

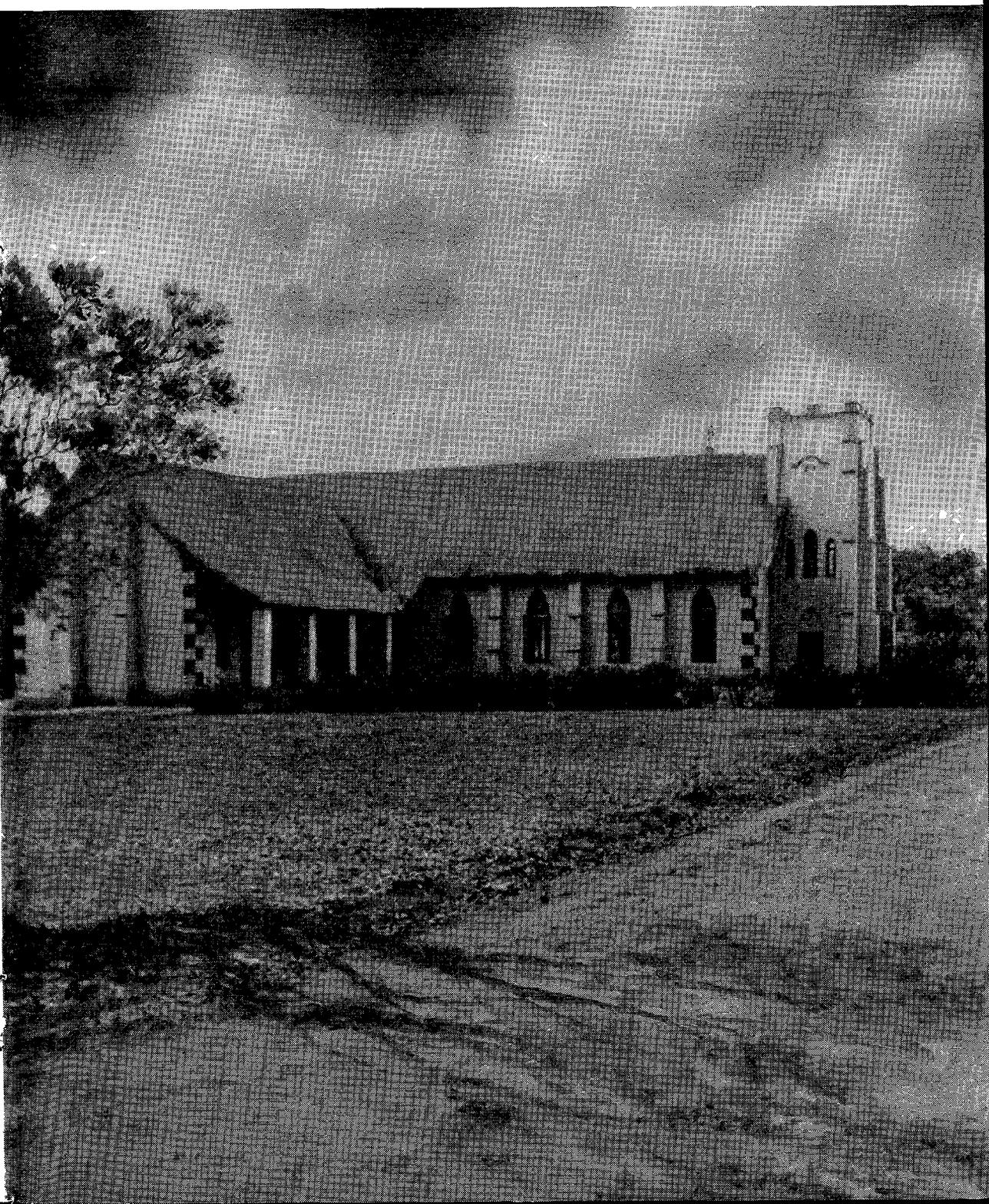
# THE MINISTRY

FOR WORLD EVANGELISM

VOLUME XXVI

DECEMBER, 1953

NUMBER 12



# The Spirit of Christmas

A. J. NORDLUND

**C**HRISTMAS can be wonderful. It can bring to us all a spirit that will make life more radiant and victorious, just as Christ long ago brought more abundant life and new hope to men. And Christmas will bring these blessings to us if we go to Bethlehem to see the things that happened there, with hearts open to receive the spirit which moved the hearts of the shepherds and the wise men. What was that spirit?

First. It was a spirit of joy. The angel of the Lord said to the fearful shepherds, "Behold, I bring you good news of great joy which shall come to all people." The spirit of joy certainly is in evidence at this season. Most faces radiate happiness, joyful greetings are exchanged, and cheering carols fill the air. Let the spirit of joy live in your heart, and send it forth into other hearts. The way to multiply joy is to divide it.

Second. It is a spirit of peace, of concord. The heavenly host praised God saying, "Glory to God in the highest, and on earth peace among men with whom he is pleased." At Christmas time, it is a little easier to forget old grudges and vexing discords which lead to strife and hostility, and to become forgiving and friendly. Let us exercise such Christian virtues during this holy season.

Third. It is a spirit of giving. When the wise men came to the manger and saw the child with Mary his mother, they opened their treasures and offered him "gifts, gold and frankincense and myrrh." The spirit of giving prevails in most hearts at Christmas. Giving is the order of the day. As we remember our relatives and friends, let us also remember Jesus Christ and his church. Take your gift to his altar. It is an investment in his kingdom of righteousness which will result in rich dividends in years to come.

Fourth. It is a spirit of worship. When the wise men saw the Christ Child, "they fell down and worshiped him." All through the yuletide the thoughts and desires of true Christians turn toward God's house and public worship. Let his spirit guide you to your church each . . . [week]. This will please God. The first commandment is this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

My friend, if you will ponder these truths and will follow the Divine Star which shines in your own soul, you will find the true Christmas spirit and it will bless your life, our church, and the world.

"O come to us, abide with us, our Lord Emmanuel."—*The Watchman-Examiner*.



# THE MINISTRY

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VOLUME XXVI

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DECEMBER, 1953

## In This Issue

THE opening message by the president of the General Conference will challenge our readers. The two following messages, by Taylor G. Bunch and Albert Meyer, together with the article from the pen of R. J. Borrowdale in the Pulpit Section, point up the work of the minister. See pages 4-8 and 14.

In recent issues we have been giving attention to the reclaiming of former members. W. I. Unterseher's message closes this series and will be read with profit. Titled "Helping Our Flocks to Grow Spiritually," it begins on page 11 and is followed by a short article containing suggestions along the same line for the Bible instructor.

The concluding article in the series by Robert H. Pierson on "Evangelism in Non-Christian Lands" is found on page 21. This series has given us much food for thought.

An Adventist minister should be on friendly terms with other ministers. Harold Calkins presents some good thoughts on this matter on page 26.

Siegfried Horn's valuable article on "References to Iron in the Pentateuch" is concluded in this issue, beginning on page 28. This issue also contains the 1953 Index.

### Cover—Malamulo Mission Training Institute Church



THE first religious meetings at Malamulo Mission in 1902 were conducted under a tree. Later T. H. Branch, an American Negro, who pioneered the work there, erected a structure of reeds in which the few followers worshiped. As the work grew Joel Rogers erected the old church, which soon became too small for the rapidly expanding work and growing congregation. In 1934 the present building, planned in faith to accommodate a congregation of six hundred, was built by W. L. Davy. It is solidly constructed of burnt brick and the roof thatched with grass. The hope is that it may be possible in the future to replace the thatch with a permanent roof.

Since its construction it has been necessary to organize two other churches on the mission estate (two thousand acres), one in the leper settlement and another a mile and a half away, for the building could not accommodate all who came to worship. Under the blessing of God and the labors of a succession of missionaries the work has grown until there are seven organized churches within a radius of seven miles of the parent church. Scores of students who have worshiped in this church and who were trained for service here have gone out to all parts of the field to establish scores of churches.

H. W. STEVENSON, Mission Director.

Page 3

# A Message to the Adventist Ministry

W. H. BRANSON

General Conference President



**I**F IT were only possible, I would like to have a personal visit with each one of you in the Adventist ministry. I would like to talk to you about the importance of proclaiming the great Advent message of salvation to all the world in this challenging hour.

The Lord has raised up this church for a special purpose. He has called each of you into His service to proclaim the last warning message of salvation to the world. I believe the Lord expects that the hearts of those who labor in His cause today will be aflame with a holy zeal to give that message with such power and earnestness that the entire world will be stirred.

John the revelator saw an angel "having the everlasting gospel to preach unto them that dwell on the earth, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." In Zephaniah 1:14 those who go out to proclaim the nearness of the coming of Christ are spoken of as "*the voice of the day of the Lord.*"

In all the history of the world there has never been a message like the one we bear. It is the last appeal that the people of this world will ever hear from God. It is a solemn thought that as we stand before our churches and before those who assemble to hear us preach from the evangelistic platform, we are presenting God's last appeal to mankind.

Three and a half years ago in San Francisco I appealed to our people to lay hold of God's promised blessings through the Holy Spirit and proclaim the truth with such power and vigor that our membership would be doubled before the next General Conference session. Many of you who are serving as leaders and administrators are now ready to report that through God's providence this goal has been reached for your field. I know that this increased membership has been made possible by the assistance of your associates and the devotion of the laity, and I rejoice with all of you

over what the Lord has enabled you to do.

But there is so much more yet to be done in fulfilling our Lord's commission! The thousands upon thousands whom God expects to gather from all the tribes and nations of earth, and the tremendous power with which He says His message is going forth to all the nations, indicate a work that is far beyond what we have yet accomplished. We are told in *Testimonies*, volume 5, page 187, "A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations." It will not be just a few people here and there, not a few hundred attending our meetings in tents or halls, with a baptismal list of from twenty to one hundred. Before our task is completed we are to see the nations aroused by the preaching of the Advent message. It will be the greatest religious awakening this old world has ever experienced from the fall of man until now.

In solemn words we have been told:

"During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—*Evangelism*, p. 694.

"We need greater earnestness in the cause of Christ. The solemn message of truth should be given with an intensity that would impress unbelievers that God is working with our efforts, that the Most High is our living source of strength. When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us. Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and Him crucified? Should not the power of God be even more mightily revealed today than in the time of the apostles?"—*Ibid.*, pp. 697, 698.

With firm confidence in the ministry of the Seventh-day Adventist Church, I am appealing to you at this time, my brethren, to join our General Conference leaders in making the following months our best experience in bringing new believers into this

message. God has promised us a rich harvest if we as His ministers will lead out in fulfilling the conditions. I feel sure that our united action, when we learn what divine power can do, will bring us together at the time of the General Conference session in

1954 with a new song of victory. Let every worker around the world join in a great soul-winning effort, not merely for a few short weeks or months, but until the task is finally accomplished and the whole earth lightened with the glory of the Lord.

## "What Is Your Business?"

TAYLOR G. BUNCH

*Pastor, Sligo Church, Potomac Conference*



**W**IST ye not that I must be about my Father's business?" With these words Jesus answered the gentle reproof of His mother, who, after a diligent search, had found Him in the Temple discussing theological

questions with the leading scholars of the Jews, with an ability and intelligence that amazed them.

At the early age of twelve Jesus recognized the fact that He had come into this world on business; the accomplishment of which was the object of His mission and the dominant purpose of His life. He came to earth "to seek and to save that which was lost." In regard to this work the prophet said, "He shall not fail nor be discouraged, till he have set judgment in the earth," and then quoted Him as saying, "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isa. 42:4; 50:7). This is the kind of determined purpose that brings success.

The apostle Paul gives us a picture of the final accomplishment of this mission: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:24-26).

As Jesus approached the final crisis of His mission, He "set his face to go to Jerusalem" and Calvary with a determination that knew no defeat and that reached its culmination in the triumphant cry, "It is finished." In a previous prayer to His Father He had said, "I have finished the work which thou gavest me to do." His

business venture was a complete success. As the Ambassador Extraordinary to this rebel world, Jesus has given His followers "the word of reconciliation" with the commission and authority to say to all men, "Be ye reconciled to God."

### *Our Business*

Since we too are here on business, it is high time that all believers are wholeheartedly about their Father's business. Like John Vassar, we should be on the lookout for souls "in season, out of season." One day in a large hotel that man of God approached a woman dressed for the ballroom, and said, "Do you love the Lord Jesus?" She went to her husband in deep concern and told him what had happened. He asked, "Why didn't you tell him it was none of his business?" To which she replied, "If you had seen the expression of his face and heard the earnestness with which he spoke, you would have thought that it *was* his business."

William Carey was asked the question, "Mr. Carey, what is your business?" Without a moment's hesitation he answered, "My business is to serve God." The man replied, "You do not understand; I mean, what do you do for a living?" Carey's answer was, "My business is to serve God, but I cobble shoes to pay expenses." What would it mean to the Seventh-day Adventist denomination if every member would think and talk like that? The secular pursuits of life are side issues for the purpose of a livelihood and to support the church in its world-embracing mission enterprise, but our business is to serve God as ambassadors who act in Christ's stead.

We especially need a ministry so wholly devoted to their divinely appointed task that it becomes the all-absorbing passion

of life. The instruction for ministers not to be engaged in business enterprises on the side would then be obeyed, and their whole time and attention would be devoted to the business in hand. "This one thing I do" was the principle that controlled the apostles, and under their leadership the gospel was proclaimed in a single generation to "every creature . . . under heaven" and the church went forth "conquering, and to conquer." In their zeal they "filled Jerusalem" with their doctrine and "turned the world upside down," and it has never been the same since.

#### *No Place for Sit-down Strikes*

There are altogether too many sit-down strikes in the modern church, where so many members are "at ease in Zion" and are "settled on their lees." Simeon Stylites, the satirist of *The Christian Century*, once commented on the ecclesiastical vocabulary, which indicates a church taking things easy. He spoke of the episcopal "see," which is the "seat" of a bishop, and of the high officials of the Roman Catholic Church being "enthroned." He said that every committee and conference in the church is presided over by a "chairman," and that colleges are decorated by "chairs" of this or that; that men and women boast of having "sat at the feet" of some great teacher or preacher. He then said: "Sometimes one cannot escape the feeling that if some of the saints are ever to get into heaven they will have to be carried there in a sedan chair or pulled in a rickshaw. Thus they can continue their chief occupation of earth—sitting." And he added, "Battles are never won from a sitting position."

Speaking in Silver Bay, New York, a few years ago on the world mission of the church, Dr. Merlyn A. Chappel, of the Board of National Missions of the Presbyterian Church, said to three hundred mission officials and ministers: "Until such time as missionary activity becomes the major business of the church, Protestantism will continue to lose ground in its fight against materialism and secularism." "Nominal Christianity has been worn threadbare in its feeble efforts to bring in the kingdom of God." This is because "it is too anemic today to stand up before a lusty, new materialistic paganism. The only force in the world today that can outwit, outfeel and outlive this paganism is a missionary or discipleship Christianity."

This rebirth of the zeal and missionary spirit of the early church must begin with the ministry. In fact, the challenge of this hour is, if possible, even greater than that of the apostolic church.

"On the Day of Pentecost the Infinite One revealed Himself in power to the church. . . . Thousands were converted in a day. The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. . . . Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."—*Testimonies*, vol. 7, pp. 31-33.

#### *Meeting the Challenge*

The Advent ministry must prepare to meet the challenge. This calls for preaching out of the usual order. It demands that we eliminate from our program all non-essentials and, like the apostles, "give ourselves continually to prayer, and to the ministry of the word." This of course implies diligent study, for no man is qualified to obey the commission to "speak unto the house of Israel" till he first "eat" or digest the contents of God's Book and find it to be "as honey for sweetness" (see Eze. 2:8 to 3:11). Another prophet said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16).

Lewis Emerson Mapes said in *The Watchman-Examiner*:

"If five hundred people drive one mile each in coming to the sanctuary on Sunday, that is five hundred miles. If they spend an hour in worship, that is five hundred hours. Therefore, if five hundred people spend five hundred hours and have driven five hundred miles to hear what the preacher has to say, then surely the pastor cannot afford to give less than his best in this phase of his work."

Here is something every minister should contemplate seriously. What a waste of time if he fails to feed them or give them the best he can possibly produce! Have we any right to go before a congregation without a definite conviction that we have for them a Heaven-sent message fresh from the throne of grace, a message that will cause them to say as they leave the sanctuary, "It has been good to be here, for God has spoken to us today"?

The major opportunity of the week is the Sabbath service. It should be made so worshipful, instructional, and inspirational that all will worship the Lord "in the beauty of holiness" and look forward with joyful anticipation to the next service. But personal evangelism and pastoral visitation must not be neglected. Like the physician, the pastor is "on call" night and day. The sick should always be given priority, and next come the shut-ins who are lonely and tempted to discouragement.

The pastor must be a good administrator. If he is to keep the organizational wheels running smoothly, this phase of his work will consume much time and effort. It is expensive to operate a large church and at the same time support the worldwide mis-

sions program. He should therefore be a good financier, having demonstrated his ability in his personal affairs. There are a multitude of committees and programs and services to attend where his presence and counsel are needed. If he succeeds in his task, he must be continually about his Father's business, with a zeal and energy and enthusiasm worthy of the greatest enterprise on earth. Must it necessarily be true always that in the matter of vision, planning, prudence, skill, and success "the children of this world are in their generation wiser than the children of light"? Do we not have reason to believe that this order will be reversed during the latter rain, when the work will be quickly finished and cut "short in righteousness"?

## "Make Full Proof of Thy Ministry"

ALBERT MEYER

*Ministerial Association Secretary, Southern European Division*



PAUL in his Roman prison gave scarcely a thought to himself; his approaching death could not divert his mind from the vast mission field through which he had traveled and the many churches that had been raised up by the grace of God. He well knew that this great work, the fruitage of innumerable struggles, much suffering, and tremendous sacrifices, would be exposed to the attacks of the enemy. Therefore, in his last recommendations to Timothy, his "own son in the faith," he charges him to "make full proof" of his ministry; or, according to Moffatt's translation, "discharge all your duties as a minister." \* Thus Paul confides to Timothy, so to speak, the responsibility of the churches.

The minister of that generation did not possess the many devices and techniques that so facilitate our work today. Personality played the most important part. Perhaps methods and specialization tend more and more to replace personal work; therefore it is well for us all to give careful thought and meditation to the apostle's exhortation.

\* From: *The Bible: A New Translation* by James Moffatt. Copyright 1922, 1935, 1950-52 by Harper & Brothers. Used by permission.

### *Treasure in Earthen Vessels*

The ministry of the Word is unquestionably the most noble work committed to men by God. This treasure is placed in earthen vessels, but they should be vessels of honor. There can be no doubt that no other activity holds so much real joy and spiritual blessing as the pastorate. But because of its sacred and unique character, there is no more difficult, not to say fearful, task than the ministry. It requires complete and constant submission to God, a spirit of self-denial and sacrifice, an immense love for souls, and this without distinction. To forget oneself and think only of others—is not this contrary to human nature?

The ministry is primarily a vocation: a man has heard the call of God and has responded. Next, like the medical profession but in a different sense, it is a science and an art that must be acquired and developed.

### *Showing Interest in All*

Preaching, exhortation, instruction, sometimes reproof—all are only a part of the ministry, often the easiest and most pleasant part; the rest is so vast and complex!

As the shepherd of the flock, the minister must also be its example. To certain ministers have been entrusted varied responsi-

## I SAW MY SAVIOUR

CRISANTO T. GARILVA

By faith I saw my Saviour there.  
A thorny crown had pierced His head!  
But can it be my evil thoughts  
Now break His loving heart instead?

By faith I saw my Saviour there.  
His hands and feet with nails were driv'n!  
Think—do my unkind deeds impart  
New anguish to the King of heaven?

By faith I saw my Saviour there.  
Men offer'd gall to cool His lips!  
Are thoughtless words I utter now  
Like bitter gall or poison sips?

By faith I saw my Saviour there.  
A spear was thrust into His heart!  
Has not my sharpest unbelief  
In Calvary its counterpart?

By faith I saw my Saviour there.  
In agony He died my death!  
While I reflect His love today  
He claims my life, my dying breath!

bilities in God's work, from the local conferences on through the unions and divisions up to the General Conference. Nevertheless, nothing can discharge them from the ministry to which they have been ordained by the laying on of hands. It is their privilege to bring a spirit of brotherly cooperation into the churches of which they are members or which they visit. The functions they have assumed, no matter how important, should not prevent them from approaching the humblest believer and taking an interest in him. How much helpful sympathy there can be in a friendly word and a cordial handclasp! Certain church members may seem reserved and distant; yet the minister's art lies in knowing how to overcome all resistance. Thus he will discover how much real worth is hidden beneath apparent coldness. And, after all, is it not the responsibility of the minister to adapt himself to the group in which he is placed? Like the apostle Paul, he must become "all things to all men." Countries and customs are so different that the minister has ample opportunity to learn the difficult but necessary art of adaptation.

A minister's good points are revealed in his enthusiasm and in the way he directs his church—tactfully, kindly, prudently, firmly, without tyranny, striving to foster

missionary activity, unity, and harmony. Difficulties are smoothed out by the wholesome and impartial application of the principles of God's Word. The minister must love and understand the young people if he would have their cooperation. He has the care of souls, the saved as well as those who are lost outside the church; all have been committed to him by God, by virtue of his calling as a minister of the gospel of Christ.

The rabbis showed little sympathy for the physicians of their time: "They are all worthy of hell-fire, for their mistaken care of some and for their negligence of the others." The Scriptures are no less severe in regard to pastors, who are sharply reminded of their duties and responsibilities (Eze. 34:1-10). It must not be forgotten that souls are won to Christ one by one, under the influence of the Holy Spirit in cooperation with the humble, persevering, faithful, and courageous minister.

To the youth who are entering the ministry, let me say: The vocation to which you are called is the finest and noblest but also the most delicate and the most difficult of all callings. Go forward confidently and courageously, placing your trust each day in God, who gives wisdom and the Holy Spirit to all who ask. Strive to be worthy at all times of your divine commission, bearing much fruit that will endure the test of time.

For those—and they are many—who are bearing the heat and burden of the day, as well as for the few who have already finished their term of labor, a glorious prospect illumines the path of duty: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).



**"PRISON READING"** I RECOMMEND the book of *The Acts of the Apostles* as required "prison reading" for you. When you feel the weights of your limitations, when you see the doors close upon your opportunities, when you are put in the stocks of relentless circumstances, turn to these pages of the New Testament which tell the story of what happened to the first-century Christians. Read there how they moved toward marvelous achievements and personal triumphs though all the way they were "chained in prisons dark."—FRED PIERCE CORSON in *Pattern for Successful Living*, p. 50.



## The Peril of a Lost Vision

**S**ANCTIFY yourselves: for to morrow the Lord will do wonders among you" (Joshua 3:5). That was one of the greatest commands ever issued by a general, but it was more than an army order—it was a call to the whole congregation. What emotions must have stirred in the hearts of God's ancient people when they realized that their wanderings were over and they were about to begin the conquest of Canaan! This command by General Joshua marked the end of one epoch and the beginning of another. A whole generation had been reared in the concept that sometime they were going over Jordan. True, they had to wait. Moses had foretold that. But now they were about to possess the land. Enthusiasm gripped all hearts as this news flashed from tent to tent. True, they needed to prepare food for the hard days ahead, but Joshua's call here was not to prepare food but to prepare their hearts. "Sanctify yourselves," he said, "for to morrow the Lord will do wonders among you."

Much had happened to these people during recent months. Both Aaron and Moses had closed their eyes in death. Their work had been given to others, and Israel was under new leadership. A few weeks before, this nation had lapsed into their greatest apostasy, right on the borders of Canaan. While Moses was busy laying plans for the possession and occupation of the Promised Land, Satan was busy also, determined to overthrow the purpose of God. Midianitish women, defiant and subtle, had stolen into the camp, and many had succumbed to the sophistries of sin. "Israel joined himself to Baal-peor," is the way the Scriptures record it. A thousand picked men from each of the tribes were sent to destroy those who had disgraced and degraded the people of

God. It was a dramatic cleansing of the camp. All this happened just before Moses left the camp to walk alone into the city of silence.

His last words were expressive: "The eternal God is thy refuge, and underneath are the everlasting arms. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!" (Deut. 33:27-29). Having made his farewell appeal to this people, he turned from them to climb Mount Pizgah's lofty height, and like a tired child he sank into the arms of God and fell asleep, never to return to the camp.

Now Joshua was the commissioned leader of the hosts of Israel. And to him the Lord said, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people" (Joshua 1:2). Thus the divine objective was once again set before this people. Some months earlier Moses had said, "He brought us out from thence, that he might bring us in" (Deut. 6:23). They had left Egypt that they might go in and possess the land of Canaan. Now comes the call from their new leader, "Sanctify yourselves: for to morrow the Lord will do wonders among you."

The *time* was right (forty years had elapsed, in fulfillment of the prophecy of Moses); the *conditions* were right (true, Jordan was in flood, but a divine hand was leading, and God often chooses the most difficult times to do His greatest work); now the *people* must be right (only a sanctified people could go over and possess the land).

To say that the experiences of Israel are typical of the experience of the Advent people is trite, but one important thing we as leaders must never forget. Like Israel, we have been brought out of the world for a specific purpose. For a hundred years God has been molding this movement to become a tool in His hand for the quick finishing of His work in the earth. Our denominational vocabulary includes expressions that might well have been heard in the Sinai desert. We speak of "entering into the kingdom," et cetera. And some of our members, like ancient Israel, are asking, "What is the cause of so long delay?" We have been told that it is not God's will that the coming of Christ should be delayed so long, any more than it was His will that Israel should wander forty years in the wilderness. Unbelief, murmuring, and rebellion kept ancient Israel from the Promised

Land. Their sins blurred their vision and robbed them of the concept of their God-ordained purpose. Regarding this the messenger of the Lord says:

"The same sins have delayed the entrance of modern Israel into the heavenly Canaan. . . . It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years."—*Evangelism*, p. 696.

What a startling statement! The implications of this are tremendous.

Since returning recently from the battlefields of Korea, I have heard some folks telling of the blunders of certain politicians and the lack of statesmanship that could permit such tragedies. But is there not something deeper than this? Had we as a people measured up to our real responsibility, we would have been in the kingdom long ago, God tells us. "If the Master should come," we are told, "so many would be found unready. God's unwillingness to have His people perish, has been the reason of so long delay."—*Ibid.*, p. 694. Could it be that the church's lack of vision and of heart preparation is responsible for the delay that permits these tragedies of our time?

"It was when the Israelites were in a condition of outward ease and security that they were led into sin."—*Patriarchs and Prophets*, p. 459. That expression "outward ease and security" is significant. As a denomination our ease and security in most lands were never more real than today. We have a wonderful organization, and we thank God for it. But it would not be difficult for us to settle right down now and become just another denomination. To do that would be tragic. That was never God's plan for this movement. As ministers we must keep before our people the vision of the near coming of the Lord and of our need of a preparation to meet Him. For "every man that hath this hope in him purifieth himself, even as he is pure."

Purity and holiness are essential if we ever expect to enter into the kingdom of God.

"The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding, we become changed. By the indulgence of impure thoughts, man can so educate his mind that sin which he once loathed will become pleasant to him."—*Ibid.*

How subtle sin is! When Israel was at the very border of Canaan the nation

lapsed into its greatest apostasy. Is that not a lesson for us? If ever a people needed to be alert, it is we who are standing on the very borders of the heavenly Canaan. Bearing the vessels of the Lord requires clean hands and pure hearts. When God cleansed the apostles of jealousy and selfish ambition, they were then candidates for the power of heaven. Those men lacked many things; they were poor, but they went through the world making many rich. They lacked institutions but not membership. Compared with ours, theirs was quite a loose organization. In fact, someone said, "We could probably teach the apostles many things about policies and reports." And that is doubtless true. But what they lacked in organization and material things they more than made up for by the power of God's Spirit that moved through them.

"That early church was born in a storm; it moved on in a cyclone; it swept the field like a tornado," are the words of Dr. Melton, a Baptist minister of our time. And that is true. But he added, "I never expect to see a church like that again." Well, I do, and I know you do, for the remnant church will be a replica of the apostolic church. The power that worked through them is the power that must work through us. The apostles could not do much for the world until God had done much for them. When they were changed, they changed the world. When their cowardice gave way to courage, their unbelief to flaming faith, their jealousy to genuine brotherhood, then it was that they turned the world upside down, and converts flowed into the church like a widening river.

To us as verily as to them the words of General Joshua come ringing down the centuries: "Sanctify yourselves: for to-morrow the Lord will do wonders among you." Like ancient Israel, our pioneers have closed their eyes in death. A new generation is today leading the movement, not only the second generation, but the third generation from the pioneers. And "third generationism" has imperiled many another movement in the past. Do we have the clear vision of our founding fathers? Is the near coming of Christ just an old idea, or is it a living conviction? Upon the answer to that question may well hang the destiny of the movement. As in the days of ancient Israel, the *time* is right, the *conditions* are right, and by the grace of God *we* must be right.

R. A. A.

# RECLAIMING FORMER MEMBERS

*Discussions Relative to the Preventing and Reclaiming of Backsliders*

## Helping Our Flocks to Grow Spiritually

W. I. UNTERSEHER

*Pastor-Evangelist, Oregon Conference*

THE work of the gospel minister is more than the sounding of a warning to avoid destruction. It is also the work of leading people into the kingdom of glory. It is more than bringing to conversion—it is leading through sanctification.

The very fact that many are converted who are not successful in the process of sanctification is an indictment of our work as shepherds of the flock. It attracts more notice to do an intense work of bringing people to submit to God in baptism, than to labor faithfully in the home, Sabbath school, missionary organization, and pulpit to help people grow up in Christ, but here is a field of endeavor to challenge the best preacher.

The fact that an average of 6,266 members have been dropped from our records each year for the last fifteen years, for apostasy or as missing members, is a challenge. When we are informed by our Ministerial Association that more people lose their way after ten years in the church than during their earlier relationship, it should cause us to examine our pastoral methods. Some will fall by the way regardless of what may be done, but we should be sure it is not due to failure on our part or on the part of the church we pastor.

### *Seven Personal Questions*

A checkup may help us:

1. *Am I interested in my members and their symmetrical development?*

Spiritual growth has a natural process. We must know how to cooperate as human agents with the Holy Spirit in this process. Too-rapid growth can bring harmful reactions of discouragement. Every advance should be well supported. Too much of one spiritual element can create a distorted character. We should study to be intelligent builders of balanced Christians.

2. *Do I learn to know my people?*

Pastoral visiting is vital. It is possible, however, to spend time visiting and yet not accomplish very much. Keeping a record of each family is helpful in larger churches. During the visit one can learn some important facts about the family—about conversion, the number of children, books, and magazines in the home, service attendance habits, missionary and church work activities, and abilities. As soon as you get back to the car, fill in the information in your notebook. Refer to it before making the next visit to that family. You can thus make your visits beneficial and personal, besides having valuable information for nominating committee work.

3. *Is my personal relationship with my members effective?*

It is not easy to build a correct relationship—to be not too familiar, or too reserved. Some members want you to be their “buddy.” Others want no personal friendship. It is dangerous to be the buddy of some, because you cannot be that with everyone. A plane of personal friendship, respect, and confidence must be built to serve all the members effectively.

4. *Does my preaching build?*

For members to keep growing they must have food beyond the doctrines that brought them into the church. The doctrines are a foundation and framework, but unless a spiritual house of beauty and satisfaction can be erected, the member will soon wish to move out. Sermonic planning by the year over a five-year period will help us feed the people effectively. As progressively stronger meat is given, it may be less emotionally arousing, but it will build sound spiritual sinews and put fat on the inner man.

5. *Am I conscious of my next transfer?*

Would I work differently if I were to stay in my present church for the rest of my

## SEVEN STEPS IN BACKSLIDING

"And an highway shall be there, . . . called The way of holiness" (Isa. 35:8).

Are you on this highway? If not, on which of the following steps do you find yourself?

1. Neglect of private prayer (Matt. 6: 6; Job 15:4).
2. Disregard of God's Holy Word (Jer. 6:19; Hosea 4:6).
3. Forsaking the means of grace (Neh. 10:39; Heb. 10:25).

4. Worldly-mindedness (2 Tim. 4:10; 1 John 2:15).

5. Light thoughts of sin (1 Kings 16: 31; Matt. 25:5).

6. Indulgence in secret sin (Num. 32: 23; Eccl. 12:14).

7. Falling into open sin (Hosea 4:17; Luke 15:13).

The end (1 Cor. 9:27).

ministry? This is a searching question. Do we ever smooth over a problem till we can be transferred? Do we build as though our work will need to be sufficient to take every member through the gates of pearl? It is easy to skip in, give a pat on the back, and then jump out, believing we have been successful because we received a good farewell party and some nice gifts.

### 6. *Am I organized?*

Members should feel that the minister is not at loose ends, that his day and week are well planned, that he is available certain days or hours for counsel. Hours for study and research must be maintained in order that the pastor will be able to preach fresh and effective sermons.

### 7. *Is my church fulfilling social needs?*

Becoming a Christian does not mean that one is no longer a social being, or that everything he does must be of a religious nature. A failure to develop social relationships of a noble type causes many to seek questionable avenues for satisfying this normal inclination. As ministers we must be able to set a proper pace in social relationships, to be friendly without being familiar, to teach Christian courtesy and develop correct social taste. Small group association is valuable—home entertainment cannot be replaced. If we can help people to become acquainted with one another and appreciate one another socially, it will be a great holding force in time of spiritual distress and temptation.

We study carefully the best and most effective methods to bring people into the church, and we certainly should, but how much careful effort are we putting into

working out effective methods to hold people in the church and make them effective workers for God and their fellow men?

May God grant the remnant church large-hearted, energetic, and soul-preserving shepherds of the flock in these days of multiplied membership.

## The Bible Instructor's Training Capacity

**E**VANGELISM will always require a well-planned follow-up program. Today many who accept our message must be helped to become staunch, self-reliant Christians. Too many have not had to face in their previous experience the trials and tests that become the lot of every Christian warrior. Then when the enemy stirs up opposing forces, or when the new convert must meet various doctrinal confusions without the aid of his minister, he may become unsteady in his deductions. Usually the Bible instructor is the first one to detect an upset or a waning spiritual interest. Although the main responsibility for these new believers should be carried by the evangelist, often he has already begun another campaign that requires his entire concentration. But suppose the Bible instructor has also been assigned to continue with this evangelist; then who will follow up these recent converts? We must give serious attention to this problem if our present records of backsliders are to show marked improvement. We certainly must emphasize this need.

The technique for encouraging people valiantly to face testings, buffetings, and trials for

the truth's sake is a skill that should be mastered by every evangelistic worker. Students in our colleges should be receiving an initial training in the art. The very nature of our message suggests that we must know how to battle with our adversary. But our workers must also become trainers of those who will accept our message under their instruction.

### *Practical Training Needed*

At the beginning of the new believer's experience, fellowshiping should include much practical training. Now that the Bible instructor is not rushed with the heavy visitation program that an evangelistic campaign requires in its early stages, she may give more attention to the conducting of Bible and personal-work classes. She may not be teaching health and nutrition, since some of this instruction should be presented by professionally trained workers in the church. It may fall to her lot, however, to organize the group and to help with plans to keep a keen interest alive. New members, as well as established Adventists, will continue to grow under such a follow-up program.

Again, this is the right occasion to place our truth-filled literature in the homes of these new Sabbathkeepers. The Bible instructor should be a good saleswoman for God, without any undignified high-pressure methods. She encourages the use of our books because of their true spiritual value. Dollars are merely incidental. She inspires these babes to feed on the Word. She teaches them how and when to find time in their busy lives to do this reading. She also in-



**CHURCHES AS SOUL TRAPS** MAY heaven help us to make the churches of the living God veritable soul traps that will catch and hold men and women! God help us to unlock and swing wide open the front doors of God's beloved temples, that many may come in; and help us then to spring shut and lock fast the rear doors, that none may go out!

Stir us! Rouse us! Fire us, until we can preach such mighty preaching as will wake the spiritually dead, warm up the living, and set them all on fire for the Almighty! Then invisible angels will sit on the pulpit railings, and the living power will come down from heaven upon us! Then "outsiders" will come inside, and backsliders will come inside, stay inside, and the terrible, tragic membership loss will be greatly lessened.—CHARLES G. BELLAH in *The King's Highway*, fourth quarter selection, 1953 Ministerial Book Club.

structs them in the use of our literature in their missionary work to win their loved ones and neighbors.

Where this type of follow-up evangelism is conducted, there we will find a progressive church. Soon we shall see these newer converts shouldering responsibilities for the promotion of the message. Little by little they will learn to lean on God and upon the excellent helps to which they have already been introduced. They will now be willing to let their efficient Bible instructor go on to our less privileged churches, for by means of these training classes they will have learned the art of following up their own evangelistic work. Many laymen have already become well equipped to teach the Bible to others. The messenger of the Lord envisioned just such a work done by our laymen. May our Bible instructors help to lead out in getting it well under way.

L. C. K.

## News and Announcements

### Origin of the Christmas Tree

CHILDREN owe their beloved Christmas trees to Pope Gregory the Great, a sixth-century churchman who attained sainthood. This opinion was expressed by the National Geographic Society in Washington, D.C., in reporting on a historical study it has made of the custom of having Christmas trees.

Pope Gregory never heard of a Christmas tree during his lifetime (540-604), but he exhorted Christian missionaries not to destroy such pagan customs as were innocent and in accord with church tenets. He stipulated that these customs were to be woven into the fabric of Christian ceremony where possible.

"Thus, when the missionary Boniface went from England to Germany," the National Geographic Society report said, "he made no attempt to halt the Teutonic custom of worshipping Odin's sacred oak. Instead, he persuaded the people to substitute for the oak an evergreen tree decorated in honor of the Christ Child."

The Christmas tree came to America only a little more than a century ago, the custom being unknown in this country earlier than 1850, the report stated. Homesick German immigrants first brought their decorated "Tannenbaum" to America, where their neighbors admired and copied it, although it was not until after 1900 that the custom really became universal in the northern States. Its spread was much slower in the South.

Reformer Martin Luther gave his approval to the Christmas tree at an early date. Thus it became a custom in both Protestant and Catholic households in Germany.

Introduction of the Christmas tree in England about 1845 had much to do with its acceptance in America, the National Geographic Society believes. Prince Albert brought the custom to England after his marriage to Queen Victoria, and the royal family adopted it enthusiastically.—Religious News Service.



# PULPIT *Pointers for Preachers*

## The Minister's Responsibility

R. J. BORROWDALE

*President, East India Mission, Northeast India Union Mission*

THE word *minister* as used in the New Testament means "a servant." Because of his God-given call and his ordination by the church, he is to serve the church, the lost world, and his God.

### *Responsibility to the Church*

The church is God's property, bought with His own blood when Christ became our sacrifice. It is in His sight of inestimable value. He gave His own life, literally, living and dying in service to it. When He ascended, His ministers, those whom He had ordained, were left to continue that service as His representatives. What a privilege and what a tremendous responsibility to serve as He served! That is our work—to give our life caring for, and if need be dying for, God's precious heritage.

We are to "feed the flock of God" (1 Peter 5:2). In these words Peter is but passing on the responsibility laid on him by Christ Himself, who just before His ascension three times solemnly commanded him to feed His sheep and His lambs. This means more than just to put food in front of them. It is not merely to pasture them but to pastor them; not simply to feed them but to nourish them; to see that all the elements of spiritual food they require to make them strong and healthy Christians are provided at the right time and in the proper quantities, having regard also to the peculiarities of each person.

I remember many years ago hearing my father give advice to a young worker who had criticized him for not putting enough doctrine into a sermon. He said, "Son, we are shepherds. The other day I watched a shepherd feed his flock. There was a hayrick, and the shepherd took a forkful of hay at a time and put it right where the sheep could get it, giving the very best of it to the lambs. He did not try to cram the whole hayrick down the throat of the sheep at once. They would have choked. We are commanded to feed the sheep, not choke them." Just

as a modern mother watches her child and his diet with the greatest care, so it should be our constant study to provide God's flock with that which will supply all its needs and keep it growing and healthy.

Christ is the church's example, and we as His representatives have the duty to be examples to all. It is part of our responsibility to translate the Christ life into terms of modern living, going before the flock and showing it the way.

Our responsibility includes the constant endeavor to reclaim backsliders. The parable of the lost sheep teaches that the good shepherd searches most earnestly for the one lost from the flock, "till he find it."

A shepherd once said that the best way to have a healthy, happy flock was to love the lambs. I believe he was right, for the lambs are soon the flock, and if the bond of love is tied fast while they are gathered in the shepherd's arms and carried in his bosom, it will never be broken. The true minister as a shepherd will be found spending much of his time and effort in understanding and cherishing the young of his flock.

Another phase of our responsibility to the church is that of jealously guarding its reputation. Our Lord is very jealous of the good name of His bride, the church, and He has placed her in our care trusting us to cherish her good name. Things sometimes go wrong, there are troubles and difficulties, but no word of this should ever be heard where it would do harm.

### *Responsibility to the World*

As ministers we have more creditors than any other men in the world. Paul said he was a debtor to all men (Rom. 1:14). We owe the dear Lord a tremendous debt for what He has done for us. Should we spend our lives fully in service to the world, we would be able to make but a token payment on that great debt. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto

me" (Matt. 25:40). It is in service to the lost that we are most truly Christ's representatives, for in that service we continue the work He came to earth to do. "The Son of man is come to seek and to save that which was lost" (Luke 19:10), and He Himself tells us, "As my Father hath sent me, even so send I you" (John 20:21).

The prophets of old spoke of "the burden" of Tyre, or Nineveh, or Moab, or Egypt, or Arabia, but the minister of Christ today must ever feel the burden of the whole wide world that lies in wickedness. All around us are souls the Master valued so highly that He gave His own life for them. We should feel a responsibility for every sinner we meet, and not only feel this responsibility, but also do something to discharge it. Sometimes here in these heathen lands the passage of time rather deadens our keen sense of responsibility to the poor folks about us, but the responsibility remains, and we in whose hands Christ's unfinished task has been left must never allow that sense of keen and dire responsibility to fade.

"Some ministers who profess to be called of God have the blood of souls on their garments. They are surrounded with . . . sinners, and yet feel no burden for their souls. . . . Some have died in their sins and will in the judgment confront with reproaches of their guilt those who might have saved them, but who did not."—*Testimonies*, vol. 2, p. 506.

"What a responsible position, to unite with the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence, for perseverance, courage, and faith. . . . A minister of Christ has no right to be at ease."—*Ibid.*, p. 635. (Italics supplied.)

"For unto whomsoever much is given, of him shall be much required" (Luke 12:48). "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

### **Responsibility to Himself**

"We are ambassadors for Christ" (2 Cor. 5:20). I have had the privilege of seeing some ambassadors. They bear themselves with a certain noticeable dignity. That dignity is the measure of their esteem and respect for the greatness of the government they represent. As ambassadors of the King of kings we owe it not only to Him but to ourselves to maintain a Christian dignity commensurate with our high calling.

We represent One who said, "I am the truth." Not only do we teach the truth; we are to live the truth, be the truth. The one thing above all others the minister owes to himself is absolute integrity, in word, in deed, in thought; in his life, his teachings, his business affairs, and everything he does. This one thing is what in the end makes or breaks a minister. How can one teach the truth if there be in him anything that is not absolutely sincere? How can any man

## **BUILDER OF CHURCHES**

*God builds no churches! By his plan  
That labor has been left to man;  
No spires miraculously arise,  
No little mission from the skies  
Falls on a bleak and barren place  
To be a source of strength and grace;  
The church demands its price  
In human toil and sacrifice.*

*The humblest spire in mortal ken,  
Where God abides, was built by men;  
And if the church is still to grow,  
Is still the light of hope to throw  
Across the valleys of despair,  
Man still must build God's house of  
prayer.*

*God sends no churches from the skies;  
Out of our hearts they must arise.*

—Author Unknown.

represent Him who is the truth if he lives a lie? The flock of God soon discovers what manner of man he is who serves them. Only if they know us to be absolutely sincere and our integrity incorruptible will they give us their confidence, and only if we have their confidence can we lead them as a shepherd should. With Joseph's brothers we should be able to say, "We are true men" (Gen. 42:11).

The greatness of our task is overwhelming, and the shortness of time should spur us on. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). We owe it to ourselves to do all that lies in our power while we have the time. We owe it to ourselves to do the very best that is in us.

"There is no place for the slothful in this great work, no place for the self-indulgent, . . . no place for halfhearted men who are not fervent in spirit, willing to endure hardness, opposition, reproach, or death for Christ's sake. The Christian ministry is no place for drones."—*Ibid.*, vol. 5, p. 582.

Not only does God expect us to do the best we can; He also requires us to *be* the best we can. We shall be brought into judgment not only for what we are but for what we might have been.

"God holds us responsible for all that we might be, if we would improve our talents. We shall be judged according to what we ought to have been, but were not. . . . For all knowledge that we might have gained but did not, there will be an eternal loss."—*Testimonies to Ministers*, p. 147.

"Never think that you have learned enough. . . . Your education should continue during your lifetime."—*Testimonies*, vol. 4, p. 561.

To ourselves as well as to others we owe the duty of being an example. Paul speaking to Timothy said, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

"How much is required of the minister in his work of watching for souls as they that must give an account! . . . What elevated piety should be seen in his life and character!"—*Ibid.*, vol. 5, p. 380.

"Above all other men, ministers of Christ . . . should be free from selfishness. . . . They should be patterns of piety."—*Ibid.*, vol. 2, p. 548.

"An example . . . in purity." Although this comes last in Paul's list, it is by no means of least importance. James gives it as the first part of heavenly wisdom (James 3:17), and as ministers we should remember this. Perhaps more than other men we are at times brought into circumstances that try us on this point. Paul repeated this warning to Timothy in 1 Timothy 5:22, where he says, "Keep thyself pure." He must have felt a need of this repeated warning. The need is still with us today. How many promising men have had to be dropped from our ranks because of failure here! What a pitiable loss to themselves and to the cause of God! We owe it to ourselves, as well as to God and those who love us, to maintain our integrity in this matter with the strictest caution and prayerfulness. And let him that thinketh he standeth take heed lest he fall.

"Again I urge upon you the necessity of purity in every thought, in every word, in every action."—*Ibid.*, vol. 5, p. 599. Notice that thought comes first. May God bring even our thoughts into subjection as He has promised to do if we will let Him.

"There is an exalted platform for us to stand upon. . . . Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon them, . . . be afraid of him; the pure principles of truth are not inwrought in his soul."—*Ibid.*, p. 593.

### **Responsibility to God**

To God we owe the duty to see that His name is first hallowed in us, that we do not misrepresent Him in any way. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7). We are responsible for honoring the great name of God in all our contacts with the world.

God has one purpose in our world today, and that is to save men. He loved us so that He

came as a man and gave Himself to save us. We are here to take that message to the whole wide world and persuade as many men as possible to accept it and be reconciled. What a responsibility is ours! We are responsible to God for carrying to completion the work for which He gave His life. This is the last period of time. We have the last message, "the everlasting gospel." "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach" (Rev. 14:6). We have to preach. "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16). Our great and principal responsibility to God is *evangelism* pure and simple. All other things that fall to our lot to do are but auxiliaries, and must contribute to this prime objective or be discontinued. Someday we shall have to stand before Him in the judgment and answer for what we have done, or not done, with this duty to which God and all heaven are dedicated. What shall we say when He asks us, "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13:20).

We have the responsibility in Christ's stead to beseech men to be reconciled to God, to preach the everlasting gospel, to give God's message of God's love, in God's name; to give God's warning against sin, faithfully, unafraid, but with the same love in our hearts that is in His and that caused Him to give Himself a willing sacrifice on Calvary.

We are responsible to God for warning and pleading with the souls for whom He died. And it is a matter of life and death for us and for them: to him who turns from his wicked way, life; to him who does not, death. "To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?" (2 Cor. 2:16). Well may we ask with Paul, "Who is sufficient for these things?"

To discharge our solemn and sacred responsibility, we need an outpouring of the Spirit of God such as fell upon the apostles at Pentecost, for it is only the Spirit of God who can do the work of God. If we are to discharge our God-given responsibility, we must pray earnestly for such an outpouring.

"The ministers of Christ need a new anointing."—*Ibid.*, vol. 2, p. 506. We need the anointing promised by God through Joel and Zechariah, that promise of an outpouring of the Holy Spirit which had its first fulfillment at Pentecost, but which, we are told, is to have a much mightier fulfillment in the giving of the latter rain in these last times.

Let us pray earnestly for this promised anointing. And may God hear and answer our prayers.

## Unchangeableness of the Sabbath

MAX TRUMMER  
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**T**HERE are many strong texts in the Holy Scriptures, in the Old as well as in the New Testament, which show that the seventh-day Sabbath is God's appointed day of rest for His church today. However, I have found in my mission work that the most convincing single text is the record of the making of the first Sabbath, as given in Genesis 2:1-3.

Our Creator chose to make our wonderful world in six days. This was, indeed, a marvelous display of the "depth of the riches both of the wisdom and knowledge of God" (Rom. 11:33), as well as of His limitless power. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Adam was placed as a steward in this newly created Paradise, "to dress it and to keep it" (Gen. 2:15). To be able to meet God's ideal, our first parents had need of frequent communion with their Creator, and for this reason the Infinite One created the seventh day a holy day.

After laying this foundation, we are now ready to present the God-given claim of the all-enduring, ever-present holy Sabbath:

First, since it was God who made the Sabbath, this day is His (and not ours), just as is all the earth and the "fulness thereof." Second, God ended His work on the seventh day. Thus the Sabbath was just as much a part of creation as what God created during the six previous days. Is it for the clay to say to the potter, "What doest thou?" Third, since God is perfect, everything He does is perfect. What a great dishonor puny man would bring upon himself, should he attempt to change God's holy Sabbath! Fourth, the Sabbath, like the marriage institution, comes to us from the Garden of Eden, where everything was in a state of perfection and innocence. Hence, if we want to become holy and perfect, we want to keep God's holy and perfect Sabbath. These four reasons will persuade any sincere soul to embrace the Sabbath, the crowning day of God's creation.

Notwithstanding, let us add three associate texts of Scripture that will show forth the glory of the true Sabbath still more. In Exodus 20:8-11 our heavenly Father honors the Sabbath com-

mandment with the seal of His holy and eternal law. In Ezekiel 20:20 the Catholic version of Archbishop Torres Amat (in Spanish) says the Sabbath was given as a memorial, that we might know who is the Lord our God. In Isaiah 66:22, 23, we are told that after God makes a new earth, the redeemed of all ages will keep God's original Sabbath to the praise and glory of the Lord God, forever and ever.

## The Promise of Power

HOWARD E. KERSHNER  
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**O**NE of the most unsatisfactory things about our lives is our lack of power. We are so easily fatigued. We no more than start some important work till we have to stop to rest, to eat, to sleep. Our bodies grow tired and are beset with aches, pains and infirmities of all kinds. Our minds grow weary and we can no longer think. Our little engines sputter and cough on the hills, showing how limited and feeble we are.

All of us crave more power, power of mind, power of body, and spiritual power. We are vaguely aware of the fact that we are in some way close to great reserves of power and we long to have access to it.

It is not the will of our Father that we should be so weak. Jesus promised us almost unlimited power. Hear His words in one of the greatest promises in the Bible. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19).

This power is seeking us even as we seek it. Between God and man, there is a double search. God is trying to lead us and to instruct us, all the time. He cannot do this, however, unless we also are seeking to find Him. The most distinguished professor in the world cannot teach a student who does not want to learn. For knowledge to pass from the mind of the instructor to the mind of the student, requires a receptive attitude on the part of the student, a desire to learn, a willingness to put forth effort to accomplish that objective.

God is no doubt willing to bestow His blessings and His power upon us in far greater measure if we would seek it more diligently.

Who of us living in a mud hut but having the power to erect for himself a mansion with all comforts and convenience, as well as beautiful and artistic decorations, would fail to exert himself to the limit until the beautiful new structure had been completed? Yet, how many

of us are content to live in shabby spiritual habitations when we might erect for ourselves a glorious spiritual mansion. . . . But to come into possession of . . . spiritual riches, earnest, persistent and continual effort to find and do the will of God is required of us.

When I was a boy, I used to watch tiny chicks hatch out of the eggs. I could hear the tiny "Peep, peep" of the chick and feel its motions within the shell. On the outside was sunlight, food, and fresh air, a great new world, but the chick was imprisoned on the inside of the shell. The only way to get out was by its own efforts. I could feel its struggles. As it pecked away at the shell, tiny cracks would appear. These would widen. Eventually, the tiny bill appeared, then

two bright eyes and finally a little downy head. If the chick had given up the struggle, it would have died imprisoned in the shell. By its own efforts, however, it finally freed itself and stepped into the great, new and beautiful world.

I am interested in a ranch in one of the deserts of California where an irrigating ditch carrying a volume of water, some four feet wide and two feet deep, crosses a ravine in a galvanized iron flume. The flume is about six feet above the level of the ravine. Occasionally, a vagrant will come along and tempted by the cool water in the hot, dusty desert will punch holes in the flume and stand under it for a delightful shower bath. The cool refreshing water is rushing overhead, under pressure to get out and

## SOME MINISTERIAL DON'TS

1. *Don't make apologies.* If you know you are God's spokesman and have a message, begin at once.

2. *Don't permit yourself to assume bad postures in the pulpit.* Sit up. Stand up. Maintain a proper and dignified poise. Remember, you are a spectacle to the audience.

3. *Don't be continually clearing your throat.* This is very annoying to the audience, and is mostly habit.

4. *Don't whisper on the platform.* "When a man, seated in full view of an audience, holds an animated conversation with his neighbor during the rendering of an anthem, or hustles from place to place, attending to odds and ends of business when he ought to be listening to the solo, or fidgets and looks bored while another man is preaching, or holds up his watch and shuts it with a snap which sounds like a cannon shot to the man who has not yet finished his address, he shows lack of thoughtfulness and refinement which brings a blush to the cheeks of those who like to see in ministers a resemblance to that supreme Gentleman whose messengers they are."—*Quiet Hints to Growing Preachers*, pp. 159, 160.

5. *Don't look up hymns in the desk.* This betrays a lack of preparation for the service, and looks bad. It is discourteous and annoying to the speaker.

6. *Don't make announcements at the close of the meeting.* Send the audience home with the impression of the sermon fresh in their minds. Announcements should be made either at the beginning of the service or immediately after the prayer. Let the announcements be given clearly and distinctly, *once*, then stop.

7. *Don't talk too long.* A sermon should have other dimensions than length. Don't try to tell all you know about any subject in one talk. Have something to say, and when you have said it, sit down.

8. *Don't talk too loud.* "As far as possible the speaker should preserve the natural tones of the voice."—*Testimonies*, vol. 2, p. 672.

9. *Don't talk too slowly.* Study the following instruction on the use of the voice: *Ibid.*, vol. 1, pp. 645, 647-649; vol. 2, pp. 615, 627; vol. 3, p. 311; vol. 4, pp. 404-406, 560, 604, 605; vol. 6, p. 380; *Education*, p. 199; *Christ's Object Lessons*, pp. 335-338.

10. *Don't talk too fast.* Deep water and bodies of weight, as a rule, move slowly.

11. *Don't make long prayers in public.* Be brief. Pray to the point. "Praying to great length, as some do, is all out of place. . . . Long praying wearies, and is not in accordance with the gospel of Christ."—*Testimonies*, vol. 2, p. 617.

12. *Don't wander.* Have a definite aim. Concentrate. Have an objective in every sermon, and move in a straight line toward your goal. Deal with great and important themes. Be precise in language and clear in arrangement.

13. *Don't try to be exhaustive.* Make a few points stand out with clearness in each sermon. Clinch your points. Stop when the interest is the highest. "He who is saying something, will always say that best in the fewest words. When the nail is driven home, all after-hammering is superfluous."—TAYLOR.

14. *Don't be an intellectual sluggard.* Be a student of God's Word. Luther was known as "Dr. Biblicus." "The deep necessity, the everlasting condition, the crowning glory, of the ideal student is this,—that he be led in all his studies by the Holy Spirit."—HERICK JOHNSON.

15. *Don't neglect the youth.* "When we are out of sympathy with the young, then I think our work in this world is over."—MACDONALD.

refresh the man standing below, but it cannot do it until he breaks the barrier. Initiative, the effort, the struggle, must come from the one who would participate in these blessings.

God's refreshing showers of mercy, blessings and power await us if only we will make the effort to break through the barrier that separates them from us.

Sometimes, I find myself in the condition which Caesar described during the Gallic Wars, when he said he had to do everything at once. It may be four o'clock in the afternoon with a big pile of mail to sign, visitors waiting to be seen, the telephone ringing and other urgent matters pressing for attention. Weary from a long day that began probably at six o'clock in the morning, I sometimes feel unable to carry on. Pressure, tension and nervousness begin to mount. Sometimes, I have had the experience of leaning back in my chair and stretching my hands high over my head, imagining that they are electrodes and that I am reaching up to plug them into God's great power line. At times, I have felt a real flow of energy coming from unseen sources, sweeping away the aches and pain, the strain and the tension and substituting for my wheezing, inadequate, little engine, the smooth flow of water, bringing with it the sensation of relief that always accompanies a great reserve. After a few minutes of this, with all tension gone, relaxed and calm, I have found the strength to carry through for additional hours.

"Behold, I give you power," said Jesus. We need to be more aggressive in accepting and using the power that He has thus promised us.

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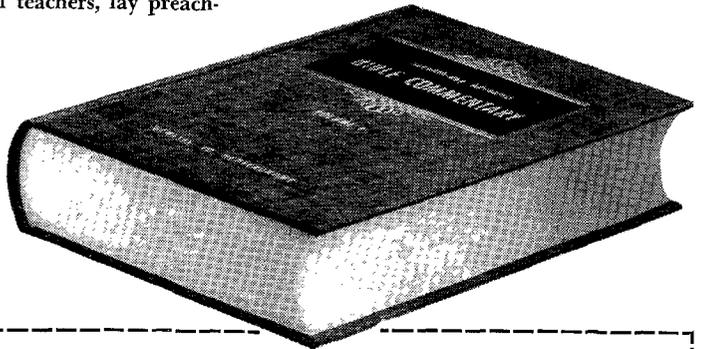
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# E VANGELISM *Winning Men for God*

Evangelism in Non-Christian Lands—Part III

## Establishing Confidence and Common Ground

ROBERT H. PIERSON

*President, Southern Asia Division*

THE apostle Paul learned that he had to instruct non-Christian people in “the rudiments, the very alphabet, of the Christian faith.”—*Acts of the Apostles*, p. 271. As spiritual descendants of the great evangelist we face the same problem in our program of evangelism among the same kinds of people today. To any congregation in the world we should speak simply and logically. In countries where the people have no Christian foundation upon which to build, this is not only desirable but imperative.

Our preaching must be stripped of all pedantry and all peculiarly Christian phraseology that would be “Greek” to them. If a Hindu were to speak to a Christian congregation about *puja* and *darshana*, using these phrases with which every Hindu is familiar, those in attendance would understand none of his references. Likewise, most non-Christians are not fully conversant with our Christian phraseology. We must explain and explain and explain. We must speak simply. We must not speak so rapidly that they do not understand us. We must repeat and repeat and repeat the simple tenets of truth until they fully grasp what it is all about. We must use language and terminology with which all are acquainted. This requires much study and careful preparation.

### *Basic Approach*

Not only must our speech be simple and easily understood, but our sermon content must be logical and within their grasp. Our first task is to establish a basis for mutual confidence upon which we may understandingly build together. Until the Bible is accepted as the Word of God and the established authority upon which we can all base our faith, our quotation of Scripture is almost in vain. Different preachers have different methods of establishing this authority. My own personal preference is to

use the inductive method of teaching. For several evenings at the beginning of my evangelistic effort I speak on subjects of general interest—current events, history, simple archeology and astronomy, et cetera, in each sermon leading up to a climax that reveals to my listeners that the book I have before me—the Holy Bible—contained all this information long before it was revealed to man and before the historically certified events took place. To lead up to such a climax in one’s lecture without frequent reference to the Bible produces the right effect on non-Christians. They have reverence for a holy book of some nature, and such a method encourages them in a new-found confidence in a Book that is so revealing and that explains so many mysteries.

We must then convince our hearers of the need for a *God-inspired Book*. To introduce this important phase of our approach, we explain how iniquity has “separated between you and your God, and your sins have hid his face from you, that he will not hear” (Isa. 59:2). No one questions the truth of this statement. Man is estranged and alienated from God. The world is filled with sin and with fear. All religions will agree with this premise. The warfare, the bloodshed, the heartache, and all that is in the world today are not God’s plan.

The Holy Scriptures reveal that in the beginning man was created perfect and that God spoke with the creatures of His hand face to face. Then sin entered. Man fell. Circumstances demanded that God sever His hitherto open communion with man. No longer could He speak to him face to face. It became necessary for God to devise some other means of communication with fallen man.

Why should God seek to re-establish His contact with man who had disobeyed Him? Because the very essence of God’s character is *love*. Though man had rejected His Master and re-

belled against Him, the God of love would not permit him to be destroyed without an effort to convince him of his mistake. He would make another effort to win back man's love and loyalty. Through His divinely inspired Book, God revealed this plan to sinful man. Thus God could again establish a permanent link of communication between Himself and the sinful human race. Such a link is the Holy Bible.

The next step is to show why only one Holy Book is necessary, and how we can know that the Holy Bible is that book. *All nations are of one blood.* We are anatomically and physiologically all the same, requiring food, water, sunlight, and other necessities for our existence. Since morally we have all fallen, we are all sinners—all controlled by the same sinful acts and tendencies. Since all of these things are true, we all have the same spiritual needs. Regardless of our race or caste or creed, we all need deliverance from the *guilt* and *power* and *curse* of sin and evil. There is no justifiable reason for more than one plan of God to meet the spiritual needs of all mankind, hence there could be no need for more than one God-inspired Book wherein this universal plan could be revealed.

To inspire confidence in God's Holy Word, to lead the non-Christian to accept it not as merely a holy book but as *the Holy Book*, is the first step toward winning him to Christ. To do this, we should clinch our points as follows:

1. The world is filled with sin.
2. Sin separated man from God.
3. God's love compelled Him to seek to re-establish that broken communion.
4. Since God could no longer speak face to face with fallen man, He provided an inspired authoritative Book through which He could make known His will to man.
5. This Book was written by holy men of God whose lives reflected the lofty principles of heaven.
6. This book must be God's authoritative Word, not man's speculative ideas.
7. The acid tests of scientific accuracy and fulfilled prophecy, the consistency and harmony of all its volumes, and the power manifested in the individual life, all prove conclusively that the Holy Bible is indeed God's Book.
8. Since all mankind's needs are the same the world around, only one God-inspired Book is needed.

### *Seeking Common Ground*

With these facts firmly established, the evangelist may proceed to preach the Christ of the Bible and His message for our day with authority and power that the non-Christian will acknowledge and respect.

In preparing sermons for non-Christians we should keep in mind subjects that have a bond

of mutual interest. For instance, the whole world—heathen, Moslem, and Christian alike—is being swept by the same irresistible tide of current events. The bloodshed, heartaches, uncertainty, and fear that characterize the world today touch the lives of believers and unbelievers alike. Non-Christians today take a keen interest in world events. We need to capitalize on this interest and teach them how the Holy Bible interprets the events of the hour.

Hindus, Mohammedans, and Zoroastrians are alike looking for a heaven-sent Deliverer. Building upon this basic concept, we have a wonderful opportunity to reveal Christ as *the true coming deliverer*.

Some non-Christian religions still follow the custom of offering living sacrifices. I have stood in the precincts of Kali temple in Calcutta and watched Hindus sacrifice goats by the scores. We can use this practice as a "springboard" from which to preach Christ as our great sacrifice.

"The heathen systems of sacrifice were a perversion of the system that God had appointed; and many a sincere observer of heathen rites learned from the Hebrews the meaning of the service divinely ordained, and in faith grasped the promise of a Redeemer."—*The Desire of Ages*, p. 28.

Among Moslems and many primitive Hindu tribes one day a week is of special religious significance and is honored as a special holy day. Just recently I have come to hear about quite a large number of Sabbathkeeping Moslems in East Pakistan. The acceptance of the principle of having a weekly rest day offers an opportunity for us to lead non-Christians to accept God's true seventh-day Sabbath.

When Paul preached to non-Christians on Mars' Hill centuries ago, he used the subject of the judgment. His preaching, under the blessing of God, brought conviction. Our message today is the judgment-hour message, and it will still bring conviction to the hearts of non-Christians.

### *Preach Christ!*

To bring true conversion to those still in heathen darkness, our sermons must be Christ-centered! For some time the apostle Paul sought to meet logic with logic in his effort to persuade men to repent and to give up their evil ways. However, he later realized the futility of such an approach, and said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

From the writings of the Spirit of prophecy we read:

"The philosopher turns aside from the light of salvation, because it puts his proud theories to

shame. . . . Paul saw that the character of Christ must be understood before men could love Him, or view the cross with the eye of faith. . . . In the light of the cross alone can the true value of the human soul be estimated."—*Acts of the Apostles*, p. 273.

Says one Hindu professor of old Hindustan: "There is a moral pivot in the world, and more and more the best life of east and west is revolving around that pivot; that pivot is Jesus Christ." In our work for non-Christians may God help us never to seek to hide the Light of the world!

Under no circumstances can we ever permit our message to degenerate into a mere social gospel of modernism. Says one advocate of this pseudo-Christianity:

"I believe there are other religions which will meet the needs of other men, just as there are other cultures and other forms of governments than ours that will meet their needs. I have no more desire to 'Christianize' the world than I have to 'Americanize' it."—C. T. HOLMAN in *The Christian Century*, November, 1935.

In South India after the last great depression I saw the fruitage of such a philosophy in closed mission stations of other denominations in many places. Says God's messenger:

"In vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race. . . . There is no true excellence of character apart from Him. And the only way to God is Christ."—*Steps to Christ*, pp. 23, 24.

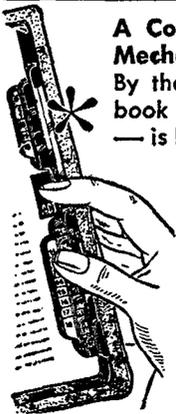
### Recognition of Brotherhood

In our preaching today *the brotherhood of all must be recognized*. The day of white superiority and invincibility is gone forever. The era during which everything good bore the label "Made in the U.S.A." or a facsimile of the Union Jack belongs to the ages. The heathen are awakened. The weak are saying, "I am strong." We must not "preach down" to those who today are rightly convinced that God "hath made of one blood all nations of men for to dwell on all the face of the earth." The messenger of the Lord declares, "In the sight of God, all are on an equality."—*Acts of the Apostles*, p. 238. The peoples of all lands are our brothers. We must work for them as such.

If we carefully and prayerfully study the peculiar problems and opportunities before us, God will enable us to discover the best approach to the hearts of our people. It is His will that they should be saved. I firmly believe that the day is fast approaching when the light of present truth will break forth in these heathen lands with a splendor not equaled in any other part of the world. God has His chosen ones here in reserve. In His own time and in His own way He will call them forth to join the victory march Zionward. His truth will triumph. The non-Christian world will be evangelized. The work will be finished. Great will be the rejoicing!

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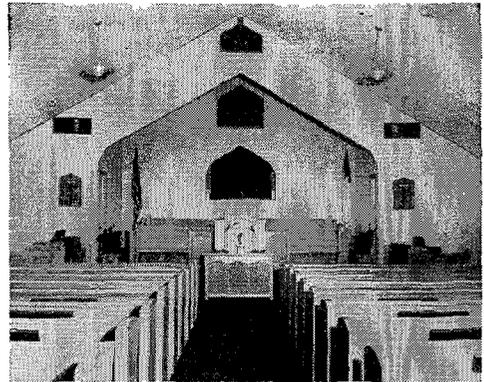
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**A** NUMBER of evangelistic, church, and district news publications have come to my attention recently, and a quick search of the files turns up some others of past years.

Generally, this sort of publication is an excellent public relations medium, with one or two limitations. The pastor or evangelist will, of course, take care that the total impression of the publication, typographically and editorially, is one calculated to build good will and not alone to alarm or astonish; and also he will be aware of the danger of becoming enmeshed in a relentless editorial routine, to the detriment of more important work.

One of the best uses of this public relations project is within our own circles: a paper published for the church members of our larger churches carrying personal news notes and other information that cannot be presented from the pulpit. This helps to create a family unity among the church members. A number of pastors are already using these.

Another and perhaps even more important use of church publications is in reaching isolated members in a widespread district, thus tying them into the church circle, even though the churches themselves may be inaccessible to them. Of course these members are also reached by the conference church, but they will welcome information as to what is being done in an organized way in their particular area. If the district leader goes to some trouble to get information about these isolated members, their activities in soul winning, personal news, et cetera, and combines this expertly with news of the organized churches, a strong feeling of unity can be built up in the district and the isolated members will come to feel less separated from church activities.

An example of a district publication that has come to our attention is one sent out in the Sheridan, Wyoming, area by Bernard J. Furst. Remarkably free from preachment, the mimeographed bulletin is full of interesting news of what is going on in the district and the churches, including a half page of news about the church school at Sheridan.

Morten Juberg, Wyoming Conference press secretary, has advised all district leaders and pastors in his conference that he stands ready to lend assistance in the form of suggestions and plans to any who decide to undertake the publishing of a church or district news bulletin.

With a properly organized filing system for the accumulation of news items during the week or month, not too much time should be required to produce something like this, and it could not fail to engender a greater feeling of oneness among the members in the district.

### Public Relations Medium for Evangelism

Another type of church "newspaper," besides that circulated to members only, is one commercially printed (as some church papers are too), designed as a public relations medium in the community or section of the community served by the church.

An outstanding example of this was one pub-



# Evangelistic Newspapers

B. WEEKS

Conference Bureau of Press Relations

lished weekly by Murray W. Deming, of the college church, Lincoln, Nebraska. This publication was tied in with a series of evangelistic meetings being held in the church, but it contained much church and community news and was circulated free to the homes of those in the church area.

Similar to this is the paper planned exclusively to publicize an evangelistic campaign. If there is someone connected with the effort who can devote considerable time to the project, this is to be recommended, but it is doubtful whether it should be attempted if the burden will fall upon the evangelist, since probably at least fifteen hours would be involved in getting out each issue.

The most effective of these papers feature prominently on the front page, and inside, events of community interest as well as items on features of the campaign. This makes them real newspapers and not just another handbill.

The average cost of a project like this, for a four-page, four-column printed paper, with 9½ by 12½ inch pages, will be something like \$80 for 2,000 copies and another \$12 for each additional 1,000 copies, plus the cost of cuts and any mailing expense involved.

Some of this expense can be defrayed by selling advertising space, provided the paper actually contains material of interest to the neigh-

borhood or community; but there again time is involved in soliciting these advertisements, and unless church members are willing to do this work on a volunteer basis, running business-house advertisements is not to be recommended. They will add to the appeal of the paper, however, if some system can be worked out that will not require too much time of the evangelistic group.

Before attempting anything of this sort, the pastor or evangelist should make at least a brief study of some of the principles of good newspaper editing, layout, and production. This will yield good dividends in the effectiveness of the finished product.

Outstanding illustrated books on this subject are available from the lending library of the General Conference Bureau of Press Relations, Washington 12, D.C., and the pastor or evangelist considering a project like this is invited to write for a copy.

In this activity, as well as any other, for that matter, the old definition applies: "Good public relations is good performance, publicly appreciated." If the product is good, the reaction will be the one that is sought.



**CHARACTER** CHARACTER is like the foundation to a house—it is below the surface.—*Window Seat.*

Character is centrality, the impossibility of being displaced or upset.—RALPH W. EMERSON.

Character is a diamond that scratches every other stone.—CYRUS A. BARTOL.

Character is wealth, whether accompanied by cash or not.—*Source Unknown.*





# PASTOR *Shepherding the Flock*

## Relationships With Non-Adventist Ministers

HAROLD L. CALKINS

*Pastor-Evangelist, East Pennsylvania Conference*

A GREAT company of the priests were obedient to the faith" (Acts 6:7) is a partial record of the results of the Spirit-filled apostolic ministry. In the remnant church we expect even greater results under the latter rain. Therefore the quarter of a million Protestant ministers in the United States, as well as the Catholic priests and Jewish rabbis, present a tremendous challenge to the ministry of the Adventist Church. Our relationship to them now determines to a great extent their reaction to this truth when the final test comes. These men are an important part of the "every nation, and kindred, and tongue, and people" who must learn of the revival of truth and the approaching end. They mold public opinion and influence spiritual life far out of proportion to their numbers. They of all people deserve a true understanding of the great issues at stake in the crisis just before us. How unfortunate that in the past many of them have known only what others have written against us, and in turn have passed on to their flocks a distorted picture of the grandest work of all time.

There are many sincere Christians in Babylon. To care for these sheep who are not yet of this fold, God must have consecrated shepherds who are doing the best they know. There are many honest men among the clergy. Our duty is to "pray and work for honest ministers who have been educated to misinterpret the Word of Life."—*Evangelism*, p. 562.

In the past our work for them has been hindered in some places by the belligerent attitude of a few pastors and evangelists. There are cities where soul winning is almost impossible because of the opposition created by preachers who felt it their work to denounce wholesale all other religious teachers. Years will be required to overcome the work that such zealots have done in just a few weeks. Often the "honest" souls who respond to these methods continue the same type of warfare within the church.

Thus strife is engendered within the church and antagonism without.

Years ago much counsel was given the church on this point, and this is now available to every Adventist minister in the book *Evangelism*. Note these brief statements:

"How careful we should be not to present the truth in a way that will drive men and women from it. Religious teachers stand where they can do great good or great evil."—Page 143.

"We are in danger of closing up our own path by arousing the determined spirit of opposition in men in authority."—Page 304.

"Do not arouse the malignity of the enemy by making denunciatory speeches. Thus you will close doors against the entrance of truth. Clear-cut messages are to be borne. But guard against arousing antagonism."—Page 564.

"Though you should meet the bitterest opposition, do not denounce your opponents. They may think, as did Paul, that they are doing God service; and to such we must manifest patience, meekness, and long-suffering."—Page 305.

"In the advocacy of truth the bitterest opponents should be treated with respect and deference."—Page 306.

In view of this instruction how careful we must be in the use of such texts as Isaiah 56:10, 11, lest in condemning the guilty we arouse a determined spirit of opposition that kills all latent interest and closes up our way. "Anger is a wind that blows out the lamp of the mind."

### *Daniel's Example*

The Scriptures record a worthy example of our relationship to ministers of other faiths, in the way Daniel related himself to the other wise men of Babylon. He did not consider himself better than they. As one of them he sought to save them. This relationship is commented upon in the writings of the Spirit of prophecy:

"Had Daniel possessed the same quality of religious zeal which is so quickly enflamed today in the churches, and men are led to afflict and oppress and destroy those who do not serve God after their plan, he would have said to Arioch, 'These men who claim to be wise men, are deceiving the king. They have not the knowledge they claim to have,

and should be destroyed. They dishonor the God of heaven, they serve idols, and their lives in no way do honor to God; let them die; but bring me in before the king and I will show unto the king the interpretation.' The transforming grace of God was made manifest in His servant, and he pleaded most earnestly for the lives of the very men who afterward in a secret, underhanded manner made plans by which they thought to put an end to the life of Daniel."—E. G. White manuscript W-90, 1884.

Daniel must have understood and practiced real religious liberty. We can profitably cultivate the same wholesome spirit. Sometimes other ministers get the impression that we are an exclusive people and do not desire to associate or be friendly with them. One minister made this remark: "I have admired how ambitious your church is, but I have never met the minister." This was more than just a remark; it was an opportunity to be developed. Most of these men are glad to become acquainted with Adventist ministers if they have a chance.

"When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth."—*Evangelism*, p. 143.

#### *Opportunities for Cooperation*

Great strides have been made recently in publicizing our work, but there is much more that can be done in breaking down prejudice and building good will among other ministers. Just as the three Hebrews went as far as they could with the false worshipers of their day—even to the point of attending the dedication of an idol—so we should associate and cooperate with the ministers of other faiths wherever we can do so without compromising principle. When principle is involved, we too must refuse to bow down, but there are vast fields in which we can cooperate.

In the temperance field we can enthusiastically join with those of other denominations who dare raise their voices against the popular evil of alcohol. Much more could be done in connection with other temperance organizations that would win friends among honest ministers of other faiths.

Reformation Day services afford wonderful opportunities to cooperate. A sermon on the development and importance of the Reformation could be preached on Sabbath and reported in the newspaper to break down prejudice.

Religious liberty issues on the local or national level will provide the opportunity to ally

ourselves with other ministers and churches that are defending the same principles. A letter to the editor, a sermon report in the newspaper, or just a conversation may be the take-off point in this field.

Other opportunities that have come to me in recent months are listed here simply as examples of the openings potential in most cities: reading Scripture and offering prayer at special day of prayer or week of prayer services, assisting in union worship services in the city park on summer evenings, conducting morning devotional services on the radio, broadcasting church services, cooperating with other churches in presenting free religious telecasts, free time for weekly radio program, giving devotional talks at meetings of the local ministerial association.

These represent a few of the possibilities that may be exploited through friendly association with ministers and other men of influence. Besides resulting in advantage to the church this association affords opportunity to work and pray for these men.

"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock."—*Testimonies*, vol. 6, p. 78.

The Master Minister was not a spiritual isolationist. He mingled freely with rich as well as poor. He addressed scribes and Pharisees as well as publicans and sinners. He attended banquets and feasts. He used every opportunity available to give His influence the widest possible scope.

"We might have had today thousands more rejoicing in the truth if the work had been carried forward as the situation demands, in many aggressive lines."—*Evangelism*, p. 21. (Italics supplied.)

It is true that results from this type of work are not seen immediately on the baptismal report, but they are nonetheless certain. Remember the result of Christ's conversation with Nicodemus. We must do our part and leave results with God. Time is required for good results. "Never try to pry a rosebud open with a handspike," said Bismarck. Favorable impressions pave the way for a favorable decision when the final test comes. One minister who had visited our church on a number of occasions said, "I always feel an uplift every time I visit your church." Such little impressions are building up to the time "when there will be as many converted in a day as there were on the day of Pentecost."—*Ibid.*, p. 692.

(Continued on page 46)



## References to Iron in the Pentateuch

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### PART II

#### *Iron in Mesopotamia*

THE valley of the Euphrates and Tigris rivers shows the same picture as Egypt in regard to early iron finds. Tell Chagar Bazar has provided the earliest fragment of an iron object, dated by the excavator, M. E. L. Mallowan, between 3000 and 2700 B.C. The grave from which it came was undisturbed and the iron proved by examination to be terrestrial.<sup>1</sup> Prof. Henri Frankfort discovered in the ancient Sumerian site Tell Asmar an undisturbed hoard of copper tools which he dated before 2700 B.C. Among them was one bronze handle containing scanty remains of iron, probably the remnants of the missing blade. An analysis showed it to be free of nickel.<sup>2</sup> From that time originates also an iron fragment of a knife blade found by Parrot at Mari.<sup>3</sup>

Although the number of Mesopotamian iron products originating from the third millennium B.C. is limited to three, the equal geographical dispersion of the sites of discovery over Lower, Central, and Upper Mesopotamia reveals that iron had been in use throughout the country and not only in one locality.

The first literary evidence of iron in Mesopotamia comes from the time of Hammurabi (1728-1686 B.C.). A cuneiform tablet informs us that  $1\frac{1}{3}$  shekel of iron was worth  $1/6$  shekel of silver, a rate of 8:1,<sup>4</sup> which compares unfavorably with bronze, the ratio of bronze to silver being 120:1.<sup>5</sup> From a slightly later period originates a dagger with a bronze handle and an iron blade found in the Hurrian city of Nuzi.<sup>6</sup>

The following evidence comes from Tushratta, the king of the northern Mesopotamian kingdom of Mitanni, who wrote his letters to Amenhotep III and IV of Egypt in the early fifteenth century B.C. He mentions in his notes the shipment to Egypt of daggers with steel and iron blades, of rings and other objects of which the Akkadian word is not clear enough

for translation.<sup>7</sup> Shalmaneser I (1280-1261 B.C.) had tablets of stone, silver, gold, iron, bronze, and lead made for a foundation deposit of one of his temples,<sup>8</sup> and Tukulti-Ninurta I (1260-1232 B.C.) added pieces of iron to the various objects that he considered fitting for a foundation deposit.<sup>9</sup> Tiglath-Pileser I (1115-1093 B.C.) boasts of having killed four wild bulls with his weapons, to which an iron spear belonged.<sup>10</sup> From that time on iron is mentioned frequently and iron objects turn up in increasing numbers in the excavations of Mesopotamia.

#### *Iron in Anatolia*

No evidence for the existence of iron before the thirteenth century has been found in Anatolia so far. An interesting letter found in the ancient Hittite capital Bogazköy and dating from the thirteenth century B.C. is a reply to a request for a shipment of iron:

"Concerning the pure iron, for which you wrote to me: There is no pure iron in my locked store house in Kitzwatna. It is an unfavorable season to make iron, but I have written to make pure iron. It is not ready yet, but as soon as it is ready I shall send it to you. I am sending now only one dagger blade."<sup>11</sup>

The names of the sending king and of the addressee are unfortunately lost on the tablet and have been the object of numerous scholarly theories. It is clear, however, that either Egypt or Mesopotamia or both countries looked to the Hittites for iron, and many scholars have held that the Hittites had a monopoly of iron that was not broken until the destruction of the Hittite empire, about 1200 B.C.<sup>12</sup>

The only ancient iron objects of Anatolia from the second millennium B.C. are an iron ax from Bogazköy<sup>13</sup> and some iron wire from Alisar Hüyük, both from the thirteenth century B.C.<sup>14</sup>

#### *Iron in Syria-Palestine*

In contrast to Egypt and Mesopotamia no iron of the third millennium B.C. has been

found in Syria or Palestine so far. The earliest evidence for the existence of iron in these lands comes from the Phoenician port city of Byblos. In one of the undisturbed tombs of the local kings of the nineteenth century B.C., P. Montet found an amulet of iron overlaid on one side with gold leaf.<sup>15</sup>

The inventory list of the temple at Qatna (*el-Mishrifeh*) written on clay tablets in cuneiform script during the fifteenth century B.C. mentions six cult objects of iron.<sup>16</sup> From this or the following century originates the beautiful ax found at the ancient city of Ugarit (Ras Shamrah). The head is of copper overlaid with gold, and the blade is of iron of a composition almost reaching the quality of steel, as the analysis showed.<sup>17</sup> In the neighboring Minet el-Beida were found beads and rings of iron from the same period.<sup>18</sup> The ax of Ugarit is especially important. Its steel blade, not easy to produce, shows the existence of a metallurgical knowledge that can only have been obtained after a long period of experimentation.

The Palestinian sites have brought to light various objects of iron that can with a reasonable certainty be placed in the second half of the second millennium B.C. However, most of these excavations were carried out when the science of digging had not been perfected, or under circumstances which make an exact dating of the objects found difficult. For this reason they will not be used to defend our position, but will be listed only in a footnote for the sake of completeness, and to show that Palestine was not barren of iron objects during the second millennium B.C.<sup>19</sup>

### Conclusion

The enumeration of the discoveries of iron objects originating from the third and second millenniums B.C. leads to some definite conclusions. It has to be admitted that the number of discoveries is small, and that iron objects can hardly have been plentiful during that time, even if we take into account the fact that more iron objects have perished without leaving traces of their existence behind, than copper or bronze implements, which do not dissolve as iron does.

The unbiased reader will, however, agree if we state that the discoveries have proved that iron was in use in Egypt from the predynastic period on, a time which cannot even be fixed in years of our chronology. The earliest iron products found in Mesopotamia have likewise been dated to the third millennium B.C. by the excavators. Only a few of the objects are made of meteoric iron, which shows that the smelting of iron ore must have been discovered very early in the ancient Near East. This lends weight to the Biblical statement that iron working was known before the Flood (Gen. 4:22).

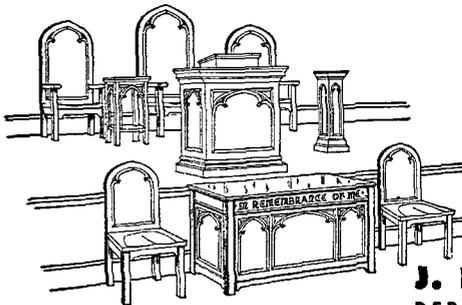
The more numerous iron finds from Egypt and other countries originating from the middle of the second millennium B.C. are evidence enough that iron was in limited use for all kinds of tools and objects when Moses mentioned iron in the books of Numbers and Deuteronomy. Inasmuch as the statements made in these books do not imply that iron was very plentiful, no valid reason exists to deny to these books, on the basis of their mentioning iron,

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a date of origin in the fifteenth century B.C. or earlier.

The same holds true for the books of Joshua and Judges. It must not be considered that the iron chariots of the Canaanites (Joshua 17:16, 18; Judges 4:3, 13) were made entirely of iron, but that some of the important parts were covered or overlaid with iron plate. This is illustrated by Thutmose III (about 1480 B.C.), who mentions "great chariots of gold and silver" among the spoil of the defeated enemies of Megiddo and Kadesh.<sup>20</sup> In another record listing the same spoil of war, the king is more exact in his expression, telling us that these chariots were "wrought with gold,"<sup>21</sup> which shows that they were not made entirely of gold, but had probably been overlaid with gold leaf.

Another illustration for the correctness of this interpretation is the "ivory house" that King Ahab had built in Samaria (1 Kings 22:39). It had long been supposed that the text does not mean a building constructed entirely of ivory, but one whose walls were lavishly adorned with ivory plaques. That this assumption was right has been proved by the recent excavation at Samaria, bringing to light numerous examples of the carved ivory plaques that must have adorned Ahab's "ivory house" in his time.<sup>22</sup>

These examples give us a right to interpret the "iron chariots" of the Canaanites in the time of the Judges as war vehicles that had some iron fittings attached to them, noteworthy to record in a time when iron was still more expensive than copper or bronze. But their mention is no proof that the events described in the books of Joshua and Judges could not have taken place in the middle of the second millennium B.C. If the critics want to prove their point, they should advance stronger proofs than the references to iron.

[End of Series]

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## How to Meet Heresies and Error

### PART II

The surest way to destroy false doctrine is to preach the truth. Keep to the affirmative. Let the precious truths of the gospel kill the force of evil. Show a tender, pitiful spirit toward the erring.—*Evangelism*, p. 304.

The way to dispel darkness is to admit light. The best way to deal with error is to present truth. It is the revelation of God's love that makes manifest the deformity and sin of the heart centered in self.—*The Desire of Ages*, p. 498.

The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice. Contrasted with truth, the weakness of error is made apparent to every intelligent mind. . . . The more publicity is given to the suggestions of Satan, the better pleased is his satanic majesty; for unsanctified hearts will be prepared to receive the chaff that he provides for them.—*Testimonies to Ministers*, p. 165.

#### *Not to Use Civil Power*

The spirit that instigates accusation and condemnation in the church which results in uprooting those that are looked upon as evil-doers, has manifested itself in seeking to correct wrongs through the civil power. This is Satan's own method for bringing the world under his dominion; but the Lord Jesus Christ has given us no such example for thus dealing with the erring. God has been misrepresented through the church by this very way of dealing with heretics; He has been represented as the one who empowered the church to do these wicked things.—Mrs. E. G. WHITE in *Review and Herald*, Jan. 10, 1893.

#### *Save Rather Than Destroy*

We are not required to criticize, to condemn, or root out all that we suppose to be tares, lest we root out also the wheat. The church will not be free from those whose influence is out of harmony with that which should characterize the servants of Christ. The children of God will be stirred in spirit by the doings of these unworthy members, and they will desire to do something

to cleanse the church, that its members may be a light to shine in the world; but even under these circumstances, let them be careful to heed the words of the great Teacher: "Nay; lest while ye gather up the tares, ye root up also the wheat with them." There is such a thing as zeal not according to knowledge; and could all the circumstances be opened which surround these souls, the zealous church-members might have their ideas modified, and be led to pursue an entirely different course. They would see that a work devolved upon them to seek and save instead of to destroy, to manifest longsuffering, gentleness, patience, and love, to those whose character and life are below the standard. To cut them off from the church would, perhaps, extinguish their last hope.—*Ibid.*

When there are cases in the church which need to be dealt with decidedly, let the rule of the Bible be carried out. If the influence of erring members has an influence that corrupts others, they should be disfellowshipped; and heaven will ratify the action. . . . But even in cases of this character we are to move cautiously; for Christ and heavenly agencies are at work to purify unto Himself a peculiar people, zealous of good works.—*Ibid.*, Jan. 3, 1893.

#### *Disfellowshipping a Painful Duty*

I saw that decided efforts should be made to show those who are unchristian in life their wrongs, and if they do not reform, they should be separated from the precious and holy, that God may have a clean and pure people that He can delight in.—*Testimonies*, vol. 1, pp. 117, 118.

The church may be called upon to dismiss from their fellowship those who will not be corrected. It is a painful duty that has to be done. Sad indeed is such a step, and it should not be taken until every other means of correcting and saving the one in error has failed.—*Evangelism*, p. 368.

If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.

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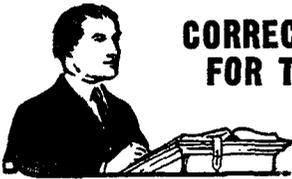


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I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul, and teach for doctrines the commandments of men.—*Early Writings*, p. 124.

**His Way**

If God has light which is necessary for the salvation of His people, He will give it to them as He has given other great and important truths. Here you should let the matter rest. Let God work in His own way, to accomplish His purposes in His own time and manner. May God enable you to walk in the light as He is in the light.—*Testimonies*, vol. 2, p. 695.

**Hold Confidence Steadfast**

One of the great troubles with us has been that we have looked upon men as infallible. But no matter how high a position a man may hold, it is no reason that he should be looked upon as incapable of making mistakes. The Lord may have given him a work to do, but unless Christ abides with him continually, unless he abides in Christ without a moment's separation, he will make mistakes and fall into error. But if men do make mistakes and fall into error, it is no reason that we should withdraw our confidence from them; for God alone is infallible.—Mrs. E. G. WHITE in *Review and Herald*, March 25, 1890.

Did not the first disciples have to meet the sayings of men? did they not have to listen to false theories; and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid"? So we are to hold the beginning of our confidence steadfast unto the end.—*Gospel Workers*, p. 307. [End of Series]



**HABITS** WHEN I was a little boy somebody gave me a cucumber in a bottle. The neck of the bottle was small and the cucumber was so large that it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow that was still on the vines, and then I understood. The cucumber had grown in the bottle.

I often see men with habits that I wonder any strong man could form; and then I think that likely they grew upon them when they were young and they cannot slip out of them now. They are like the cucumber. Look out for such bottles, boys.—JOHN BURROUGHS.



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## Why Some Ministers' Wives Talk

### A MINISTER'S WIFE

**H**AVE you ever heard of a minister who "was a good man, but his wife ruined him by talking too much"? This is a regrettable state of affairs, as everyone knows, and fortunately it is not true in the majority of cases. But allowing that it is true in some instances, it may be of help to air some observations that I as a minister's wife have made.

I do not profess to know why some women talk more than others, any more than I know why the same holds true of some men, but I suppose the main reason might be that they enjoy talking. Talk is not always harmful, neither is it always harmless, so for those who do a lot of talking constant vigilance is required to guard against words that might be detrimental in their influence to themselves as well as to others.

Home is the place where love, peace, and contentment should reign, but disappointingly enough the home in some instances is the place where one gives vent to injured feelings and hurt pride. This should not be true of the Christian home, and certainly not of the minister's home. "Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability."—*Testimonies*, vol. 1, p. 386.

#### *Setting the Stage for Trouble*

As soon as a husband opens the front door his wife can be sure of his state of mind if he is wearing a dejected, downcast expression, says nothing at all, and retires to his study as though he were headed for the electric chair. This atmosphere of gloom infiltrates into every nook and cranny of the house until even the children are led to inquire, "What's wrong with daddy?"

Having perhaps read that "they [ministers' wives] can cheer them [husbands] when desponding, comfort them when cast down, and encourage them to look up and trust fully in God when their faith fails" (*Ibid.*, p. 139), the wife may quietly ask, "Did something go wrong today?" to which her husband is very apt to grunt an abbreviated "M-m." This leaves the

wife feeling completely helpless. Not wishing to pry, she tries to smooth over the situation by preparing his favorite food, and answering the phone and the doorbell to relieve him of any added annoyances.

This unpleasant mood may continue for days, or it may end after one night of good rest, to be repeated as soon as the next major problem arises to cause the minister undue anxiety. The family feel that they are being blamed for church problems, and the children always wonder what frame of mind their father will be in when he returns home. With the father who drinks this is not an uncommon situation, but it does seem quite out of place for the Christian father, and even more so for the Christian minister.

The convenient time may arrive when the husband decides to tell his wife about the burden he has carried so silently and yet so obviously for days. By this time he may have become reconciled to the circumstances and feel much relieved in mind, but in the meantime his wife has been building up a real resentment to the problem and its unidentified human components, because of the effect it has had on her home and family. While her husband was so emotionally upset she was developing her own state of emotions, so that the stage was all set and waiting for the curtain to be drawn for her act in the scene. As soon as he tells her the facts as he sees them, her blood pressure starts rising. To think they would treat *her husband* like that! Why should they make a doormat of *him*? Why does *he* have to be the goat? She tries to forget the incident, but the disparaging details keep turning over and over, stamping themselves more indelibly upon her mind, and injecting themselves more deeply into her "defense mechanism."

While in this whirl of emotions she has a caller. Although she had no intention of mentioning that specific episode, the caller unwittingly brings up the problem. Almost before realizing it, the wife hastens to her husband's rescue with a deluge of unwise, and possibly

revengeful, words. Of course *he* was right! Naturally. But it may be that in the opinion of this caller her husband was all wrong; so the story is off to a good start and goes its rounds—be sure of that—before it is through.

In such instances the wife would have been wise to heed the counsel found in *Testimonies*, volume 1, written to a minister's wife who talked too much: "God does not wish us to hear all that is to be heard, or to see all that is to be seen. It is a great blessing to close the ears, that we hear not, and the eyes, that we see not."—Pages 707, 708. Of course Satan was on the job, and doubtless arranged for the caller to be there at the crucial moment. Had she spent more time carefully and prayerfully considering the matter, she might not have expressed herself so freely.

### *How to Avoid Such Difficulties*

Now, I don't have all the answers to this problem, but perhaps in order to avoid the embarrassing situation that this composite story illustrates, the husband might have left his cares on the doorstep before entering the house, come in cheerfully and greeted his family, then asked to be left alone in his study for a while. He would then be following the admonition, "Leave your business cares and perplexities and annoyances when you leave your business. Come to your family with a cheerful countenance."—*Ibid.*, p. 695. The wife would no doubt have cooperated willingly in keeping the children away, and would have gone about preparing the evening meal without the needless tension and worry set in motion by the husband's glum mood.

If at a later date he chose to tell his wife about the problem, she would not have remembered nor perhaps even known the unpleasant

effect it had had on him; therefore she would not have been already conditioned to jump to the defensive at the first provocation.

Silence may be golden, but there are times when silence can speak louder than words. Facial expressions betray the thoughts. In my opinion it is far better for the husband to speak what is in his mind, if he is going to cause unnecessary suspense by absolute silence and a sullen disposition.

Perhaps those husbands who come home with a radiantly beaming countenance in spite of difficulties encountered during the day are those whose wives talk the least. Nevertheless, there is by no means any excuse for the wife's talking too much, for she must realize that controlling her own tongue has much to do with her husband's success in the ministry. A great responsibility rests upon her shoulders, and never should a mere love of talking permit her to forget that responsibility.



### **HIGHER LEVELS OF LIVING**

OUR plans for life and the energies we put into them deserve better results than they now achieve. For most of us there is much more deep joy in life than we now experience. A sense of goodness and well-being is possible even in a world where so many life-destroying forces are at work.

Believing this, we can realize these desirable states of being by the direction we turn for the ideas which motivate our actions, create our attitudes, strengthen our convictions and set the tone of the life within.

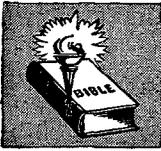
When our minds turn upward for the thoughts which sustain and direct our lives, there can be only one result. We move to the higher level of our thoughts.—FRED PIERCE CORSON in *Pattern for Successful Living*, p. 130.

## **BILLY GRAHAM ON THE TEN COMMANDMENTS**

¶ WE MAY say that the law is summed up in the Ten Commandments. The entire moral law is summarized in these rules of life which express God's holiness. The ceremonial laws were expressly commended to Jews under the law and to nobody else, but the moral laws are for all. . . .

Today you are being weighed in the balance of God. On one side is God's holiness, summed up in the Ten Commandments. On the other side are you, a lawbreaker, condemned and guilty.—*Calling Youth to Christ* (Grand Rapids, Michigan: Zondervan Publishing House, 1947, \$1.50), pp. 57, 58. (Italics supplied.)

Do we say that we are God's children? Then we must prove it by our lives. The law had said concerning the man who keeps His commandments, "which if a man do, he shall live in them." But under Christ the man who lives by faith will do His commandments. The person who is born of the Spirit will delight in obedience to the will of God.—*Ibid.*, p. 67. Submitted by E. W. Voyles.



# BIBLE INSTRUCTOR

## Relationship of God's Grace and God's Law

MARGARET COSBY

*Bible Instructor, New Jersey Conference*

### I. WHAT IS GRACE?

1. God's mercy, great love, kindness, manifested in the salvation of man from sin (Eph. 2:4-8).
2. Grace God's gift (verse 8).
3. Grace bestowed abundantly (Titus 3:4-7).
4. Grace a free gift (Rom. 5:15).

### II. WHY IS GOD'S GRACE GIVEN TO MEN?

1. All have sinned and are under the condemnation of death (Rom. 5:8, 12; 3:23).
2. Sin, the transgression of the law (1 John 3:4).
3. Men are naturally children of disobedience (Eph. 2:1-3). (Paul acknowledges that he was

too, before he was saved by the grace of God.)

4. Man is helpless to rid himself of sin (Jer. 13:23; 2:22).

### III. HOW IS GOD'S GRACE GIVEN TO MEN?

1. Only through Jesus Christ (Eph. 2:7; John 14:6; Acts 4:12).
2. The price of grace (Phil. 2:5-8). Jesus took seven steps of humiliation from heaven to earth to bring God's grace to men. Though He was in the very form of God, He laid aside His divinity, made Himself of no reputation, no privilege, and—

- a. Took "the form of a servant."
- b. "Was made in likeness of men."
- c. "Being found in fashion as a man."
- d. "He humbled himself."
- e. He "became obedient."
- f. "Unto death."
- g. "Even the death of the cross."

Not that of a heavenly servant, an angel.  
 Not that of a perfect man, fresh from the Creator's hand.  
 But in the fashion of men degraded by four thousand years of sin.  
 Not all the ease and comfort the world could offer, but the animals' manger, the fugitive's tent in Egypt, the carpenter's cottage in Nazareth, the stony hills of Galilee, became His abiding places.  
 No longer the spontaneous, joyous, unhindered obedience of heaven, but obedience in spite of every temptation that Satan could devise, and that man could ever face.  
 Not an honorable death, supported by loyal followers, but all the way to the shameful, agonizing death on Calvary, Jesus followed the will of His Father in implicit obedience (John 6:38).

### IV. WHAT DOES GOD'S GRACE DO FOR A MAN?

1. Jesus lived a life of perfect righteousness, even in humanity's weakness (Heb. 2:17, 18; 4:15).
2. Jesus achieved the perfection of sympathy through the perfection of obedience, that salvation might be given to those who also obey (Heb. 5:8, 9).
3. The Bible definition of a Christian—one who copies Jesus' example of a sinless life (1 Peter 2:21, 22).
4. Jesus' example of obedience is recorded that we might follow Him (John 5:30; 8:29; 15:10; 17:4).
5. Jesus may completely control the life (Gal. 2:20).

us to reach that standard (John 1:17; Rom. 3:20).

2. Disobedience, sin, death, contrasted with the obedience of Jesus, His righteousness, His life (Rom. 5:19-21).
3. Habits of sin need no longer enslave us; God's grace enables us to obey from the heart (Rom. 6:12-17).  
Free from sin—servants of righteousness (verse 18).
4. Love, the secret of obedience (John 14:21, 15, 23; 1 John 5:3).
5. God's grace is sufficient (2 Cor. 12:9; 9:8).

### V. WHAT, THEN, IS THE RELATIONSHIP OF GOD'S GRACE TO HIS LAW?

1. The law is the standard of righteousness; grace is the power that Jesus gives us to enable

**Problems aren't solved by walking out on them. Workers, not walkers, keep wheels turning. Staying power, not flaying power, sets wrongs right.—Christian Herald.**



# For Your Library BOOKS ...

**Sermon Stories of Faith and Hope**, by William L. Stidger, Abingdon-Cokesbury Press, New York and Nashville, 1948, 144 pages, \$2.00.

Here is truly a great book of which preachers need to remind one another periodically. In a day when a host of "books of illustrations" with hundreds and sometimes thousands of ordinary, run-of-the-mill stories are available, it is truly refreshing to feast on the ninety-five modern human-interest stories contained in this invaluable collection. To my mind one of the stories—about the waitress who had "tears on my finger tips"—is worth the price of the book.

Each of the stories is brief, and most of them come from Dr. Stidger's personal observations. His long experience as a successful teacher, pastor, and radio preacher, until his death in 1949, developed in him outstanding skill in selecting unusual, first-hand, human-interest stories and presenting them in a way that speaks directly to the heart of the hearer.

The stories cover a wide range of topics, and the moral is never labored—the reader is left to make his own application to suit his own situation. They contain those elements so often needed to drive home a point and to give full emphasis to sermon, lesson, or talk.

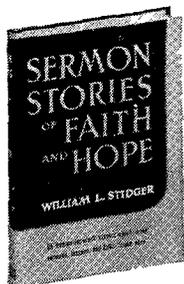
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Your Book and Bible House will be happy to secure this valuable volume for you from the publishers. See the accompanying advertisement.

B. G.

**Elijah the Tishbite**, by F. W. Krummacher, Zondervan Publishing House, Grand Rapids, Mich., 1952, 311 pages, \$2.95.

This is a stimulating, fast-moving, tingling biography of one of the greatest of the prophets. There is nothing boring or dull here. It is breath taking and exciting. Translated from a German classic, it sets forth the Scriptural history of Elijah in such a way as to make this Old Testament prophet come alive to the reader.

It is more, however, than a fascinating retelling in biographical form of Elijah's story. It is a learned and scholarly treatise on the meaning of the prophet's ministry, and it looks ahead to the coming and circumstances of the Second Advent. In a strong, significant, and triumphant closing chapter the author describes this aspect of Elijah's history. Here is a great amount of excellent sermon material.

There is a rare and singular quality in this book that makes its reading a moving experience. This is not, I think, something that has been added by the skillful translator of this German classic. It must have been in the Krummacher original, for the translator says, "The peculiar style of Dr. Krummacher has . . . made it requisite to use considerable freedom in the translation of some parts in order to do justice to the spirit and liveliness of the original." And it is this style that makes this unusual book a thrill and delight to minister and layman alike.

The life of Elijah is here displayed as an abundant source of animation and encouragement, of strength and refreshment to one's own faith. We accompany him at one time into the streets of the royal city and to the prince's throne; at another, into the solitary wilderness; to the public and tumultuous scene of his labors, and then into the quiet chamber and to the humble couch watered with his tears; and in it all we learn how the Lord guides His people, and how His imparted strength is perfected in weakness.

It covers Elijah's career from the beginning and does not stop even with his ascension. It looks ahead to the coming and circumstances of the return of Jesus, heralded by the return of Elijah. I do not recall reading anywhere such an impressive description of the transfiguration and its significance as the closing chapters of this book contain. Consider these paragraphs:

"Here also is a striking representation of the perfect harmony and unity between the economy of the Old Testament and that of the New. Moses appears as the representative of the law; Elias, as the representative of the prophets. As such they humbly and adoringly draw near to Jesus. The Law and the Prophets give witness to the Son of Mary. Such is the important meaning which we may behold in this scene. 'Thou art He,' explains the Law, 'unto Whom I as a schoolmaster would bring

every man.' 'Thou art He,' say the Prophets, 'Who was the subject of our inspired song.' And when both Moses and Elias disappear in the radiance of the 'fairest of the children of men,' that great truth stands embodied before us, that 'Christ is the end of the law as well as of prophecy.'

"Prophecy finds in Him its fulfillment, for He is the substance of all the shadows. The Law ceases from all its judgments, threatenings, and condemnations, as soon as it finds the sinner in Christ."

For breath-taking action and inspiring message there is nothing to compare with this magnificent biography of Elijah the Tishbite. See advertisement.

CARLYLE B. HAYNES.

**The Bible and the World Today, Wilbur M. Smith, Evangelical Fellowship, Scottsdale, Pa., 1953, 78 pages, free.**

The distinguished author of the *Moody Monthly* column "In the Study" has done it again. Dr. Wilbur Smith's name on a book or a magazine article is the reader's assurance of unyielding devotion to God's Word in the setting of a frank avowal of the fundamentalist approach. This gathering together in one column of a series of articles that appeared first in the *Sunday School Times* presents a fresh, up-to-the-minute statement of the problem confronting the Bible protagonist. The table of contents is the book's best recommendation:

- I. The Growing Demand for a World Bible
- II. Denial of the Miraculous in Israel's History
- III. Misinterpretation of the Scriptures in Modern Cults
- IV. The Bible in Christian Science Literature
- V. Modern Education's Omission of the Bible
- VI. Sowing Unbelief in Our Institutions of Learning
- VII. Recent Attacks of Russia on Christ and the Bible
- VIII. A Famine of Hearing of the Word of God
- IX. Our Duty Toward the Word of God in This Hour

The Adventist worker will find this book particularly useful in understanding and dealing with the errors of the Jehovah's Witnesses and the Christian Scientists.

Two statements quoted by Dr. Smith will demonstrate the value of this new tool:

Dr. Johannes Auer, professor of theology, Divinity School of Harvard University: "There may be a God, but I have never seen any evidence to persuade me that there is one."

Dr. Ernest Trice Thompson, professor, Union Theological Seminary, Richmond, Virginia: "The traditional view of Biblical inerrancy has been generally abandoned."

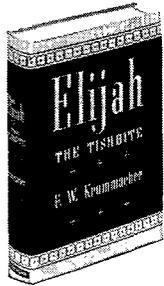
Dr. Smith points to these and other statements as current evidences of the increasing challenge to the believer, not only to take his Bible seriously but to take it seriously now to the world.

DONALD F. HAYNES.

**F. B. Meyer's Commentaries on First Peter, Isaiah and Hebrews, Zondervan Publishing House, Grand Rapids 2, Michigan, 1950.**

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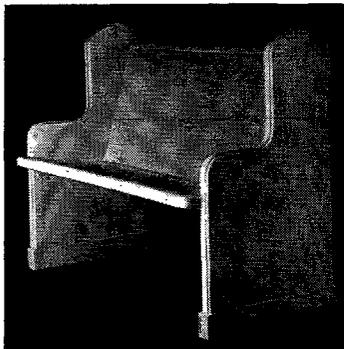
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CARLYLE B. HAYNES.

**The First Epistle of John, Robert S. Candlish, Zondervan Publishing House, Grand Rapids 2, Mich., 577 pages, \$5.95.**

Dr. Robert S. Candlish may well be rated with a group of theological and pulpit giants for which

Scotland had become famous about the middle of the nineteenth century. Wilbur M. Smith, in the preface of *The First Epistle of John*, claims that "no churchman in Scotland exercised such power" as Candlish. Again he evaluates this book as "an epochal work as near to an inspired volume as anything can be outside of the Holy Scriptures." Without question, the reader immediately feels a kinship with John the beloved, and every chapter if not every page helps to reveal new glimpses of the Father's love. This book is a series of illuminating studies enhanced by the interpretive powers of a great pulpiteer. Though many other books have been written on this epistle, Robert Candlish here fills the role of a spiritual guide who would show us the Father through the eyes of a true child of God.

L. C. K.

**Sermons From Job, by John Calvin, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Michigan, 300 pages, \$4.50.**

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# NEWS....

*From Current Journals*

[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ More than 30,000 Roman Catholics from Canada and the United States massed on the huge grounds of St. Joseph's Oratory in Montreal, Canada, in the largest antialcohol demonstration in the city's history. The throng were members of a movement involving 120,000 across Canada. Members are pledged to total abstinence themselves, but preach temperance and moderation for others.

¶ More than 3,000 delegates from 1,500 Japanese Protestant churches attended a three-day conference on the Mission of the Church held in Tokyo by the United Church of Christ in Japan (Kyodan). The churchmen met as the Kyodan's first five-year plan of evangelism drew to a close and the church prepared to launch a new one.

¶ Delegates to the annual convention of the Colorado Women's Christian Temperance Union in Denver, Colorado, criticized ministers who they said have not been militant enough in the cause of temperance and prohibition. Some clergymen were described by the women as "in need of education." The group was careful to say, however, that the criticism did not apply to all ministers. Some delegates rallied to the support of the beleaguered preachers. They said their ministers were in the forefront of temperance campaigns.

¶ Pope Pius XII, in an encyclical letter addressed to the Roman Catholic hierarchy throughout the world, proclaimed 1954 a Marian Year in honor of the 100th anniversary of the definition of the dogma of the Immaculate Conception. The dogma of the Immaculate Conception was decreed an article of faith by Pope Pius IX on December 8, 1853. It teaches that the virgin Mary was free from original sin from the moment of her conception in her mother's womb. In the encyclical letter, dated September 8, the feast of the Nativity of the Blessed Virgin, Pope Pius said the Marian Year would open on December 8 of this year and close on the same date in 1954.

¶ Congregations of the National Protestant Church of Geneva, Switzerland, held celebrations October 17-30 marking the 500th anniversary of the Gutenberg Bible and the 150th anniversary of the founding of the British and Foreign Bible Society. (The Gutenberg Bible, the world's first volume printed from movable type, was produced in Mainz, Germany, by Johann Gutenberg in 1452. The British and Foreign Bible Society was founded on March 7, 1804.) Special interest in both anniversaries stemmed from the fact that Geneva was one of Europe's principal printing centers in the sixteenth and seventeenth centuries and during those years Bibles turned out on Geneva presses circulated throughout the continent.

¶ Roman Catholics need to be able to distinguish between authoritarianism and totalitarianism, some 600 delegates were told by the keynote speaker at the 39th national convention of the Newman Club Federation in Minneapolis, Minnesota. (Newman Clubs comprise Catholic students at non-Catholic

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colleges.) Leonard P. Cowley, chaplain to Catholic students at the University of Minnesota and past national chaplain of the federation, said that authoritarianism such as in the Catholic Church is the basis of all law and authority. Totalitarianism, on the other hand, he said, is an absolute denial of freedom.

¶ The "biggest religious revival in fifty years" is under way in Australia, according to an article by the well-known journalist, J. Blyth, in the Brisbane *Courier-Mail*. Mr. Blyth said Australians are responding enthusiastically to current religious campaigns, particularly the Mission to the Nation, conducted by the Reverend Alan Walker of the

Methodist Church, and the Family Rosary Crusade, conducted by Father Patrick Peyton, C.S.C., of Albany, New York. The basic reason for this response, Mr. Blyth said, is that Australians "are worried about their own lives and the progress of world events. The shock of two world wars within a generation has left the social and moral foundations of every country tottering and uncertain. Only now, perhaps, are people beginning to realize that political, scientific, and economic panaceas are not the complete answer. From fifty years of absence, they are turning back to religion and the idea of God."

¶ **IN BRIEF.**—Total attendance at the month-long Billy Graham evangelistic crusade in Syracuse, New York, was 122,800, the crusade office announced, adding that 2,717 were "converted" during the campaign, making an average of 104 a night for the 26 nights of the crusade meetings. . . . Printed prayer cards, containing suggested premeal graces for Protestants, Roman Catholics, and Jews, are now placed at mealtime on tables in all messrooms of ships in the U.S. Navy's Military Sea Transport service, Atlantic area. . . . Nearly 2,500,000 copies of the Revised Standard Version of the Bible have been sold since its publication a year ago. . . . Emergency shipments to Europe and Asia of relief goods provided by American Protestant churches during the first eight months of the year were 72 per cent greater than in the same period of 1952, according to Church World Service. . . . A resolution protesting "repeated manifestations of intolerance" toward Protestant groups in Italy was adopted by the Synod of the Waldensian Church, the world's largest Protestant body, at its meeting in Torre Pellice, Italy. . . . Baptist, Presbyterian, Methodist, Seventh-day Adventist, and other religious groups have adopted resolutions or sent messages to President Eisenhower, protesting the order permitting the sale of liquor to commissioned and non-commissioned Army officers at their messes. . . . Religious Education Week was given major emphasis by the Protestant, Roman Catholic, and Jewish faiths, beginning September 27, in Buffalo, New York, one of the first cities to inaugurate the idea eight years ago. . . . Some 85,000 persons jammed Brisbane's main sports arena for a rally that climaxed a five-week Family Rosary Crusade conducted throughout Queensland, Australia, by the Reverend Patrick Peyton, of Albany, New York.



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Loewen, M. E.—Evaluating Ministers—Aug.  
Lohrke, Geraldine—Sanitarium Bible Work—Sept.  
Longacre, C. S.—How to Prepare for Retirement—Nov.  
Loveless, Bill, Jr.—Rural Evangelism Pays—Jan.  
Lowe, Harry W.—How the Sabbath School Can Help—Nov.  
Lucas, T. E.—Reclaiming and Holding Our Youth—Nov.

## M

MacGuire, Meade—Prayer for the Sick—March.  
Macht, David I., M.D.—A Scientific Appreciation of Leviticus 11 and Deuteronomy 14—Sept.  
MacLafferty, G. M.—Habakkuk 2:2—April.  
Mantey, Julius Robert—Adulterating the Bible—May.  
Marsh, J. O.—Camp Meeting Cooking School—Jan.  
Mathews, Evelyn Crow—Protecting Your Husband's Health—Sept.  
McIntire, Frances W.—A Minister's Child's Memories of Home—Jan.

Mellor, Charles M.—Reference Index of Your Reading—Oct.  
Meyer, A.—"Make Full Proof of Thy Ministry"—Dec.  
Miller, Harold A.—Masterpieces and Pieces for the Master—Sept.  
Mills, Merle L.—From Mountaintop to Valley—June.  
Moyer, A. Maurice—Giving as an Act of Worship—Nov.  
Moyer, Ruth—Pouring the Wine—Jan.  
Murray, W. E.—Montevideo, Uruguay, Central Church—Nov.

## N

Nelson, Eddy D.—"Another Evangelist"—June.  
Niermeyer, L. E.—Wedding Suggestions—Jan.  
Ninaj, Bess—*Florence Nightingale*—Jan.  
Nordlund, A. J.—The Spirit of Christmas—Dec.

## O

Odom, Robert L.—The First Celebration of the Ordinances of the Lord's House—Jan.; Parade of Heathen Power—April; Ought We to Eat the Lord's Supper But Once a Year?—Sept.  
Olson, H. O.—Let Us Exercise Accuracy—July.  
Osborne, Calvin—What Is a Successful Pastorate?—Sept.  
Osterburg, H.—Psychology and Physiology in Pastoral Work—Oct., Nov.  
Oswald, Helen K.—An Easy Life?—Aug.

## P

Page, A. L.—Colportage, the Vanguard of Evangelism—March.  
Pansegrau, Karl—The Overemphasis of Arrangement—April.  
Phelps, S. D.—Our Saviour, Pattern, Guide—Jan.  
Pierson, Robert H.—Evangelism in Non-Christian Lands—Oct.—Dec.  
Piper, Ross C.—"Therewith to Be Content"—May.

## R

Rasmussen, Tedford J.—Iron River, Michigan, Church—Sept.  
Ray, William C.—Jehovah, Not the Hills—Feb.  
Read, W. E.—Committee on Biblical Study and Research—Feb.; 1. The Study of the Scriptures (Spirit of prophecy compilation)—May; 2. Digging Deeply into the Mine of Truth—June; 3. New Light to Be Revealed—July; 4. Our Attitude Toward Study—Aug.; Exploring the Word of God—Aug.; 5. How to Study the Scriptures—Sept.; Feed the Flock of God—Sept.; 6. Specific Themes for Study—Oct.  
Rebok, D. E.—The Theme for the Assembly of the World Council of Churches—March.  
Rentfro, Charles A.—I Visited a Church of Another Faith—Aug.  
Reynolds, E. Robert—Securing Decisions for the Truth—Oct.  
Reynolds, Keld J.—"Open Thou Mine Eyes"—Nov.  
Rhodes, John D.—A Beautiful Baptismal Service—Jan.; The New Testament Visitation Plan—July; *Making Our Friendships Christian*—Sept.  
Rice, H. E.—Some Timely Observations—July.  
Richards, H. M. S.—Plain Truth for Plain People—March; Mary of the Broken Heart—April.  
Ritchie, C. A. W.—Obtaining Sabbath Concessions—April.  
Robison, J. I.—The Missionary Calling—April.  
Roy, Ruth E.—Significance and Tragedy of Sin—March.  
Running, Leona Glidden—*The Best Is Yet to Be*—Jan.; *Principles of Personality Building for Christian Parents*—Jan.; *My Pilgrimage*—March; *Joyous*

*Adventure; Sermons for the Christian Year*—June; *Pattern for Successful Living*—Oct.

## S

Santini, Ray—*The Choir Loft*—Jan.  
Schwital, J.—Meditation in Sermon Preparation—Sept.  
Shankel, George E.—The Message of Music—March—May.  
Shields, Mary—Mutual Love—April.  
Shockley, Mark, Sr.—Nurturing Young Converts—June.  
Sizoo, Joseph R.—The Christian Minister—July.  
Smith, Kathryn—Sarah's Daughters—July.  
Spalding, Arthur W.—Emulating the Master Teacher—July.  
Spangler, J. R.—Church Organization for Reclaiming Backsliders—Oct.  
Spear, Mrs. Ethel B.—The Evangelistic Cooking School—Feb.  
Stephens, Edith N.—Ireland Is Seeking Truth—April.  
Stevenson, H. W.—Malamulo Mission Training Institute Church—Dec.  
Stuttle, Mrs. L. D. Avery—Submission Sweet—Jan.

## T

Thaden, Irma Belle—Count Your Blessings—May.  
Thomas, Elizabeth—Once Upon a Time—June.  
Tichenor, Carrie E.—The Millennium—July.  
Tieche, Maurice—Applying Our Work of Education to Evangelism—March, April.  
Tippett, H. M.—The Ministry of Mourning—Jan.; Wedding Suggestions—Jan.  
Tobiassen, Leif Kr.—*A History of Christianity*—Nov.  
Townend, W. A.—We Don't Have to Frighten Them!—July; Pastor-Elder Relationships—Aug.  
Trimmer, Ellen McKay—A Mother's Prayer—Jan.  
Trummer, E. Max—Did Christ Make Peter Head of the Church?—Jan.; Unchangeableness of the Sabbath—Dec.

## U

Unterscher, W. I.—Helping Our Flocks to Grow Spiritually—Dec.

## V

Vandeman, George E.—Beautifying Baptism—Jan.; Improving Decision Cards—March.

## W

Walleker, Mrs. Sadie—A Challenge to God's Messengers—March.  
Wedg, Charles Ross—Contrasted Lives—April.  
Weeks, Howard B.—New Advertising Kit for Evangelists—Feb.; Evangelists and Newspaper Editors—May; Church and Evangelistic Newspapers—Dec.  
Weniger, Charles E.—*Expository Preaching for Today*—Nov.  
Whitsett, Robert M.—Community Influence—Aug.; Increasing Attendance—Sept.; Missing, 90,000!—Sept.; Exploiting Our Converts—Dec.  
Wickman, Paul—History of the Bible Correspondence Plan—July.  
Williamson, J. J.—Evangelism at Union College—Nov.  
Williamson, T. R.—True Love—Jan.  
Wilson, Neal C.—Stressing Our World Missions—April.  
Wood, Lynn H.—A Personal Examination and Meditation—May.

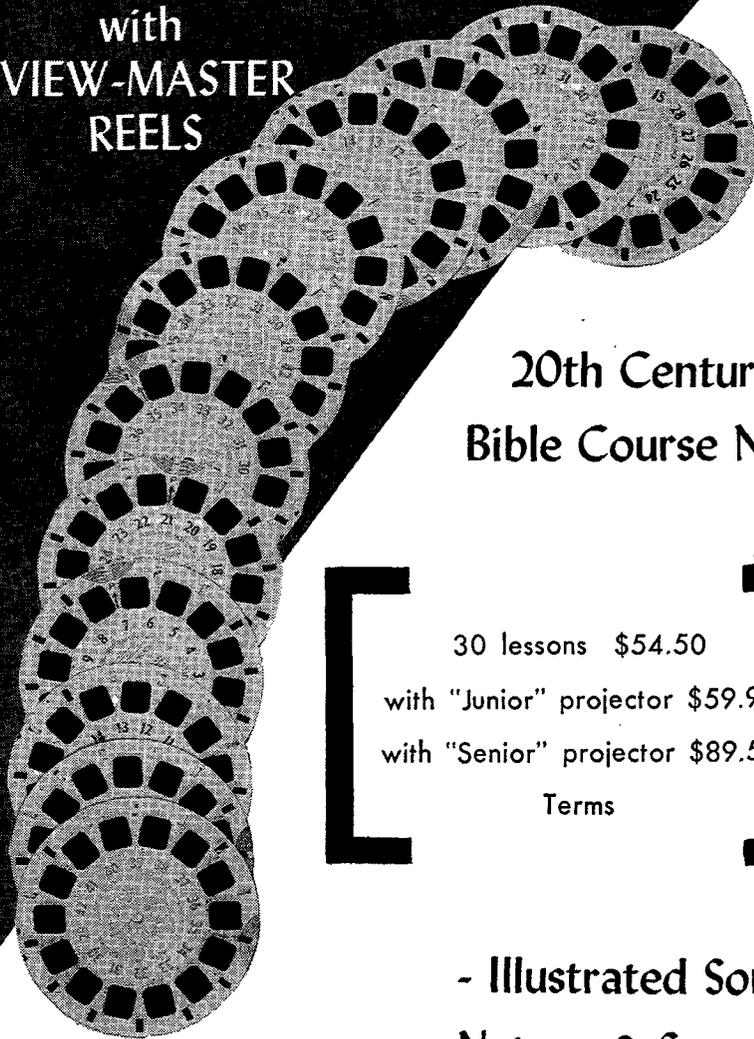
## Y

Yost, Frank H.—*Theology of the Old Testament*—Sept.; *The World and the West*—Oct.

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## Relationships With Non-Adventist Ministers

(Continued from page 27)

In those days many among the chief rulers believed on Christ but did not at that time confess Him (John 12:42). Later Joseph, Nicodemus, and others, and "a great company of the priests were obedient to the faith." We can expect similar results in these last days.

"The rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, p. 612.

Many of these will be ministers coming out of other churches—if we do our part.

"Our ministers are to make it their special work to labor for ministers. . . . If this is done, there are many ministers now preaching error, who will preach the truth for this time."—*Evangelism*, p. 562. (Italics supplied.)

What a solemn responsibility God places upon the Adventist ministry! He holds us responsible for presenting His truth to ministers of other faiths. Let us approach the task courageously. Many will respond.

In the time of the disciples there were twenty-four courses of priests with one thousand in each course. Today there are more than ten times that many Protestant ministers in the United States. Perhaps in our day when the truth triumphs gloriously there will be more than ten great companies of ministers who will render obedience to the faith. Let us work and pray to this end.

"Others—even those whom we suppose to have passed the boundary of God's mercy—will be won

to Christ. The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness and have in ignorance worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm any in unbelief."—*Testimonies*, vol. 6, p. 122.

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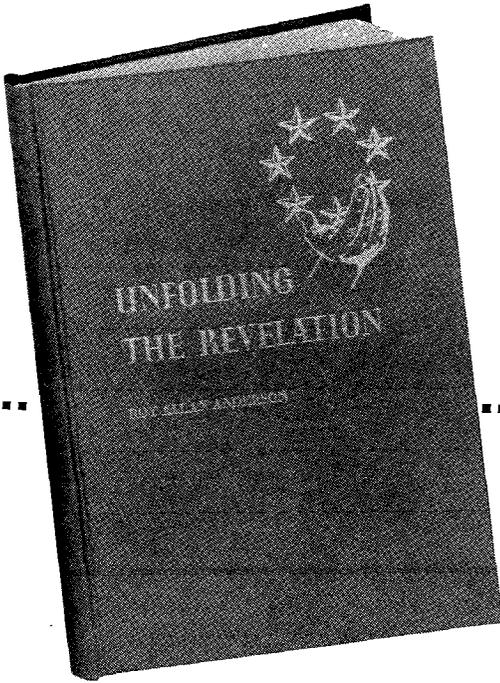
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# POINTERS TO PROGRESS

## A "WISELY DIRECTED" BIBLE WORK

THE practice of holding frequent and regular workers' meetings should be well established in our midst. In these councils and prayer seasons the minister's aggressive plans are explained. Each worker then learns what his work is to be. There is more difficulty, however, when the working force is just a small team—perhaps the evangelist, an intern, and a Bible instructor. Because of the nature of their work the minister and his intern may often be in counsel where the Bible instructor is not needed. It is perhaps expected that she will know how to go ahead with little direction. Although the team may be small, it still pays to hold at least a weekly workers' meeting. In order that good relations may be continued, each worker should become a part of these plans. Important decisions must be made by the Bible instructor's readers, and she will have greater power if she knows that her minister and his assistant are well aware of her developing interest.

"At this critical time in their [readers'] religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God's Word." —Mrs. E. G. WHITE in *Review and Herald*, Feb. 21, 1907. A directed work will not become a neglected work, and the pastor-evangelist is the director.

At a recent workers' meeting one of our Bible instructors spoke of the privilege she enjoyed when occasionally invited to the pastor's home for vesper worship. There in the quiet of a true home it was inspiring for these workers to pray together for the souls they were mutually leading into the church. Such fellowship builds for good will and results in true cooperation. Too often the Bible instructor's life is taxing and somewhat lonely, and though she may not complain to her director, she will be made happy by these occasional attentions that draw her into the family group.

L. C. K.



## EXPLOITING OUR CONVERTS

THE *Moody Monthly* for September carries a challenging article by Roger Heidelberg on the subject "Let's Stop Cashing in on Our Converts!" Mr. Heidelberg has conjectured on the publicity that would have followed had Saul of Tarsus been converted on a main U.S. highway in the year 1952. Newsmen, photographers, and representatives of radio and TV would surely have descended upon the new convert in droves; but they might have been outnumbered by the directors of religious radio and TV programs, the editors of evangelical journals, and the preachers and revivalists who would have wanted personal appearances and interviews where the "name" convert might tell his "experience."

Are we, dear colleagues in the ministry, guilty of doing the same thing—trying to exploit our more

prominent new members? Surely we should rejoice when civic leaders, tycoons in business, brilliant concert artists, and even notorious gamblers or other unsavory characters find Christ as their Saviour, accept the Advent message, and are baptized and unite with the remnant church. The angels express their joy all over heaven, and surely we too can be jubilant. But the question we are raising is this—Is it wise as evangelists and youth leaders for us to project these new Adventist celebrities into the center of the evangelistic platform before they are spiritually strong enough to stand there? And is there not danger that these immature believers will feel that they have arrived at the summit of spiritual attainment, when in fact they are still "newborn babes" in the truth, having need of the "sincere milk of the word" that they might grow thereby? When such fuss is made over new Adventist VIP's, it is not improbable that some might think the whole evangelistic program depended upon them. An unfortunate result of throwing the limelight upon new but immature converts is that some may become discouraged and go out from us shortly after becoming members.

Would it not be better to treat such new members as the Saviour treated Saul of Tarsus? The Lord granted him three years to study and commune with God before calling him into prominent service. He had sufficient time to become rooted and grounded in the truth. Certainly as leaders in the church we are agreed that even a tree, after it is planted, needs time to grow. Even so should time be allowed for the Spirit of God to do His work of grace in the human heart. Then let us not exploit our "celebrity" converts, for such behavior cannot help but react adversely in our evangelistic activities.

R. M. W.



**OUR NAME** WHAT would you think of a man who persisted in misspelling the name of a worldwide organization of which he was a public representative? But that actually happens! Fortunately it is growing less and less common, but occasionally we still see our denominational name misspelled on letterheads, church calendars, church bulletin boards, in newspaper reports or ads, or in listing our services on roadside signboards.

Our denominational name is spelled "Seventh-day [the two words hyphenated, and "day" not capitalized] Adventist." It is so spelled in our official *Year-book* and by all official papers such as the *Review and Herald*, *THE MINISTRY*, etc. It is the uniform spelling emphasized by all our leading publishing houses.

Ours is a somewhat strange name. But the closing events of earth's history will yet prove the wisdom of such an unusual name, when, through the circumstances of last-day events, the people of God will be brought to the attention of the entire world, largely because of the "seventh day." Let us always spell it correctly—*Seventh-day Adventist!*

B. G.