

# Ministry

International Journal for Clergy

May 1985



*The Rise and Progress of Adventist Blacks*

# Letters

## Continuing education

Thank you! I receive many periodicals each month. None exceed the consistent quality of MINISTRY! In most issues you publish several articles that offer practical help to me in the parish. That's some batting average! And it is wonderful to know that you can get something free these days. Thanks for the subscription!

I must also tell you that I have now received two of the continuing education courses from Andrews University. They too have more than met my expectations. I appreciate your simple and practical materials, and I would recommend them to folks of other denominations.—Pastor, Bluffton, South Carolina.

## Procrastinators?

I would like to respond to the church secretary's letter in the December, 1984, issue under the heading "Please, Don't Need It Yesterday." I am sure that I do have some leaning this way, but there just might be some other reasons why I don't get *everything* done on time.

I pastor two churches, so I preach twice every Sabbath. I spend at least twenty hours to prepare a new sermon. I have worship each Friday morning at the church school, and I conduct two baptismal classes there each week, as well as one class for the children already baptized.

Of course, there are also monthly church board, school board, personal ministries council, Sabbath school council, and home and school meetings. If the pastor doesn't attend these also, he is in trouble.

I am preparing eight people for baptism, making plans for an evangelistic series in the spring, and have just finished Ingathering. I also serve on the staff of the Pathfinder Club.

I attempt to promote all the programs and plans that come down from the conference. I visit every one of my 125 families in their homes twice each year, shut-ins four times each year. I make hospital calls to all five hospitals in my

district. I am married and have four children. They do demand a little of my time.

I am taking one class in Old Testament history at the present. And I do take a day off every week. I wish I could be late with my material for my church secretary! But I don't have one.

So, dear church secretary, please forgive my brethren for being late. If you were my church secretary I'd make sure to be on time with all my paperwork. It would feel so good!—Pastor, Joplin, Missouri.

## Who's third-class?

Regarding the Parson to Parson respondent who never opens any addressographed or third-class mail.

I am a church secretary. Because I do not have time to hand-address 350 church newsletters each week I use an addressing machine. And because our church is not so wealthy (or foolish) to spend 22 cents a letter rather than 3.4 cents third-class, we send them out third-class.

I hope our members don't "efficiently" toss the newsletters aside!—Church secretary, Vancouver, Washington.

## Who's the biggest?

I have not been receiving MINISTRY. However, I have enjoyed reading the copies that you send to our senior pastor.

I have one concern that I hope you can clear up. On page 31 of your March, 1984, issue in a promotional item you can read this statement: "You've probably heard that Seventh-day Adventists operate the largest Protestant school system in the world." I received a copy today of the January, 1985, *Lutheran Witness*. On page 34 you can read this: "God has blessed our educational resources, institutions, and programs. With 1,566 Lutheran early childhood and elementary schools and sixty-two high schools, we [the Lutheran Church—Missouri Synod] have the largest Protestant system in the world. Our seventeen colleges and seminaries continue to prepare excellent church

workers and lay leaders." Obviously both systems cannot be the "largest Protestant school system in the world." Please send me the statistics that indicate the size of the Seventh-day Adventist school system.—Pastor, Papillion, Nebraska.

*Seventh-day Adventist statistics as of 1983 are:*

*Primary schools: 4,334*

*Secondary schools: 927*

*Universities and colleges: 92*

*The figures speak for themselves.—Editors.*

## Thank you!

Of all the religious publications I've ever known, MINISTRY is absolutely tops in the opinion of this old retired U.C.C. pastor.

I can never thank you enough for putting me on your list of "free riders" receiving a copy of each issue. Enclosed is my contribution. It's worth infinitely more than that to me!—Springfield, Massachusetts.

If you're receiving MINISTRY bi-monthly without having paid for a subscription, it's not a mistake. Since 1928, MINISTRY has been published for Seventh-day Adventist ministers, but we believe 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 with you our aspirations and faith in a way that we trust will provide inspiration and help to you too.

We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy; requests should be on church letterhead.

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# Ministry

International Journal for Clergy

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From the cover of the book *We Have Tomorrow*, by Louis B. Reynolds. Used with permission of the family of the late Louis B. Reynolds.

Painting by Harry Anderson

## **Christian Sabbath: New Testament Evidence/4.**

Samuele Bacchiocchi seeks answers to important questions. Is the seventh-day Sabbath an unneeded relic of Mosaic legislation? What does the New Testament teach about its perpetuity?

## **The Rise and Progress of Adventist Blacks/8. J.R.**

Spangler shares the inspiration he recently gained from a book about the work of blacks in the Seventh-day Adventist Church.

**Motivation in Giving/10.** Mel Rees continues our Keeping Church Finance Christian series by examining various ways of motivating people to give. Are your members reluctant, substitutionary, or willing givers?

## **The Ten Commandments: Are They Still**

**Valid?/13.** Where does obedience to law fit in the Christian life? Isn't it enough to be led by the Holy Spirit as we make our choices? Or has God made eternal provision for our guidance in the Ten Commandments? Klaus Bockmuehl suggests scriptural answers.

**McGavran on Adventist Church Growth/16.** Stan Hudson interviewed Dr. Donald McGavran about what the Seventh-day Adventist Church can learn from the Church Growth movement. McGavran's comments are valuable to clergy of all faiths.

**How to Start a Radio Ministry/20.** A radiobroadcast can greatly expand your audience both inside and outside the sanctuary. But how do you get started? And what should you try to accomplish? Coe Neil Cabe shares his experience to help you get started.

**Summer Ministry/22.** Is summer a dead time in your church? Are your children's departments dying out? Are you looking for ways to fill community needs? David J.H. Cook suggests a possibility you may find helpful.

## **From the Editors**

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**How Bad Must It Get?/26.** Kenneth R. Wade.

**How's Your Prayer Life?/28.** Lillian R. Guild.

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# Christian Sabbath: New Testament evidence

*With this article we begin a four-part series on the Sabbath in the New Testament. Seventh-day Adventists consider the Sabbath an important part of New Testament teaching. The series reviews prevailing viewpoints, looks at evidence for the permanence of the Sabbath, and delves into Paul's attitude toward the law in general and the Sabbath in particular. We're presenting our views here. We'd like to know yours, too. Write and tell us what you think.*

□ by Samuele Bacchiocchi

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glance at the hundreds of treatises produced since the Reformation on the Sabbath/Sunday subject would convince anyone that the Sabbath has had no rest. J.A. Hessey's bibliographic survey lists more than one thousand treatises for the period up to 1860, and I presume that an equal number of

studies have been produced since that time.<sup>1</sup> In recent years more than a dozen dissertations and hundreds of articles have examined anew the theological and

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Samuele Bacchiocchi received his Ph.D. from the Pontifical Gregorian University in Rome, writing his dissertation about how the change in the day of worship took place. His two books *From Sabbath to Sunday* and *Divine Rest for Human Restlessness* have been very popular because they have deepened the meaning of the Sabbath for their readers.

historical aspects of the Sabbath/Sunday question.<sup>2</sup>

The extensive and continuous investigation of this subject indicates the great importance attached to it. After all, Sabbathkeeping is not merely an abstract theological concept, but a concrete manifestation of the practice of one's faith. If Christians ignore God on the day they regard as the Lord's day, chances are that they will ignore God every day of their lives. Perhaps one of the earliest symptoms of defection from Christianity is indifference toward the

day regarded as the holy day—indifference manifested in treating the holy day as a holiday, a time for personal pleasure and profit.

This trend is assuming alarming proportions in Western Europe and North America, where, according to the *World Christian Encyclopedia*, some 2,765,000 persons each year cease to be churchgoers and practicing Christians.<sup>3</sup> Thus the questions of the Biblical validity of Sabbathkeeping and its value for today are no longer academic issues, but are related closely to the larger question of

# **T**he New Testament recognizes that Christ's coming brought about a certain discontinuity by fulfilling Old Testament promises, but this discontinuity is never interpreted as an abrogation of Sabbathkeeping.

the survival of Christianity itself. Because of this, we who are scholars and religious leaders must reexamine the New Testament teaching on Sabbathkeeping to establish its relevance to our society.

I have devoted considerable attention to this subject during the past several years, publishing two books and numerous articles.<sup>4</sup> In this presentation I will summarize primarily those parts of my research that have dealt with the New Testament teachings on Sabbathkeeping. For the sake of clarity, I have decided to divide this presentation into three parts, published in four articles. In the first part (article 1) I will present the three prevailing views of the New Testament's teaching on the Sabbath. Next I will present the four major reasons I believe in the permanence of Sabbathkeeping (articles 1 and 2). In the third part I will address Paul's attitude toward the law in general (article 3) and toward the Sabbath in particular (article 4).

## **Three views on the Sabbath in the New Testament**

Historically, three major views have been held regarding the New Testament teaching on Sabbathkeeping. We shall designate these views as (1) abrogation of the Sabbath, (2) transference of the Sabbath, and (3) permanence of the Sabbath. Our understanding of the relationship between the Old and New Testaments determines, to a large degree, which of these views we hold.

1. *Abrogation of the Sabbath.* This view perceives a radical discontinuity between the Old and New Testaments. We can trace it back to some of the early fathers who taught that the Sabbath was a temporary ordinance deriving from Moses, enjoined exclusively upon the Jews because of their unfaithfulness, and abrogated by the coming of Christ.<sup>5</sup>

Luther and some radical groups such as the Anabaptists and Mennonites elaborated this view in the sixteenth century. The Augsburg Confession (1530) exemplifies this when it states: "Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel

has been revealed, all the ceremonies of Moses can be omitted."<sup>6</sup>

The abrogation view has been redefined and repropounded in numerous recent studies, two of which deserve mention. Willy Rordorf, in *Sunday: The History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church*, argues that the Sabbath is a "social institution" introduced after the occupation of Canaan and annulled by Christ. And in the newly released symposium *From Sabbath to Lord's Day*, sponsored by the Tyndale Fellowship for Biblical Research, in Cambridge, and produced by seven scholars who worked together on this project as doctoral and postdoctoral research students at Cambridge University, the writers, appealing to Christ's Messianic claims, argue for the termination of Sabbathkeeping with His coming. By His claims, they maintain, He transcended the Sabbath law and so provided His followers with the necessary freedom to choose a new day of worship.<sup>7</sup>

Summing up, we can say that the abrogation view rests on the existence of a radical discontinuity between the Old and New Testaments, Judaism and Christianity, law and grace. It views the replacement of Sabbathkeeping by Sundaykeeping as a most noticeable evidence of the radical break of Christianity from Judaism.

2. *Transference of the Sabbath.* A second view sees the principle of Sabbathkeeping in the New Testament as transferred to Sunday rather than abrogated. It understands the Old and New Testaments to have a basic underlying unity. This view arose after the Sunday legislation of Constantine (321), transferring the requirements of the Sabbath to the observance of Sunday.<sup>8</sup> The theological justification for this transference was developed gradually during the Middle Ages and reached its classic formulation in Thomas Aquinas (c. 1225-1274), who distinguished between a moral and ceremonial aspect within the Sabbath commandment.<sup>9</sup>

John Calvin repropounded Aquinas' dis-

tinction and added new qualifications. He saw the moral aspect of the Sabbath, namely its pragmatic function (allowing God to work in us, providing time for church services, protecting dependent workers), transferred to Sunday.<sup>10</sup> On the other hand, the ceremonial aspect of the Sabbath, namely its significance as the commemoration of Creation and the prefiguration of Christ's redemption-rest, "was abolished . . . on the advent of our Lord Jesus Christ."<sup>11</sup>

Recently the transference view of the Sabbath has been redefined in such works as *This is the Day* (1978), by Roger T. Beckwith and Wilfrid Stott, and *The Lord's Day* (1971), by Paul K. Jewett. These authors endeavor to present Sunday as the continuation and enrichment of the Sabbath.

3. *Permanence of the Sabbath.* A third view, to which I subscribe, sees Christ's redemptive ministry as clarifying and enriching seventh-day Sabbathkeeping, not nullifying it. Sabbatarians who have held this view are now becoming better known.<sup>12</sup> Recent studies, for example, have shown that Sabbatarians constituted a respectable group at the time of the Reformation, being listed in some Catholic catalogs of sects immediately after the Lutherans and Calvinists. Oswald Glait and Andreas Fisher successfully propagated Sabbatarian views among Anabaptists in Moravia, Silesia, and Bohemia.<sup>13</sup>

At the time of the Reformation, seventh-day Sabbathkeepers were present in countries such as Poland, Holland, Germany, France, Hungary, Russia, Turkey, Finland, and Sweden. The Seventh Day Baptists became the leading Sabbatarian church in England during the seventeenth century.<sup>14</sup> They founded their first church in America at Newport, Rhode Island, in December, 1671.<sup>15</sup> Seventh Day Baptists were instrumental in bringing the knowledge of the Sabbath to Seventh-day Adventists in the 1840s. Since then more than a dozen denominations have accepted the validity and value of seventh-day Sabbathkeeping.<sup>16</sup>

I am convinced that the New Testa-

# **M**atthew sees in Christ, not the termination, but the continuation and realization of the law and the prophets. The latter live on in Christ, who clarifies and in some cases intensifies their teaching.

ment views Sabbathkeeping, not as being abrogated or transferred to Sunday, but as being valid and valuable for Christians. I have detailed the four major reasons for my conclusion in other publications. In the rest of this article and the next I shall briefly summarize these reasons.

## **Christianity's continuity with Judaism**

One reason I believe in the permanence of Sabbathkeeping is that I find a marked continuity between Judaism and Christianity in the New Testament. Historically, the abrogation and the substitution views of the Sabbath have been largely based on the assumption that the coming of Christ brought about a radical discontinuity between Judaism and Christianity. These views allege that the earliest believers perceived themselves as "the New Israel" and felt it necessary to give expression to their new faith by adopting a new place and time of worship.

This conception of Christian origins is inaccurate and misleading. The New Testament recognizes that Christ's coming brought about a certain discontinuity by fulfilling Old Testament promises, but this discontinuity is never interpreted as an abrogation of the Mosaic law in general or of Sabbathkeeping in particular. We must define the discontinuity in the light of the *continuity* that is evident in the New Testament. Luke, Matthew, and Hebrews demonstrate the presence of that sense of continuity.

1. *The sense of continuity in Luke.* In his book *Luke and the People of God*, Jacob Jervell shows that Luke emphasizes the Christian continuity with Judaism.<sup>17</sup> For Luke, the mass conversion of thousands of Jews (Acts 2:41; 4:4; 5:14; 9:42; 12:24; 13:43; 14:1; 17:10-12; 21:20) does not result in a break from Judaism and the formation of a new religion. Rather, it leads to the restoration of an old Israel (see chap. 15:16-18) consisting of believing Jews who are described as "zealous" for the law (chap. 21:20). At the Jerusalem Council, James sees Amos' prophecy (Amos 9:11) about the Gen-

tiles who would flock to a restored Israel as being fulfilled in the mass conversion of the Jews, through whom salvation is extended to the Gentiles (Acts 15:16-18). "Thus," as Jervell writes, "the continuity of salvation history has been also insured: Luke is unaware of a break in salvation history."<sup>18</sup>

The continuity is also evident in Luke's view of "the law of Moses" (Luke 2:22; 24:44; Acts 13:39; 28:23), which he calls in the words of Stephen, the "living oracles" (chap. 7:38, R.S.V.). In the disputes about the Sabbath, for example, Luke "is concerned to show that Jesus acted in complete accordance with the law, and that the Jewish leaders were not able to raise any objections."<sup>19</sup>

Similarly, in Luke's account of the Jerusalem Council, James appeals to the authority of Moses to defend his proposal regarding the four conditions to be observed by the Gentiles: "For from early generations Moses has had in every city those who preach him, for he is read every sabbath in the synagogues" (chap. 15:21, R.S.V.). Jervell rightly observes that "no matter how the complicated passage Acts 15:21 is to be interpreted in detail, the function of the verse is to validate the decree, and to call upon Moses as witness. Everyone who truly hears Moses knows that the decree expresses what Moses demands from the Gentiles in order that they may live among the Israelites."<sup>20</sup>

Respect for the authority of Moses is also indicated by the four ritual laws prescribed for the Gentiles by the Jerusalem Council, which apparently derive from the Mosaic legislation regarding the sojourner dwelling in Israel (Leviticus 17 and 18).<sup>21</sup> And Luke frequently connects Christian gatherings with the Temple, the synagogue, and the Sabbath (Acts 3:1; 9:2; 13:14, 42; 17:2; 18:4). In so doing, he indicates this continuity.<sup>22</sup>

2. *The sense of continuity in Matthew.* Matthew expresses the continuity between Judaism and Christianity in a variety of ways. He presents Jesus' significant teachings, such as the golden rule, as being the essence of the "the law

and the prophets" (Matt. 7:12). In Matthew, Jesus specifically tells the rich young man to "keep the commandments" in order to have eternal life (chap. 19:16, 17).

Perhaps Matthew's most emphatic affirmation of continuity is found in Matthew 5:17, 18. Here Jesus states that He came not to abolish but to fulfill the law and the prophets, which are to be valid "till heaven and earth pass." The latter expression clearly goes beyond the earthly ministry of Christ. In the light of the antitheses of the following verses (21-48), *to fulfill* appears to mean "to clarify," "to explain," the meaning of the law and the prophets.<sup>23</sup> So Matthew sees in Christ, not the termination, but the continuation and realization of the law and the prophets. The latter live on in Christ, who clarifies and in some cases intensifies their teaching (verses 21, 22, 27, 28).

3. *Continuity and discontinuity in Hebrews.* Hebrews suggests that some Christians were so profoundly aware of continuity with the Old Testament that they actually returned to the practice of the Jewish sacrificial cultus. To counteract this problem, the author explains Christ's coming as setting aside (chap. 7:18), making obsolete (chap. 8:13), and abolishing (chap. 10:9) all the Levitical services associated with the Temple. This discontinuity, however, should not obscure the continuity that is expressed in a variety of ways. The revelation given by God "of old . . . by the prophets" continues in that communicated "in these last days" through Christ (chap. 1:1, 2). There is continuity in the redemptive ministry offered typologically in the earthly sanctuary by the priests and antitypically in the heavenly sanctuary by Christ (chapters 7-10). And New Testament believers share the Old Testament worthies' faith and hope (chapters 11, 12).

More specifically, Hebrews evinces continuity in the *sabbatismos*—a term used in a technical way by Plutarch, Justin, Epiphanius, and the *Apostolic Constitutions* to designate Sabbath observance—which "remains" (*apolei-*

# The view that the Sabbath was abrogated rests on the assumption that Scripture sees Sabbathkeeping not as a Creation ordinance but as a Mosaic institution abrogated by Christ with the Mosaic laws.

*petai*), or literally, "is left behind," for the people of God (chap. 4:9).<sup>24</sup> Note that while the author declares the Levitical priesthood and services "abolished" and "ready to vanish away" (chap. 8:13, R.S.V.), he explicitly teaches that Sabbathkeeping is left behind for the people of God.

The representative writings we have examined reveal that New Testament believers had a strong sense of continuity with the Old Testament revelation. True, they gradually recognized that Christ's coming had made certain aspects of the Mosaic law, such as those relating to the Levitical ministry, obsolete. But this recognition did not turn them from moral aspects of the law such as Sabbathkeeping. And Paul's writings, which particularly evidence the tension between continuity and discontinuity, confirm this conclusion. We will come to them later.

## New Testament's allusions to Creation Sabbath

My second reason for holding to the permanence of Sabbathkeeping is that three New Testament passages allude to the Sabbath's origin at Creation. The view that the Sabbath was abrogated rests on the assumption that Scripture sees Sabbathkeeping not as a Creation ordinance for mankind, but as a Mosaic institution given exclusively to the Jews and abrogated by Christ together with the rest of the Mosaic laws. Such a view, in my opinion, is discredited by the following New Testament passages.

In Mark 2:27 the New Testament first refers to the Creation origin of the Sabbath. The Pharisees had charged Jesus' disciples with Sabbathbreaking because they were plucking and eating raw grain. Jesus responded, "The sabbath was made for man, and not man for the sabbath." Christ refuted the charge of Sabbathbreaking by asserting the fundamental function of the Sabbath as protector of human physical and spiritual well-being.

Our Lord's choice of words is significant. The verb *made* (*ginomai*) alludes to the original *making* of the Sabbath, and

the word *man* (*anthrōpos*) suggests its human function. To establish the universal human value of the Sabbath, Christ reverted to its origin right after the creation of man. Why? Because for the Lord the law of the beginning stands supreme. Another example verifies this. In reproving the corruption of marriage that occurred under the Mosaic code, He reverted to its Edenic origin, saying, "From the beginning it was not so" (Matt. 19:8). So Christ traced both marriage and the Sabbath to their Creation origin to clarify their fundamental value for mankind.

John 5:17 contains the second New Testament allusion to the Creation origin of the Sabbath. Charged with healing a paralytic on the Sabbath, Christ defended Himself, saying, "My Father is working until now, and I am working" (N.A.S.B.). In earlier studies of this passage I have shown that God's "working" has been traditionally interpreted as "constant care" (*cura continua*) or "continuous creation" (*creatio continua*) and that the adverbial *until now* has been understood as "continually, always."<sup>25</sup> Such an interpretation generally leads to the conclusion that the continuous working of God, whether in creation or preservation, rescinds the Sabbath law.

This conclusion is unwarranted for at least two reasons. First, because the Gospel of John repeatedly and explicitly identifies the "working" and the "works" of God not with continuous creation or preservation, but with the redemptive mission of Christ (cf. chaps. 4:34; 6:29; 10:37, 38; 14:11; 15:24; 9:3). Second, because *until now* presupposes not constancy, but a *beginning* and an *end*. The beginning is the Creation Sabbath, when God completed Creation; and the end is the final Sabbath, when redemption will be consummated. For God and His creatures, the Sabbaths in between the first and the final Sabbath are not a time of listless resting, but of concerned working for the salvation of human beings (see chap. 9:4). We conclude, therefore, that in this pronouncement Christ alludes to the Creation origin of

the Sabbath by means of the adverbial *until now*.

Hebrews 4:4 holds the third and most explicit reference to the Creation Sabbath. Here the author establishes the universal and spiritual nature of the Sabbath rest by welding together two Old Testament texts, namely Genesis 2:2 and Psalm 95:11. Through the former text he traces the origin of the Sabbath rest to Creation, when "God did rest the seventh day from all his works." By the latter (Ps. 95:11) he explains that by entering personally into God's rest we may find salvation (see Heb. 4:3, 5, 10).

Hebrews, then, traces the origin of the Sabbath not to the time of the Hebrew settlement of Palestine (verse 8), as held by Willy Rordorf,<sup>26</sup> but back to the time of Creation, when "God did rest the seventh day from all his works." This statement's value as proof of the New Testament's linking of the Sabbath and Creation is heightened by the fact that the author is not arguing for the Creation origin of the Sabbath. Rather, he has taken it for granted in explaining God's ultimate purpose for His people.

The three texts we have briefly considered clearly indicate that the New Testament takes for granted the Old Testament account of the Creation origin of the Sabbath (Gen. 2:2, 3; Ex. 20:11). Thus the notion that the Sabbath has a Mosaic origin and an exclusively Jewish nature is totally absent in the New Testament.

In the next article in this series (July, 1985), Dr. Bacchiocchi gives the other two major reasons for his belief in the permanence of the seventh-day Sabbath. These are the redemptive meaning of the Sabbath as expressed in the Sabbath teaching and ministry of Christ, and the New Testament allusions to Sabbathkeeping.—Editors.

<sup>1</sup> J.A. Hessey, *Sunday: Its Origin, History, and Present Obligation*, 2 vols. (1860).

<sup>2</sup> For a selected bibliography see my books *From Sabbath to Sunday* (1977), pp. 333-338, and *Divine Rest for Human Restlessness* (1980), pp. 313-316.

<sup>3</sup> David B. Barrett, ed., *World Christian Encyclopedia* (1982), p. 4.

(Continued on page 27)



# The rise and progress of Adventist blacks

*A recently published book about the work of black people in the history of the Seventh-day Adventist Church provides inspirational reading. MINISTRY's editor shares the excitement. □ by J. Robert Spangler*



*He was not united with any church but simply preached the Word as he found it in his Bible, aided by the book Bible Readings for the Home Circle. Alonzo Parker was the name of this black man. Seeing the degradation, iniquity, and hypocrisy of the people who stained the name of Christ, he determined to*

dedicate his life to their salvation. He was a true preacher of righteousness and commanded a large following. His motto was "The truth shall make you free."

Several churches opened their doors to him, but his reformatory words, like those of Savonarola in Italy, cut into the hearts of church leaders until congregations turned against him and church doors slammed shut. Undaunted, he hired a hall, packed it with eager listeners, and preached until this avenue also closed. Even then he persisted. He preached in the streets and labored from house to house, but eventually his following decreased.

J. Robert Spangler is secretary of the Ministerial Association of the General Conference of Seventh-day Adventists and editor of MINISTRY.

The climax came when he was set upon by a furious mob and beaten so hard that he died. Before dying, he uttered this prophecy: "There will come to you people of Vicksburg just one more chance from God. He will send you other messengers, who will have a stricter message to bear than I have borne. And if you shall refuse to hear them, your fate will be sealed." His last request was "Bury me with my Bible upon my breast. It shall be a witness in the resurrection against the evil men of this city. And it will be a witness in the mouths of those who come after me. I charge you: Hear them, if you would be saved."

His words were yet in the minds of the people when, on January 10, 1895, the *Morning Star*, a boat built by Edson White, son of Ellen White, for the purpose of evangelizing the blacks in the

South, came steaming up and cast anchor just below Fort Hill.

The first Sunday, the *Morning Star* workers went up to Sunday school. There they became acquainted with Miss Scott and some members of the church. After their visit the word quickly passed through the city that the steamer had brought men and women to teach them the Bible. Thus the dead preacher's prophecy had been fulfilled; these were the ones who were to give the blacks of Vicksburg their last chance.

This story is adapted from the book *We Have Tomorrow*, by Louis B. Reynolds. This volume, dealing with the history of American Seventh-day Adventists with an African heritage, reveals the enormous contribution they have made to our movement. The author was one of our respected black



**N**ot only will we as ministers benefit by the increase of knowledge relative to the tremendous heritage and contribution of our black brethren and sisters, but we will have a gold mine of illustrations.

leaders and a true Christian gentleman. Unfortunately he died shortly after the manuscript, on which he had been working for twenty-five years, was completed.

The fascinating historical details, many of which I was not aware of, have given me a new perspective on a people who have dramatically enriched the life not only of Seventh-day Adventists but of the entire Christian church. The first chapter briefly explores the Manumission Society, which "launched a program designed to end slavery, protect Negroes from kidnapping, and provide education for black children." Through its efforts a bill was passed in 1799 that began the gradual emancipation of slaves in New York State.

The author states: "The first independent act of Negroes was to sever all connections with the white churches, which had assigned them to sections marked 'B. M.,' meaning black members. The movement, extending to every denomination, began when Negroes broke away from the Methodist Episcopal Church and started the African Methodist Episcopal Zion Church. To the Negro, his church was more than sectarianism, more indeed than religion—although outwardly it tended to follow the austere pattern of white churches. It was in reality the center and stronghold of his independent existence; a refuge and a shelter for runaway slaves, a meeting place, and platform; it cared for the sick and gave food and other assistance to the destitute. Above all, it developed strong and intelligent leaders through whom black people learned to stand with self-confidence, united in a common understanding of their destiny."<sup>1</sup>

Reynolds points out that this separation movement "explains, in part at least, the reason approximately 90 percent of all black Americans who hold membership in churches today are identified with black denominations." Fortunately, the book is not a dry history, but is filled with thrilling experiences and illustrations that ministers can use effectively in their preaching.

From an Adventist standpoint, it was revealing to learn that the first black woman sent by any denomination as a missionary to India was a young Seventh-day Adventist. The first Negro woman to complete the requirements for a Ph.D. degree in America was also an Adventist. In the early nineteenth century the great Advent Awakening, under the leadership of William Miller, had a sizable black following. At least three Millerite preachers were of African descent. Among the blacks who were attracted to the Millerite movement were distinguished individuals such as Frederick Douglass, of Rochester, New York. Although he did not join the Adventist Church, his daughter, Rosetta Douglass Sprague, did. Sojourner Truth, a nationally famous figure and a heroine of the black community, visited two Millerite camp meetings in 1843. There is strong evidence that she identified herself with our church until her death in 1883, at about 100 years of age. She was a familiar speaker in the Battle Creek Sanitarium, an Adventist institution under the direction of Dr. J. H. Kellogg.

The author, with deep feeling, reveals the bravery and fervency of the black pioneer leaders who attempted to spread the message of the soon coming of Christ and advocated the keeping of the fourth commandment of God's law. He expresses gratefulness for Ellen G. White, who in the years of turbulence after the Reconstruction, when political rights given to Negroes following the Civil War were retracted, declared, "I am burdened, heavily burdened, for the work among the colored people. The gospel is to be presented to the down-trodden Negro race."<sup>2</sup> This counsel has constantly reminded church leadership of the need to recognize the talents, dedication, and abilities of this race that has suffered so greatly.

Of special interest to me were the thrilling accounts of the conversions and exploits of many black ministers such as E. E. Cleveland, my friend and associate for a number of years in the Ministerial Association. Another associate, Wil-

liam C. Scales, is also mentioned. C. D. Brooks, C. E. Bradford, Robert Carter, Warren Banfield, R. L. Woodfork, Maurice Battle, and others too numerous to mention are on the author's honor roll.

These leaders and a host of others, with the support of a loyal lay group, are responsible for the astounding growth of the Seventh-day Adventist black community in America. More than one-sixth of our church membership in the United States is black. From a financial standpoint the black church in North America contributes nearly \$45 million a year to the church's coffers.

*We Have Tomorrow* is a reading must for Adventist leaders and laypersons. For those who are not of our faith, it will prove to be a blessing to see how God has led in the elevating of a race of people who came out of slavery. Not only will we as ministers benefit by the increase of knowledge relative to the tremendous heritage and contribution of our black brethren and sisters, but we will have at our fingertips a gold mine of sermon illustrations. If any vestiges of prejudice against blacks remain in one's heart, this book is guaranteed, under the influence of God's Spirit, to change the attitudes of those who are willing to be changed.

With tender strokes of the pen, Reynolds upholds the ideal of unity and harmony among us. His use of Ellen White's writings underscores this ideal. Note several statements he quotes on page 354:

"When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now regarded."<sup>3</sup>

"The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men."<sup>4</sup>

"They are journeying to the same heaven, and will be seated at the same

(Continued on page 23)

# Motivation in giving

*How can we motivate people to be willing givers? Or is that the prerogative of the Holy Spirit only? Are some of the motivations we use geared more for the business world than the church? The author suggests that willing givers are what God is really looking for.*

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Keeping Church Finance Christian □ 5 Mel Rees

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*Strange as it may seem, nestled within the heart of every newborn child are two powerful opposing forces: benevolence and selfishness. These forces are traditional opposites (enemies). But all too often they can be made to appear very compatible. We see this phenomenon when organizations or individuals use*

questionable methods to motivate people to give.

All giving can be roughly divided into two kinds: freewill and reluctant. Reluctant giving may be divided again into two types: substitutionary and unwilling. The proliferation of schemes designed to obtain funds for church and other benevolent purposes seems to indicate that most giving is reluctant and that most givers need external stimulation.

Freewill giving is a response; reluctant giving is a result. The former is true benevolence, a subjective disposition of the mind. The latter is objective and independent of the mind. True benevolence has its source in an inner motivation; all other types of giving result from external stimuli such as the "carrot and stick" in donkey power (hold the carrot

in front, use the stick behind).

Exhaustive study has been given to the subject of motivation, for it is essential to every activity. Many theories have been proposed and tested. Theory X (the reward-or-punishment approach) is boringly apparent during political campaigns. The voters are blasted with "Look what you'll get" or "See what will happen to you" if you do or do not vote for me. Theory Y takes a humanistic viewpoint, lifting a person out of the donkey class and appealing to his better qualities—his inherent tendencies and capabilities.

The question What makes people tick? requires a definitive answer for the success of any venture—church or otherwise. One marketing consultant was asked to define motivation. He replied (tongue in cheek), "We don't know anything about motivation—all we do is write books about it." He recognized that a perfect method, one that would work on everyone in every situation, has never been found.

Regardless of the apparent success of various motivation theories in the busi-

ness community, there is a factor in Christian behavior that requires a different approach.

One popular self-improvement program ran a radio spot that said basically: Each person is a mine with a diamond inside. Sign up for this course and we will find that diamond, cut and polish it, and voilà—you'll find instant success!

But a Christian is not an old mine with a diamond inside; he is a *new creature* (2 Cor. 5:17). His motivation is not something injected, promoted, or programmed. The Christian's chief motivator should be the Holy Spirit, who takes up residence in the heart and by His quiet influence begins changing attitudes and behavior. Every other type of motivation will eventually fail, as evidenced by the fact that none has proved to be the magic potion to solve the church's financial problems.

Internal motivation as a response to the Spirit's moving has a self-perpetuating element. It will remain viable just as long as the need for expression is present. External motivation, on the other hand, is at best only temporary. In order to

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# **A** Christian is not an old mine with a diamond inside; he is a new creature. His motivation is not injected, promoted, or programmed. The Christian's chief motivator should be the Holy Spirit.

continue to produce favorable results, you need a plentiful supply of carrots and stout sticks.

At this point, let us consider some habitual methods of fund-raising for benevolent purposes and how they affect various types of giving. (Notice that *benevolent* is not the proper word to describe some giving, even though the donation may go to a benevolent use.) Four general types of giving will suffice for examples: reluctant, substitutionary, unwilling, and freewill. We will look at freewill giving last, for it is the only type that is truly acceptable to God.

## **Reluctant giving**

This kind of giving requires some external stimulation. The usual appeal is "Give to get." In these instances, people demand something in return for their money. The ubiquitous church dinner is one example. Romantics have long advocated that the way to a man's heart is through his stomach. Fund-raisers have picked up this cue, only they bypass the heart on the way to the pocketbook. They have found, from long experience, that men and women will part with their means for the gratification of appetite when otherwise they would give nothing.

The same give-to-get approach holds true for entertainments, sales, fairs, bazaars, and recreation. Many people appear to require these activities to elicit their support of spiritual things. In reality the money they give is not a gift at all—just a trade. Something paid for something received. Many well-meaning folks are self-deceived, feeling that they are giving to God, when in reality they are simply transacting business: buying and selling.

One man, in a bidding contest with a brother, found himself paying twenty dollars for a jug of cider. His shock was evident when it was pointed out that he hadn't given God anything; he had merely purchased some very expensive apple juice! But these methods of fund-raising have enjoyed ecclesiastical blessing and have been paraded under the umbrella of good causes and fellowship so

long that they have become almost synonymous with church support.

Another angle to this kind of motivation offers recognition in place of a material reward. Personal pride in having one's name heading the list of substantial donors, or perpetuated on a plaque, has real appeal. I was deeply disturbed when I visited a church in which every pew, every window, and even the guest register displayed the donor's name. Whenever this church was mentioned, someone would call attention to the name of the lady who contributed the large stained-glass window. Where in Scripture can one find authorization for such things?

We find no record of such activities in the building of the tabernacle in the wilderness. Imagine a brass (or gold) plaque on the branched candlesticks or the altar of incense—unthinkable on the sacred ark! And yet somehow these have found their way even onto pulpits! Is nothing considered holy? If there is a real desire to perpetuate a remembrance, let it be directed to God—not to men and women. If we attach our names or even the names of our loved ones to these objects, we never truly relinquish the gift—we still hold onto a part. As Jesus said, those who give their alms to be seen of men receive their reward from men, not from God (see Matt. 6:2-4).

Listing gambling under the heading of reluctant giving might seem inappropriate when people appear so eager to part with their money. But it is reluctant giving when its purpose is the support of the church or other benevolent projects. Gambling, in whatever form, is unchristian. It teaches participants to take advantage of their fellowman; When one wins the other loses. This is contrary to the teaching of Jesus, who said, "Thou shalt love thy neighbour as thyself," (Mark 12:31). But the lure of self-benefit is so strong that people will spend endless hours at the gaming tables, when they wouldn't devote a fraction of that time to the weekly prayer meeting.

Every form of gambling has a deleterious effect on the character. It is even more devastating when conducted under

the auspices of the church.

I don't mean to point a finger at any one group or communion. No denomination has had a monopoly on the innocent (?) quilt raffle, which has been so popular for decades. The ladies who work so zealously making these items would probably be horrified if they realized they were contributing to a gambling operation—but that's what it is. One person wins, the others lose—and that's gambling.

## **Substitutionary giving**

Whether substitutionary giving stems from a sense of responsibility or the guilt associated with noncooperation would be impossible to determine. But in every group there are those who always choose the easiest road. Sometimes it is easier to give money than to spend time in personal involvement; at other times labor is less costly than money. In either instance, the motive may be selfish because the contributor gives the gift that costs the least.

Possibly the value a person places on his membership should be questioned if he avoids wholehearted support or chooses to do as little as possible. The observation that a person will support anything he believes in, regardless of the cost, is applicable. The degree of enthusiastic support indicates the degree of devotion.

## **Unwilling giving**

Of all the funds that find their way into the Lord's treasury, the most offensive to Him must be the unwilling gifts. Such funds are not gifts at all. They are more closely related to a tax or assessment. Some people who favor high-pressure fund-raising techniques must subscribe to the erroneous theory that the end justifies the means. In one confidential manual the idea was advanced that if a person can be induced to give an unusually large sum of money to his church, his interest will follow his dollars. Interesting thought: Fund-raising is essential to more dedicated Christianity!

One might not be so medieval as to

**T**he end does not justify the means no matter how laudable the end may be. Neither the urgency of the need nor the merit of the objective must ever be used to motivate benevolence.

hold firebrands to the feet, or drive bamboo slivers under the nails or even make use of the rack, but the motivation is force just the same. The only difference is in how it is applied. The more civilized approach involves peer pressure, guilt, duty, or socioeconomic sanctions. One experience was enough to turn me forever against any use of force in fund-raising.

The little gray-haired man stood there, tears streaming down his face, pleading, "What can I do now?"

He said that two years ago he had belonged to a church that was engaged in a fund-raising program. "And they told me *what* I had to give," he said.

I tried to explain, based on my experience as a director of these programs, that I was sure he had mistaken a suggested amount for a demand. Still showing the irritation his experience caused, he flatly stated, "I came to the conclusion that all my church wanted from me was my money, and I stopped giving it anything—no tithe, no offerings . . . nothing!"

Then came the tears. With a voice choked with emotion he continued, "Now I realize what I have done. I've cheated God! My wife and I live on a small pension; there is no way I can pay back that money. What can I do now?"

I tried several ways to assure him that God is far more interested in a repentant heart than in any amount of money, that He says, "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). But somehow I realized that nothing I said was lifting the feeling of guilt resting on his shoulders. I was convinced that there has to be something terribly wrong with any plan that has the remotest possibility of producing an effect such as this. Jesus invited, "Come unto me" (Matt. 11:28). The only motivation He endorsed was "If ye love me" (John 14:15).

Those who are responsible for the care of God's flock must realize that *the end does not justify the means* no matter how laudable the end may be. Neither the urgency of the need nor the merit of the objective must ever be used to motivate

benevolence. Those who seek funds must have as their priority the benefit to the giver, often expressed as the need of the giver to give. Buildings, maintenance programs, and outreach endeavors are necessary and commendable, but these are material and temporary; only the effects of true benevolence on the character are eternal.

### Freewill giving

The key to true benevolence is found in both the Old and New Testaments. Regarding the materials required for the building of the tabernacle, Moses was directed, "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25:2). God's fund-raising plan was to receive only willing gifts.

In apostolic times the church faced an unusual situation—converts were being added daily, many of whom were cut off from home and income. Surely in this emergency one could find some fund-raising method in use to provide for urgent needs. But the record deals solely with those who were responsible for management and distribution. As to the donors, "neither said any of them that ought of the things which he possessed was his own. . . . Neither was there any among them that lacked: for as many as were possessors of lands and houses sold them, and brought the prices of the things that were sold" (Acts 4:32-34).

Later, under more normal circumstances, the church was advised by Paul, "Each man should give what he has decided in his heart to give, not *reluctantly or under compulsion*" (2 Cor. 9:7, N.I.V.).

Prior to this he had commended the churches in Macedonia for their liberality as a result of giving "themselves first to the Lord" (chap. 8:5, N.I.V.). Paul, as a former Pharisee, had seen enough rules and regulations. He taught his followers that giving must be a heart experience, not just an exercise of the pocketbook.

True benevolence (the very word indicates there is no other kind) must be

internally motivated. The Christian should be impelled by the Holy Spirit—under His inspiration and control. As new creatures we receive a new heart. The old heart, part benevolent and part selfish, must pass away. Our new heart will beat in harmony with the heart of God. When we are infused by His love, benevolent acts will flow in a never-ending stream of grateful response.

The result of such benevolence will be relief to the suffering, comfort to the sorrowing, hope to those who despair—in other words, the good news. A person imbued with this benevolent spirit will be a blessing to everyone and will be doubly blessed in return. He will seize upon every need he becomes aware of as another opportunity to express love and gratitude to God for a love that is inexpressible.

This new heart will never require external motivation; the indwelling of the Holy Spirit will be its stimulator—its energizer. It will possess the ardor of the mountain climber, the inventor, or the explorer to whom no sacrifice is too great, no obstacle too big to be overcome by the inner motivation. Supreme love for God will overflow in love for our fellowmen through the open channel of unselfish devotion. This is the only true motive for giving.



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# The Ten Commandments: are they still valid?

*Where does obedience to law fit in the Christian life? Is it not adequate to be led by the Holy Spirit? Or has God made an eternal provision for our guidance in the Ten Commandments? □ by Klaus Bockmuehl*



*In our March issue Dr. Bockmuehl took up the question of whether the Ten Commandments have any bearing on Christian life. He dealt first with the opinion of noted theologians who hold that the Decalogue was strictly for God's Old Testament people. As evidence against this viewpoint he*

*presented the fact that the Decalogue was given for God's covenant people, which certainly means His church.*

*Dr. Bockmuehl continues his argument by pointing to the Ten Commandments' relation to natural law and Christian ethics.—Editors.*

If, as we have seen, the Decalogue is given particularly to the people of God, what does it say to people in general? We find an answer in Deuteronomy 4:6: "Keep them and do them; for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely

this great nation is a wise and understanding people' " (R.S.V.). The Decalogue is described as the special property and privilege of Israel, something that they will contribute to the family of nations. It is assessed as being especially wise and worthy of praise by all nations. This verse indicates that these commandments will be considered astonishingly judicious and sensible by every nation; everyone will reckon them to be a standard definition of the good. Throughout history their value has been discovered and rediscovered. Something has been revealed to the people of Israel with which all nations agree. For all people strive after justice, and the Ten Commandments have proved to be an apt definition of it.

The apostle Paul expressed the same insight and experience in a more doctri-

nal manner: "When Gentiles who have not the law do by nature what the law requires, they are a law to themselves, even though they do not have the law. They show that what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them" (Rom. 2:14, 15, R.S.V.). To all persons the consciousness of good and evil is given so as to make them realize and acknowledge the Ten Commandments as the definition of the good.

Precisely from Romans 2:14, 15, therefore, Luther argued for the validity of the Decalogue for non-Christians as well as for Christians: "For what God has given to the Jews through Moses, He has also written into the hearts of all men: Moses is consonant with nature" (sermon of August 27, 1525, "Instruction on

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**T**he Ten Commandments are to the field of ethics what an area code is to telephoning: They spare us the trouble of experimenting among the whole "keyboard" of human possibilities.

How Christians Are to Apply Moses"). The mute moral consciousness within every person finds its proper expression in (at least) the so-called second tablet of the Mosaic Decalogue.

Romans 2:14, 15, thus, is the source of the acceptance within the Christian tradition of the idea of natural law. This concept, central to the exposition of Christian ethics for centuries, has come under strong attack only in the past two generations. Karl Barth's *Gospel and Law* (1935) is a milestone on the route to the rejection of natural law as a category of ethics. Even in Roman Catholic moral theology, which, unlike Protestant ethics, is built thoroughly on the notion of natural law, the concept is being disputed. But while Catholic theologians are moving away from the concept of natural law, at least partly because of the demand for situation ethics (the very opposite to an eternal, natural law), within Protestant ethics there are traces today of a reconsideration of the concept. It may be recovered as an indispensable ethical category, for there surely must be some basic and indisputable morality consisting of the norms that make possible the conservation of life.

The ecology debate, too, leads us to suspect that there must be certain fundamental rules in our relations with creation. It is this fundamentally life-preserving quality of the Decalogue that links it with natural law. Dietrich Bonhoeffer, in his *Ethics*, therefore called the Decalogue the "Law of Life," for "failure to observe the second table [of the Decalogue] destroys life. The task of protecting life will itself lead to observance of the second table [i.e., the commandments which rule inter-human relationships]."—*Ethics* (Huntington, N.Y.: Fontana, 1964), p. 341. Goodness or righteousness is what is right and fit for creation; the good is what will correspond to the laws in creation and so will preserve and promote life.

The life-sustaining quality of the natural law expressed in the Decalogue brings us full circle, for this is exactly what was said of the Ten Commandments when they were originally

revealed: Keep them, so that you may live. The commandments are God's principles for sustaining His creation. With these commandments God articulates the law of life of His creatures. Because they define what will promote life, the commandments are an extraordinary blessing for every living creature. They lay out, as it were, the space in which human life will blossom. Whatever action is taken beyond these borders will—sooner or later—destroy life.

So the Sabbath commandment, for instance, is a great gift: You may rest on the seventh day. "Remember the sabbath day, to keep it holy" is at the same time liberation from the burden of the working day and freedom from urge and anxiety. After liberation from the ceaseless toil in Egypt, after the liberation from foreign rule, Israel (and we all) shall not again fall prey to our own or others' wrong and destructive desires and ambitions.

Every other commandment similarly represents liberation from a dangerous and destructive temptation: In each instance I learn that I no longer need to search for the truth and fulfillment of my life. The fullness of life will certainly not be found in theft or with the wife or husband of someone else.

The Ten Commandments, then, are to the field of ethics what an area code is to telephoning: They spare us the trouble and anguish of experimenting endlessly among the whole "keyboard" of human possibilities, most of which do not promote life and community at all.

Sociologists seem to confirm the "wisdom" (Deut. 4:6) of the pre- or advance-ordering of morality by God. Individuals would be overwhelmed by the effort to decide their actions each time from scratch, from the full range of what is conceivable or physically possible. The field or "area code" defined by the commandments is the place where life will prosper. That is why he who has received the commandments can be so joyful about them (Psalm 119), why he can sing, "He maketh me to lie down in green pastures" (Ps. 23:2).

What, after all, is the aim of those

who declare the Decalogue out-of-date? Do they wish to give freedom to gossip and theft? Do they expect by this to serve progress and further life? Is adultery ever good? For whom? Also for the deceived party? Of course those who consider the Decalogue out-of-date do not wish to promote evil. But where the Decalogue is not, there also the other good things bestowed by God are not. This goes both for creation and for redemption, and is true for all people—not just for Christians or Jews. This is how Luther is said to have put it: "He who breaks one of the commandments is like a man who bows too far out of a fourth-floor window: He'll fall down and surely break his neck, be he Turk, Jew, Gentile, or Christian."

For all humankind, then, the commandments are the proper ground where the house must be built and nowhere else. This the Creator has decided. And this lot will prove a sound place. There is no morass beneath it that cannot be fathomed, and no shifting sands, only firm ground and solid rock. A house built on these foundations will weather the crises of history. From other foundations one will have to move again and again, for they will not stand firm.

God's commandments, then, promote life. This is what Deuteronomy says and experience confirms. However, we must not think of this truth as an impersonal law that functions independently of God. Rather, we should understand that it is the Lord who *makes* you live. You cannot grasp life with your own hands; it is in the hands of the living God. Godless, immanent ethical solutions, however well-intentioned, always are prey to the will of humans, which can quickly become evil. Independent of God's commandments, people may—even tomorrow—act and argue quite differently from today.

This means, moreover, that God's commandments must determine what is beneficial. The opinion often heard today that we ought to keep the Decalogue not as commandments from God but as rules pertaining to the benefit of man is already the door to corruption of ethics. It is God's authority that says,

**T**he opinion often heard today that we ought to keep the Decalogue not as commandments from God but as rules pertaining to the benefit of man is already the door to corruption of ethics.

"This is good." Human insight in the end will come to the same conclusion, but often, before the final result of an action is evident, great damage is done. Therefore, we must reject the fashionable demand today for an experimental ethics ("inductive approach," as J.A.T. Robinson calls it in *Christian Freedom in a Permissive Society* [Philadelphia: Westminster, 1970], p. 31) that claims the right for everyone to discover his own ethics by trial and error. Against this it has to be remembered that often it is the other person who suffers the damage brought about by my deviation from the Decalogue. Consequently, I may learn nothing, unless the other person, victim of my experiment in ethics, takes revenge. In this way I may come to learn painfully what God's commandment sought to teach me without the rod, namely the contents of the golden rule: "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). The Decalogue is nothing other than an exposition of the golden rule. As such, it belongs as much to the town hall as to the pulpit.

### **The framework of Christian ethics**

We have stated before that the Ten Commandments are surpassed by *Christian* ethics on the road to righteousness. The Ten Commandments are like the guardrails of a road through a swamp or along a precipice. The rail itself is not the aim of the journey. And no one would wish to approach his destination with steering wheel locked, directed only by the painful scraping of the car along the rail. What you need instead is inside control—a steering wheel. The Ten Commandments are standards, but they are not the aim. They are the framework but by no means the realization of God's plan in the world.

God's aim and our calling and destiny is the perfection of man according to the image of Christ. The aim is a kingdom of justice in the world where God's will is being done, for the benefit of His accomplishment of this. But in a given situation, who or what will tell us what is

the right thing to do out of a half dozen good and permitted possibilities? If the Decalogue resembles the area code, what, as it were, decides the individual number? Because the Ten Commandments as *law* only describe the scene of life negatively ("Thou shalt not..."), it still needs to be filled—we must get the particular number elsewhere. Romans 13:10 needs to be understood in this way ("Love is the fulfillment of the law" [N.I.V.]), as does Romans 8:4, which is a fascinating and very comprehensive description of the process of Christian ethics: Christ came "in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit" (N.I.V.).

Here we touch on that large chapter of Christian ethics that goes beyond the mere observance of the commandments. Here, too, it is legitimate to demand a *situation ethics*, because the Decalogue never will tell you positively what is to be done in a given situation. Indeed, we may constantly expect—from the Holy Spirit—a Christian "new morality," to use the notorious phrase coined by Joseph Fletcher and Bishop J.A.T. Robinson. However, these authors used the demand for ethics relevant to the situation in order to oust the Decalogue from Christian ethics. That is why Robinson in his *Honest to God* (London: SCM, 1963) argued that nothing was wrong in itself; all depends on the situation; nothing was prescribed except love. The Decalogue was removed from ethics because of its absolute and eternally valid demands. The so-called new morality of the sixties maneuvered itself into an antithesis of law and love that certainly does not represent the spirit and substance or the wording of the New Testament.

The new morality's replacing of the stiff commandments with a flexible ethics of the situation is a reaction against much of traditional church morality that reduces the instruction of the living God to the Ten Commandments and perhaps a few ordinances for masters and servants, husbands and

wives, parents and children. Does God still speak and guide today? "No" seems to be the answer of traditional ethics. Traditional dogmatics rightly rejected a view of God as in deism, which patterned Him after a watchmaker who has made a clock and set it in motion, and then has left it to run by itself. But in ethics, these same theologians seem to confess a God who, after having pronounced the commandments, left the scene and is now silent. Hence, there is a certain historic justification for the rebellion of the new morality.

In the New Testament, however, the Ten Commandments are not abolished; they are surpassed, and thus fulfilled. Christians must reject Fletcher's and Robinson's antithesis of law and love, and their consequent dismissal of the law. This is not compatible with Paul's phrase "Love fulfills the law." Instead, they read Paul as if he had said, "Love bypasses the law." We must not succumb to a dichotomy of law and love. Christian ethics involves not the alternative of law or freedom, but the synthesis of law and spirit.

The same idea lies behind Luther's much-quoted statement: "A Christian will create new decalogues." Within its original context, it has a meaning completely different from that which is implied by those who use it to argue that Christians are exempt from and beyond the Ten Commandments. The argument in Luther actually runs like this: "We will make new decalogues. . . . And these decalogues are clearer than the Decalogue of Moses. . . . For when the Gentiles in the very rottenness of their nature still could speak of God and were a law to themselves [Romans 2], how much more can Paul or a perfect Christian full of the Spirit design a decalogue and judge everything in the best way. . . . However, as for the time being we are unequal in the spirit, and the flesh is hostile to the spirit, it is necessary, also because of the sectarians, to stick to the certain commandments and writings of the apostles so that the church may not be torn into pieces. For

(Continued on page 27)



# McGavran on Adventist church growth



*r. Donald McGavran is widely regarded as the founder of the modern Church Growth movement. Stan Hudson, a D.Min. candidate at Fuller Theological Seminary, interviewed McGavran about how the Seventh-day Adventist Church fits into this movement, and what we can learn from it.*

*McGavran's comments will prove interesting and valuable to clergy of all faiths. □ by Stan Hudson and Donald McGavran*

**Hudson:** *Dr. McGavran, what's the church all about? What's its main work?*

**McGavran:** The New Testament says that the church is here as a fellowship of believers, continuing in the apostles' preaching and teaching, in prayers, in the breaking of bread. It's the body of Christ, and it's to do Christ's work.

**Hudson:** *What is Christ's work?*

**McGavran:** Christ's work is a very big work. It's holy living, it's worship of God; it's being constantly concerned to do what our Lord did.

Stan Hudson is pastor of the Whittier, California, Seventh-day Adventist church and is currently pursuing a D.Min. degree at Fuller Theological Seminary, Pasadena, California. Dr. Donald McGavran is the founder and dean emeritus of the School of World Mission of the Fuller Theological Seminary. As a missionary and scholar he has devoted the past forty-five years to learning how and why churches grow.



**Dr. Donald McGavran**

Now, among the many things that He did, a prominent thing was to seek and to save the lost. Any church that does not engage constantly in seeking and saving the lost is an immature church. If the Lord Jesus were to walk into it in bodily form He would say, "Hey, why aren't you doing what I spent My life doing?"

**Hudson:** *A common observation regarding the Church Growth movement is that it is numbers conscious. Would you agree?*

**McGavran:** Yes, I would say that it is numbers conscious in the same sense that any mother is numbers conscious. If seven of a mother's eight children were going astray and only one was an obedient and loving child, she wouldn't say, "Well, I've got one. I don't care about the others. I'm not interested in numbers!" She wouldn't dream of saying that! And neither should the church.

**Hudson:** *So, to be faithful to Christ's commission, we also must be numbers conscious?*

**W**e are numbers conscious. Numbers of the redeemed are never mere. Numbers of the lost are never mere. They're God's children. And they're out there feeding the pigs!

**McGavran:** We are numbers conscious. Numbers of the redeemed are never mere. Numbers of the lost are never mere. They're God's children. And the lost are out there feeding the pigs!

**Hudson:** So a number is a person.

**McGavran:** Yes, a number is a person. Now, numbers in the other sense, that I want my church to be bigger than *your* church so that my name goes up in the denomination—that, of course, is reprehensible.

**Hudson:** Can we go the other way and say, "We'll leave it all to the Lord; we'll just occupy till He comes," and not be numbers conscious at all?

**McGavran:** No, I don't think we can. The clear testimony of the entire Bible is that God wants all peoples of earth saved. Church Growth advocates are simply saying, "God is doing it through us. God tells us to do this. Who are we to say, 'We won't do that, Lord?'"

**Hudson:** One of the controversial aspects of the Church Growth movement has been the emphasis on the "homogeneous unit." Could you define that principle and tell us how it relates to church growth?

**McGavran:** I was talking to a Seventh-day Adventist minister some years ago in Philadelphia. He was telling me that in Pennsylvania the Adventists grew very well about a hundred years ago. But in the past thirty or forty years their growth has been limited to those born into the church. He had the big problem of how to reach the multitudes "out there," those not at all in contact with Adventists.

Increasing the church by the growth of Christian children is good, but it's very limiting. If the only Christians on earth were the descendants of the twelve

apostles, we'd be a rather small church! We must constantly reach out.

Now, those multitudes out there don't exist just as people. They exist as separate units. They are French Canadians or Portuguese immigrants or blacks or Chicanos or Colombians or Chinese or Japanese. And each of the groups I've just mentioned has many subsections. There are many kinds of Japanese: laboring-class Japanese, highly educated Japanese, and on and on.

That's why the Scriptures say we are to disciple *panta ta ethnē*. (I'm quoting Matthew 28:19.) *Panta* means "all"; *ta ethnē*, "ethnic units" of mankind. So the homogeneous-unit principle simply says there are a lot of ethnic units out there. We Christians are to recognize that they're there. We must see the many pieces of the mosaic of mankind. We must bring all the *ethnē* to Christ. He commands it.

**Hudson:** How does that work in an outreach strategy?

**McGavran:** Each *ethnos* is not just a unit of mankind. Each is a unit of some definite segment of society. Sometimes it's a racial unit, sometimes a linguistic unit.

If you go to French-speaking people in Louisiana and preach to them in English, they won't understand you. And if you would invite them into a church where only English was spoken, they wouldn't feel at home. But if you start a church in which their form of French, Acadian French, is spoken, and where most of the members are Acadian French deacons and elders and pastor, they'd feel right at home. In that church, the chance of them becoming Christians is very much greater. That's all the homogeneous-unit principle says.

There's an African who has recently written a book entitled *A Place to Feel at Home*. What do you suppose he's talking about? The church! The church is a place to feel at home. But if you go into a congregation made up of people of a

totally different sort, you're not likely to feel at home.

**Hudson:** Let's shift for a moment to the world mission scene. With your knowledge of the Adventist mission system worldwide, how would you rate its effectiveness? What do you see as its strengths and weaknesses?

**McGavran:** Its effectiveness differs very, very largely with the local church mission concerned and the society it confronts. The Seventh-day Adventist Church is the biggest Protestant church in the Philippines, bar none! And as it has approached a nominally Roman Catholic people, what it has taught has fit their system of thought very well.

On the other hand, in India it is not working among nominal Roman Catholics. It is evangelizing Hindus and animists and Moslems. And there it has not been very successful. You've been no more successful than nine-tenths of the other missions. And indeed, I don't think the Seventh-day Adventists in India have fathered a single people movement anywhere.

So I would be inclined to say that Seventh-day Adventist missions, like all missions, ought to spend a great deal of time and a considerable amount of money studying the populations they evangelize. Which are becoming Christian? Why are they becoming Christian? What methods is God blessing with the conversion of men, and what methods is He signally not blessing?

I also think that Seventh-day Adventist missions would be well advised to make a careful graph of growth of the existing churches. Are the churches growing, and how are they growing? Are they growing by adding children of Adventists? Are they growing by converts? Or are they growing as Adventists won in rural areas move into cities? And are these new members won from animism or Hinduism or Buddhism or Islam?

Missions desperately need light as to what God is really blessing and what He is not blessing. Now, Church Growth is

# Whether it's my neighbor or my son if he doesn't believe in Jesus Christ as Lord and Saviour, isn't baptized in His name, and doesn't become a functioning member of His church, he is lost.

nothing but the study of what God is doing to spread the gospel. Instead of studying to find out, a great many missionaries do what they did back in America. "This is what worked back there. This is what good Adventists do!" So they go out and do the same thing, and it doesn't work at all! And they stay on year after year, sometimes decade after decade, but there is very little growth of the church.

Of course, there are those places where nobody's growing, where the missionary work is knocking on closed doors. It will continue to be that way for the foreseeable future. There the task is seed sowing, not harvesting.

**Hudson:** *For instance, in some of the Moslem countries?*

**McGavran:** If you were in Saudi Arabia, your work there would be simply to knock on closed doors—and thank God if you were alive the next day!

There are places like that, and they must hear the gospel. We must send missionaries there, but we must not concentrate them there. We must concentrate missionaries where God is blessing the work.

So my advice to Adventist missions would be: Study the field very well and concentrate where God has opened the door.

**Hudson:** *Traditionally, Adventist missions have relied heavily on our worldwide hospital network and school system (the largest Protestant school system in the world) for evangelism. Do you see them still being effective means of spreading the gospel?*

**McGavran:** They're good "door openers." But they do not as a rule lead of themselves to very much communication of the gospel. So I would say, Thank God for them, but make sure that where a fine hospital work is going on and the Seventh-day Adventist hospital is known throughout the land, there is also

a particularly vigorous, innovative program of effective evangelism taking place.

**Hudson:** *Does the world still need missionaries "sent from overseas"?*

**McGavran:** Oh, no question. Now, "overseas" doesn't mean only missionaries from America and Europe. Black churches are sending missionaries from Africa, Japanese are sending missionaries, and Koreans are sending missionaries; and that's all to the good. But for the foreseeable future, missionaries from America ought to be multiplying.

There are still, you know, 3 billion who have yet to believe. Most have never even heard of Jesus, or they've heard of Him in a way that does not lead to acceptance. The need for missionaries will continue.

One of the great mistaken opinions today is "We've got a younger church out there in the mission field, thank God; we'll leave it all to the younger church. They don't need anything. They're wonderful people. They speak the language, they're at home there. They could do far better than a missionary could. We'll just leave it to them."

That is the counsel of Satan!

Now, Christians overseas are wonderful people, and they're doing a very good job. I have the highest respect for them. As soon as a cluster of churches is founded, is self-supporting, and can look after itself, missionaries ought to be withdrawn. But what is needed is to get out to the people who haven't heard. We've got to break into new units of society.

**Hudson:** *Let's come back to the local scene and Church Growth. Let's talk about a local church situation in North America, for example. Can any church grow?*

**McGavran:** No, not just any church can grow. Some churches that for various reasons are in extremely difficult situations or have worked themselves into desperate problems can't grow. But,

having said that, I would say that most churches can grow. The reason most churches are not growing is they are not reaching out. Their members are loving, caring people, and they form a very tight in-group. They have a good time and they look after one another. They are wrapped up in one another. But they don't reach out. Other people as they come to such churches say, "Well, we don't belong here." Even though the ushers shake their hand at the door and say, "Do come again!" outsiders are still outsiders.

**Hudson:** *Being a loving church doesn't necessarily mean that you'll be a growing church?*

**McGavran:** No, because most love is directed to people who love us. So a loving church tends to be an ingrown church. Now what we need is a loving church that's loving to outsiders and makes sure that visitors get introduced to groups with whom they feel at home, and where they like other people and other people like them. This is essential.

**Hudson:** *Let's say that I'm the pastor of a church that isn't growing. What are some of the steps I might take to help turn it around?*

**McGavran:** There are a number of steps. Here again it depends largely upon the circumstances. But in general I would say that everybody can do four things.

First, the Bible should be preached in a way that lays God's ardent desire for His lost children upon the hearts of the members. They must believe that those people out there are lost. It's easy to say, but it's hard to believe. "What, my neighbor? He's a very nice guy. He lends me his lawn mower when mine breaks down. He takes me to work when my car's on the blink. He doesn't go to church, but he can't be lost!"

That secular American position has got to be combated by preaching the Bible. Whether it's my neighbor or my

**A**s I've studied denominations in the United States I find that the plateau in growth frequently starts when they cease planting churches. Growth continues as long as they are planting churches.

son or daughter, whether it's the people across the street or over there in that section of town, if they don't believe in Jesus Christ as Lord and Saviour, aren't baptized in His name, and don't become functioning, dependable members of His church, they are lost.

**Hudson:** *That needs to be preached.*

**McGavran:** That needs to be preached and taught so the people really believe it.

The second thing is we must create a task force, an evangelistic task force. If we leave it all to the pastor it's not likely to happen! We've got to get people out there pounding the streets, knocking on doors, and starting home Bible studies in which at least 50 percent of the people are not members of our church.

My colleague Dr. Peter Wagner says to try to enlist 10 percent of the church as the evangelistic task force. Train these members in evangelism. Let them meet regularly as a team to talk over their victories and defeats. They will discuss ways of presenting the gospel that are effective and ways they've found ineffective. I don't know if 10 percent is a good figure or not. But at least 10 percent!

In the New Testament when the Christians were driven out of Jerusalem, all of them went out preaching the gospel. We may not get "all of them" in most churches, but it might happen! At any rate, the goal is a task force out there evangelizing.

**Hudson:** *So the second thing is to mobilize an evangelistic task force.*

**McGavran:** Yes, to build up, train, and keep at work an evangelistic task force.

The third thing is to study the community to find out who are responsive, so that one isn't wasting his efforts. There are some people who are not responsive. Let's identify them and not spend too much time on them. Let's win the winnable *while* they're winnable! That's the third thing.

The fourth thing I would say is to plant new churches. As I've studied the denominations in the United States I find that the plateau in growth frequently starts when they cease planting churches. And growth vigorously continues as long as they are planting new churches.

Now, struggling new churches are a problem. But so are struggling little babies. And yet there's no way to get big, upstanding men without having squirming little boy babies who are problems. No way. And unless we plant many new churches we're not going to get the kind of growth we want to get.

**Hudson:** *Should a wanting-to-grow church concentrate on its own growth, or should it be trying to plant new churches? Or both?*

**McGavran:** Both. I would say that if the evangelistic task force is out there, they'll win some nearby people into their own church. But they will also win some people who have to drive ten or twenty miles to church. And if they have a group of people even five miles away who are coming, why shouldn't they start a church out there? It will be easier for the new church to win the people who have to walk five blocks to church than people who have to drive five miles to church.

Now, the objection is that we need some big, well-appointed churches to which people love to come. Americans are very advanced people, and they want things nice! And when they go to church they don't want to hear a wretched sermon, they want to hear a good sermon. They want to have smooth-running services. They want to meet in a warm sanctuary that's not too crowded. That's all true! But on the other hand, the data is firm that when a denomination concentrates on making some nice churches, it plateaus.

Nothing is more effective than starting new churches. Some of them will die. But not too many. Small churches are tough, and they'll solve their own problems.

**Hudson:** *Would you say that the future success of the church depends to an important degree on its ability to plant new churches?*

**McGavran:** That's certainly a factor. I wouldn't make it the only factor.

**Hudson:** *Dean Kelley has said that having unusual or characteristic doctrines, like the Sabbath, for instance, may not be a hindrance but actually a help in church growth. Would you care to comment on this?*

**McGavran:** If the church is sealed off, and the Seventh-day Adventists are known as those peculiar people who meet on Saturday, then keeping the Sabbath is a hindrance. If, on the other hand, the church is growing, and people are finding new life (leaving their sins and coming to Christ) and much joy in the Lord, then, I think the fact that they're meeting on the Sabbath, and that they defend meeting on the Sabbath as what the Lord Himself and His apostles and the early Christians did, and as one of the obediences that is required, would help growth.

**Hudson:** *One last question. In a recent Church Growth class here at Fuller, taught by your colleague, C. Peter Wagner, the largest representation from any single denomination was Adventist (seven out of about fifty). Why is it that the Church Growth movement has stirred such an interest among Adventists?*

**McGavran:** I suppose it's because the Adventist Church is an obedient church. And as the members read the Scriptures they say to themselves, "We cannot be obedient Christians without being interested in church growth. We cannot be obedient Christians without finding the lost. We cannot be obedient Christians without leading them to accept Jesus Christ, be baptized, and continue as members of the body."

That's probably the reason.

# How to start a radio ministry

*A radiobroadcast can greatly expand your audience both inside and outside the sanctuary. But how do you go about getting started? And what should you really try to accomplish? □ by Coe Neil Cabe*



*From 1981 to 1983 our church increased attendance at worship services by 60 percent. During that same period church membership increased an actual 23 percent, we had record attendance at our special worship services, and not only did our budget increase by 40 percent, but we met it! How did all of this*

happen?

First of all, large numbers of committed persons within the church did a tremendous amount of work. But we also believe that a large part of our success was a result of our weekly fifteen-minute radiobroadcast. Our program, now in its fourth year, is broadcast locally and is heard on four stations.

Our purpose continues to be to produce a "rifle shot," fifteen-minute broadcast that speaks to the daily spiritual needs of individuals who must find the strength and spiritual substance to face another day at the office or in the shop. Our broadcast is not traditionally evangelistic, nor does it paint a picture of Christianity as pie-in-the-sky religion, as so many programs seem to. Rather, it tries to face the realities of aching hearts and struggling parents and despairing

individuals. It comes to face-to-face with the inescapable weight of a world that is too much with us all. Consistent feedback suggests we are meeting genuine needs.

## **Why go on the air?**

Before you put your own church on the air, there are some things to think about. Why another Christian broadcast? Aren't there enough already? How can a small church, which often is struggling just to meet the pastor's salary, afford to pay for airtime? In fact, how do you begin a program? And finally, if you decide to attempt a program, what should it be like?

As with any major project, to begin right you should establish a statement of purpose and set some goals.

Our church's statement of purpose included four major points:

1. To confront people with the love of Christ.
2. To provide guidance for our listeners' lives.

3. To prepare individuals to encounter life through faith and faith in life.

4. To encourage church attendance and the growth of our own local church.

We intended our program to be personal and to show in a continuing way how the gospel of Jesus Christ applies immediately to lives.

If a little less clearly defined than our statement of purpose, the goals we established for ourselves were measurable. First, we would keep the broadcast on the air as long as contributions paid for it. Second, we would have to have some sort of response from the community at large. Third, our purpose must be continually fulfilled.

Not one week has gone by without one of our members hearing a listener's comment about the broadcast and how helpful it is. And the funds, though often tight, seem always to come. But the fact that a broadcast is paid for does not necessarily mean it is working.

Those who are homebound, hospitalized, or shut-in continue to tell us how important the broadcast is to them.

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Coe Neil Cabe, who lives in Wintersville, Ohio, ministers in the Brentwood/Buena Vista United Methodist church.

**T**hose who are homebound, hospitalized, or shut-in continue to tell us how important the broadcast is to them. Their comments encourage us to believe that our program is fulfilling its purpose.

Their comments encourage us to believe that our program is fulfilling its purpose.

### **Getting on the air**

How can your church afford to go on the air? Any broadcast requires money, but the cost of a fifteen-minute program is much less than you might imagine. Airtime will generally run between \$15 and \$55 for a Sunday morning slot, more on Saturdays, and will probably be unavailable for religious broadcasting during the week. Some stations will accept a one-minute or five-minute program during the week, but only at commercial rates, which can be very expensive.

A little use of the calculator will show that at \$24 per week (the cost of our original broadcast), annual costs will be just over \$1,200; and that should be your only major expense. You won't have to purchase expensive equipment; all you will need is a watch that shows seconds (to time your programs), plenty of paper, and something to write with. The station will usually provide production personnel, tape, and recording equipment.

How can you find the money to pay for airtime? There are least three sources. First, denominational resources are often available for radio because so few pastors are actually involved in this ministry. Second, you can, like us, have an annual missions conference and include your broadcast in your evangelism and missions budget. Third, and most simply, ask how many members would be willing to give a dollar a week to support a broadcast ministry for your church. If you count twenty-four members, you're on the air.

### **Developing a program**

So far you have established a purpose and measurable goals for your program and built a financial base. But what do you say for fifteen minutes each week?

Scripts for your program should evolve out of your purpose and your audience. Your local library should have a copy of *Arbitron Ratings* or *Birch Radio Audience Estimates* for stations in your area. These

will give you an idea, in quarter-hour segments, of the potential audience for your program. The National Religious Broadcasters Association also has information on stations all across the country.

Pick a station that many in your congregation listen to daily, and approach the station manager or salesperson on costs and available time slots. Determine the sort of station it is—middle of the road (MOR), country/Western, rock, talk-show format—and listen to it yourself for a week to determine the levels of language you may use and the usual audience to which you will be speaking.

Our programs require about two hours of preparation each week. I relate illustrations to a particular scripture—usually just a verse or two. I draw the illustrations from magazines, devotionals, meditation booklets, sermon outlines, newspaper articles, and sermon-illustrator publications. Occasionally I do a topical program such as “The Christian and the Nuclear Freeze” or “A Christian Approach to Worry.” Your topics will be limited only by your imagination and the limitless boundaries of the gospel.

program must be a unified whole that reaches the emotions of the listener and speaks to an immediate need. You must state enduring values in timely terms.

A program that is only evangelistic will never do all of that. Neither will a pie-in-the-sky treatment of the gospel.

But lifting the veil of depression, if only briefly, from a grieving parent, or bolstering the courage of a young person in college, or touching the heartache of a lonely elderly person—all will achieve your purpose and linger in the minds of your listeners.

Our program includes an opening and closing segment introducing our church and inviting those who listen to go to church, either with us or at the church of their choice. Following a brief introduction of the morning program (the hook), we play a gospel song slanted toward our station's audience (country/Western). The spoken message itself occupies about eight minutes.

We use several methods to make our program personal. The scripts I prepare include mention of individuals at our church, we often use tapes of members singing, I refer to events and individuals that all of us know, and I often mention

**N**ot one week has gone by without one of our members hearing a listener's comment about the broadcast and how helpful it is. And the funds, though often tight, seem always to come.

When you write your own scripts, ask yourself these questions:

1. Is my idea an honest bill of goods?
2. Will it interest my audience and speak to their needs?
3. Is the presentation dramatic?
4. Is this an original treatment?

The script itself must have a clear beginning, a meaningful middle, and a memorable end. The beginning should include a hook—a fast opening that creates a vacuum that needs filling. Your

local events, places, and problems as illustrations.

Is it worth the effort? Based on mail we received during the three-year period from 1981 to 1983, we estimate that our broadcast on two local stations reached three thousand to five thousand homes each Sunday morning. At a weekly expense of \$52, it cost us only about 1 cent per household to bring these few moments of the grace of God into all those homes. Yes, it's worth it.

# Summer ministry

*Is summer a dead time in your church? Are your children's departments dying out? Are you looking for ways to fill community needs? This article suggests a possibility you might find helpful. □ by David J. H. Cook*



*to discover forty small people in our church on a warm summer morning, ready to swish away in a spacecraft, amid flashing strobe lights, to a distant part of our continent, was a great feeling. The old place was alive with children once again. The occasion was not a regular Sunday school project, but a*

midweek session of a very special event, Summer World, at St. Matthew's United Church, Calgary.

St. Matthew's burgeoned in the baby boom of the 1960s. Our Sunday school boasted of six hundred children; our girls' program was the largest in Canada. Today our midweek programs have collapsed, and the Sunday school echoes to the voices of 30 children. Our community has grown old.

As the pastor of this congregation, my concern has been to create if possible a viable program for children and youth in spite of community changes. I have been blessed with a board of management that has faced up to the changes by asking, "Can these bones live?"

The board undertook the first step: It revitalized the minister. My wife and I were sent to Robert Schuller's *Institute for Successful Church Leadership*, in Garden Grove, California, in January, 1979. There we were inspired to think of all the possibilities the Lord lays before us: "When He closes one door He opens another." By far the most dynamic thought we brought home with us was

"Find a hurt and heal it; find a need and fill it."

We shared our enthusiasm with our youth programming committee. Immediately we began exploring opportunities other churches and groups were not touching. We found, of course, that in a modern city such as Calgary, very little was not being covered. We have a superb Parks and Recreation program run by the city. It provides hockey rinks, swimming pools, instruction in craft skills, and the like for a very nominal fee. Just an hour and a half away, at Banff National Park, is some of the finest skiing in the world. The school board provides night classes for adults, and the YMCA/YWCA offer still more diversions for children. Add to this private opportunities in music, ballet, figure skating, et cetera, and the church is hard-pressed to keep up. The average child lacks the time for more midweek activities.

## **Breakthrough**

A casual remark by a working mother provided the key. She said, "I really don't know how I will cope when the summer holidays come. I cannot afford a full-time sitter."

July and August are vacation months for Calgary schools. Working parents

rarely get more than two weeks off to spend with their families. This mother knew her children's time had to be organized. Private camping is part of the solution for those with sufficient money; in her case it was too expensive. Parks and Recreation offered some help, but pools are out on cool, wet days, and children weary of too many trips to the zoo. This cry for help was real. Surely the church could help fill the children's time.

We agreed to give it a try. Our needs were obvious: a theme, some leadership, and some front money. We resolved them in reverse order.

We applied for and obtained a grant from the Experimental Projects Fund of our denomination. We also received help from the South West Calgary Kiwanis, who liked our ultimate theme.

Leadership? Well, finding leaders would be easy—we would write to five theological seminaries. In due time two informed us that they had found no interest. The other three did not even acknowledge our correspondence. We discussed our problem at a prayer meeting, and up came a new possibility—submit the job description to the University of Calgary Manpower Office.

Some expressed reservations, fearing that we might get a job-hungry student

David J. H. Cook pastors St. Matthew's United Church, Calgary, Alberta, Canada.



**A**t St. Matthew's we discovered that summertime is a virgin mission field. In the first year we had 322 individual registrations; by year three we were over five hundred.

who was basically antagonistic to the church. How wrong we were! The real problem was selection. Only persons happy with the church applied. Anglicans (Episcopalians Stateside), Pentecostals, Lutherans, Presbyterians, Roman Catholics, and United came forward. In the first year, with very short notice, we had to process seven applications. By the third year twenty-two aspired to work with us.

Two problems down, one to go—we needed a theme. I literally dreamed ours up at 3:00 A.M. We utilized the National Unity theme, "Our Canada, A Summer of Understanding," and re-created in the church hall, week by week, the various zones of Canada: Maritimes, Quebec, the Central Region, Prairies, and West Coast. We made each week a separate unit, to allow for family holidays without affecting continuity.

To bind things together we carried a core theme through every week, "Spirit, Culture, and Service." Under each topic we could tell of early missionaries and modern denominational differences, of cultural differences in work and leisure, and of ways people helped one another grow and survive in a new land.

Local church leaders came to our aid. We met native Indians, Chinese and Japanese teachers, Ukrainian egg painters, and French Canadian cooks. Our community was alive with resources.

When we told the story of Father Brébeuf's martyrdom at Midland, Ontario, there was not a dry eye in the group. When we bused out to the Lacombe Centre and saw the heart of the long-dead missionary still preserved in a jar of formaldehyde we realized how much he was loved by the Huron Indians. And when we told of the Methodist missionary James Evans and his Christian canoeists winning a fur-trade run from Norway House to York Factory against the non-Christian Courier deBois, the children were amazed. They had not realized that a Sabbath rest, upon which Evans insisted, was such an asset over a one month period.

In the second year we developed

programs about the ethnic groups in Alberta; and in the third year we developed the theme of our continental neighbors, the U.S.A., Mexico, and Central America. In year four we repeated the cycle.

At St. Matthew's we discovered that summertime is a virgin mission field. In the first year we had 322 individual registrations; by year three we were over

five hundred. Our neighborhood has not changed; we still lack children in our winter program. But now we have a summer constituency from across the city.

If your congregation has not explored the possibilities of summer programming, think of our discovery and give it a try.

## Adventist blacks From page 9

table to eat bread in the kingdom of God."<sup>5</sup>

"God cares no less for the souls of the African race that may be won to serve Him than He cared for Israel."<sup>6</sup> Reynolds claims on pages 354, 355 of his book that the most hopeful statement that Ellen White makes about race relations in the church is found in this counsel written around 1895 and addressed to the church: "Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves, as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors."<sup>7</sup>

I close with several captivating paragraphs from *We Have Tomorrow*: "The immense struggle over class and race, over the dominion of the world, will soon be over. . . .

"No other planet in the vast universe of God has witnessed such terrifying ordeals as has this little world of tragedy and destiny. Here in this 'lesson book of the universe' will be fought out and decided what principles shall forever rule in the government of all the worlds. Only the 'nations of the saved' can pass through the pearly gates and walk the golden streets of the New Jerusalem. For them the command will be given to the angelic gatekeepers, 'Open ye the gates, that the righteous nation which keepeth the truth may enter in' (Isa. 26:2).

"For all who are deprived, dispossessed, frustrated because of vain expect-

tations, the coming of the Lord is the world's best hope. For 'the man farthest down,' as Booker T. Washington called him, God will present the greatest opportunity mankind has ever heard about. 'There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.'"<sup>8</sup>

<sup>1</sup> *We Have Tomorrow*, pp. 18, 19.

<sup>2</sup> *Testimonies*, vol. 9, p. 204.

<sup>3</sup> *Ibid.*, p. 209.

<sup>4</sup> *Christian Service*, p. 218.

<sup>5</sup> *The Southern Work*, p. 14.

<sup>6</sup> *Christian Service*, p. 218.

<sup>7</sup> *Ibid.*, p. 217.

<sup>8</sup> Page 355. (The last sentence is quoted from Ellen White, *The Great Controversy*, p. 677.)

## SPECIAL OFFER!!!!

Two books for less than the price of one! **We Have Tomorrow** retails for \$29.95 but we will include free: "**Religion in Overalls**" a commentary on the book of Matthew by Dr. William Johnson, with a copy of **We Have Tomorrow**, **for only \$19.95** (plus \$2 postage). Mail check for \$21.95 to "We Have Tomorrow," Review & Herald 55 West Oak Ridge Drive, Hagerstown, MD. 21740 U.S.A.

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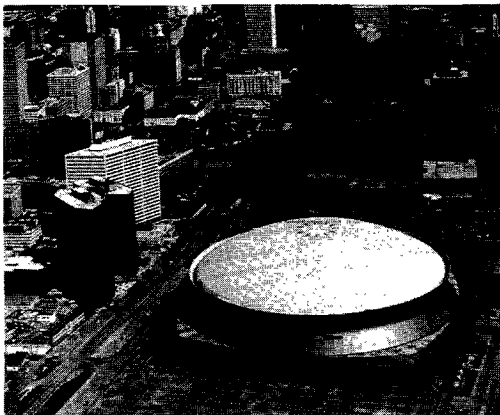
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Topics include: The Certainty of the Advent Hope, the Crisis of the Delay; Evangelism That Works; The Sanctuary and Adventism; The Minister: A Person; The Timeliness of the Three Angels' Messages; The Minister: A Husband and Father; and The Seventh-day Sabbath: Creation and Eschatology.

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## Seminar Schedule

Course Numbers and Titles

### Monday, June 24

1:30 P.M.-6:00 P.M.

GCM7036 Bible Study Evangelism  
GCM7037 The Art of Gaining More Decisions  
GCM7040 Health Evangelism  
GCM7041 Evangelismo Latinoamericano (Spanish)  
GCM7043 Evangelism: The Urban Dilemma  
GCM7045 Issues in Conference Administration  
GCM7049 Understanding Children

GCM7051 Church Planting: You Can Activate Your Church  
GCM7053 Counseling Techniques  
\*GCM7054 Holding and Reclaiming Members (contd. on Tues.)  
GCM7056 Loss, Grief, and the Church  
GCM7058 Improve Your Preaching  
GCM7059 Discovering and Developing Spiritual Gifts  
GGS7060 Clergy Marriage  
GCM7061 Team Ministry for Pastoral Couples  
GTH7063 The Shape of the Church to Come  
GTH7064 The Minister and Medical-Ethical Issues  
GOT7065 The Sanctuary in Daniel: Recent Developments

GTH7066 Current Issues and Revelation-Inspiration  
GGS7069 Ellen G. White: Authority and Inspiration

### Tuesday, June 25

1:30 P.M.-6:00 P.M.

GCM7036 Bible Study Evangelism  
GCM7037 The Art of Gaining More Decisions  
GCM7038 Electronic Evangelism Resources  
GCM7040 Health Evangelism  
GCM7044 Organizing Home Bible Fellowship Groups  
GCM7046 Problem Solving and Conflict Management  
GCM7049 Understanding Children  
GCM7051 Church Planting: You Can Activate Your Church  
GCM7053 Counseling Techniques  
\*GCM7054 Holding and Reclaiming Members (contd. from Mon.)  
GCM7056 Loss, Grief, and the Church  
GCM7057 Motivating Volunteers  
GCM7058 Improve Your Preaching  
GCM7059 Discovering and Developing Spiritual Gifts  
GCM7061 Team Ministry for Pastoral Couples

GGS7062 Roles of the Minister's Wife  
GTH7064 The Minister and Medical-Ethical Issues  
GOT7065 The Sanctuary in Daniel: Recent Developments  
GWM7067 Reaching the Secular Mind  
GGS7070 Elena G. de White: Autoridad e Inspiración (Spanish)

### Wednesday, June 26

1:30 P.M.-6:00 P.M.

GCM7038 Electronic Evangelism Resources  
GWM7039 Reaching Non-Christian Religions  
GCM7040 Health Evangelism  
GCM7041 Evangelismo Latinoamericano (Spanish)  
GCM7042 Seminar Evangelism  
GCM7044 Organizing Home Bible Fellowship Groups  
GCM7047 New Frontiers in Church Finance  
\*GCM7048 Caring Church Seminar (contd. on Thurs.)  
GCM7050 Understanding Youth  
GCM7052 Computers in the Church  
GCM7055 Managing for Mission  
GCM7057 Motivating Volunteers  
GCM7058 Improve Your Preaching  
GGS7060 Clergy Marriage

GCM7061 Team Ministry for Pastoral Couples  
GGS7062 Roles of the Minister's Wife  
GTH7063 The Shape of the Church to Come  
GTH7066 Current Issues and Revelation-Inspiration  
GTH7068 Current Issues in Science and the Bible  
GTH7071 Current Issues in Prophetic Interpretation

### Thursday, June 27

7:45 A.M.-12:15 P.M.

GCM7037 The Art of Gaining More Decisions  
GCM7042 Seminar Evangelism  
GCM7046 Problem Solving and Conflict Management  
\*GCM7048 Caring Church Seminar (contd. from Wed.)  
GCM7050 Understanding Youth  
GCM7052 Computers in the Church  
GCM7053 Counseling Techniques  
GCM7055 Managing for Mission  
GCM7056 Loss, Grief, and the Church  
GGS7060 Clergy Marriage  
GGS7069 Ellen G. White: Authority and Inspiration  
GTH7071 Current Issues in Prophetic Interpretation

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## How bad must it get?

**D**oes Satan get more attention than God when you preach eschatology? Is Jesus waiting and hoping for things to get worse so He'll have an excuse to return? Should Christians start wars and promote famines?

Do Seventh-day Adventists understand and preach the Second Coming clearly? Are we giving the trumpet a certain sound as we seek to warn souls of the imminent end of history? Or do we spend more time preaching Satan's triumphs than Christ's?

A few weeks ago I heard a rather typical Adventist sermon on why we believe in a soon-coming Saviour. The speaker's main focus was Matthew 24. He told us of wars and rumors of wars (verse 6). He spoke about earthquakes, false prophets, famines, and wickedness (verses 7, 11, 12), and then declared to us that because of these things the second coming of Christ must be near.

Advent believers of various persuasions have been preaching fights and famines as signs of imminence for centuries. Important as such signs may be, Jesus called them "but the beginning of the birth-pangs" (verse 8, R.S.V.). Later pangs, He said, would include tribulation, hatred of Christians by all nations, betrayals, and the falling away of many Christians whose love did not endure to the end (verses 9-13). But even these things were not what Jesus said would be the ultimate sign of His soon return.

The preacher went on to speak about the falling stars and the Dark Day, and I could not dispute the importance of these signs that have already occurred at the proper place in prophetic progress. But when the sermon was over I felt like a helpless commuter careening through time in a capsule without controls. I knew that at some time I would arrive at my destination—the end—but I had no control over when. Worse yet, there seemed to be nothing in particular for me to do along the way. An increase in the external influences of evil seemed to be the only thing Jesus was waiting to see before He would return to take me to heaven.

The implication was clear that if I wanted to hurry things up, I probably

should go start a war, become a false prophet, or at the very least stop giving offerings for famine relief!

But Jesus never intended that I would get that impression from Matthew 24. He pictured the increase of the forces of evil only as a backdrop to keep Christians from being discouraged when they encountered multiplied opposition. The real drama He would be watching to see played out is identified in verse 14: "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (R.S.V.).

Why do we focus on the triumphs of

evil instead of the progress of good when we preach about the Second Coming? Why does the backdrop against which Christ's victory is to be displayed get so much attention?

Are we so taken with the gaudiness of the scenery and so discouraged with what seems to be drab progress at center stage that we've lost sight of what is most important? Are we guilty of giving more glory to Satan than to Christ in our preaching on end-times? What should we focus on? Is there anything at center stage worth our attention? We will continue this editorial next month.—K.R.W.

## Is there a higher goal than baptisms?

The Adventist Church is rejoicing that since October 1, 1982, it has had an average of one thousand persons per day becoming members. What is not so well known is that 278 per day officially left our church during the same period. And the church has no way of knowing how many have "unofficially" removed themselves from the fellowship of believers. Should our church change its goals as it plans for 1990? If so, what kind of goals would be most meaningful?

The Great Commission of Matthew 28:18-20 lists baptism as only one step in the process. Jesus said, "Go and make disciples [*mathēteuō*] of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching [*didaskō*] them to obey everything I have commanded you" (N.I.V.). The goal Jesus gave is not "to baptize" but "to make disciples." A disciple is not just someone who has been

baptized but someone who practices Jesus' teachings.

While God is "not willing that any should perish," He does not accept quantity at the expense of quality. One conference has begun recording the weekly attendance at the worship services in its churches. The statistics show that only about 50 percent of the members attend church on a regular basis. They found that the traditional baptismal and membership records have little relevance to discipleship.

"God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted."—Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1948), p. 370. "The real character of the church is measured, not by the high profession she makes, not by the names enrolled on her books, but by what she is

actually doing for the Master, by the number of her persevering, faithful workers."—*Ibid.*, p. 200.

Research reveals that the kind of goal set has a powerful influence on the type of programs developed to implement that goal. Our evangelists traditionally have been evaluated on the basis of how many baptisms they produce, not on how many of those baptized actually stay in the church. Is it possible that our church's historic emphasis on only part of the discipling process has contributed to this high apostasy rate and low church attendance? Is not the church more interested in having spiritually mature, productive members than just accessions to the records?

The goal of discipling the world for Christ can be accomplished by making each local church a center in which members are equipped for soul-winning activities according to their spiritual gifts. Our church can measure the results in two ways: by the traditional accessions approach and by taking attendance. Attendance as a percentage of membership is a far more accurate barometer of the health of the church than either baptisms or book membership. Let's say the church sets a goal of doubling attendance at the worship service. This would mean a whole new approach to soul winning. The church then would have to become as interested in keeping its members as in winning them.

Another very positive benefit would result: the lessening of the antagonism many feel toward public evangelism. The whole church would become involved in strengthening the lives of its members. The concern to increase attendance would result in efforts to reclaim backslidden members and to invite nonmembers to church. It would, on a weekly basis, orient the worship service toward public evangelism. The church would have to address seriously the quality of its worship life. Too often new converts experience a tremendous letdown when they transfer from the dynamic and visual portrayals of the gospel they enjoyed in the evangelistic meetings to the often lethargic and nonvisual worship services. Public evangelistic crusades should still be conducted, but they should be icing on the cake rather than the cake itself.

Setting a new type of goal will stir the church's creative mind and cause it to study issues rarely given much more than lip service in the past. Focusing on

discipling and attendance will not negate evangelism but will enhance it. Every evangelist is concerned about the quality of life in the church into which he is bringing so many spiritual babes. The eager expectations of parenthood are dashed if the child becomes retarded and stunted. The church's goal should not be simply baptisms but disciplined people ready for the coming of Christ.—J.D.N.

## Christian Sabbath

From page 7

<sup>4</sup> See note 2.

<sup>5</sup> For a sampling of patristic testimonies, see my book *From Sabbath to Sunday*, pp. 213-235.

<sup>6</sup> *Concordia or the Book of Concord: The Symbols of the Evangelical Lutheran Church* (1957), p. 25; cf. Philip Schaff, *The Creeds of Christendom* (1919), Vol. III, p. 69.

<sup>7</sup> For example, A.T. Lincoln, one of the contributors, writes: "Jesus' personal claims whereby He transcends the Sabbath law provide the Christological key with which His followers could later interpret the Sabbath."—D.A. Carson, ed., *From Sabbath to Lord's Day* (1982), p. 364; cf. p. 113.

<sup>8</sup> For a brief but perceptive discussion of this development, see Willy Rordorf, *Sunday: The History of the Day of Rest and Worship in the Earliest Centuries of the Christian Church* (1968), pp. 167-173; also R.J. Bauckham, "Sabbath and Sunday in the Medieval Church in the West," in *From Sabbath to Lord's Day* pp. 303-309; L.L. McReavy, "Servile Work: The Evolution of the Present Sunday Law," *The Clergy Review*, 9(1935):273-276.

<sup>9</sup> A brief analysis of Aquinas' distinction between the moral and ceremonial aspects of the Sabbath commandment is found in *Divine Rest for Human Restlessness*, pp. 45, 46, 49-51. A trenchant criticism of Aquinas' appeal to natural law to defend the moral aspect of divine law is found in D.J. O'Connor, *Aquinas and Natural Law* (1967).

<sup>10</sup> John Calvin, *Institutes of the Christian Religion*, Henry Beveridge, trans., (1972), Vol. I, p. 343.

<sup>11</sup> *Ibid.*, p. 341.

<sup>12</sup> For a brief discussion, see *Divine Rest for Human Restlessness*, pp. 51-53.

<sup>13</sup> A valuable survey of the ideas and influence of these Sabbatarians is provided by G.F. Hasel, "Sabbatarian Anabaptists," *Andrews University Seminary Studies*, 5(1967):101-121. On the existence of Sabbathkeepers in various countries, see Richard Müller, "Adventisten-Sabbath-Reformation," *Studia Theologica Ludensia* (1979), pp. 110-129.

<sup>14</sup> See W. T. Whitley, *A History of British Baptists* (1932), pp. 83-86.

<sup>15</sup> Seventh Day Baptist General Conference, *Seventh Day Baptists in Europe and America* (1910), Vol. I, pp. 127, 133, 153.

<sup>16</sup> The 1980 *Directory of Sabbath-observing Groups* (Fairview, Okla.: Bible Sabbath Assn.) lists more than one hundred different churches and groups that are seventh-day Sabbathkeepers. Most of the groups, however, are rather small.

<sup>17</sup> Jacob Jervell, *Luke and the People of God* (1972), pp. 41-74, 133-152.

<sup>18</sup> *Ibid.*, p. 53.

<sup>19</sup> *Ibid.*, p. 140.

<sup>20</sup> *Ibid.*, p. 144.

<sup>21</sup> This view is expressed by H. Waitz, "Das Problem des sogenannten Aposteldekrets," *Zeitschrift für Kirchengeschichte*, 55(1936):277.

<sup>22</sup> My discussion of Luke's references to the places and time of Christian gatherings is found in *From Sabbath to Sunday*, pp. 135-142.

<sup>23</sup> To fulfill could also mean the prophetic realization of the law and the prophets in the life and ministry of Christ. Such a realization, however, does not invalidate and replace them, because verse 18 explicitly states: "I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished" (R.S.V.).

<sup>24</sup> Plutarch, *De Superstitione* 3 (*Moralia*, 166A); Justin Martyr, *Dialogue With Trypho* 23, 3; Epiphanius, *Adversus Haereses* 30, 2, 2; *Apostolic Constitutions* 2, 36, 7. A. T. Lincoln admits that "in each of these places the term denotes the observance or celebration of the Sabbath. This usage corresponds to the Septuagint usage of the cognate verb *sabbatizō* (cf. Ex. 16:30; Lev. 23:32; 26:34; 2 Chron. 36:21), which also has reference to Sabbath observance. Thus the writer to the Hebrews is saying that since the time of Joshua an observance of Sabbath rest has been outstanding."—"Sabbath Rest, and Eschatology in the New Testament," in *From Sabbath to Lord's Day*, p. 213.

<sup>25</sup> For my extensive analysis of this logion, see *From Sabbath to Sunday*, pp. 38-48; also, "John 5:17: Negation or Clarification of the Sabbath?" *Andrews University Seminary Studies*, 19(spring, 1981):3-19.

<sup>26</sup> Willy Rordorf argues that the Sabbath was first introduced after the occupation of Canaan because of socioeconomic considerations (*Sunday*, pp. 12, 13).

## Ten Commandments

From page 15

we are not all apostles who by the certain providence of God have been sent to us as infallible teachers. Therefore not they, but we may go astray and fall in the faith."—Luther, in the disputation *On Faith*, Nov. 11, 1535.

The Spirit and Scripture are consonant because both are the Word of the same God. It is in the field defined by the Decalogue and nowhere else where God will continue to instruct, prohibit, and command in more detail. Because the Ten Commandments are the appointed place for the dialogue and communication of God and man, they remain valid for all of us.

I conclude with a quotation from a famous sermon of Martin Luther on Matthew 22:36-46: "Therefore let him learn, whoever can learn, and learn well that he may know, firstly the Ten Commandments, what we owe God, because where there is no knowledge of them people do not know and ask Christ for anything either. In addition it is needed to preach of grace, in order to find help and counsel how to arrive at obedience."—Sermon on the eighteenth Sunday after Trinity, from his *Church Postil*. Law and gospel must go together.

## How's your prayer life?

*If you ever find yourself hurrying through life without taking time to draw strength from the Lord, you're not alone. If you need encouragement to stop and take the time you need, you'll find it here.*

My close friendship with Lillian Guild began in Singapore, where our families labored together for the Lord for a number of years. Lillian is an avid reader and a committed Christian—a true mother in Israel whose life is dedicated to the cause of Christ.

*It was once said that "prayer is the mortar that holds our house together." As important as prayer is, I have heard people say in exasperation, "My prayers don't go any higher than my head!" And I have wondered why. Some obvious reasons quickly come to mind. Perhaps we need to pray Ralph Seager's prayer,*

*"Lord, lay the taste of prayer upon my tongue,*

*And let my lips speak banquets unto Thee;*

*Then may this richest feast, when once begun,*

*Keep me in hunger through eternity,"*  
*until prayer becomes more of a reality in our lives.*

*As you read Lillian's article perhaps you can identify with reasons she gives for an ineffective prayer life. She leaves us with hope, however, by giving practical suggestions for improvement.—Marie Spangler*

While driving on the turnpike in up-State New York one day we noticed a well-dressed but bewildered man standing alongside a shiny new Cadillac. It was apparent that he was in trouble.

Since there was room, we pulled over to see if we could be of assistance.

"What's wrong?" we asked. "Can we help you?"

"I'm out of gas," he replied. "Of all times for this to happen. I'm late now to an important engagement."

Fortunately we were carrying a gallon can of gasoline, and my husband emptied it into his tank.

Lillian R. Guild is departmental assistant in the director's office of the Voice of Prophecy radiobroadcast in Thousand Oaks, California.

"You can get gas six miles ahead at the next service area," we told him.

The man thanked us politely, jumped into his car, and sped away.

About twelve miles down the road we were astonished to see the same man, with the same car, in the very same predicament! Not wanting to take the time to stop for fuel, he had passed up the service area.

Sounds ridiculous, doesn't it? I just can't imagine what that man was thinking. Everyone knows that no matter how busy you are, or how many important engagements you have, or how big a rush you're in to salvage an appointment, if you want your car to run, you must take time to get gasoline.

I've thought about this experience many times. And I've wondered if we as Christians are just as foolish as that man. We know that our source of power is prayer. We know how very important prayer is to spiritual growth, yet how often we neglect to pray. We just don't take time to stop and connect up with the powerful resources of heaven through prayer.

Is it because we think prayer is unimportant that we neglect it? Of course not! For we know that "prayer is the breath of the soul."—*Gospel Workers*, p. 254. "Through sincere prayer we are brought into connection with the mind of the Infinite."—*Steps to Christ*, p. 97. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."—*Ibid.*, pp. 94, 95.

But even though I know how vital prayer is, I don't spend near the time that I should in prayer. Yet the subject of prayer captivates me. I read everything on prayer that I can get my hands on.

I buy all of the newest books on prayer. I browse through secondhand stores for old books on prayer. I read and have memorized all of the Bible texts on prayer. I love what Ellen White has

written about prayer. I read everything, I do everything—but pray. I find it easier to read about prayer than it is to pray.

Why are Christians so prone to neglect prayer? Because our adversary, the devil, knows better than we do the importance of prayer. He doesn't want us to pray. He does everything he can to hinder our prayer life. He hates to see Christians praying because he knows that if he can succeed in weakening our prayer life he will succeed in killing our spiritual life.

The devil doesn't tell us that prayer is not important. Instead, he uses every tactic available to keep us from praying. He can keep us so busy doing other things, even good things such as reading our Bibles and other good books, that we have no time or energy left to devote to praying.

Besides this the devil has an ally in our own bosoms—our old carnal natures that have an aversion to prayer. We seem to have a natural reluctance to pray. We are too proud to admit that we need help from outside ourselves. Prayer is usually our last resort.

If we are honest with ourselves most of us will admit that our prayer life is not what it should be. Since we have this problem, what can we do to have a more meaningful prayer life?

I have been reading a book that has been such a blessing and has answered so many questions on prayer for me that I want to recommend it to you. In his book *Prayer* Ole Hallesby illustrates the ideal prayer life in the story of Jesus' mother at the feast of Cana.

Apparently Mary was in charge of the wedding reception. More people than expected showed up. They ran out of punch! The first thing that Mary did was to come to Jesus. This, of course, is the first thing that we should do when we come face to face with problems or if we have some concern. Come to Jesus. It should be as natural for our thoughts to turn toward Jesus as it is for a flower to

turn toward the sun.

The next thing that Mary did was to tell Jesus her problem. "They have no wine" (John 2:3).

We are told, "Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. 'He healeth the broken in heart, and bindeth up their wounds.' Ps. 147:3. The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son."—*Steps to Christ*, p. 100.

After coming to Jesus, and after telling Him her problem, Mary did nothing more. She didn't tell Jesus what to do. She left the matter with Him. This is where most of us, I am afraid, have difficulties. And this is why our prayer lives are not what they should be. We tell God what He should do. I know this is my problem. I have it all worked out before I pray. I want to tell God every little detail of *how* and *when* He should answer my prayer.

Are you ever guilty of trying to command God, demand from Him, or even boss Him around like you do your spouse, your children, your employees? Do you have the idea that God is withholding something from you and you have got to persuade Him to give it to you? Do you feel it's up to you to get God to act on your behalf and that He has to fulfill His promises to you? If you have these concepts, your understanding of prayer is no better than a heathen's.

According to Mr. Hallesby, prayer is simply opening our heart's door to God

who stands there knocking. Revelation 3:20 says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

God is knocking and waiting for us to give Him access to our hearts. He wants us to give Him the opportunity to fulfill our needs. He is just waiting for us to respond. We don't have to tell God what to do. He already knows what needs to be done, and He wants to do it. He wants us to have a meaningful prayer life. He wants us to converse with Him and have a close fellowship experience. He desires to apply the healing balm of Gilead to those deep-down wounds that no one else knows about. He wants us to realize our helplessness and our selfishness and to cast ourselves at His feet.

We need to determine never to get in such a rush that we fail to take time to get spiritual power through prayer. But unless we set a definite time for prayer each day, we will let other things crowd it out. And we need to take time to let

God speak to us. We seem to feel all too often that we have to do all of the talking when we come to Jesus in prayer. But it is important to take the time to sense His presence. This is why He tells us to "be still, and know that I am God" (Ps. 46:10).

When we begin to pray as God wants us to, something will happen in our prayer life. Instead of not wanting to take time to pray, we will look forward in anticipation to our quiet time with God. We will get to know Him better, and He will become more real to us than any earthly friend. We will find the joy and peace of mind that He wants us to have. We will have victory in our Christian life, and the devil's darts won't take effect.

Does your heart respond to God's Spirit speaking to you? Is He telling you that your prayer life needs improvement? I know that this is my greatest need. If you feel this way, won't you take time right now to tell Him about it? Won't you open your heart and let Him in?

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## Prayers from the parsonage

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Today I could walk away from my possessions if greater values were at stake, but I am happy You did not ask that of me fifteen years ago.

Having scoured greasy broiler pans and spattered ovens in rented apartments, I treasured our first new stove. It was a shiny electric model with automatic oven cleaner and timed bake. I determined to keep it spotless and hoped I'd never again have to use someone else's appliances.

Later we bought an avocado washer and dryer. After years of feeding quarters into greedy Laundromat machines, I prized my matching set for its practicality and convenience.

A couple of years went by before we could afford our next major purchase—a cozy love seat in our favorite colors. In one furnished apartment I'd decorated around a red couch and chartreuse armchairs; in another, everything was a depressing beige or dark brown. For several years we'd used an outdated, bulky sectional sofa that friends had

passed along after another family had handed it down to them.

Lord, when You cautioned, "Lay not up for yourselves treasures upon earth" (Matt. 6:19), perhaps You were not speaking to the wealthy, for whom possessions come easily, but to the middle class and the poor, for whom possessions become goals and ends in themselves.

Leaving—even selling—those carefully considered purchases would have been very hard. They represented long-range planning, monthly budgeting, and a promise of better things to come. They held memories, brought pleasure, and inspired dreams.

Now their significance has diminished. They are *objects*—wise investments that have given years of use, but that no longer hold such intangible value.

Thank You for seeing me to this point. Thank You for letting me enjoy my belongings. May I ever trust You to provide, and may I judge all material things from the perspective of heaven and eternity.

Cherry B. Habenicht



# Travel/Study 1985 with the Horn Archaeological Museum

## **Biblical Archaeological Conference**

(Andrews campus July 8-11)

Pre-registration fee \$59—Registration \$69

The object of the Biblical Archaeological Conference to take place on the campus of Andrews University will be to examine and present an up-to-date review of archaeological research related to the Bible.

Our focus will include: Archaeology and the Centralities of Faith; Biblical Cities and recent discoveries; (Ebla, Umeiri, Caesarea).

Arkeology and other sensations; (Noah's ark, The Ark of the Covenant, Shroud of Turin).

Making Archaeology relevant in evangelism; (Using Art, Artifacts and Multi-media to help you reach professionals in your cities).

Presenters will include: Geraty, Herr, Shea, Terian, Storfjell, Vine, Hoffmeier, Hackwell, Schoville and special guests, Siegfried Horn and Edwin Thiele (if able). There will be a renowned scholar from Israel.

Three hours of academic credit optional for regular tuition fee.

## **In the Footsteps of the Exodus**

(A 21-day tour of the archaeological highlights of the Bible Lands)

July 13 - August 2 Departs Chicago

Cost \$2,190 Round Trip

Tour guide: Lawrence T. Geraty, professor, Archaeology and History of Antiquity, SDA seminary. Tour escort: W. John Hackwell, field representative, Institute of Archaeology.

This study tour will visit the following:

**Jordan:** Amman, Jerash, Umeiri, Madaba, Nebo, Dibon, Arnon, Kerak, Machaerus, Bozrah, Petra. **Israel:** Jerusalem, Hebron, Beersheba, Arad, Masada, Ein Gedi, Qumran, Bethel, Ai, Shiloh, Mt. Gerizim, Ebal, Samaria, Dothan, Megiddo, Nazareth, Tiberias, Capernaum, Hazor, Dan, Meiron, Haifa, Dor, Casearea, Tel Aviv and more.

**Egypt:** Suez, Cairo, Giza and the pyramids, Saqqara/Memphis, Luxor and the Valley of the Kings.

**Booking Deadline:** A deposit of \$250 is due with your booking, the balance is due in May.

Five hours of academic credit optional for regular tuition fee.

## **Andrews University Institute of Archaeology**

For further information and bookings write us at the Institute of Archaeology, Andrews University, Berrien Springs, MI 49104 or call us at (616) 471-3273

# Shop talk

## Marriage Encounter at New Orleans

Seventh-day Adventist Marriage Encounter will hold a seminar in a lovely retreat setting in the New Orleans area just prior to the opening of the World Ministers Council.

Many delightful serendipities await couples who make time for personal growth together under the leadership of an SDAME team. The Marriage Encounter model fosters couples' communication in the privacy of their own rooms, and also includes creatively prepared presentations by the leader couples.

Seminar dates are June 19 to 21. Contact Bob or Marian Reiber, Upper Columbia Conference, P.O. Box 19039, Spokane, Washington 99219; (509) 838-2761.

## Intervention in substance abuse

"Pastoral Intervention in Substance Abuse," a conference for ministers on roles and action steps to take to intervene in problems of alcoholism and drug usage and dependency among families, youth, and the community, will be conducted by the Institute of Alcoholism and Drug Dependency and the Andrews University Theological Seminary from July 8 to 11, 1985. The conference will present helpful strategies and information useful in meeting substance abuse problems.

For information, contact Dr. Pat Mutch, Institute of Alcoholism and Drug

Dependency, Andrews University, Berrien Springs, Michigan 49104.

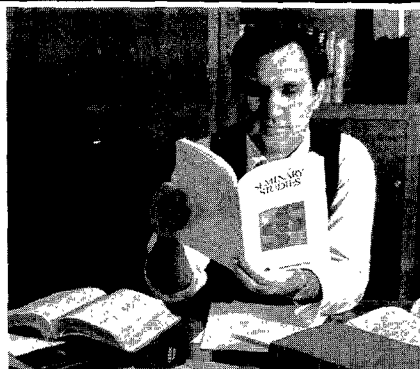
## Continuing education and service record

The same Annual Council action that urgently requested Seventh-day Adventist ministers to "take at least twenty clock hours of continuing education" each year also provides that the records of courses taken will be filed with each individual's service record. These records will be available for consideration in future employment.

Home-based courses yielding Continuing Education Units are available from the Center of Continuing Education for Ministry. Write to Ministerial Continuing Education, 6840 Eastern Avenue NW., Washington, D.C. 20012. Non-Adventist ministers also may receive Continuing Education Units from Andrews University.

Seminars at the World Ministers Council in New Orleans in June will offer Continuing Education Units.

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## Dig beneath the surface

If you're the kind of minister who needs to get to the bottom of things, if you enjoy stretching your mind and aren't satisfied with the predictable, *Andrews University Seminary Studies* could be just what you've been looking for. Three times a year this conservative, scholarly journal brings you in-depth articles on Biblical theology, Biblical linguistics and cognates, textual criticism, exegesis, ancient history, church history, systematic theology, and ethics.

Comprehensive book reviews and short book notices keep you informed about important religious publications, and abstracts of current Andrews University dissertations provide you with up-to-date information on recent research.

### Among 1985 Topics:

- Johann Heinz: *Luther's Longing for the "Last Day"*  
 Leif Hengisto: *The Literary Structure and Theology in the Book of Ruth*  
 George Rice: *The Apostasy Motif and Structure in Hebrews*  
 J. Wayne Baker: *Church Discipline or Civil Punishment in the Swiss Reformation*

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# Recommended reading

## Getting Tough on Gateway Drugs

Robert L. DuPont, *American Psychiatric Press, Washington, D.C.*, 1984, 260 pages, \$16.95.

## Marijuana Alert

Peggy Mann, *McGraw-Hill, New York*, 1985, \$10.95.

## Not My Kid: A Parent's Guide to Kids and Drugs

Miller Newton and Beth Polson, *Arbor House, New York*, 1984, 256 pages, \$15.95.

All three books reviewed by Francis A. Soper, retired editor, *Listen magazine*.

Today there's both good news and bad news in the field of health. First, let's look at the good news. On the average we're living longer than ever before. A newborn baby now can expect to live seventy-three years—this is twenty-six years longer than a baby born at the turn of the century.

The good news is better for women than for men. The newborn girl can look forward to seventy-seven years of life, whereas the newborn boy can expect only sixty-nine years. That's a gap of eight years. In 1900 women averaged only two extra years of life. Now the bad news. About one third of the people who die actually die too early. Thirty percent of all deaths in our country are premature for two reasons: alcohol drinking and cigarette smoking.

And the gap of eight years' life expectancy between men and women is largely explained by the difference in rates of alcohol and tobacco use. When the death rates of men who don't smoke or drink are compared with those of women who don't smoke or drink, the life-expectancy gap almost disappears.

The bad news is especially bad for one age group: the 15- to 24-year-olds. Their health is actually deteriorating. The three major killers here are accidents, suicides, and homicides. All these are on the increase, much of the problem stemming from drug use, which has shot up 1,000 to 3,000 percent in only twenty years.

All this news—both good and bad—comes from the vital, interesting new book *Getting Tough on Gateway Drugs: A Guide for the Family*, by Robert DuPont, one of the world's foremost and most forthright authorities on the drug scene.

The word *gateway* is significant. For example, the author points out that tobacco use is the most common and deadly of all addictions, the death toll of 320,000 annually exceeding the toll from all other drug addictions combined.

Dr. DuPont focuses mainly on three gateway drugs:

1. *Alcohol*—the most widely used drug in all the world. It causes 15 percent of all deaths in the United States, and costs \$200 for every man, woman, and child. It's a gateway to all nonmedical drug-taking.

2. *Marijuana*—the smoke contains more tar and carcinogens than tobacco. Eighty percent of marijuana smokers also use tobacco.

3. *Cocaine*—usually thought of as harmless. This drug has become a major problem for more and more of its 22 million users.

Dr. DuPont's book is necessary reading. Books of such value are few and far between. It is very unusual, however, to have three vital books in the same subject area appear all at once, but such is the case here.

Peggy Mann's *Marijuana Alert* is the best and most comprehensive popularized book on a topic of increasing concern. Marijuana has been thought of as relatively innocent, but the more that is discovered about it, the more frightening it becomes.

Especially significant in Peggy Mann's up-to-date review of marijuana's physical effects is the unexpected generational carryover. Animal experimentation has shown that the drug transmits abnormalities across generations, such abnormalities appearing in infants even when only their grandfathers were exposed to the drugs. One can only speculate on the

generational impact of the use of drugs today.

Third in this triumvirate of books—all easy to read and conveying important information in their messages—is *Not My Kid*, by Beth Polson and Miller Newton.

Dr. Newton, because of drug problems in his own family and concern for other families so involved, founded Straight, one of the most effective treatment programs available today.

From his experience in helping thousands of young people in trouble, he presents tested ideas for dealing with drug use.

"Show me a druggie kid," he says, "and I will show you a family in pain." This easy-to-read parent's guide to kids and drugs shows not only that all kids may be vulnerable to drugs, but also that there's a way out, as demonstrated by the many success stories in the book.

The main purpose of all three of these timely books is "building strong bodies . . . and minds . . . and souls," as summarized by the subtitle of Dr. Newton's final chapter.

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