



Preaching, Loving, and Growing

I've just read "Seeker Services! The Reality!" by Jeffery Vines (February 23). He says, "Week after week people were pouring into the auditorium, but no one was actually making a commitment to Christ."

I admire his willingness to confront himself in such a profound way *and* to be willing to share it with the world.

Next, I read "Christian Churches are Growing—So What?" by Dick Alexander (March 2). I wondered how many of the new Christians claimed by the research report he cited fall into the category described by Vines. What will be the long-term impact of these gains?

Alexander acknowledges one of the "downsides of the contemporary movement has been the disenfranchising of many dedicated, longtime church members unable to adopt foreign music and worship styles. This is painful but, the upside has been reaching unchurched people and bringing them into a vital relationship with God that would never have happened in a traditional worship setting." But, *have they* been brought into a "vital relationship with God?" And regarding the cavalier dismissal of the longtime members, I don't think the Bible has an either/or approach to cultivating and nurturing people in faith in the family of God. For the church to take this triage approach to saving the lost is a travesty.

Vines had the guts to change his services, emphasizing the deeper truths of Scripture, not avoiding them, instead of trying merely to entertain and motivate people. The result? Standing room only.

Can we preach the gospel, love and nurture one another, and still grow! Yes! That's what God intended!

—Linda Edwards
Via e-mail

Shallowness Exposed

I am writing to compliment you on the article by Jeffery Vines in which he so clearly exposed the shallowness of the seeker-sensitive movement. Outstanding articles like this one make your publication worth reading.

—David R. Reagan
McKinney, Texas

Observations On Target

"Seeker Services! The Reality!" (February 23) was one of the best articles I have ever read in your publication. Jeffery

Vines was "right-on" in his observations of the trends we are seeing in the "seeker" movement. God bless his ministry!

—Jim Book
Via e-mail

Saturday Night Worship 'Legal'

Thank you for printing Don Wilson's "Saturday Night Worship" (December 22). It was an excellent apologetic and application for this ministry program. Therefore, it was with some interest that I read Harold N. Orndorff's reply (February 16). He asks, "If we can rightly replace the first-day assembly with meetings on other days, why can't we replace the Lord's Supper with other kinds of celebrations?"

While I'm a bit confused at the Lord's Supper replacement logic, I would remind Harold (on the matter of sixth day/Saturday and first day/Sunday) reasoning to not forget, in the Jewish context, a Hebrew day began at 6 P.M. and ran until 5:59 P.M. the next day. This is why the disciples hurriedly buried Jesus in the afternoon (because the Sabbath was set to begin in only a couple hours, [Luke 23:54]). A Hebrew rendering of a solar day was "evening and morning." Consequently, within a biblical context (as originally penned to a Jewish audience) the first day of the week (Sunday) began at 6 P.M. on what would be our Saturday night. Evening first, then morning. Therefore, a Saturday night worship (after 6 P.M.) is perfectly within biblical "first day" grounds.

Saturday night worship services are wonderful ministry opportunities for those who work on Sunday (in the world) and those who serve in the church as teachers, leaders, and staff. My family enjoys semi-regular Saturday night worship at another local church. The reason? I teach Sunday school and attend an adult Bible fellowship at my local church on Sunday morning. I suspect many churches would find adult classes better populated and volunteers rosters fuller if they offered Saturday worship and encouraged their committed servants (those who teach on Sunday morning) to make this their worship opportunity. It's far more family-friendly.

When we walk into worship on Saturday night at 6, I like to think we're attending the very early service! Of course this does present another problem for legalists: What about Sunday-night Communion? If it's after 6 P.M., it's now the second day of the week. You just have to smile.

—Rick Chromey
Florissant, Missouri

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