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WHAT IT MEANS TO ADVENTISTS

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Ministry

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April 2000 issue

Evangelist Halversen ("Nurturing and Preserving New Converts") could not have been more convincing of the need to nurture the newly baptized than when he used such graphic terms as "obstetricians" and "pediatricians" in his description of the work of evangelism and soul winning.

How rewarding and spirit-filled our churches would be, if we realized the responsibility placed upon us when these new members come into the church.

My late husband Roy spent his entire evenings after work giving Bible studies. I have seen people come to Christ and take up active roles in the church, because of his ministry and his sincere efforts. His efforts did not cease after baptism. His concern was not to win them now and lose them later, but rather to teach them how, so that they can show someone else later.

Too often our emphasis seems to be on the total baptized and not the total person. The church family should be given proper training in nurture weeks prior to a crusade, so that each member is motivated and ready to care for a newly baptized person.

God has given special gifts and talents to each of us. Pastor Halversen's seven points show us the way. "Communication" and "visitation" are the life blood and preserver of successful evangelism and of a spirit-filled church. —Joan Derrick-Griffith, Caribbean Union College, Trinidad, West Indies.

October 2000 issue

This is in response to the "Viewpoint" column concerning the Seventh-day Adventist academy

A New Design for *Ministry*

Next month, January 2001 *Ministry* inaugurates a new cover and internal design.

Look for a fresh cover and a more reader-friendly text.

students asking permission to have a "supervised dance" ("What Matters Most," by Yvette J. Norcott).

Many Seventh-day Adventist schools, parents, and churches have accepted music incorporating dance idioms as appropriate for entertainment, and many times also as relevant for worship services. It perhaps seems illogical to many Adventist students to deny them the opportunity to respond physically (dance) to the music which has already been approved for their listening enjoyment.

Fortified with current musical trends in Adventism, the questioning students probably have logic on their side, and those who would deny a petition of young Seventh-day Adventists' requests for a "supervised dance" will have to do some rather difficult explaining.—Paul Hamel, Andrews University, Berrien Springs, Michigan.

♦ No one can forever resist the power of death, and Pastor Willsey

has frankly and helpfully shared his experience in the loss of his wife ("Facing Death in the Parsonage"). He calls for the church to have a "program, something, anything" that could help one to better deal with the trauma of the death of a loved one.

From my own study and resulting experience, I believe that God has given Adventists a timely symbol that helps us prepare for the inevitable. It is a way to more completely disentangle ourselves from the world and depend on Jesus and His promises.

The basic reference is "Life Insurance" (Ellen G. White, *Testimonies to the Church*, 1:549-551); this is reinforced by over fifty additional comments in letters and articles from 1891-1911. These insightful statements are about a vital *relationship* with Jesus.

It would be well to include a study of this topic in the church program Pastor Willsey calls for. The rewards are many and long-lasting.—Esther A. McCluskey, Colton, California.

Free Subscription

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



eorge Knight's book, A Search for Identity: The Development of Seventh-day Adventist Beliefs¹ is an extremely

valuable book for Adventists in general and the Adventist pastor particularly. Perhaps the main reason for such a claim is the fact that Knight's historical work gives us unique insight into who we are as Adventists and a greater awareness of what has gone into making us the people we have become.

One of the most helpful and challenging things about the book is the fact that as Knight sketches the development of the Adventist identity, he exposes, among other things, the reality that Adventists have for much of their history been a people who have seen the basis for their existence from at least two divergent points of view. To overstate it, it is as though there have been two quite antithetical, co-existing Adventisms since relatively early in our history.

This divergence, it seems to me, has virtually always existed among the family of God and has disclosed itself especially during the crisis points of the church's history. The most dramatic of these crises happened during the last week of Jesus' life when the values and outlook of Jesus versus those of the Pharisees (and others) was, by the direction of God, brought into the boldest relief. The significant differences gathering at Golgatha were not merely the Jewish-Roman tension, but the faith of Jesus versus the conservative religion of the Pharisee.

In my mind the particular event in Seventh-day Adventist history that most clearly discloses the same omnipresent and far-reaching difference in essential spiritual

The divergent tracks of Adventist identity

W = I = I = E = V = A

orientation is the occasion of what has become known among Adventists as the 1919 Bible Conference, This piece of Adventist history is insightfully evaluated by George Knight in the book mentioned above, and by Paul McGraw in his article, "Without a Living Prophet" published in this issue of *Ministry*. Stripped to its essentials this council led to the contrasting outlooks we have spoken of, displayed between such key personalities as A.G. Daniells and W. W. Prescott, who were on one side of the issues, while on the other were men such as Claude Holmes and I. S. Washburn.

As it sometimes is these days, the primary presenting issue of the Conference was the nature, use, and authority of the writings of Ellen White. There are distinct characteristics in this theological-ecclesiastical skirmish that are worth contemplating as we seek to identify where we might stand when it comes to the issues and mentalities facing the Seventh-day Adventist Church today.

Although Holmes and Washburn did not think so, Daniells and Prescott held the work of Mrs. White in the highest regard. While attempting to move the Church away from an inerrantist view of Mrs. White's writings and away from placing her published work on a par with the

Bible, they sought to retain the deepest respect and authority for the writings in the Church. In seeking this balance, Daniells appeared to Holmes and Washburn to be retreating from what they perceived to be the orthodox position of attributing to Mrs. White's work a kind of verbal perfection and biblical authority in the Church. Holmes represented a view of Mrs. White's writing that had already gained a significant foothold in the Church, and when Daniells said such things as "Sister White never claimed to be . . . a dogmatic teacher on theology" (see McGraw's article on page 12), Holmes and Washburn saw Daniells to be advocating a course that was dangerous and that would seriously subvert the Church.

All told, Daniells and Prescott represent an outlook that is distinctly biblical in its orientation and clearly reflective of Mrs. White's approach to revealed truth and authority. At its root their approach was centered in the gospel of Christ and in His person and was eager to see the will and work of God go forward strongly. Both in the case of the Christ event itself and in 1919, its over-conservative opponents ever confused and associated it with destructive "liberal" causes and mentalities.

Holmes's and Washburn's orientation was, in contrast to that of Daniells and Prescott, centered more in dogmatic truth and verbal dictum. They seemed to place more emphasis on religion and religious correctness than upon the person and work of Christ and the basic thrust of the biblical message. Their arguments appeared to be centered more upon an all-consuming tradition than upon a living word. The emphasis of their ministry was to identify error almost more than truth and to expose those in the community of faith who were proponents of ideas that were in any way divergent from

continued on p. 18

THE GREAT CONTROVERSY THEME:

What it means to Adventists

hen Seventh-day Adventists refer to the "Great Controversy Theme" (GCT) what do we mean?



Herbert E. Douglass, Th.D., retired president of Weimar Institute, lives in Weimar, California. Some may think of *The Great Controversy Between Christ and Satan*, the fifth book in the Conflict of the Ages series. Others may think of Jeremiah's announcement that the "Lord has a controversy with the nations" (Jer. 25:31), a theme that H. L. Hastings, in 1858, emphasized in his book, *The Great Controversy Between God and Man, Its Origin, Progress, and End.*²

The GCT is more than an historical survey of the battle between Christ and Satan as traced through the events of secular and biblical history, more than an overview of the cosmic conflict as unfolded in certain biblical passages such as Revelation 12, more than an awareness of that struggle within our own lives.

For Seventh-day Adventists, the GCT is the core concept that brings coherence to all biblical subjects. It transcends the age-old divisions that have fractured the Christian church for centuries. It brings peace to theological adversaries who suddenly see in a new harmony the truths that each had been vigorously arguing for. Herein lies the

uniqueness of Adventism. That uniqueness is not some particular element of its theology, such as its sanctuary doctrine. Rather, the distinctiveness of Adventism rests in its overall understanding of the central message of the Bible that is governed by its seminal, governing principle—the Great Controversy Theme.

A central, governing theme

Every philosophical or theological system builds on a central, governing theme or paradigm. Its central theme becomes that system's core truth and determines all of that system's principles and policies. Stephen Hawking, the remarkable Cambridge physicist (cosmologist), wrote in his 1988 book, A Brief History of Time, that should scientists discover the long-sought "theory of everything" to explain the varying mechanisms of the universe, "we should know the mind of God."3 Seventh-day Adventists have been given that—a perspective which provides a "theory of everything." It introduces us to the "mind of God." We didn't discover it; it was

given to us. We call it the Great Controversy Theme.

How we understand this core theme directly affects how we grasp the intent of biblical writers when they used words such as righteousness, salvation, gospel, etc. The GCT helps us to work our way through centuries of theological confusion over the meaning of such realities as justification, sanctification, atonement, obedience, and works. Without the GCT, all would remain divided over such subjects as the importance of the Old Testament sanctuary service and the New Testament view of Christ as our High Priest/Mediator, the meaning of faith and grace, the place of obedience in relation to legalism, why Jesus came the first time, why He came the way He did, and when He will return.

Regardless of the many reasons one reads the Bible, our study of it will be infinitely more meaningful when it is viewed in relation to the Bible's "grand central thought. Viewed in the light of this thought, every topic has a new significance."

This "grand central thought" provides unity, coherency, transcendence, and lasting relevance to all the pieces of information found in all the books of the Bible. Each biblical message wherever found, when connected to the Bible's "grand central thought," takes on a "new significance."

What is the grand central thought?

Further, we are not left to ourselves to figure out what is meant by "the grand central thought." "The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, [which is] the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise in the Revelation-'They shall see His face; and His name shall be in their foreheads,' [Rev. 22:4]—the burden of every book and every passage of the Bible is the unfolding of this wondrous theme-man's uplifting,-the power of God 'who giveth us the victory through our Lord Jesus Christ.' [1 Cor. 15.57]. He who

grasps this thought has before him an infinite field of study. He has the key that will unlock to him the whole treasure-house of God's Word."⁵

How shall we unpack this remarkable paragraph? First, this central theme is not just one concept among many. Rather, it is what makes sense of all other biblical subjects or concepts. Because this theme has not been grasped clearly in the past 2,000 years, the Christian church has fragmented into its hundreds of divisions. For instance, a limited gospel is proclaimed when only forgiveness is

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distinctiveness of Adventism rests in its overall understanding of the central message of the Bible that is governed by its seminal, governing principle—the Great Controversy Theme.

emphasized as the reason for Calvary. The GCT points higher—to our "restoration" and "uplifting" as the purpose of the grace of God, undoing everything that sin has damaged. To focus on restoration in addition to forgiveness changes the whole landscape of theological discussion and the purpose of the gospel. 6

Distinguishing and making the difference

How do we discover this "central theme"? By looking at the Bible as a whole: "The Bible is its own expositor. Students should learn to view the word as a whole, and to see the relation of its parts. They should gain a knowledge of its grand central theme, of God's origi-

nal purpose for the world, of the rise of the great controversy, and of the work of redemption. They should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working. . . . They should see how this controversy enters into every phase of human experience, how in every act of life they reveal one or the other of the two antagonistic motives, and that they are even now deciding on which side of the controversy they will be found."

How does the GCT make a difference in understanding the plan of salvation? It focuses on the reason for the controversy and how it will be resolved. The controversy between God and Satan is over whose plan is best for the universe—God's will (as expressed on earth in His commandments and yet more fully in Jesus) or Satan's notion of individual self-determination.

The heart of this conflict focuses on motivation and character: Satan has charged (and influenced men and women to believe) that God is unfair, unforgiving, and arbitrary. God's defense has been both passive and active—passive in that He has allowed time to proceed so that Satan's principles could be seen for all their suicidal destructiveness. Actively, He has revealed His character and trustworthiness in Christ so that all inhabitants throughout the universe as well as on earth are able to make up their minds as to who has been right or wrong in the controversy. 9

Thus, as the controversy began in heaven and is played out on earth "it has been Satan's purpose to overthrow the law of God.... To deceive men, and thus lead them to transgress God's law... The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering,—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition." 10

How the GCT illuminates

How then do these basic concepts illuminate various aspects of the plan of

salvation?¹¹ Each example below reveals the deep tensions that have caused great divisions within the Christian church but also shows how to resolve these tensions. Truth is not the sum of paradoxes but the union of often separated components. When one component is not connected within the ellipse of truth, something serious happens to even that portion of truth each arguing group holds precious. For example, water consists of hydrogen and oxygen. The question of whether hydrogen or oxygen is more important is meaningless when one needs a drink of water!

The truth about water is that water does not exist unless both hydrogen and oxygen are in proper relationship to each other. The same is true with components in the ellipse of truth. Each of the examples below demonstrates that the tensions that have traditionally divided are now seen as inseparable correlates, when understood in the GCT.12 Even as hydrogen and oxygen are both needed to produce water, each of the warring elements in the examples below are now seen as equally essential if we want truth.

When the GCT's goal of "restoration" is kept free from conventional qualifications, reservations, and paradoxes, the following doctrines stand fresh and powerful—and distinctively Adventist as compared to the partial insights of conventional theological systems.

The following relationships need each component to receive equal emphasis in the ellipse of truth. This tends to happen when they are each and all seen in the light of the GCT.

- 1. The relationship between Christ's work on the cross and the work of the Holy Spirit in the lives of believers;13
- 2. The relationship between the law and the gospel;14
- 3. The relationship between Christ as Redeemer and as Ruler.15
- 4. The relationship between objective authority and subjective responsibility in the faith experience;16
- 5. The relationship between God's work and human work in the salvation process;17
- 6. The relationship between imputed and imparted righteousness;18

- 7. The relationship between forgiveness of sin and a transformed life in defining genuine Christianity;19
- 8. The relationship between the prayer for pardon and the prayer for divine help to resist sin;20
- 9. The relationship between Christ's role as Sacrifice/Saviour and as High Priest/Mediator;21
- 10. The relationship between the new birth and obedience to God's law;22
- 11. The relationship between repentance and reformation;23
- 12. The relationship between the work of Christ on the cross and the work of the Spirit within;24
- 13. The relationship between faith and works;25

For another example of how the GCT clarifies the distinctiveness of Adventist theology we may point to Adventist eschatology. The Adventist eschatological framework sets us apart from every other denomination that speaks of the end of the world because it is governed by the GCT. The distinctly Adventist view is formed by a "mutually supportive cluster" of ideas, including conditional immortality, seventh-day Sabbatarianism, a premillennial historicist eschatology, acceptance of the gift of prophecy in the ministry of Ellen White, teachings about the priestly work of Christ in the heavenly sanctuary, and a prepared people by His grace.

This "mutually supportive cluster" of ideas that marks Adventist eschatology exists today because the GCT informs all areas of Adventist thought. Every area, because it unfolds from this organizing principle, is coherent and interactive with all other areas. Helping believers to be restored physically, mentally, emotionally, and spiritually is the purpose of the gospel and everything to do with the Advent. They are people the Spirit has prepared to meet the Coming Lord, the people John foresees in Revelation 14:12: "This calls for endurance on the part of God's people, those who obey God's commandments and are faithful to Jesus" (TEV). When the controversy is over, the purpose of the gospel will be seen as the vindication of the wisdom, power, and love of God. The anthems of

heaven ring out: "'Praise God! Salvation, glory, and power belong to our God! True and just are his judgements!" (Rev. 19:1, 2, TEV).

Ellen G. White. The Great Controversy (Nampa, Idaho: Pacific Press® Pub Assn , 1911).

In reviewing the bleak history of humanity, Hastings traced Jeremiah's announcement: "We are then to regard this controversy as a controversy between right and wrong, between good and evil. between a just and Almighty ruler and his frail and rebellious subjects."—(Rochester, N.Y. H. L. Hastings, 1858), 14-17. Hastings reyealed no concept of a cosmic controversy between Satan and Christ with supernatural implications involving the security of the universi Nor did he depict how the controversy affects the conflict between various theories of salvation and how these theories directly affect their proponents

New York: Bantam Books, 1988, 193

White, Education (Nampa, Idaho Pacific Press* Pub. Assn., 1903), 125. (True Education, 74) In Ministry, May, 1982, the author de-veloped these thoughts in a biblical overview entitled, "God on Trial." 'Ibid, 125, 126 (Tine Education, 75).

"The very essence of the gospel is restoration." Ellen G. White, The Desire of Ages (Nampa, Idaho: Pacific Press® Pub. Assn., 1940), 824. White, True Education (Nampa, Idaho, Pacific Presso Pub. Assn., 2000), 115. (Education, 190).

*"It was God's purpose to place things on an eternal basis of security... that time must be given for Satan to develop the principles which were the foundation of his system of government."—White, The Desire of Ages, 759, see White, Manuscript 57, 1896, in Manuscript Releases, (Washington, D.C.: Ellen G. White Estate, 1993), 18:361.

""Jesus came to teach men of the Father, to correctly represent

him before the fallen children of earth. The only way in which he could set and keep men right was to make himself visible and familiar to their eyes. . . . Christ exalted the character of God, attributing to him the praise . . . of the whole purpose of his own mission on earth,—to set men free through the revelation of God . . When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men."—White, Signs of the Times, January 20, 1890. See also Signs of the Times, Dec 30, 1889.

10 ———, The Great Controversy, 582; see also Ibid, xi, Christ's

Object Lessons (Nampa, Idaho: Pacific Press[©] Pub. Assn., 1900), 415, 416; Patriarchs and Prophets (Nampa, Idaho Pacific Press[®] Pub. Assn.,

In this brief study, whenever we let Ellen White define her own words without importing conventional definitions for key bibli-cal—definitions that have divided Calvinists, Lutherans, and even Wesleyan Methodists for centuries—when we make sure of our con-texts when White is quoted, we will be satisfied with her arching clarity and integrated theological thought. All that happens when we see the coherency of the GCT theme.

See Herbert E. Douglass, Messenger of the Lord (Nampa, Idaho: Pacific Press® Pub. Assn., 1998), 260, 261, 573, for a fuller discussion of

these relationships.

13 The Desire of Ages, 671.

-, Christ's Object Lessons, 128 -, Farth and Works, (Nashville, Tenn : Southern Pub. Assn., 1979), 16.

-, Christ's Object Lessons, 112, "A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith cannot receive blessing from God. It is not enough to believe about Christ, we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Savioui; which appropriates His merits to ourselves. Many hold faith as an opinion Saving faith is a transaction by which those who receive Christ join ton saving fatth is a transaction by which those who technic crisis four themselves in covenant relation with God. Genuine fatth is life. A living fatth means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."—The Desire of Ages, 347.

17 — Faith and Works, 26, 27.

, Steps to Christ, (Hagerstown, Md Review and Heiald Pub Assn , 1908), 63

-, Christ's Object Lessons, 419, 420. "The atonoment of Christ is not a mere skillful way to have our sins pardoned, it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters."-Letter 406, 1906, cited in Seventh-day Adventist Bible Commentary, 6:1074.

Review and Herald, Nov. 3, 1885

21 — The Great Controversy, 488 On page 423, the author notes that the "subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844 [opening] to view a complete system of truth, connected and harmonious — "Historically, this biblical "key" illuminated "the past, the present, and the future" and opened the door to the larger, more expansive understanding of the GCT and thus a clearer view of the plan of salvation.

22 Ibid , 468

,The Desire of Ages, 555, 556; see also Patriarchs and

-,Testimonies to Ministers (Nampa, Idaho Pacific Press® Pub. Assn., 1923), 442, "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven. Messages to Young People (Nashville, Tenn.: Southern Pub. Assn., 1930), 35 Patriarchs and Prophets, 153, 154

RADIO-INTERACTIVE BIBLE-STUDY EVANGELISM: A Brazilian case study

n the use of the radio, Seventh-day Adventists have found a significant tool for carrying their message to many people resistant to traditional modes of outreach.



Alberto R. Timm, Ph.D., is the director of the Ellen G. White Research Center and professor of church history and historical theology at Brazil Adventist College, Brazil, South America.

The radio has also proved a successful way of expanding the Adventist presence in areas in which the Church has already been active. An example of this is the so-called Radio-Interactive Bible-Study Program broadcast every Saturday afternoon by the Adventist FM Radio Station, Novo Tempo, from the city of Novo Hamburgo, Brazil, to the southern part of that country.

How the program came about

In September 1995, Pastors Irineo E. Koch and Élcio M. Magalhães started a weekly satellite TV-cable Bible-study series in the city of Bento Gonçalves, in the South of Brazil. Unfortunately, by the end of the year, the series had to be discontinued because of financial challenges. In the face of this, undaunted, the two pastors then decided to initiate a similar program, with much lower

cost, over the Adventist FM Radio Station, Novo Tempo in the city of Novo Hamburgo. The main purpose of the new program was to reach non-Adventists with whom further personal contact could be made with the assistance of church members.

When the first Radio-Interactive Bible-Study Program was broadcast on April 13, 1996, there were only six nearby Seventh-day Adventist churches involved in their assigned role of handing out and picking up Bible lessons within their neighborhoods. Within a couple of weeks those six churches were handing out lessons to about 4,500 people. The program was so successful that by June 1997 there were 72 congregations and 2,800 church members supporting the program. By the end of 1997, about 30,000 people had received the lessons personally or by mail, and

about 1,300 of them had been baptized as a result of this outreach program.

The Radio-Interactive Bible-Study Program was broadcast every Saturday afternoon from 3:00 to 4:00 p.m. It covered the 27 Fundamental Beliefs of Seventh-day Adventists employing a cycle of 22 Bible lessons. Once the series came to an end, it started all over again, addressing the same topics with slight changes in the titles and presentations of the lessons.

The plan itself

The format of the program is simple. Each broadcast begins with a prayer and a short review of the questions of the previous week's lesson. This is followed by a round-table discussion of the subject of the specific lesson for that day. The discussion takes place with three to five people, including, whenever possible, the evangelist and other representatives from the local conference headquarters, one or two district pastors, and the person in charge of answering the correspondence sent to the program. The remaining time is spent in answering questions submitted previously by correspondence, or during the broadcasting of the program by telephone, fax, or the radio's two mobile stations. The program ends with a short appeal, followed by appropriate music, and a final prayer.

A special link between the program and its listeners is provided by two mobile stations, which are driven into some neighborhoods in order to encourage listeners to ask questions. Special gifts are given to listeners who have previously completed the program lesson for that day. Gifts include religious CDs, books from the Brazilian Publishing House, T-shirts, and recordings from the Adventist Radio, Novo Tempo.

Bible lessons are sent by mail to those interested listeners living in areas not covered by any church member willing to deliver them in person.

Training local churches to support the program

Basic to the success of the program is, of course, the involvement of a large

number of church members previously trained for specific connected tasks in the program. Such training is carried out through an eight-hour seminar at local churches. The training can be limited to a whole day (usually Sunday) or spread through six evenings (normally from Sunday to Friday).

Each seminar begins by explaining what the Radio-Interactive Bible-Study Program is and how it works, mentioning also some of its most significant past results. Church members are then trained in how to use quality principles both for visiting people in the neighborhood and in receiving and nurturing

he program
was so successful that by June
1997 there were 72
congregations and 2,800
church members supporting
the program.

them within the church. The local church is seen not only as a place of worship but also as an evangelistic center, especially for the Radio-Interactive Bible-Study Program.

After this short preliminary preparation in the initial training seminar, the church members go out two-by-two to interview people of the neighborhood. The interview consists of four questions: (1) "Do you often listen to the radio?" (2) "Have you ever listened to Novo Tempo FM 99.9?" (3) "Do you know the course 'Truths for Today'?" and (4) "Do you want to do the Bible course and receive a free Bible?" Approximately three out of five people interviewed choose to do the Bible course.

Back at the local church where the seminar takes place, the participants discuss the main difficulties faced during their interviewing experience. They are trained in how to answer peoples' questions and lead them to make decisions in connection with the lessons. (No special training in giving Bible studies is required, because the studies are broadcast over the radio itself during the airing of the program.)

The final step of the training process is using a city map to assign the trained participants the specific territory and particular streets that they are to cover two by two as they fulfill the task of handing out and picking up the Bible lessons.

The first visit to a radio listener usually takes place on a Saturday afternoon, prior to the broadcasting of the program. At that time the person's attention is called to the program through the interview mentioned above. If the person accepts the Bible course, then he or she receives the specific lesson for that day, as well as the one for the following Saturday. At each subsequent visit, the student always returns the lesson discussed on the radio program that same day and receives the one to be considered the following week. This allows the individual to fill out the lesson in advance and to be already somewhat acquainted with its subject when it is broadcast on the radio.

Leading people to decision through harvesting series

The Rio Grande do Sul Conference, in which the program has been broadcast, sponsors two evangelistic teams who each hold a harvesting series called "Biblical Complementation." These are held at designated places where a significant number of people can gather who are receiving the weekly Bible lessons. Again, these meetings are advertised on the Radio-Interactive Program and provide opportunity to hand out both the certificates for those who have finished the Bible course and to cover some Bible topics difficult to address on the radio program itself. While the radio series focuses on the positive side of the "truths for today," the harvesting series delicately discusses major contemporary distortions of truth within the culture.

These harvesting meetings usually go on for ten to fifteen nights, with the gatherings being held at the church of involved congregations. In places without a Seventh-day Adventist presence, the number of meetings is often expanded to twenty or even twenty-five, in order to provide enough time for people to become better acquainted with the Adventist message. One or more baptismal services take place at each series with the purpose of encouraging others to make their own personal decision for Christ and the message.

In some locations with a lower congregational involvement, a full-time Bible instructor may be used to help prepare for the harvesting series, especially when students have not received the assistance of church members. The Bible instructor is usually sent to such places, with his or her family, some three to four months prior to the beginning of the series. There, they start contacting the

students of the radio Bible course, with the specific goal of establishing small Bible-study groups. The fellowship provided by such groups helps the students to make their own personal decision for Christ and church membership during the harvesting series.

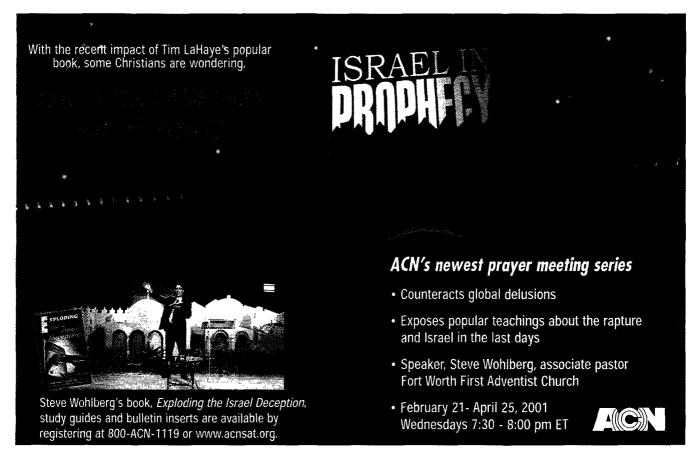
Advantages of the program

Among the main advantages of the Radio-Interactive Bible-Study Program are: (1) Its unique outreach capability when compared to other conventional religious radio-programs; (2) The advantage of using the church membership potentiality as an effictive link between the broadcasting of the program and its listeners; (3) Its easy method of outreach that allows the involvement of even those who do not feel qualified to give Bible studies; and (4) Its ability to open doors for other creative outreach programs.

Besides the help of local churches, the program has received also the support of at least six Seventh-day Adventist schools. The chaplain of one of those schools used the enrollment in the program's Bible course as a requirement for his religion-class students. Some schools have been able to use the course to reach many of their students' parents. Significant, also, has been the practical experience received by some third-year undergraduate students of the South-Brazil Theological Seminary that included such participation as part of the field training in evangelism.

Although the Rio Grande do Sul Conference has developed this interactive Bible-study program around its FM-radio station, a similar program can be implemented also through other broadcasting means, such as a regular TV channel, a TV-cable, etc. The outstanding success of the program is mainly due to the well-planned interaction between its production/broadcasting and the backup support of the church members.

The point is: The church can make more creative use of modern technological resources, without losing the warmth of personal contact with those to be reached with our message.



WITHOUT A LIVING PROPHET

n December 8, 1925, Willie C. White joyfully wrote to his daughter Ella May White Robinson, "Best of all, the General Conference Committee 'came across' and declared (without record) that the question of printing testimony [manuscripts] belonged to the trustees . . . Friday, November 20, the General Conference Committee set free the trustees."

Paul McGraw is assistant professor of history at Pacific Union College in Angwin, California. With these words Willie White proclaimed a new era for Ellen G. White and the Seventh-day Adventist Church. But that new era did not come without a prolonged and sometimes bitter battle over the release of Mrs. White's work, the nature of her inspiration and the attitude of the Church toward her writing. A look into that conflict offers the Seventh-day Adventist Church today some highly valuable insights.

For over ten years after the death of Ellen White, the exact role and purpose of Ellen White's writings had been controversial. The question of how to endure without a living prophet challenged a church that had always relied on the ready accessability of a prophet. Thus, after Mrs. White's death a debate ensued within Adventism as to the precise role of Ellen White and her writings.

The debate focused primarily on the authority of her writings—somewhat similar to the modernist/fundamentalist controversy then going on outside Ad-

ventism concerning the authority and inerrancy of Scripture.²

Ellen G. White died on July 16, 1915. Within a year, the final draft of *Prophets* and Kings was completed. With that done, the question arose as to the purpose of staff at Elmshaven. On most days, Willie White alone composed the staff and after the establishment of the Ellen G. White Trust, he had very little to do. Even though his mother specifically stated that Willie was "commissioned" to be in charge of her writings, a split developed among the trustees concerning what material should and should not be published. A. G. Daniells, among other church leaders, opposed the publication of any new materials. Even though Daniells would later agree that Ellen White had provided for the publication of unpublished materials under proper circumstances, he and most other leaders in Washington opposed Willie White and those who wanted everything to be made available.

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The position and actions of Claude Holmes

The publication of new material became a launching pad for added controversies. Daniells and others used the words of Willie White himself to limit Willie's role in putting out any new material. Just three months after his mother's death, Willie wrote that his mother told him, "While I live, I want you to do all you can to hasten the publication of my writings in the English language, and after I die, I want you to labor for their translation and publication in foreign languages."3 In the light of this, for nearly a decade, Daniells and others reminded Willie White that the work of utmost importance was the translation of Ellen White's writings into as many languages as possible.

Some claimed that self-interest was the reason Daniells and others did not want to publish unpublished material. These unpublished testimonies, it was said, contained strong criticism directed at both A. G. Daniells and W. W. Prescott. This internal conflict struck at the root of the controversy over the use of Ellen White and her writing and raised the question of what role the personal writings of a prophet should play in a world in which she was no longer present.

For people such as Claude Holmes, a Review and Herald employee and self-styled Ellen White expert, and J. S. Washburn, a pastor/evangelist and vocal advocate of the Spirit of Prophecy, these personal testimonies were of vital importance.

In 1917, while Daniells was on a trip to the Far East, Claude Holmes gained access to the General Conference vault, which contained bound copies of the unpublished testimonies. Holmes was well-known at the General Conference as a human index to Mrs. White's writings. Convinced that the unpublished manuscripts held vital information against his opponents in the "daily" controversy, Holmes sought the ammunition necessary to combat Daniells and Prescott.

When Daniells returned, the General Conference demanded that Holmes

return all copies made of the testimonies or face termination. Holmes admitted to making seven copies of the unpublished testimonies. But he and one other recipient refused to return their copies. Holmes lost his job at the Review, and moved to Oak Park, Illinois, but kept in contact with numerous individuals, both friend and foe, for the rest of his life.

The 1919 Conference

Holmes and others who believed that Daniells and Prescott sought to do away with the Spirit of Prophecy found assurance that they were right in the Bible and History Teachers Council, held in Takoma Park, Maryland, following the 1919 Bible Conference. In a series of round-table discussions, A. G. Daniells and other General Conference leaders, along with Adventist Bible and History teachers, presented a view of Ellen White's writings that was totally unacceptable to men such as Claude Holmes.

During an extended question and answer session on July 30, A. G. Daniells defended his position on the Spirit of Prophecy: "I do not want to say one word that will destroy confidence in this gift to this people. I do not want to create doubts, I do not want to in any way depreciate the value of the writings of the spirit of prophecy." Still he thought it was important to place Ellen White's writings into a context.

While Daniells affirmed the accuracy of Ellen White's writings, his apparent or perceived lack of support for the importance of the "Testimonies" left room for doubt. When W. W. Prescott questioned Daniells concerning the use of the Spirit of Prophecy as an "authority by which to settle historical questions" both men's retreat from orthodoxy appeared complete.

"As I understand it," Daniells said, "Sister White never claimed to be an authority on history, and never claimed to be a dogmatic teacher on theology . . . and as I have understood it, where the history that related to the interpretation of prophecy was clear and expressive, she wove it into her writings; but I have always understood that, as far as she was concerned, she was ready to correct in

revision such statements as she thought should be corrected." Later when pressed on this subject, Daniells said, "I never understood that she put infallibility into historical quotations." H. C. Lacey responded, "but there are some who do." 8

Lacey pointed out what many at the Bible Conference understood when he said of the Spirit of Prophecy: "Isn't its value to us more in the spiritual light it throws into our own hearts and lives than in the intellectual accuracy in historical and theological matters... isn't the final proof of the spirit of prophecy its spiritual value rather than its historical accuracy?" Daniells agreed.

It appeared that Willie White also agreed. He wrote a year later: "It was not Mother's plan or purpose to write books which should be used to correct history and chronology; the aim of her books is to bring out the great facts regarding the plan of redemption, and she has used historical quotations to illustrate the character of the controversy."

Later Daniells said, "I tell you one thing, a great victory will be gained if we get a liberal spirit so that we will treat brethren who differ with us on the interpretations of the Testimonies in the same Christian way we treat them when they differ on the interpretation of the Bible." ¹⁰

M. E. Kern moved the 1919 debate to cover the nature of inspiration: "Sister White was a prophet just as Jeremiah was, and that in time her work will show up like Jeremiah's. I wonder if Jeremiah, in his day, did not do a lot of talking and perhaps some writing which was, as Paul said, on his own authority. I wonder if, in those days, the people did not have difficulty in differentiating between what was from the Lord and what was not." W. H. Wakeham suggested that college

young people "have accepted the Testimonies all over the country, and believe that every identical word that Sister White has written was to be received as infallible truth." G. B. Thompson added: "We have not taught the truth, and have put the Testimonies on a plane where she says they do not stand. We have claimed more for them than she did."

Holmes and Washburn after 1919

To Claude Holmes and J. S. Washburn, the statements of Daniells and others at the teachers conference were modernist heresy. Holmes wrote a pamphlet "Have we an infallible 'Spirit of Prophecy'?" in which he asked: "One tells me her books are not in harmony with facts historically, another that she is wrong scientifically, still another disputes her claims theologically and another questions her authorship, and another discredits her writings grammatically and rhetorically. Is there anything left? If these claims are all true how much Spirit of Prophecy does the remnant church possess?"12

Holmes's problem with the position of A. G. Daniells, W. W. Prescott, and other church leaders centered upon differing perspectives regarding the inherent nature of the Spirit of Prophecy. In a letter to Willie White in 1926, Holmes declared his position: "I love your mother's writings. They are all scripture to me." Just as the fundamentalists fought for the inerrancy of Scripture, Holmes fought to defend what he considered to be Scripture.

Holmes and Washburn felt it their duty to defend the integrity of the Spirit of Prophecy. Holmes wrote, "The very honor of God is at stake in the integrity of his messenger." Aware of the precarious nature of his position, he continued, "Several have said to me: 'Oh, you are making a pope out of Mrs. White.' I reply, 'Never!' I would not lower the dignity and authority of God's messenger by putting her on a par with a Pope. She is far above and superior to any Pope . . . The infallibility of the Popes does not signify that they are inspired." And he went even further: "Sister White is inspired, as much as any Bible prophet, and her revelations are not limited to moral questions." It is obvious that Holmes's position on the Spirit of Prophecy was based on a very different foundation than that of most present at the 1919 Bible Conference.

The heat of the debate

The debate over who really knew how to relate to the writings of Ellen White included more than just theological perspectives. In an open letter response agreeing with Holmes's *Have We An Infallible Spirit of Prophecy?*, J. S. Washburn unleashed a scathing attack on W. W. Prescott. "His teaching," he wrote, " was like a sad echo of the past, a voice from the tomb. It did not have the ring of the message of Seventh-day Adventists, but was like the teaching of some of the modern popular evangelists." To Washburn, Prescott strayed from acceptable, orthodox Adventism.

After hearing one of Prescott's presentations, Washburn said to him, "You opened the door for a flood of new and strange teachings. And some of the teachers may have gone farther than you did. But you were the fountain of the new theology." Washburn noted that Prescott walked away without shaking his hand: "I regretted greatly that he showed such a lack of Christian charity but what else could be expected from one whose teachings have made the college a nest of higher criticism, unbelief of the testimonies, and actual infidelity." 15



Washburn chose catch phrases from the fundamentalist battle against modernism and used them in his own battles inside the Adventist Church. In his letters to Holmes and various Adventist leaders, Washburn attacked both General Conference officials and the religion department of Washington Missionary College, for their "liberal" positions. His concerns varied from specifics over the "daily," to broader theological issues regarding the use of "higher criticism" in biblical studies. ¹⁶

What Holmes, Washburn, and others feared was that the Church would minimize the force of the Spirit of Prophecy. Thus, they attempted to stem that tide through attacks on those they saw as their opponents. By producing "compilations" of Ellen White's writings, they hoped to assure that "the message" would bypass official church channels.

In a letter to F.M Wilcox, Daniells said, "Such men as J.S. Washburn and Claude Holmes are carrying on such violent warfare against some of us men that we must be exceedingly careful lest many of our people have their faith in us utterly shaken. I have just read Washburn's open letters to Bro. MacGuire. To me they are not absurd but devilish in spirit." Holmes and Washburn, even after much of their agenda became defacto church policy, continued fighting the battle until their death.

The position taken by the General Conference

While the battle of Bible Conferences and leaflets raged on the American east coast, Willie White fought his own battle for relevancy on the west. In one important way, Holmes and Washburn's fight to release all of Ellen White's writings unified them with Willie White. Within a year of Ellen White's death, in a series of letters to A.G. Daniells and others, Willie White decried the lack of support the General Conference Committee gave to promote approved publications, saying, "In former years when any new book came out made up of Mother's writings, our leading men have noticed it and said a good word for it. I wonder if it would be asking too much of you to say a word in its behalf, or to make a quotation from it in some of your articles. As I go from place to place and speak of it to our ministers, I find that many of them do not know that there is such a book."¹⁸

While Willie White may have simply sought to find a role in the conflict and Holmes and Washburn were fighting for the principle of inerrancy, the position of the General Conference

In the hearing one of Prescott's presentations, Washburn approached him and said, "You opened the door for a flood of new and strange teachings. And some of the teachers may have gone farther than you did. But you were the fountain of the new theology."

Committee was much less certain. Though many had strong convictions about the use of Mrs. White's writings, their handling of the conflict did not appear to be guided by any defined ideology. Ironically, many of those closest to Ellen White in her work while she was still living were the ones who fought the hardest to restrict further releases of her writings.

In 1921, A. G. Daniells wrote to Willie White: "I do not think you will get the consent of the brethren to use these unpublished manuscripts unless they can look them over and have some strong evidence given them to counter-

act the deep convictions they hold on this whole question." Agreeing that good may come from the publishing of some previously unpublished manuscripts, "under proper supervision and restrictions," Daniells concluded, "The brethren who are not clear regarding the publication of unpublished manuscripts, are not unbelievers in the Spirit of Prophecy. They are true men, who have the welfare and triumph of this cause as seriously at heart as any who live." 20

While the question of unpublished manuscripts may have played a role in the General Conference Committee's reluctance to "free" Willie White, another important possibility exists. Many believed that the "canon" of Ellen White's writings should be closed. Responding to Willie White's statement that he felt "exceedingly distressed when I think of my share in the responsibility of withholding this light from the people,"21 Daniells explained the position of the General Conference Committee by referring to "four of the trustees, and the pronounced feeling on the part of our brethren on the General Conference Committee, who have understood, ever since the death of Sister White, that what she had not herself caused to be put in print would not be put out by the trustees." Yet, Daniells then seemed to open the door slightly when he concluded by saying, "it appears to us that before doing this, we should have a fair, open discussion of the whole question by our leading men. We must keep faith with them until a new understanding can be reached."22

A new understanding

What that new understanding would be became clear in a November 19, 1925, letter Willie White received from B. E. Bedoe "In behalf of the Committee." In this letter Bedoe refers to Mrs. White's will and the instructions she left personally that "the trustees should bear full responsibilities in this matter." These were the words that "freed" Willie White to move forward in his work.

What caused this liberalized attitude toward the release of Ellen White's work by the General Conference Committee is still somewhat unclear. While the fundamentalists outside Adventism seemed to grow weary of the struggle following the Scopes trial, ²³ within Adventism it appears that Daniells and those who sought to instill a moderate-progressive view of Ellen White's writings also grew tired of the battle. A. G. Daniells hinted at the changing mood in a July 22, 1925, letter when he said, "I think I have told you that my views regarding this question have been modified somewhat of late years."

While never publicly adhering to the strong language of inerrancy and infallibility that Claude Holmes and J. S. Washburn continued to proclaim for the rest of their lives, the 1940s found little discomfort within the Adventist Church with the idea of an ever-expanding "canon" of Ellen White's writings. The highwater mark of openness to the discussion of her role was the 1919 Bible Conference. Since then, while separating itself from the mainstream of the modernist/fundamentalist debate on

Scripture, Adventism continues to struggle with the basic arguments of that debate within the uniquely Adventist context, even as it relates to the writings of Ellen White.

- ¹ W. C. White to Ella May Robinson, December 8, 1925 (Silver Spring, Md.: Ellen G. White Estate).
- ² On the core issues involved in the modernist-fundamentalist debate, see George M. Marsden, Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism: 1870-1925 (New York: Oxford University Press, 1980), 160.
- ³ Willie C. White to "Dear Friend," October 20, 1915 (Silver Spring, Md.: Ellen G. White Estate).
- ⁴ General Conference Committee Minutes, March 27, 1917 (Silver Spring, Md.: General Conference Archives).
- ⁵ LeRoy E. Froom. Reference Files, 1920s–30s, Claude E. Holmes Folder, (Silver Spring, Md.: General Conference Archives).
- ⁶ A. G. Daniells, "The Use of the Spirit of Prophecy in Our Teaching of Bible and History," Reprinted in Spectrum: The Journal of the Association of Adventist Forums, July 1979, 27
 - ⁷ Ibid., 34.
 - 8 Ibid., 38.

- ⁹ W.C. White to W.J. Harris, December 9, 1920 (Silver Spring, Md.: Ellen G. White Estate).
- 10 "The Use of the Spirit of Prophecy in Our Teaching of Bible and History," 43.
 - 11 Ibid.
- ¹² Holmes, *Have We An infallible 'Spirit of Prophecy'?* April 1, 1920, C.E. Holmes Document File 352 (Silver Spring, Md.: Ellen G. White Estate), 8.
- ¹³ Holmes to W. C. White, October 31, 1926.
- ¹⁴ Holmes, Have We An Infallible 'Spirit of Prophecy'? 10.
- ¹⁵ J. Ś. Washburn, *The Startling Omega* and *Its True Genealogy*. 1920 J.S. Washburn Document File 242 (Silver Spring, Md.: Ellen G. White Estate), 1, 3.
 - 16 Ibid.
 - 17 Ibid.
- ¹⁸ W. C. White to A. G. Daniells, Letter, August 3, 1916 (Silver Spring, Md.: Ellen G. White Estate).
 - 19 Ibid.
- ²⁰ A. G. Daniells to W. C. White, Letter, July 22, 1925 (Silver Spring, Md.: Ellen G. White Estate).
- ²¹ W. C. White to A. G. Daniells, Letter Number 1, May 5, 1925 (Silver Spring, Md.: Ellen G. White Estate).
- 22 A. G. Daniells to W. C. White, Letter, July 22, 1925.
 - ²³ Marsden, 191.

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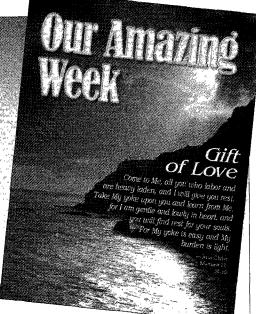
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A KING'S OFFERING FOR THE "HOUSE OF THE LORD"

olomon's temple was undoubtedly one of the most august and opulent buildings of the ancient world. The finest building materials of cedar and cyprus came from Lebanon (1 Kings 10:11, 12).



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Skilled Phoenician craftsmen, then "the master builders in the Near East" assisted in its construction (1 Kings 5:15-18). Built on Mt. Moriah in Jerusalem, it was not only to be the center of Israel's religious experience but also the dwelling of the Lord God Himself (1 Kings 8:10, 11).

Whatever happened to this temple? Archaeology over the last 200 years has revealed much about the various people, places, and events of Israel in biblical history. For this reason it is often assumed that a great deal should be known about the temple of Solomon. But this is not the case. While the general location of the temple mount is well established,2 the presence of the Dome of the Rock has made detailed excavations impossible during this century. That, however, has not kept archaeologists from speculating about the exact location of Solomon's temple. Some have suggested that the temple stood about 350 feet north of the Dome. This would make the rebuilding of the temple possible without disturbing Islam's third most holy shrine.3 Others have made a strong case for siting the temple precisely where the Dome of the Rock is standing4 and have located the place where the ark of the covenant would have rested in the Holy of Holies.5 Despite these theories, no architectural evidence for Solomon's temple has yet been found. The absence of such evidence has caused some scholars to doubt the historical description of the biblical text regarding the time period of Solomon. Some question whether Solomon had the extravagant golden wealth ascribed to him.6 Others go so far as to challenge the validity of assigning architectural remains in the archaeological record7 to the time of Solomon.8

A new inscription

Recently, a remarkable document has surfaced shedding new light on the "house of the Lord" built by Solomon in Jerusalem. A small, broken piece of

Figure 1



pottery with an inscription (called an *ostracon*), part of a collection of antiquities owned by London collector Sh. Moussaieff, was recently heralded. The inscription gives several remarkable details about the king's relationship to temple life in ancient Judah.⁹

The ostracon measures 10.9 x 8.6 centimeters and is complete except for only one letter missing at the beginning of line three (see Figure 1). The script is written in pre-exilic Hebrew and has been dated paleographically to the second half of the seventh century B.C.¹⁰ The text is translated:

- 1. According as Ashyahu the king commanded you
 - 2. to give to
 - 3. Zakaryahu silver from Tar-
 - 4. shish for the house of YHWH:
 - 5. three shekels.

Content of the inscription

This message, written by an unknown hand, clearly relates a command given by one identified as king. The proper name of the king, SYWH, is found in numerous extra-biblical inscriptions but never associated with the title "king." According to Bordreuil, Israel, and Pardee. . . . no Israelite king was known by that name, although they state that "royal names could appear in more than one form."11 Based on the reversal of name elements (the verbsubject to subject-verb form of the name), they suggest that the king could be biblical Joash/Jehoash, king of Judah (835-786 B.C.), Jehoash of Israel (798-782/1 B.C.), or most likely Josiah (640-609 B.C.).12

The purpose of the text is apparent. This king is commanding someone to give three shekels of silver to Zakaryahu for the "house of the Lord." The well-known name Zakaryahu, or Zechariah, is mentioned in connection with the temple both during the reigns of Joash (2 Chr. 24:20) and Josiah (2 Chr. 34:8; see below). The "house of the Lord" is a typical expression used throughout the Old Testament to refer to the temple.

The donation is designated as "silver from Tarshish." This source for silver is found frequently in the Bible. Second Chronicles 9:21 indicates that gold, silver, and ivory came by ship from Tarshish. Isaiah predicts that silver and gold from Tarshish will come first (Isa. 60:9). Jeremiah (10:9) states that "silver is beaten into plates" and is brought from Tarshish.

The final line of the inscription simply has the letter "S," which is an abbreviation of skekelim (shekels) followed by three strokes indicating the number. The Hebrew word *shekel* had a literal as a measure "weight." One such shekel weight found at the site of Gezer also had the inscription "LMLK" or "of the king," and weighed 11.14 grams, which corresponded to the royal shekel mentioned in the Bible. Presented here is a command for three shekel weights

of Tarshish silver to be given for the temple. Since the offering of silver comes from the king, Bordreuil, Israel, and Pardee suggest that the shekel referred to is the royal shekel rather than the "sanctuary shekel" (Exod. 30:13).¹³

Significance

This inscription makes a significant contribution to biblical studies. First, the mention of an Israelite king named 'SYWH is unprecedented and allows one to posit an alternative spelling for the name Joash/Jehoash or Josiah. In either case it represents the first extrabiblical association of this name with royal kingship.

Second, the name of the temple official in this connection is important. Biblical accounts for both kings indicate the service of a Zakarvahu, or Zechariah in the "house of the Lord." In the accounts of Joash/Jehoash, king of Judah, Zechariah's father, Jehoiada, plays a central role in that together with the king he raises money to repair the "house of the Lord." At the king's command a chest was made to collect the funds, which then went to pay the masons and carpenters their wages (2 Chr. 24:5-12). Vessels of gold and silver were made from the funds collected (2 Chr. 24:14). The narrative ends in tragedy as the king rebels against

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The divergent tracks of Adventist identity

continued from p. 4

those they identified as truth.

I personally believe that in 1919 God was attempting to lead the Adventist Church toward openly embracing the Daniells-Prescott orientation. I also believe that our Church would be much more healthy and vibrant today had we followed that leading more fully.

In the light of these things it seems to me that it would be most helpful for us as ministers of the Seventh-day Adventist Church to carefully assess our thinking and the direction of our life and ministry in the light of key identity-forging events such as the 1919 Bible and History Teachers Council.

God after the death of Jehoiada. And when his son Zechariah pronounces God's judgement upon Joash/Jehoash, the king incites the people to stone Zechariah in the court of the "house of the Lord." While it may be possible to attribute the ostracon to his reign, the turn of events described in the Bible suggests that Joash/Jehoash, who was at this time rebelling against God and had finished the repairs to the temple, would not have commanded an offering to be sent during the priesthood of Zechariah whom he had stoned.

Indeed, as Boudreuil, Israel, and Pardee point out, the paleographic evidence suggests that the inscription dates to the second half of the seventh century B.C. Moreover, a strong biblical context can be found for this period. Like his predecessor Joash/Jehoash, Josiah is also attributed with major reforms and extensive rebuilding of the "house of the Lord." At this time the Book of the Law is found leading to reformation and revival throughout the nation and it is in this context that a certain Zechariah is mentioned as a temple official having the title of "ruler of the house of the Lord" (2 Chr. 35:8).14 The context of the narratives of 2 Kings 22 and 2 Chronicles 35 make this Zechariah the more likely one spoken of in the inscription. As a "ruler of the house of the Lord," he might have been responsible for the collection of funds for the temple renovation.15 In addition, Josiah remained faithful to God and followed through with not only the rebuilding of the temple but also with the demolishing of high places and idolatry in Judah. He indeed would be the kind of person most likely to make a personal offering to the "house of the Lord."

Finally, and perhaps most significantly, Bible students now have the first extra-biblical reference to Solomon's temple written in a Judean script. Although we are not certain where the ostracon was found we may presume that it was written in Jerusalem. The inscription refers to the temple as the "house of the Lord," an expression that is found throughout the Bible and one that is exclusively used in reference to the temple in Jerusalem. ¹⁶

¹ George R. Knight, A Search for Identity. The Development of Seventh-day Adventist Beliefs (Hagerstown, Md.: Review and Herald Pub. Assn., 2000).

² See Daniell's later work, *Christ Our Righteousness*.

Although this temple is now shrouded in time and subsequent construction, we can reflect on its magnificence and splendor as it stood on Mount Moriah. It was that temple that testified to all nations of the majesty and providence of the God of heaven, His generosity and support of His people, and the dedication of His servant the king.

¹ Alfred J. Hoerth, Archeology and the Old Testament (Grand Rapids, Mich.: Baker, 1998), 281; see review by Michael G. Hasel, Andrews University Seminary Studies 37 (1999), 315-317.

² Ephraim Stern, ed., *The New Ency-clopedia of Archaeological Excavations in the Holy Land* (New York: Simon and Schuster, 1993), vol. 2, 718.

³ See Asher S. Kaufman, "Where the Ancient Temple of Jerusalem Stood," *Biblical Archaeology Review* 9/2 (1983): 40-61.

⁴ Leen Ritmeyer, "Locating the Original Temple Mount," *Biblical Archaeology Review* 18/2 (1992): 24-45, 64-65.

⁵——, "The Ark of the Covenant: Where it Stood in Solomon's Temple," *Biblical Archaeology Review* 22/1 (1996): 46-55, 70-73.

⁶ Joseph Robinson, The First Book of Kings, Cambridge Bible (Cambridge: Cambridge University Press, 1972) 79; John Gray, I and II Kings (London: SCM, 1964) 160. But this view has been challenged by Allan R. Millard, "Does the Bible Exaggerate King Solomon's Golden Wealth?" Biblical Archaeology Review 15/3 (1989) 20-29, 31, 34; , "Text and Archaeology: Weighing the Evidence: The Case for King Solomon," Palestine Exploration Quarterly 123 (1991) 117-119; —, "King Solomon's Shields," in Scripture and Other Artifacts, ed. Michael G. Coogan, J Cheryl Exum, and Lawrence E. Stager (Louisville, Ky.: Westminster, 1994) 286-295.

⁷ On recent discussion concerning the gate structures at Hazor Megiddo and Gezer, which have been attributed to Solomon based on 1 Kings 9:15-16, see William G. Dever, "Further Evidence of the Date on the Outer Wall of Gezer," Bulletin of the American Schools of Oriental Research 289 (1993) 33-54; Randall W.Younker, "A Preliminary Report of the 1990 Season at Tel Gezer," Andrews University Seminary Studies 29 (1991) 19-60; and the entire issue of the Bulletin of the American Schools of Oriental Research 277/278 (1990) for issues. Recent support of the tenth-century date of these gates comes from excavations at Hazor, see Amnon Ben-Tor and Doran Ben-Ami, "Hazor and the Archeology of the Tenth

Century B.C.E." Israel Exploration Journal 48 [1998] 1-37); idem., "Hazor and the Chronology of Northern Israel: A Reply to Israel Finkelstein," Bulletin of the American Schools of Oriental Research 317 (2000), 9-16.

⁸ For an excellent overview of the issues involved, see Gary N. Knoppers, "The Vanishing Solomon: The Disappearance of the United Monarchy from Recent Histories of Ancient Israel," *Journal of Biblical Literature* 116 (1997): 19-44.

⁹ Pierre Bordreuil, Felice Israel, and Dennis Pardee, "Deux ostraca paleohebreux de la collection Sh. Moussaieff: I) Contribution financiere obligatoire pur le temple de YHWH, II) Reclamation d'une veuve aupres d'un fonctionaire," Semitica 46 (1996 [1997]): 49-76; idem, "King's Command and Widow's Plea: Two New Hebrew Ostraca of the Biblical Period," Near Eastern Archaeology 61/1 (1998): 2-13; see also Herschel Shanks, "Three Shekels for the Lord: Ancient Inscription Records Gift to Solomon's Temple," Biblical Archaeology Review 23/6 (1997): 28-32.

10 Bordreuil, Israel, and Pardee, "King's Command and Widow's Plea," Near Eastern Archaeology 61/1 (1998):3. Unfortunately, the provenience of artifacts like this one in private collections is hardly ever known. Laboratory analysis conducted at Johns Hopkins University confirms that the ostracon is genuine, see Chris A. Rollston, "Laboratory Analysis of the Moussaieff Ostraca Using the Scanning Electron Microscope (SEM) with an Energy Dispersive X-Ray Microanalyzer (EDS)," Near Eastern Archaeology 61/1 (1998): 8-9.

11 Ibid., 4.

12 These dates are based on Edwin R.

Theile, *The Mysterious Numbers of the Hebrew Kings*, Revised ed. (Grand Rapids, MI: Eerdmans, 1965), 205.

¹³ Bordreuil, Israel, and Pardee, "King's Command and Widow's Plea," *Near East*ern Archaeology 61/1 (1998): 5.

14 Ibid., 7.

15 Ibid., 5.

16 The inscription contains word dividers in the form of dots that separate most of the words. The implications for another inscription found at Tel Dan is worth noting. The excavator, Avraham Biran and the eminent epigrapher Joseph Naveh concluded that the Dan inscription contained a reference to the "house of David" (bt dwd). This was the first extra-biblical reference to David and more particularly to the dynasty of David; see Michael G. Hasel, "The House of David," Adventist Review, July 14, 1994, 10. More recent assessments of this inscription have concluded that perhaps this is not a reference to the dynasty of David but rather a place name, Beth-dod or Bethdaud (Philip R. Davies, "'House of David' Built on Sand," Biblical Archaeology Review 20/6 [1994]). This interpretation was based on the lack of a word divider between bt, "house," and dvd, "David." This new ostracon discussed in this article severely hampers this argument. In this ostracon the designation "house of YHWH" contains no word divider, yet in the context it undoubtedly refers to the temple of the Lord. "Since there is no word divider ... there is no reason to question the 'house of David' reading in the Tel Dan inscription simply because it lacks a word divider," Herschel Shanks, "Reading of Beit David Inscription Strengthened," Biblical Archaeology Review 23/6 (1997): 32.

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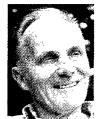
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MINISTRY TO CHURCHES OF OTHER DENOMINATIONS

y ministry to churches other than my own denomination began by accident—in a hospital.



Leonard Holst is pastor of the Dighton Community Church in South Attleboro, Massachusetts.

After having hernia surgery, I was wheeled to a room with two beds. I was placed in one; the other was occupied by a man recovering from heart surgery. As I returned to consciousness late that afternoon, I was greeted by the sound of a sermon being preached (hearing voices is a matter of special concern when one has spent years in the mental health field!). Becoming more conscious, I realized that my family had set up a tape recorder and was playing one of my sermons for me. Later, I heard the man in the next bed ask the nurse who was speaking on the tape, and added, "I'd like to have such a person speak at my church. We have no minister right now."

"Well," said the nurse, "why don't you ask him—he's in the next bed!"

That was my first invitation to serve a church of another denomination.

"Sheep of another fold"

Looking back at the 14 years I have spent with churches of other denominations, (much of it being part time since retirement) the opportunities have been, in my estimation, remarkable. This ministry has offered opportunities to speak in many churches, to be a guest speaker at citywide interdenominational meetings, to lead out in Lenten Services for all local churches, to meet with city officials, to be placed on the executive board of the city nursing program, to lead out in the Clergy Association, and to have many opportunities to share my faith.

This ministry also enabled me to become friendly with the editors of the city newspaper, who asked me to write a series of articles about my beliefs. Never once was I pressured to compromise. I was always treated with love and respect. Not only has this experience helped me to overcome my own unfounded prejudices, but it certainly has given the people I have served a different view of the Seventh-day Adventist Church and caused them to take on more constructive opinions of it.

Criticisms of this missionary project, however faint, have existed.

Some of my fellow denominational clergy have said that what I was doing was disloyal; or that I should have more forcefully publicized the beliefs of my denomination. "When are you going to face them with the truth?" was one comment.

Discoveries

What have I discovered through this ministry to "sheep" not of my fold? Many things. Most of all I have seen that these churches have much genuinely in common with my basic beliefs, needs, and fears. They believe in my God, my Ten Commandments, my hunger for heaven, my need for salvation. They have all the same worries about the present and the future, they get the same sicknesses, go to the same hospitals, struggle as I do to earn the same kind of money, and make the same kinds of mistakes—that is "sins."

Could these "other sheep" profit from my knowledge of God's love, as it comes from the mouth and heart of someone not of their community of faith? Can it be done on their "turf" where they feel safe and not quite as afraid to listen? Could I offer the precious truth of "salvation by grace," a gift of God's love, without unnecessary argument, challenge, or conflict?

I have found during my 14 years of ministry to other churches that every facet of the precious gospel can be presented in most any Christian denomination. Fine people in these "other" congregations deserve all we can offer. With our extensive knowledge of Bible truth, who would do it better than a Seventh-day Adventist minister, especially if it is done within a more sensitive or kinder frame of reference?

Whose rules?

The church I now serve is not Seventh-day Adventist. It is doing well. We have developed a 16-page monthly newsletter, rebound the well-used hymnals, built a new \$300,000 parish hall debt free, and refinished the church building inside and out, including the hardwood floors, pews, walls, and ceilings. Because the church is in an official historical building (begun by Major General Benjamin

Lincoln at the close of the Revolutionary War), we have kept the building pristine. For example, we rebuilt the bell tower, which houses a beautiful bell cast by Paul Revere in his Boston foundry and hauled to the church by ox wagon.

One issue that caused me concern was the reception of new members into the congregation. Remembering the prerequisites, do's, and don't's that characterize my own denomination, I had to ask whether I should examine these candidates by the rules of the church they were joining or by the rules of my church? My nature wanted to make them measure up to my standard, but Wisdom told me that

Oould these

"other sheep" profit from my knowledge of God's love, as it comes from the mouth and heart of someone not of their community of faith?

if they were sincere, loved the Lord, and wanted entrance into their church, I should honor their understanding of truth and accept them on the terms of their denomination, not on the terms of mine.

I remembered the evangelist Phillip and his contact with an Ethiopian official who, when he heard about Jesus, was immediately baptized; no questions asked, no list of prerequisites. It struck me that if anyone accepts Jesus as Saviour, they are on pretty safe ground, and the details about serving Him may be worked on later. Acceptance into the family of God was the first act. I was also comforted by the actions of the apostles on the day of Pentecost, when three thousand souls were baptized, with only the prerequisite of belief and acceptance of

Jesus. So I felt comfortable in inviting these people into their chosen church as members. I asked only that they publicly declare their faith in God, accept Christ as Saviour and Guarantor of eternal life, and keep the Ten Commandments.

Baptism was also a matter that required some thought. Could I baptize a candidate who would join a church other than my own? Remembering that I baptize candidates in the "name of the Father and of the Son, and of the Holy Ghost," I could find no excuse for refusing to baptize anyone in the names of the Godhead, if they sincerely asked for baptism. These sincere candidates have tried to learn the truths of the gospel and follow their Lord day by day just as earnestly as any I have met in my own church.

In the past nine years, I have baptized 11 people and increased the membership of the church I serve by 72. When I came to it, the church had fewer than 25 members. Now it has a membership nearing 100.

I give the church I presently work with two days a week, Sunday and one other day, for which I am quite well paid. Any minister retired and on Social Security might think of this possibility of augmented income.

Our own sheep

This activity for another denomination has not interfered with my efforts on behalf of my own church. During these years, I have conducted workshops for ministers and teachers at colleges, academies, and conferences in the area of mental health. As one might guess, retirement for me has been an interesting time. I do not believe in rocking chairs! I am only 81.

Will I continue this kind of ministry? Indeed! Would I urge colleagues to do the same? Indeed! Could God add His blessing to such an endeavor? Indeed!

These people have become precious friends to me through the years and, I believe, better prepared for a place in the kingdom of heaven.

"Other sheep I have, which are not of this fold: them also I must bring" (John 10:16). It is an immense privilege to be part of that process!

BEYOND THE CONFINES OF FORMAL TRAINING

he essential roles of the pastor are to spread the gospel and to shepherd those who respond.



Nehemiah M. Nyaundi, Th.D., is senior lecturer at the University of Eastern Africa, Kenya. But along with these basic capacities, pastors are administrators, family counselors, accountants, spouses, and parents, to name only some of the functions of the contemporary pastor. These duties are performed in a community that demands increasing professionalism. Although the importance of professionalism may not be as strong in the developing world as in the first, ministers everywhere must be prepared to serve professionally—beyond what they have learned in the confines of their formal training center. Only then can we have authentic ministry.¹

Success-building qualities in ministry

The qualities needed for successful ministry are many. The Bible records a typical "send-off" ceremony whereby a newly graduated minister is sent into the field. This is the occasion in which Paul "swears in" youthful Timothy and

in so doing outlines in detail for the young man his responsibilities, giving him a recipe for success in ministry (2 Tim. 2). This is somewhat similar to what a college or university training does for the prospective minister: it puts in his or her hands the tools necessary for the ministry. But this by itself is clearly not enough.

Certain qualities and characteristics that one can only gain in real life experiences with God and the congregation are essential for successful ministry. These qualities cannot be measured by something like a college GPA. It is only through commitment to the journey of ministry that these characteristics can be developed. Here are some of them.

A sense of personal calling

The ongoing need for every pastor to feel personally called by Jesus Christ cannot be over emphasized. Adventists have always felt a need for this sense of calling.² Prior to entering the ministry, indeed as early in life as possible, the individual must have met Jesus Christ and felt the power of personal conversion to His Lordship. Love for Jesus Christ simply has to be supreme. Then the individual will be motivated to be a witness to the gospel. Love for people and for soul winning is stimulated when Jesus Christ becomes one's personal Savior and Lord.

Good mental, physical, and spiritual health

The rigors of ministry can stretch a pastor to the limit. The minister is required to be constantly on the move. Much physical and emotional energy is called for. The pastor must also be intellectually capable. He or she needs a well-rounded education. In the pastorate, ministers interact with the intellectual and learned, as well as with the illiterate and lowly. Pastors must be able to adjust so as to be able to address all kinds of people.

A contextualized ministry

Though professional training received at college or seminary is essential, pastors who become successful quickly learn the art of taking what they have learned and practicing it in the context of their congregation and of the culture in which they serve. Contextualization provides relevancy to ministry. In other words, pastors need the ability to move from the theoretical knowledge acquired in an academic setting to the real-life, practical setting where ministry becomes meeting the various needs of a congregation.3 While the trainee is still in college, he or she has access to reference books and relevant literature. These study helps are usually not available after graduation. In the field, the trainee, now turned minister, must learn to be resourceful, working alone without many of the assets formerly available.

Community knowledge

Beginning pastors need to have adequate knowledge of the society in which they are serving. They must be

able to meet the believers where they are. They need to identify the dietary habits, working routine, seasonal pastimes, and other distinctive cultural practices that are unique to the people they serve.

Flexibility and adaptability

Pastors need to acquire a flexible and adaptable stance. They must cultivate a teachable spirit, so that there is in them a willingness to learn and unlearn. Much patience and tolerance is required in order to be prepared to meet the variety of ideas that will crop up in all the phases of their ministry.

Regular upgrading

Both the intellectual and practical demands of ministry are constantly changing. This means a successful minister cannot afford to stagnate, lag behind, or be satisfied with present knowledge, or past performance. Upgrading and continual education are essential parts of ministerial life. The pastor must keep up on current affairs and trends. Pastors must, like Timothy, endeavor to show themselves "approved." Adequate reading and study are indispensable. A true and dynamic presentation of God's Word can best be done by one who gives ample time to study. Philip was able to satisfy the need of the Ethiopian eunuch because he knew the Scriptures and how to interpret them (Acts 8:29-35). The pastor must have a balanced, inquiring and analytical mind. This is useful when unfamiliar situations start to show up in the field.

Summary

Pastors need to be humane and understanding, loving, caring, appreciative, respectful, and approachable. They must have good interpersonal skills in order to nurture believers and attract nonmembers. If appropriate characteristics are applied effectively, pastors will endear themselves to believers and unbelievers and perform ministries worthy of God's high call to Christian ministry.

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¹ See Rich DuBose, "Who Needs Pastors?" Ministry, April 1997.

² See Seventh-day Adventist Minister's Manual, 17-19.

³ Adventism emphasizes the integration of faith and learning. See, for example, the effort by Humberto M. Rasi (compiler) Christ in the Classroom: Adventist Approaches to the Integration of Faith and Learning, vol. 18 (Silver Spring, Md.: Institute for Christian Teaching, Department of Education, General Conference of Seventhday Adventists, 1997).

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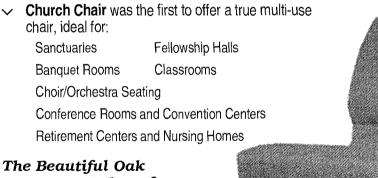
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What Makes A Pastor Effective?

t its 1994 year-end meeting, the North American Division (NAD) voted to study a cross-section of 100 pastors of Anglo churches in the division.



Roger Dudley, Ph.D., is director of the Institute of Church Ministry, Andrews University, Berrien Springs, Michigan.



H. Peter Swanson, Ph.D., is assistant professor of pastoral care and counseling, Adventist Theological Seminary, Berrien Springs, Michigan.

The aim of the study was "to look for any common denominators in education, experience, conference leadership, evangelistic programs, methods and personality profile," to name some of the factors considered. "Each of these pastors should have baptized at least a total of 50 during the past three-year period."

The NAD Office of Information and Research commissioned the Institute of Church Ministry at Andrews University to conduct this study.

Three years later the study was launched. Peter Swanson, teacher of counseling and pastoral care at the Andrews University Theological Seminary, joined with the Institute of Church Ministry to make this project his Ph.D. dissertation (successfully defended in 1999).

Early on, two decisions were made: (1) Effectiveness should be more broadly measured than by simply the number of baptisms a pastor reports; and (2) Pastors with lower performances must be included in order to determine contrasts. The names of pastoral subjects were obtained by asking local conference ministerial directors to identify high and low baptism pastors

as well as more and less overall effective pastors in their conferences.

A number of instruments were adopted or developed for this study: demographic inventories, time-on-job measures, and a personality measure. Swanson's dissertation explores more fully these instruments. This paper is limited to describing correlations obtained from one instrument—The Adventist Pastor Inventory (API). Consisting of 98 questions, API elicited information about the pastors' background, education, experiences, goals, and methods of ministry. It also considered the congregations of the pastors studied, especially the various ministries with which each was involved. In the end 232 pastors supplied usable API surveys.

Measures of pastoral effectiveness

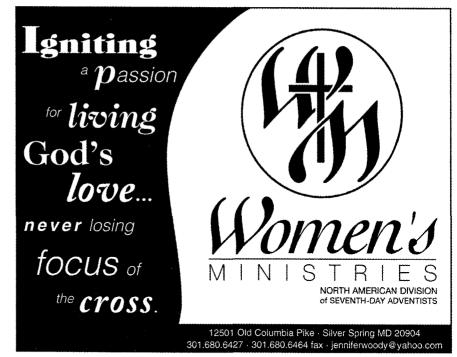
How is pastoral success measured? Parishioners desire a minister who is deeply spiritual, a sensitive listener, and one who cares passionately for the congregation. However, such qualities are very difficult to quantify. In order to test which items might be associated with success in the ministry, it was necessary to select some measurable outcomes.

ROGER L. DUDLEY AND H. PETER SWANSON

Our study also referred back to the NAD action and counted baptisms. But the indicator of baptisms in itself does not ensure a growing church. For example, if a pastor baptizes twelve new converts in a given year, but the congregation loses three to death, four to apostasy, and seven to transfers out, the "growth" is actually minus two. So we decided to look at other assessments.

In the end, considering the limitations, from the information on the API, we created four measures of pastoral success that had statistical relevance.

- 1. Percentage of membership growth from 1993 to 1995. A healthy church is a growing church. This measure was constructed by subtracting the membership of the church or district (if more than one church) at the end of 1992 from the membership at the end of 1995 and dividing the result by the 1992 figure.
- 2. Baptisms as a percentage of membership from 1993 to 1995. We asked: "How many were baptized into your church or district during the three-year period 1993-1995?" Number of baptisms alone, however, is not a good measure since it is much easier to baptize twenty people in a church of 600 members than it is in a church of 25 members. So the total number of baptisms was divided by the 1992 membership to obtain a size-adjusted measure.
- 3. Baptisms from a non-Adventist background as a percentage of membership from 1993 to 1995. While every baptism is equally important, one measure of a congregation's success is how well it is reaching beyond its own borders to win converts from outside the church. So pastors were asked: "How many of your baptisms came from a non-Adventist background?" That number was divided by the 1992 membership figure.
- 4. Average Sabbath worship attendance as a percentage of membership. An important goal of a healthy church is to have as many members as possible participating in the worship services. Pastors were asked for their average Sabbath worship attendance. This figure was divided by the 1992 membership to adjust for size.



These are certainly not the only measures of pastoral success, but they do say something about the health of congregations, outreach to nonmembers, and extent of member participation. Furthermore, they are all measurable and can be correlated with items describing pastoral demographics and experience and with congregational characteristics.

Membership growth

The percentage of membership growth over the three-year period was correlated with many items on the API, but most of the figures obtained were not significant. Only three API items predicted growth at better than what statisticians call the .05 level (odds that no relationship exists are fewer than 5 in 100). They were in descending order of strength:

- Congregation operates a divorcerecovery group.
- Congregation has an Adventist Youth Association.
- Congregation operates a church school.

What these items have in common is a congregation that seeks to meet various people needs such as those of children, youth, and divorced persons. The congregation with a variety of ministries that address felt needs will attract

members and be a growing congregation. Effective pastors are those who lead congregations in establishing and performing such ministries.

Three other items were of borderline significance (odds that no relationship exists are fewer than 10 in 100):

- ◆ Congregation operates a Path-finder Club.
- Pastor has hosted a visiting evangelist within the last year.
- Pastor has conducted a comprehensive lay training program within the last year.

The first item carries out the theme of the first group—that of meeting real human needs. The second item deals with intentional outreach and the third with the power of harnessing the membership in the work of the church.

Baptisms as a percentage of church membership

The API had far more items that statistically predicted baptisms as a percentage of membership than items predicting percentage of membership growth. In fact, the first eleven items listed below correlated at the .01 level (odds that no relationship exists are fewer than 1 in 100). Nine items follow at the .05 level, and five were borderline items. They are arranged in descending

order of strength as predictors:

- Pastor himself/herself held public meetings within the last year.
- Church membership tends to be younger in age.
- Church located in new, growing community.
- Pastor hosted visiting evangelist within the last year.
- Pastor has goal of being a full-time evangelist.
- Pastor recently conducted comprehensive lay-training program.
- Pastor held felt-need seminar within the last year.
- Pastor has goal of pastoring "mega"
- Congregation has a women's min-
- Greater percentage of congregational members are involved in church activities.
- Pastor has goal of ministering on radio or television.
- Congregation is current in following up media leads.
- Pastor currently involves lay members in evangelism.
- Congregation has a divorce-recovery group.
- Pastor himself/herself has held evangelistic meetings.
- Pastor has worked as a literature evangelist.

- Pastor has held prophecy seminar within the last year.
- Church building is physically attractive.
- Church more likely to be urban
- Congregation has a Pathfinder

Borderline

- Pastor has taken public evangelism class/field school.
- Pastor has taken personal evangelism class/lab.
- Pastor has goal of being a conference administrator.
- Atmosphere of main congregation is supportive.
- Pastor has only one congregation.

Emerging themes in the study

Several themes emerge from the above listing. Foremost is that of intentional evangelism. Pastors who have high baptismal ratios in comparison with the size of their congregational memberships foster various direct evangelism approaches. These include hosting visiting evangelists, personally holding public meetings, conducting felt-needs seminars, following up media leads, and conducting various types of prophecy seminars. They have soul-winning as a top priority.

Another theme is the involvement of lay members in the work of the church. The effective pastors conduct comprehensive training programs for their members and actually involve a greater percentage of them in the work of the church. A third theme is that these successful pastors are well-prepared for the work of evangelism. While at college or seminary they have taken classes, labs, or field schools in both public and personal evangelism. They are more likely to have had experience as literature evangelists than are low-baptism pastors. They also tend to pastor only one congregation.

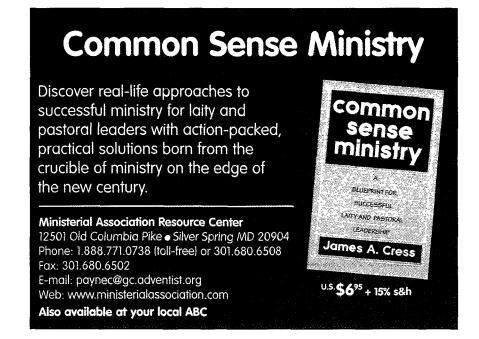
Fourth, pastors with a high ratio of baptisms also tend to be people with long-term goals such as being pastor of a "mega" church, going into full-time evangelism, having a radio/television ministry, or becoming a conference president. We might say they are ambitious in the best sense of the word.

Such pastors also pastor congregations that have a variety of programs to meet human needs, such as a Pathfinder Club, a women's organization, and a divorce-recovery group. Finally, their congregations meet in attractive buildings and have a supportive climate. They tend to be more urban or suburban than rural and to be located in new and growing communities.

Baptisms from non-Adventist background as a percentage of church membership

The predictors for this success measurement are similar to the ones above although not quite as extensive:

- Pastor himself/herself held public meetings within the last year.
- Greater percentage of members involved in church activities.
- Church located in new, growing community.
- Pastor hosted visiting evangelist within the last year.
- Church membership tends to be younger in age.
- Pastor recently conducted comprehensive lay-training program.
- Pastor has goal of being a full-time evangelist.
- Congregation is current in follow-



- ing up media leads.
- Pastor currently involves lay members in evangelism.
- Church more likely to be urban than rural.
- Pastor held felt-need seminar within the last year.
- Congregation has a women's ministry.
- Pastor himself/herself has held evangelistic meetings.
- Pastor has goal of going into teaching.
- Pastor has goal of ministering on radio or television.

Borderline

- Pastor has held prophecy seminar within the last year.
- Pastor has used small-group method recently.
- ◆ Congregation has a Pathfinder Club.
- Church building is physically attractive.
- Pastor has taken personal evangelism class/lab.
- Pastor has goal of earning an advanced degree.
- Congregation has a men's organization.
- Atmosphere of main congregation is supportive.

Nearly as many significant predictors were found for baptism from a non-Adventist background as for total baptisms as a percentage of membership, but the general trend is somewhat weaker with more predictors in the borderline group. Six items no longer appear: (1) Congregation has a divorce-recovery group; (2) Pastor has worked as a literature evangelist; (3) Pastor has only one congregation; (4) Pastor has goal of being a conference administrator; (5) Pastor has goal of pastoring a "mega" church; and (6) Pastor has taken public evangelism class/field school.

On the other hand, four new items appear in this list: (1) Pastor has goal of going into teaching; (2) Pastor has recently used small-group method; (3) Pastor has goal of earning an advanced degree; and (4) Congregation has a men's organization. In spite of these differ-

ences, all six themes for total baptisms as a percentage of church membership appear on this list also.

Sabbath worship attendance as a percentage of membership

One measure of congregational health, and, therefore, pastoral effectiveness, is the proportion of the membership who regularly attend the Sabbath worship services. Nine items significantly predicted this measure with an additional four items as borderline. The first three items are significant beyond the .01 level:

- ♦ Pastor has an associate pastor.
- Pastor has program on local radio or television.
- Congregation has a divorce-recovery group.
- ◆ Church located in new, growing community.
- Pastor is more recent in present pastorate.
- ◆ Congregation has a Pathfinder Club.
- Congregation has more children and youth Sabbath School departments.
- ◆ Pastor has only one congregation.
- ◆ Greater percentage of members involved in church activities

Borderline

- Pastor himself/herself has held evangelistic meetings.
- Church building is physically attractive.
- ◆ Pastor has goal of working in chaplaincy.
- Congregation operates a church school.

This list for worship attendance is quite different from the two concerning baptisms. Five of the fourteen items are new, including the top two. When combined with the nine repeated items, the theme strongly emphasizes providing congregational services—an associate pastor and only one congregation on which to concentrate, local media, multiple children's departments, church school, Pathfinders, divorce-recovery groups, and an attractive church plant. The pastoral goal of chaplaincy may indicate a minister interested in providing

counseling. Even the fewer years in the present pastorate may suggest fresh sermons and lack of burnout.

Gone are most of the intentional evangelism items and the heavy involvement of laity in outreach. The effective pastor who builds attendance with a high percentage of the membership seems to be somewhat different from the one who baptizes a higher percentage of the membership whether or not those baptisms come from an Adventist background.

Conclusions

What defines an effective pastor according to this research? Again, of course we have not studied criteria like spirituality, being a good listener, vision, and love for the flock—much less being a powerful preacher. These are, no doubt, very important but are prohibitively difficult to measure. However, if we stay with the four measurable outcomes described above, an effective pastor can be summarized as follows:

- 1. Is intentional about winning souls and employs a wide variety of methods to do so.
- 2. Does not try to do it alone but mobilizes, trains, and oversees the involvement of a large percentage of the congregation in evangelistic activity.
- 3. Has had practical training in public and personal evangelism.
- 4. Is forward looking and not satisfied with present achievement; has goals for new avenues of service.
- 5. Leads the congregation in establishing a wide variety of ministries designed to meet people at the level of their felt needs.
- 6. Generates within the congregation a climate of caring, fellowship, and support.
- 7. Leads the congregation to make the physical plant and everything around it as attractive and appealing as possible.

Not all of the factors discussed are under the direct control of the pastor. However, pastors can maximize effectiveness by integrating into their ministry these seven measurable approaches. In so doing, they may also meet the less tangible needs and expectations of their parishioners.



olleagues who specialize in youth ministry assure me that any church determined to reach their

children and youth can make a real difference, not by producing ever more sensational spectator programming, but by involving the whole church, especially the youth, in meaningful ministry activities.

Here are some great ideas for youth ministry and witnessing which can be implemented within the local congregation. You may wish to contextualize them for your specific situation, but the basic principles will enhance your ministry to youth.

Cross-cultural youth ministry. Each summer the Adventist Youth of the New Jersey (USA) conference coordinate various recreational events for youth and young adults which give the churches opportunity to invite guests and to promote wholesome activities. Because of wide cultural diversity both in society and the conference's churches, these activities expose different cultures to new experiences and recreational activities.

Working to win. La Sierra
University's SIFE (Students in Free
Enterprise) recently achieved first
runner-up status in a national competition judged by executives from North
America's Fortune 500 companies.
With just over 20 members, La Sierra's
SIFE group racked up more than 5,000
hours in community service and
business education projects including
"welfare to work" programs, a cow
bank in India, summer day camps, and
cottage industries with school-age
youngsters learning the merits of
entrepreneurial efforts.

Handwritten Scriptures. There was no end to the excitement as 3,794

Practical youth ministry

IAMES A. CRESS

Brazilian youth wrote out by hand the entire Bible in just 25 minutes. Each young person had memorized a Bible passage and inscribed it on a three-kilometer long piece of paper along the waterfront boulevard of Florianpolis at the site of a historic and well known bridge designed by the renowned architect, David Steinman. State and city government officials participated as they saluted the emphasis on bridging between heaven and earth with Jesus, the ultimate bridge builder.

Evangelistic plans include kids. When the members at Iallandhar (India) learned they would host a series of public evangelistic meetings with guests from Oregon (USA), they included up to 800 children who attended special meetings designed to introduce them to the Bible by enacting great Scriptural themes. Youngsters were dressed as Bible characters to act out the stories that were told and translated into Puniabi for those who did not understand English. The evangelistic team, led by Pastor Ken Crawford and his wife, Colleen, brought a small present for each child who regularly attended and thus encouraged prompt arrival and active participation.

Joy of water. Twenty-three youth ambassadors from various parts of Australia promoted the work of ADRA (Adventist Development and Relief Agency) during the past year by creating features such as "Kick the Cycle" poverty-awareness programs for

local high schools, distributing newsletters, or speaking to Rotary Clubs. Top winners included Avondale College student, Peter Maxwell who visited a village in Thailand where the residents benefit from the new ADRA well which provides fresh water.

BLAfishing for Christ. Desiring to reach young professionals working in the Washington, DC area, a group of BLA (Bored Lay Adventist) youth provides social activities, community service opportunities, discussion group events, and project involvement for young adults in the metropolitan area. One of the BLA club founders says "this is the perfect midpoint between secular and church environment.

Real as life Sabbath School. Kids who attend Russ and Floss Boyer's classroom in Lansdale, Pennsylvania (USA) discover they are walking into Noah's Ark, the Garden of Eden, or other Biblical stories brought to life by careful program planning and decorative materials.

Youth in real-life ministry. The 1000 Missionary Movement training program (Philippines) literally lives up to its title by preparing class after class of youngsters with a vision to give themselves in specific mission assignments. These assignments are sometimes in unentered and challenging locations or even in great metropolitan areas where churches may exist, but the population remains virtually unentered. Graduates impact their target society by involving themselves both in the life of the local culture as well as direct proclamation of the message.

Try challenging your young people to envision and accomplish great things for God. They will benefit both your local congregation as well as those who receive their ministry. But the greatest impact of all will be in strengthening their own commitment to Jesus.

BOOK REVIEWS



You Can Keep Them If You Care: Helping New Members Stay on Board,

by James A. Cress. D.Min., Secretary of the General Conference Ministerial

Association. Published by the Resource Center, Ministerial Association, General Conference. Paperback, 139 pages.U.S.\$8.95.

Is it really possible to prevent our new members from dropping out? New members, like new babies, must be nurtured, trained, equipped, and deployed into service if they are to become true disciples. Building disciples is the work of the local church and it cannot happen somewhere else!

Now you can discover Bible answers experienced in an awakened local congregation. In this challenging book, you will find theological imperatives for new member assimilation as well as practical, how-to methods which work in real-life.



Plant the Future: So Many Churches!! Why Plant More? by Ron Gladden. Published by the Resource Center,

Ministerial Association, General Conference, Paperback, 76 pages. U.S.\$7.95.

Plant the Future is for frustrated but loyal members eager to invest their lives in hastening Jesus' return. Want to reignite your own passion for soul winning? Take the author's advice: Plant a church!

Try reading just one of Ron

Gladden's brisk, story-filled chapters. If his statistics don't persuade you, his enthusiasm will. "Church planting is the Gospel Commission at its finest."

Peter Wagner, Chancellor, Wagner Leadership Institute says, "Plant the Future is a dynamic tool that has the potential of helping Adventists turn a corner and move into more vigorous growth as a movement. This is the best-written and most motivational book on church planting that I have read."

Plant the Future will make you think. This is a "must-read," motivational, inspiring, and vision-building book.

S H O P T A L K

Israel in Prophecy

Prepare your congregation for deceptive rapture teaching by using a special satellite prayer meeting series, "Israel in Prophecy," presented by Steve Wohlberg, associate pastor of the Fort Worth First Seventh-day Adventist Church. The series will expose popular teachings about the rapture, Israel, a rebuilt temple, and Armageddon.

The ten half-hour broadcasts via Adventist Communication Network's (ACN) satellite will air each Wednesday evening, February 21-April 25, 2001, 7:30-8:00 p.m. ET, and will allow time for local study and discussion following each broadcast. Prayer and study groups will discover "Israel in Prophecy" to be the newest resource designed to clarify crucial Bible prophecies.

Pastor Wohlberg has done extensive research and writing on the significance of Israel in the final days of history. His book, *Exploding the Israel Deception*, study guides, and bulletin inserts are available by registering with ACN at 800-ACN-1119.

The series will be downlinked at most local Seventh-day Adventist churches. Contact them for viewing opportunities and consult the ACN Web site, www.acnsat.org for additional information.

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ing in God's presence from experience as a woman, a pastor, and a teacher.



Troclaiming in the Presence of the Holy

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proclaimer and congregation have to say to Him. He now serves as editor of *Message* magazine.



Laying in the Presence of the Holy

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professionals experience personal and corporate spontaneity in the presence of God.



Dejoicing in the Presence of the Holy

Grace is only given to sinners, and only they can know the height and breadth of holy joy. **Morris Venden's** four decades of preaching about grace have helped tens of thousands rediscover the gladness of being children of

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