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ABSTRACT

THE METHODS OF SELECTED BRITISH PASTORS  
EVALUATED IN THE LIGHT OF THE NEW  
TESTAMENT AND ELLEN G. WHITE FOR  
THEIR USEFULNESS TO THE  
SEVENTH-DAY ADVENTIST  
CHURCH

by

Paul R. Smith

Chair: C. Mervyn Maxwell

ABSTRACT OF GRADUATE STUDENT RESEARCH

A Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE METHODS OF SELECTED BRITISH PASTORS EVALUATED  
IN THE LIGHT OF THE NEW TESTAMENT AND ELLEN G.  
WHITE FOR THEIR USEFULNESS TO THE SEVENTH-DAY  
ADVENTIST CHURCH

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Date completed: August 1992

Since the early 1950s immigrants have been arriving in Britain in large numbers from the Caribbean and from Asia. Some immigrants from the West Indies have joined Seventh-day Adventist churches. Currently, statistics indicate that although Seventh-day Adventist membership has increased in Britain since 1950, the Black percentage has risen considerably while the White percentage has dramatically declined. This study was undertaken in the hope that by examining the methods of four successful non-Seventh-day Adventist pastors in England and comparing their approaches with instructions

found in Scripture and the writings of Ellen G. White we could find pointers which could help Seventh-day Adventist pastors in Britain enlarge their indigenous intake.

Four non-Seventh-day Adventist churches, two in Cambridge and two in London, which experienced growth in the late 1970s and early 1980s were selected. It was my plan to interview the pastors concerned and to hand surveys to forty-eight people, twelve in each church, in an endeavor to find what methods, if any, they had found productive.

Chapter 1 deals with the theory of church growth. Subjects are covered which church growth experts say are relevant to a healthy, growing church: strategy, leadership, goal-setting, prayer, the Homogeneous Unit Principle, church planting, house groups, and preaching-- although preaching is hardly ever mentioned in church growth literature.

In chapter 2 I provide the answers to the questions I asked the four pastors. Identical questions were presented about growth strategies and goal-setting, sermon preparation, prayer life, and special ministries. I also raised questions about small groups and about the pastors' publications.

Chapter 3 focuses on selected New Testament and Ellen G. White criteria for evaluating ministerial methods: preaching and teaching, leadership, strategy and

organization, prayer, ministering to the needy, house meetings, house to house labor, and the pastor's personal qualifications.

Chapter 4 evaluates the four pastors against the criteria listed in chapter 3.

The concluding chapter offers suggestions for Seventh-day Adventist pastors in Britain today, mingled with personal reflections.

Generally speaking, none of the selected pastors set out to attain growth in their churches by means of church growth strategy. They desired to be led by God and believed that preaching and worship style largely explain their congregational growth. One pastor feels that house groups provided the major contribution to his church's growth, but the survey of his members revealed that even they believed spiritual emphasis and worship patterns were more important than house groups.

Andrews University  
Seventh-day Adventist Theological Seminary

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## PREFACE

This study is the outgrowth of deep concern for the white membership of the Seventh-day Adventist Church in England and a burden to discover methods by which they can reach the white population of Britain with the Seventh-day Adventist message for this time.

I have counted it a great privilege to meet with four ministers of the gospel, two in London and two in the Cambridge area, whom I would not have met if I had not undertaken the present study. These are men who face similar pastoral problems to my own, yet battle on in seeking ways to make their ministry satisfying, meaningful, and fruitful. It was encouraging not only to shake their hands in friendship, but to engage in prayer together. Each one prayed for me and this work in particular.

This project was an attempt to find the secrets of successful pastors and implement, where practical, their systems of working. Their ideas combined with Scripture and the writings of Ellen G. White should provide pointers toward rich growth in this country.

Matt 28:18-20<sup>1</sup> records Christ's words in suggesting that not only baptisms are important but also the making of disciples and teaching men to be obedient to God's commands. A disciple is a convert who is prepared to grow into maturity. The work of the teacher is to impart knowledge and to introduce new dimensions in experience. Therefore, quantity should not be accepted at the expense of quality.

What follows is an endeavor to look at the course the Adventist Church in Britain is taking and to focus on the pastor's task to redress the present trend. There is no thought of being critical, but rather of having an opportunity to stand back and examine ways in which the British pastor can become more effective in his work.

I grew up influenced by the notion that the message we preach is more important than the man who preaches it. We know that the message will outlast the man. But the longer I live the more I believe that the man, his character, style, and the type of pastor he becomes greatly affect the way in which others take their stand for the gospel and grow up in Christ.

My college professors seemed to emphasize that the pastor should be a humble man, a servant-guide. But today one hears more about the role of dynamic leadership, the pastor as an innovator, a planner, an

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<sup>1</sup>Bible quotations are from the King James Version unless otherwise stated.

organizer, a catalyst, and, if possible, a preacher.

I confess that it has been one of the hardest tasks in my ministry to mobilize my church members in reaching out to the community. There are reasons for this resistance among the membership. In most families both husband and wife are out at work five days in the week. They need to spend time together when employment does not demand their hours. Repeatedly one hears the argument that the pastor has been trained to win souls and gets paid to do it.

Donald McGavran reckons that Seventh-day Adventists need to do more homework in studying how churches grow. He says

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

I also think that Seventh-day Adventist missions would be well advised to make a careful graph of growth of the existing churches. Are the churches growing, and how are they growing? Are they growing by adding children of Adventists? Are they growing by converts? Or are they growing as Adventists won in rural areas move into cities? And are these new members won from animism or Hinduism or Islam?<sup>1</sup>

In order to facilitate church growth the pastor must know God and have daily communion with Him. He needs to be in touch with his Lord and be aware of the needs of his people. People need to know, "Here is a man

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<sup>1</sup>Donald McGavran, "McGavran on Adventist Church Growth," Ministry, May 1985, 16-19.

who has walked through the garden of the Lord and has picked some delicate flowers for my delight."<sup>1</sup> The pastor's ministry must be characterized by human concern, the element of sensitivity. Then as he seeks to serve others they will be aware of his warmth. They will know that he is a genuine person. Love shines through and the minister

forgets his 'role' and learns to give himself-- however little he has--genuinely, honestly, and spontaneously, as God gave Himself to Christ, then the Gospel will become a living issue to his people. Fear of honest spontaneity in human relationships is basically fear of the Holy Spirit and of its power in human life.<sup>2</sup>

I am deeply grateful for the time and assistance these four particular pastors have given me. They have been very cooperative even though they are extremely busy men.

The administration of the South England Conference has been understanding in allowing me time to concentrate on the present theme. I thank them for bearing with me.

Dr. C. Mervyn Maxwell has guided my thinking and has provided generous input from the inception to the conclusion of this project.

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<sup>1</sup>Steve Cinzio, "What I Expect of a Pastor," Ministry, October 1986, 16-17.

<sup>2</sup>Carrol A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, 1966), 60.



Mr. Dennis Porter kindly read the original manuscript, and I thank him for his constructive criticism.

## INTRODUCTION

### Statement of the Problem

William Ings arrived at Southampton from America, via Switzerland, in 1878. At the end of that year he was joined by J. N. Loughborough. They came to pioneer the work of the Seventh-day Adventist church in Great Britain and began to sell literature and preach the gospel in Southampton. Two years later six individuals were baptized and became members of the church.

In April 1928, almost fifty years after William Ings set foot on English soil, the local church paper stated:

Today we have Stanborough Park with its four institutions, many church buildings, between 4,000 and 5,000 faithful members in this country and scores of workers in the U.S.A. and in other countries who accepted the message in some section of the British field.<sup>1</sup>

Eight years later the British membership stood at 5,525. Although this was the decade of depression it took only nine years to move from 4,000 to over 5,000 members.<sup>2</sup>

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<sup>1</sup>D. S. Porter, "A Century of Adventism in the British Isles," Centennial Historical Special Issue of the Messenger, 1974, 22.

<sup>2</sup>Ibid., 25.

However, there was dismal news to come. E. B. Rudge, president of the British Union Conference, announced at the Union Session in 1950 that there was a most perplexing problem. It focused on an almost static membership.

At the end of 1945 there had been 6,372 members in the British Union; four years later there were 6,493, a net gain of only 121. In two years of that quadrennium, 1946 and 1947, membership had actually declined, an almost unheard of phenomenon in Britain.<sup>1</sup>

Dennis Porter makes the observation that the church, in the main, owed its increase to the strong family ties, contributing to what is known today as biological growth.<sup>2</sup> But a great change was on its way. A gentle breeze was to yield to the whirlwind.

In the early 1950s many West Indians came to England. Perhaps as many as 300,000 came in that decade along. Many of them were Seventh-day Adventists. They attended churches and sought membership. They were accepted. Many more followed and others from Asia joined them, albeit in much more slender proportions. They have continued to come.

Thus at the end of 1953 the membership for the Union totalled 7,257; and at the close of 1964, 10,314.<sup>3</sup>

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<sup>1</sup>Ibid., 36.

<sup>2</sup>Ibid., 40.

<sup>3</sup>Ibid., 43.

At the British Union Session in 1967, E. H. Foster stated that at the close of 1965 the South England Conference membership was 5,869, of whom 75 percent were White and 25 percent Colored.<sup>1</sup>

Time has seen the tables change. In the North British Conference in 1987 there were 5,691 members, comprised of 1,437 White and 4,254 Black adherents. During the three years 1984-1986 annual increases in membership were composed of Black over White; 182 Black and 36 White in 1984; 173 Black and 34 White in 1985; 191 Black and 49 White in 1986. In total, 665 Black people were added to the church as compared to 119 White--a ratio of three Blacks to one White.

The mercury in the barometer reveals a similar reading when we look at the numerical growth in the South England Conference. Martin Anthony, who was secretary of the Conference for a number of years, reckons that the ratio of Black over White is currently 75 percent Black and 25 percent White. The membership, at the close of 1986, stood at 9,799. The rate of increase is about four Blacks to one White.

Both black and white pastors tell me: 'The number one problem in Britain is that we are not winning the whites. The 3% growth rate of the SDA church in the UK is entirely to be accounted for by the success of black evangelism, though this is not as great as we should like it to be.

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<sup>1</sup>Ibid., 44.

Express it another way. The UK population is 54,084,000. Of these only 529,000 are of West Indian origin. (There are more than a million Asians.) Fifty-three million whites barely touched by our evangelistic methods; though the self-same methods enjoy significant success among the half million black population. (We are not nearly so successful among the Asians.) This is no new revelation. But I guarantee that it is the first time you have seen it in print. And why? Because a succession of administrators have underestimated the spiritual and intellectual maturity of black British Adventists by assuming, 'They will get upset if we prioritize the problem of indigenous evangelism. What's the point of rocking the boat when we don't have the answers anyway?' So why am I rocking the boat now? Because there are hundreds of members and ministers--black and white--who are getting so restive on the subject of 'the failure to win the whites', that we are almost in the briny anyway.<sup>1</sup>

This is the uphill, mountainous task Seventh-day Adventists face in England.

### Justification of the Project

In view of the fact that Seventh-day Adventist growth is minimal among the White population in England, it is timely that some realistic thought and investigation should be made which would help in reaching the indigenous people.

Martin Anthony was commissioned by the British Union Conference in 1979 to do some research in this area. He revealed that a detailed survey of Adventist congregations by their pastors in 1981 demonstrated that at the end of 1980 marginally over one half of

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<sup>1</sup>D. N. Marshall, "How Many Young People Have You Driven Out of the Church Lately?" Messenger, 14 March 1986, 42.

Adventist members are of Caribbean origin, and that in actual fact the membership of the white section of the church is lower than it was in 1948.<sup>1</sup>

Anthony's study confirmed the difficulties the church faced. Statistics proved that in 1968 there were two Black baptisms to each White in the South England Conference; and, as we have seen, by 1979 the ratio had become five to one, in both the South and the North Conferences. In fact, in the two years 1978 and 1979, the figures of the British Union showed a 4:1 ratio of Black to White accessions.<sup>2</sup>

It is not suggested that immigration is the sole cause for the decline of the White church in the areas of greater population and larger churches. Even where congregations have very few immigrants, membership has dropped markedly during the past fifteen years.<sup>3</sup> Statistics also show that other religious persuasions have suffered similarly.<sup>4</sup>

It was my intention to see what I could learn from four selected successful ministers about how church

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<sup>1</sup>Martin L. Anthony, Unto the Perfect Day. June, 1980. Transcript in the hand of the British Union Conference, Archives, Watford, England, 27. British Union figures, which embrace the whole union, including the predominantly White membership in Ireland and Wales.

<sup>2</sup>Ibid., 29.

<sup>3</sup>Ibid., 32.

<sup>4</sup>Eddie Gibbs, I Believe in Church Growth, (London: Hodder and Stoughton, 1981), 432-442.

growth can occur among dying White churches in England. It was envisaged that understanding, love, some church growth principles, and the power of God's Spirit are required as the church moves forward in linking hands and hearts in hopefulness.

#### Delimitations

I selected two pastors from London, where there is a density of immigrants, and two pastors from Cambridge, where there are relatively few Black people, about 3 percent of the population. These ministers assisted in pin-pointing areas of growth in which they have participated and observed. Tom Chipper, Roy Clements, Robert Tillman Kendall, and John Stott have experienced phenomenal growth in the last ten years. They have witnessed indigenous people join their ranks. The question was, What things have contributed to their success? I have spent considerable time with these men, two internationally known and two comparatively unheard of previously.

I looked at the work of these successful pastors and compared their ministry with the early church as described in the book Acts of the Apostles. It seems fitting that their work should be compared and contrasted with the New Testament in the light of Ellen G. White comments. Perhaps there are some things one can learn from the men of other churches and some points we should

be reminded of in the writings of Ellen G. White. She has many things to say to pastors today which could make their work more effective.



## CHAPTER I

### SELECTED ASPECTS OF CHURCH GROWTH THEORY

#### **Our Secular Society**

At the outset, perhaps we should look at two negative points before we examine the positive ones. They are the problems of secularism and the difficulty that this brings in sharing one's faith in these times.

We are reminded, from time to time, that Christians are to live in the world but not to be of the world. It is as John Stott states, "Our Christian calling: to live under the Word in the world."<sup>1</sup>

Living in a secular society, as is done in Britain, means that we shall meet many individuals who see no relevance in the gospel message. They feel that they possess all they need. Their bank balances are extremely healthy. Their homes are lavishly decorated with all that one could wish. Some of these people are opposed to the Christian's way of life. To them humanism provides the answer. Humanity has made its own gods. Humanity is its own saviour.

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<sup>1</sup>John Stott, Issues Facing Christians Today (Basingstoke: Marshall Morgan and Scott, 1984), xii.

Christians know that if they are to make any impact on society they have to be involved with people; sometimes grumpy people, other times hard people, but this is often compensated for by meeting responsive people. Always there are people in need.

John Wesley, William Wilberforce, and Anthony Cooper (later called Lord Shaftsbury) were English Christians of renown. They became involved with people in need. Undoubtedly they were outstanding men. Church growth is concerned about people. Where people hurt, the gospel brings healing. Bishop John Taylor quotes a missionary from Nairobi, "A hungry man has no ears."<sup>1</sup> Christians cannot run away to escape but rather they should become engaged in helping people where they are. As someone has so aptly observed, in one of Jesus' parables there were ninety-nine sheep in the fold and one was lost on the mountains. Today it is the one sheep in the fold and the ninety-nine who are lost on the mountains.

When Jesus came to proclaim the good news of the kingdom, He healed the sick, fed the hungry, forgave the sinful, and raised the dead. He came to serve. We are invited to follow His example. Saving faith and serving love are Christian twins, "like two blades of a pair of

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<sup>1</sup>John Stott, Christian Mission in a Modern World (Eastbourne: Kingsway Publications, 1986), 28.

scissors or the two wings of a bird."<sup>1</sup> William Temple was on the right track when he wrote that, "the church is the only cooperative that exists for the benefit of non-members."<sup>2</sup>

The Christian's task is to witness. His/her challenge is to share the gospel with others in as many ways as possible. Christians are meant to "gossip the gospel". They sow the seed. They also gather "the boulders off the land, so that someone else can then plough the field, in preparation for the sowing of seed later still."<sup>3</sup> John Stott maintains that "evangelism is neither to convert people, not to win them, nor to bring them to Christ, though this is indeed the first goal of evangelism. Evangelism is to preach the gospel."<sup>4</sup>

The same writer quotes the following from the pen of James Packer: "The way to tell whether in fact you are evangelizing is not to ask whether conversions are known to have resulted from your witness. It is to ask whether

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<sup>1</sup>Stott, Issues Facing Christians Today, 69.

<sup>2</sup>Quoted in Charles Smyth, Cyril Forster Garbett (London: Hodder and Stoughton, 1959), 106; and in Stott, Issues Facing Christians Today, 24.

<sup>3</sup>Richard Bewes, The Church Reaches Out (London: Mowbray, 1981), 105.

<sup>4</sup>Stott, Christian Mission in the Modern World, 39.

you are faithfully making known the gospel message."<sup>1</sup>

It is not easy to give your faith away. It demands conviction, communication, and a deep belief in the authority of God's Word. Both pastor and people should be dedicated to bringing praise to God for His love. The totality of the Christian's life is given to the Lord for this purpose. That means that she has no time off, no early closing day when he is not on duty for His Lord. Paul Little agrees:

There are no separate compartments for the sacred and the secular in the Christian's life. You study the Bible to the glory of God. Your game of chess should be equally glorifying to Him. How can anyone play chess to the glory of God? It's simple if we first recognize that our whole life, every ounce of energy, every moment of time, every penny of money, and every other aspect belongs to Jesus Christ. We are simply His stewards, and He expects us to invest every part of our lives in terms of His will for us.<sup>2</sup>

Each person whom we meet is different, in fact unique. Each has a background which is distinct. Talents and temperament, capabilities, and creative powers vary greatly from one individual to another. Therefore the church requires many branches and areas reaching out to the populace which has varying degrees of interest and need. Perhaps we could take a leaf out of the American Baptist's Convention book in which Norman R.

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<sup>1</sup>James Packer, Evangelism and the Sovereignty of God (Leicester, England, 1961); quoted in Stott, Christian Mission in the Modern World, 39.

<sup>2</sup>Paul E. Little, How to Give Away Your Faith (London: Inter-Varsity Press, 1968), 105.

Depoy stated their task in 1968: "It's an attempt to get the fat out of administration, inertia out of mission, muscle into money and people into our polity."<sup>1</sup>

### Growth Strategies

Many church growth specialists pontificate on how growth is best achieved. Undoubtedly they have seen a number of their methods succeed. Some of their theories are listed in this section.

It is the mission of the pastor to care for the flock of God. The Bible tells us that he is to feed the sheep and to count them.<sup>2</sup> It is the shepherd's responsibility to be a "possibility thinker and a dynamic leader for growth,"<sup>3</sup> an enabler and equipper. Peter Wagner has stated God's will for the church.

He does not desire that 'any should perish but that all should come to repentance' (II Peter 3:9). He wants men and women everywhere to come to Him into the church of Jesus Christ. In short, it is God's will that churches grow.<sup>4</sup>

Wagner, in Your Church Can Grow, has a strange chapter title, "Pastor, Don't Be Afraid of Power!" Under this heading he writes:

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<sup>1</sup>Wilfred M. Hillock, Involved (Nashville: Southern Publishing Association, 1977), 138.

<sup>2</sup>John 21:15-17; Luke 15:3-7.

<sup>3</sup>C. Peter Wagner, Leading Your Church to Growth (Bromley, Eng.: British Church Growth Association, 1984), 36.

<sup>4</sup>Ibid., 21.

Vital Sign Number One of a healthy, growing church is a pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church for growth. Strong pastors of strong churches have earned the fierce loyalty of their parishioners. The sheep love their shepherd.<sup>1</sup>

I wish this were true all the time but remember that Jesus was the Good Shepherd and as such He was sometimes loved and respected, but also hated.

### Leadership

God's leaders possess compassion for the sheep, both for Christians in the church and the uncommitted who are outside the church. Donald McGavran is firm in his belief:

It is not enough to search for the lost sheep. The Master Shepherd is not pleased with a token search; He wants His sheep found. The purpose is not to search, but to find. The goal is not to send powdered milk or kind messages to the son in the far country. It is to see him walking through the front door of his Father's house.<sup>2</sup>

This may seem contrary to Stott's idea of evangelism but perhaps McGavran is taking the proclamation of the gospel a step further.

The example of Christ's leadership was that of a servant. He stooped to conquer. The pastor is called to be like Christ. Daniel Niles supports this view:

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<sup>1</sup>C. Peter Wagner, Your Church Can Grow (Ventura: Regal Books, 1981), 57, 58.

<sup>2</sup>Donald McGavran, Understanding Church Growth (London: S.P.C.K., n.d.), 33 quoted in Roland E. Griswold, The Winning Church (Amersham-on-the-Hill, England: Scripture Press, 1987), 112.

The church is called to witness; that is why there are preachers. Preachers are called to be servants; that is why the church exists in the world as a servant-community. The servants are bound together in a common love which is the basis of the church's fellowship. The koinonia is the koinonia of those engaged in diakonia, diakonia is the diakonia of those engaged in marturia, the marturia of the koinonia: witness, service, fellowship--belong together in one reality of existence, and where any one of them is missing or defective, the other two will be missing or defective also.<sup>1</sup>

Peter Wagner does not appear to put much emphasis on the servant approach of leadership, yet he acknowledges its importance.

Christian leadership, in contrast to secular leadership, is based on servant-hood. There is no other way to get it. If the litmus test of a leader is that he or she has followers, those followers must perceive the person to be their servant before they will decide to follow.<sup>2</sup>

George Carey (now Archbishop of Canterbury) knows that good leadership and church growth go hand in hand.

You show me a growing church, where people are being added to the faith and growing in it, and you will be showing me effective leadership because such things do not simply happen on their own. Churches and fellowships grow because of visionary leadership. Conversely, when churches lose heart and fade away, often, though not always, it is connected with 'leaders' who cannot lead.<sup>3</sup>

The church growth writers say it is the mission of the leader to lead. But those who are led are just as

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<sup>1</sup>Daniel T. Niles, The Preacher's Calling to Be Servant (London: Lutterworth Press, 1959, 82-83.

<sup>2</sup>Wagner, Leading Your Church to Growth, 82.

<sup>3</sup>John Finney, Understanding Leadership (London: Daybreak, 1989), Foreword.

needful and necessary as the leaders. Christian leadership is to "present everyone mature in Christ."<sup>1</sup> Each one's ministry in the church should be linked to every other ministry. No one ministers in a vacuum. Each one's ministry must be respected and used.

John Finney submits two definitions of leadership: "the capacity to harness human and other resources to achieve results" (Woodcock and Francis); "getting others to follow", "deciding what ought to be done, and then getting other people to do it" (Stewart).<sup>2</sup> Surely one of the secrets of successful leadership is helping others to bloom and bear fruit. Robert Half shares his insight: "There is something that is much more scarce, something rarer than ability. It is the ability to recognise ability."<sup>3</sup>

Some pastors find it difficult to take the initiative and launch out in some new direction. They fear the risk of failure. For such a timid leader Peter Drucker gives the following advice:

'The better a person is, the more mistakes he will make--for the more new things he will try'; and the saying attributed to Rabbi Israel Salanter, 'a rabbi whose community does not agree with him is not

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<sup>1</sup>Col 1:28 (RSV).

<sup>2</sup>Finney, Understanding Leadership, 35.

<sup>3</sup>Ibid., 86. Finney gives no information about Robert Half. His statement is in quotes only.



really a rabbi; and a rabbi who fears his community is not really a man.<sup>1</sup>

In commenting on the above statement I would say that Christ was the exception. No teacher or rabbi taught as He did because non one lived as He did.

In short, God requires leaders in His church today--those who are humble yet assertive, walking with God yet working with and for men; leaders who are prepared to chart new courses, pioneer new paths, who inspire others to follow. Surely, a strong leader, one who knows where he is going, releases new strength in all of us.

### Prayer

Part of growth strategy is prayerful, purposeful planning. A growing church is a praying church.

McGavran states:

Pray and plan. We are not going out in our strength on a merely human endeavour. We are going out in God's strength to do God's work. Let us speak to God about it. . . . We must bathe our prayers in planning and we must bathe our planning in prayers.<sup>2</sup>

Wagner is persuaded that drawing up a clear strategy for growth has many advantages. It brings about increased efficiency and provides a basis for measuring

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<sup>1</sup>Peter Drucker quoted in Finney, Understanding Leadership, 131.

<sup>2</sup>Donald McGavran, "Try These Seven Steps for Planting Churches", Global Church Growth Bulletin (May-June, 1981, No. 3), 110.

effectiveness. If required, mid-course corrections can be made. More than one person is involved, and therefore team-work is the order of the day. From the start everyone will be aware that he/she will be held responsible for his or her specific task. Successful and unsuccessful strategies become models from which others can learn.<sup>1</sup>

### Goals

Church growth experts tell us that goals are important for growth. Good leadership is necessary, future planning essential, and goals are vital. Wagner postulates:

The gift of leadership is the special ability that God gives to certain members of the body of Christ to set goals in accordance with God's purpose for the future, and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish these goals for the glory of God.<sup>2</sup>

Perhaps Wagner should have encouraged members with the necessary gifts to set goals. Walrath stresses that good objectives are specific, achievable, and measurable.<sup>3</sup>

Wagner sees the pastor fulfilling the role of leaders and defines the equipper as one who sets goals

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<sup>1</sup>C. Peter Wagner, Strategies for Church Growth (Bromley, England: British Church Growth Association, 1987), 32-33.

<sup>2</sup>Wagner, Leading Your Church to Growth, 88.

<sup>3</sup>Douglas Walrath, Planning for Your Church (Philadelphia: Westminster Press, 1984), 106.

for his congregation. "He obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing goals."<sup>1</sup>

It is never easy to go back over the past and discover where mistakes have been made. But evaluation is important to success. Dayton and Engstrom offer the following advice:

Before the organization can move toward reacting and enlarging its growth cycle by modifying its purposes and its goals, it must undergo evaluation of the entire process, to see whether the initial purposes and goals have been met. The process of evaluation is probably the most important step in the life and growth of any organization. . . . A failure here can have major consequences down the road.<sup>2</sup>

Very rarely have I heard of churches of any denomination which set achievable goals in this country. "Baptisms" is often the cry, but how to bring them about apart from evangelistic campaigns is not known. Roy Pointer underlines this conservative English problem.

Goal-setting is frowned upon in most churches in the United Kingdom, yet it has tremendous potential for giving a church a sense of direction and purpose and, when achieved, celebration. Even when not reached, goals provide reference points for evaluation and new planning. As someone has said, 'If you aim at nothing you will certainly hit it.'<sup>3</sup>

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<sup>1</sup>Wagner, Leading Your Church to Growth, 79.

<sup>2</sup>Ted W. Engstrom and Edward R. Dayton, Strategy for Leadership (Old Tappan, NJ: Fleming H. Revell Company, 1979), 44.

<sup>3</sup>Roy Pointer, How Do Churches Grow? (Basingstoke, England: Marshall, Morgan, and Scott, 1984), 115-116.

It has been said that repetition is the mother of memory. The church family becomes aware that the pastor cares about church growth when he repeats this message week after week. Peter Wagner concurs:

How does the congregation really know the pastor wants the church to grow? . . . He proclaims it Sunday after Sunday from the pulpit. His messages lift up the priority of the great commission of Jesus Christ. Over a period of time the people catch the vision. They begin to see the community through church growth eyes.<sup>1</sup>

Church-growth technique means that priorities are set in order. On top of the agenda is to bring the message of reconciliation to lost people and urge them to commit themselves to Christ. John Stott reminds us that the gospel demands repentance, a 'change of mind', in order to obtain forgiveness. True freedom is deliverance from guilt and from self, from what Malcolm Muggeridge calls 'the dark little dungeon of my ego.'<sup>2</sup> Next on the list is a commitment to the body of Christ. As the believer grows up into Christ feeding on the Word, enjoying fellowship with other Christians, he deeply desires to share with others the dynamic experience he has discovered. Thus another priority is revealed in that the Christian focuses on working for Christ in the world. Roland Griswold views it as a continuing cycle, "Finding the lost; Folding them into the church; and

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<sup>1</sup>Wagner, Leading Your Church to Growth, 216.

<sup>2</sup>Stott, Christian Mission in the Modern World, 52.

Fielding them back in their world where they begin Finding."<sup>1</sup> One could add repentance and growth in grace.

Wagner counsels pastors to diagnose their church situation set against seven vital signs which relate to growth. He numbers them as follows:

1. A pastor who is a possibility thinker and whose dynamic leadership has been used to catalyze the entire church into action for growth.
2. A well-mobilized laity which has discovered, has developed and is using all the spiritual gifts for growth.
3. A church big enough to provide the range of services that meet the needs and expectations of its members.
4. The proper balance of the dynamic relationship between celebration, congregation and cell.
5. A membership drawn primarily from one homogeneous unit.
6. Evangelistic methods that have been proved to make disciples.
7. Priorities arranged in biblical order.<sup>2</sup>

Although many requisites are needed in helping to make a church grow, unless the power of the Holy Spirit is filling and guiding the members, it is unlikely that much growth will take place. We need prayer, time and energy, the proclamation of the Word, planning, goal setting, commitment, determination, financial resources, evaluation, and restructuring at times; yet without God's Spirit they are futile. This is Pointer's point:

The 'times and occasions' (Acts 1:7) are in God's hands and peoples are ripe at one time but not at another. God alone knows when and because He

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<sup>1</sup>Griswold, 18.

<sup>2</sup>Wagner, Your Church Can Grow, 159.

controls the harvest, the task of the harvester is to follow the Holy Spirit and sensitively seek the ripened field. Soil-testing techniques are designed to do just that.<sup>1</sup>

Church members rightly motivated by love and empowered by the Holy Spirit will be compelled to go out into the highways and byways and meet people in their point of need. Frank R. Tillapaugh has this in mind:

Forget about bringing people in. Focus on getting God's people out where there are sin and pain and need. Forget about institutional success. Focus on out-group service. Forget about binding members to an organization with ties of loyalty, cords of convivial programming, and busy intra-mural involvement. Focus on unshackling members, motivating them to give time and energy beyond any ecclesiastical ghetto. Forget about growth as an end in itself. And, paradoxically, growth will take place as the by-product of a ministry which refuses to be self-centred and self-serving.<sup>2</sup>

This idea seems to suggest that the church-growth experts have been giving us their best theories, but goal-setting as they propound, can become rather stereotyped. Kent R. Hunter's opinion is long the Tillapaugh lines:

The ultimate goal of church growth is not church growth. It is church explosion. This explosion happens when the church overcomes temptations to become self-centred around building and staff needs and begins to look beyond.<sup>3</sup>

Church growth experts say that having love in the

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<sup>1</sup>Pointer, How Do Churches Grow?, 157.

<sup>2</sup>Frank R. Tillapaugh, The Church Unleashed (Ventura: Regal Books, 1982), 5-6.

<sup>3</sup>Kent R. Hunter, "How Far Down the Road to Growth Are You?" Global Church Growth Bulletin, July-September, 1985, 32, 36.

church does not necessarily mean that the church will grow. McGavran explains why:

No, because most love is directed to people who love us. So a loving church tends to be an ingrown church. Now what we need is a loving church that's loving to OUTSIDERS and makes sure that visitors get introduced to groups with whom they feel at home, and where they like other people and other people like them. This is essential.<sup>1</sup>

Experience seems to teach us that more people come into the church fellowship because a friend or relative first introduced them to it. People are prepared to look again at their lives when something personal is offered to them which could result in their life style changing for the better. Roger L. Dudley and Des Cummings, Jr. combine their thoughts on this theme.

All of us are created with intrinsic needs-- physical, psychological, and emotional. The need to feel safe, to love and be loved, the need for self-esteem and the esteem of others, to do something significant with our lives, is a part of each of us.

We become God's co-workers to supply the deep, heart-felt longings of our fellow humans. This is what the Caring Church is all about. The church that would grow must become the church that serves. The Caring Church is not another programme conceived at hierarchical levels far from the grass roots and imposed on unwilling pastors and members. It is an attitude, a way of life, a redemptive community. It stops talking at people and listens to them. It starts with what THEY think instead of what WE think they need.<sup>2</sup>

In the New Testament church we find that everyone

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<sup>1</sup>McGavran, "McGavran on Adventist Church Growth," 16-19.

<sup>2</sup>Roger L. Dudley and Des Cummings, Jr., Adventures in Church Growth (Washington, DC: Review & Herald Publishing Association, 1983), 155.

had a part in scattering the gospel seed.<sup>1</sup> The whole Christian community was involved in some type of service. That day must quickly return to the church. Barclay believes that Acts 8 heralded a new dawning for the church at that time because bridges were being built between Jews and Gentiles. He then adds:

As yet the Church had no conception of a world mission;<sup>2</sup> but when we read this chapter (Acts 8) in the light of what was soon to happen, we see her unconsciously but irresistibly being moved towards her destiny.<sup>3</sup>

D. W. Cleverley Ford has a series of sermons on the book of Acts and in one of them he points out:

What is needed is both faith and works held in balance.

It is by faith, not works, that people are made Christians, but it is works which show that they really are Christians. And the works of mercy do not stop at relief for Christians, but to any and all in need, with 'no strings attached'.<sup>4</sup>

But this approach should begin with the pastor because there are men and women in his church who are looking to him to lead them. They should not be like the Archbishop who, by nature, did not exude love and warmth. The

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<sup>1</sup>Acts 8:1-4.

<sup>2</sup>In the light of the words of Jesus found in Matt 28:19, 20, I doubt this notion of William Barclay.

<sup>3</sup>William Barclay, The Acts of the Apostles, The Daily Study Bible (Edinburgh: Saint Andrew Press, 1983), 63.

<sup>4</sup>D. W. Cleverley Ford, Preaching Through the Acts of the Apostle (London: Mowbray & Co., 1980), 50.



clergy soon nick-named him "the marble Arch."<sup>1</sup>

### The Homogeneous Unit Principle

The Church Growth Movement will never argue that all men must be the same in race, color, and culture in order to become Christians. And yet it would be remiss to gloss over the most controversial of all church growth principles--the Homogeneous Unit Principle. Briefly it says, "Men like to become Christians without crossing racial, linguistic, or class barriers."<sup>2</sup> Wagner stresses that this principle is a tool and that "the essential purpose of the Church Growth Movement is not to fulfil the Homogeneous Unit Principle, but to fulfil the evangelistic mandate."<sup>3</sup> It is recognized that this is not the way in which Christians relate to each other but rather the way in which unbelievers become disciples of Christ. This principle is seen by Gerald Palmer as "a penultimate dynamic, not an ultimate ideal."<sup>4</sup>

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<sup>1</sup>Ibid., 94.

<sup>2</sup>C. Peter Wagner, Church Growth and the Whole Gospel (San Francisco: Harper and Row Publishers, 1981), 167.

<sup>3</sup>Ibid.

<sup>4</sup>Gerald Palmer, "An Unqualified, 'It Depends . . .'" Home Missions Notebook (Southern Baptist), Summer 1980, 8. Quoted in Wagner, Church Growth and the Whole Gospel, 168.

### Preaching

Earl V. Comfort asks the question, "Is the pulpit a factor in church growth? He answers, "When church growth situations are examined in this country [U.S.A.], one cannot overlook the fact that at the heart of growth is an effective pulpit ministry.<sup>1</sup> Comfort quotes Haddon W. Robinson:

In most churches, if the pastor is an effective communicator and articulates to the congregation what the church is to be about, one of two things will happen. One, they will get rid of him-- they will find that his preaching doesn't match what they want. Or, two, he will surround himself with people who share his vision and they will move forward with him. There are pastors who cannot preach, but I think that a preacher who cannot preach is like a clock that doesn't run. It is called a clock, but it isn't functioning. A preacher who can't preach has a tremendous disadvantage in most of our Protestant churches. THE MAN WHO CAN PREACH has the tremendous advantage of being able to stand before his congregation and articulate to them what they ought to be about and where they ought to be going. Before long he'll be surrounded with people who share his vision. The better a communicator he is, the stronger his position will be.<sup>2</sup>

Comfort tries to present a comprehensive approach when he asserts, "If effective biblical preaching, along with other factors, is provided for congregations, they will grow both spiritually and numerically."<sup>3</sup>

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<sup>1</sup>Earl V. Comfort, "Is the Pulpit a Factor in Church Growth?" Bibliotheca Sacra (January-March 1983), 64-70.

<sup>2</sup>Haddon W. Robinson, Biblical Preaching (Grand Rapids: Baker Book House, 1980), 27. Quoted in Comfort, 64-70.

<sup>3</sup>Comfort, 64-70.

But Comfort's insistence on the significance of the pulpit is exceptional. I have been amazed to discover that writers on church growth hardly ever mention the importance of preaching the Word and its relation to growth in the church. Thus, I was encouraged to read another exception, John W. Fowler's comments on the subject as it related to the Adventist Church.

Unfortunately, few pastors today are deep students of the Word, and cannot effectively minister the Word. This is obvious from the pathetic sermonic entrées served in our regular worship services, and it is painfully evident in the way the church responds to theological controversy and the teaching of false doctrines among us.

Too many pastors have lost sight of the significance of the ministry of the Word. . . . They have abdicated the historic role of the pastor as a guardian of the church, as a spiritual and moral leader of society. . . . The spiritual and the moral decay we see in our church can be traced directly to the weakness of our pastors in the ministry of the Word.<sup>1</sup>

That seems quite an indictment. There appears to be a dearth of deep students of Scripture and communicators of the Word. Fowler accepts that "If God uses the preaching and teaching of the Word to correct and mature His church, the pastor must proclaim that Word."<sup>2</sup>

#### **Planting New Churches and House Groups**

Church growth thought suggests planting new churches is part of the gospel commission to go into all

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<sup>1</sup>John W. Fowler, Adventist Pastoral Ministry (Boise: Pacific Press Publishing Association, 1990), 33.

<sup>2</sup>Ibid., 35.

the world and preach God's message. Often new churches begin as house groups. The book of Acts contains nine references to Christians worshipping in homes.<sup>1</sup> John Lukasse views church planting as an expression of Christ-likeness:

Should not our goal and our vision be to start a church which includes the reaching of our own area and even the world-wide vision, but more than that: the adoration of our great God, the expression of a new society, the presence of the kingdom of God and the quality of life which reveals God's purpose with His creation? Of course this is a very high goal but we must aim high.

I have seen at least one example of such a high target in church planting. Let us pray that God will multiply this.<sup>2</sup>

I had the privilege of listening to Paul Yonggi Cho in Cologne, Germany, three years ago. Cho is a forceful, charismatic speaker who belongs to the Pentecostal wing of Christendom. He alleges that in cell groups people are no longer numbers but individuals.

A person who comes into the cell group discovers he is an 'I' and not an it. The cell leader becomes a kind of pastor to him, although one who is responsible to the church. The cell leader knows each of the members of his group and can relate personally to their joys and problems with a kind of familiarity that a senior pastor cannot develop.<sup>3</sup>

Cho is confident that the cell system not only is

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<sup>1</sup>Miguel A. Cerna, "How I Use Small Groups in Evangelism". Ministry, October 1987, 17-19.

<sup>2</sup>Monica Hill, ed., How to Plant Churches (Bromley, England: MARC Europe, 1984), 81.

<sup>3</sup>Paul Yonggi Cho, Successful Home Cell Groups (Plainfield, NJ: Logos International, 1981), 51.

evangelistic in its approach but also serves to keep people in the church.

There is practically no back door to our church. The reason is that each cell group is like a family circle. Through these family circles people feel a sense of belonging, and they are kept in the church. On top of that, each cell leader watches over his or her little flock, just as a hen watches over her chicks. He is constantly caring for the needs of his flock. But at the same time, if one member of his cell group 'plays hooky' from church, the following day the leader calls to find out if anything is wrong. If anything is, he can go and attend to it right away.

The only way a member should leave the church is either by transfer to a new church or to be buried in a casket.<sup>1</sup>

Perhaps John Wesley's small groups were different from Cho's. Cho's emphasis is on sharing feelings and expressing needs. Howard A. Snyder reckons that Wesley's were founded to provide discipline and monitor behavior.<sup>2</sup> But, nonetheless, they served as circles of fellowship, where a caring spirit was manifest.<sup>3</sup> Thus many years ago it was the pattern of small units which lit numerous fires and fanned flames for Methodism. "They became central to the work of John Wesley and were the main reason why his work flourished and endured."<sup>4</sup> In other

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<sup>1</sup>Ibid., 67, 71.

<sup>2</sup>Howard A. Snyder, The Radical Wesley (Downers Grove, IL: Inter-Varsity Press, 1980), 36.

<sup>3</sup>ibid., 37.

<sup>4</sup>Lewis Misselbrook and Molly Misselbrook, Love Won Another (Basingstoke: Marshall, Morgan and Scott, 1987), 203.

words, house groups should operate as an aid to church growth, to deepen commitment to Christ personally.

Richard Haydon-Knowell is in full agreement:

One man cannot adequately disciple, care for, visit, personally counsel and teach a church of even moderate size. However, by appointing spiritually qualified 'under-shepherds' and by dividing people into smaller units a depth of discipling and care can be achieved far beyond what one person could ever accomplish. Moreover, it provides the opportunity for others to share in ministry which will enable them to grow and develop in their gift. In that way the whole church grows and benefits.<sup>1</sup>

House groups thrive on sharing, praying and studying together. The personal dynamics in a group setting are important. Albert J. Wollen quotes a sentence from Dr. Francis Schaeffer, dated 1965, about the future of the church: "Unless the church changes its forms and gets back to community and sharing of lives personally, the church is done."<sup>2</sup>

Cell groups require leadership and provide future leadership for the church. The Misselbrooks concur:

The key to the effective small group is an effective leader. He is often not the kind of person we usually think of in leadership terms--not the 'get-up-and-go' person but the 'able to sit down and listen' kind. He is a facilitator, and enabler, a fellow-learner, a good and tactful chairman--a servant in the Lord to the group. Never start a

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<sup>1</sup>Richard Haydon-Knowell, How To Lead a House Group (Selsey, England: Selsey Press, 1985), 5-6.

<sup>2</sup>Francis Schaeffer, from a message delivered at Forest Home Conference Grounds, Forest Falls, CA, 1965, quoted in Albert J. Wollen, Miracles Happen in Group Bible Study (Glendale: G/L Publications, 1976), 19.

group without the right, correctly trained, leader.<sup>1</sup> The Misselbrooks favour strong leadership in this branch of caring ministry. They feel it is the leader's responsibility to help the group to listen to God from the pages of Scripture; to share honestly their doubts and aspirations; to make sure that individual needs are met and the togetherness of the group is fostered. The leader helps the group to share and interact, to grow in love, in belonging, and in mutual care and accountability. It is a rich experience." Thus good leaders are born and bred and nurtured in the caring atmosphere of group dynamics.

### **Christian Publications**

Christian literature in general and Christian books in particular have an influence for good. James F. Engel thinks that books have an important place in church growth.

The printed page is frequently believed to offer greater prestige and believability than other media, perhaps based on the adage that 'seeing is believing'. There is no convincing research to verify this claim, but it is a generally accepted principle that print induces superior retention of complex factual material as compared with oral presentation. Also many feel that print forces a reader to become deeply

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<sup>1</sup>Misselbrook and Misselbrook, Love Won Another, 213.

involved with the subject matter through striving to understand and to evaluate.<sup>1</sup>

Engel believes that the way is open for writers to exploit the need for Christian novels. In his thinking it is an 'unploughed field'.<sup>2</sup>

The same author campaigns for writers to prepare books that speak more clearly to the needs of those within their own context.<sup>3</sup> Perhaps more market research is needed to verify this point.

People purchase papers and magazines regularly and faithfully and I conclude that there is still power in the pen. It is mightier than the sword.

### **Special Ministries**

Church growth enthusiasts say that one of the ways in which growth can be fostered is through helping the handicapped in society. The deaf, dumb, and blind often live in a lonely world. Wagner cites the people of the First Baptist who

show their compassion for some of the less fortunate people of society. By identifying with the deaf, the blind and the educable slow, they are relating to the outcasts of American society in a way reminiscent of how Jesus related to the outcasts of His day.<sup>4</sup>

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<sup>1</sup>James F. Engel, Contemporary Christian Communication (Nashville: Thomas Nelson Publishers, 1979), 135.

<sup>2</sup>Ibid., 141.

<sup>3</sup>Ibid.

<sup>4</sup>Wagner, Your Church Can Grow, 151.



Wagner goes on to say that "very few churches have developed the professional skills, the attractive programme or the staff to meet their needs in any significant way."<sup>1</sup> In another of his books, Wagner makes the comment that "no church can do everything. No church can meet everyone's need. No church can minister well to all people."<sup>2</sup> But I am confident that he would agree with the thought that we can all do better than we have done in seeking to minister to the less fortunate in our church and in the community, and indeed to all people in our congregation who need special help and counsel.

The ministry of healing is still God at work in human beings that require His touch. Often the Lord uses human instruments to bring about physical changes for the better. Sometimes we should give God more 'elbow room' to work. John Wimber undergirds this point:

God has never ceased to work signs and wonders in His church, where He can find open, willing people, through whom He could be God. He is still looking for people today who are open to His Holy Spirit, and through whom He can continue to act.<sup>1</sup>

Judson Cornwall notes:

The fear of failure that keeps many ministers from praying for the sick is usually rooted in a subconscious feeling that the minister is responsible for the requested healing, but this is not so. We

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<sup>1</sup>Ibid.

<sup>2</sup>Wagner, Leading Your Church to Growth, 176.

<sup>1</sup>John Marsh, So I Send You (Eastbourne, England: Monarch Publications, 1988), 160.

are merely responsible to respond to requests for prayer. Christ Jesus is the healer.<sup>1</sup>

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<sup>1</sup>Judson Cornwall, Leaders: Eat What You Serve (Shippensburg, PA: Destiny Image Publishers, 1988), 164.

## CHAPTER II

### ANALYSIS OF FOUR SELECTED PASTORS MINISTERING IN BRITAIN

#### Short History of the Selected Pastors and Their Pastorates

##### Brief Introduction

It was my intention to ask four pastors to assist me in this project, three in London and one in the provinces. I met Dr. Peter Masters at the Spurgeon Tabernacle in London, and he requested that I write to him with my questions. I obeyed his instructions, but he did not reply to my letter or my questions. I also wrote to Dr. Michael Green, at that time rector of St. Aldates, Oxford, but his reply was a negative one.

However, I was successful in my attempts to solicit the cooperation of Tom Chipper, a Baptist pastor in the rural district of Cambridgeshire, Dr. Roy Clements, another Baptist pastor but situated in the city of Cambridge, Dr. Robert Tillman Kendal, minister of the Westminster Chapel, London, and Dr. John R. W. Stott, currently Rector Emeritus of All Souls Church, Langham Place, London.

Initially I asked these pastors about church

growth strategies, aspects of sermon preparation and preaching, spiritual considerations, house groups, publications, and special ministries. I asked each pastor if he would like to give me any personal advice. Having written to these men and received their agreement to help me, I made appointments when we could meet and talk over each point.

#### Tom Chipper

Tom Chipper and his wife Audrey accepted a call to leave their Birkenhead Church, near Liverpool, in 1965, and take up the pastorate of the Isleham Baptist Church.

The church, which is situated in the High Street, Isleham, serves a rural population within a twenty-mile radius of Ely, Cambridgeshire. Although largely a farming community--there are eleven farmers in the congregation--it is also a dormitory district for people working in the towns nearby. There are no Asians or Black people in the area.

The church grew from an average Sunday congregation of about 70 in 1974 to 350 in 1984, all indigenous people. Tom estimates that the increase has been realized by 40 percent conversion growth, 25 percent restoration growth, 25 percent from transfers and only 10 percent from biological growth.

The membership includes a variety of professional

people. There are a few teachers, nurses, office workers, salesmen, mechanics, builders, farmers and students. A large proportion of the church, at least half, is housewives.

Roughly speaking, 90 members live in Isleham and about 130 reside outside the village some seven to ten miles away. Time has seen a drop in membership from 350 to 220 and is due to the fact that three new churches have now been planted within a twenty-five mile radius. This fact was stated by Tom himself. In reality, perhaps Pastor Chipper's change of assignment may have had some bearing on the difference of numbers now attending the Baptist Church.

At present Tom is not the pastor of the church. He still lives in the Manse but his responsibilities cover a wider sphere. He visits any Baptist church that needs the instruction and encouragement he can give. These churches grant him gifts and travelling expenses. There are four elders who currently care for the church. Two receive honoraria and two are unpaid. Tom's role is advisory. He receives his "stipend", in his own words, "by faith".

Roy Clements

Roy Clements, pastor of the Eden Baptist Chapel in Cambridge, worked in Kenya for the Baptist Church prior to his coming to Cambridge. He has now been the

pastor for thirteen years. Members have been added to the church at the rate of 10 percent each year. Roy claims it has been the work of God, no more and no less. The membership is currently around 300, but during the academic year students and visitors help to double that number.

Eden Baptist Chapel meets in a relatively new building, strategically placed for both city dwellers and students in their respective colleges.

Cambridge is a cosmopolitan city. There are also many industries in the district. Because the city boasts thirty-four colleges, many possessing great historical worth, it is obvious that many visitors come to Cambridge for various reasons and add to the number in the congregation.

These facts are reflected, to some extent, in the membership at Eden, which is mainly indigenous but includes some Chinese, mostly from Hong King and Singapore, and a few from Malaysia who amount to as much as 10 to 15 percent of the congregation. There are about ten Black members in the church. Roy reckons that his style of preaching and the pattern of worship are not demonstrative enough to attract more.

Roy says that increases have been made in the area of conversions, about 45 percent. Transfers for people moving into Cambridge amount to 35 percent (hardly

any people have transferred from local churches), 10 percent restoration growth, and 10 percent biological growth describe the way in which the church has grown.

Term-time congregations include thirty to forty professionals; theologians, doctors, teachers, accountants, civil servants, local government officers and one Euro Member of Parliament. There are also thirty-five couples with young children and twenty-eight couples without any offspring.

Only about a dozen people live within a mile of the Chapel. The majority travel up to three miles, some up to five miles, and a few as many as twenty miles.

The worshippers agreed in 1989 to split into three congregations, with the smallest one meeting at the Chapel and the other two gatherings at the Morley School and the Shirley School, Chesterton (another area of the city). The idea is that they are going to remain one church but meet in three centers.

R. T. Kendall

In 1977 Robert tillman Kendall became the minister of Westminster Chapel in the heart of London, close to Buckingham Palace. He came from Kentucky, U.S.A., following in the footsteps of well-known American and British preachers like Dr. J. H. Jowett, Dr. G. Campbell-Morgan, and Dr. Martyn Lloyd Jones.

The Westminster Chapel is an independent

Evangelical church. Its present building was erected in 1841. It came to be known as a "preaching center," a tradition that persists to the present.

In recent years the Chapel has become a center for fellowship and is affiliated with the Fellowship of Independent Evangelical Churches and the Evangelical Fellowship of Congregational Churches. This is because people tend to hire the Chapel for their important gatherings. Then it is more of a conference center. Kendall would admit that the Chapel continues to have a 'preaching impact'.

Racially, London is diverse. The West End is no exception, but those who populate it seem to be a little "more refined" than those in other parts of the city. There are not a great number of Black people living in the Westminster district, but there are some in council flats. The population there is made up of Indians, Pakistanis, and West Indians, a handful of whom attend the Chapel services, with a few more from Malaysia, Hong Kong, and Sumatra; but the bulk of the congregation is English. Seventy-five percent of those who attend the Chapel are professional people, including women.

The membership in 1989 stood at 400. About 20 percent (80) live within a half-mile radius of the Chapel. The largest percentage, about 60 percent (240) live between one and a half to ten miles away. Another



20 percent (80) live more than ten miles away--some as far as fifty miles.

Some visitors attend the Chapel every week; a handful come from overseas so that the average attendance at a Sunday service is around 600--mostly White.

During Dr. Kendall's first five years of ministry to this church, 150 persons were added to the rolls. During the next five years, however, the membership total remained static. The actual membership, however, has undergone change.

Additions to the church in the last ten to twelve years have been made up as follows: about 60 percent by transfer from other churches or by moving into London; about 20 percent by conversion; about 10 percent by being restored from a backslidden state and 10 percent by biological growth. Dr. Kendall's public ministry has been markedly different from that of his predecessor Dr. Martyn Lloyd-Jones. Dr. Kendall encourages believers to raise their arms during prayer, sing cheerful choruses from the words projected on a screen from an overhead projector, and have fellowship in the aisles of the church before and after the services. It is reckoned that for these reasons some of the "Jones' supporters" have sought fellowship in other churches.

John R. W. Stott

Dr. John R. W. Stott loved the academic life at Cambridge. He studied at Ridley Hall, graduated, and believed that God had called him to the pastorate. He did not wish to climb the ecclesiastical ladder. He wanted to write books, to preach, and lead university missions. He could not have accomplished such things had he become a diocesan bishop.

He has never married. Somehow he lacked the assurance from God to go forward and select a wife.

As a youngster, John and his sister were taken to All Souls by an adult member of their family. They sat in the gallery and misbehaved. He can remember making pellets of bus tickets and dropping them on the fashionable hats of the ladies below.

John is his own man--a private man. He has seldom, if ever, sought publicity.

Dr. Stott was curate of All Souls for five years and then rector for twenty-five years; he has been Rector Emeritus for a further sixteen years.

All Souls Church meets in an historic Anglican church "with an unusual fluted spire," situated within sight of Oxford Circus tube station and next door to Broadcasting House in Langham Place, London.

In the early sixties, when John Stott was rector, there were nearly 50,000 overseas students in Britain and

approximately 35,000 in London of whom 5,000 were attached to the British Council Overseas Center in Portland Place, next to All Souls itself.<sup>1</sup> Dr Stott reckoned that there was a mission field on his doorstep. This fact would account for much of the change in the congregation.

John Stott has pastored a church which has a membership of one thousand people. But he has stated that 75 percent of that number changes every three years. This makes "Stott's church" unique among the churches under review. It has been impossible to find the same sort of statistics for All Souls as could be found for the other three churches under study here.

John finds it difficult to go back and identify the main areas of church growth. But he remembers a survey that was conducted of those who attended All Souls. Although he has forgotten exact numbers, he recalls that almost half attended his church because of its reputation and about a third through personal invitation. Of those who were not Christians before they went to All Souls, two thirds came because of personal invitations. Friendship, he maintains, is basic for all types of Christian work.

In respect to church growth strategies, I asked

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<sup>1</sup>Christopher Catherwood, Five Evangelical Leaders (London: Hodder and Stoughton, 1985), 25.

the same questions of each pastor.

Tom Chipper

**Did you follow church growth strategies?**

After Tom Chipper and his wife Audrey had been at the Isleham Baptist Church for six years, nothing out of the ordinary had been achieved. Church life had been merely "ticking over." Yet both of them admitted that, in their personal lives, they had become dissatisfied with their walk with God. They both began seeking and searching for something deeper and more soul satisfying.

Tom did not sit down by himself or with his elders to construct some plan for his church. That idea came later.

Audrey claims that in July 1971 she received the baptism of the Holy Spirit and that two months later Tom was healed of a severe back complaint when the Holy Spirit filled his life. Their new and fresh experience commenced a meaningful ministry for both of them.

Tom began studying the book of Acts and preaching from it. In one of his first sermons on Acts he cried, "God can do things for us today as in the time of the New Testament."

People were healed in the Chipper's home. Tom

interpreted this to mean that signs were confirming the work of the Holy Spirit.<sup>1</sup>

In 1975 thirty young people were added to the church after one girl, sixteen years of age, shared her faith with a teacher in her school at Newmarket. The teacher indicated his interest in Christianity and later made his decision for Christ.

The news soon spread that Chipper's church was not only alive but on fire. People came to see for themselves. They continued to come and desired membership. By contrast, a large Anglican church sits just across the road with only a handful of regular worshippers.

The Chippers rejoiced as they felt that "the New Testament church" was now a part of their own experience in Isleham. They had a deep longing for the whole church to be revitalized.

Chipper admits that when growth took place at a

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<sup>1</sup>Wagner has a list of the signs of the Holy Spirit. There are social signs applied to a general class of people. These include (1) preaching good news to the poor, (2) proclaiming release to the captives, (3) liberating the oppressed, and (4) instituting the Year of Jubilee ("acceptable year of the Lord"). Then there are personal signs or signs applied to specific individuals. These include (1) restoring sight to the blind, (2) casting out demons and evil spirits, (3) healing sick people, (4) making lame people walk, (5) cleansing lepers, (6) restoring hearing to deaf people, and (7) raising the dead. Wagner, Church Growth and the Whole Gospel, 16. Although this is not entirely my view, I can understand why some churches stress this approach.

regular rate he had to sit down with his elders and do some planning. They needed extra money to match their changing situation. In 1973 the income was £1,900. The tithing plan was introduced. Appeals were made for cash to make alterations in the sanctuary and provide rooms for the steadily growing children's classes. It was agreed that the deacons would discard collection bags and install free-will offering boxes instead. It was recognized that the church body was responsible for its own support and should not expect visitors to contribute to church funds unless they clearly wished to do so. Every step of obedience, in a financial sense, brought rich blessing. Collections increased over the years as members were added to the church; £5,000 in 1976; £11,000 in 1978 and £52,000 in 1983.

The church floor was carpeted. Chairs replaced the pews. The large pipe organ was dismantled and sold. An electronic organ was installed. A small interview room was built upstairs.

Some members resisted the changes that were taking place. They were swamped by the majority who were pleased to witness the growth of their church and the alterations taking place for the good of their fellowship.

Changes occurred in the area of worship. The electronic organ was replaced by a small orchestra. The

young people were eager to bring their instruments and join. Instead of the public prayer being offered by the pastor, three or more people lead out in supplication. As time went on, a dozen or so would pray, some in tongues and others interpreting.

Chipper says that those who were selfish with their belongings had a new experience. They offered their cars, furniture, and homes to those who needed them.

Tom and Audrey stressed to the congregation that Christ is the head of the body. He leads, they follow. In hindsight, Tom thinks that unconsciously he has been following church growth principles in a general sense and Roy Pointer's Functional Model in a specific sense. The inspiration for the model comes from Eph 4:1-16:

1. The headship of Jesus Christ is acknowledged.
2. Leadership issues are raised.
3. Relational groups are identified.
4. Evangelical tasks are defined.
5. Members' ministries may be categorized.
6. Areas of weakness and omission become apparent.

Therefore the first step for any local church that wants to grow is a conscious acknowledgement by all that Jesus Christ is Lord and head. Every church must want the will of Christ to direct its affairs and the Spirit of Christ to empower its activities. This united confession and desire is essential for genuine growth.<sup>1</sup>

Chipper realizes that planning pays. As his church grew, more officers were required to meet the

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<sup>1</sup>Pointer, How Do Churches Grow?, 115, 116.

leadership demands. One leader, it was voted, should be fully paid. The other two were to be voluntary workers.

Tom recognized that if he wanted to keep abreast with the changing needs of his flock he must consult, as often as possible, with his elders.

More times for public prayer were scheduled. On Tuesdays the people were invited to meet at 6.30 A.M. and again on Sunday at 10.00 A.M. and 6.00 P.M. (men only on Thursday between 7.00 and 8.00 A.M.). Prayer, Chipper adds, has brought great unity and strength. The people who have been praying at the Isleham Baptist Church have seen other churches grow out of their midst. They have given birth to other fellowships.

Chipper believes that every sermon should conclude with an appeal of some kind. The people must be invited to respond--perhaps by raising a hand, by standing or coming forward, or by emphasizing a choice for the Lord in the closing prayer. He preaches for a decision.

A major change came to the church when Chipper felt that God was leading him into an enlarged ministry. He reckoned that he had served the church faithfully and well but he did not want to move house. The committee gave prayerful consideration to the matter and decided to keep Tom on the payroll, but to leave him free to travel across England in order to encourage "drooping" churches



and help them develop forward-looking strategies. Tom has recently visited Poland a couple of times, conducting workshops which have pointed the way to growth.

Roy Clements

**Did you follow church growth strategies?**

Sir Isaac Newton is purported to have said, "If I have seen farther than other men, it is because I have stood on the shoulders of giants."<sup>1</sup> Roy Clements moved into a pastorate which had been built on expository preaching. David Smith, his predecessor, preached for forty-five minutes twice each Sunday. Clements maintains that Smith's preaching paved the way for his own style of ministering. That particular type of preaching saw the church grow during the time David Smith occupied the pulpit and it has flourished under the present incumbent.

It seems that Clement's ability, love, and dedication have earned him a special place of authority in his church. It is an authority he has merited through relationships.

Roy believes in positive leadership. Yet at the same time he sees a tension between being a strong leader and allowing the Holy Spirit to govern. God must set the agenda. The pastor should possess a spiritual

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<sup>1</sup>Michael Youssef, The Leadership Style of Jesus (Amersham-on-the-Hill, England: Scripture Press, 1987), 17.

sensitivity in looking at the present yet planning for the future.

Clements also recognizes a tension between maintaining an identity as a church which worships and a church which is evangelistically minded. People come to worship and become, albeit gradually, integrated as a family. It is not easy to send them forth into the world to share their faith with enthusiasm and assurance.

Pastor Clements feels that real, solid, interesting preaching is responsible for quality and quantity in terms of church growth. Expository preaching made contemporary has its own magnetic attraction. God's Word is proclaimed by the preacher and mediated through personality and men are drawn to Christ through the Spirit's power.

Roy reminds the congregation continually about his burden for church growth. His messages give priority to the great commission of Christ. As the weeks go by, his people catch his vision. The community is seen through church growth eyes. When I have been present on Sunday evenings I have heard this appeal being proclaimed as a clarion call.

The Eden Chapel pastor does not call for decisions from the pulpit. This, in his view, stresses more emotion than reasonable thought. However, interested people are encouraged to fill in the space provided in

the weekly Church Bulletin. During a baptismal service, an appeal might be made to the uncommitted, encouraging them to speak to one of the elders.

R. T. Kendall

**Did you follow church growth strategies?**

Prior to his coming to the Westminster Chapel as its minister, Kendall spent two hours nearly every week for over three years with Dr. Martin Lloyd-Jones, the former pastor. R. T., as Kendall is affectionately known, admits that those times did more in helping him to become a better person than to become a better preacher. But his preaching was enriched.

Having occupied the pulpit for more than twelve years, R. T. still has a real fear that he does not portray the real Kendall to his congregation. He feels that the people have their expectations of the present pastor and often compare him with Martin Lloyd-Jones. It has taken a long while for R. T. to be "at home with himself" in Westminster Chapel. He has not tried to model himself after Martin Lloyd-Jones. Time has helped the real R. T. to shine through so that his members love him for who he is and not trying to be someone else.

Kendall believes in leading from the front and planning ahead. But he sees preaching from the Scriptures as the means for building up his congregation and providing growth.

R. T. feels sad to think that preachers are not giving a greater lead in morality. Those who deny the virgin birth and the resurrection of Jesus get the attention of the public. Many seem to take a vigorous stand about women becoming priests, while church attendance continues to decline all over Britain.

In the nation he finds that the church is mysteriously quiet on the subject of AIDS. In 1988 R. T. presented a series of six sermons on Sunday evenings on this topic. It is true to say that Kendall's weekly presentations speak to relevant issues.

When Dr. Martin Lloyd-Jones was at the Chapel, there were no public appeals for decisions. His reasons for not making appeals were:

1. It is wrong to put too much pressure on the will. An individual consists of mind, affections, and will. The will should be approached through the mind, the intellect, and then the affections.

2. Too much pressure on the will urges the individual to come forward through the personality of the preacher/evangelist and not so much by the truth itself.

3. The preaching of the Word and the call for decisions should not be separated in our thinking.

4. There is the implication that sinners have an inherent power of decision and of self-conversion.

5. The evangelist is seen in a position in which

he appears to manipulate the Holy Spirit.

6. People often respond because they have the impression that by so doing they will receive certain rewards.

7. By coming forward people think the act itself saves them.

8. Securing decisions is the work of the Holy Spirit alone.

9. No one 'decides' for Christ. The sinner 'flies' to Him in helplessness and despair.<sup>1</sup>

Kendall came to Westminster Chapel with this background. For five years he preached without making any altar calls.

On 15 April 1982, Arthur Blessitt preached to a packed Chapel. Seconds before his introduction, Blessitt made a passing comment to R. T. about the 'call' he would make at the close of his address. Kendall looked at him with astonishment and retorted, "You're not going to do that, are you? That's not done here." Blessitt did it, however, and the Chapel has never been the same since.

R. T. wrestled with the problem for many days and realized that he would not have complete freedom until he was prepared to do as Blessitt had done.

There was resistance from those who followed the

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<sup>1</sup>D. Martin Lloyd-Jones, Preaching and Preachers (London: Hodder and Stoughton, 1981), 271-280.

views of Martin Lloyd-Jones and from those who desired to safeguard the conservative reputation of the Chapel.

Kendall is not discouraged when no one comes forward when an invitation is given. He merely compares it with the days when no invitation was extended and he had perhaps two people in a year come to see him in the vestry. Since he has been giving the invitation he has had three or four people a month, sometimes three or four a night, who publicly confess their choice to follow Christ. The appeal presses home the need to act upon what is heard. R. T. now insists:

I therefore do not call on anyone to do what he does not want to do. The call to stand up and be counted is to enable people to do what they want to do, not make them do what they don't want to do.<sup>1</sup>

Calling people forward after his Sunday evening sermons has brought men and women into church fellowship. Many of these individuals have been baptized by immersion.

One Friday evening in May 1982, Arthur Blessitt witnessed to passers-by on the steps of the Chapel. R. T. says that observing this, his own "heart burned within him." It was as though he had received a vision of a pilot light--a light that stays lit whether it is used or not. He promised God at that moment that he would do as Blessitt had done every Saturday morning

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<sup>1</sup>R. T. Kendall, Stand Up and Be Counted (London: Hodder and Stoughton, 1984), 35.

during the rest of his ministry at the Chapel, even if nobody joined him.

A Pilot Light Course is offered to anyone who desires the ten-week studies on street witnessing. When individuals are first sent out, they are accompanied by someone who has been out many times before.

Conversions have resulted from this gospel approach. Those contacted are encouraged to attend the Chapel on Sunday.

R. T. does not see the calling for decisions, the Pilot Light approach, the social gatherings, etc., as being thought out or carefully planned, but have evolved under the guidance of the Holy Spirit. Often when growth strategies are adopted, R. T. has learned that some people will strongly object, and although the majority acquiesce, it is a minority who will cooperate.

Kendall believes that God's general blessing on the Chapel can be traced partly to their emphasis on evangelism and partly to the stress on biblical preaching. After Luis Palau's 'Mission to London' in 1983, Palau made the following comment:

One, the church must return to the authority of the Bible, read the Bible, preach the Bible without defending it or apologizing for it. Two, we should call for decisions regularly in our churches, perhaps once a month, without waiting for a special mission. Three, learn the value of consecutive expository

preaching--the churches doing this are the big ones numerically.<sup>1</sup>

Mr. Paddon, the secretary of the Chapel, informed me that Kendall's first five years saw the greater period of growth. One hundred and fifty people joined the fellowship during that time, even though he had not yet adopted Arthur Blessitt's concept of making altar calls. In my view, R. T.'s charisma and Bible preaching could count for that period of growth, plus the fact that his personality was in marked contrast with his predecessor.

John R. W. Stott

**Did you follow church growth strategies?**

John Stott subscribes to good spiritual leadership. But he does not see eye-to-eye with Peter Wagner's notion of a pastor's being a manager such as we find in secular society. The preacher is the servant of Christ and a steward of the mysteries of God.

Stott finds his model in Scripture. He views the leader not exercising lordship over God's heritage but rather serving, ministering to the people, and sharing with them.<sup>1</sup> A servant follows in the footsteps of the Son of Man. Stott quotes memorable words written by Robert Murray McCheyne:

Remember you are God's sword--His instrument--I

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<sup>1</sup>Ibid., Introduction.

<sup>1</sup>Mark 10:42-45.



trust a chosen vessel unto Him to bear His name. In great measure, according to the purity and perfections of the instrument, will be the success. It is not great talents God blesses so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.<sup>1</sup>

In Stott's mind, the leader must meet the main requirements of being humble like Christ. God can only speak through a surrendered servant, one who is yielded to his/her Master. Thus "God's power is revealed through human weakness and God's wisdom through human folly."<sup>2</sup>

The idea of some people idolizing and fawning upon some church leaders is an anathema to him. "We must never show a reverence to ecclesiastical dignitaries which is due to God alone."<sup>3</sup> Preachers, at times, can be exposed to flattery. "Men", stresses Stott, "are called to preach not themselves but Christ Jesus as Saviour and Lord."<sup>4</sup>

Stott places importance on plurality of leadership and oversight with elders and deacons. Decisions should be taken together. The pastor possesses a delegated and shared authority only.

John favors working through committees but

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<sup>1</sup>Andrew A. Bonar, Memoir and Remains of R. M. McCheyne (London: Oliphant, Anderson & Ferrier, new ed., 1892), quoted in John R. W. Stott, The Preacher's Portrait (London: Tyndale Press, 1961), 120.

<sup>2</sup>Ibid., 121.

<sup>3</sup>Ibid., 101.

<sup>4</sup>Ibid., 102.

emphasizes the fact that we should renounce the secular majority idea (e.g., 25 to 19). He believes that if individuals are seeking the mind of God they shall discover it by prayer and fasting and therefore unity will prevail, even if they have to wait a while for it.

John illustrated this point to me by an experience he had when he chaired an Anglican committee on the use of more modern language in the Lord's Prayer. Some were for the motion and others were against it. They were equally divided. The chairman concluded the meeting by saying they would gather again next year, and in the meantime pray about it, write about it, and talk about it. The committee did so, and when they met a year later everyone voted to accept more modern usage of the pronouns in the Prayer our Lord taught us.

Stott is convinced that a Christ-centered ministry is the best strategy for church growth. The pastor must relate to his flock in a caring, loving way. He must be known as someone who is a sinner saved by grace. A man who lives and works with his people. It is through this type of ministry that the church becomes a caring community for the larger community outside the church.

John is a great believer in recognizing the gifts of the Spirit in others and then training these individuals for Christian service. Careful planning and

praying have to be done. This has been done at All Souls. It is a continuing program.

Stott is a strong advocate of expository preaching. This particular proclamation of The Word rivets people's attention to the gospel and has its own unique appeal. It is God's Word and God's Spirit which bring men to Christ.

John does not make altar calls. But there are Sunday evenings when he feels led by the Spirit to invite men and women who desire to know more about becoming Christians to remain in the church after the service. There are many who stay to hear the preacher explain the way to Christ.

Tom Chipper

**In following growth strategies did you set goals?**

Tom admits that he did not set any goals in his ministry at Isleham until he had been there for about ten years. Some goal-setting was forced upon him. He remembers sitting down with his elders and planning with them. They set the budgets for each year, house groups were set up, and church planting was envisaged. Goals were specific. Tom declared that in those early years not much was measured or monitored in the "McGavran manner" or the "Wagner way." Nonetheless growth was the order of the day.

One goal was to start a house group and then a

church assembly in Newmarket, seven miles distant, within twelve months. This goal was achieved. Bury St. Edmunds was next on the agenda, some sixteen miles away, followed by Littleport, some twelve miles from Isleham to the north west. This goal was realized.

Tom and his elders set financial goals also and presented them to the church body for ratification at the beginning of each year. Reports were then rendered at the conclusion of the financial year, providing bases for evaluation.

Although Tom now believes in planning, he divulged that his church did not follow any particular planning process for enlarging its membership. It seemed to him that the Holy Spirit was in control and numbers were added to the church.<sup>1</sup>

Music became a significant part of the church's worship. Songs relating to Scripture were deeply appreciated. It became a goal to write and edit their own song book. No time limit was put on this venture. Little evaluation on the project was done, although some songs were accepted, others rejected.

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<sup>1</sup>Evidently the plan recommended by Douglas Walrath was not followed. Step I: Data gathering by task forces. Step II: Conference with planning committee. Step III: Preparing proposals. Step IV: Approval by policy board(s). Step V: Preparing action plan. Step VI: Approval by policy board(s). Step VII: Implementation. Walrath, 105.

Roy Clements

**In following growth strategies did you set goals?**

Eight years ago Clements and his church faced a crisis. Some of the members felt threatened by the number of college students who were attending the Chapel services. These members held that the students should not be allowed in the church.

Roy believed that he should have a short-term goal, namely reconciliation. He achieved it through sermons focused on love and acceptance and through personal work by the elders. The goal was reached as people experienced a mutual understanding of the gospel; they found themselves comfortable even with the presence of students.

Another problem surfaced at Eden Chapel. A number of young families began appearing at the worship hour with tiny children and others of primary school age. Roy felt the obvious goal was to integrate people into the larger church family in which each loved his neighbor. His task was to meet family needs in the sermon presentations and in the visiting program of his church officers. Additional Sunday School classes would also help. This work was monitored to some degree. It was thought that eventually the goals were met.

The present church building is only seven years old. In 1983 the dominant focus was on erecting a new

sanctuary with its required ante-rooms, a goal that was achieved.

Clements believes that goals should evolve according to current needs and in the setting of prayer. Because christ is the Head of the church and the church is not a business enterprise, we should be careful that we do not organize the work of the Spirit. If Clements has learned anything in church work, he says, it is the realization that God sets the timetable.

Roy has no long-term goals and no numerical targets. Nonetheless he disclosed that he would like to see three congregations emanating from Eden in the next five years.

R. T. Kendall

**In following growth strategies did you set goals?**

When R. T. Kendall arrived at Westminster Chapel fourteen years ago, the people were very discouraged. Numbers were so low that there was actual talk of whether the Chapel should be discontinued. But Kendall believed that God had called him to the Chapel and he was fulfilling God's will for himself and for the church.

Kendall's unwritten goal was that somehow the Chapel must stand on its feet again. And through his ministry a sleeping church did wake up and people were added to its membership.

As mentioned previously Kendall felt the touch of

God when Arthur Blessitt visited the Chapel. Blessitt brought new excitement and freshness. Kendall knew another of his objectives had been gained, the inner spirit responding to the working of the Holy Spirit.

Kendall was now so convinced of what he had to do that he said to his deacons: "You can throw me out, but we are not going back to the way we were." R. T. revealed that some of the deacons did try to have him removed a little while later when he and the Chapel went through another difficult period. But it was evangelism, and especially through the 'Pilot Lights", that brought a new day to the local fellowship.

In Kendall's mind very often goals can be unspoken and unwritten and yet have great realization.

John R. W. Stott

**In following growth strategies did you set goals?**

The thought of setting goals and being specific in target approach is foreign to John Stott as well as to Clements and Kendall. It seems like the world at work. But Stott recognizes that there have been times when he needed to be specific about the future of his church.

"Rector says, 'Bomb All Souls for new church'", was the headline in the Daily Telegraph on 4 February 1971. The fact of the matter was the church had become too small and antiquated with insufficient facilities.

John Stott wanted to bring All Souls into the

twentieth century. Somehow he wanted to see radicalism and conservatism dovetailed together. The pulpit was set up a winding stair and was visible to only a limited number of the congregation. Fixed pews and choir stalls made in uncomfortable for the people to meet socially.

In 1968 the Parochial Church Council began making plans for the mammoth and costly task of renovating the interior of the church, converting the basement into a new meeting room, library, and recording studio. Appeals were made three years later to many parts of the globe.

Stott was the right man to influence international support for his church, for during the twenty years he had been rector of All Souls, his books, radio messages, and preaching at home and abroad had made him world famous. Mary Endersbee is of the opinion that, "His name, more than any other, has given the church its international following."<sup>1</sup>

Michael Baughen was called to take Stott's place as rector, so Stott could become "All Souls' Ambassador at Large." Baughen shouldered his new responsibilities manfully. Michael believed in Hudson Taylor's dictum that with God's work there were three stages: impossible, difficult, done.

Goals were set. Each member was to raise £50

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<sup>1</sup>Mary Endersbee, Hidden Miracles at All Souls (London: Lakeland, Marshall, Morgan & Scott, 1977), Introduction.



towards a final total of £120,000. But the eventual cost exceeded £765,000! The money was raised by setting various Gift Days in the year. Appeals were made at every service. Through Dr Stott's international reputation, thousands of pounds flooded in from overseas.

The church was redecorated and refurbished and the new large meeting room was dedicated as Waldegrave Hall.

Stott has not had a plan to bring more people into his church. But he has sought to meet people's needs. He has felt that the church should appeal to young students, graduates, and skilled people in the metropolis. With this in mind he introduced a training program, The Annual Training School. The syllabus was as follows:

The Theology of the Gospel:

1. God
2. Man
3. Jesus Christ
4. The Cross
5. The Holy Spirit
6. The Church

The Practice of Evangelism:

7. How to be fit for the Master's use
8. How to persevere when discouraged
9. How to lead a friend to Christ
10. How to meet common objections
11. How to speak for Christ
12. How to visit in homes<sup>1</sup>

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<sup>1</sup>John R. W. Stott, Our Guilty Silence (London: Hodder and Stoughton, 1967), 83.

The course begins in October and ends in February, with the usual breaks for holidays.

A summary sheet is given out at each lecture. At the end of the training school a 'take-home' written examination is presented at which Bibles may be used, but each student is trusted not to confer with others or refer to their own notes.

Those who pass the examination are 'commissioned' by the bishop at the yearly service. Immediately, each successful worker is allotted some specific task in the spiritual life and work of the church. These particular endeavours include house-to-house visiting, youth club leadership, Sunday School teaching, and counselling.

John humbly submits:

There is nothing special or original about our organization. We have simply divided the parish into three areas, and appointed to each a team of visitors (all commissioned workers) under the direction of a lay District Superintendent. The visitors go out two by two, in apostolic style, calling on each house, or flat in the street or block allocated to them.<sup>1</sup>

The Training School is still designed to lead Christians into active involvement. The courses are evaluated from time to time to make sure they are meeting real needs.

John Stott acknowledges that All Souls falls short in appealing to the man in the street--the average person walks by. But Stott has been concerned about

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<sup>1</sup>Ibid., 86.

changing the church's image by bringing it up to date. Those who work with him seek to reach out in an endeavour to make Christ relevant to the nineties.

### **Summary**

It seems that none of the men in this project began to study in detail the methods outlined by the church-growth experts. No particular strategy of book leadership was followed. On the subject of setting goals each pastor felt, apart from Chipper, that the idea suggests a business proposition. One thing shines through from each man--personal commitment to the Lord. Each saw God as responsible in His over-ruling providence for making the agenda in each church. Each man was sensitive to what he considered to be the leading of the Spirit of God.

Mahatma Gandhi is said to have described two kinds of leaders of the church: religious leaders and Christian leaders.<sup>1</sup> He puts Annas and Caiaphas among the religious leaders. In God's sight their "qualifications" disqualified them. On the other hand, he says, the disciples knew little theoretical knowledge but they knew Jesus. Commenting on Gandhi's description, Vincent Q. Tigno observes:

If a man does not know Christ experientially, he

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<sup>1</sup>Vincent Q. Tigno, Jr. "Needed: Christian Leaders," Ministry, February 1986, 14-15, 17.

is only a religious leader. . . . But Christian leaders are a special, if not rare, breed. They come only from God's production line--cast in his own mould and crowned by his unique glory.<sup>1</sup>

In my view, Chipper, Clements, Kendall, and Stott are men of God. They are Christian leaders. Not in the sense that they are great planners or leaders in the church growth sense, but in the criterion laid down by Tigno:

1. They are bold but not bossy. 2. They are godly men. 3. They are soul winners. 4. They are endowed with sanctified vision. 5. They are men of prayer. 6. They are compassionate heroes, willing to give their lives for the sheep.<sup>2</sup>

### **Sermonic Aspects**

Tom Chipper

Would you mind saying how and why you choose your particular sermon topics and what procedure do you follow each week in preparing your sermons? Do you evaluate your sermons?

Tom loves to preach. When he was suffering from his back complaint he was greatly disappointed if he could not walk to church or stand to preach.<sup>3</sup> But since he was healed in 1971 he has not been troubled by his vertebra.

In his preaching Tom is teaching. He uses a

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>The manse is not much more than one hundred yards from the Baptist church.

conversational style. His vocabulary is not complicated or verbose. His words are understood by the people to whom he ministers because he knows them and is acquainted with their needs.

Although preaching is an important facet of the Isleham Baptist Church's growth, it is only a part of worship and was not stressed in our conversation together. Particular needs of the congregation point to Tom's selected themes. The church calendar brings its own choices (e.g., New Year, Easter, Pentecost, Advent, Christmas, etc.).

Occasionally Chipper may take a Bible book or an epistle and preach his way through, verse by verse. But he feels that generally a month is long enough for such a series for the people.

As the church has grown Tom has felt impressed to preach on the authority of Christ in the life. This was his burden for some eighteen months. Chipper was conscious of the fact that the Lordship of Jesus had been relegated to the hymnal where the worshippers might experience a glow of religious emotion rather than Christ controlling the Christian as a way of life.

Tom also believes that there should be no dichotomy between the devotional period and the business session. God's presence should be sensed in worship and in the manner in which all church business is conducted.

He must be more than a symbol; He must have His rightful place.

Chipper chose to preach on Discipleship to his developing church. His desire was for the congregation to meet the pastor, but more importantly, for them to meet the Master and have a living, working, praying relationship with Him.

Chipper wrestles with the Scriptures in his preparation to preach. He desires to be true to the original message yet declare God's present working in the contemporary world. However, he does not spend as much time in sermon preparation as the other pastors under review. His bias is towards the here and now. What is God saying to us today? Personal stories or happenings are better than those culled from books, he says. Life situations are more striking and remain longer in the memory.

Tom gave me no details regarding his procedure in sermon preparation. He uses reference books but does not spend a great deal of time poring over tomes. Rather, he relies on the Spirit for his delivery. Only the Spirit can assist and help his hearers to interpret the message aright.

Chipper sees the value of the sermon not so much in the gratitude expressed by the worshippers as they

leave the church as in changed lives. The apostle Paul expressed how he feels:

But we are bound to thank God for you, brothers beloved by the Lord, because from the beginning of time God chose you to find salvation in the Spirit that consecrates you, and in the truth that you believe. It was for this that he called you through the gospel we brought, so that you might possess for your own the splendour of our Lord Jesus Christ.<sup>1</sup>

The pastor expects, under God, to see people repent, increase in faith, become more obedient to the Lord and, revealing his pentecostal approach, the pastor stresses the baptism of the Spirit, which includes the gift of tongues, although this is not mandatory.

Tom says that he has to rely heavily on the Lord in his preaching. He desires to be wholly surrendered to the Spirit so that he can be used by God. He thirsts for his own soul to be continually watered. He would agree with Donald Bridge:

The preacher never runs dry (unless he is temporarily exhausted or under spiritual attack). The well into which he dips his bucket to quench the thirst of others is inexhaustible--and HE drinks at it even while he carries the water to THEM.<sup>2</sup>

Tom knows that he daily requires God's grace and righteousness because he is not an outstanding preacher. Nonetheless his parishioners love and revere him because they feel he cares for them.

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<sup>1</sup>2 Thess 2:13, 14, NEB.

<sup>2</sup>Edward England, ed., My Call to Preach (Crowborough: Highland Books, 1986), 76.

Roy Clements

Would you mind saying how and why you choose your particular sermon topics and what procedure do you follow each week in preparing your sermons? Do you evaluate your sermons?

Roy Clements would like to put the Bible back to where it belongs: in the hand and in the mind. He puts prime emphasis on Bible preaching. He believes that evangelical preaching should possess bite and penetration.

Many homes possess a Bible today but it seems that it is still an unpopular Book to read. Clements would like to see the Bible read as often as the newspaper.

Expository preaching is Roy's design and delight. He might spend three months expounding one of the Bible books. He takes Old and New Testament books alternately. He has an ambition to preach on the whole of the Bible in his lifetime. The prophet present his own variation. It could be history, poetry, narrative, or important issues which need to be highlighted.

The text sets the agenda. The Word of God is foundational and must always be placed first. It is the Word that meets human need.

Clements calmly questions the art of communication. It is slick on the television screen.



People are influenced and attracted by specialist communicators. Time and energy need to be spent on this vital area if the preacher is to succeed in his ministry.

Clements claims that preaching must be contemporary. It needs to remind the worshippers that the same God who lived and worked and healed in Bible times is still active today. The preacher is God's man making the Scripture relevant to men with enthusiasm and spirit.

Roy realizes that sermon preparation consumes great chunks of time. The average number of hours he spends in reading and writing for a given sermon is sixteen. He consults commentaries, books, and periodicals which are relevant to the passage in question. He finds that life situations provide good illustrations but he also likes to use stories from Scripture to send his message to the heart.

Preparation of the soul should not be overlooked. The Eden pastor takes time for personal devotion. He loves to read the Bible, biographies, and autobiographies. He always finds something fresh when he systematically studies the inspired Word.

Clements finds it difficult to evaluate his own preaching. He has used no questionnaires, but he notes that people continue to return for worship and bring some friends. He has also observed Christian growth in many

of the attenders, yielding him some humble satisfaction. If he had to give a subjective evaluation it would be that he himself had been moved by God's Spirit as he had prepared to speak and thereby warmed the hearts of his hearers during his presentation.

R. T. Kendall

Would you mind saying how and why you choose your particular sermon topics and what procedure do you follow each week in preparing your sermons? Do you evaluate your sermons?

Kendall sees his call to preach to be summed up in one word, 'unspectacular'. He had always wanted to be a preacher. But somehow the visit from Michael the Archangel to confirm his call did not occur. Instead God sent a Scotsman, John Sutherland Logan, who told R. T., "You are called to preach. I'm telling you that you are. Now go to your pastor and ask him to give you a 'Local Preacher's Licence'. Don't wait another day."<sup>1</sup> Dr. Logan autographed Kendall's Bible and added, "Whatsoever He saith unto you, do it." Immediately R. T. decided to prepare for the ministry.

It seems as if God was making a man for Himself in R. T. Kendall. Less than a year later, one Monday morning in 1955, R. T.'s mind was exercised over his

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<sup>1</sup>R. T. Kendall, quoted in England, 126.

being saved. Two verses of Scripture came to his mind: "Casting all your care upon Him, for He careth for you"<sup>1</sup> and "My yoke is easy and my burden is light."<sup>2</sup> As he prayed and cried the presence of God became a reality and he became a changed man.

Kendall admits that after his ordination he suffered financial setbacks and faced family difficulties. But he says:

I do not regret those wilderness days. I picked up experience not to be found in a seminary (which I later attended) or through doctoral research. God wanted me to get to know people, meet the real world, understand human need, experience suffering and the hiding of His face.<sup>3</sup>

R. T. acknowledges that he has been led and kept by the Holy Spirit.

Dr. Kendall stipulates that there is no higher priority than preaching the Word. Miracles and wonders are fine but they do not appear like pulling a rabbit out of a hat. They cannot be manufactured. He stresses that if God sends miracles to the Chapel they will happen because priority has been given to the preaching of the Bible.

R. T. provides personal application in his

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<sup>1</sup>1 Pet 5:7.

<sup>2</sup>Matt 11:30.

<sup>3</sup>Kendall, quoted in England, 131.

sermons. The Word must be applied. The gospel is for everyone.

In 1989 Kendall presented a series of four sermons on "AIDS: The Judgement of God." He declared that AIDS is God's gracious judgement upon mankind. Gracious judgement is mixed with hope. It has a warning attached.

R. T. illustrated this type of judgement by referring his hearers to Jonah who, at first, refused to obey God but later heeded His call. When Jonah cried to the citizens of Nineveh they repented. That was God's gracious judgement.

AIDS, in Kendall's view, is the consequence of God's gracious judgement on the disease of promiscuity. God may send a cure and a vaccine for AIDS. This epidemic may drive people to the Lord so that they find in Him their Saviour and Friend. This series of sermons pinpoints how Kendall addresses topics of major concern.

R. T. was quite lucid with me when describing his procedure in sermon preparation. He begins with prayer and a note pad. He then reads the Greek New Testament and translates into English, jotting down all the thoughts that come to his mind. He consults commentaries when he feels he needs more thoughts and ideas. Having developed a pattern of thought, he scribbles some form of outline.

The time factor varies. Monday morning finds him working on next Sunday's sermons and he works on them each day except Friday which he devotes to preparation for his Friday evening Bible study. In his fourteen years in the present pulpit he has only used two books on Friday evenings: Galatians and Hebrews.

When R. T. had been three years in 1 John he thought he ought to present Paul to his congregation and chose Philippians for Sunday mornings. He has been in the first chapter of Romans for well over a year on Sunday evenings and feels that the life of David should be next on the list.

Kendall does not have a checklist to evaluate his sermons. There are occasions after preaching when he feels somewhat satisfied and other times when he feels he missed the target. He believes that God takes his weakest efforts and helps his hearers to experience God's power. He always hopes that his next sermon will be better.

John R. W. Stott

Would you mind saying how and why you choose your particular sermon topics and what procedure do you follow each week in preparing your sermons? Do you evaluate your sermons?

John Stott is a prince among preachers. When he is preaching at All Souls it is advisable to be early if

you wish to find a seat. His preaching has drawing power. Yet this man is the first to acknowledge that there are times when he finds it hard to express what he is thinking and feeling. Often he leaves the pulpit with a sense of failure and a resolve to do better next time.

John is a passionate believer in preaching. It is necessary for evangelism and the growth of the church. He wrestles with Bible texts and seeks to make them live in 1992. He desires to cut out cliches and irrelevant drivel. Killinger would associate himself with Stott when speaking about relevant preaching:

It galvanizes men--upbends them, probes them, haunts them, follows them into their most remote hiding places and smokes them out, drives them out coughing and spluttering and crying into open light of new grace and new freedom and new love. The withered are made whole, the lame leap for joy, the dumb find articulation, the confused discover direction, the hurried find resources for slowing down--in short, there is an apocalypticism about such preaching, an immediate grasp of what is yet distant and still to come, a taste of what is promised.<sup>1</sup>

Perhaps this is one of the reasons why Stott is ever interesting, captivating, challenging, and never dry. Dryden's description of a preacher does not apply to John:

The midwife laid her hand upon his skull  
With this prophetic blessing: 'Be thou dull.'<sup>2</sup>

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<sup>1</sup>John Killinger, The Centrality of Preaching in the Total Task of the Ministry (Waco: Word Books Publisher, 1969), 24.

<sup>2</sup>England, 28.

Greater care was taken when Stott was born. Stott holds a number of convictions. In his mind, preaching is paramount. Bridges must be built in relating Scripture to major themes of life and current issues. Good preaching requires strenuous study.

When I asked Stott what he would do differently if he had his time over again, he replied, "I feel the same as Billy Graham who stated that he had preached too much and studied too little." He meant that he would study more in order to preach better. In addition, he remarked, "We have to study both the ancient text and the modern scene, both Scripture and culture, both the Word and the world."<sup>1</sup> This comment is important because, like Kendall, Stott hardly ever visits the flock.

Stott finds the church calendar helpful in selecting his topics. But there are wider questions which also need to be addressed (e.g., nuclear weapons, homosexuality, marriage, and divorce). He seeks to let the needs of his people influence his subjects and he chooses a particular verse simply because it has spoken directly to him, but

This does not mean that every sermon has to be born out of personal experience. Some of us have to preach on marriage while remaining unmarried, or on divorce while remaining married, and all of us have

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<sup>1</sup>John R. W. Stott, I Believe in Preaching (London: Hodder and Stoughton, 1982), 201.

to preach on death before we have died.<sup>1</sup>

John keeps a notebook always at the ready so he is able to write down impressions, happenings, or ideas which can be of value in the future.

The text requires meditation. He asks, What did it mean when written? What does it say today? He emphasizes that he does much of his sermon preparation on his knees, with an open Bible before him, in prayerful study.

Having selected the dominant thought, John arranges his material and casts out anything irrelevant and begins to structure the sermon. Stott counsels to use words which are simple, vivid, and honest.<sup>2</sup>

Illustrations can come from life, figures of speech, history, biography, autobiography, and nature. Stott quotes an earlier famous London preacher, W. E. Sangster: "All nature and all life are rich in illustration. As one sails through life with a trawling eye, what fine things come into the net."<sup>3</sup>

John reckoned that an hour's preparation is needed for each five minutes of preaching, but at times he feels he needs much longer than this.

In our discussions, Stott put in a plea for

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<sup>1</sup>Ibid., 219.

<sup>2</sup>ibid., 234.

<sup>3</sup>Ibid., 243.



preaching theology that is alive. He thought that Martyn Lloyd-Jones had it right:

What is preaching? Logic on fire! Eloquent reason! Are these contradictions? Of course they are not. Reason concerning this truth ought to be mightily eloquent, as you see it in the case of the apostle Paul and others. It is theology on fire. And a theology which does not take fire, I maintain, is a defective theology; or at least the man's understanding of it is defective. Preaching is theology coming through a man who is on fire.<sup>1</sup>

John recommends having a day off each week to relax and rest and assess where one is going. He knows that "over-worked clergy and frustrated laity form a dangerous combination; the Body of Christ does not grow into maturity that way."<sup>2</sup>

It is never easy to evaluate the 'success or failure' of a sermon. But if the congregation turns to the Scriptures and you hear the rustle of Bible pages, if the congregation is still and attentive while the preacher is speaking, a hush rests upon them, there is no sleeping or coughing, and there seems to be a 'visible invisibility' (to borrow an expression from Nevill Cardus),<sup>3</sup> then we can assume that God is doing something within the people to whom we minister. People come back again when they hear expository preaching. It has its own magnetism.

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<sup>1</sup>Lloyd-Jones, Preaching and Preachers, 97.

<sup>2</sup>Stott, I Believe in Preaching, 206.

<sup>3</sup>Ibid., 326, 327.

Preaching is effective when it gets men and women to become more involved in service and witness.

"Sometimes," observed Stott, "the post-bag contains an evaluation of last Sunday's sermon." Working for God and working with men bring a deep satisfaction that the Lord can be trusted to bring about marked changes in lives. This can be readily seen in the way in which people desire to help people in their needs.

John challenges his congregation in his preaching. Although he makes no altar calls, his closing prayer brings the sermon theme together and encourages the hearers to choose Christ in the context of the topic presented.

### **Summary**

Tom Chipper, it seems, is not a great preacher. In his services the emphasis is placed on the working of the Spirit. Congregational participation is the keynote. Although Tom stated his displeasure at the emotional aspect of worship becoming too prominent, it is my view that this has indeed been the case.

Clements, Kendall, and Stott underline the importance of the centrality of Bible-based preaching. I believe that they are outstanding preachers. Time spent in preparation to preach is of great consequence. They feed their own souls in order to nourish others. Yet of

the four men, it appears that Chipper visits the flock more than the others do.

### **Spiritual Aspects**

Tom Chipper

**Would you mind saying something about your personal pattern of prayer and Bible study? Do you have groups in your congregation who are organized to pray for you? Do you emphasize spiritual gifts and faith healing?**

Tom Chipper had been in the ministry for a few years before he recognized there was a barrenness in his experience. He could feel it but not explain it. Much was being accomplished in the district but he still felt a lack of power.

Then the miracle occurred. Tom was healed of a painful back and received, as he believed, the infilling of the Spirit or the baptism of the Spirit.

Chipper rejoiced in his new experience and studied the book of Acts with delight and excitement. A burden developed to translate the happenings of the early church, under the Spirit, into the life of the present Isleham Baptist Church.

Tom's expectations have been realized, he believes, as a result of prayer. There is nothing more powerful or spiritual than prayer, he says. He likes to spend as much time as possible in prayer, meditation, and Bible Study. Prayer brings him peace of mind and often

points to praise. It helps him to be steadily transformed into the beauty of Christ.

Chipper discovered (it was a new thought to him) that in the book of Acts God used men to win men. The thought bored its way into his mind.

On Thursday evenings the Isleham Baptist Church meets for intercessory prayer. The members are invited to fast and pray as they beseech the Lord in behalf of others. Some people pray for the pastor.

In the public services on Sunday there is opportunity for spiritual gifts to be exercised. Speaking in tongues, interpretation, words of knowledge, prophecies, and visions are all welcomed.

I attended one of these Sunday morning services when it seemed to be interrupted by a brother claiming he had received a message from the Lord. "We ought to love one another more than we do, therefore let us embrace one another," he explained, "in arms of forgiveness and reconciliation." Right there and then many folk obeyed his counsel. Men embraced women and vice versa, and men hugged men and women clasped women in their arms. Weeping was heard, and it appeared that the message had produced a positive effect.

Tom gave me a pamphlet by Stanley Jebb. It expresses Chipper's viewpoint that tongue-speaking is a prayer language in which the believer addresses God.

Answers from God can also come through tongue-speaking. New revelations from the Lord find their outlet in tongues and interpretations.

Chipper's church emphasizes faith healing. There have been examples where men and women have been healed when hands have been placed on them and prayer has been offered. Tom hastens to add that healing does not occur every time.

Roy Clements

Would you mind saying something about your personal pattern of prayer and Bible study? Do you have groups in your congregation who are organized to pray for you? Do you emphasize spiritual gifts and faith healing?

Clements tries to keep his mornings free from engagements so that he can study the Scriptures and other religious books. In the earliest morning hours, when he is freshest, he spends time in prayer.

Normally his house groups set aside time for corporate prayer, when people pray for the pastor and for others in need. However, this custom was not followed in the house group which I happened to attend.

Clements calls the Eden Chapel conservative in its approach to the gifts of the Spirit, which he lists as leadership, administration, pastor-teacher, apostles, evangelists, and prophets.

Young people who are interested in public

speaking and feel they are budding preachers submit to the ordeal of a ten-minute spot on the video machine.

Preaching appointments are given in the district to those who possess the talent of public speaking. Those individuals who are particularly promising are recommended to attend a theological college. Eden has sent eight or ten such young men to train thus far. In Clement's mind, the preachers are the prophets of today.

Clements believes in faith healing. Sometimes this is carried out in church services or in the home. Each time the James 5 formula is followed.

The gift of tongues has no place in the Eden Chapel.

R. T. Kendall

Would you mind saying something about your personal pattern of prayer and Bible study? Do you have groups in your congregation who are organized to pray for you? Do you emphasize spiritual gifts and faith healing?

R. T. spends much of his time in personal prayer and Bible study, by which means he has learned how important it is not to grieve the Holy Spirit. In his view it is impossible to exaggerate the sensitivity of the Third Person of the Godhead.

One way one can hurt the Spirit is through bitterness. Kendall admits he has failed this test again and again, but God has been gracious to him.

The lesson of forgiving a person totally, unconditionally, however deep the wrong that has been inflicted, has not been easy for him to learn.

Kendall's desire is to walk with God. He did not try to get Westminster Chapel and he does not wish to keep it. He does not want to imitate any other preacher's style and does not want other preachers to copy his. When he asked Arthur Blessitt to stay for a while at the Chapel, Blessitt asked, "Are you going to handcuff me or let me be myself?" Kendall assured Blessitt of his freedom.

The Chapel pastor assured me that there was a considerable number of people praying twice daily for certain spiritual matters: (1) true revival in Westminster Chapel, (2) unction on Dr. Kendall and each member and worker (3) the unity of the Body of Christ at the Chapel, (4) their evangelistic outreach and discipleship of new Christians, and (5) that the pastor may become more like Jesus.

R. T. thinks that God derives pleasure from the way He dispenses gifts and callings in the church. God has given unique gifts to His children. What God has imparted to an individual is special and He is responsible to God for the way in which he uses it.

One way to identify God's special gift to us is to see if the use of it causes fatigue. The use of a

true spiritual gift, he says, should seem natural and relaxed.

The Charismata (the Greek word for 'gifts') ought to be desired by all of us. Paul said, "Covet earnestly the best gifts" (1 Cor 12:13). These gifts are for the church today. R. T. questions whether those who claim to have them really possess them. He feels that God will help each Christian to use his gift in God's way and in His time. He made no comment about speaking in tongues, interpretation or healing. The 'sign' gifts have never been in evidence when I have been to the Chapel.

John R. W. Stott

Would you mind saying something about your personal pattern of prayer and Bible study? Do you have groups in your congregation who are organized to pray for you? Do you emphasize spiritual gifts and faith healing?

John rises daily at 5:00 A.M. to engage in prayer and Bible study. He reads the Bible through each year following Robert Murray M'Cheyne's Calendar for Daily Readings. M'Cheyne produced this calendar in 1842 for the members of St. Peter's Church in Dundee, Scotland, when he was their pastor. By this method it is possible to read the Old Testament once and the New Testament twice. This methodology requires discipline and determination.



Stott has a long prayer list which he works through each day. He believes in committing everything to the Lord and he has received numerous surprising answers to his prayers.

Many people pray for John, and in a number of the House Groups which meet every two weeks, the people present their pastor before the throne of grace.

Stott accepts that the teaching of spiritual gifts is Biblical. However, he sees the "prophet" and "apostle" limited in time to Bible days. "These men were unique. They have no successors."<sup>1</sup>

Although John believes that prophets and apostles belong to the Bible era, he firmly talks and writes about the power of the Spirit and the gifts God brings to the church today.

By the same token, John does not accept that speaking in tongues indicates that the individual is filled with the Spirit.

It cannot be maintained from Scripture that 'tongues' always follow the reception of the Spirit. Of all the groups who received the Spirit in the book of Acts only three are said to have 'spoken in tongues' (2:1-4; 10:44-46; 19:1-6). The apostle categorically teaches in I Corinthians 12 that the gift of 'tongues' is only one of many gifts, which not all Christians are given; and there seems to be no solid foundation for the distinction some have tried to draw between the references to 'tongues' in Acts and those in I Corinthians 12 and 14, the former referring to the 'sign' of tongues which all must have and the later to the 'gift' of tongues which

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<sup>1</sup>Stott, The Preacher's Portrait, 9-12.

only some receive. Indeed, several leaders of Pentecostal churches and of the charismatic movement are themselves now conceding that 'tongues' are not an indispensable sign of the gift of the Spirit.<sup>1</sup>

Stott stipulates that the marks of a person filled with the Spirit are moral not miraculous and in the Spirit's fruit not the Spirit's gifts.<sup>2</sup>

John's approach to the life of the Spirit seems very practical. He sees three main evidences that an individual is filled with the Spirit. Inasmuch as there should be a deep and intimate communion with God and communication with others, he lists the first sign as fellowship. The second relates to praising the Lord through songs in which Christ is glorified. Third, the Spirit-filled believer returns thanks to God for everything, whatever the circumstance.

If any members are sick and request prayer they are led to the front of All Souls Church and the clergy pray for these people. Sometimes God heals and sometimes He does not.

### **Small Groups**

Tom Chipper

Do you place particular emphasis on small groups?  
If so, how are they initiated? Where and when do they

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<sup>1</sup>John R. W. Stott, Baptism and Fullness (Leicester: Inter-Varsity Press, 1975), 51-52.

<sup>2</sup>Ibid., 54-55.

**meet? On what do they place their emphasis?**

House groups, in Tom's case, stemmed from an understanding of Jethro's advice to Moses.<sup>1</sup> In prayer, the elders and their pastor asked God to guide them in selecting the leaders for the groups. Initially seven leaders were chosen and seven house groups were formed.

In the beginning, some members were not eager to meet in houses for midweek fellowship. About a dozen were so incensed by the idea that they left the church and joined other communions.

Chipper now has fourteen house groups operating weekly. They exist to care for and encourage the members in a 'family setting'. They are made up of varying ages, abilities, and temperaments, providing opportunity for each member to help the others and adjust to them as necessary. Members were assigned according to their geographical location.

Each week the group has the advantage of praying together, studying the Scriptures, sharing problems, and singing praises to the Lord.

Those living some distance from the church have been the means of raising up new churches. The first birth from the mother church occurred in Newmarket, with almost one hundred adults. Bury St. Edmunds followed, comprising thirty-five adults; and more recently

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<sup>1</sup>Exod 18:13-24.

Littleport, with twenty-four people over twenty years of age. Yet the membership of the mother church remains at just over two-hundred and fifty.

House groups have become a great evangelistic agency under Chipper's guidance and enthusiasm. He was fully persuaded that the church has to go to the people, if the people will not come to church.

The Newmarket church, which is now five years old, has its pastor and a voluntary assistant who were once house group leaders.

Roy Clements

**Do you place particular emphasis on small groups? If so, how are they initiated? Where and when do they meet? On what do they place their emphasis?**

In Eden Chapel, at present, there are fifteen house groups. Members make their own choices as to which one they will attend, and do so, ordinarily, on the basis of where they live. Half the church membership is affiliated with a group. Not all the people are convinced that meeting each other in an informal manner is the right thing for them to do and do not feel comfortable in so doing. Some do not blend as easily as others, and discord disturbs the harmony. However, as time has gone by, the need for fellowship and growth has prevailed and problems have been solved.

Finding the right type of leader is the most

important factor. The elders and pastor meet each quarter to discuss and select potential candidates and review each house group.

Each group meets for two hours weekly to study and discuss the Bible, pray, and provide mutual encouragement. The weekly topic is advertised at least one week in advance.

I attended one of the groups. Ten people were present, aged between twenty and thirty. The sanctity of life was discussed with freedom and without inhibition. There was no prayer session and no offering. Tea and coffee concluded the evening. Friendliness exuded from the group.

The house groups in Roy's church provide the working nucleus. One group supplies the cleaners for the church for a quarter. Another group distributes the church magazine. Still another writes letters of encouragement to known missionaries. The praise and worship service on Sunday is placed in the hands of another house group.

R. T. Kendall

Do you place particular emphasis on small groups? If so, how are they initiated? Where and when do they meet? On what do they place their emphasis?

Apparently there were no house groups connected with Westminster Chapel during the pastorate of Dr.

Martyn Lloyd-Jones. But after his departure one of the elders saw wisdom in initiating such groups for the purpose of Bible study and prayer. The deacons seemed to be the immediate choice for leaders.

When Dr. Kendall arrived, he supported the concept of cell groups. Holding that their main function is for prayer he prepared a Prayer Covenant for each house group participant.

No special dynamics have been followed in any of his groups. Their numbers have not increased. The largest number of house groups the Chapel ever had was eighteen, with about twenty in each of them.

At no time has R. T. assumed responsibility for organizing the house groups. Deacons have been in charge of each, and as the years have passed many of the deacons have moved away, with the result that a dozen groups have disintegrated. Distance has made it difficult for people to attend, and some members have moved to other parts of the United Kingdom. Three years ago only six cells met regularly to pray for the needs of the Chapel.

These groups were never organized to be evangelistic. They have existed for the members. On occasion members would invite friends to join them but they would be Christian friends from other churches.

Ultimately house groups at Westminster Chapel fell into disarray due to lack of suitable leadership.

Only one or two groups meet currently according to individual initiative.

John R. W. Stott

**Do you place particular emphasis on small groups? If so, how are they initiated? Where and when do they meet? On what do they place their emphasis?**

John Stott is a firm believer in house groups. Well over eighty are associated with All Souls Church, meeting every two weeks for prayer, praise, and the study of Scripture.

John gives three reasons for cell groups:

1. Discipleship: they help the individual to grow in grace and have the quality of his experience enriched. As someone has remarked, "It is an experiment that ends in an experience."
2. Service: group members do things together, accomplishing something for the church.
3. Responsibility toward one another: the groups demand sharing and caring.

House groups have been in existence at All Souls for about eighteen years. They arose partly because a need for them was felt, but largely due to a theological conviction, for a study of what the New Testament means by koinonia, fellowship.

John was ever sensitive to the size of his groups. After a unit or group had reached about fifteen

people, he felt it should divide.

Leaders for his groups receive their training at "Prime Time." The subjects are general and specific and prepare people for service. Great care is given to the training of leaders, emphasizing pastoral oversight.

Ian Bentley is the current director of "Prime Time." Bentley, in conjunction with another pastor at All Souls, have special responsibility for the pastoring and development of the fellowship groups.

John gave me a copy of his book, One People, stating that his plans for house groups remain the same as outlined on pages 93-95:

First, every Fellowship Group seeks to give expression to the common life which its members already enjoy, and to deepen and enrich it. The chief means to this end is devotional Bible reading and prayer. Every six months or so a suggested list of short Bible passages is produced, either consecutive or topical, sometimes with a few explanatory notes. This list is duplicated in sufficient quantity for every member to have a copy, so that some preparatory reading of the passage is possible. It is emphasized, however, that the Fellowship Group is not a Bible study class, that the Bible reading must not therefore dominate the evening, and that the leader's responsibility is not to lecture the group. Instead, the task of leaders (who are nearly all lay men and women) is to help the group to feed upon Christ together in and through His Word. Their object in reading is not just to understand what the passage means, but to go beyond its meaning to its message, to allow it to speak to our situation, to direct and correct us, to exhort, challenge or comfort us.

Many hazards threaten the profit of this Bible reading time. The garrulous have to be restrained and the silent ones encouraged to speak.

Once a year most of the Fellowship Groups receive Holy Communion in the room in which they meet. We have used a simple service in modern language, and



the clergy have not worn robes.

Secondly, the Fellowship Groups are seeking to extend their fellowship of 'sharing out' as well as of 'sharing in', for a Fellowship Group which is entirely inward-looking becomes ingrowing, unhealthy and sterile. The Christian is called both to 'holiness' and to 'worldliness', both to withdrawal and to involvement. Dr. Elton Trueblood applies this truth to the church's common life. 'We are making a great step forward when we realize that there is no inevitable contradiction between the idea of the scattered church and the idea of the gathered church. We gather in order to scatter.'<sup>1</sup>

### Summary

Only Kendall, of the four pastors who deeply interest me, did not stress the importance of house groups. Yet in each of their churches they were borne out of a sense of need. When the plan of adopting house groups arose in the Baptist churches pastored by Chipper and Clements, there was an element of resistance.

Chipper, Clements, and Stott regard those in house groups as having ties of fellowship and relationship with one another and with their leader. They see a more effective level of care and discipling and interaction within the group and by the input of the leader. And they find great evangelistic potential in the work and ministry of house groups.

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<sup>1</sup>John R. W. Stott, One People (Old Tappan, NJ: Fleming H. Revell Company, 1982), 93-95.

## Publications

Tom Chipper

To what extent are your publications felt to be an influence in drawing the congregation together? How do you find time to write? What topics do you find most effective?

Tom Chipper has not had any books published. He does not engage in much writing. He has, however, had a chapter published in the book Ten Growing Churches edited by Eddie Gibbs. It focuses on the growth pattern of the Isleham Baptist Church. Tom is under no illusion; his writing has not brought his congregation together or kept it together. Tom visits his flock a lot and therefore does not have much time for writing. Tom does not know what topics would be most effective for publication.

Roy Clements

To what extent are your publications felt to be an influence in drawing the congregation together? How do you find time to write? What topics do you find most effective?

Roy makes no claim about his writing ability, acknowledging that it is a wise man who has learned to recognize his own limitations. Long ago he discovered that he was not a writer.

The only book that has come from his pen is an edited transcript of thirteen sermons on the gospel of

John delivered at Eden Baptist Chapel in 1984. He does not feel that it has significantly influenced the growth of his church.

Roy loves to spend time in prayer and Bible study and in administrative work. He does some visiting. Therefore, if there is any interest in writing, it must "take a back seat."

Roy does not feel qualified to comment on what topics are most effective when in print.

R. T. Kendall

**To what extent are your publications felt to be an influence in drawing the congregation together? How do you find time to write? What topics do you find most effective?**

R. T. has had books published and is preparing others. Most of them are sermons translated into reading material. His first book was about God's Old Testament prophet Jonah, making its appeal to us today. It was followed by Who by Faith, focusing on men who clung to God in complete trust in the eleventh chapter of Hebrews.

Three books not bound as sermons center on "Tithing", "Homosexuality" and one on securing decisions for Christ, "Stand Up and Be Counted."

Have Kendall's books affected his image in the church and outside it? He answers for himself:

I have no idea to what extent my publications

have drawn people to our congregation or if they have had anything to do with my invitations to preach outside Westminster Chapel; possibly to some extent.<sup>1</sup>

R. T., who does little pastoral visiting, devotes many hours to sermon preparation, thus giving himself opportunity to select topics he feels led to by the Spirit and in a manner consistent with current subjects in the media.

John R. W. Stott

**To what extent are your publications felt to be an influence in drawing the congregation together? How do you find time to write? What topics do you find most effective?**

John Stott, a prolific writer, has produced nearly thirty books.

The Rector Emeritus submits to the thought that writing has made his name more easily recognized in the English-speaking world. He is known as a theologian, an authority among evangelicals, a preacher of renown and a pastor of wide experience. His publications have travelled far and wide. Whatever influence John has had, of one thing there is no doubt, whenever he preaches at All Souls, the church is filled to capacity, and after the service most folk want to shake his hand, including the Seventh-day Adventists who attend.

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<sup>1</sup>R. T. Kendall to author, 11 May 1988.

John is now retired from pastoral work and spends most of his time in writing, preparing talks, and sermons.

Stott's Basic Christianity has been translated into thirty-five languages and has become a 'best seller' in the Christian world. The figures for three others are as follows: I Believe in Preaching, 18,573 copies sold (1982-1988); Issues Facing Christians Today, 48,577 copies sold (1984-1987); The Cross of Christ, 39,188 copies sold (1984-1988).

### **Summary**

If "A drop of ink may make a million think," Kendall and Stott are speaking to a much wider audience than Chipper or Clements and have a greater influence on the thinking public. Therefore, their names and reputation are more widely known and more people come to hear what they have to say whether in their own churches or at other conventions. It appears that Kendall and Stott have a flare for writing which Chipper and Clements do not share.

### **Special Ministries**

Tom Chipper

Do you take particular interest in stage-of-life ministries? Do you minister to children, youth, couples, singles, divorced, aged, troubled people, etc.?

Tom Chipper sees his ministry and that of the church as being directed to all types of people from the cradle to the grave. Thus for children up to three years, a creche is provided during the worship services with two young adults in charge. From three years of age to fifteen, Sunday School classes are provided. Two youth groups cater to youth aged fifteen to twenty-one, affording enhanced opportunities for discussion, dialogue, and debate.

Engaged couples receive pre-marital counselling from their pastor, time spent with them varying in accordance with their maturity. Married couples are encouraged to attend 'Marriage Enrichment Weekends' with Dave and Joyce Ames, lay members. Dave is an officer in the U. S. Air Force stationed at Mildenhall, some twelve miles from the church.

The singles, divorced, aged, and poor people of the flock are ministered to in their different house groups. Troubled individuals of all ages are encouraged to see their pastor for counsel and prayer. (Chipper also visits quite a bit and individuals invite him to see them.)

For the 'over fifties', a midweek rendezvous is conducted each Tuesday afternoon. Between thirty-five and forty attend. Once a month they have a dinner in the church hall.

Roy Clements

Do you take particular interest in Stage-of-life ministries? Do you minister to children, youth, couples, singles, divorced, aged, troubled people, etc.?

Like Tom Chipper's congregation, the Eden Chapel is aware of the 'need spread' of its assembly, from birth to death. A supervised creche for babies and children under three years functions during every Sunday morning service.

Classes are held for children three to eleven years during the last part of the Sunday morning service while the parents and other adults listen to their own Bible address or sermon. Because the whole church is catered for at this time, it is known as the Family Bible School. The Sunday School operates in the afternoon for an hour.

The 'Cornerstone' group is geared to young people over sixteen. It arranges various activities and meets informally after the evening service on alternate Sundays. Its' leaders are appointed by the group's members.

'Rent-A-Parent' is a service provided by church families who offer hospitality to students and other young people living away from home in Cambridge. A nominal fee is charged.

John Field and his wife have the responsibility

of looking after the older people. Their 'Over Sixties Club' meets every other week. Some fifty to eighty men and women gather for coffee, a brief Biblical message, and a lunch. Spiritual needs of the elderly are mainly ministered to as the deacons and elders visit them in their homes. Additionally, a meeting for the elderly is held every second Sunday of the month at 3:30 P.M. in another part of the city.

Singles, divorced, and disturbed individuals are ministered to quietly, not seeking to turn the searchlight on them in any public way. The pastor and elders grapple with their problems as they surface and occasionally refer them to specialists.

R. T. Kendall

**Do you take particular interest in Stage-of-life ministries? Do you minister to children, youth, couples, singles, divorced, aged, troubled people, etc.?**

According to Dr. Kendall, 'special ministries' is a non-starter at Westminster Chapel. He writes:

Our situation here is one that has not embraced the sort of thing you describe, as I understand it. The reason no doubt is this. Although Westminster Chapel is a church, we have not been highly successful in building up the congregation for the immediate area, try though we do, and the consequence is that the sort of thing you describe is not what we are I fear. You must ask some else.<sup>1</sup>

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<sup>1</sup>R. T. Kendall to author, 11 May 1988.



John R. W. Stott

**Do you take particular interest in Stage-of-life ministries? Do you minister to children, youth, couples, singles, divorced, aged, troubled people, etc.?**

In this area of ministry John was negative in his approach. Inasmuch as he is no longer the senior pastor at All Souls, he felt he could not comment.

### **Summary**

When it comes to 'special ministries' it seems that Chipper and Clements are aware of the needs of their churches and meet them, whereas Kendall and Stott place emphasis on adult life which is relatively healthy.

In the last section of this chapter I report on the brief message the four pastors gave me in answer to my query, **"Would you give any personal advice to an Adventist minister of the gospel?"**

### **Personal Advice**

Tom Chipper

Tom's counsel dealt with the aspect of prayer. "Ever retain a close personal relationship with God during the week. Listen to Him and do what He says. Keep in touch with God."

Roy Clements

Brevity is best when it comes to advice in Roy's opinion: "Know God, know the Bible and know your people."

An experiential knowledge of God helps us to know Him, His Word, and motivates the pastor to know the unity he has with humanity.

R. T. Kendall

Kendall's experience at Westminster Chapel has taught him the truthfulness of Shakespeare's line, "To thine own self be true." It has become his favorite, and he believes it to be good advice for any pastor.

Coupled with this thought, Kendall emphasized that all pastors should give top priority to evangelism. Our *raison d'etre*, he says, is to bear witness to the love and truth of God in the gospel.

John R. W. Stott

I asked John Stott's secretary of nearly thirty years what advice she thought her boss would give a pastor. She said that he often recommends clergy to read Richard Baxter's The Reformed Pastor as a classic on the ideals of pastoral care.<sup>1</sup>

Talking personally with me, Dr. Stott submitted three major concerns for shepherding the flock: prayer, preaching, and people.

John turned his attention to Paul's second letter to Timothy and said that four words epitomize this brief

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<sup>1</sup>I immediately followed this counsel, purchased a copy, and read it.

letter: "but as for you." They are translated from su de or su oun, which appear four times in the Greek.

Paul called Timothy to be different. He was not to surrender to the pressures of the crowd or conform to the spirit of the age in which he lived. He was to remain firm in the truth and the righteousness of God.

In Stott's opinion, Paul charged Timothy, in chap. 1, to guard the gospel; in chap. 2, to suffer for the gospel; in chap. 3, to continue in the gospel; and in chap. 4, to proclaim the gospel.<sup>1</sup>

Stott pleaded for strict discipline in study. He stressed that there are no gains without pains. In his book, The Message of II Timothy, page 57, he quotes Bishop Ryle:

I will never shrink from declaring my belief that there are no 'spiritual gains without pains'. I should as soon expect a farmer to prosper in business who contented himself with sowing his fields and never looking at them till harvest, as expect a believer to attain such holiness who was not diligent about his Bible-reading, his prayers, and the use of his Sundays. Our God is a God who works by means, and He will never bless the soul of that man who pretends to be so high and spiritual that he can get on without them.

Last, John encourages pastors "never to lose their sense of urgency." Listless and lackadaisical preachers are futile. The Christian herald is handling

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<sup>1</sup>John R. W. Stott, The Message of II Timothy (Leicester: Inter-Varsity Press, 1973), 21.

matters of life and death.<sup>1</sup> Cold indifference must perish. Stott quotes Baxter:

Let the people see that you are in good earnest. . . . You cannot break men's hearts by jesting with them, or telling them a smooth tale, or patching up a gaudy oration. Men will not cast away their dearest possessions upon a drowsy request of one that seemeth not to mean as he speaks, or to care much whether his request is granted.<sup>2</sup>

Preach the Word! Ever bear in mind, says John, that "the real aim of preaching should be to relate God's unchanging Word to our ever changing world."<sup>3</sup>

#### **The Results of the Isleham Baptist Church Survey**

Tom Chipper allowed me to submit twelve Survey Sheets through his office. All of them were returned. Blank samples of the questionnaires are found in the Appendix.

1. Nine out of twelve were more than confident that the approach of setting goals, planning ahead, and positive leadership had contributed to the expansion of the church. Three were unsure.

2. All were convinced that the spiritual emphasis given by the ministry had enhanced the growth of the church.

3. Five out of twelve thought that fellowship

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<sup>1</sup>2 Tim 4:2.

<sup>2</sup>Stott, The Message of II Timothy, 57.

<sup>3</sup>Ibid., 31.

added most to the quality and quantity of the life of the church. Three "voted" for the worship pattern and the same number placed preaching first. One thought that each of the facets was of equal worth.

In descending order, the answers to number 2 were as follows: four felt that house groups assisted the growth of the church, and four thought that preaching had been responsible, while two voted for the worship pattern, one for fellowship, and one thought they were equal.

In number 3, five wrote worship pattern, four "ticked" house groups, and one vote went to fellowship and preaching alike; one put them on equal footing.

Last, fellowship received four votes, house groups and preaching three each, and one went to worship pattern. one stressed that each one was essential for growth.

It is interesting to note that Tom Chipper was convinced that the main source of growth had come from house groups.

4. Eight thought that the church's comprehensive approach in helping people from babyhood to death helpful to growth. Four thought it was insignificant.

5. Nine felt that Tom's and Audrey's (Tom's wife) influence outside the church had brought additional people into fellowship and three had negative responses.

Eleven out of twelve wrote a brief comment at the bottom of the sheet. In summarizing, they thought that the success of the church has been due to the gift of the Spirit and to Tom's and Audrey's love and self-sacrifice.

### **The Results of the Eden Baptist Church Survey**

Twelve questionnaires were handed to the first elder of the Eden Baptist church and ten were returned.

1. Nine out of the ten perceived that planning and setting goals, etc., had helped the church to grow. One thought this aspect of expansion was insignificant.

2. All were confident that the emphasis on prayer had contributed to the growth of the chapel.

3. Without exception, preaching was on the top of the list, thus demonstrating that this had added to the quality and quantity of the life of Eden. Seven out of ten placed house groups next. Three thought fellowship should follow preaching. Four felt that fellowship should be next in line, three "voted" for the worship pattern, and two had written in 'house groups'. One was blank. Six thought that the worship pattern ought to be last on the list, two had fellowship, one scrawled in house groups, and one was blank.

4. Six answers revealed that it was recognized that Eden's ministry appeals to every age--from the

youngest to the oldest--whereas four were quite negative on this one.

5. Eight believed that Dr. Clements' ministry outside the Chapel had brought additional people to Eden. Two had opposite views.

6. Six folk took the opportunity to write something extra. Their responses revolved around two things: fine expository preaching and more people being involved in ministry and church life. One person wrote "God in His grace has sent His Spirit to cause the 'success' of Dr. Clements' ministry."

#### **The Results of the Westminster Chapel Survey**

The secretary of the Westminster Chapel, Ernest Paddon, agreed to accept, with Dr. Kendall's permission, fifteen questionnaires in the hope that a dozen would be returned. In the event all fifteen were filled out and handed back to me.

1. Nine people agreed that Dr. Kendall's approach to church growth principles had served to build up the Chapel, three left the item unmarked, and three felt that his approach had no effect.

2. Eleven viewed Kendall's prayer patterns as greatly enhancing the growth of the Chapel. Two did not respond, and two were negative in their reply.

3. Thirteen held the opinion that it was the

preaching that captivated folk and kept them attending the services. One was blank and one was negative.

4. Only four felt that gathering in groups in homes for prayer had added to the quality and quantity of the life of the church. Four left this space blank, whereas seven acknowledged that this was a problem area in the church. It had not been possible to find adequate leadership.

5. Seven answers suggested that Dr. Kendall as a writer had served to bring more people to the Chapel. Six replies indicated that they did not think this fact had influenced anyone. One was blank, and one said simply, "I cannot assess this!"

6. Seven folk reckoned that Dr. Kendall's speaking appointments at various conventions did have a marked influence on some people. Seven felt that it had not helped, and one said, "probably".

7. Eleven made comments at the end. Ten were positive, stating that Kendall's approach to Scripture is refreshing and it is the Spirit who provides the increase. One very negative reply said in clear tones that Dr. Kendall's ministry whether qualitatively or quantitatively is not a success.

#### **The Results of the All Souls' Survey**

Instead of handing out questionnaires at All Souls, it was agreed that the writer should select twelve



people on a couple of Sunday evenings, after the service, and invite them to answer questions orally. Richard Bewes, the present rector, recommended this procedure.

A sample of the All Souls' survey has been omitted from the Appendix because it was almost identical to the questionnaire that was used for the Westminster Chapel. Only the names were changed (i.e., Stott was inserted for Kendall).

It was not an easy task finding individuals prepared to answer the questions, because many of the people currently at All Souls were not attending there when John Stott was pastor. People who did remember his influence had his preaching were usually unaware of his policies and strategies.

1. Eight folk felt that John's church growth principles had contributed to the expansion of the church. Four felt unable to comment.

2. All were sure that Dr. Stott is a man of prayer and that he "leads from his knees."

3. Ten were of the opinion that it was the preaching that attracted people to the church. Two, however, thought that other factors were involved, and one responded that it was the orchestra that enhanced the worship service.

4. All viewed the house groups as indispensable to the life of the church. One stated that this was

where leaders for the future are found.

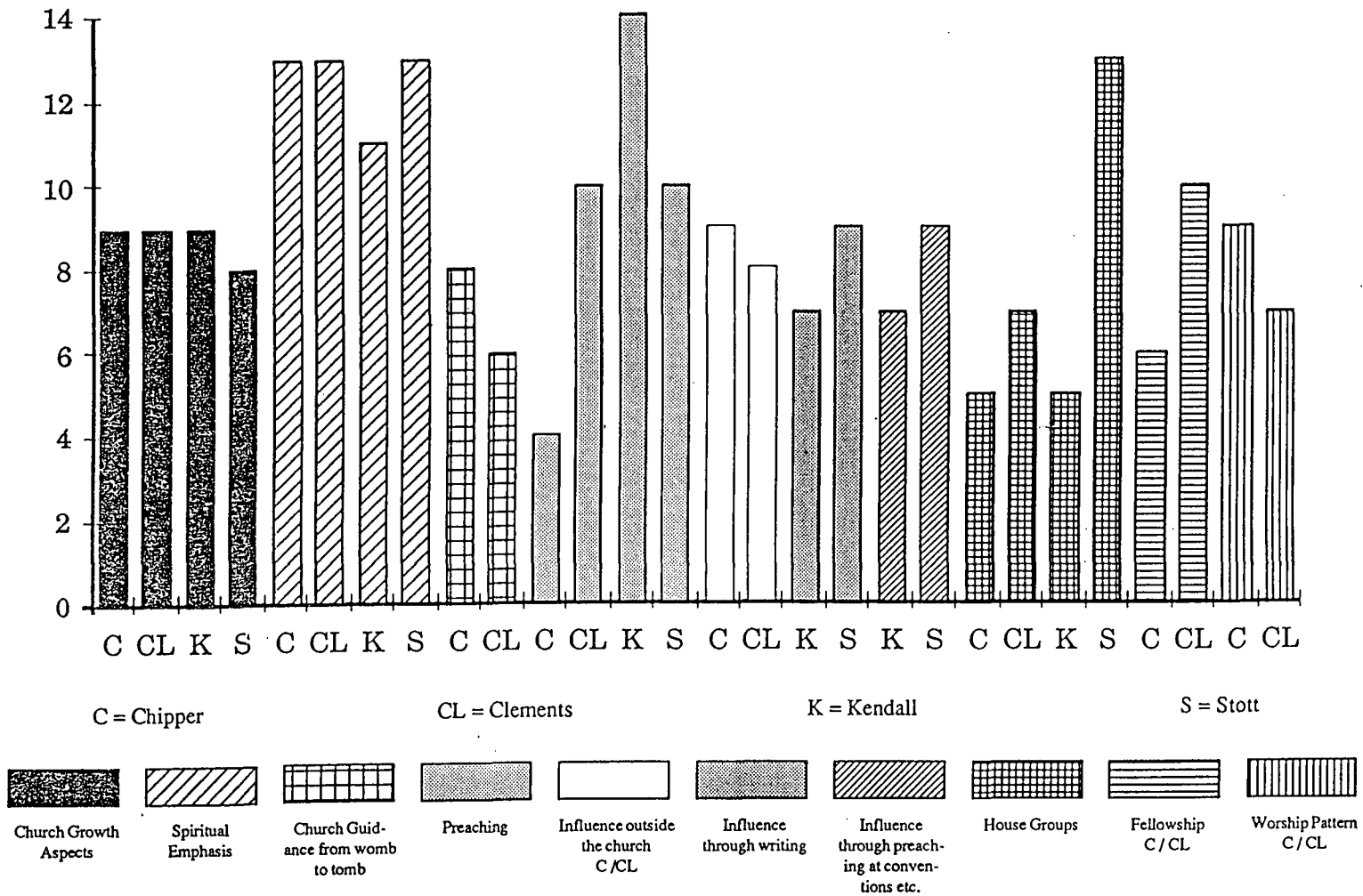
5. Nine people agreed that John as an author has been a great asset to the church. People come to hear him preach because they have read his books. One of the nine emphasized that John is able to reach one and a half times more people through his books than by his preaching. Three respondents wished to merge numbers five and six together. They said "His reputation does it."

6. Nine individuals believed that Dr. Stott possesses great influence in the religious field, and worshippers come to hear him on that basis.

7. One lady added joyfully that she became a Christian through reading one of John Stott's books and now loves to hear him preach. Another commented that Dr. Stott is "not stuck in a rut." One gentleman saw Stott as an instrument of God, "a fervent servant." Another lady observed that All Souls has a committed membership.

Members Responses

TABLE 1.



## CHAPTER III

### NEW TESTAMENT AND ELLEN G. WHITE CRITERIA FOR EVALUATING THE MINISTERIAL METHODS OF THE FOUR SELECTED PASTORS

#### **New Testament Criteria**

It seems natural that we should turn to the New Testament in general and the book of Acts in particular in order to find pointers to progress after Pentecost. The book of Acts is an authentic story of a great pioneer movement. It is the fifth and last of the historical books in the New Testament and has been called "The Fifth Gospel." The exploits of God's Spirit are recorded on its pages and that is why some prefer to call it "The Acts of the Spirit." It reveals that "a door of faith" had been opened to the Jews and Greeks and that the promised power of the Spirit produced the predicted results. Thus Pentecost links Old Testament prophecy to New Testament history.

I submit six important factors which related to the success of the New Testament Church. That does not mean that there are only six features, but merely that they are the ones that "leaped out" at me when I read through the New Testament again. These six components of

conquest and growth make their own emphasis and cry out to be included. They appeal to me. They are stressed in the biblical record and select themselves. These contributing causes of conquest are noteworthy because Luke and the other New Testament writers have written them for our admonition and learning under the guidance of the Holy Spirit. It is the story of men and women who had found treasure and wanted others to know where they too could find it.

I have spent considerable time searching through the writings of Ellen G White and the index to her writings on the reasons for the growth of the church in New Testament times. These topics have been chosen because they are her own emphasis. They are often repeated in her various writings; the recurring refrain.

Last, it is my plan to look at six subjects from the pen of E G White which deal with features that affect church growth and ministry today. These headings have been repeated often and therefore it seems only logical to have them included.

I have tried to be objective in my approach but, alas, no doubt, my subjectivity will be exposed. This point is illustrated by the fact that if I had increased the number to seven, I would have added persecution as a factor of growth as recorded in the book of Acts. Ellen White agrees. But it seems as if persecution is not such

an integral part of church growth today. Therefore I have used six factors of growth only.

The six items I selected cover six pertinent points of growth in the New Testament, in the writings of Ellen G. White, and again her comments on effective ministry in the days in which we live. The six components of growth which have impressed me from the Scriptures and from the pen of E. G. White and her comments which are relative to the present are as follows: (1) preaching and teaching, (2) leadership strategy and organization, (3) prayer, (4) ministering to the needy in tender love and care, (5) house meetings and house-to-house labor, and (6) the personal qualifications of the pastor.

### **Preaching and Teaching**

Paul's counsel to Timothy was unequivocal: "Preach the Word."<sup>1</sup> He urged his young convert in the faith to do as he had done. Paul was following in His Master's footsteps. Since the day he had met the Lord en route to Damascus he had become a preacher and a teacher. Thus Paul pleaded with Timothy to "Preach the Word."

Someone has said, "God had only one Son and He made Him a preacher." Mark leaves us in no doubt: "Jesus came into Galilee, preaching the gospel of the kingdom of

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<sup>1</sup>2 Tim 4:2.

God."<sup>1</sup> Following His baptism and wilderness experience, the same gospel writer introduces us to the first thing Jesus did: He came . . . preaching.

As Jesus preached He referred to the Old Testament. "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."<sup>2</sup> Therefore the preaching of Jesus was direct and definite, Scriptural and prophetic. Ellen White confirms this thought.

Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The 'time' which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel.<sup>3</sup> . . . As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory.<sup>4</sup>

Christ was fully persuaded that preaching was His calling. He appealed to the people passionately. "I must preaching the kingdom of God to other cities also: for therefore am I sent. And He preached in the synagogues of Galilee."<sup>5</sup>

Jesus swept away the excuse of one man and

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<sup>1</sup>Mark 1:14.

<sup>2</sup>Mark 1:15.

<sup>3</sup>See Dan 9:21-27.

<sup>4</sup>Ellen G. White, The Desire of Ages (Mountain View, CA: Pacific Press Publishing Association, 1952), 233, 234.

<sup>5</sup>Luke 4:43-44.

commanded him to go "and preach the kingdom of God."<sup>1</sup>  
 Christ's directive was simply, "Follow Me."

In Matthew's Gospel, Jesus gave explicit instruction to the twelve disciples to go and preach that "the kingdom of heaven is at hand."<sup>2</sup> However, He did not send them at first to the Gentiles, or the Samaritans, but rather "to the lost sheep of Israel."<sup>3</sup>

If we take Mark 16:15 as being genuine,<sup>4</sup> one of the last "marching orders" given by Christ to His disciples was "Go ye into all the world, and preach the gospel to every creature." E. G. White comments:

Again and again the words were repeated, that the disciples might grasp their significance. Upon all the inhabitants of the earth, high and low, rich and poor, was the light of heaven to shine in clear,

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<sup>1</sup>Luke 9:60.

<sup>2</sup>Matt 10:5-15.

<sup>3</sup>Ibid.

<sup>4</sup>Mark 16:9-20 is missing from the Vatican and Sinaitic Manuscripts, yet included in the majority of ancient scrolls. As Bruce M. Metzger says, "The last twelve verses of the commonly received text of Mark are absent from about one hundred Armenian manuscripts, and the two oldest Georgian manuscripts (written AD 897 and AD 913). Clement of Alexandria and Origen show no knowledge of the existence of these verses; furthermore, Eusebius and Jerome attest that the passage was absent from almost all Greek copies of Mark known to them. . . . Not a few manuscripts which contain the passage have scribal notes stating that older Greek copies lack it, and in other witnesses the passage is marked with asterisks or obeli, the conventional signs used by copyists to indicate a spurious addition to a document." Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1975), 122, 123.



strong rays. The disciples were to be co-labourers with their Redeemer in the work of saving the world.<sup>1</sup>

Matthew informs us that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom."<sup>2</sup> In Matthew's next chapter we read that Jesus "opened His mouth, and taught them."<sup>3</sup> The Sermon on the Mount followed. Mrs White provides this insight:

He taught something infinitely better than they had known. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature. The truths He taught are no less important to us than to the multitude that followed Him. We no less than they need to learn the foundation principles of the kingdom of God.<sup>4</sup>

When Jesus had instructed His twelve disciples, "He departed to teach and preach in their cities."<sup>5</sup> We are told that Christ "taught them many things by parables."<sup>6</sup> Ellen White provides some reasons why Jesus chose this method of teaching.

Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and commanded respect and attention, not only of the Jews, but of

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<sup>1</sup>White, The Desire of Ages, 818.

<sup>2</sup>Matt 4:23.

<sup>3</sup>Matt 5:2.

<sup>4</sup>White, The Desire of Ages, 299.

<sup>5</sup>Matt 11:1; 13:13-15.

<sup>6</sup>Mark 4:2.

the people of other nations. No more effective method of instruction could He had employed. . . . Jesus sought an avenue to every heart. . . . None who listened to the Saviour could feel that they were neglected or forgotten. The humblest, the most sinful, heard in His teaching a voice that spoke to them in sympathy and tenderness. . . . In all His teaching, Christ brought the mind of man in contact with the infinite Mind. He did not direct the people to study men's theories about God, His word, or His works. He taught them to behold Him as manifested in His works, in His word, and by His providences.<sup>1</sup>

Christ's manner teaching was different from that of the people of His day, "for He taught them as one having authority, and not as the scribes."<sup>2</sup> Ellen White has the same perception.

Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. . . . Whatever His subject, it was presented with power, as if His words could not be controverted.<sup>3</sup>

Nicodemus recognized that Jesus was a heaven-sent Messenger. "Rabbi, we know that Thou art a teacher come from God."<sup>4</sup> It is no wonder that Mrs. White makes the following captivating comments.

He had tact to meet the prejudiced minds, and

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<sup>1</sup>Ellen G. White, Christ's Object Lessons (Washington, DC: Review and Herald Publishing Association, 1941), 20-23.

<sup>2</sup>Matt 7:29.

<sup>3</sup>White, Object Lessons, 253.

<sup>4</sup>John 3:2.

surprise them with illustrations that won their attention. Through the imagination He reached the heart. . . . The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. . . . Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure gave Him great satisfaction. As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad. When His eye swept over the throng of listeners, and He recognized among them faces He had seen before, His countenance lighted up with joy. He saw in them hopeful subjects for His kingdom. When the truth, plainly spoken, touched some cherished idol, He marked the change of countenance, the cold forbidding look, which told that the light was unwelcome. When he saw men refuse the message of peace, His heart was pierced to the very depths.<sup>1</sup>

The valedictory command of Jesus to His disciples was to

Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured, I am with you always, to the end of time.<sup>2</sup>

On the Day of Pentecost the apostles were filled with the Holy Spirit. Peter became God's mouthpiece. He preached to the assembled crowds about the death, resurrection, and ascension of Christ. His Spirit-filled proclamation provoked a pregnant question: What shall we do?

Peter's reply was pithy. "Repent and be baptized

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<sup>1</sup>White, Object Lessons, 254-255.

<sup>2</sup>Matt 28:19-20, NEB.

in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."<sup>1</sup> That day about three thousand people were added to the church.

In Acts 3 and 4, Peter and John continued to speak about the ministry and resurrection of Christ, with the result that the Sadducees put them in prison. But they who heard them preach and believed in the apostles' word were about five thousand men.

Ellen G. White wrote, "With might power the disciples preached a crucified and risen Saviour."<sup>2</sup>

As the apostles preached the Old Testament prophecies, Peter and others sought to find their fulfillment in the life of Christ. There was power in the name of Jesus and thousands of lives were convicted and identified themselves with the "Christian" preachers. In a sense these men were harvesting the results of the seed sown during the ministry of Christ.

Acts 5 tells us that "believers were the more added to the Lord, multitudes both of men and women."<sup>3</sup> As the word of God increased, Luke informs us "the number of disciples multiplied in Jerusalem greatly, and a great

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<sup>1</sup>Acts 2:37.

<sup>2</sup>Ellen G. White, Early Writings (Washington, DC: Review and Herald Publishing Association, 1945), 192.

<sup>3</sup>Acts 5:14.

number of the priests were obedient to the faith."<sup>1</sup>

Stephen became a bearer of glad tidings and then suffered for his beliefs. He so mastered the Old Testament matter that related to the Jews that he became a martyr for his faith. Yet we read: "Christ had selected Saul as a 'chosen vessel' to preach His name, to strengthen His disciples in their work, and to more than fill the place of Stephen."<sup>2</sup>

The scattered ones, God's messengers, the laity, went everywhere preaching the word, and Philip, most probably the deacon and later known as the evangelist (Acts 21:8), travelled down to the city of Samaria and preached Christ there. From Acts 8:12 one forms the picture that, due to Philip's preaching, there was a succession of converts, male and female, different in race, rank, and religion.

The book of Acts is replete with preaching and preachers. It was historical and relevant. It shook people out of their complacency. John Stott provides his own statistics on this matter.<sup>3</sup>

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<sup>1</sup>Acts 6:7.

<sup>2</sup>White, Early Writings, 199.

<sup>3</sup>"No fewer than nineteen significant Christian speeches occur in his (Luke's) second volume (omitting the non-Christian speeches by Gamaliel, the Ephesian town clerk and Tertullus). There are eight by Peter (in chaps. 13, 14, 17, 20, and 28, and four defence speeches in chapters 22 and 26). Approximately 20 percent of Luke's text is devoted to addresses by Peter and Paul; if

Following Saul's conversion on the way to Damascus, "he preached Christ in the synagogues, that He is the Son of God."<sup>1</sup> Barnabas testified that Saul "had preached boldly" in that city<sup>2</sup>. Thus Saul or Paul became a mighty herald for his Lord. E. G. White writes again:

As Saul thus boldly preached Jesus, he exerted a powerful influence. He had a knowledge of the Scriptures, and after his conversion a divine light shone upon the prophecies concerning Jesus, which enabled him clearly and boldly to present the truth and to correct any perversion of the Scriptures. With the Spirit of God resting upon him, he would in a clear and forcible manner carry his hearers down through the prophecies to the time of Christ's first advent and show them that the Scriptures had been fulfilled which referred to His sufferings, death, and resurrection.<sup>3</sup>

Peter met Cornelius and his friends at Caesarea.<sup>4</sup> Peter preached to an attentive audience. His theme was the impartiality of God. The Lord has no favorites. Therefore, there is no racial barrier to Christian salvation. Jews and Gentiles can be reconciled to God and to each other. Ellen White comments:

The vision of all manner of live beasts, which

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Stephen's speech is added, the percentage rises to about 25 percent." John R. W. Stott, The Message of Acts (Leicester: Inter-Varsity Press, 1991), 69.

<sup>1</sup>Acts 9:20.

<sup>2</sup>Acts 9:27.

<sup>3</sup>White, Early Writings, 201-202.

<sup>4</sup>Acts 10:24.

the sheet contained, and of which Peter was commanded to kill and eat, being assured that what God had cleansed should not be called common or unclean by him, was simply an illustration presenting to his mind the true position of the Gentiles; that by the death of Christ they were made fellow heirs with the Israel of God. It conveyed to Peter both reproof and instruction. His labours had heretofore been confined entirely to the Jews; and he had looked upon the Gentiles as an unclean race, and excluded from the promises of God. His mind was now being led to comprehend the world-wide extent of the plan of God.

Peter preached Jesus to that company of attentive hearers; His life, ministry, miracles, betrayal, crucifixion, resurrection, and ascension, and His work in heaven, as man's Representative and Advocate, to plead in the sinner's behalf. As the apostle spoke, his heart glowed with the Spirit of God's truth which he was presenting to the people. His hearers were charmed by the doctrine they heard, for their hearts had been prepared to receive the truth. The apostle was interrupted by the descent of the Holy Ghost, as was manifested on the day of Pentecost.<sup>1</sup>

Paul and Barnabas were set apart by the Holy Spirit, and this was the beginning of the missionary journeys of the great apostle Paul. They preached the word of God. Jews and Gentiles were converted.

When Paul met at Ephesus, we are told, "So mightily grew the word of God and prevailed."<sup>2</sup> It increased because Paul preached the kingdom of God.<sup>3</sup>

Allison A. Trites sees the New Testament church's growth as being quantitative and qualitative. He finds

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<sup>1</sup>Ellen G. White, The Story of Redemption (Washington, DC: Review and Herald Publishing Association, 1947), 285-286, 289.

<sup>2</sup>Acts 19:20.

<sup>3</sup>Acts 20:25.

in the Scripture record a definite deepening of spiritual life. He then comments: "Wherever the gospel was preached, there was an increase in godly living."<sup>1</sup>

At Antioch in Pisidia, Paul and Barnabas encouraged their hearers to give heed to their message and "the Spirit of God accompanied the words that were spoken, and hearts were touched."<sup>2</sup> Due to their boldness, fearlessness, and freedom of speech, on the next Sabbath, almost the whole city was anxious to hear the word of God explained to them.

Paul and Barnabas moved on to Lystra; "in the spirit and power of God"<sup>3</sup> they preached the gospel in this city. Among those converted at Lystra was a young man called Timothy, thus indicating that God was selecting another man with fine potential, who would do exploits for Him.

Paul preached powerfully in the synagogues at Thessalonica and Corinth. Many responded favorably to his presentations whereas others were roused in unbelief and strongly objected to his message.

Paul preached by words, deeds and the life he

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<sup>1</sup>Allison A. Trites, "Church Growth in the Book of Acts," Bibliotheca Sacra, April-June 1988, 162-173.

<sup>2</sup>Ellen G. White, The Acts of the Apostles (Mountain View, CA: Pacific Press Publishing Association, 1947), 172.

<sup>3</sup>Ibid., 181-182.



led. He preached in court, in the trial, and in prison.

E. G. White comments:

Not by Paul's sermons, but by his bonds, was the attention of the court attracted to Christianity. It was as a captive that he broke from so many souls the bonds that held them in the slavery of sin. . . .

Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon.<sup>1</sup>

The power of the Spirit filled these men of God as they preached the truth, clearly and simply.

"Multitudes were won to Christ, not by display or learning, but by the power of God which attended the plain preaching of His word."<sup>2</sup> The same capsulizes the influence these men had in the first century AD. "By the co-operation of the divine Spirit, the apostles did a work that shook the world. To every nation was the gospel carried in a single generation."<sup>3</sup>

In Acts 20:17-35 is found a sermon Paul preached to the elders of Ephesus at Miletus. The Jerusalem Bible seems to catch the spirit of what Paul said:

You know . . . I have not hesitated to do anything that would be helpful to you; I have preached to you, and instructed you both in public and in your homes, urging both Jews and Greeks to turn to God and believe in our Lord Jesus. . . . I have carried out the mission the Lord Jesus gave me-- and that was to bear witness to the Good News of

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<sup>1</sup>Ellen G. White, Acts of the Apostles, 464.

<sup>2</sup>Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing Association, 1948), 5:166.

<sup>3</sup>White, Acts of the Apostles, 593.

God's grace. . . . I now feel sure that none of you among whom I have gone about proclaiming the kingdom will ever see my face again . . . for I have without faltering put before you the whole of God's purpose . . . feed the church of God which He bought with his own blood. . . . So be on your guard, remembering how night and day for three years I never failed to keep you right, shedding tears over each one of you.<sup>1</sup>

Paul implored the elders to emulate his example.

In Rom 10 Paul stresses the need of a preacher to be sent to the Jews and Gentiles. The message is the gospel of peace, and faith grows and develops as the Word of God is proclaimed, heard, and heeded.<sup>2</sup> Faith in Christ is awakened by the message that is preached and the message comes through the Word of Christ or the Word of God that focuses on the individual. Men are convicted by the working of God's Spirit as Jesus is uplifted as Saviour and deliverer from sin. As someone has said, "God has a secret stairway to the heart."

The same apostle cried to the believers in Corinth, "We preach Christ crucified."<sup>3</sup> And again, "It pleased God by the foolishness of preaching to save them that believe."<sup>4</sup> That is the seeming foolishness of the theme that is preached, namely the gospel of salvation by

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<sup>1</sup>Acts 20:18-32, JB.

<sup>2</sup>Rom 10:13-17.

<sup>3</sup>1 Cor 1:23.

<sup>4</sup>1 Cor 1:21.

faith in Jesus Christ. "But to those who are saved it is the power of God."<sup>1</sup>

The apostle Peter points out that:

You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God; 'All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of God abides for ever'. That word is the good news which was preached to you.<sup>2</sup>

Paul recommended and encouraged the believers to teach and admonish each other in Psalms and hymns.<sup>3</sup> And the writer to the Hebrews urged his readers to "exhort and encourage one another daily."<sup>4</sup> The members were advised "not to forsake the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching."<sup>5</sup>

In 1875 Ellen White wrote to her son Edson: "There is no department of the work of God but that is as constantly under the eyes of God as is preaching the word."<sup>6</sup> Referring to ministers she urged them to have a

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<sup>1</sup>1 Cor 1:18.

<sup>2</sup>1 Pet 1:23-25, RSV.

<sup>3</sup>Col 3:16.

<sup>4</sup>Heb 3:13.

<sup>5</sup>Heb 10:25.

<sup>6</sup>R. Edward Turner, Proclaiming the Word (Berrien Springs, MI: Andrews University Press, 1980), 37.

close walk with God so "that a tremendous power may be in their preaching--a compelling power, to draw every soul."<sup>1</sup>

In Mrs. White's view, the pastor should care for and feed his flock. He is an expositor of the word and "capable of adapting his teachings to the wants of the people."<sup>2</sup>

In order to preach well the pastor should study assiduously. "The times demand an intelligent, educated ministry, not novices."<sup>3</sup>

The same writer says that there are elements in sermonizing that are disdainful to the Lord. They are: long drawn out discourses, too many anecdotes, too much emotion causing tears to be shed but not leading hearts to be broken. This is "cheap fodder placed before the people."<sup>4</sup> Preaching is very serious business.

The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers.<sup>5</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>White, Testimonies For the Church, 4:260.

<sup>3</sup>Ibid., 5:528.

<sup>4</sup>Ellen G. White, Testimonies to Ministers and Gospel Workers (Mountain View, CA: Pacific Press Publishing Association, 1944), 337.

<sup>5</sup>Ibid., 62.

And again:

Ministers of God, with hearts aglow with love for Christ and your fellow-men, seek to arouse those who are dead in trespasses and sins. Let your earnest entreaties and warnings pierce their consciences. Let your fervent prayers melt their hearts, and lead them in penitence to the Savior. You are ambassadors for Christ, to proclaim the message of salvation.<sup>1</sup>

The pastor is instructed to preach the Word. To do so, he must possess deep sincerity and avoid levity.

From his servants today God requires fearlessness in preaching the word, and in carrying out its precepts. The minister of Christ is not to present to the people only those truths that are the most pleasing, while he withholds others that might cause them pain. He should watch with deep solicitude the development of character. If he sees that any of his flock are cherishing sin, he must as a faithful shepherd give them from God's word the instruction that is applicable to their case. Should he permit them in their self-confidence to go on un-warned, he would be held responsible for their souls. The pastor who fulfills his high commission must give his people faithful instruction on every point of the Christian faith, showing them what they must be and do in order to stand perfect in the day of God. He only who is a faithful teacher of the truth will at the close of his work be able to say with Paul, 'I am pure from the blood of all men.'<sup>2</sup>

In view of the fact that the pastor is accountable to God for his ministry, there are times when he must, in love and kindness, provide what appears to be unpalatable food. Testing truths have to be preached and reminders of the way God would have us live need to be proclaimed.

The pastor is encouraged to be true to the

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<sup>1</sup>Ellen G. White, Gospel Workers (Washington, DC: Review and Herald Publishing Association, 1915), 35.

<sup>2</sup>White, The Acts of the Apostles, 394.

Scriptures in his sermons and by demonstrating the converting power of God in his own life. He bears in mind that "The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified."<sup>1</sup>

The task of preaching, in Mrs. White's mind, was second to none.<sup>2</sup> In 1894 she wrote, "The preaching of the gospel is God's appointed way for converting the souls of men."<sup>3</sup> Four years later she wrote, "The preaching of the Word is not to be undervalued."<sup>4</sup> And three years on, "The preaching of the gospel is the Lord's great method of saving souls."<sup>5</sup>

Mrs. White advocated clear, concise, Calvary-centered sermons. At one time she thought that ministers "rambled too much in their discourses bringing in too

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<sup>1</sup>White, Testimonies to Ministers, 424.

<sup>2</sup>R. Edward Turner submits the following statement: Ellen White had the highest regard for the office of preaching and challenged the ministry toward excellence in the pulpit. If she were alive today, in all probability her counsel would still be: 'If men obtain the ears of the people the very best quality of preaching is needed, because pleasing fables are presented by eloquent lips,' 126.

<sup>3</sup>Ellen G. White, Manuscript 38, 1894. Newbold College, Bracknell, England.

<sup>4</sup>Ellen G. White, Manuscript 107, 1898. Newbold College, Bracknell, England.

<sup>5</sup>Ellen G. White, Letter 11, 1901. Newbold College, Bracknell, England.

large an amount of matter."<sup>1</sup> "So many subjects were brought into one discourse that no point stood proved and clear in the minds of those unacquainted with the truth."<sup>2</sup> "Do not hold the people in your discourse more than thirty minutes."<sup>3</sup> Also we find this noteworthy emphasis:

Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. . . . The proclamation calls for the presentation of the Sabbath truth. This truth, with others included in the message . . . but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other.<sup>4</sup>

In this same section of "Preaching Christ" in the book Gospel Workers, the author links preaching with teaching.

Let the teacher of truth make known to the sinner what God really is,--a Father waiting with yearning love to receive the returning prodigal, not hurling at him accusations of wrath, but preparing a feast to welcome his return. O that we might all learn the way of the Lord in winning souls!<sup>5</sup>

E. G. White not only provides some ideas of subjects for the preacher but also describes how the job should be done.

Christ's favorite theme was the paternal

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<sup>1</sup>Ellen G. White, "The Preacher and His Preaching," Ministry, August 1978, 7.

<sup>2</sup>Ibid.

<sup>3</sup>Quoted in Turner, 92.

<sup>4</sup>White, Gospel Workers, 156-157.

<sup>5</sup>Ibid.

tenderness and abundant grace of God; He dwelt upon the holiness of His character and His law; He presented Himself to the people as the Way, the Truth, and the Life. . . . Tell the people of Christ's life and self-denial and sacrifice; of His humiliation and death; of His resurrection and ascension; of His intercession for them in the courts of God; of His promise, 'I will come again, and receive you unto Myself.'<sup>1</sup>

In following the example of Christ, preachers will avoid discussing erroneous theories or even clashing with opponents of the gospel. We should follow Christ's approach.<sup>2</sup>

The Scriptures indicate that we should "Sow beside all waters."<sup>3</sup> Be instant in season, and out of season."<sup>4</sup> "Add thou not unto His words, lest He reprove thee, and thou be found a liar."<sup>5</sup> "He that hath My word, let him speak My word faithfully."<sup>6</sup>

Mrs. White believed that Daniel and Revelation should be high on the agenda of public presentation but always linked with "the Lamb of God, which taketh away the sin of the world."<sup>7</sup>

The pastor, in leading his congregation in wor-

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<sup>1</sup>White, Christ's Object Lessons, 40.

<sup>2</sup>Ibid.

<sup>3</sup>Isa 32:20.

<sup>4</sup>2 Tim 4:2.

<sup>5</sup>Prov 30:6.

<sup>6</sup>Jer 23:28.

<sup>7</sup>White, Gospel Workers, 148.



ship, should do so with dignity and refined taste. Ellen White felt strongly that nothing that pertains to worship should be treated with carelessness or indifference.

When the worshippers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshippers.<sup>1</sup>

She encouraged the minister to enter the pulpit with dignified decorum. Upon entry "he should bow down in silent prayer . . . and earnestly ask God for help."<sup>2</sup> In fact "All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of Assemblies."<sup>3</sup>

We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.<sup>4</sup>

In the sanctuary set apart for worship where God is re-seen and man re-made, no business transaction should occur. Parents have a duty to command their children to behave reverently. "The moral taste of the worshippers in God's holy sanctuary must be elevated, refined, sanctified."<sup>5</sup> Men and women should dress tidily

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<sup>1</sup>White, Testimonies for the Church, 5:492.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., 496.

<sup>5</sup>Ibid.

and appropriately for worship. "Let none dishonor God's sanctuary by their showy apparel. God and angels are there."<sup>1</sup>

We are told that pastors are God's ambassadors and that they have a responsibility to present every man perfect in Christ Jesus.

Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood.<sup>2</sup>

### **Leadership, Strategy, and Organization**

The Old Testament predicted that the Messiah would come at the time appointed. He would be baptized and continue His ministry until the sacrificial system, instigated by God through Moses, would be no longer necessary (Dan 9:24-27). Nothing was left to chance.

The gospel prophet declared that the inhabitants of the countryside of Zebulun and Naphtali in Galilee had lived in darkness but a time would arrive when they would see a great light (Isa 9:1-2). Matthew took his words and applied them to the ministry of Jesus (Matt 4:12-16).

According to Josephus, Galilee was blessed with rich soil and productive pasture land.<sup>3</sup> Because of this,

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<sup>1</sup>Ibid., 499.

<sup>2</sup>Ibid., 500.

<sup>3</sup>John MacArthur, "Why Jesus Began in Galilee," Global Church Growth, May/June 1981, 114-115.

the area drew a large population, a people who, on the authority of Josephus, "were fond of innovations, and by nature disposed to change and they also delighted in sedition."<sup>1</sup> If he is correct, perhaps this is why Jesus went first to the region of Galilee.

After seven verses in the first chapter of Acts, we have the last words of Jesus before His ascension: "But you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all Judaea and away to the ends of the earth."<sup>2</sup> This one verse forms a summary of everything that follows in Acts. Chaps. 1-7 focus on Jerusalem, chaps. 8-9 speak of Judaea and Samaria, and chaps. 10-26 take us step by step from Caesarea to Rome. The verse also directs us to

A Person, a Power and a Programme--the Person of Jesus, on whose authority the church acts and who is the object of its witness; the power of the Holy Spirit, which is the sine qua non for the mission; and a programme that begins at Jerusalem, and moves out to 'all Judaea and Samaria,' and extends 'to the ends of the earth.'<sup>3</sup>

It is clear that the apostles were to testify or witness to what they knew of Christ, "to the farthest bounds of the earth." Martureo, the Greek word for witness, is primarily a legal term, a testimony before a judge. It

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<sup>1</sup>Ibid.

<sup>2</sup>Acts 1:8, NEB.

<sup>3</sup>Frank E. Gaebelin, gen. ed., The Expositor's Bible Commentary (Grand Rapids: Zondervan Publishing House, 1981), 9:256.

means to report facts and events and also to vouchsafe truths. Luke uses this word towards the end of his gospel.

The basic passage is Luke 24:48 where Jesus commissions the disciples to be his witnesses 'of these things.' What things? The context is rich and explicit. It is the identification of Jesus as Messiah, the fulfillment of all the Scriptures in Him, his suffering and death, his resurrection, and the proclamation of repentance and faith in his name to all nations, beginning from Jerusalem. That was what they were to bear witness to. . . . These are the facts they are to attest. These are the truths they are to assert, on the strength of personal experience.<sup>1</sup>

Thus Christ set forth His plan to proclaim the gospel to Jerusalem, Judaea, Samaria, and the rest of the world. Perhaps one could call this geographical strategy. Christians of the early church used roads and trade routes of the empire as the Jews had done earlier. The grouping of five provinces in the first Epistle of Peter, "Pontus, Galatia, Cappadocia, Asia and Bithynia,"<sup>2</sup> indicates the sweep of an actual intended journey which could quite naturally have been followed by a person landing in Pontus.<sup>3</sup> It is possible that a similar procedure may have been followed in central Asia Minor.<sup>4</sup>

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<sup>1</sup>Michael Green, Evangelism in the Early Church (Bungay, England: Chaucer Press, 1984), 85.

<sup>2</sup>1 Pet 1:1.

<sup>3</sup>Green, Evangelism in the Early Church, 312-313.

<sup>4</sup>Michael Green agrees with W. M. Ramsay that the recipients of Paul's Epistle to the Galatians comprised towns in the southern part of Asia Minor, such as

Jesus followed a plan when He sent forth his twelve disciples, and later the seventy, by exhorting them to go two by two.<sup>1</sup> "Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness."<sup>2</sup>

Moreover, initially the disciples were sent only to the lost sheep of Israel. Ellen White provides a good reason:

If they had now preached the gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting prejudice of the Pharisees they would have involved themselves in controversy which would have discouraged them at the outset of their labors. Even the apostles were slow to understand that the gospel was to be carried to all nations. Until they themselves could grasp this truth they were not prepared to labor for the Gentiles. If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message.<sup>3</sup>

God had planned, in His mercy and in His own good time, to have the apostles build the church on the foundation which He Himself had laid.

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Pisidian Antioch, Iconium, Lystra and Derbe, places where Paul planted churches on his first missionary journey. These cities or towns were either on or near the trade route from Ephesus to the East. Ramsay believed that the seven churches in Revelation made up a great circular road which joined up these cities. "No doubt the gospel itself spread in much the same way, along the lines of geographical contiguity and road networks." Ibid., 313-314.

<sup>1</sup>Matt 10:5-15.

<sup>2</sup>White, The Desire of Ages, 350.

<sup>3</sup>White, The Desire of Ages, 351.

On the day of Pentecost, when crowds of people had streamed into Jerusalem from many nations, each heard the gospel preached in his own language. It was a miracle and part of God's purpose as a fulfillment of Joel's prophecy.<sup>1</sup>

In the sixth chapter of Acts, we find disquiet among the ranks of the church. The Greek-speaking Jews complained that their widows were being overlooked in the daily distribution.<sup>2</sup> Because these widows were not being cared for adequately, strategy and organization were required to meet their pressing need. Seven men full of faith and wisdom were chosen and appointed to look after the individuals in question. They were ordained by the laying on of hands. Ellen White makes the point:

This choosing of men to transact the business of the church, so that the apostles could be set free for their special work of teaching the truth, was greatly blessed of God. The church advanced in numbers and strength.<sup>3</sup>

Barclay makes the cryptic comment that "the first

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<sup>1</sup>Joel 2:28-32.

<sup>2</sup>William Barclay suggests that two collectors went round the market and private houses every Friday morning to make a collection for the needy partly in money and partly in goods. Those in dire straights received enough for two meals a day for the coming week. In addition a daily collection was made for those in pressing need. Barclay, The Acts of the Apostles, 51.

<sup>3</sup>White, Story of Redemption, 260.

office-bearers to be appointed were chosen not to talk but for practical service."<sup>1</sup>

The apostles were men of piety, patience, and perseverance. They understood the necessity of prayer and duty (Acts 3:1; 5:29, 31; 6:4; 8:26-27; 9:40-43; 12:5; 14:23). They experienced steadfast endurance themselves and commended it to others (Acts 7:57-60; 16:25-28; 21:36-40; Rom 5:3-4; 2 Cor 6:4; 2 Pet 1:5-6). They were men who would never give up or give in (Acts 4:20, 23; 5:25; 12:5; 15:26; 18:11; 19:8; 2 Cor 11:23-30). Their courage was stimulated by loyalty and they were motivated by the love of God and empowered by the Holy Spirit. They were cool but not cold; they kept their heads, but never lost heart. They were men of action, men of faith, yet humble in their approach to God and their fellowmen. They were God's leaders of the church in the first century A.D.

Some of their names are referred to a number of times, as were others who had influence over people by the way in which they were involved in ministry, thereby indicating their prominence in the witness of the early Christian church. Peter and John stand out in being instrumental in healing the lame man and defending what God had done for him (Acts 3:1-12). Brought before the council, they presented their apology (Acts 3:19-21).

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<sup>1</sup>Barclay, The Acts of the Apostles, 52.

Peter's response to the claims of Ananias and Sapphira (Acts 5:1-10), Stephen's apology (Acts 7:2-56), Peter's vision and the interpretation he was given of it (Acts 10:9-44). Peter defends his stand before the brethren in Jerusalem (Acts 11:4-18). Paul and Barnabas are sent out on their missionary travels (Acts 12:25-14:27) and James' concluding speech at the important conference at Jerusalem (Acts 15:13-29). The ministry of Paul and Silas are recorded (Acts 15:40-17:11). The service of Silas and Timothy are for our admonition and learning (Acts 17:14-18:5). We are captivated by the missionary enterprises of Paul (Acts 13:4-14:27; 15:40-18:22; 18:23-21:14).

One is amazed by the fact that these men, in the main, had no academic training in mission and evangelism. They were so few. They had no great business corporation behind them and therefore no budget or organization to support them. In fact they were despised and oftentimes hated by Jew and Gentile alike. Their secret was--they had been commissioned by Christ. Many had seen Him at work. God's Spirit had now taken control of them.

God designed that the apostles should lift their eyes and see a vision of an enlarged church of all peoples. Peter, therefore, reported to both Jews and Gentiles that God revealed to him that He is no respecter of persons and the gospel knows no barrier but must be proclaimed to all mankind. E. G. White confirms the point:



The disciples, upon hearing this account, were silenced, and convinced that Peter's course was in direct fulfillment of the plan of God, and that their old prejudices and exclusiveness were to be utterly destroyed by the gospel of Christ.<sup>1</sup>

Paul and Barnabas went to Antioch in Syria to labor for the Master. The city had both Jewish and Gentile populations. It was a place of commerce, wealth, pleasure, luxury, and vice<sup>2</sup>--and, therefore, was a city of influence, a place where a church should be established. "For a year the two disciples labored unitedly in faithful ministry, bringing to many a saving knowledge of Jesus and Nazareth, the world's Redeemer."<sup>3</sup>

When Paul and Barnabas returned to visit the believers in Antioch they found a growing church. Mrs. White comments:

The church at Antioch was a large and growing one. A center of missionary activity, it was one of the most important of the groups of Christian believers. Its membership was made up of many classes of people, from among both Jews and Gentiles.<sup>4</sup>

Success met Paul's efforts in Corinth--a leading city of Greece and of the world.<sup>5</sup> Greeks, Jews, Romans, and other nationalities thronged its streets eager to

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<sup>1</sup>White, The Story of Redemption, 291.

<sup>2</sup>Ibid., 301

<sup>3</sup>White, The Acts of the Apostles, 156-157.

<sup>4</sup>Ibid., 188.

<sup>5</sup>White, Acts of the Apostles, 243.

promote their trade or engage in pleasure. "A great commercial center, situated within easy access of all parts of the Roman Empire, it was an important place in which to establish memorials for God and His truth."<sup>1</sup>

In this place the ensign of Christ was raised.

Mrs. White adds:

Paul's efforts in Corinth were not without fruit. Many turned from the worship of idols to serve the banner of Christ. Some were rescued from among the most dissipated of the Gentiles, and became monuments of the mercy of God and the efficacy of the blood of Christ to cleanse from sin.<sup>2</sup>

Paul and Barnabas, while at Antioch, were set apart by the Holy Spirit to accomplish the work to which God called them. In that church there were prophets and teachers.<sup>3</sup> "Then after further fasting and prayer, they laid their hands on them and let them go."<sup>4</sup> Ellen White follows the Scripture record:

Before being sent forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and prayer and the laying on of hands. Thus they were authorized by the church, not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with all ecclesiastical authority.<sup>5</sup>

The apostles were God's appointed men, His leaders to

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid., 252.

<sup>3</sup>Acts 13:1.

<sup>4</sup>Acts 13:3, NEB.

<sup>5</sup>White, Acts of the Apostles, 161.

guide the church especially as souls were being gathered into the fold. E. G. White goes back to that time:

The apostles who had been appointed to lead out in this work, would be exposed to suspicion, prejudice and jealousy. . . . Their ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel.<sup>1</sup>

Paul and Barnabas "appointed elders for them in each congregation, and with prayer and fasting committed them to the Lord in whom they had put their faith."<sup>2</sup>

Paul, the preacher/teacher, imparted knowledge to the believers in many places. They drank in his teachings. He reminded them that

From the day that I first set foot in the province of Asia . . . you know that I kept back nothing that was for your good: I delivered the message to you; I taught you, in public and in your homes.<sup>3</sup>

Paul's letters to Timothy and Titus give evidence of his care for them and providing instruction to them in their service for God and men.

It was important that after the churches had been organized people were chosen to be trained in working for the Lord. The apostles recognized this fact and thereby revealed good foresight and leadership qualities. The Acts of the Apostles tells us:

Paul did not forget the churches that he had established. After making a missionary tour, he and

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<sup>1</sup>Ibid.

<sup>2</sup>Acts 14:23, NEB.

<sup>3</sup>Acts 20:18-20, NEB.

Barnabas retraced their steps, and visited the churches they had raised up, choosing from them men whom they could train to unite in proclaiming the gospel.<sup>1</sup>

The power of the Spirit was responsible for helping the apostles to preserve law and order. System is indicative of growth. Paul's command to Titus was, "My intention in leaving you behind in Crete was that you should set in order what was left over, and in particular should institute elders in each town."<sup>2</sup> Mrs. White writes:

As an important factor in the spiritual growth of the new converts, the apostles were careful to surround them with the safeguards of gospel order. Churches were duly organized in all places in Lyconia and Pisidia where there were believers. Officers were appointed in each church, and proper order and system were established for the conduct of all affairs pertaining to the spiritual welfare of the believers.<sup>3</sup>

When Paul was writing to his young protégé in the faith, he wished to agitate Timothy's memory about the past. Timothy had a genuine faith and Paul wanted him to cling to God by that deep trust in Him. Paul encouraged him not to be ashamed of himself, a prisoner, nor should Timothy be chagrined in bearing witness to Christ. Above all, he needed to take great care of the good things

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<sup>1</sup>White, Acts of the Apostles, 367.

<sup>2</sup>Titus 1:5, NEB.

<sup>3</sup>White, Acts of the Apostles, 185.

entrusted to him by the Holy Spirit.<sup>1</sup>

Paul then, in writing to Timothy addressed a young man with potential leadership qualities. He had a solid background and had enjoyed a good upbringing. But he may not have had some of the characteristics of Paul himself. Was he energetic, daring in his missionary approach, prepared to take risks for the kingdom of God? Was there some weakness here? In 2 Tim 1:6 Paul addresses his protégé thus: "That is why I now remind you to stir [other translations use the words fan or rekindle] into flame the gift of God which is within you through the laying on of my hands." The apostle could well be encouraging Timothy to recapture his vision and renew his commitment to the work to which God had called him.

Paul revealed leadership and strategy when he chose, under the Spirit's guidance, to preach and teach in centers of Roman administration, of Greek civilization, some of Jewish influence, and others of commercial importance. He worked in Corinth, Thessalonica, Ephesus, Rome, Berea, Philippi, Paphos, and Antioch in order that the gospel might go forth from these principal areas.

Trites writes:

The strategy of missions in Acts incorporates both human capacities and divine direction and empowerment. The Spirit equips the whole church to

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<sup>1</sup>2 Tim 1:5-8, Phillips.

witness; however, natural endowments, such as the eloquence of Apollos, are significant. 'To the Jew first' was an important axiom but also an effective stratagem, for it utilized the synagogue circles of the Diaspora as bridges to the Gentile world. And if good sense directed the choice of strategic centers, the Holy Spirit sometimes over-ruled human logic for purposes of His own strategy.<sup>1</sup>

It is evident from the book of Acts that we see an overruling providence at work. On the one hand we see human leadership (was it God's plan that lots should have been drawn to select a successor to Judas?) yet superintended by the Holy Spirit, and on the other hand the apostles keen on commencing the work of the gospel. Yet God, at least on two occasions, said that this was not the way to go.

They travelled through the Phrygian and Galatian region, because they were prevented by the Holy Spirit from delivering the message in the province of Asia; and when they approached the Mysian border they tried to enter Bithynia; but the Spirit of Jesus would not allow them, so they skirted Mysia and reached the coast at Troas. During the night a vision came to Paul: a Macedonian stood there appealing to him and saying, 'Come across to Macedonia and help us.' After he had seen this vision we at once set about getting a passage to Macedonia, concluding that God had called us to bring them the good news.<sup>2</sup>

What was not in Paul's mind was in the mind of the Spirit. There was prohibition and permission. Paul was sensitive to the Spirit's leading in his life and ministry. Hence the gospel came to Europe.

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<sup>1</sup>Trites, "Church Growth in the Book of Acts," 162-173.

<sup>2</sup>Acts 16:6-10, NEB.

Thus we see the will of God prevailing in the areas of leadership, strategy, and organization in the days of the young apostolic church.

Ellen White assures us that Christ had a plan for spreading the gospel to the whole world.

It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ.<sup>1</sup>

Christians are to begin sharing their faith with those who are closest to them.

So every one of Christ's workers is to begin where he is. In our own families may be souls hungry for sympathy, starving for the bread of life. There may be children to be trained for Christ. There are heathen at our very doors. Let us do faithfully the work that is nearest. Then let our efforts be extended as far as God's hand may lead the way.<sup>2</sup>

Ellen White goes on to say in this same chapter that we must look upon every needy person as our brother, and the world as our field.

Modern-day strategy is for minister and member seeking the lost together. This type of yoke service brings its own rich reward. It is the top of the agenda.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their

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<sup>1</sup>White, The Desire of Ages, 822.

<sup>2</sup>Ibid., 823.

efforts with those of ministers and church officers.

The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be disciples of Christ. It must be sown beside all waters.<sup>1</sup>

One of the best ways a pastor can show his leadership skills is by training the church members in areas of meaningful service and encouraging his flock to become aware of their own spiritual gifts. Mrs. White says:

In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.<sup>2</sup>

Mrs. White subscribes to careful planning when it comes to the outreach of the gospel. We are instructed to lay broader and larger plans. Cities and villages must be warned.

The great Teacher laid plans for His work. Study these plans. We find Him travelling from place to place, followed by crowds of eager listeners. When He could, He would lead them away from the crowded cities, to the quiet of the country. Here He would pray with them, and talk to them of eternal truths.<sup>3</sup>

Diligent work is now called for. In this crisis, no half-hearted efforts will prove successful. In

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<sup>1</sup>Ellen G. White, Christian Service (Washington, DC: Review and Herald Publishing Association, 1947), 68.

<sup>2</sup>Ibid., 70.

<sup>3</sup>Ellen G. White, Evangelism (Washington, DC: Review and Herald Publishing Association, 1946), 53-54.



all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage.<sup>1</sup>

Every enterprise connected with His cause should be carried forward with order, forethought, and earnest prayer.<sup>2</sup>

Men and women in the highways and byways are to be reached. We read of Christ's labors: 'Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.' Just such a work as this is to be done in our cities and villages, in the highways and hedges. The gospel of the third angel's message is to be carried to all classes.<sup>3</sup>

Ellen White admonished workers, in their strategy, to labor wherever possible for people in the high-class bracket of society.<sup>4</sup> That does not mean that we should neglect anyone. Everyone is important. She also encourages pastors to work for ministers of other churches. They too need to hear present truth.<sup>5</sup>

E. G. White says that "the church of Christ was organized for missionary purposes,"<sup>6</sup> and that "organization and discipline are essential"<sup>7</sup> for its operation.

The aspect of training members to serve, to give

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<sup>1</sup>Ibid., 59.

<sup>2</sup>Ibid., 94.

<sup>3</sup>Ibid., 46-47.

<sup>4</sup>White, Evangelism, 552-561.

<sup>5</sup>Ibid., 562-564.

<sup>6</sup>White, Gospel Workers.

<sup>7</sup>White, Testimonies, 5:461.

Bible studies, to visit interested people, and even to preach should not be underestimated. The more the members can do, the more the pastor can accomplish in evangelism. He can then be released to work in unentered areas. Thus the pastor-preacher becomes a pastor-teacher in training others to do acceptable gospel work. E. G. White addressed an important group of delegates in Battle Creek and stressed, "Just as soon as the workers in California stop doing aggressive work, and hover over a few churches, treading on one another's heels, their light will go out."<sup>1</sup> The notion of pastors operating like helicopters was quite a burden to her.

The ministers are hovering over churches, which know the truth, while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that he may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew. They need to be born again.<sup>2</sup>

This places a great responsibility on the pastor because very often he is aware of what should be done and why it ought to be done; but how it is to be done presents a truly modern dilemma. There is a tension between knowing

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<sup>1</sup>Ellen G. White, "In the Regions Beyond," General Conference Bulletin, Battle Creek, MI, 1901), 86.

<sup>2</sup>Ibid.

what is right and being able to accomplish it. So many members have jobs and find it difficult to attend seminars, while others live long distances from the church. But the ideal of service for the Lord should be kept before us.

The concept of pastors being at one church or even two or three, where they preach and administer, is common to their ministry. Members often complain when "their pastor" is not at their church preaching to them. But apparently this was not the idea that A. G. Daniells had eighty years ago.<sup>1</sup> Daniells maintained that for over sixty years this had been the policy the church had followed. "As you know, brethren, from the beginning of our work [in the 1840s] right down to the present [1912], we have not settled our ministers over churches as pastors to any large extent."<sup>2</sup>

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<sup>1</sup>"In some of the very large churches we have elected pastors but as a rule we have held ourselves ready for field service, evangelical work, and our brethren and sisters have held themselves ready to maintain their church services and carry forward their church work without settled pastors. And I hope this will never cease to be the order of affairs in this denomination; for when we cease our forward movement work, and begin to settle over our churches, to stay by them, and do their thinking and their praying and their work that is to be done, then our churches will begin to weaken, and lose their life and spirit, and become paralyzed, and our work will be a retreat." A. G. Daniells, The Church and Ministry: Addresses Before the Los Angeles, Cal., Ministerial Institute (Riverside, Jamaica: Watchman Press, 1912), 25.

<sup>2</sup>Ibid.

It is interesting to note that the Seventh Day Baptist Church had the same view as E. G. White and A. G. Daniells: "All Seventh-day Adventist clergymen are missionaries--not located pastors--and are busy preaching, teaching, and organizing churches the world over."<sup>1</sup> Evidently quite a change has taken place since these statements were made.

### **Brief Summary**

Just as Jesus' ministry was planned, and He left instructions for his disciples to develop strategy in service, as the New Testament church advanced through prayer, strong leadership, and organization, so should the church today stay close to the blueprint--the Bible.

### **Prayer**

In Paul's mind, prayer was the Christian's imperative. He wrote "Pray without ceasing,"<sup>2</sup> or "Never stop praying."<sup>3</sup> He added elsewhere, "Praying always with all prayer and supplication in the Spirit . . . for all saints."<sup>4</sup> Prayer was a most powerful ingredient for living in the days when the church was you.

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<sup>1</sup>A Candid Reader, "Seventh-day Adventists and Seventh-Day Baptists," Review and Herald, January 14, 1909, 11-12.

<sup>2</sup>1 Thess 5:17.

<sup>3</sup>1 Thess 5:17, NEB.

<sup>4</sup>Eph 6:18.

Jesus left us His own example as a Person of prayer. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."<sup>1</sup> "And when he had sent them away, he departed into a mountain to pray."<sup>2</sup> "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him."<sup>3</sup> "And it came to pass about an eight days after these sayings he took Peter and John and James, and went up into a mountain to pray."<sup>4</sup> These Scriptures indicate that Jesus had a prayer pattern. Praying was something He knew He had to do.

Moreover, Jesus gave instruction to his disciples to pray. "Take heed, watch and pray: for ye know not when the time is."<sup>5</sup> "Men ought always to pray, and not to faint."<sup>6</sup> Specifically Jesus taught his followers and learners "the Lord's prayer."<sup>7</sup>

Prayer was a way of life for the New Testament Christians. At the time of prayer, a man lame from birth

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<sup>1</sup>Mark 1:35.

<sup>2</sup>Mark 6:46.

<sup>3</sup>Mark 14:35.

<sup>4</sup>Luke 9:28.

<sup>5</sup>Mark 13:33.

<sup>6</sup>Luke 18:1.

<sup>7</sup>Matt 6:9-13.

was healed.<sup>1</sup> After their release from the clutches of the Sanhedrin, Peter and John were praying with other believers and the place was shaken.<sup>2</sup> The apostles gave themselves to prayer and the ministry of the Word<sup>3</sup> when they needed seven men of "honest report" who could "serve tables."<sup>4</sup> Before hands were laid upon these men, "they prayed."<sup>5</sup>

Stephen prayed as he was stoned to death.<sup>6</sup> Peter and John interceded with God on behalf of the Samaritans, and they received the Holy Spirit.<sup>7</sup> Peter prayed and Tabitha was restored to life.<sup>8</sup>

Saul of Tarsus was a man of devotion.<sup>9</sup> Peter went up on the housetop to pray.<sup>10</sup> And when Peter was flung into jail the church prayed for his release.<sup>11</sup>

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<sup>1</sup>Acts 3:1.

<sup>2</sup>Acts 4:31.

<sup>3</sup>Acts 6:4.

<sup>4</sup>Acts 6:2.

<sup>5</sup>Acts 6:6.

<sup>6</sup>Acts 7:59.

<sup>7</sup>Acts 8:14-15.

<sup>8</sup>Acts 9:40.

<sup>9</sup>Acts 9:11.

<sup>10</sup>Acts 10:9.

<sup>11</sup>Acts 12:5, 12.

There were occasions when fasting and prayer were combined.<sup>1</sup>

Paul requested prayer for his evangelistic work, that "a door of utterance" might be opened so that "the Word of God may have free course and be glorified."<sup>2</sup>

After the ascension of Jesus the church became dynamic. What a contrast it became to the band of men who comprised Christ's followers only a few weeks earlier. What made the difference? They had obeyed their Leader and followed His instructions to the letter. Acts 1 tells us:

While he was in their company he told them not to leave Jerusalem. 'You must wait,' he said, 'for the promise made by my Father, about which you have heard me speak: John, as you know, baptized with water, but you will be baptized with the Holy Spirit, and within the next few days.'<sup>3</sup>

They received this power because they were ready to receive Him.

The lives of the followers of Jesus were now saturated in supplication as they waited for the descent of the Holy Spirit. The Acts of the Apostles provides at least ten points which relate to the attitude of these men in prayer:

1. They humbled their hearts in true repentance.

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<sup>1</sup>Acts 13:3; 14:23.

<sup>2</sup>Col 4:3; 2 Thess 3:1.

<sup>3</sup>Acts 1:4-5, NEB.

2. They confessed their unbelief.
3. They were sorry for their indifference and apathy during the previous three years.
4. As they meditated upon His pure, holy life, they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character.<sup>1</sup>
5. They put away all differences and any desire for supremacy.
6. They prayed for a fitness to meet men and craved the ability to win sinners to Christ.
7. They possessed a great longing to draw near to God.
8. They desired a closer fellowship with each other, a oneness of spirit.
9. They sensed their barrenness of soul and cried for holy unction and for holy action.
10. "They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised."<sup>2</sup>

One can understand, in view of this frame of mind and dedication of heart, "The Spirit came upon the waiting, praying disciples with a fullness that reached every heart."<sup>3</sup> Their possession of power came in answer

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<sup>1</sup>White, Acts of the Apostles, 36.

<sup>2</sup>Ibid., 37.

<sup>3</sup>Ibid., 38.



to their prayers. It is no wonder that Ellen White provides this insight:

Of the disciples after the transfiguration of Christ, it is written that at the close of that wonderful scene, 'they saw no man, save Jesus only.' 'Jesus only.'--in these words is contained the secret of the life and power that marked the history of the early church. When the disciples first heard the words of Christ, they felt their need of Him. They were with Him in the temple, at the table, on the mountain-side, in the field. They were as pupils with a teacher, daily receiving from Him lessons of eternal truth.

After the Saviour's ascension, the sense of the divine presence, full of love and light, was still with them. It was a personal presence.<sup>1</sup>

When seven additional men were chosen to help in the service of the church, the apostles gave themselves "continually to prayer, and to the ministry of the word."<sup>2</sup> It was "by prayer and the laying on of hands, seven chosen men were solemnly set apart for their duties as deacons."<sup>3</sup>

For preaching the gospel Peter was taken and flung in jail. "So Peter was kept in prison under constant watch, while the church kept praying fervently for him to God."<sup>4</sup> Their cries to the great prayer Hearer were marvelously answered. It was a dramatic story.

All at once an angel of the Lord stood there, and the cell was ablaze with light. He tapped Peter on

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<sup>1</sup>Ibid., 64-65.

<sup>2</sup>Acts 6:4.

<sup>3</sup>White, Acts of the Apostles, 89.

<sup>4</sup>Acts 12:5, NEB.

the shoulder and woke him. 'Quick! Get up,' he said, and the chains fell away from his wrists.<sup>1</sup>

Peter was free to preach once more.

God called Saul on the Damascus road and he responded by giving Him his heart's allegiance. The way for him to advance was to retreat to the solitude of Arabia. Paul testifies that God had set him apart from birth and chose to reveal His Son through him. "When this happened, without consulting any human being, without going up to Jerusalem to see those who were apostles before me, I went off at once to Arabia, and afterwards returned to Damascus."<sup>2</sup>

Paul and Silas were in the Roman colony of Philippi. For the sake of the gospel they found themselves in prison and their feet held fast in the stocks. Undaunted, they sang and they prayed.

About midnight Paul and Silas, at their prayers, were singing praises to God, and the other prisoners were listening, when suddenly there was such a violent earthquake that the foundations of the jail were shaken; all the doors burst open and the prisoners found their fetters unfastened.<sup>3</sup>

Paul and Silas were free to proclaim the gospel message once again.

Prayer to Paul was the breath of spiritual life. He was a man of both private and public prayer. Acts 20

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<sup>1</sup>Acts 12:7, 8, NEB.

<sup>2</sup>Gal 1:17, NEB.

<sup>3</sup>Acts 16:25-26; NEB.

informs us that when Paul put in at Tyre, he remained there with the disciples for a week. When it was time for him to leave, "We knelt on the beach and prayed, then bade each other good-bye; we went aboard, and they returned home."<sup>1</sup> Mrs. White comments, "They knelt upon the shore and prayed, he for them, and they for him."<sup>2</sup>

Prayer was the lifeblood of the earliest Christians. It brought results and sometimes surprises. Trites is right when he observes that "in Luke's eyes the evangelistic task of the church was undergirded by the believing prayers of God's people."<sup>3</sup>

The book of Acts appears to tell us that the early Christian believers made policies and people matters of prayer before action was taken. Green agrees:

They did not bluster or complain, much less give up. They did not hold a committee meeting to decide what should be done next. They simply joined their friends and gave themselves to prayer, and then continued preaching the risen Christ.<sup>4</sup>

One of the greatest needs of the pastor is the infilling of the Holy Spirit. "It is sad that every soul is not praying for the vital breath of the Spirit; for we

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<sup>1</sup>Acts 21:6, NEB.

<sup>2</sup>White, Acts of the Apostles, 126.

<sup>3</sup>Trites, "Church Growth in the Book of Acts," 162-173.

<sup>4</sup>Green, Evangelism in the Early Church, 226.

are ready to die if it breathe not on us."<sup>1</sup>

Mrs. White makes the point that ministry is hindered "by the failure of the human to co-operate with the divine."<sup>2</sup> It is useless praying "Thy kingdom come," and God's will to be done in earth and in heaven if men "fail of acting out their prayer in their lives."<sup>3</sup> "The church needs the fresh, living experience of members who have habitual communion with God."<sup>4</sup>

It is essential that ministers find opportunity to spend time before the throne of grace. They must become intercessors. E. G. White understood how essential this matter is.

In times past there were those who fastened their minds upon one soul after another, saying, 'Lord, help me to save this soul.' But now such instances are rare. How many act as if they realized the peril of sinners? How many take those whom they know to be in peril, presenting them to God in prayer, and supplicating Him to save them.<sup>5</sup>

Our prayers are designed to be conversations with God. We are told that "He will speak His mysteries to us personally."<sup>6</sup>

Often there will come to us a sweet joyful sense

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<sup>1</sup>White, Testimonies to Ministers, 64.

<sup>2</sup>White, Christian Service, 211.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., 212.

<sup>5</sup>White, Evangelism, 91.

<sup>6</sup>White, Christ's Object Lessons, 129.

of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him.<sup>1</sup>

Powerful prayer brings deliverance from the evil one and his host. Paul, in his day, was aware of prayer being a channel of power.

Give yourselves wholly to prayer and entreaty; pray on every occasion in the power of the Spirit. To this end keep watch and persevere, always interceding for all God's people; and pray for me, that I may be granted the right words when I open my mouth, and may boldly and freely make known his hidden purpose, for which I am an ambassador--in chains.<sup>2</sup>

The context of these words is something we cannot pass by. Paul had been reminding the church at Ephesus that

our fight is not against human foes, but against cosmic powers, against the authorities and potentates of this dark world, against the superhuman forces of evil in the heavens.<sup>3</sup>

This is what the "church growth experts" call spiritual warfare. I would concur. As the people of God seek sincerely to be saved from the devil's wiles, "they appeal to the Advocate. They plead the merits of the Redeemer."<sup>4</sup> In response to our persistence, our hanging on in faith, the Lord will hear and answer our petitions.

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<sup>1</sup>Ibid., 130.

<sup>2</sup>Eph 6:18-19, NEB.

<sup>3</sup>Eph 6:12.

<sup>4</sup>White, Christ's Object Lessons, 168.

There are conditions that exist for receiving the Holy Spirit. Unless they are met, this special, needful gift cannot be ours.

It was by confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prayed for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning Him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.<sup>1</sup>

We are reminded that:

Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, 'Watch unto prayer,' 'Watch . . . and pray always.' A connection with the divine agency every moment is essential to our progress.<sup>2</sup>

At every opportunity the pastor needs to seek God for wisdom and strength. He must be conscious of his total dependence on the Lord. When the minister prays in faith, he also needs to claim from God that which He has promised. "There is now need of much prayer. Christ commands, 'Pray without ceasing;' that is keep the mind

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<sup>1</sup>White, Testimonies to Ministers, 507.

<sup>2</sup>Ibid., 508.

uplifted to God, the source of all power and efficiency."<sup>1</sup> This quality of praying before the mercy seat requires perseverance and ceaseless effort.

The pastor's walk with God should be close and firm, living and real; the effect of his being close with the Almighty makes him calm and serene, yet aware of the way the Lord is personally guiding him.

Those who teach and preach the most effectively are those who wait humbly upon God, and watch hungrily for His guidance and His grace. Watch, pray, work--this is the Christian's watchword. The life of a true Christian is a life of constant prayer.<sup>2</sup>

#### **Ministering to the Needy**

"Contribute to the needs of God's people, and practice hospitality."<sup>3</sup> Although this was Paul's advice to the church at Rome, it was excellent counsel to the entire church of the New Testament. Paul submits a further list of gifts, and in this one he includes the spiritual endowment of helps, or "the ability to help others."<sup>4</sup>

In highlighting the supreme gift of love, Paul

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<sup>1</sup>Ibid., 511.

<sup>2</sup>White, Gospel Workers, 257.

<sup>3</sup>Rom 12:13, NEB.

<sup>4</sup>1 Cor 12:28, NEB.

wrote, "Love seeketh not her own,"<sup>1</sup> "love is never selfish."<sup>2</sup>

Paul wanted to assist the poor Christians in Jerusalem and advised the Corinthian members to put aside their gifts for them on the first day of the week.<sup>3</sup> Towards the end of the same chapter he wrote, "Let all your things be done with charity,"<sup>4</sup> "Let all you do be done in love."<sup>5</sup>

The identical theme continues in 1 Thessalonians, "And we would urge you, brothers, to admonish the careless, encourage the faint-hearted, support the weak, and be very patient with them all."<sup>6</sup>

The writer to the Hebrews adds, "Never cease to love your fellow-Christians. Remember to show hospitality. There are some who, by so doing have entertained angels without knowing it."<sup>7</sup>

James joins in the chorus. "The kind of religion which is without stain or fault in the sight of God our Father is this: to go to the help of orphans and widows

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<sup>1</sup>1 Cor 13:5.

<sup>2</sup>1 Cor 13:5, NEB.

<sup>3</sup>1 Cor 16:1-3.

<sup>4</sup>1 Cor 16:14.

<sup>5</sup>1 Cor 16:13, NEB.

<sup>6</sup>1 Thess 5:14, NEB.

<sup>7</sup>Heb 13:1-2, NEB.



in their distress and keep oneself untarnished by the world."<sup>1</sup>

The above counsel merely reflects the burden of Jesus in His ministry and teaching. He travelled around Galilee preaching and teaching the gospel of the kingdom.

and curing whatever illness or infirmity there was among the people. His fame reached the whole of Syria; and sufferers from every kind of illness, racked with pain, possessed by devils, epileptic, or paralysed, were brought to him, and he cured them.<sup>2</sup>

Jesus healed those on pallets of pain, the paralytic and the penitent, the leper and the lame, restored sight to the blind, fed the multitudes, and raised the dead. He was love in action.

Christ bade the disciples to "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."<sup>3</sup>

Thinking of our day Ellen White says:

Christ feels the woe of every sufferer. When evil spirits rend the human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony. And He is just as willing to heal the sick now as when He was personally on earth. Christ's servants are His representatives, the channels for His working. He desires through them to exercise His healing power.<sup>4</sup>

Acts says that the believers in the first century

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<sup>1</sup>Jas 1:27, NEB.

<sup>2</sup>Matt 4:23-24, NEB.

<sup>3</sup>Matt 10:8.

<sup>4</sup>White, Desire of Ages, 350.

A.D. sought to meet human needs. Theirs was a caring and sharing church.

All whose faith had drawn them together held everything in common: they would sell their property and possessions and make a general distribution as the need of each required.<sup>1</sup>

The fourth chapter of Acts contains insight into the unity of the church. Each member felt a responsibility for his brothers.<sup>2</sup> The New English Bible leaves us in no doubt:

They were all held in high esteem; for they had never a needy person among them, because all who had property in land or houses sold it, brought the proceeds of the sale, and laid the money at the feet of the apostles; it was then distributed to any who stood in need.<sup>3</sup>

Peter and John went up to the temple at the hour of prayer and through the power of God helped to heal the lame man. There was no doubt in the apostles' minds that Jesus, the great Healer, still operated after His crucifixion, death, and resurrection. It was the same Jesus at work in the life of the newborn church.

The New Testament preachers proclaimed the forgiveness of sins so that men could have their guilt

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<sup>1</sup>Acts 2:44-45, NEB.

<sup>2</sup>William Barclay suggests two important things to remember; "1. They sensed a deep concern for each other and 2. This made them want to share all they possessed. This sharing was not the outcome of legislation. It was completely spontaneous. Love was the captivating force." Barclay, The Acts of the Apostles, 43.

<sup>3</sup>Acts 4:34-35, NEB.

washed away in the name and power of Christ.<sup>1</sup>

When Paul came to Ephesus the Lord saw fit to work miracles by means of the clothes that he wore: "so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and evil spirits went out from them."<sup>2</sup>

On the island of Malta, the father of Publius was sick with dysentery and suffering from bouts of fever; but when Paul prayed for him and laid hands on him, he was healed. "Whereupon the other sick people on the island came also and were cured."<sup>3</sup>

If we take Mark 16:17-18 as reliable, then the words of Jesus encouraged His disciples to go to earth's remotest bounds laying hands on the sick and seeing them recover. In similar vein Paul states that one of the gifts of the Spirit is the ministry of healing.<sup>4</sup> With so many hurting and wounded people, God called for helpers to alleviate their pain.

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<sup>1</sup>Barclay notes: "The coming of Christ is to one kind of people good news. Hitherto they had tried to live life according to the law but no man could ever fulfil that law completely and therefore any thinking man was always conscious of failure and guilt. But in Jesus Christ men find that forgiving power which sets them free from the condemnation that should have been theirs and therefore restores real friendship with God." Acts of the Apostles, 105.

<sup>2</sup>Acts 19:12.

<sup>3</sup>Acts 28:8, NEB.

<sup>4</sup>1 Cor 12:28, 30.

It cost everything to follow Christ when the church, like the rising sun, began to dawn upon the world. Many believers were separated from friends, family, and food. Ellen White comments:

Those among the believers who had money and possessions, cheerfully sacrificed them to meet the emergency. Selling their houses or their lands, they brought the money, and laid it at the apostles' feet, 'and distribution was made unto every man according as he had need.'

This liberality on the part of the believers was the result of the outpouring of the Spirit. The converts to the gospel were 'of one heart and of one soul.' One common interest controlled them--the success of the mission entrusted to them; and covetousness had no place in their lives. Their love for their brethren and the cause they had espoused, was greater than their love of money and possessions. Their works testified that they accounted the souls of men of higher value than earthly wealth.

Thus it will ever be when the Spirit of God takes possession of the life.<sup>1</sup>

The New Testament church had a spirit of rich generosity which was linked with its love for those who were outside the kingdom of grace. God's love left them no choice; it was revealed by the words they uttered and the prayers they offered.

Christ identifies His own interest with suffering humans today. Ellen White expresses it well:

He reproved His own nation for their wrong treatment of their fellow men. The neglect or abuse of the weakest, the most erring believers He speaks of as rendered to Himself. The favors shown them are accredited as bestowed upon Himself. He has not left us darkness concerning our duty, but often repeats the same lessons through different figures and in different lights. He carries the actors forward to

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<sup>1</sup>White, Acts of the Apostles, 597.

the last great day, and declares that the treatment given to the very least of His brethren is commended or condemned as if done to Himself. He says, 'Ye did it unto Me,' or, 'Ye did it not unto Me.' . . . Not the slightest wound can be given by word, spirit, or action, that does not touch the heart of Him who gave His life for fallen humanity. Let us bear in mind that Christ is the great heart from which the lifeblood flows to every organ in the body. He is the head, from which extends every nerve to the minutest member of the body. When one member of that body with which Christ is so mysteriously connected, suffers, the throb of pain is felt by our Saviour.<sup>1</sup>

She also mentions that the spirit of love and liberality and sanctification of the Spirit in apostolic times was a miracle of grace.<sup>2</sup> The same spiritual power must take hold of God's workmen today, so that believers and unbelievers alike can have Christ minister to them in the form of His servants.

The gift of love, imparted by God's Spirit, was something which the members of the infant churches had to be conscious of receiving and growing into on a daily basis. This love could be lost. When men became too inward looking, either at themselves or the church, their love for their Lord is on a downward spiral.

The apostle John besought the New Testament church to sense its need of constant love for God and for each other. But unfortunately, his pleading fell on many deaf ears. Indeed love towards each other began to wane.

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<sup>1</sup>Ellen G. White, Welfare Ministry (Washington, DC: Review and Herald Publishing Association, 1952), 23.

<sup>2</sup>White, Acts of the Apostles, 344.

Coldness crept into the church. From being red-hot, a high spiritual temperature, the reading on the thermometer fell drastically as a result of this lack of love and liberality, and the ardent missionary spirit gradually began to lose its grip on the church.

Caring must be contemporary. Christ needs to be seen anew in those who work for Him. Mrs. White has her own emphasis: "The Sun of Righteousness has 'healing in His wings' (Mal 4:2). So from every true disciple is to be diffused an influence for life, courage, helpfulness, and true healing."<sup>1</sup>

After His resurrection, Christ ascended to heaven, and He is today presenting our needs to the Father. 'I have graven thee upon the palms of My hands,' He says. Isaiah 49:16. It cost something to engrave them there. It cost untold agony. If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But, though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this.<sup>2</sup>

Mrs. White's writings abound with counsel about helping the needy by doing "medical missionary" work. She provides her own definition of the term:

A grand side of the work of God is revealed by the words 'medical missionary.' To be a medical missionary means to be a laborer together with God.

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<sup>1</sup>White, Christ's Object Lessons, 419.

<sup>2</sup>White, Testimonies for the Church, 9:189-190.

Medical missionary work, a work that is to be a great help and strength to the cause, is to be carried forward in all carefulness and wisdom. Into this work not one thread is to be drawn that will spoil the beautiful pattern that God designs shall be worked out.<sup>1</sup>

This type of ministry meant having sympathy and compassion,<sup>2</sup> going forth two by two,<sup>3</sup> instructing sin-sick souls in the knowledge of Christ,<sup>4</sup> and teach health reform such as giving simple treatments and leave a loaf of homemade bread, keeping in view Christ's life of unselfish service,<sup>5</sup> seeking the anointing of the Spirit and submitting to the Spirit's guidance,<sup>6</sup> rendering implicit obedience to the Ten Commandments,<sup>7</sup> being loyal to the fourth commandment of the Decalogue,<sup>8</sup> seeking for unity of action in the churches,<sup>9</sup> and being well

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<sup>1</sup>White, Welfare Ministry, 120-121.

<sup>2</sup>Ellen G. White, Counsels on Health (Mountain View, CA: Pacific Press Publishing Association, 1951), 501-502.

<sup>3</sup>Ellen G. White, Medical Ministry (Mountain View, CA: Pacific Press Publishing Association, 1963), 249.

<sup>4</sup>White, Counsels on Health, 502.

<sup>5</sup>White, Testimonies, 8:210.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid., 209-210.

<sup>8</sup>White, Testimonies, 7:104.

<sup>9</sup>White, Testimonies, 8:72.

acquainted with the Scriptures.<sup>1</sup> In other words it was a comprehensive term for the ministry of a gospel worker but with an added dimension. It was seeking to assist people who were sick without the aid of drugs. It consisted of informing individuals of the natural remedies God had provided.

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power--these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge.<sup>2</sup>

"Medical missionary" work was an inclusive term. It was practical and educational. It could include providing a glass of water to someone in need or teaching someone how to bake a good loaf of bread. It could involve providing fomentations for a sick friend or neighbor or cover medical skills found in a clinic or hospital.

We bear in mind that Jesus did not minister to every felt need. He did not drive out the Romans from Judaea. He did not raise to life all who had died. He did not, as far as we know, feed the multitudes more than

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<sup>1</sup>Ellen G. White, Fundamentals of Christian Education (Nashville: Southern Publishing Association, 1923), 390.

<sup>2</sup>Ellen G. White, The Ministry of Healing (Mountain View, CA: Pacific Press Publishing Association, 1942), 127.



a couple of times. But He did underscore the main prerogative of the disciples, "Go forth therefore and make all nations my disciples."<sup>1</sup>

### House Meetings and House to House Labor

In the life of the New Testament church--apart from (1) open spaces in which to preach, (2) areas of the Temple in Jerusalem, and (3) the various synagogues--it was the home which became the center of evangelism and hospitality. This location for ministry helped the church to develop and grow.

Acts informs us that the believers after Pentecost "with one mind . . . kept up their daily attendance at the temple, and, breaking bread in private houses, shared their meals with unaffected joy."<sup>2</sup> "And every day they went steadily on with their teaching in the temple and in private houses, telling the good news of Jesus the Messiah."<sup>3</sup> After Peter's release from prison, "he made for the house of Mary, the mother of John Mark, where a large company was at prayer."<sup>4</sup> Lydia, a dealer in purple fabric in Thyatira, was baptized, and members of her household. Paul and Silas received the

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<sup>1</sup>Matt 28:19, NEB.

<sup>2</sup>Acts 2:46-47, NEB.

<sup>3</sup>Acts 5:42, NEB.

<sup>4</sup>Acts 12:12, NEB.

following invitation from Lydia, "If you have judged me to be a believer in the Lord, I beg you to come and stay in my house."<sup>1</sup> Her house in Philippi was the first place Paul and Silas visited after they had experienced the earthquake in the prison. "On leaving the prison, they went to Lydia's house, where they met their fellow-Christians, and spoke words of encouragement to them; then they departed."<sup>2</sup>

At Troas, the record reveals, the apostles met together "to break bread."<sup>3</sup> We presume this meeting took place in a house.

Paul clearly sent greetings to Priscilla and Aquila, his fellow workers in Christ. "They risked their necks to save my life, and not I alone but all the Gentile congregations are grateful to them. Greet also the congregation at their house."<sup>4</sup> And in writing to Philemon, Paul used the same expression, "the congregation at your house."<sup>5</sup> Similarly, Paul wrote about Nymphas in Laodicea "and the congregation at her house."<sup>6</sup>

These verses provide ample evidence that the

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<sup>1</sup>Acts 16:15, NEB.

<sup>2</sup>Acts 16:40, NEB.

<sup>3</sup>Acts 20:7.

<sup>4</sup>Rom 16:4, NEB.

<sup>5</sup>Phlm 2.

<sup>6</sup>Col 4:15.

church in New Testament times met for worship in the homes of the believers. In this way, in the populous areas, church services were likely to be conducted simultaneously in various homes.

Perhaps one of the causes for the rapid growth of the New Testament church was that many needs were met, including the basic requirements of fellowship, love, and sharing together.

When Paul reached Rome he was placed under house arrest. We read, "For two years Paul lived there in a place he rented for himself, and welcomed all who came to see him. He preached about the Kingdom of God and taught about the Lord Jesus Christ."<sup>1</sup>

Ellen White, in commenting on the New Testament church and the work of the apostles, avers:

Well might the persecutors of the apostles be troubled when they saw their inability to overthrow these witnesses for Christ, who had faith and courage to turn their shame into glory and their pain into joy for the sake of their Master, who had borne humiliation and agony before them. Thus these brave disciples continued to teach in public, and secretly in private houses, by the request of the occupants who dared not openly confess their faith, for fear of the Jews.<sup>2</sup>

Nowadays we have churches where we follow our liturgy. But it is certain there is an important place for house groups which can be linked to the church. They

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<sup>1</sup>Rom 16:30, 31, GNMM.

<sup>2</sup>White, The Story of Redemption, 258.

encourage fellowship and a caring attitude which we do not always have time to develop when we go to church.

Del Birkey thinks that Christ's body, the church, carries out the Great Commission only when it resembles as closely as possible the New Testament church both in function and in structure. One of the most important ways to bring renewal to the church and foster a caring community is through house groups.<sup>1</sup>

In my study of Ellen White I did not come across any material relating to having fellowship in house groups. But the nearest I came to this subject was her concept of studying the bible together in groups, known as Sabbath School classes.

In Mrs. Whit's instruction regarding group study, she placed emphasis on choosing the right type of leader.

The great work of opening the bible from house to house in bible readings gives importance to the Sabbath school work, and makes it evident that the teachers in the schools should be consecrated men and women, who understand the Scriptures, and can rightly divide the word of truth. The idea of holding bible readings is a heaven-born idea, and opens the way to put hundreds of young men and women into the field to do an important work, which otherwise could not have been done.<sup>2</sup>

She continues by giving "a straight testimony" to the

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<sup>1</sup>Del Birkey, The House Church: A Model for Renewing the Church (Scottsdale, PA: Herald Press, 1988), 80-81.

<sup>2</sup>Ellen G. White, Counsels on Sabbath School Work (Washington, DC: Review and Herald Publishing Association, 1938), 83.

Adventist denomination: "One thing is certain, there is too little of the spirit of love among Seventh-day Adventists, both in church and Sabbath school work."<sup>1</sup> Therefore, in church work, which would include study groups, much grace and mercy are required when approaching individuals.

The leader for the group comes under closer scrutiny in the following paragraph:

Those whose duty it is to select teachers should be guarded, and not urge those into the school {I am sure it would be fitting to say class or group} who are not fitted to exert a good influence. How is the teacher's behavior? Is he punctual? Is he cleanly and neat? This should have attention; for these qualities are essential in a teacher. How can he enjoin these necessary acquirements upon the class unless they have an example of punctuality, of neatness, composure and order? If the teacher is not in his place, and the class are left to amuse themselves, and the teacher comes rushing in breathless, behind time, the influence is leading to unpunctuality and disorder.<sup>2</sup>

The teacher should live a consistent life, both in dress and deportment. Day by day the character needs to be cultivated.

Paul testified to the Ephesian elders in Acts 20:20: "I taught you, in public and in your homes."

Ellen White was very enthusiastic about house to house labor or personal ministry:

Our Saviour went from house to house, healing the sick, comforting the mourners, soothing the

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<sup>1</sup>Ibid., 86.

<sup>2</sup>Ibid., 92.

afflicted, speaking peace to the disconsolate. He took the little children in His arms and blessed them and spoke words of hope and comfort to the weary mothers. With unfailing tenderness and gentleness He met every form of human woe and affliction. Not for Himself, but for others, did He labor. He was the servant of all. It was His meat and drink to bring hope and strength to all with whom He came in contact.

Jesus came in personal contact with men. He did not stand aloof and apart from those who needed His help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as He did. We must give men the same kind of help that He gave.

It is not preaching that is the most important; it is house to house work, reasoning from the Word, explaining the Word. It is those workers who follow the methods that Christ followed who will souls for their hire.<sup>1</sup>

Jesus is our supreme example in service. His words expressed His own life and character. "What He taught, He lived. . . . What He taught, He was."<sup>2</sup>

He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith and love can men be reached and uplifted. Here Christ stands revealed as the master teacher; of all that ever dwelt on the earth, He alone has perfect understanding of the human soul.<sup>3</sup>

Mrs. White emphasizes the pastor's part: "The minister's work is not done when he leaves the desk. . . . But should follow up his public labors by private efforts--laboring personally for souls."<sup>4</sup>

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<sup>1</sup>White, Welfare Ministry, 59-60.

<sup>2</sup>Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Association, 1952), 78.

<sup>3</sup>Ibid.

<sup>4</sup>White, Testimonies, 1:43.

When Jesus sent out the twelve disciples and the seventy emissaries, they were instructed to enter homes and bring peace to the families who accepted them. "Wish the house peace as you enter it, so that, if it is not worthy, your peace can come back to you."<sup>1</sup> "When you go into a house, let your first words be, 'Peace to this house.'"<sup>2</sup> E. G. White is in accord:

When a minister has presented the gospel message from the pulpit, his work is only begun. There is personal work for him to do. He should visit the people in their homes.

To my ministering brethren I would say, by personal labor reach the people where they are. Become acquainted with them. This work cannot be done by proxy.<sup>3</sup>

Many ministers dread the task of visiting; they have not cultivated social qualities, have not acquired that genial spirit that wins its way to the hearts of the people. Those who seclude themselves from the people are in no condition to help them.<sup>4</sup>

She continues:

As the shepherd of the flock he [the minister] should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents

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<sup>1</sup>Matt 10:11, 12, NEB.

<sup>2</sup>Luke 10:5, NEB.

<sup>3</sup>White, Gospel Workers, 187-188.

<sup>4</sup>Ibid., 338.

and children, entreating, warning, encouraging, as the case demanded.<sup>1</sup>

The old maxim may still be true, "A homegoing pastor means a churchgoing people."

### The Personal Qualifications of the Pastor

The disciples who responded to Christ's call to service were men who heeded the "coming and going of God." Jesus extended His invitation to all, "Come unto me all ye that labour and are heavy laden, and I will give you rest."<sup>2</sup> They came to Him. They learned of Him. Christ then sent them forth to work for Him. "Go, preach . . . heal the sick, cleanse the lepers, raise the dead, cast out devils . . . freely give."<sup>3</sup> "Go therefore and make all nations my disciples."<sup>4</sup>

One day, as Jesus was making His way from Samaria to Jerusalem, He summoned courteously some men to become His followers. But they made excuses. Jesus replied, "No one who sets his hand to the plough and then keeps looking back is fit for the kingdom of God."<sup>5</sup> Ellen

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<sup>1</sup>Ibid., 346-347.

<sup>2</sup>Matt 11:28.

<sup>3</sup>Matt 10:7-8.

<sup>4</sup>Matt 28:19, NEB.

<sup>5</sup>Luke 9:62, NEB.



White, thinking about this passage, takes us back to the days of Elijah and Elisha.

Elisha's life after uniting with Elijah was not without temptations. Trials he had in abundance; but in every emergency he relied on God. He was tempted to think of the home he had left, but to this temptation he gave no heed. Having put his hand to the plow, he was resolved not to turn back, and through test and trial he proved true to his trust.

Ministry comprehends far more than preaching the Word. It means training young men as Elijah trained Elisha, taking them from their ordinary duties, and giving them responsibilities to bear in God's work,--small responsibilities at first, and larger ones as they gain strength and experience. There are in the ministry men of faith and prayer, men who can say, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you,' (I John 1:1, 3). Young, inexperienced workers should be trained in connection with these experienced servants of God. Thus they will learn how to bear burdens.<sup>1</sup>

John the Baptist was chosen and called to fulfill a unique ministry. He prepared the way for the first advent of Christ. "And he will go before him in the spirit and power of Elijah . . . to make a people perfectly ready for the Lord."<sup>2</sup> John pointed to Jesus, yet presented a message of repentance to those who listened to him. He required great courage to denounce sin and strength of character to confront men with their wrongdoing. Ellen White suggests his secret:

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<sup>1</sup>Ellen G. White, Prophets and Kings (Mountain View, CA: Pacific Press Publishing Association, 1943), 222-223.

<sup>2</sup>Luke 1:17, Weymouth.

John the Baptist in his desert life was taught of God. He studied the revelations of God in nature. Under the guidance of the divine Spirit, he studied the scrolls of the prophets. By day and by night, Christ was his study, his meditation, until mind and heart and soul were filled with the glorious vision.

He looked upon the King in His beauty, and self was lost sight of. He beheld the majesty of holiness, and knew himself to be inefficient and unworthy. It was God's message that he was to declare. It was in God's power and His righteousness that he was to stand. He was ready to go forth as Heaven's messenger, unawed by the human, because he had looked upon the Divine. He could stand fearless in the presence of earthly monarchs, because with trembling he had bowed before the King of Kings.

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him, lose sight of self.<sup>1</sup>

The apostle Paul, although not one of the twelve, recognized that his call to ministry came from God, "not by human instrument or human commission, but by commission from Jesus Christ and from God the Father."<sup>2</sup> He was a vessel chosen to proclaim God's name to the nations, to kings, and to Israel.<sup>3</sup> And when the Lord was ready for missionary enterprises, "the Holy Spirit said, 'Set Barnabas and Saul apart for me, to do the work to which I have called them.'"<sup>4</sup>

In Acts 20:18-35 Paul describes how he ministered to those in Asia. He was a humble servant. He was

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<sup>1</sup>White, Gospel Workers, 54-55.

<sup>2</sup>Gal 1:1, NEB.

<sup>3</sup>Acts 9:15.

<sup>4</sup>Acts 13:2, NEB.

emotional at times when he felt their sorrows. He kept back nothing that was for their good. To the Jews and Greeks he preached repentance before God and faith in Jesus Christ. Whatever afflictions and hardships he may have had to endure, he desired to bear them joyfully as he completed the task to which God had called him. He made it plain that "no man's fate can be laid at my door; for I have kept back nothing; I have disclosed to you the whole purpose of God."<sup>1</sup>

Paul, however, gave a note of warning to the Ephesian elders, the shepherds of the flock. He told them that soon savage wolves would enter the fold and not spare the sheep. They would encourage men to follow their ideas instead of obeying apostolic teaching.

Paul reminded the elders that he had not wished for anyone's money, or desired anyone's clothes. With his hands he had supported himself and his companions. "Happiness lies more in giving than receiving,"<sup>2</sup> he said in the same discourse. E. G. White has commented:

If ministers feel that they are suffering hardship and privation in the cause of Christ, let them in imagination visit the workshop where Paul labored. Let them bear in mind that while this chosen man of God is fashioning the canvas, he is working for bread which he has justly earned by his labors as an apostle.

Work is a blessing, not a curse. A spirit of

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<sup>1</sup>Acts 20:26-27, NEB.

<sup>2</sup>Acts 20:35, NEB.

indolence destroys godliness, and grieves the Spirit of God.<sup>1</sup>

In respect to ministering to others, Mrs. White is forthright about the pastor's work:

From His servants to-day God requires fearlessness in preaching the word. . . . He should watch with deep solicitude the development of character. If he sees that any of his flock are cherishing sin, he must as a faithful shepherd give them from God's word the instruction that is applicable to their case. . . . The pastor who fulfills his high commission must give his people faithful instruction on every point of the Christian faith, showing them what they must be and do in order to stand perfect in the day of God. He only who is a faithful teacher of the truth will at the close of his work be able to say with Paul, 'I am pure from the blood of all men.'

If ministers of the gospel were to bear constantly in mind the fact that they are dealing with the purchase of the blood of Christ, they would have a deeper sense of the importance of their work. . . . Their own example is to illustrate and enforce their instructions. . . . By their devotion, their purity of life, their godly conversation, they are to prove themselves worthy of their high calling.<sup>2</sup>

Paul provides, in his letters to two churches, a list of spiritual gifts which should be manifest in the church.<sup>3</sup> All disciples of the Lord possess a gift or gifts of the Spirit. The purpose of these gifts is "to equip God's people for work in his service, to the building up of the body of Christ."<sup>4</sup> Spiritual gifts help in attaining unity, and in bringing the church to

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<sup>1</sup>White, Acts of the Apostles, 252.

<sup>2</sup>Ibid., 394-395.

<sup>3</sup>Rom 12:6-8; 1 Cor 12:7-11, 28-13:13.

<sup>4</sup>Eph 4:12, NEB.

mature manhood. The body of Christ is then "bonded and knit together by every constituent joint," and "the whole frame grows through the due activity of each part, and builds itself up in love."<sup>1</sup>

Inspiration records that in the church some are apostles, some are prophets, some are evangelists, and some pastors and teachers.<sup>2</sup> I can remember the day in the Seventh-day Adventist Church in Britain when it was considered that anyone entering the ministry was going to become a public evangelist. His training and internship were all geared towards that goal. At that time, pastors, those who cared for the church or churches, were almost regarded as second class workers. Although Mrs. White looked upon all pastors as soul-winners, she also saw value in the evangelist having his role in ministry as well as the pastor.

God calls for evangelists. A true evangelist is a lover of souls. He hunts and fishes for men. Pastors are needed--faithful shepherds--who will not flatter God's people or treat them harshly, but who will feed them with the bread of life.

The work of every faithful laborer lies close to the heart of Him who gave Himself for the redemption of the race.

One man usually performs the labor which should be shared by two; for the work of the evangelist is necessarily combined with that of the pastor, bringing a double burden upon the worker in the field.<sup>3</sup>

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<sup>1</sup>Eph 4:16, NEB.

<sup>2</sup>Eph 4:11.

<sup>3</sup>White, Evangelism, 116.

During the time when Paul was ministering at Lystra, he met Timothy. This young man who had a Greek father and a Jewish mother, was most probably impressed to devote his life to ministry by the witness of Paul when he was persecuted for his faith. The apostle was dragged out of the city and stoned.

Timothy had been brought up to understand the Scriptures and have his life governed by them. As time went by, he made his decision to join with Paul in becoming a servant of God and a friend to man. In his counsel to Timothy, Paul itemizes his own qualifications of a gospel worker.

'To aspire to leadership is an honourable ambition.' Our leader . . . must be above reproach, faithful to his one wife, sober, temperate, courteous, hospitable, and a good teacher . . . avoid quarrels, and no lover of money. He must be one who manages his own household well. . . . He must have a good reputation with the non-Christian public. . . .

Make yourself an example to believers in speech and behaviour, in love, fidelity, and purity . . . devote your attention to the public reading of the Scriptures. Do not neglect the spiritual endowment you possess, which was given you, under the guidance of prophecy.<sup>1</sup>

Timothy was encouraged not to be harsh with an elder; to pursue justice, fortitude, gentleness and love; to drive a straight furrow in his proclamation of truth.<sup>2</sup>

Paul also gave this advice to Timothy, "But you yourself must keep calm and sane at all times; face

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<sup>1</sup>1 Tim 3:1-7, NEB.

<sup>2</sup>1 Tim 4:12-5:2; 6:9-14; 2 Tim 2:3-7; 15-17, NEB.

hardship, work to spread the gospel, and do all the duties of your calling."<sup>1</sup>

Ellen G. White put the spotlight on ministers too in her day:

Let him show to others that the truth has done something for him. He should see the evil of these careless, rough vulgar expressions, and should put away and despise everything of this character. Unless he does this, his converts will pattern after him. And when faithful ministers shall follow after and labor with those converts to correct their wrongs, they will excuse themselves by referring to the minister.<sup>2</sup>

Members very often follow the man more than the message. They will probably imitate him more than the truths he presents. His example, therefore, is of the utmost importance.

One of the last encounters Jesus had with His disciples was when He challenged Peter with the question, "do you love me more than all else?"<sup>3</sup> Jesus asked him the same question three times and Peter assured Jesus of his love for Him. The admonition of Jesus was, "Then feed my lambs," and "tend my sheep," and "Feed my sheep."<sup>4</sup>

God's men gently lead others. They do not drive men but seek to be patient, sympathetic, and loving in

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<sup>1</sup>2 Tim 4:5, NEB.

<sup>2</sup>White, Testimonies, 1:445-446.

<sup>3</sup>John 21:15, NEB.

<sup>4</sup>John 21:16-17, NEB.

their relationship with their flock.

The question that Christ had put to Peter was significant. He mentioned only one condition of discipleship and service. 'Lovest thou Me?' He said. This is the essential qualification. Though Peter might possess every other, yet without the love of Christ he could not be a faithful shepherd over the Lord's flock. Knowledge, benevolence, eloquence, gratitude, and zeal are all aids in the good work; but without the love of Jesus in the heart, the work of the Christian minister is a failure.<sup>1</sup>

Although God's under-shepherd needs love and tenderness, he also requires courage, fortitude, and tenacity. It is the work of the pastor to emulate his Master. He will seek to be humble and lowly of heart because he recognizes he is a member of the human family with weaknesses like those whom he seeks to serve. At the same time a true shepherd will have the interest and welfare of his flock at heart, "feeding, guiding, and defending them."<sup>2</sup>

It is not the work of a gospel minister to lord it over God's heritage, but in lowliness of mind, with gentleness and long forbearance, to exhort, reprove, rebuke, with all long-suffering and doctrine.<sup>3</sup>

As one who cares for the flock, the pastor should be an able expositor of the Scriptures, capable of adapting their teachings to the needs of the people.

God's under-shepherds take time to learn the

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<sup>1</sup>White, Desire of Ages, 815.

<sup>2</sup>White, Testimonies, 3:228.

<sup>3</sup>Ibid., 229.



skills of being an active listener. "It means that an ear can listen with sympathy to heart-breaking recitals of wrong, of degradation, of despair, and misery."<sup>1</sup>

In Evangelism, Ellen White has over seventy pages under the heading, "The Worker and His Qualifications." Briefly, in this section, she says, the minister should possess great compassion for lost souls, his success will be proportionate to his dedication and sacrifice, he will reveal cheer and joy in his service, and remain meek and lowly in heart. He will seek to avoid business snares and refrain from criticizing fellow workers. The pastor will be dignified and refined; he will not be an actor and will prefer to be tactful in his approach to others. He needs to have his affairs organized and use initiative, be prompt at meeting his appointments, shun every approach to evil, and guard his soul well. He will place sufficient value on his health, avoid late committees at night, and take care of his voice and his clothing as befits his vocation. The pastor will acknowledge the voice of duty as the voice of God, and be prepared to run risks for the cause of God.<sup>2</sup>

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<sup>1</sup>White, Testimonies to Ministers, 511.

<sup>2</sup>White, Evangelism, 628-691.

## CHAPTER IV

### EVALUATION OF THE MINISTRY OF THESE FOUR PASTORS IN THE LIGHT OF THE NEW TESTAMENT AND ELLEN G. WHITE ON THE WORK OF MINISTERS

We shall look at the four pastors in turn and list the particular categories under their names.

#### **Preaching and Teaching**

##### **Tom Chipper**

Tom Chipper was trained as a structural steel draughtsman but after two years' National Service was called to the Christian ministry. He attended the London Bible College for three years. From 1961 to 1965 he was the minister of the Maitland church in Birkenhead, Liverpool. It would be correct to say that from 1961 "he came preaching."

Tom loves to preach. When he was suffering from his back complaint he was greatly disappointed when he could not walk to church and stand to preach.<sup>1</sup> But since he was healed in 1971 he has not been adversely troubled by his vertebra.

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<sup>1</sup>The manse is not more than one hundred yards from the Baptist Church.

In his preaching Tom is teaching. He uses a conversational style. His vocabulary is not complicated. His words are understood by the people to whom he ministers because he knows them and is acquainted with their needs.

Tom, I believe, sees preaching as an adjunct to worship. Worship for him is more important than preaching. Congregational participation heads the list of his priorities on a Sunday morning.

Chipper preaches repentance and the new birth, obedience to the law of God, spreading the gospel to the neighborhood. Members of his church have had a deep desire to branch out and plant new churches, three in the last five years. He accepts the truth of the second advent of Christ but does not choose that theme very often. It appears as if his slant is more existential than prophetic. Perhaps he feels that he is "teaching them to observe all things whatsoever I have commanded you."

High on Tom's agenda is encouraging his flock to be obedient to the Holy Spirit. He exhorts them to pray in public and speak in tongues. People are free to use "prayer language"--that is, praying in tongues which are "unknown" to almost everyone present. It is not unusual to see men and women embracing each other in forms of reconciliation in answer to "the call of the Spirit." It

seems to me that both the apostle Paul, who advocates the use of prophecy more than speaking in tongues and emphasizes the gift of love, and Ellen White, who espouses quietness and deep reverence in worship and God's voice being heard from the preacher and the Scriptures, would deprecate the sometimes lack of sacredness and reverence in worship in Chipper's church.

Chipper's choice of preaching themes is biblical but not deeply theological. He likes to present topics more than expository sermons. He does, from time to time, present the latter. Unfortunately, he does not open the pages of Daniel and Revelation in proclamation.

Peter's sermons and the presentations of Paul had theology and thrust. They were prophetic and personal. They possessed dynamite and brought people to decision. Often, their messages were applied to men.

Earl Comfort, in writing about the pulpit and church growth today, gives tacit agreement to the New Testament pattern:

One could easily get the impression from church growth experts that the pulpit plays little or no part in church growth. A survey of books and articles on church growth communicates strongly that the pulpit is passé. For instance, *The Pastor's Church Growth Handbook*, a compilation of suggestions for those involved in church growth, mentions nothing about the place of the pulpit. Ken Parker, one of the contributors, lists 'seven characteristics of a growing church' and completely ignores the pulpit ministry. Robert Schuller talks about 'three characteristics of a successful pastor', and not once does he mention the role of an effective communicator. Charles Mylander writes about 'how to

build morale in your church', but does not mention the pulpit.

And yet when church growth situations are examined in this country, one cannot overlook the fact that at the heart of growth is an effective pulpit ministry.<sup>1</sup>

Comfort quotes Bob Smith:

Total Christian education should be our goal. As one of my colleagues says, It's like a big burner: the expository pulpit ministry is the centre of the burner, and the complementary efforts with their greater participation possibilities form the outer rings of the burner. . . . Let's light up the big burner, not to make things hot for everyone, but to warm up the saints and condition the atmosphere. . . . In order to do this we must get back to the kind of expository teaching that is dedicated to lifting up and presenting the true sense of the text so that God can reach our wills through our minds.<sup>2</sup>

Interestingly enough, in four books describing church growth in Britain from 1984 to 1988, hardly any of them link growth to preaching. They stress leadership, prayer, strategy, house groups, goals, meeting needs, evangelism, but preaching is hardly mentioned.

In the book Ten Growing Churches, only two of the ten mentioned gave systematic, expository preaching a write-up.<sup>3</sup> Only one of the two, the Above Bar Church in Southampton, felt that Bible-centered preaching contributed to the growth of the congregation.

Ten New Churches, provide an insight into how

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<sup>1</sup>Comfort, 64-70.

<sup>2</sup>Ibid.

<sup>3</sup>Eddie Gibbs, ed., Ten Growing Churches (Bromley, England: Marc Europe, 1984), 65, 85-87.

these particular churches have grown and are growing. But only one of them, King's Church, Aldershot, emphasizes that they "are strong in prophetic, in the declaration of the present Word of God to His church."<sup>1</sup>

John Richardson is the editor of Ten Rural Churches. Only one church, Holy Trinity, Aberaeron, suggests that pulpit preaching "is the main platform for the instruction of our church members."<sup>2</sup>

Edited by Michael Griffiths, Ten Sending Churches has caught the vision for mission, but not one of them thinks that preaching is sufficiently important to actually state it. In other words, in forty churches which have experienced growth, only four of them stress that preaching has contributed to a healthy, developing church.

### **Roy Clements**

Roy Clements has a burden to preach. Expository preaching is his delight. In this way, verses are presented in context and subjects introduce themselves. He reckons that his preaching is both biblical and contemporary. He interprets the text or texts in their historical and biblical contexts. He tries to be

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<sup>1</sup>Roger Forster, ed., Ten New Churches (Bungay, England: Marc Europe, 1986), 43.

<sup>2</sup>John Richardson, ed., Ten Rural Churches (Eastbourne, England: Marc Europe, 1988), 148.

faithful and fair to the Bible text. Denis Lane describes six marks of an expository preacher which ably fit Roy Clements:

1. There will be a sense of the greatness and reality of God. 'Unless we feel with our hearts as well as know with our minds . . . our message will carry no conviction.'

2. A sense of the helplessness apart from God's enabling. The world chatters on, but few men speak from the presence of God in a conscious dependence on His power.

3. Responsibility to make the message a part of himself. As George Adam Smith says, 'The prophet learns his speech as the little child by listening. Grace is poured upon the lips through the open ear.'

4. Courage to express what he has received from God. This is not to be confused with bigotry and needs tempering with humility and genuine concern.

5. A preacher's willingness to learn and obey God's Word. His position in the pulpit does not place him above the Word because God may have as much to say to him as to his hearers.

6. Concern to understand and meet the hearers needs. He must have regular up-to-date contact with the people to whom he ministers, in their thoughts, hopes, fears and desires.<sup>1</sup>

Roy knows Greek but does not parade his knowledge. He reads the commentaries but does not follow them slavishly. In his presentations he reveals common sense and balanced judgement. He is aware of Marx and Freud and their kith and kin. He is familiar with the modern theological and the ancient and current Christological controversies. It is against this background that Roy preaches the relevance of Christ to modern day living. He communicates the gospel well.

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<sup>1</sup>Denis Lane, Preach the Word (Welwyn, England: Evangelical Press, 1986), 18-22.

Clements claims that all preachers are plagiarists, and often unconsciously so. Their preparation in preaching, the digestion of other people's material, somehow gets woven into their sermons.

Clements "preaches the Word", the complete Bible, as far as time permits. It is not his plan to neglect any set portion. He subscribes to the fact that out of the womb of the Old Testament the New Testament was born. He would like to preach on all the books of the Bible during his career, including Daniel and Revelation. He desires to declare the "whole counsel of God", as he sees it.

Roy preaches Christ crucified, risen, and coming again. He stresses the need to be born again and letting the Spirit have free access in leading and filling the Christian. He accepts the doctrines of the fruit of the Spirit and the gifts of the Spirit. But the "Pentecostal approach" is rejected and has no place in the Eden Chapel. During worship times there is reverence and quietness and everything is done decently and in order.

When Dr. Bassant, an Indian medical doctor, attended Eden Chapel he asked Roy about the Seventh-day Sabbath. Clements immediately directed him to the Seventh-day Adventist Church in Cambridge. Clements identifies the Sabbath that Jesus kept as Saturday. I have reservations as to whether Roy proclaims this truth



in his church, although it is part of "the counsel of God."

Roy teaches as he preaches. One Sunday evening when I was present at the Eden Chapel, Roy was preaching from the book of Nehemiah. Having spoken for about twenty minutes, he handed out some worksheets. The congregation was divided into groups and invited to fill in spaces after reading the thought-provoking questions. Fifteen minutes later Roy proceeded to provide his answers from the Scripture passage.

No levity creeps into Roy's preaching. There are no amusing anecdotes but rather serious, sincere statements of truth. On average each sermon lasts between thirty and thirty-five minutes.

Roy makes room for personal application of his message towards the end of his sermon. He believes passionately that people should go out through the church doors changed men and women. When this occurs it brings great encouragement to his heart.

#### **R. T. Kendall**

Robert Kendall grew up admiring preachers. In his thinking, a minister of the gospel was the greatest man that there was. When he was eighteen years of age he heard a sermon on Enoch, the man who "pleased God". The sermon moved him to tears. He was soon convicted that God had called him to preach and be a soul-winner.

Therefore, it seemed natural for him to 'come preaching'.

Kendall preaches "the Word"--the Old and New Testaments. Nothing has precedence over proclaiming the Scriptures. On Sunday mornings he stays with a book or an epistle for years, going through it meticulously, verse by verse. Recently, he has tended to concentrate on First Samuel and the story of David and Solomon; a more narrative approach. Sometimes he selects topical sermons as in his series on AIDS; otherwise he is an expository preacher. In the manner of his choice of text or texts from the Old Testament and the way in which he often applies them to the present, he seems to be in the stamp of the apostles.

Kendall preaches "Christ crucified." He follows Paul's admonition. He uplifts Jesus in all his messages and underscores the fundamental truth of salvation by faith alone. He is a fine communicator of the gospel.

R. T. uses stories from the Bible and church history in his preaching, sometimes something he has read in the newspaper. He is lucid and easy to listen to. In the main, he does not speak longer than thirty-five minutes. In this matter he measures up to the Ellen White time scale.

The hours of worship are reverent and quiet with the exception of when public prayers are offered. Around the worshippers you can hear muffled "Amens" and from

time to time hands will be raised in praise to God.

Kendall does not make people laugh when he speaks. He is too much in earnest. He lifts up Christ and the love of God.

Kendall testifies that he received the baptism of the Holy Spirit in 1955. It was a threefold experience: (1) In it, Jesus became more real to him than any human being. (2) It provided a heightened sense of assurance; an assurance that the Bible is true. (3) It gave him a rich sense of peace and joy.

Kendall admits that a year or two later he had lost that precious baptism, but it returned through trial and suffering. He now has the conviction that if you learn to love and possess total forgiveness to those who hurt you, then you have received the baptism of the Spirit. Kendall sees this measuring up to what Paul says in 1 Cor 13.

R. T. endorses the concept of spiritual gifts. However, he has great reservations about current prophesyings and the gift of tongues. He himself has seen no visions and heard no voices in over thirty years. He dislikes the 'charismaniacs' who are more interested in excitement and thrills than they are in commitment to the local church and self-discipline.

Kendall feels that the 'charisphobiacs' are terrified of any deviation from tradition, such as hand

clapping and the raising of the hand in worship. Whereas the charismata--the Greek word for gifts--are what ought to be desired by all of us. Paul said, "Covet earnestly the best gifts" (1 Cor 12:31). R. T. questions whether some who claim to have these gifts really possess them.

Kendall resisted some advice a colleague gave him about Westminster Chapel. Having breakfast with this minister, R. T. was more than surprised to hear him say, "Just go back to your pulpit next Sunday and say, Is there someone here who has got toothache or backache or cancer, and trust God to heal them." Kendall frowns on any sensa-tional aspect of worship. He believes God speaks in a still small voice, where there is reverential awe in wor-ship. In this, Kendall follows the Bible and E. G. White.

In his preaching, Kendall is teaching. He tries to make the specific verse or passage clear to everyone. The following Sunday, he recapitulates.

R. T. teaches a Bible class on Friday evenings. He has been in Hebrews for more than three years. To my knowledge he has not tackled Daniel and Revelation yet.

Kendall applies his sermons to his congregation, especially the Sunday evening message. In this sermon he invites anyone who identifies with his closing prayer asking God for forgiveness and a new life, to come forward to the pulpit areas as the closing hymn is sung.

Kendall is in no doubt that when a good expository sermon has been preached it must be followed by application.<sup>1</sup>

E. G. White agrees.

R. T. endeavors to declare "the whole counsel of God." He accepts the Bible teaching of tithing, the creation story, even baptism by immersion.

Dr. Campbell Morgan witnessed the first baptism by immersion at the Westminster Chapel. For over fifty years the baptistery was not used until Kendall arrived and restored the rite.

Unfortunately R. T. sees Sunday as a day which should be different from the rest of the week. He is keen to emphasize that once a person has been saved, he is always saved. Death to the Christian equals heaven. but if a person is not saved then hell fire awaits him. And yet I have observed Kendall to come across a difficult biblical problem and say that he felt unqualified to explain it.

Kendall believes with all his heart that if preaching is paramount, then the devil cannot get a foothold.

#### **John R. W. Stott**

John Stott, for many years, has wanted to be known only as Christ's servant. He stands without peer

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<sup>1</sup>R. T. Kendall, God Meant It for Good (Eastbourne, England: Kingsway Publications, 1986), 104.

among preachers and is a compassionate counsellor. He thinks clearly, expresses himself adequately, and ministers meaningfully to the congregation at All Souls and around the world. Although he is now Rector Emeritus, he continues the lifelong association with the church of his childhood and of all his settled ministry.

I admire the man. I love to hear him preach as do many Seventh-day Adventists. He keeps to the Script--the Scriptures. When he speaks, the Bible comes alive. He is serious in his presentation. His message is a matter of life and death. He seeks to bring glory to God alone and the love and truth of God to men. He seems to bring food to the hungry, cheer to the downcast, and light to those who are in darkness.

John preaches Christ crucified and salvation by faith alone. He knows that the Old and New Testaments constitute God's Word for the world. He would make the claim that he has tried to place before the congregation a balanced spiritual diet. The tape library would confirm this point.

Stott usually speaks for thirty minutes. That is fifteen minutes longer than most of his fellow Anglican ministers. Their fifteen minutes seem like thirty, whereas John's thirty minutes appear to be merely five.

Although like Clements and Kendall, Stott is fundamentally an expository preacher, he also believes

that he should choose current subjects to present to the people as the need arises.

To John, preaching is essentially teaching with application. His sermons teach Bible truth. There have been times, after John has preached in the worship service, when he will step forward, in an informal way, and answer questions from the congregation.

Stott is a clear communicator of the Word. He applies it to his listeners with a life-changing thrust. This personal power comes from his dependence on the Holy Spirit. It means he speaks with authority, an authority which comes from a man who walks humbly with God. His language is pure and refined and appeals to the cultured people in his congregation. He subscribes to an educated ministry.

I am confident that John would be positive that he is teaching "them to observe all things that I have commanded you." He preaches so much which is Bible-based. He accepts the principle of tithing, the second coming of Christ, the judgement, the creation story, and believer's baptism, but the method is sprinkling. He rules out astrology and spiritualism, but rules in the Apostle's Creed and after death, it is heaven for the believer. The day of rest is one day in seven and Sunday is the resurrection day and Pentecost fell on a Sunday.

Just as the apostles, in the book of Acts, went

out preaching and teaching, John Stott has, for as long as he can remember, had a great burden on his heart for the un-churched. He is an evangelist. His spoken words and his writings indicate how much he wishes men and women to find Christ to be the joy of their lives.

John teaches the Bible doctrine of spiritual gifts. He would be of one mind with Ellen White who says, "The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified."<sup>1</sup>

At All Souls, worship times are sacred. When public prayers are offered and the Word of God is proclaimed, one can hear a pin drop. The worshipper is uplifted by the joyful songs that are sung and by the special items rendered. The life is refreshed by an encounter with the Lord.

### **Leadership, Strategy, and Organization**

#### **Tom Chipper**

Tom is not a great leader, nor a master strategist. He did not sit down with his elders or deacons and plan for the future. He did not, initially, set any achievable goals. He claims that his church grew out of a desperate need of, and cry for, the Holy Spirit.

Yet, in Tom's words, growth came to the church in

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<sup>1</sup>White, Testimonies to Minister, 424.



the New Testament fashion. As people were added to the church, week by week, Tom called his elders together for consultation. Unitedly they planned to spread the gospel to the environs of Cambridgeshire. Members witnessed the power of Christ in Newmarket, Bury St. Edmunds, and Littleport. One might call this the Baptist church's geographical strategy--Christians sharing the gospel very much like the directive which was issued in Acts 1:8.

As the members increased and more people filled the seats in the chapel, Tom invited his elders to discuss the future with him. They spoke about finance, refurbishing the interior of the church, and the music at worship. People were chosen to care for those particular responsibilities. One might term these internal church strategies under Tom's leadership. Tom's approach is not monarchical but rather the servant style, such as we find in the biblical record.

When Tom is engaged in visiting his flock, he goes on his own. He does not seem to follow the plan of Christ in visiting people two by two.

Tom declares that whatever has been accomplished in the church, is attributed to the working of the Spirit. As the Lord moved in their midst, folk were irresistibly drawn in. It has not been due to dynamic leadership. When a need was known, he has tried to meet it. This approach seems like the early church settling

**Roy Clements**

Leadership skills need developing like all gifts and abilities. They grow by exercise, and particularly by our willingness to learn from Scripture, from the example and instruction of others and by our mistakes. Roy has learned his craft in each of these schools.

Clements has not consciously followed any of the church-growth experts. But he has seen a steady growth in membership in his church. As a leader he proclaims his burden for growth nearly every week. It is almost a habit. By God's providential guidance, the Holy Spirit sets the agenda for growth. Like the apostles in the first century A.D., Roy desires to be led by the Spirit.

Roy's authority comes from being a servant of Jesus Christ. His leadership is shared and therefore keeps him under the discipline of others. If God's people need to be under discipline, so too do their leaders (Acts 20:30).

In New Testament style Clements encouraged his church officers to witness and plant new churches in the Cambridge area. This formed a strategy of outreach. These three new groups were organized, but at the same time they were like children reporting and adhering to the same discipline and guidance of the parent church, Eden Chapel.

I do not recall Roy ever telling me about

training others to witness to the power of the gospel, nor going out two by two as witnesses for Christ.

Roy subscribes to having elders as leaders in caring for the new groups, elders who have been set aside by the laying on of hands.

Clements' positive leadership is declared by his preaching. He encourages his congregation to accept that specific part of Scripture he is proclaiming at that time. The congregation warms to his sincerity and scholarship. It seems like apostolic preaching.

Roy appreciates spiritual gifts. He spurs his members on to use and improve them. But he dislikes speaking in tongues and prophesyings.

Clements likes to have fellowship with pastors of other churches. However, he did not contact me; I went to him.

Roy's preaching appeals to a cross section of the public. From a member of the European Parliament to the students at the various colleges, people come to sit under the banner of the gospel. Clements does not seek out or work for the lower classes in society.

#### **R. T. Kendall**

R. T. Kendall believes that the New Testament sets a high value upon leadership. He concedes that "If anyone sets his heart on being an overseer, he desires a noble task" (1 Tim 3:1). But the gift of leadership

means that sometimes there comes the temptation to shrink from it because of its demanding nature.

Kendall leads from the front. If you are a preacher, you are a leader. People will look up to you and have their own expectations. Current issues need to be addressed. It is necessary to answer questions people are asking. We could call it powerful prophetic preaching in the likeness of the apostles.

R. T. has not had a vision to go out and convert London or to plant churches, but rather to follow the Spirit's leading in walking in Arthur Blessitt's shoes of witnessing to the people who walk past Westminster Chapel. Those who volunteer to witness get training beforehand. This coincides with New Testament and E. G. White teaching. The witnesses go out two by two and invite others to accept Jesus Christ as Lord of their lives.

Kendall has not thought out nor ever planned any strategy of growth. The enterprises at the Chapel evolved as he felt the Spirit impressed him. He has always wished to be susceptible to the working of God's Spirit. At the same time he is not devising ways and means to warn people of the second coming of Jesus. But Kendall does like to have popular preachers and writers come to the Chapel to hold seminars that would emphasize Jesus' near return. In April, 1992, Kendall hosted John

Pawson and others who were seeking a strategy for DAWN, Discipling A Whole Nation. They desire to see twenty thousand more churches planted in Great Britain by the year 2000.

R. T.'s chapel appeals to many people--high and middle classes, folk from overseas, and a few from the lower bracket of society.

Kendall does not appear to be an organizer, but he does delegate social functions of the church to others. Times for worship are organized by Kendall himself. There are no midweek groups for him to superintend and no other outreach meetings to interest him.

#### **John R. W. Stott**

Stott is convinced that the authority of the pastor rests on love and service. He is God's servant and a steward of the manifold grace of God. He must be a good spiritual leader, knowing God and the people. John falls in line with the New Testament and E. G. White's appraisal of the pastor.

When Stott came to All Souls he had a vision of service. He realized there were many people living in the neighborhood of the church who were not Christians. He had a burden to reach the unbelievers. The task was beyond the clergy. A staff of ten curates could not do it. In John's mind there were only two alternatives:

either the job would not be done, or it had to be done with ministers and people thoroughly trained and harnessed as a team for evangelism.

John reckoned there were ten thousand souls living within the parochial boundaries. Worship and witness are twins. We are called to do both of them. John invited the congregation to commit themselves to thorough training once a fortnight for six months and then go out two by two to visit from house to house. This notion is both biblical and found in the writings of E. G. White.

Stott plans for and supports evangelistic thrusts in his church. He invites preachers to occupy his pulpit for a week or two, thereby giving the congregation an opportunity to accept Jesus Christ as Friend and Saviour.

John not only sees converts being made, which demonstrates the gospel's power, but he is more than interested in having new people nurtured into the body of Christ.

John accepts a number of principles which portray a living, dynamic, New Testament church. The church should be a loving, welcoming church. Friendly faces with no frowns greet all-comers. It is not hard to follow the services, the bulletin assists in advertising a whole range of activities.

The church needs to be under the Word of God and

under the guidance of the Holy Spirit. It is a body of instructed Christians who are able to provide reasons for their faith.

At All Souls, John has never seen himself as "the boss". He surrounded himself with a team, a team of leaders who would, as needed, both correct and support each other.

Stott does not believe in a dichotomy between head and heart. Held in balance, there needs to be intellectual content and emotion. Preaching requires storming the will.

John Stott appreciates excellence and feels that the best should be given to God. Attention must be given to everything: the catering, quality of music, leading of prayers, and the preaching. Nothing is too good for God.

At All Souls one can notice qualitative and quantitative growth. Those with spiritual gifts are encouraged to use them; some to build up the church and others for use in the community.

John has sought to reach the upper classes of people, but not to the exclusion of others. He admits he has fallen short in helping the "down and outs." Nonetheless, Stott did open a Club-house which was designed to minister to underprivileged youth in the neighborhood. Stott maintains that everyone should have an opportunity to discover the love of God in Christ Jesus.

Stott's church revealed a body of believers who knew that Christ was risen and alive today. His leadership, strategy, and organization served to underline that supreme fact.

### Prayer

#### Tom Chipper

Tom recognizes that he needs to pray. He prays with a thankful mind and pleads for the gift of the Spirit. Praise often fills his lips and he feels as though God is making him His man.

Tom prayed for healing for himself and God graciously heard his prayer. From then on Chipper has prayed for others with various ailments, some have been healed and some have not. Thus far Tom's approach seems to be in harmony with Scripture and Ellen G. White.

Thursday evenings have been set aside for the church members to assemble for intercessory prayer. Tom leads these Christians to fast sometimes but certainly to prayer for others. Prayer language is often used, as on Sundays in worship--expressions which are claimed to come from the Spirit but are not always understood.

Tom Chipper, compared with the other three pastors, is alone in his belief in speaking in tongues and interpreting them.

Acts 2 says the gift of language (glossa) was



manifested on the day of Pentecost. Noorbergen's position is that:

Among theologians there is hardly any variance in the interpretation that what happened here dealt with the ability to speak real languages--not a random collection of unknown sounds.

The term 'tongues' (Greek glossa) as used in verse 4 refers to the physical organ used in the art of speaking as well as to the sound produced by that organ. Also the word 'other' (Greek heterais--different) signifies that the speech produced by the vocal organs of the apostles consisted of sounds different from those they normally produced. Verse 6 of the same chapter furthermore identifies these heterais sounds as distinct languages. The very wording, 'ekouon heis hekastos te idia dialekto lalounton auton (they kept on hearing them speaking every one in his own language),' is sufficient evidence in itself.<sup>1</sup>

Concerning this event Ellen White comments:

Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime.<sup>2</sup>

The second example of speaking in tongues is in Acts 10:44-46:

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Later Peter refers to that occasion and says: "As

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<sup>1</sup>Rene Noorbergen, Charisma of the Spirit (Mountain View, CA: Pacific Press Publishing Association, 1973), 47.

<sup>2</sup>White, Acts of the Apostles, 39-40.

I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15). This terminology suggests that their tongues experience can be identified with Pentecost.

The next occurrence of the word Glossa is found in Acts 19:1-6. This reference seems to indicate a similar happening. It would point to a manifestation of speaking in languages. This gift, as Ellen White puts it, enabled them:

to speak the languages of other nations and to prophesy. Thus they were qualified to labour as missionaries in Ephesus and its vicinity and also to go forth to proclaim the gospel in Asia Minor.<sup>1</sup>

Noorbergen sees Paul's admonition to the Corinthian Church as dealing with an abuse rather than the use of languages such as recorded in the book of Acts.<sup>2</sup> But Hegstad is unsure:

Of course we are left with questions. But since when has mature faith, on which not only Paul but all Scripture places such a premium, demanded answers to everything.<sup>3</sup>

Nicholas Fisher reckons:

Paul's lengthy passage on speaking in tongues (chapter 14) was necessary because the Corinthians had all been uttering things that no one else could understand (14:6-13). The fact that they all spoke in tongues and yet could not all have the genuine

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<sup>1</sup>White, Acts of the Apostles, 283.

<sup>2</sup>Noorbergen, 60-81.

<sup>3</sup>Roland R. Hegstad, Rattling the Gates, (Washington, DC: Review and Herald Publishing Association, 1974), 77.

gift seems to show that many of the Corinthians were pretending to have it--purposely or unconsciously, or were making the same kinds of utterances used in ancient pagan religions.<sup>1</sup>

Some Christians see this aspect of expression as a means of speaking to God in prayer. Paul Cho, of Seoul, uses tongues in his worship as prayer language. Fisher again says:

In fact, Paul did not say that tongues were meant to be a prayer language. He clearly knew that the Corinthians were using tongues as a form of prayer. . . . He was not encouraging or condoning this practice, but was trying to stop it.<sup>2</sup>

Fisher adds:

It is interesting that Paul wished all the Corinthians could SPEAK (not pray) in other languages, though obviously they could not (I Cor. 12:27-31), yet he would allow only two or at the most three of them to speak in tongues during a church meeting (14:27). That the city of Corinth outside the church had a large proportion of mixed races, including Jews, must be significant in understanding Paul's wish, especially as tongues were a sign to unbelievers.

Tongues in a form of prayer were never once mentioned in the Bible before Paul corrected the Corinthian church. Every type of miracle had been shown long before the Day of Pentecost, such as healing, deliverance, prophecy--in the same way as they were shown after Pentecost. The only type of tongues-speaking mentioned before Pentecost were known languages used as a sign to the Jews. There is no true reason to suppose that God created a new gift of 'prayer languages' several years after the Day of Pentecost. Nowhere in Acts, or the gospels, or the other epistles do we read of any examples of praying in tongues. To assume that the early Christians prayed in this way is not honest thinking. Although a few New Testament verses are taken to encourage

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<sup>1</sup>Nicholas Fisher, Understanding Tongues, (Grantham, England: Stanborough Press, [1986]), 37.

<sup>2</sup>Ibid., 44.

this practice, it will be shown that the beliefs are not true. I Corinthians 14 is not an encouragement to all Christians of all time to pray in tongues. To pray in tongues today is to do exactly what Paul was trying to stop in the carnal Corinthian church. Paul instead reminded those saints of the true nature of the gift, and declared that 'If anyone speak in a tongue' (verse 27) in church, there must be an interpretation, so that this legitimate gift was not just used to 'speak into the air' (verse 9). In this controlled way anyone knowing the Jewish Scriptures, or knowing the Jews, would witness or hear of the sign, and Gentile Christians would know what was being said.<sup>1</sup>

The only reference of any substance by Ellen White on 1 Cor 14 that I could find is found in Counsels to Parents and Teachers. In this particular passage she applies Paul's words to speaking in one's mother tongue:

In all our religious services we should seek to conduct ourselves in a way that will edify others, working as much as lies in our power for the perfection of the church. . . .

The principle presented by Paul concerning the gift of tongues is equally applicable to the use of the voice in prayer and social meeting. We would not have anyone who is defective in this respect cease from offering public prayer, or from bearing witness to the power and love of Christ.

I do not write these things to silence you, for there has already been too much silence in our meetings; but I write that you may consecrate your voice to Him who gave you this gift, and may realize the necessity of cultivating it so that you may edify the church by what you say. If you have acquired the habit of speaking in a low, indistinct way, you should regard it as a defect, and put forth earnest efforts to overcome, that you may honour God and edify His children.<sup>1</sup>

There is no particular directive in Scripture to

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<sup>1</sup>Ibid., 49-50.

<sup>1</sup>Ellen G. White, Counsels to Parents and Teachers (Mountain View, CA: Pacific Press Publishing Association, 1943), 244-245.

seek for this gift. It is not apparent that encouragement is given for men to enter into various spiritual exercises in order to receive it. But we are admonished to "ever seek to excel in the great gifts" (1 Cor 12:31--Weymouth's translation). I doubt that the gift of tongues would come under that category.

Fisher rightly concludes:

Considering the division which has been caused in the wake of true revival, it ought to be obvious to the Christian world that the master counterfeiter--Satan himself--has had his finger in the charismatic pie.<sup>1</sup>

I doubt if those engaged in intercession in Chipper's church take "one soul after another" and beseech the Lord to help them to save each person as Mrs. White encouraged. Nor do I think that Tom's members plead for God to intervene because so many have made void His law as the Psalmist and E. G. White indicate.

### **Roy Clements**

Roy feels that he is at his best early in the morning and at that time seeks communion with God, and in that he follows the example of Jesus. Roy believes in Paul's injunction, "Pray without ceasing."

The members of Eden Chapel assemble in their house groups for prayer. In this manner they resemble the pattern of the early church. In their groups they

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<sup>1</sup>Fisher, 79.

pray for their pastor and for known needs.

Jas 5:13-16 is followed when individuals request prayer for sickness or disease.

Roy believes that the church is keeping in step with the leading of the Lord. They pray for God's Spirit and consider they are obeying His law and His revealed will.

When the church or group is engaged in intercession, no special prayer language is used. Although Roy and his members accept the teaching of spiritual gifts, they reject speaking in tongues.

#### **R. T. Kendall**

Kendall is a student of the Word and a man of prayer. He urges the church to pray. This is the only weapon, he feels, the church possesses. He calls for obedience to God's Word and for the impulse of the Spirit.

Kendall is of the opinion that he and Westminster Chapel need to wait more on the Lord; to sense His guiding hand; and to expect great things from God, just as William Carey did. Sour and long faces are an abomination to Kendall but a rejoicing heart is an honor to the Lord.

There is no weekly prayer meeting for the benefit of those who attend the Chapel. But a number of the "regulars" pray privately for the pastor and the church.

R. T. knows that prayer is the key to success in the life of the minister. Like William Carey, he wants to lean on God's kind arm. But I do not think that Kendall or his church folk pray for the unconverted one at a time until they surrender to the Lord as Mrs White did. Kendall feels a burden to be yielded to the claims of God's law but it appears he does see the importance of pleading with God to have each of the commandments raised to a higher plateau, especially the fourth, because so many have made void His law. This was the emphasis of the Psalmist and E. G. White.

#### **John R. W. Stott**

It cannot be denied that John Stott is a spiritual man. From the day Jesus found him in his teens at Rugby School and John committed himself to God, he has been growing in grace and humility. For many years it has been his habit to begin his devotions as soon as possible after 5:00 A.M. John chooses the hour when he can be alone with God and then later he can be with men. He is a true ambivert who spends his time between the mountain and the multitude; the desert and the city; withdrawal and involvement. In this way Stott follows the way Christ lived.

John is almost unique; he possesses the qualities of a scholar, yet he never parades his knowledge, and seems to walk with God like Enoch of old in deep

humbleness of spirit. He does not stand aloof from men but loves people and appreciates his colleagues in the ministry. Stott lives each day in deep dedication to his God. John's supreme desire is to bring honor and praise to God. This special personal power is born of prayer. He lives the gospel he proclaims. He has a firm conviction that very often only prayer and fasting help us to discover the mind of God. In his communion with the Lord and in his ministry, John is close to the New Testament pattern and the writings of Ellen White.

Stott is one who lives a balanced life resulting from his walk with God and his love for God. He accepts a cerebral response to God in terms of a firm grasp of biblical doctrine; emotional, but not in the sense of current Pentecostalism, rather in having a blend of lively, reverent music in worship, and being practical in the way of having social concern. These are kept in mature perspective.

Because John is a man of the Spirit, he is sensitive to divine realities which affect his attitudes, beliefs, and practices. He accepts the New Testament teaching of spiritual gifts but sees the fruit of the Spirit as being essential to Christian living. The fruit demonstrates how close we walk with God.

Although John adheres to the gifts of the Spirit, he believes that speaking in tongues, interpretation of



tongues, prophesyings and apostleship were gifts for the first century A.D. only. Let us examine the latter gift.

The apostle Paul lists a number of spiritual gifts and never sub-divides them into any categories. They are to be taken together. In an article which appeared in the Advent Review and Sabbath Herald entitled "The Evidence of Apostleship", Ellen White regards ministers and apostles being as one and the same. She stressed:

The conversion of sinners and their sanctification through the truth, is the very best proof a minister can have that God has called him to the ministry. If these evidences attend his labours, he needs no other recommendation. The evidence of his apostleship is written upon the hearts of the ones converted, and is witnessed to by their reformed lives. Christ is formed within, the hope of glory. They are zealous for the truth they have received. They realize that their lives must harmonize with this truth.<sup>1</sup>

Again she write: "Those who have accepted Christ are missionaries, and they should be ready to work where they are, and answer a call to regions beyond."<sup>2</sup>

Peter Wagner consents that apostles are in the church today. "The biblical evidence strongly supports the continuity of the gift of apostles."<sup>3</sup> McRae cites Watchman Nee, who subscribes to the fact that the apostle

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<sup>1</sup>Ellen G. White, "The Evidence of Apostleship," Advent Review and Sabbath Herald, 15 April 1902, 8.

<sup>2</sup>Ellen G. White, Ms. 44, 1898.

<sup>3</sup>C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Ventura, CA: Regal Books, 1984), 207.

is a church-planter and the gift of apostleship is present in modern times.<sup>1</sup> Stedman gives his assent: "The apostolic gift is still being given today, though in a secondary sense. . . . It is part of the apostolic gift to start new churches."<sup>2</sup>

Seventh-day Adventists believe that the New Testament gifts (and others not stated) are to be seen and experienced today.

It is more than possible that John prays for individuals and asks the Lord to help him to save their souls because he goes through a long prayer list every day. I am not sure that he requests God to work in a marked manner because many "have made void Thy law."

### **Ministering to the Needy**

#### **Tom Chipper**

Tom professes that his church cares for the whole person and therefore a full-orbed ministry is being taught. Personal caring and loving outreach have touched and changed many lives in the church and the community.

In this regard, Audrey, Tom's wife, has been a great asset to the church. People suffering from depression, alcoholism, drugs, and domestic difficulties

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<sup>1</sup>William McRae, Dynamics of Spiritual Gifts (Grand Rapids, MI: Zondervan Publishing House, 1976), 56.

<sup>2</sup>Ray C. Stedman, Body Life (Glendale: G/L Publications, 1972), 52, 53.

have been helped by Audrey as she has counselled with them and prayed for them.

In this section we are focusing, in my view, on one of the secrets of Tom's successful ministry. Audrey is as much involved with people and their needs as is Tom. The members go to her with their problems and when she adopts a certain stance in church matters, by and large, that is accepted by the membership. But they are both a loving, caring people.

Tom maintains that his ministry and that of the church are geared to help men and women from the beginning of life to its end. To me, it seems that the Chippers meet the New Testament and Ellen White test in ministering to the needy in a loving way.

I visited Tom and Audrey on four separate occasions. Two visits were in the morning and each time I was invited and urged to stay for lunch. They are hospitable people, like the Scriptures suggest we should be. The Chippers are very interested in people and will put themselves out to help in any possible way.

Tom has tried to preach the gospel of parity to his members. The poor ones have been helped by the better off. The teaching of the early apostles, in this respect, has been taught.

The sick and fainthearted have been prayed with and encouraged. Some of these people have been healed.

Neither Tom nor Audrey go about doing 'medical missionary' work as E. G. White admonished. They are not aware of all the natural remedies about which Mrs. White speaks. But the Chippers do appear to be close to her way of thinking.

### **Roy Clements**

Roy's approach to helping the needy is similar to that of the Chippers with the exception that Roy's wife remains in the background, supporting more covertly than overtly.

Roy seeks to meet the needs of the various ages of his congregation from the womb to the tomb. Every Sunday Roy tarries at the Chapel after each service and makes himself available to all who require his attention, counsel, commendation, or handshake. He also visits his parishioners during the week and has regular hours when his surgery is open for counselling purposes.

Roy is friendly but not gushing; helpful but not pushing. His thoughtfulness and kindness are manifest in the church and its attempts to help and pray for the sick and to bring the suffering to the throne of grace. I do not hesitate to say that Eden Chapel follows the New Testament and E. G. White counsel in ministering to the needy in a caring, loving, understanding way.

However, Roy was not as hospitable to me as the Chippers were when I visited him at home. No

refreshments were offered. I was not expecting any and was not disappointed. This is only an observation.

Toddlers, young people, married couples, parents, the aged, and the widows and widowers are ministered to and cared for by the Eden membership and administration. Single young people of marriageable age and divorced people are a hard target on which to focus. Perhaps this last group is the most difficult for Clements and his church.

Roy did mention that miracles of healing had occurred. When various appeals are aired on the television, members often volunteer to help in raising funds for needy causes.

As far as I am aware neither Roy nor his church engaged in 'medical missionary' work as advocated by Mrs. White.

#### **R. T. Kendall**

Westminster Chapel, according to Kendall's own admission, does not reach out to the needy in the same dynamic manner as the Isleham Baptist Church and the Eden Chapel.

However, a number of educational and social needs are met. The Chapel operates a Sunday School for juniors. One evening a week is devoted to the pursuits of ladies, led by Mrs Kendall, who tends to enjoy a back seat rather than a front one; and on Thursday evening a

club functions for young people.

But it is apparent that when it comes to people who are hurting--the sick, distressed in mind, widows and orphans, etc, there is a lack of ministry. As far as I know, no 'medical missionary' work is accomplished.

**John R. W. Stott**

John told me that he felt inadequate to make any statement about meeting the needs of the unfortunate. This was due to the fact that Richard Bewes is now responsible for the church and its affairs.

I have discovered, however, that All Souls ministers to the health of mind and body and also to many other types in the parish. Simon Parke is in charge of the Clubhouse which serves to meet a spectrum of needs. He has a staff of seven people who work with him full time. The current budget is set at £155,918. The church itself will raise initially £49,600; Westminster Borough Council will provide £90,300 and the balance of £16,018 will be met by church funds and special gifts.

The Clubhouse operates a Day Centre for the elderly in Westminster and Camden from Monday to Friday, 10:00 A.M. to 5:00 P.M. Some eighty members are on their books who pay thirty pence per month. This sum permits them to have "free" dinners each day. On average, ten to twenty folk have dinners regularly.

The elderly who attend the Day Centre play Bingo

or join the Keep Fit group. A mini-bus, owned by All Souls, takes them on trips each week and occasionally on week-end outings.

The Youth Club serves all ages from ten to twenty-six years. On Thursdays the under-tens meet from 3:30 P.M. to 5:30 P.M. Mondays and Wednesdays it is the turn of the ten to fourteen year olds from 6:30 P.M. to 8:00 P.M. The "older" young people, fourteen to twenty-six, gather together on Tuesdays and Wednesdays from 7:30 P.M. to 10:00 P.M. Once a fortnight, on Thursday evenings, this group makes its way to the gymnasium for weight lifting and indoor football. An Asian boy's group from twelve to fourteen years meets in the gym each Tuesday and Thursday in the late afternoon. On Monday afternoon from 4:00 to 6:00 finds a young girls' group (ten plus) in the gym.

"The Prospects Club" is designed to cater for those who are out of work, and meets each Tuesday from 4:00 P.M. to 6:00 P.M.

It is encouraging to learn that some of the young folk desire to go to church on Sunday. On the other hand, reality tells us that All Souls has had many disappointments in this particular area. Just when it was felt that young people were making progress in the Christian life, the enticements of the world would make their presence known.

Now and then scruffy men have been found sleeping in the porch of All Souls. Perhaps this is an "unclassified" need which the church meets.

There are sporadic seminars for specific needs. A few months ago, a Saturday was devoted to talks relating to single men and women, followed by a question and answer period.

I would like to comment on John's hospitality. My second visit to him was on a Sunday. After the morning service he invited me to lunch, albeit a working lunch. A simple meal which he himself had prepared was soon set out before me. He is an able bachelor.

All Souls appears to have a loving approach to God and men, thereby meeting the requirements of the New Testament and Ellen White. The church also seems to have a comprehensive medical ministry suggested by Mrs. White apart from "rendering implicit obedience to the Ten Commandments and being loyal to the fourth."

#### **House Meetings and House-to-House Labor**

##### **Tom Chipper**

The idea of meetings being conducted in homes is a New Testament concept. Although New Testament Christians gathered in the temple at Solomon's Colonnade,



they also broke bread "by households."<sup>1</sup> "The church in their home" or "in his house,"<sup>2</sup> occurs several times in the New Testament.

Tom Chipper realized the need of his members to enjoy fellowship with each other during the week. Coupled with this necessity was the understanding of Exod 18:13-24, where Jethro gave pertinent counsel to Moses to separate the people into groups, each one with a leader.

At first, the seven small groups which were organized were not "house churches" in the New Testament sense because those who attended the fellowship bands also went to the same church on Sundays. But three of these groups, Newmarket, Bury St. Edmunds, and Littleport (and, more recently, Kedington) have grown into independent churches.

Tom's house groups of cordiality possessed an evangelistic thrust which resulted in church planting. They have helped to keep the church alive and have been the means of raising up believers in the area surrounding the Baptist Church.

The central part of the group was Bible study which Ellen White would have endorsed. But other

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<sup>1</sup>Acts 2:46 (A rendering supported in the Papyri). F. F. Bruce, The Acts of the Apostles (London: Tyndale Press, 1951), 101.

<sup>2</sup>Acts 16:40 (House is a supplied word, but most English translations agree with the KJV.) Rom 16:5; 1 Cor 16:19; Col 4:15; Phlm 2.

elements were deemed important in Chipper's mind--that of sharing feelings and having adequate time to pray in their own way.

Tom is confident that a loving relationship exists in his fourteen house groups--something that Mrs. White would have supported. But again, praying in tongues would have inserted a "foreign element."

Tom knows it his duty to visit his members. He does not draw back from this responsibility. But the impression I received from him was that he visits on his own. Audrey also visits but by herself. Often people come to see them in their home. It is apparent that they do not follow the New Testament directive, nor Mrs White's admonition in visiting two by two.

### **Roy Clements**

Roy is a great believer in the house group plan. But his groups are attached to the church. In that way they are not New Testament house churches. Even though he has some twenty groups currently meeting in the Cambridge area, they are still linked to Eden Chapel.

Roy's house groups have been instrumental in encouraging fellowship, Bible study and sharing personal problems together. Love has been the keynote as mentioned in the New Testament.

Clements visits those people in his parish who are in need. His elders make calls on the membership and

give to Roy the names of those who require his skills in ministry. I am not aware, however, that they visit two by two as Matthew and E. G. White recommend.

#### **R. T. Kendall**

Kendall has not induced the notion of house groups. At the onset of his ministry at the Chapel he appreciated the idea of groups gathering together to pray in the middle of the week. At present, only the bare bones of the skeleton exist. There is no leadership in this area of church life to bring order out of chaos.

Kendall, by his own admission, hardly does any visiting. Perhaps one of the reasons is that his membership is so distanced from the Chapel. Some live forty or fifty miles away from London.

The leaders at Westminster Chapel do not go out two by two visiting the members but they do go seeking non-Christians, and they make gospel presentations two by two when engaged in the Pilot Light "share your faith" exercises. Their preparation for witness is outlined in the Pilot Light Course:

Lessons 1 and 2	Personal	Life
Lessons 3 and 4	Indiscriminate	Involvement
Lessons 5 and 6	Learning the	Gospel
Lessons 7 and 8	Operation of the	Holy Spirit
lessons 9 and 10	Temperament and	Tactics

Kendall began teaching this course on 2 November 1985.

**John R. W. Stott**

John prays and pushes for house groups. They foster discipleship, service, and sharing in a loving environment. People seek to understand each other so that they will not be taken aback by anything that is said. Emotional healing comes about in group settings; the nurture of babes occurs in families. This is what John understands the house group to be.

But Stott's groups are not identical to the house meetings we read about in the New Testament. John's groups serve the church at All Souls. They meet midweek fortnightly and go to church on Sunday for celebration. Yet it should be noted that in these bands the Bible is studied, as E. G. White advocated. It is the "textbook" in each "class."

John has been a strong supporter of visiting people in his parish. He taught the principle of calling on men and women in their homes in twos. However, since relinquishing the post of rector of All Souls, his pattern of visiting has lapsed.

**The Personal Qualifications  
of the Pastor****Tom Chipper**

Tom is in accord with the New Testament on a number of issues. He responded to the call of God and

believed the Lord gave him a burden to find the lost sheep.

Sometimes members have hurt him, but he has possessed fortitude and become a plucky pastor.

Chipper would claim, I think, to be pure from the blood of all men. But it appears to me that being "in the spirit" could provide a false assurance in that he may be depending on ecstasy as a criterion to be one with God rather than asking the Lord to reveal more light to him.

Tom lives a godly life, proving himself worthy of his high calling. He is a lover of souls. He cares for the flock and governs his own family well. He mingles with the people and studies how to meet their needs and listens to their cries for help, as Ellen White indicates. But he does not seem to be a great expositor of the Scriptures as Mrs. White evinces.

It is not obvious that Tom is a good organizer because he does not have everything at his finger tips. He tries to reach his appointments on time. This should not be difficult when he is at the Isleham Church because his manse is only a stone's throw away.

Health is important to Tom, but I am not aware that he follows any particular diet or adopts any exercise pattern.

Chipper feels that God will take care of his voice; indeed, all of his ministry is in God's hand.

### **Roy Clements**

Roy is a quiet, well-informed pastor. He heard God's call to him and answered in the affirmative. He is resolute, yet kind; helpful, yet immovable if he feels his position is right, and then tries to softly lead others along that route. He is gentle and just, thoughtful and loving in his approach to others.

Clements is a spiritual man like John the Baptist and preaches repentance as he did, but I doubt if he is convinced that he is preparing the way for the soon coming of the King of kings.

Roy is a pastor rather than an evangelist. But he shares the great Shepherd's heart in longing to rescue men who are caught in the cage of sin.

Roy would admit that he endeavors to be a faithful shepherd realizing that he is not a perfect pastor. He is able to rebuke sin in a loving manner. I think that Roy believes that he is pure from the blood of all men because he deeply desires to preach from all the books of the Bible. Nothing should be hidden.

Roy takes pride in his family and governs them admirably. He has a fine reputation in the church, in the community, and among his colleagues in the fraternity.

One could say that Roy is a God-ruled man. He avoids, as far as I know, worthless chatter, as E. G. White favors, but I have not seen him in a social setting.

Spiritual gifts are manifest in Roy's life and ministry. He is a communicator of the Word, and in that sense he fulfils the prophet's role. He administers church affairs in an understanding manner. He listens to people and seeks to assist them.

Clements sets a good example before the pastorate. I assume he is as prompt at meeting his engagements as he was with me. He never wishes to waste his own time or the time of others. He seems to be an organized man.

Roy places value on his health and desires to care for his voice. Preaching is his main channel of communication. Although he gained his doctorate, he is aware that he is not a writer of books.

Roy is not the type of pastor who "sticks his neck out," prepared to take risks for the cause of God, as Ellen White states.

#### **R. T. Kendall**

R. T. Kendall's calling to the ministry, according to his own testimony, was unspectacular. But God called him and he replied like Isaiah, "Here am I, send me."

R. T. takes 1 Cor 1:21 "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," to mean it pleases God through preaching to save people. God gets pleasure that way. There is no other way whereby people will be saved except through preaching.

We rejoice that God can and does save men through the Word that is spoken, but surely Kendall's view is rather narrow and limits God in time and space. The Lord can save men in an airplane, in a room, by a river, with no other human being present. The Spirit can reach men anywhere.

R. T. accepts the reasoning that if we love one another, we have a burden for the lost. It is a hunger for the soul of the unconverted. In this way he is an evangelist according to Mrs. White's account.

Kendall is a spiritual man and he feels that he must fill the vacuum in the nation where no one is speaking out for morality and the commandments of God. He says it is unfair that those who deny the Virgin Birth and the resurrection of Christ, and dislike women becoming priests to get so much public attention.

R. T. would add that he is pure from the blood of all men because of his ardent desire to warn people of the wrath of God. There is now a hell to avoid and at



death a heaven to gain. In this teaching he is incorrect.

I do not have the opinion that Kendall sees himself as another John the Baptist preparing the way for the second coming of Christ. He believes in the advent but not in its imminence.

R. T. is a man of tenacity and courage. There have been times when he has felt some members did not want him at the Chapel any longer. He has thought they came to dislike him because he invited Arthur Blessitt to the Chapel; he gave altar calls every week and continued going out on the London streets to convert people. Kendall persists in doing those things which he believes are right.

R. T. drives a straight furrow yet undoubtedly has a loving approach. He has a good reputation. He is careful in conversation and has his family in Christ-like subjection.

Kendall, I am sure, regards himself as a pastor who cares for the flock. He prepares himself amply for public presentations and provides a varied conscientious spiritual diet for his congregation. He is a competent exponent of the Scriptures. But he does not visit his parishioners, in my view, as often as he ought. By this definition, he does not measure up to the New Testament and Ellen White's criterion of a caring shepherd.

Although R. T. does not visit as much as he could, thereby acquainting himself with the nature and needs of his people, he does mingle with men. He mixes with folk on the streets in London, with his helpers engaged in Pilot Light witness, in the social arena when banquets are held at the Chapel, and he is an ardent reader of the daily newspapers.

Men and women visit Kendall in his vestry after the Sunday services. I tend to think that he is an active listener. I do not know if he is prompt at all meetings, or if he is a good organizer, or what value he places on his health. I can only guess.

For Westminster Chapel, R. T. has been prepared to take risks. However, this is not the same as venturing for the truth as Mrs. White urges yet R. T. has certainly used his own initiative, in harmony with her counsel.

#### **John R. W. Stott**

John's early home was in Harley Street, London, where his father, Sir Arnold Stott, was a prominent physician. Sir Arnold was a keen naturalist and encouraged his son to take an enthusiastic interest in the world that surrounded him. John's first collection was of moths and butterflies and before his school days were completed he focused on birds, which continues to be one area of relaxation.

John followed his father's footsteps in attending Rugby School, where John became head boy, and Trinity College, Cambridge. But here the similarity ended. John's natural gifts--for he was well spoken, polite, and had a gift for learning--combined with his talent for languages, suitably equipped him for the diplomatic service rather than medicine. Yet God had still other plans.

John's mother was a devout Lutheran. She taught him and his sisters to go to church on Sundays, and to read the Bible and "say their prayers" daily. To John, these rituals were meaningless. But he read religious books, went into chapels to absorb the atmosphere of mystery, and to seek for God. But God eluded him.

Until one day, John Stott heard the Rev. E. J. H. Nash of the Scripture Union, who asked Pilate's question: "What shall I do with Jesus, who is called the Christ?" Nash emphasized that we need to accept Jesus personally into our lives and follow Him. John describes his own experience:

A boy in his later teens knelt at his bedside one Sunday night in the dormitory of his public school. It was about 10 pm on 13 February 1938. In a simple, matter-of-fact but definite way he told Christ that he had made rather a mess of his life so far; he confessed his sins; he thanked Christ for dying for him; and he asked Him to come into his life. The following day he wrote in his diary: 'Yesterday really was an eventful day! . . . Up till now Christ has been on the circumference and I have but asked Him to guide me instead of giving Him complete control. Behold! He stands at the door and knocks.'

I have heard Him and now is He come into my house. He has cleansed it and now rules therein. . . .' And the day after: 'I really have felt an immense and new joy throughout today. It is the joy of being at peace with the world and of being in touch with God. How well do I know now that He rules me and that I never really knew Him before. . . .'<sup>1</sup>

While he was still at school, John found himself drawn into Christian work and witness. It was a great challenge. God had called him to be His ambassador.

In 1945, four days before Christmas, John began work as the junior curate at All Souls. One of his greatest delights was to mingle with the young people and take them away on weekend camps. As time went on, he conducted numerous missions in colleges around the world. He wrote in 1989:

I sometimes wonder on which particular scrap-heap I would be today, if it had not been for God's providential gift of the UCCF (Universities and Colleges Christian Fellowship). For I went up to Cambridge a very wobbly and vulnerable young Christian. I could easily have been overwhelmed by the world, the flesh and the devil. But the Christian Union brought me friendships, teaching, books and opportunities for service, which all helped me to stand firm and grow up. I am profoundly grateful.<sup>2</sup>

John has endured because he is God's man and has mettle due to his communion with God. He is intrepid in his approach to the world.

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<sup>1</sup>John R. W. Stott, Basic Christianity (London: Inter-Varsity Fellowship, 1965), 131.

<sup>2</sup>Martin Eden and David F. Wells, eds., The Gospel in the Modern World (Leicester: Inter-Varsity Press, 1991), 23.

Stott is a deeply spiritual man. He reads through the Bible each year. He rises early in the morning to pray and reads many theological works.

Michael Cassidy offers this personal testimony:

May I add here that to travel with John Stott, as I did round South Africa in mid-1988, was to find oneself constantly challenged in this area. No matter how early I awoke to answer the calls of nature or grace or both, John's light was always on! And I discovered that by 5.00 am daily he was with his Lord in prayer and study of the Word. Then later in the day I would observe the effectiveness of his ministry, and while others wondered how and why, I knew!<sup>1</sup>

John craves to preach the truth, the whole truth, and nothing but the truth. The sanctuary question, the seventh-day Sabbath, the writings of Mrs. White, the state of the dead, and the millennium are important teachings, but at the risk of contradicting myself, I would venture that apart from these doctrines, John Stott is a consecrated man and close to Adventism.

It is beyond doubt that the relevance of preaching remains a foundation stone of John's work and thought. "We need to gain in the church today a clearer view of God's revealed ideal for the preacher, what he is and how he is to do his work."<sup>2</sup> He is very humble in his approach. He admits that he is hesitant to write about the preacher. He is far from being an expert.

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<sup>1</sup>Ibid., 244.

<sup>2</sup>Stott, The Preacher's Portrait, 7.

But as God in His grace has called me to the ministry of the Word, I am deeply anxious to conform my ministry to the perfect pattern He has given us in the same Word.<sup>1</sup>

Timothy Dudley Smith writes:

Those closest to John Stott would have much to add of the humility, the personal integrity, the pastoral heart, the simple life-style, that help to make John the man he is . . . there are two characteristics which cannot escape mention, his sense of history and his sense of humour.<sup>2</sup>

Personally, I hold John Stott in high esteem. He is a loving and lovable gentleman. Yet he has never been a husband or a father. He loves his God and His Word, his people in the church, and those who are uncommitted to Christianity. He is all a pastor should be in character and work.

John has an excellent international Christian reputation. Morally he is a giant. In his work and preparation he is painstakingly thorough and gives every attention to detail. He is an active listener and always ready to help. He is prompt for his engagements. He takes care of his health. (He is now over seventy years of age.) He is willing to run risks for God but would rather commit decisions to Him and wait for the leading of His Spirit before he moves in any direction.

David Edwards portrays John Stott as

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<sup>1</sup>Ibid.

<sup>2</sup>Eden and Wells, The Gospel in the Modern World, 25.

a loved and trusted leader, teacher and spokesman of the world-wide Evangelical movement--and apart from William Temple (who died as Archbishop of Canterbury in 1944) the most influential clergyman in the Church of England during the twentieth century.<sup>1</sup>

#### **Brief Summary**

These four pastors are honest, devoted men of God and each one, in his own sphere of labor, has been blessed by God and has witnessed growth. Yet at the same time each of them has weaknesses according to the criteria in the New Testament and the writings of Ellen G. White. It is evident that God still "takes men as they are and uses them in His service."

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<sup>1</sup>Ibid., 26.

## CHAPTER V

### SUGGESTIONS FOR SEVENTH-DAY ADVENTIST PASTORS IN BRITAIN TODAY AND PERSONAL REFLECTIONS

#### Preaching and Teaching

##### Church Growth Theory

In looking through nearly thirty American and British books on church growth, I have discovered that preaching and teaching are hardly ever mentioned. One exception, John Marsh's book, So Send I You, devoted a mere five pages out of 276 to preaching (pp. 106-109, 152). Another exception, the latest British church growth book, Planting Tomorrow's Churches Today, by Martin Robinson and Stuart Christine, 1992,<sup>1</sup> places almost all its stress on strategy, but does mention preaching in the last chapter--but solely because the authors are reporting "First Century Insights for Twenty-first Century Strategies."

In another book describing growth, Ten Inner-City

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<sup>1</sup>Martin Robinson and Stuart Christine, Planting Tomorrow's Churches Today (Tunbridge Wells, England: Monarch, 1992), 316, 329, 335.



Churches,<sup>1</sup> two pastor-contributors raise the issue of preaching. Les Ball, writing about his Bonneville Baptist Church, Lambeth, London, states that "Expository, life-related preaching" is part of the leadership program of the church.

The pastor of the Limehouse Parish Church, St. Anne's, London, says:

If I have left to the last the ministry of the word, it is not as a postscript but as a crown. In church and out, we do some strange and wonderful things 'for the sake of the gospel'; but there is no substitute for God's messenger declaring and applying his message--Bible-based, Spirit-led, Christ-centered. This is my calling, and by this we stand or fall.<sup>2</sup>

Thus only two of the pastors of growing urban churches in Ten Inner-City Churches give preaching and teaching the light of day. Over all, the church growth people do not put preaching on the agenda for their strategy. It is a lamentable fact and a gross oversight.

**The New Testament and  
Ellen G. White**

In direct contrast to most church growth writers, the New Testament and Ellen G. White place a strong emphasis on preaching and teaching. In the New Testament several Greek words are used, providing 138 references in

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<sup>1</sup>Michael Eastman, ed., Ten Inner-City Churches (Eastbourne, England; MARC, British Church Growth Association, 1988), 66.

<sup>2</sup>Ibid., 125.

Young's Analytical Concordance to preaching and preachers. Jesus spent much time teaching His disciples and the people the principles of the kingdom of heaven. The apostles became preachers and teachers of godliness.

Paul presents a list of spiritually gifted men in Eph 4:11: "It was he who 'gave gifts to men'; he appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers." The combination of pastor and teacher is one of God's plans for gifted service.

When a church is organized, Mrs. White said, ministers should teach the members how to work for others. "Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."<sup>1</sup>

**Tom Chipper, Roy Clements,  
R. T. Kendall, and  
John R. W. Stott**

Tom Chipper, not dynamic in the pulpit, is of the teacher type. Roy Clements preaches and teaches with clarity and charity. R. T. Kendall is easy to listen to and can be classed as a preacher-teacher. John Stott confines himself to the context, explains the main points, and applies the meat of the message. He is a fine preacher-teacher.

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<sup>1</sup>White, Testimonies for the Church, 7:20.

The last three pastors mentioned believe that they have achieved church growth by their strict adherence to preaching the word. In this sense they are not following "church growth principles," but are in harmony with the New Testament and Ellen G. White.

In the four churches pastored by Chipper, Clements, Kendall, and Stott, worship styles vary and appeal to different types of people. Chipper's church is more "Pentecostal," leaning towards excitement, though the worshippers see it as being under the control of the Holy Spirit. In the worship services conducted by Clements, Kendall, and Stott, the pulpit is central, even in Stott's Anglican church. God acts as the word is uplifted and truth proclaimed through dedicated personality. Praise and prayer are also present, but the Scriptures are the focal point.

Chipper does not have any Asian or Black people living in his area, and they are not part of his congregation. The other pastors feel that their particular types of worship and preaching do not appeal to many Black people.

Clements, Kendall, and Stott claim that they attract and keep their congregations because of their emphasis on making preaching central. The main type of preaching they have in mind is expository, though at

times they present topical, narrative, textual, and biographical sermons.

Clements, Kendall, and Stott have come to realize through experience that there is no short cut to success. They are willing to spend much time in preparing their sermons. They are Bible students. They seek to understand the original message, and with sanctified imagination try to make the bible passage come alive and real in 1992. These preachers apply their messages to their hearers.

#### **Recommendations**

I believe that Seventh-day Adventist pastors should take every opportunity to plan their preaching strategy and spend as much time as possible in preparing to preach expository sermons. Having a sermonic year and thematic preaching could provide an inspirational diet for the church. But preparation is the key to 'princely preaching'.

Our message should meet men's needs. People want to know how bible truth can work in their town, in their home, and in their lives now. Joseph Parker once said, "Preach to broken hearts!" R. W. Dale declared, "People want to be comforted." Ellen White said, "Many of the

honest in heart are gasping for the breath of life from heaven."<sup>1</sup>

Cecil Rhodes, English Imperial statesman of the nineteenth century famed for his work in South Africa, could have been speaking about the Seventh-day Adventist Church when he said, "The work that centuries might have done must crowd the hours of setting sun." The message that this church is to bear to the world is the "everlasting gospel," and time is short. But it is this special binding-off message that prepares a people for the coming of the King.

There needs to be a renewed emphasis on eschatology, an urgency in our preaching that we are living in the end time. Our distinctive doctrines deserve a resounding ring. They require priority in preparation and preaching. This generation must hear the Advent message in a language that it can understand. The signs of Christ's second coming and the certainty of the Advent; the law of God and the importance of Sabbath keeping; the high priestly ministry of Jesus and the judgment hour; and the standards of the church cry out to be proclaimed from Scripture to modern man. But these teachings should be preached in the love and grace of God. Mrs. White tells us:

Those who wait for the Bridegroom's coming are to

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<sup>1</sup>White, Testimonies for the Church, 9:110.

say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love.<sup>1</sup>

Generally speaking, Seventh-day Adventist pastors are inundated with many duties in serving both the church and the community. It is easy for them to become workaholics. But they need time for meditation, personal prayer, and wrestling with passages of Scripture. These provide personal growth. It can become a habit for the preacher to begin his sermon preparation on Friday evening. Preaching dare not become a sideline. It is the main line for Seventh-day Adventist preachers. One of our greatest needs is for more consecrated men and better preachers, able communicators of the word. Such men preach with power and passion.

The Adventist preacher proclaims the whole of Scripture, including the inspired books of Daniel and Revelation. He preaches the "three angels' messages" contained in Revelation. He senses the call of God to "go on a little farther" than the four pastors in this project. His task is to call humanity to repentance, to obedience to the ten commandments, and to leave Babylon, which has fallen. He is to urge them to heed the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

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<sup>1</sup>White, Christ's Object Lessons, 415.

Adventist preachers should speak out of deep conviction. They know God for themselves and they are convinced of the reality of the message they bear. There is no other message like it.

Ellen White has assured us that a great work will yet be accomplished in England. The third angel's message will triumph in this country. The trumpet must be given a certain sound so that the church does not become converted to the world. The bulwarks of Satan will never triumph; rather, victory will attend the faithful preaching of God's Word. "The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time."<sup>1</sup>

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.

There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and who persist in refusing to heed the warning, cast away their last hope of salvation. There will be no second probation.

The word of truth, "It is written," is the gospel we are to preach. No flaming sword is placed before this tree of life. All who will may partake of it. There is no power that can prohibit any soul from taking of its fruit. All may eat, and live forever.<sup>2</sup>

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<sup>1</sup>White, Testimonies for the Church, 6:11.

<sup>2</sup>Ibid., 19.

## Leadership, Strategy, and Organization

### Church Growth Theory

Church growth experts agree that Europe is now the dark continent and the United Kingdom is a mission field. Therefore, they say, the British Isles, with their secularism, materialism, and pluralism, require leaders with a vision and a plan, a vision of seeing the gospel proclaimed throughout the land and a strategy to spread it abroad.

Leadership should not be a form of domination. Hans Kung feels, "Its task is to stimulate, co-ordinate and integrate; it serves the communities and the other ministries."<sup>1</sup>

Great emphasis is placed on goals which are relevant, measurable, achievable, significant, and personal. Griswold cautions:

Christians talk about decisions . . . that word does not appear in the New Testament in relation to evangelism. However, the word disciples appears 260 times and in each case refers to new people being reached for Christ.<sup>2</sup>

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<sup>1</sup>Michael Harper, Let My People Grow (London: Hodder and Stoughton, 1977), 212.

<sup>2</sup>Roland E. Griswold, The Winning Church (Amersham-on-the-Hill: Scripture Press, 1986), 132.



There is another form of strategy which may deserve further study.<sup>1</sup>

**The New Testament and  
Ellen G. White**

The New Testament and Ellen White are in harmony with the church growth theorists in a number of areas. They support the need for leadership, of making disciples, and of recognizing the gifts of the Spirit which aid in organization. However, the New Testament and Mrs. White, more than the church growth writers, stress the necessity of servant leadership, as in the example of Christ. This is not to say that church growth theorists are silent on servant leadership, but they do not appear to make it a strong emphasis.

Again, the New Testament and Mrs. White encourage the church to be subservient to the leading of the Spirit. The church growth people seem to be more "program oriented" than oriented to the leadings of the Spirit and His promptings in preparing for His program.

The New Testament and Mrs. White agree that initially each member should minister to his or her own group. This does not deny the fact that the apostles

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<sup>1</sup>Some experts stress the advisability of organizing separate congregations for people of different races or cultures (the "Homogeneous Unit Principle") to avoid requiring converts to hurdle a treble barrier of church, culture and Christ. See Robinson and Christine, 111, 112.

ministered cross culturally. But the message was "to the Jew first and also to the Greek." We are told if the disciples had not ministered to the Jews first, they would have lost their influence with them.<sup>1</sup> In similar fashion, Mrs. White advocated, in her day, that Black people in the U.S.A. should worship together and work for each other, and that White people should work for White people, as long as no antagonism was felt among the Black people.

**Tom Chipper, Roy Clements,  
R. T. Kendall, and  
John R. W. Stott**

Each of the four pastors confessed that he had not followed church growth principles in order for growth to occur in his church. Tom Chipper did adopt a few church growth ideas, but only in the later years of his ministry at the Isleham Baptist Church. Clements believes that in all church matters, God must set the agenda. Kendall did not cite a single church growth principle. Stott sees the church growth experts as following worldly management principles. He believes that persons are more important than the policies of the church growth movement.

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<sup>1</sup>White, The Desire of Ages, 351.

## Recommendations

There appears to be a tension between understanding God's will for the local church and some of the propositions pronounced by McGavran and other church growth writers. The pastor must be in touch with God and his people; know His leading and yet understand his congregation; be aware of God's voice and at the same time recognize the gifts of the Spirit in his members.

Strategies and plans can be adopted provided they are practical and the needed resources are available. Evaluation is important at appropriate intervals.

Leaders are conspicuous. They can become the target of criticism and ridicule. But in every difficulty, it is possible to see a call to consult divine wisdom. Leaders are still learners in the school of Christ. "Position does not give holiness of character."<sup>1</sup>

God looks for dedicated leadership, men of "even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ can be a proper leader."<sup>2</sup>

Much prayerful thought should go into a re-examination of the Seventh-day Adventist church's evangelistic outreach towards the White people of this

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<sup>1</sup>White, Prophets and Kings, 30.

<sup>2</sup>White, Medical Ministry, 164.

country. To adopt a worthwhile strategy that works will deserve further study.

## Prayer

### Church Growth Theory

Church growth enthusiasts prefer to call prayer a spiritual gift, the gift of intercession. And Wagner and others in the church growth school speak about spiritual warfare; prayer is needed because we wrestle against spiritual wickedness in high places. When certain Christians pray, interceding for those who are not Christians and for those who are caught in the sin-trap, church growth takes place.

Peter Wagner, in one of his books,<sup>1</sup> writes the following about prayer and growth:

Prayer is a growth factor which has not been stressed nearly enough in church growth literature. All the facts are not yet known, but it seems that most American pastors are surprisingly low in their ministry of prayer. One study shows them averaging one hour a week, which figures out to between eight or nine minutes per day. The average Korean pastor, who spends from one to three hours a day in prayer, would be appalled. We have a great deal to learn.<sup>2</sup>

### The New Testament and Ellen G. White

Undoubtedly the New Testament and Ellen White are in harmony with the church growth people in respect to

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<sup>1</sup>C. Peter Wagner, Leading Your Church to Growth.

<sup>2</sup>Ibid., 198.

prayer and spiritual warfare, but they present a stronger accent. prayer is a habit, a way of life. The Bible says, "Never stop praying." Mrs. White adds, "Prayer is the breath of the soul." In prayer the Christian surrenders his all to God in an endeavor to know God's will for his life. Among Christians who do this, we have intercessors who beseech the Lord to intervene in behalf of His people.

Christians, who sense their need to grow in grace and in the knowledge of God, discover that prayer is one of the secrets of growth and development. "Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self."<sup>1</sup>

**Tom Chipper, Roy Clements,  
R. T. Kendall, and  
John R. W. Stott**

Each of these pastors is a man of prayer. They preach the efficacy of prayer. They take time to seek God in private prayer. Time thus spent in prayer and study reveals a personal discipline that is a sign of those who live the gospel they proclaim.

#### **Recommendations**

It would be wonderful to live so close to God in prayer that (1) it would be natural to return thanks to

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<sup>1</sup>White, The Ministry of Healing, 393.

Him for the pleasant experiences in live, (2) to find that the problem areas drive us immediately to Him in prayer, (3) to discover a true knowledge of the Lord and of self, and (4) to be completely yielded to Him so that His plan for our lives is "safer than a known way."

Prayer is more than a performance. It is a mighty power. Prayer precedes a personal Pentecost, a daily infilling of the Spirit for godliness and service.

Ellen White challenged the church of her day to a revival of true godliness. She claimed that it was "the greatest and most urgent of all our needs."<sup>1</sup> She reminded the people then that "a revival need be expected only in answer to prayer."<sup>2</sup> It is our greatest need today.

The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.<sup>3</sup>

Mrs. White talks about difficult times ahead. They will demand a faith that will not shrink, and she

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<sup>1</sup>Ellen G. White, Selected Messages-1 (Washington, DC: Review and Herald Publishing Association, 1958), 121.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

tells us how personal victories are gained--through prayer.

Wrestling with God--how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.<sup>1</sup>

In Old Testament times, during the days of Eli, sin was unrestrained. Eli did not possess the firmness of character that was required to execute justice and righteousness; therefore, God raised up a young man named Samuel who called sin by its right name.

As soon as Samuel began to judge Israel, even in his youth, he called an assembly of the people for fasting and prayer, and deep humiliation before God. He bore his solemn testimony from the mouth of God. The people then began to learn where their strength was. They entreated Samuel to cease not to cry unto God for them. Their enemies were aroused to meet them in battle, but God heard prayer in their behalf. He wrought for them, and victory turned on the side of Israel.<sup>2</sup>

Days of fasting and prayer are needed today.

Pastors need education and training in order to help interested people understand the message for these days. But Ellen White emphasizes, "Much careful thought and fervent prayer are required to know how to approach men and women upon the great subject of truth."<sup>3</sup>

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<sup>1</sup>Ellen G. White, The Great Controversy (Mountain View, CA: Pacific Press Publishing Association, 1950), 621.

<sup>2</sup>White, Testimonies for the Church, 4:517-518.

<sup>3</sup>Ibid., 67.

Much could be gained by pastors meeting together periodically, to pray and plead with God for openings in the area of evangelism. They could pray for more unity and harmony in service. The earnest communication and fellowship involved would alone make for better understanding of each one's problem. But one day, God's Spirit will so control individual Christians that the latter rain will bring a great influx of people into His church and will prepare them for the time of trouble.

### **Ministering to the Needy**

#### **Church Growth Theory**

There are so many needy people in society! Wagner wisely observes that no one church can minister to them all. Dudley and Cummings quote Robert Schuller, "The secret of church growth is to find a need and meet it."<sup>1</sup> Dudley and Cummings say, "Approaching people on the level of their felt needs is at the very core of the Caring Church model."<sup>2</sup>

#### **The New Testament and Ellen G. White**

The New Testament church met needs as they appeared. The gospel was preached in languages that were

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<sup>1</sup>Roger L. Dudley and Des Cummings, Jr., Adventures in Church Growth (Washington, DC: Review and Herald Publishing Association, 1983), 80.

<sup>2</sup>Ibid.



understood, the sick were healed, widows were cared for, the poor received help, and Christ was preached as the One who brought forgiveness and peace to men. Ellen White reminds us of Christ's work:

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow me'.<sup>1</sup>

**Tom Chipper, Roy Clements,  
R. T. Kendall, and  
John R. W. Stott**

It is evident that Chipper's and Clements' churches have an ongoing program to meet the needs of their members from the youngest to the oldest. One of the reasons for this is that the members, relatively speaking, live in close proximity to the church.

The London churches are different. Kendall's ministry, generally speaking, is to the fit and healthy, albeit from the young people at one end of the spectrum of life to the elderly at the other. John Stott, when he served as a pastor, went further in that he founded the Clubhouse, which continues to appeal to various groups of young people. None of these pastors, according to my knowledge, has a prison ministry or seeks to preach the gospel to the deaf, the dumb, or the blind. But what they do, they do well.

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<sup>1</sup>White, The Ministry of Healing, 143.

## Recommendations

It seems that Seventh-day Adventists in Britain could do more in ministering to the Physically handicapped.

Mrs. White had a message to the church:

I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character.<sup>1</sup>

There are many in our churches who need words of comfort because their faith has burned low and they are weighed down with a sense of sin and guilt. We need born-again Christians and pastors who can minister to such sin-sick souls. Dudley and Cummings, I feel, have the right balance:

Modern behavioral science has helped us to see that people are motivated to do that which will bring need satisfaction. All of us are created with intrinsic needs--physical, psychological, and emotional. The need to feel safe, to love and be loved, the need for self-esteem and the esteem of others, to do something significant with our lives, is a part of each one of us. And while many frantically try to meet these needs in self-destructive and unfulfilling ways, yet the needs themselves are legitimate. God placed them in the human breast, and only He knows how to satisfy them in ways that enhance human dignity.<sup>2</sup>

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<sup>1</sup>White, Testimonies for the Church, 3:511.

<sup>2</sup>Dudley and Cummings, 155.

## House Meetings and House to House Labor

### Church Growth Theory

In reading about fifty growing churches in Britain during the 1980s, I have discovered that they all had one thing in common: house groups. People met each other in small groups either weekly or fortnightly in a face-to-face context for personal and intimate relationship and for lifestyle formation. Evidently house groups help produce church growth.

Many people feel uncomfortable entering a church or entering a building connected directly to a church. They feel more free coming into a home--a cozy atmosphere seems more closely related to daily life, more real and acceptable.

But though the church growth theorists speak much about house groups, as far as I know they have nothing to say about taking the gospel from house to house.

### The New Testament and Ellen G. White

The New Testament is not altogether in harmony with the church growth supporters, because it speaks about house churches rather than house groups. The early believers met in homes to conduct their services, which included the Lord's Supper and baptism. The church growth plan is to meet mid-week for fellowship in group study but attend church on Sunday for celebration.

Ellen White is in agreement with the concept of group Bible study, which Adventists call Sabbath School classes. People gather together on a Sabbath morning rather than during the week. Ellen White was also very much in favor of mid-week study groups.

There is no doubt that Mrs. White urged gospel workers to visit homes in pairs. Referring to the first evangelists she wrote:

Calling the twelve about Him, Jesus bade them go out two by two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Savior's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed.<sup>1</sup>

Mrs. White stressed the importance of personal work for others. She maintained that certain classes of people cannot be reached by public meetings, so that diligent personal effort was the only way to find them.

**Tom Chipper, Roy Clements,  
R. T. Kendall, and  
John R. W. Stott**

Three of our four pastors are champions of the house-group principle. Tom Chipper is of the opinion that house groups have been the main source of growth in his church.

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<sup>1</sup>White, The Desire of Ages, 350.

Roy Clements backs the mid-week group idea. Members have been free to join whichever group they prefer.

John Stott is a keen campaigner for house groups. He believes wholeheartedly that they nurture love and understanding and help to increase the faith of the individual attender through the study of the Scriptures.

Kendall has not encouraged fellowship groups. Even the prayer groups his members once had, have nearly fallen by the wayside.

Both Chipper and Clements visit in their respective parishes. It is sad to think that Kendall hardly ever visits apart from the Pilot Lights evangelistic work around the Chapel. I do not think that any of these pastors go visiting in pairs.

It is an interesting fact that not one of the four pastors placed any great emphasis on house to house labor. Only John Stott realized the potential in this branch of Christian service. In his training school, Prime Time, he taught the necessity of personal visitation. No one was to visit on his own; they were to visit two by two.

### **Recommendations**

A mighty house-group wave splashed over British shores a little more than fifteen years ago, has watered many churches since, and has wet the appetite of many

more. But if we can change the metaphor, the notion of house groups in the Adventist church has been very slow to get off the launching pad. Mrs. White may well have had fellowship groups in mind when she wrote, "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."<sup>1</sup>

Dudley and Cummings, in a study of church growth in the North American Division, discovered that pastors reported that when the number of their members involved in groups increased, their congregations experienced real growth.<sup>2</sup>

In Britain today, we need more fellowship groups conducted by Seventh-day Adventist churches and more information on how to run them effectively.

The pastor's responsibility is a heavy one. Somehow, through spiritual eyesight and wisdom, it is his task to discover the various abilities of the members in his charge and train them for competent Christian work. Ellen White states:

Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

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<sup>1</sup>White, Testimonies for the Church, 7:22.

<sup>2</sup>Dudley and Cummings, 34.

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers.<sup>1</sup>

The relationship between the pastor and the laity is a serving relationship. Altogether they are a witnessing people and a worshipping community. The church's first duty is Godward (worship), and its second is manward (witness). The pastor's task is preaching and teaching, counseling, and group training for service and serving.

### **The Personal Qualifications of the Pastor**

#### **Church Growth Theory**

The church growth party repeatedly talks about leadership styles and theories, leadership in conflict, setting goals and monitoring them, time management, change, strategies, structures and plans, training laity for church growth, the personal responsibilities of the pastor, vision and motivation, and the meaning of mission. They write about the pastor's tasks, function, role, and purpose, but seldomly do they write concerning the personal qualifications of the pastor as a person.

There are a few exceptions. Eddie Gibbs, an

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<sup>1</sup>White, Testimonies for the Church, 9:116-117.

Englishman, in his volume, I Believe in Church Growth (460 pp.), has three or four pages devoted to the qualities of leadership. He argues that the pastor needs to be a fine shepherd, a humble servant, an understanding brother, and a caring individual.<sup>1</sup>

In another book, Followed or Pushed?, Gibbs relegates the qualities of the pastor to the appendix, where he lists five attributes: to be a man of prayer, a man of leadership and vision, a man of ability to draw out and develop other people's gifts, and a man who acts as a servant and shepherd among the people he serves.<sup>2</sup>

Michael Harper, on four pages of his book, Let My People Grow, alludes to the ministry of Jesus as the pattern for today's pastors. Jesus was a prophet, a spokesman for God. He manifested self-sacrificial love for people. He fed the people, guarded them, and prayed for them. He consecrated Himself to meet their needs for growth and holiness. He was a great teacher and evangelist.<sup>3</sup>

Some pastors who write about their "growing churches" feel that it is necessary to be a good "mixer" in society. On this basis they encourage discos,

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<sup>1</sup>Eddie Gibbs, I Believe in Church Growth, 373-379.

<sup>2</sup>Eddie Gibbs, Followed or Pushed? MARC Europe: British Church Growth Association, 1987), 188.

<sup>3</sup>Harper, Let My People Grow, 62-65.



dancing, coffee bars, coffee mornings, and alcohol drinking. One pastor described his experience when he entered a public house in his new parish:

'What do you want?' the landlord asked curtly. 'I don't want fish and chips! A pint of bitter please.' 'Never 'ad a vicar in this pub before.' 'You've got him now!' No one spoke to me--I downed by pint and left, having thought I had been to purgatory! But the next time I entered the same pub my pint was bought for me--'We were just testing you out.' I have had more worthwhile conversations in that pub than in any other in the parish.<sup>1</sup>

I do not think this is an isolated case. I distance myself from such practices. If this is church growth in action, it is no wonder that some pastors ignore its pontifications.

**The New Testament and  
Ellen G. White**

The New Testament and Ellen G. White give prominence to the personal qualifications of the pastor in contrast to the proponents of church growth. The latter seem to stress the numbers gained by their strategy rather than the quality of the medium of the message.

Paul declares that the pastor should be faithful, courteous, hospitable, temperate, just, gentle, a good teacher, able to face adversity with fortitude, and one who does not put money first.

Ellen White also provides necessary requirements

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<sup>1</sup>Eastman, Ten Inner-City Churches, 173.

for pastoral work. In a sense they are summarized by her description of John the Baptist. She wrote that if we are going to present the "message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding Him, lose sight of self."<sup>1</sup> His ministry was similar to ours today.

**Tom Chipper, Roy Clements,  
R. T. Kendall, and  
John R. W. Stott**

I did not ask the four pastors what personal qualifications they had in order to be preachers. But my observations tell me that Chipper, Clements, and Stott are "people oriented." They are comfortable in the presence of people. They love their sheep. Kendall seems to be more retiring. If anyone wants to see him on Sundays, he must wait outside the vestry until the pastor is free. Kendall will not spend a long time with any interview.

It appears that these pastors measure up quite well to the criteria provided in the New Testament. Perhaps Stott impresses me most of all because more has been written concerning him in autobiographical and biographical records. He himself writes about the qualities of the preacher and says that he is a steward,

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<sup>1</sup>White, Gospel Workers, 55.

a herald, a witness, a father, and a servant.<sup>1</sup> Yet John Stott does not measure up to one standard that Paul laid down. He is not the husband of one wife, since he has never married!

It is true that each of the pastors loves his Lord. Each has a servant-leadership stance, deeply desires to serve God, and meet the needs of men. Each takes time to pray for himself and his church family.

### **Recommendations**

Pastors are God's leaders and should be like Christ in ministering to others as anointed servants. Sensitivity is the work of the anointing. I appreciate the thought of Michael Baughen, who once worked with John Stott at All Souls but is now Bishop of Chester. Baughen believes that God's leaders will listen to others and think what is right rather than impose a personal style. He writes, "The servanthood of leadership is a foil to personal ego-trips (when I became a Bishop I carried a towel in my picket to remind me of the servant's role of the upper room)."<sup>2</sup> God's servant is still a disciple, a follower, and learner in the school of Christ.

The word "brothers" occurs 346 times in the New Testament. Paul used it 133 times. It tells us

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<sup>1</sup>Stott, The Preacher's Portrait, 11-124.

<sup>2</sup>Philip King, Leadership Explosion (London: Hodder and Stoughton, 1987), 8.

something of his feelings towards others--his relationship, commitment, responsibility, warmth, and togetherness. Admiral Nelson once remarked that he gained victories because he commanded a band of brothers.

God's men, pastors today, are required to be spiritual men, men who know God and love Him with all that they possess, and love their neighbor as themselves. Men of God are consecrated to Him and are men of prayer.

Andrew Bonar was such a man. In his diary he often wrote about his longing to be more in prayer with his Lord. "I must pray as much as if I were nothing, and labour as much as if I were to do all." "I feel that, unless the soul be saturated with prayer and faith, little good may be expected from preaching." "More than ever do I feel that I should be as much an intercessor as a preacher of the Word." "It is praying much that makes preaching felt." "I must be as much with Him alone as with souls in public." "I got away alone in the forenoon to the hills, and spent five hours in meditation and prayer."<sup>1</sup> May we follow in his train.

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<sup>1</sup>Andrew Bonar, quoted in Philip E. Hughes, Revive Us Again (London: Marshall, Morgan & Scott, 1947), 22-23.

A P P E N D I X

ISLEHAM BAPTIST CHURCH SURVEY

Please circle the appropriate number and fill in accordingly

1. DO YOU FEEL THAT THE TEAM MINISTRIES' APPROACH TO CHURCH GROWTH PRINCIPLES, i.e. SETTING GOALS, PLANNING AHEAD, POSITIVE LEADERSHIP etc. HAS CONTRIBUTED TO THE EXPANSION OF THE CHURCH? Not at all 1 2 3 4 5 Greatly

2. DO YOU THINK THAT THE SPIRITUAL EMPHASIS GIVEN BY THE MINISTRY HAS ENHANCED THE GROWTH OF THE CHURCH? Not at all 1 2 3 4 5 Greatly

3. PLEASE PLACE THE FOLLOWING FACETS OF CHURCH LIFE IN ORDER OF IMPORTANCE WHICH YOU FEEL HAVE ADDED TO THE QUALITY AND QUANTITY OF THE LIFE OF THE CHURCH. House Groups, Preaching, Fellowship, Worship Pattern. 1..... 2..... 3..... 4.....

4. DO YOU BELIEVE THAT BECAUSE THE CHURCH OFFERS SPIRITUAL GUIDANCE TO PEOPLE FROM THE CRADLE TO THE GRAVE, THAT THIS APPEALS TO THE COMMUNITY, THEREFORE, RESULTING IN CHURCH GROWTH? Not at all 1 2 3 4 5 Greatly

5. DO YOU FEEL THAT TOM AND AUDREY'S INFLUENCE OUTSIDE THE CHURCH, i.e. AS SPEAKERS, WRITERS, COUNSELLORS, TRAVELLERS etc. HAS BROUGHT MORE PEOPLE INTO THE FELLOWSHIP OF THE CHURCH? Not at all 1 2 3 4 5 Greatly

6. IF, IN YOUR OPINION, NONE OF THE ABOVE APPLY, OR YOU WOULD LIKE TO ADD SOMETHING MORE, PLEASE STATE WHAT REASON/S YOU WOULD LIST FOR THE SUCCESS OF THE ISLEHAM BAPTIST CHURCH. ....

Thank you for your kindness in taking time to answer these questions.

EDEN CHAPEL SURVEY

Please circle the appropriate number and fill in accordingly

1. DO YOU FEEL THAT DR. CLEMENTS' APPROACH TO CHURCH GROWTH PRINCIPLES, i.e. SETTING GOALS, PLANNING AHEAD, POSITIVE LEADERSHIP etc. HAS CONTRIBUTED TO THE EXPANSION OF EDEN?  
 Not at all 1 2 3 4 5 Greatly

2. DO YOU THINK THAT THE EMPHASIS ON PRAYER, GIVEN BY THE PASTOR, HAS ENHANCED THE GROWTH OF THE CHAPEL?  
 Not at all 1 2 3 4 5 Greatly

3. PLEASE PLACE THE FOLLOWING FACETS OF CHURCH GROWTH IN ORDER OF IMPORTANCE WHICH YOU FEEL HAVE ADDED TO THE QUALITY AND QUANTITY OF THE LIFE OF EDEN.  
 House Groups, Preaching, Fellowship, Worship Pattern.  
 1.....  
 2.....  
 3.....  
 4.....

4. DO YOU BELIEVE THAT BECAUSE EDEN OFFERS SPIRITUAL HELP TO PEOPLE FROM THE CRADLE TO THE GRAVE, THAT IT APPEALS TO THE COMMUNITY, THEREFORE, RESULTING IN CHURCH GROWTH?  
 Not at all 1 2 3 4 5 Greatly

5. DO YOU FEEL THAT DR. CLEMENTS' INFLUENCE OUTSIDE THE CHAPEL, i.e. SPEAKING AT CONVENTIONS, WRITING BOOKS, HAS BROUGHT MORE PEOPLE TO THE CHAPEL?  
 Not at all 1 2 3 4 5 Greatly

6. IF, IN YOUR OPINION, NONE OF THE ABOVE APPLY, OR WOULD LIKE TO ADD SOMETHING MORE, PLEASE STATE WHAT REASON/S YOU WOULD GIVE FOR THE SUCCESS OF DR. CLEMENTS' MINISTRY.  
 .....  
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Thank you for your kindness in taking time to answer these questions.

WESTMINSTER CHAPEL SURVEY

Please circle the appropriate number

1. DO YOU FEEL THAT DR. KENDALL'S APPROACH TO CHURCH GROWTH PRINCIPLES, i.e. SETTING GOALS, PLANNING AHEAD, POSITIVE LEADERSHIP etc. HAS CONTRIBUTED TO THE EXPANSION OF THE CHAPEL? Not at all 1 2 3 4 5 Greatly
2. BECAUSE DR. KENDALL IS A MAN OF PRAYER, DO YOU BELIEVE THIS FACT HAS ENHANCED THE GROWTH OF THE CHAPEL? Not at all 1 2 3 4 5 Greatly
3. WOULD YOU SAY IT WAS THE PREACHING THAT CAPTIVATED PEOPLE AND KEPT THEM ATTENDING THIS CHURCH? Not at all 1 2 3 4 5 Greatly
4. IN YOUR VIEW HAS THE GATHERING TOGETHER IN PRAYER GROUPS IN HOMES ADDED TO THE QUALITY AND QUANTITY OF THE LIFE OF THE CHAPEL? Not at all 1 2 3 4 5 Greatly
5. DR. KENDALL HAS HAD A NUMBER OF BOOKS PRINTED, DO YOU THINK THIS FACT HAS BROUGHT MORE PEOPLE TO THE CHAPEL? Not at all 1 2 3 4 5 Greatly
6. DR. KENDALL IS A RENOWNED SPEAKER AT VARIOUS CONVENTIONS. DO YOU FEEL THAT HIS INFLUENCE IN THIS MANNER HAS BROUGHT MORE PEOPLE TO THE CHAPEL? Not at all 1 2 3 4 5 Greatly
7. IF, IN YOUR OPINION, NONE OF THE ABOVE APPLY, OR WOULD LIKE TO ADD SOMETHING MORE, PLEASE STATE WHAT REASON/S YOU WOULD GIVE FOR THE SUCCESS OF DR. KENDALL'S MINISTRY. ....  
.....  
.....

Thank you for your kindness in taking the time to answer these questions.



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