., 1948), 1:131, 132.

¹⁵ ———, *Selected Messages* (Hagerstown, Md.: Review and Herald Pub. Assn., 1958), 1:57.

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399	Pastoring: Information Process (Spanish)
297	The Role of the Holy Spirit Baptism (French)

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116/316	Literature Evangelists Generate Interests —Ron Appenzeller Learn how to increase baptisms in your district by utilizing Literature Evangelists.
115	Recapitulation in the Book of Revelation —George Reid <i>Do the trumpets follow the seals chronologically. Accepting or rejecting recapitulation dramatically affects the interpretation of the Apocalypse.</i>
346/448	Pastors Meeting the Secular Mind (English) —Johann Gerhardt
148	Pastors Meeting the Secular Mind (German) —Johann Gerhardt <i>What is the secular mind and how do Adventist truths impact secular thinking. What are the challenges and opportunities and the role of the local church and pastor.</i>
247/347	The Time Before the End (English)—Udo Worschech
499	The Time Before the End (German)—Udo Worschech <i>The first written prophetic records within an eschatological climate of wealth and self-destruction in a nation originally called by God.</i>
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One weekend in September 1995, I was the guest speaker for the sixth and last camp meeting of the year. As soon as I

arrived at the campsite, I made it a point to visit the graves of some of the early Adventist missionaries from Germany who were awaiting the sound of the last trump. The visit refreshed my soul. Even more, what was happening to the living saints strengthened me. More than three hundred souls had been baptized during the previous five camp meetings that year. And now I was looking forward with a child's eagerness to making another call during this last camp meeting.

On Friday I preached in the power of the Holy Spirit. A visiting choir graced the meetings with uplifting music. Heaven seemed so near that one could touch it! The sermon ended on a high note, and I requested the choir to provide inspiring gospel songs as I made the altar call. I gave the call and then, as usual, waited for the Spirit to touch and move souls to come forward. Not a single person stood up! I repeated the call four times, but no one responded! I began sweating as the entire congregation sat motionless but with eyes fixed on me! The conference departmental director, who was my host and who was sitting on the rostrum with me, came to my aid. He repeated the altar call three times, but no one responded or moved to the front! The meeting ended. I marched from the platform with my head down.

After shaking a few hands, I headed straight for my guest house. On entering the room, I locked the door, sat on my bed, and poured out my heart to God. "Lord, what has happened? What have I done wrong? I asked. I spent many hours that night

Miracles do happen!

MEL MATINYI

turning over every aspect of my life in search of some hidden reason why the Lord had dealt with me that way.

Toward the early hours of Sabbath morning, sleep overtook me. I woke up and prepared for the worship hours. I spent Sabbath School alone, sitting under the shade of a tree near the meeting place, trying to understand why no one had answered the altar calls the previous day.

When Sabbath School was over, a church elder came to tell me that it was time to get ready for the divine service. I prayed for a few more seconds, stood up and turned to the church elder with a request that I know sounded strange to him. I told him to immediately fill the baptismal pool with water. Puzzled with my "order," he reminded me that no one had answered my altar calls the previous day. He then asked who I expected would be ready for baptism. I replied that I too did not know who was going to be baptized or where they would come from, but that he should nevertheless see to it that the pool was made ready. As I passed the district church pastor near the entrance to meeting place, I also told him to make sure that the baptismal pool was filled. Equally puzzled, he instructed the head deacon to see that arrangements were made for a baptism.

As the service began, I could see the church elders and deacons going in and out, making the preparations. I approached the pulpit that morning, pleading with God to demonstrate His glory. I preached from Matthew 7:13, 14.

The time for the altar call arrived and accompanied by choir music, I

gave the invitation. At first only two came forward. Encouraged, I pleaded more, and another two moved toward the altar. Then three responded. I said I would wait as long as the Holy Spirit spoke to souls in the audience. Another one stood up, then three more. I then made one last call. Would one last soul accept Jesus as his or her personal Savior? Twelve people stood up making a total of twenty-four! The congregation burst into amens and the choir into praise. I stepped down from the pulpit to shake the hand of each person.

I stood there amazed and overwhelmed by the working of God. When one of the church clerks handed me the list and addresses of those twenty-four people, I discovered what had happened the previous day. Of the group only two were local people. Others had traveled that morning from as far away as 40 kilometers. Four of them came determined to join the church that day if there was going to be baptism. An elder from a neighboring district confided in me that three girls baptized that afternoon were from his church. One young woman said she had recently come home from a neighboring country where she had been engaged in prostitution. Then and there she decided to give her life to Jesus. "I am through with this sinful life," she told me. "I am giving my soul to Christ right away." A friend of hers also came forward, and both were baptized that Sabbath.

Suppose, overwhelmed by the apparent debacle of the previous day, I had not given that call that Sabbath morning. Suppose my faith had not been sufficient to request that the baptismal tank be filled. Suppose. . . . Well, the miraculous intervention of God defies such suppositions. ■

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The hatred that welled up within me was shocking. I could not believe that I could despise total strangers with such vehemence.

As I stood in the grocery check-out line behind parents and their two rambunctious children, anger sprang to my mind, not for anything that they were doing wrong, but instead, for who they were.

I found myself hating this family for their ethnic similarity to someone from another culture who had unfairly lodged a lawsuit against us a few years before. Even though the facts and judgment were in our favor, I relived the pain of those events as I happened upon this family whose only crime was being different than me—and like my antagonist.

Almost as quickly as I felt this hatred, I questioned my own mind and asked heaven's forgiveness. I even managed to express greetings to this family before we each went our way. But, I've pondered these things for many months.

Coming to age in the segregated southern United States, I was taught by my pastoral parents that racism is wrong. They taught this principle by attitude, deed, and at least once, by discipline when I repeated a word that I had heard on the street. My Mom literally washed out my mouth with vile soap. In my limited world of those days, however, racism was an issue of only black and white. I thought I had learned to reject racism and its accompanying slogans, slights, slurs, and segregation.

Years later I learned a wider reality that racism exists in nearly every culture and continues well beyond earlier eras in which Americans hated and impounded Japanese; Germans were suspect; Irish were refused jobs;

The racist within me

JAMES A. CRESS

Jews were gassed; Korean women were enslaved for the convenience of their captors; Eastern Europeans were controlled by force because of their geographic or ethnic proximity to stronger powers; Black women were required to stand at the back of the bus; and a fellow theology major at my college was informed he would not receive a call to ministry if he pursued his romance with a Hawaiian girl.

And even as we transition into the new millennium, such conflicts multiply. These tragedies can be as overt as the ethnic cleansing and bloody retaliation between disparate groups all over the world, or as disguised as the reality of racial profiling which means that while driving down the street, my colleague, Walter Pearson, is much more likely to face police apprehension than I am.

Racism and its siblings of social, religious, and gender discrimination are reality. But my encounter with my own soul's prejudice seems different. I had nothing against that family in the grocery store and even their physical similarities to the individual who had mistreated us was no excuse for my poisonous attitude.

I have realized that I did not abhor that family for who they were, but rather for who they were not. They were not "me." They were "other than me and mine." Making that unfair distinction, I took a short leap from "other" to "like others who had wronged me" to denigration of their very existence in my mind, much less their presence in "my" grocery market.

The more I consider the evil that flamed in my own mind and observe

its interaction between others who confront culture differences, the more I realize that the ultimate poison of racism is rooted deep in each of us. Like untended weeds in a garden, if we emphasize our differences and maintain cultural barriers that separate us, evil will eventually control and consume us.

We may never escape all cultural or ethnic preferences until Jesus restores all things. But believers must struggle against the evil stereotyping of people based on their race, nationality, ethnic experience, or even their gender or social standing. Furthermore, my personal struggle against racism in any of its ugly manifestations must be matched by the corporate struggle of my denomination and my congregation where, too often, we give lip service to fellowship without behavior that matches the convictions we express. Remember, whether Saturday or Sunday, the eleven-o'clock worship service remains one of the most segregated hours of the week.

We may explain this away on the basis of cultural preference, worship style, neighborhood churches ministering to those who live within their precincts, or any of several other mental gymnastics that can never land on a solid footing. Sharon and I have observed ourselves and our ethnically diverse Adventist neighbors depart the same street on which we all live and drive miles in different directions, past many different churches, to find the one where we worship with those who are just like us. This is wrong.

God's word permits neither racial, social, nor gender bias "in Christ." We are all one if we are in Christ. Scripture forbids categorizing "others" based on ethnicity, social status, or gender. When Jesus declared that "all would know His disciples by their love for one another," he meant just that—"one" loving the "other."

Wow! That is radical! It is easy to

love one alike. It is difficult to love one "an other." Rather than excusing our present reality, we should strive to uplift and experience the ideal rather than wallow in prejudice. Rather than excluding one another, we should seek ways of including one another. This calls for proactive seeking rather than reactive or defensive response. And this does not happen by merely declaring, "some of my best friends are _____."

Pretense in any area is a sham. Pretense in racism is a shame—a shame for me, a shame for you, a shame for God's church. My personal experience leads me to several observations:

Sin infects us all. While none of us may completely eradicate the cultural effects of the sinful world we inhabit, we must never excuse racism based on the world's condition. God calls the church to a different standard.

Racism is Satan's potent tool. Our enemy delights when, entrapped by our own shallow preferences, we boast of inclusiveness, yet remain in comfortable exclusivity. Discrimination of any stripe gives opportunity for evil to flourish.

Vigilance is necessary. It is easy to believe we have progressed, only to discover Satan's moving target. While I prided myself in what I assumed was my absence or low level of prejudice against African-Americans, I gave way to prejudice against strangers from another ethnicity.

Friendliness does not equal friendship. I have pastored churches who believed they were a "friendly congregation" but discovered that, despite superficial cordiality, we lacked genuine fellowship beyond the barriers of "our own."

Wider experiences bring great benefit. Think about expanding rather than constraining your cultural horizons. Rather than defend the status-quo, seek deeper fellowship and

experience with others. I applaud the recent Summit on Racial Relations conducted at General Conference headquarters by the North American Division. Open conversation, repentance for sinful discrimination, and real desire for progress promote genuine unity as we move forward together.

Pastors lead by example. What if every pastoral family would seek for themselves to experience the richness of other cultural heritages? What if we structured our churches for real, in-depth, experiential, cross-cultural encounters.

Truth liberates. Falsehoods enslave. Our church must acknowledge our failures and confront what we have "glossed over." For example, would it destroy confidence in the gift of prophecy to discover that Ellen G. White was born to interracial parents? Charles Dudley, the retired dean of regional conference presidents, has published credible and carefully-researched evidence that Ellen White's mother, Eunice Gould Harmon, was a mulatto whose Gould family roots can

be traced through the Caribbean back to African slaves who were brought to the Dutch West Indies.

Champion the cause of others.

Racism can be a two-way street. There is always a temptation to focus on the injustice I have experienced more than the pain of others. If I'm White, let me contend for those who are Black. If Black, let me take on the trials of my Hispanic brothers; if Hispanic, the struggles of my Asian sisters. Of all people, Adventists ought to affirm the rights of others more than asserting our own rights.

Jesus is racism's antidote. Poisonous prejudice, so blind that it refuses to acknowledge the obvious, much less what is right, will paralyze the church's progress as we strain out gnats and swallow camels. All discrimination is sinful; the only escape is a deeper experience of the Saviour's presence. Inviting Christ to control ongoing discussions and efforts is the only hope of dealing with real issues and seeking real answers. I pledge to be part of that process and encourage you to join me. ■

The Genealogy of Ellen Gould Harmon White

The Genealogy of Ellen Gould Harmon White may be ordered from the following sources:



Charles E. Dudley, Sr.

Charles E. Dudley, Sr.
Dudley Publications
1604 White's Creek Pike
Nashville, Tennessee 37202-4948

GC Ministerial Association Resource Center
12501 Old Columbia Pike ♦ Silver Spring, MD 20904
Phone: 1-888-771-0738 (toll-free) or 301-680-6508
Fax: 301-680-6502 ♦ E-mail: paynec@gc.adventist.org
Web: www.ministerialassociation.com

US \$19.95
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= US\$24.95)

Also available at your local Adventist Book Center

How beautiful upon the mountain are the feet of him that bringeth good tidings that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth . . . These words beautifully express the life and ministry of Norman Reginald Dower, exceptional and renowned Ministerial Secretary of the General Conference of Seventh-day Adventists for the climactic 14 years of his formal ministry. Elder Dower died on Sabbath, November 13, 1999.

Born August 10, 1911 to James and Emmeline Dower in St. Johns, Newfoundland, Reggie was the sixth of seven children. His father was captain of a trading schooner that sailed the coasts of Newfoundland and Labrador.

Before Reginald Dower was born, an Adventist minister sailed the same coastal route visiting the small villages. Walking through a village one day, he knocked on the door of the Dower house. Mrs. Dower invited him in and they began to study the Bible together. The minister stayed in their home for two weeks until Mrs. Dower had embraced the message. About five years later Reggie was born.

He enrolled in Washington Missionary College, studying to be a minister and working at the Review and Herald to put himself through. While in college Reggie met Catherine (Kay) Carlson. He graduated in 1935, and the two were married the same year.

Elder Dower was called into the Adventist ministry by William Robbins, president of the East Pennsylvania Conference.

In 1936 he was called to Atlantic Union College to be dean of men and Bible teacher. His dislike for the disciplinary part of the dean's job led Reggie and Kay to the pastorate of the Harrisburg district in Pennsylvania. As a result of their work, a church was established in Elizabethtown and a company in Hershey.

In December of 1939, they were called by the Michigan Conference to Flint where Elder Dower was pastor of the church. The work in Flint flourished under Reggie's leadership. Cottage meet-

Celebrating the life of Norman Reginald Dower

RICHARD DOWER

ings netted baptisms, the church grew, and an evangelism center was built. While there, in 1941 the Dowers had their first child, Richard Carlson.

The young family was then called to the Grand River Church in Detroit and in December, 1943, their second child, Karen Joanne was born. In Detroit, Reggie became the district leader, and every Monday morning the pastors of 18 Detroit area churches met in workers meetings.



Norman Reginald Dower
1911 - 1999

In 1946, Elder Dower was called to the presidency of the Texico Conference. During his term, the office was moved to Amarillo and a Book and Bible House was built. Still an evangelist at heart, this conference president conducted a three-month campaign in Albuquerque, while doing his administrative work.

His next post of duty began in 1950 as president of the Texas Conference. Here his interest in evangelism grew. The conference sponsored the Detamore-Turner evangelistic team, along with the Barron brothers, and Stanley Harris.

Also, during his presidency land was purchased near Athens, Texas, and the Lone Star Camp was developed.

In 1957 the family moved to Seattle where Elder Dower was the president of the Washington Conference until 1966. Evangelism was again a crucial part of his leadership as the Stanley Harris and Kenneth Mittleider evangelistic teams held meetings throughout western Washington. Another youth camp was purchased and developed—Sunset Lake Youth Camp—and Auburn Academy was completely rebuilt.

At the next General Conference Session (1966) in Detroit, Michigan, Elder Dower was asked to become the secretary of the Ministerial Association of the General Conference.

Elder Bob Spangler wrote about those years in the *Ministry* at the time of Reggie's retirement. His words, partially quoted below, fittingly sum up Elder Dower's remarkable contribution:

"His fourteen years of leadership have done much to encourage the Adventist ministry around the world. His ability to suggest solutions to problems and to give counsel on perplexing questions facing the leaders of our church have been deeply appreciated. . . . The Tape of the Month Club was developed and Mission '72 was launched. . . . The "Concern" program was also developed, to reclaim [estranged] members; a ministerial recruitment leaflet was developed and given to thousands of young people in our academies and colleges; booklets such as "Let's Get Acquainted" for introducing new members to the church departments and programs, have been produced; a new baptismal manual was prepared; a church officer's manual was developed; a revision of the Ministers' Manual took place; and the PREACH (Program Reaching Every Active Clergy Home) Project was launched, which is now reaching 50,000 clergy of all denominations around the world." ■

Written by Richard Dower, son of Reginald Dower and communications director of the Lake Union Conference. Edited to fit Ministry.

At his recent memorial service, I was privileged to participate in honoring the unique life of Elder N. R. Dower, General Conference Ministerial Secretary from 1966 to 1980.

Reggie Dower's declining health of the past few years never diminished his cheerful spirit. Several years ago, when Bob Spangler and I visited with our predecessor for the last time, he encouraged us with his love for Jesus and his infectious joy. You will be encouraged by some highlights of his impact on our denomination:

Born in St. John's, Newfoundland, Reggie was the son of James Dower, captain of Dr. Wilfred T. Grenfell's vessel which plied the coastal waters of Newfoundland and Labrador. His mother traced her roots back to the family of Susanna Wesley, mother of John and Charles.

In 1935, Reggie and Kay Dower began their team ministry in at a six-church district in Pennsylvania

Farewell till the dawning!

JAMES A. CRESS

supervised by a woman senior pastor. During that assignment, they planted two additional churches.

The Dowers were called to lead the Ministerial Association upon the retirement of R. Allan Anderson. Significant events during his tenure include Mission '72, encouraging the embryonic ministry to pastoral spouses, reclaiming inactive members, recruiting the best young candidates for ministry, and sharing *Ministry* with clergy of all denominations. Invariably he would ask, "What can I do to help you be more fruitful and



James A. Cress, N. R. Dower,
and J. Robert Spangler

effective in ministry?"

After the death of his beloved Kay, who always actively participated in team ministry and wrote a recurring column in *Ministry*, Reggie married Peggy Bata, who survives him. Sharon and I will always be grateful for the ministry he provided our congregation as pulpit pastor for the first five months after we were called to the General Conference.

The blessed hope assures me that Jesus will come soon to awaken His friend, Reggie Dower. ■

Letters *continued from p. 3*

In most conferences evangelism is no longer the number-one priority.

Before we seriously move into the concept of freeing up our pastors for "church planting," should we not plan for a number of pilot programs in Anglo communities to ascertain whether the concept is viable in today's society? Should we not consider whether or not the seminary is prepared to train with "on the job training" our present and future ministerial workers? This concept won't fly if our administrators aren't convinced that this is the direction the church should take. There are many important considerations that must be studied before we implement the concept. We must come to grips with the situation and, through study and prayer, devise a plan to meet the need.—Carroll V. Brauer (retired but still pastoring), Tom's Brook, Virginia. ■



FAITH stronger than DEATH

In stunned silence the couple listened as the doctor told them that there was nothing he could do to save their baby's life.

Read *Mission* this quarter to learn their story.

March 25, 2000

Fulton College in Fiji and secondary schools in Samoa and Tahiti will benefit from the Mission Offering to the South Pacific Division this quarter.

A message from the Office of Mission, Sabbath School-Personal Ministries Department
12501 Old Columbia Pike, Silver Spring, MD 20904 USA (301) 680-6676

Ministry Report

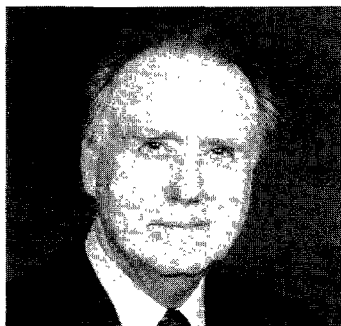
Jan Paulsen on world evangelism

In his keynote address to the assembled world delegates during Annual Council (September 28 to October 6, 1999) Elder Jan Paulsen addressed a number of key issues. Perhaps the most exhilarating of these were his thoughts on a fresh worldwide evangelism and witnessing initiative in which the General Conference would be involved.

As Elder Paulsen moved toward the close of his address he said: "I would also like to say a word about evangelism and witness and the General Conference's potential role in this matter. The General Conference is not set up to take control of the evangelism agenda of the Church. . . . The ownership of that initiative belongs primarily to the local church where the membership lives and where the everyday dynamics of life are experienced. How-

ever, the General Conference can be a significant support instrument and cross-divisional coordination center for major outreach activities. . . .

I wish that as we go into a new quinquennium the General Conference



Jan Paulsen, president of the General Conference of Seventh-day Adventists

would set up an Advisory Council of Evangelism and Witness, as a somewhat permanent fixture in our jungle of committees. Its purpose would be (1) to focus our thinking and planning on witness, (2) to advise on specific multi-

divisional initiatives, and (3) to make financial recommendations to our budgeting process."

During the ensuing meeting enthusiastic delegate support was given to Elder Paulsen's address and particularly to the aspect of creating an Advisory Council. Accordingly, on October 4 the following was voted:

"VOTED, To appoint an Advisory Council on Evangelism and Witness at the General Conference to explore and advise administration on possible initiatives and concepts in evangelism and witness which the General Conference should carry and support by direct involvement. This council, which should convene at least annually, shall have a composition which is international and broadly based (including laity); and shall consider, without limitations to its agenda, interdivisional initiatives in evangelism/witness; and its recommendations shall be channeled into the worldwide evangelistic planning of the General Conference."—Will Eva ■

Seminary News

Is the seminary moving to your home?

A couple of year ago, the SDA Theological Seminary hosted a special faculty meeting to which several union presidents and a representative of the North American Division were invited to share their dreams for the Seminary. One message that came through loud and clear was that it was time for the Seminary to find ways to extend its ministry beyond Andrews University and a few extension campuses. It was time to start making use of satellite broadcasting, video conferencing, the Internet, and other tools of the information age.

The Seminary has chosen to respond to this challenge in two ways. First, in cooperation with the NAD, the Seminary has developed an "in-ministry" track of the M.Div. program (the basic degree for ministry in North America), which allows students to make significant progress toward the

degree while remaining in their local districts (more on this in future columns). Second, the Seminary has established a Distance Education Center to develop and administer the delivery of selected courses via correspondence, the Internet, satellite, video-conferencing, and other means as they become feasible. Jon Paulien and Ruzica Gregor direct the Center under the general oversight of Associate Dean John McVay.

Toward the end of 1999, the Distance Education Center celebrated the completion of its first two distance courses, *Exegesis of the Book of Revelation* (NTST 550), developed by Jon Paulien; and *Techniques in Church Planting* (CHMN606), developed by Russell Burrill. These courses are available now by correspondence and eventually over the Internet. Development of several other courses (in areas like youth ministry, issues in origins, Daniel, archaeology, and more) is already in progress. These courses include presentations by audio and video cas-

sette, readings, projects, and interaction with teachers and other students by means of the Internet. Interested students can contact Ruzica Gregor by phone (616-471-3514) or by e-mail (seminary@andrews.edu) for information about enrollment and registration procedures.

Tuition for distance education classes is charged at the regular rate for the various programs at Andrews University. The Seminary is able to offer a special rate to students in the M.Div. or M.A. Min. programs. For these two programs a 50 percent reduction is available so that a quarter credit costs \$150 (rather than the usual \$300) per credit. For updates on the development of this and other courses, check in periodically at the new Seminary web site (www.andrews.edu/SEM/DEC). ■

Jon Paulien is the director of the seminary distance education center, Adventist Theological Seminary, Berrien Springs, Michigan.

B O O K S



Altar Call, \$15.00, by Roy Gane (Berrien Springs, Mich.: Diadem, 1999), can be purchased through ABC bookstores.

Altar Call is a teaching book, building concepts step by step from the simple to the deep and profound. It is a devotional book, passionately portraying Jesus and His love. It is an interesting book, with many down-to-earth and sometimes amusing modern illustrations and analogies to enable readers to easily understand and identify with the various aspects of salvation revealed by the sanctuary. It is a book designed and published in such a way that it can be effectively shared with people of other faiths. Although *Altar Call* strongly supports what Ellen G. White taught, it does not mention her, in order to show that the SDA sanctuary doctrine she cherished is firmly rooted in the Bible.

I've Seen Miracles: A How-to Story Book of Sabbath School Investment, \$6.95

Adventists want to follow Christ's commission to preach the gospel in all the world." We've begun work in nearly every nation on earth. It's a huge task, and it requires large sums of money. No single individual or local church could complete it. God has given us a way to help finance

such an undertaking. We call it Sabbath School Investment.

I've Seen Miracles . . . shows you how to take part in this thrilling experience. Though it is aimed primarily at Investment leaders, the dozens of true stories and suggested projects will be a resource for anyone seeking to revive or enliven the Investment plan in their own lives or in the local church. To order, write to Thurman C. Petty, Jr., 4295 South Drive, Burleson, Texas 76028.



Common Sense Ministry, by James A. Cress, \$8.95. Ministerial Association Resource Center.

Discover real-life approaches to successful ministry for laity and pastoral leaders with practical, action-packed solutions born from the crucible of ministry on the edge of the new century.

Mail orders to the General Conference Ministerial Resource Center, 12501 Old Columbia Pike, Silver Spring, Maryland 20904. E-mail: paynec@gc.adventist.org or telephone: 1-888-771-0738.

The Highest Form of Worship: 52 Offertories for the Local Church, \$6.95.

Most people think of *stewardship* as having to do with tithes and offerings. These are, of course, a part of stewardship. But God made us responsible for everything He has

placed in our hands—talents, time, life, love, possessions.

The Highest Form of Worship is filled with offertories that take a holistic approach to stewardship. It has been written with the hope of broadening our minds and hearts so that we realize our total responsibility and relationship to God.

To order, write to Thurman C. Petty, Jr., 4295 South Drive, Burleson, Texas 76028.



Church Planting 101 (workbook and three videos) by Ron Gladden. \$79.00 per set.

Seminar One: *Why We Need It Now*. Hear Ron Gladden make a powerfully persuasive

case for why we must recapture church planting as our primary method of evangelism.

Seminar Two: *Never-changing Gospel, Ever-changing World*. Ron shows how we must adapt our way of "doing church" to the needs of the unreached.

Seminar Three: *Your Strategy—Your Town*. Ron guides groups step by step through the process of planting a new church. He helps participants think through each major issue, establish priorities, and deal with obstacles. (The workbook is to be used with Seminar Three).

Contact the Ministerial Association Resource Center to order these materials: phone 301-680-6508 or toll-free 1-888-771-0738. ■

Moving?

Let *Ministry* move with you! Send address changes to Jeannette Calbi, *Ministry*, 12501 Old Columbia Pike, Silver Spring, Maryland 20904, or E-mail us at calbij@gc.adventist.org. Please notify us eight weeks in advance.

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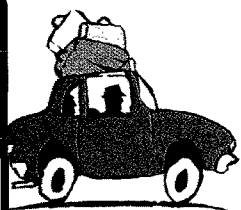
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